

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 10 FEBRUARY 1980R
ISSUE I
REVISED 6 JANUARY 1981

Remimeo
Saint Hills
Only

(This checksheet has been updated and revised to include changes in the word clearing requirements in the TR8 section from M9 to M4, the addition of recent issues on TR8 and further relevant clay demos on TRs. Revisions also include the addition of Advanced E-Meter Drills CR0000-3, 4 and 5 in the E-Meter Drills section, and the rearrangement of the sections on Preparing a Folder, Method 4 Word Clearing and Method 9 Word Clearing.)

**SAINT HILL SPECIAL BRIEFING COURSE
LEVEL A CHECKSHEET
HUBBARD FUNDAMENTALS OF
AUDITING SPECIALIST**

(Cancels:

BPL 18 Mar 75R II, LEVEL FIVE CHECKSHEET
Rev. 25.3.77 SAINT HILL SPECIAL BRIEFING COURSE
BPL 25 Mar 77 SENIOR SAINT HILL SPECIAL
BRIEFING COURSE)

NAME: _____ ORG: _____

DATE STARTED: _____ DATE COMPLETED: _____

This checksheet contains the chronological development of Dianetic and Scientology technology' including LRH's basic books, from 1948 to 1955. It also covers TRs and all data needed to operate an E-Meter, Fly ruds, run havingness, do all forms of word Clearing and teaches the auditor how to handle the basics of an auditing session including admin.

PREREQUISITES: (1) Student Hat or PRD (2) New Era Dianetics Course (3) New Era Dianetics Internship (4) Class IV.

REQUISITE: Method 1 Word Clearing Completion (to be received as soon as possible after starting the SHSBC Courses).

PURPOSE: To provide the student with a background of the chronological development of tech from 1948 to 1955 and to teach him the auditing skills of operating an E-Meter, flying ruds, running havingness, delivering all forms of Word Clearing and how to handle the basics of an auditing session, including admin.

LENGTH: Full time (9:00 am - 10:30 pm) - 3¹/₂ weeks
Part time (9:00 am - 6:00 pm) - 5¹/₂ weeks
Foundation hours = 9 weeks.

STUDY TECH: This course is studied per HCO PL 25 Sep 79, Issue I - IMPORTANT, SUCCESSFUL TRAINING LINEUP, with full use of study tech.

R-FACTOR: The Theory and Practical Sections of this course are done concurrently The student audits daily either during his practical time or outside of course hours while continuing through the theory section of the checksheet.

E/P: Certainty that you can handle the basics of an auditing session and can do all forms of Word Clearing.

PRODUCT: An auditor who can handle the basics of an auditing session, can do all forms of Word Clearing and who has a back ground of the chronological development of tech from 1948 to 1955.

CERTIFICATE: SAINT HILL SPECIAL BRIEFING COURSE LEVEL A HUBBARD FUNDAMENTALS OF AUDITING SPECIALIST.

SHSBC LEVEL A

THEORY SECTION

INTRODUCTION:

1.	HCO PL	7 Feb 65	KSW Series 1, KEEPING	
	Reiss.	21.8.80	SCIENTOLOGY WORKING	_____
2.	HCO PL	17 Jun 70R	KSW Series 5	
	Reiss.	30.8.80	TECHNICAL DEGRADES	_____
3.	HCO PL	14 Feb 65	KSW Series 4, SAFE	
	Reiss.	30.8.80	GUARDING TECHNOLOGY	_____
4.	HCO PL	15 Dec 65	STUDENTS GUIDE TO	
			ACCEPTABLE BEHAVIOUR	_____
5.	HCO PL	16 Mar 71R	WHAT IS A COURSE?	_____
	Rev.	29.1.75		
6.	HCOB	30 Oct 78	COURSES - THEIR IDEAL	
			SCENE	_____
7.	HCOB	26 Feb 78	INTERNSHIPS VS	
			COURSES	_____
8.	HCO PL	25 Sep 79 I	URGENT IMPORTANT	
			SUCCESSFUL TRAINING	
			LINEUP	_____
9.	HCO PL	12 Nov 62	PURPOSE OF THE SAINT	
			HILL SPECIAL BRIEFING	
			COURSE	_____
10.	HCO PL	9 Jul 62	SPECIAL BRIEFING	
			COURSE	_____
11.	HCO PL	10 Feb 66	CHECKSHEETS, COURSE,	
			SECTION: "WARNING"	_____
12.	HCO PL	2 Apr 64	TO THE SAINT HILL	
			STUDENT: INSTRUCTION	
			TARGETS	_____
13.	HCO PL	11 Jun 64	NEW STUDENTS DATA STAR	
			RATED FOR NEW STUDENTS	_____
14.	HCO PL	17 Aug 66	ROUTING AND HANDLING	
			OF SHSBC STUDENTS	_____
15.	HCO PL	23 Jul 63	RETREADS ON THE SAINT	
			HILL SPECIAL BRIEFING	
			COURSE	_____

16.	HCO PL	5 Oct 66	STUDENTS TERMINATING, LEAVE OF ABSENSE BLOWN STUDENTS	_____
17.	BPL Rev.	17 May 71RD II 27.4.77	STUDENT POINTS	_____
18.	HCO PL Rev.	5 May 71R II 9.11.79	READING STATISTICS	_____
19.	HCO PL Rev.	8 Jun 70RB II 3.10.78	STUDENT AUDITING	_____
20.	HCO PL	12 Sep 65	E-METER AND BOOKS FOR ACADEMY STUDENTS	_____

TAPES AND TAPE PLAYERS:

1.	BTB Reiss.	22 Nov 71 II 11.8.74 as	Tape Course Series 4 TAPE PLAYERS - DESCRIP TION AND CARE	_____
2.	HCOB Rev.	10 Nov 71R 21 9.74	Word Clearing Series 25R, Tape Course Series 6R, TAPES, HOW TO USE	_____
3.	BTB Rev. & Reiss.	25 Nov 71R 21.11 . 74	Tape Course Series 7 SETTING UP AND USING A TAPE PLAYER	_____
4.	<u>DRILL:</u>			_____
	(a) Reach and withdraw on a tape player.			_____
	(b) Sign out a tape from Course Admin and demonstrate to the Supervisor how to use a tape player.			_____

TAPE NOTES

1.	HCOB Rev.	21 Nov 71R II 23 Oct 74	Tape Course Series 3R TEACHING A TAPE COURSE SECTION: "NOTEBOOKS"	_____
2.	BTB	21 Nov 74	Tape Course Series 5 TRANSLATED TAPES FOR STAFF AND STUDENT USE SECTION: "TAPE NOTES"	_____

CHRONOLOGICAL THEORY SECTION:

1.	Vol I, Page 1 INTRODUCTION (p 1-4)			_____
2.	<u>BOOK:</u> DIANETICS: THE ORIGINAL THESIS (written 1948)			_____
	1.	Foreword		_____
	2.	Introduction.		_____
	3.	Primary Axioms.		_____
	4.	<u>DEMO:</u> The purpose of the mind.		_____
	5.	An Analogy of the Mind.		_____
	6.	The Dynamics.		_____
	7.	The Basic Individual.		_____
	8.	Engrams.		_____
	9.	<u>DEMO:</u> The difference between engramic thought, justified thought and rational thought .		_____
	10.	<u>DEMO:</u> How the datum "One has as much functioning analyzer as one has awareness of NOW is true.		_____
	11.	Aberrations.		_____

12. The Tone Scale. _____
13. The Character of Engrams. _____
14. DEMO: What happens when an engram is restimulated. _____
15. Dramatization. _____
16. DEMO: The relation of tone level to dramatization. _____
17. The Auditor's Code. _____
18. Auditing. _____
19. DEMO: What auditing technique consists of. _____
20. Diagnosis. _____
21. Exhaustion of Engrams. _____
22. DEMO: When the auditor should look for an earlier engram. _____
23. Engram Chains. _____
24. Prenatal, Birth and Infant Engrams. _____
25. The "Laws" of Returning. _____
26. DEMO: The three equations which demonstrate how and why the auditor and preclear can reach engrams and exhaust them. _____
27. Case Histories 1-3. _____
3. Vol 1, Page 6 TERRA INCOGNITA: THE MIND (p 6-10) _____
4. BOOK: DIANETICS: THE EVOLUTION OF A SCIENCE
 1. Pages 1 through 61. _____
 2. DEMO: How the analyzer gets held down sevens and how to handle. _____
 3. Pages 62 through 110. _____
 4. DEMO: How the reactive mind works. _____
5. BOOK: DIANETICS: THE: MODERN SCIENCE OF MENTAL HEALTH (May 9, 1950)
 1. How to read this book. _____
 - BOOK ONE: THE GOAL OF MAN**
 2. Chapter One. _____
 3. Chapter Two. _____
 4. DEMO: What recall is. _____
 5. DEMO: How returning differs from remembering. _____
 6. Chapter Three. _____
 7. DEMO: The survival suppressor and the survival dynamic. _____
 8. DEMO: What pleasure is, Dianetically. _____
 9. Chapter Four. _____
 10. Chapter Five. _____
 11. DEMO: The Potential Value equation. _____
 12. DEMO: How the Reactive Mind differs from the Somatic Mind. _____
 - BOOK TWO: THE SINGLE SOURCE OF ALL INORGANIC MENTAL AND ORGANIC PSYCHO-SOMATIC ILLS**
 1. Chapter One. _____
 2. DEMO: What the Analytical Mind is. _____
 3. Chapter Two. _____
 4. DEMO: How the Standard Memory Banks relate to the Analytical Mind and the Reactive Mind. _____
 5. DEMO: What the chief characteristic of the Standard Memory Banks is. _____
 6. Chapter Three. _____
 7. DEMO: What Justified Thought is. _____
 8. DEMO: What dramatization is and the source of it. _____
 9. Chapter Four. _____
 10. DEMO: Occlusion. _____
 11. Chapter Five. _____
 12. DEMO: What a psycho-somatic illness is. _____
 13. DEMO: What a key-in is. _____
 14. Chapter Six. _____

15. DEMO: The two divisions of emotions, give an example from your own experience of each. _____
16. DEMO: Engrammically, what the most aberrative type of valence is. _____
17. Chapter Seven. _____
18. DEMO: What the basic rule of unconsciousness is. _____
19. DEMO: A circuit. _____
20. Chapter Eight. _____
21. DEMO: The contagion of aberration. Give an instance, from your own observations, of this principle at work. _____
22. Chapter Nine. _____
23. DEMO: The Black Panther Mechanism. _____
24. Chapter Ten. _____

BOOR THREE: THERAPY

1. Chapter One. _____
2. DEMO: When can a mind be overloaded? _____
3. Chapter Two. _____
4. Chapter Three. _____
5. DEMO: What Basic-Basic means. _____
6. Chapter Four. _____
7. DEMO: The common source of Dub-in and the Lie Factory. _____
8. Chapter Five. _____
9. DEMO: What Reverie is. _____
10. DEMO: How Reverie is different from hypnosis. _____
11. Chapter Six. _____
12. DEMO: What effect a Denyer would have with regard to auditing. _____
13. DEMO: What effect a Holder would have with regard to auditing. _____
14. DEMO: What a Bouncer is. _____
15. DEMO: What a Grouper is. _____
16. DEMO: The Repeater Technique. _____
17. Chapter Seven. _____
18. Chapter Eight. _____
19. DEMO: The four types of engrams. _____
20. Chapter Nine Part One. _____
21. DEMO: The difference between the knowing restimulation of an engram by an Auditor and the unknowing restimulation of an engram by the environment. _____
22. Chapter Nine, Part Two. _____
23. DEMO: How the presence of tacit consent impedes auditing. _____
24. Chapter Ten. _____
25. Appendix. _____
6. Vol 1, Page 13 "The aims of the Hubbard Dianetic Research Foundation are . . ."
7. TAPE: 5008C30 Lect. PREVENTIVE DIANETICS
- 1 (30 mins) _____
8. DEMO:
(a) 3 examples of preventive Dianetics. _____
(b) Ethics. _____
(c) Morals. _____
9. TAPE: 5008C30Lect. PREVENTIVE DIANETICS
- 2 (30 mins) _____
10. The Analytical Mind (p 27-37). _____
11. DEMO: Demo how Dianetic processes were evolved. _____
12. DAB Vol 1, No. 5 THE PROCESSING OF
Nov 50 CHILDREN _____
13. DAB Vol 1, No. 6 HANDLING THE PSYCHOTIC
Dec 50 _____
14. Jan 51 THE CREDO OF A TRUE
GROUP MEMBER _____

15. Jan 51 THE CREDO OF A GOOD AND SKILLED MANAGER _____
16. DAB Vol 1, No. 9 THE PROBLEM OF _____
Mar 51 SEDATION _____
17. BOOK: SCIENCE OF SURVIVAL (Jun 51) _____
 1. The Goal of Dianetics. _____
 2. Introduction (The Introductory Section by LRH only). _____
 3. Chapter 1, Column A, THE TONE SCALE _____
 4. DEMO: The effect auditing has on the ratio of theta to enttheta in the individual. _____
 5. Chapter 2, Column B. DIANETIC EVALUATION _____
 6. DEMO: The “four valid therapies” and what they do. _____
 7. Chapter 3, Column C, PHYSIOLOGY AND BEHAVIOUR _____
 8. DEMO: How you could tell a person’s tone level by his motion and action level. _____
 9. Chapter 4, Column D, PSYCHIATRIC RANGE _____
 10. DEMO: The difference between a normal, a neurotic and a psychotic person. How you could tell if a psychotic had improved casewise. _____
 11. Chapter 5, Column E, MEDICAL RANGE _____
 12. Chapter 6, THE BASIC LAWS OF THETA, AFFINITY, REALITY, COMUNICATION _____
 13. DEMO: What the “strength of the dynamics in individual” could be determined by. _____
 14. Chapter 7, Column F. EMOTION _____
 15. DEMO: An example of displaying rationalemotion and an example of displaying irrational emotion. _____
 16. Chapter 8, Column G. AFFINITY _____
 17. DEMO: What happens to a person’s position on the affinity scale if affinity is repeatedly suppressed. _____
 18. Chapter 9, COMMUNICATION AND REALITY _____
 19. DEMO: The relation of perception to the definition of reality and what communication has to do with it. _____
 20. Chapter 10, Column H. SONIC _____
 21. DEMO: What an auditor would expect to happen to sonic recall as a pc progressed. _____
 22. Chapter 11, Column I, VISIO _____
 23. DEMO: What is meant by “Valence walls”. How the tone level of a pc can be determined by the visio in the incidents he runs. _____
 24. Chapter 12, Column J. SOMATICS _____
 25. DEMO: Why it may be necessary to run a case in “layers” secondaries and then engrams. _____
 26. Chapter 13, Column K, SPEECH, TALKS, SPEECH, LISTENS _____
 27. DEMO: How by observing how a person both listens and talks an opinion can be formed whether or not the person is operating on an engramic command. _____
 28. Chapter 14, Column L, SUBJECT’S HANDLING OF THE WRITTEN OR SPOKEN COMMUNICATION WHEN ACTING AS A RELAY POINT _____
 29. DEMO: Going from the top to the bottom of the scale at what point would a person begin to withhold vital info. _____
 30. Chapter 15, Column Y. REALITY (AGREEMENT) _____
 31. DEMO: What MEST reality is and how it differs from postulated reality. _____
 32. Chapter 16, Column N. CONDITION OF TRACK AND VALENCES _____

33. DEMO: How a valence is a survival mechanism and why locks and secondaries would have to be run before the pain could be run. _____
 34. Chapter 17, Column O, **MANIFESTATION OF ENGRAMS
AND LOCKS** _____
 35. DEMO: An example of the dramatization of a lock, of a secondary and of an engram. _____
 36. Chapter 18, Column P. **SEXUAL BEHAVIOUR ATTITUDE
TOWARD CHILDREN** _____
 37. DEMO: How sex is an excellent index of the position of the preclear on the tone scale. _____
 38. Chapter 19, Column Q. **COMMAND OVER ENVIRONMENT** _____
 39. DEMO: How can a person's tone level be determined by observation of their environment, how they handle MEST, etc. _____
 40. Chapter 20, Column R. **ACTUAL WORTH TO SOCIETY
COMPARED TO APPARENT WORTH** _____
 41. DEMO: The difference between actual worth and potential value of an individual. _____
 42. Chapter 21, Column S. **ETHIC LEVEL** _____
 43. DEMO: The difference between ethics and morals and how a person's tone level can be determined by his ethics. _____
 44. Chapter 22, Column T **THE HANDLING OF TRUTH** _____
 45. DEMO: That while it may be true that something is undesirable or that a person is bad, if it serves no good purpose to make the statement, the issuance of this "truth" is in reality the establishing of an entheta line. _____
 46. Chapter 23, Column U. **COURAGE LEVEL** _____
 47. DEMO: What the courage level of an auditor has to do with the success of auditing. _____
 48. Chapter 24, Column V, **ABILITY TO HANDLE
RESPONSIBILITY** _____
 49. DEMO: The section on the responsibility level at 1.1 on the tone scale. _____
 50. Chapter 25, Column A, **PERSISTENCE ON A GIVEN
COURSE** _____
 51. DEMO: How a potential psychotic might be expected to behave in regards to Persistence on a-Given Course. _____
 52. Chapter 26, Column X, **LITERALNESS WITH WHICH
STATEMENTS OR REMARKS
ARE RECEIVED** _____
 53. DEMO: Where the "concerned" person is on the Tone Scale and how, by the way a person receives a communication, you can tell where he is on the Tone Scale. _____
 54. Chapter 27, Column Y. **METHOD USED BY SUBJECT
TO HANDLE OTHERS** _____
 55. DEMO: Each of the three general categories of methods of handling others. _____
 56. Chapter 28, Column Z. **COMMAND VALUE OF
ACTION PHRASES** _____
 57. DEMO: Each type of Action Phrase. _____
 58. DEMO: Each tone level of the Hubbard chart of Human Evaluation (A-Z) going across by manifestation. _____
- BOOK TWO (SOS)**
1. Chapter One. _____
 2. DEMO:3 valid processes to raise tone. _____
 3. DEMO: The end goal of processing. _____
 4. Chapter Two. _____
 5. Chapter Three. _____
 6. DEMO: The purpose of the auditor. _____

7. Chapter Four. _____
8. Chapter Five. _____
9. DEMO: The effect of telling someone where they are on the Tone Scale. _____
10. Chapter Six. _____
11. DEMO: An attention unit. _____
12. DEMO: How to determine if the pc is out of PT. _____
13. Chapter Seven. _____
14. Chapter Eight. _____
15. DEMO: When to run pleasure moments. _____
16. Chapter Nine. _____
17. DEMO: The use of imaginary incidents. _____
18. Chester Ten. _____
19. DEMO: When to address locks. _____
- 19A. Chapter Eleven. _____
20. DEMO: Lock scanning. _____
21. Chapter Twelve. _____
22. DEMO: How a person gets a confusion of identity. _____
23. Chapter Thirteen. _____
24. Chapter Fourteen. _____
25. Chapter Fifteen. _____
26. DEMO: The difference between a circuit and a valence. _____
27. Chapter Sixteen. _____
28. Chapter Seventeen. _____
29. Chapter Eighteen. _____
30. DEMO: The importance of aesthetics. _____
31. Chapter Nineteen. _____
32. DEMO: How theta converts entheta into theta. _____
33. DEMO: What a boil-off is. _____
34. Chapter Twenty. _____
35. Chapter Twenty-one. _____
36. DEMO: Why a pc must be correctly evaluated on the chart before processing. _____
37. DEMO: Use of positive processing. _____
38. Appendix. _____
18. BOOK: SELF ANALYSIS (Aug 51) _____
19. DEMO: How emotion is directly regulated by pro-survival and contra-survival factors in life. _____
20. DEMO: The use of Self Analysis. _____
21. Sep 51 SUPPLEMENT No. 1 TO SCIENCE OF SURVIVAL - ALL POSSIBLE ABERRATIONS _____
22. Sep 51 SUPPLEMENT No. 2 TO SCIENCE OF SURVIVAL - VALIDATION PROCESSING _____
23. BOOK: ADVANCED PROCEDURES AND AXIOMS _____
 1. Introduction. _____
 2. Seld-Determinism Processing. _____
 3. DEMO: How self-determinism relates to aberration. _____
 4. Justice. _____
 5. DEMO: ARC and aberration. _____
 6. The Role of the Auditor. _____
 7. The Evolution of Man. _____
 8. Advanced Procedure. _____
 9. DEMO: The goal of an auditor. _____
 10. Thought. _____
 11. Emotion. _____
 12. Effort. _____
 13. Effort Processing. _____
 14. DEMO: The emotional curve. _____

15. DEMO: The relationship between thought, emotion and effort. _____
16. Postulates. _____
17. DEMO: What is necessary for making a prime postulate. _____
18. Types of Cases. _____
19. Computations. _____
20. DEMO: A dramatizing psychotic. _____
21. DEMO: A computing psychotic. _____
22. DIAGRAM: A time track showing where types of cases would be, relative to PT. _____
23. Service Facsimile. _____
24. DEMO: A service facsimile. _____
25. Past Problems. _____
26. Future Goals. _____
27. DEMO: The importance of future goals. _____
28. The Emotional Curve. _____
29. Analysis of Self-determinism. _____
30. Responsibility. _____
31. DEMO: Responsibility. _____
32. Cause and Effect. _____
33. Definitions, Logics and Axioms. _____
34. DEMO: A logic and how it affects survival. _____
35. The Logics. _____
36. DEMO: Each logic. _____
24. BOOK: HANDBOOK FOR PRECLEARS
 1. How to use this book. _____
 2. On the State of Man. _____
 3. An Ideal State of Being. _____
 4. DEMO: How the lines on the Chart of Attitudes interrelate. _____
 5. The Goals of Man. _____
 6. The Human Mind. _____
 7. DEMO: Why a thetan should be made able handle facsimiles. _____
 8. The Control Center. _____
 9. Emotion. _____
 10. DEMO: Counter-emotion. _____
 11. Processing. _____
 12. Processing Section (The First Act) _____
 13. The Second Act. _____
 14. DEMO: How to get a person to agree with you. _____
 15. The Third Act. _____
 16. The Fourth Act. _____
 17. DEMO: What "raising necessity level" consists of. _____
 18. The Fifth Act. _____
 19. DEMO: How to remedy failed help. _____
 20. The Sixth Act. _____
 21. DEMO: Right and wrong as related to Art. _____
 22. DEMO: A service facsimile. _____
 23. The Seventh Act. _____
 24. The Eighth Act. _____
 25. The Ninth Act. _____
 26. DEMO: How to process a psychotic. _____
 27. The Tenth Act. _____
 28. The Eleventh Act. _____
 29. DEMO: The survival value of sympathy and the non-survival value of sympathy. _____
 30. The Twelfth Act. _____
 31. The Thirteenth Act. _____
 32. DEMO: The importance of restoring belief in one's decisions. _____
 33. The Fourteenth Act. _____

34. The Fiiteenth Act. _____
25. TAPE: 5203C03 SCL-1 INTRODUCTION TO SCIENTOLOGY: _____
MILESTONE ONE (60 mins) _____
26. DEMO: Why a person has a “no I shouldn’t, maybe I should”. _____
27. TAPE: 5203C03 HCL-2 INTRODUCTION TO SCIENTOLOGY: _____
OUTLINE OF THERAPY (60 mins) _____
28. DEMO: The relationship of thought, pictures and mest. _____
29. Electropsychometric Auditing - Operators Manual _____
30. BOOK: A HISTORY OF MAN _____
1. Foreword. _____
 2. Chapter One. _____
 3. DEMO: The four general fields of incidents. _____
 4. Chapter Two. _____
 5. DEMO: The important target for an auditor and why. _____
 6. Chapter Three. _____
 7. DEMO: Why it’s necessary to handle the pc’s present life. _____
 8. Chapter Four. _____
 9. DEMO: How the genetic line and theta line cross. _____
 10. Chapter Five. _____
 11. DEMO: The basis of a theta being’s identity. _____
 12. Chapter Six. _____
 13. Chapter Seven. _____
 14. DEMO: The types of invalidation. _____
 15. Chapter Eight. _____
 16. Chapter Nine. _____
 17. DEMO: A DED and a DEDEX. _____
 18. Chapter Ten. _____
 19. DEMO: Why it is necessary to run “transfer” into the body in _____
order to achieve self-determined transfers out. _____
31. JOS 1-G Aug 52 WHAT IS SCIENTOLOGY? _____
32. JOS 1-G Aug 52 THE HANDLING OF ARTHRITIS _____
33. BOOK: SCIENTOLOGY 8-80 (Nov 52) _____
1. Chapter One. _____
 2. Chapter Two. _____
 3. DEMO: How a static acts as a mirror and what this results in. _____
 4. DEMO: A static and a kinetic. _____
 5. Chapter Three. _____
 6. DEMO: How energy created by a static reactivates a facsimile _____
and causes restimulation. _____
 7. DEMO: What hangs up a facsimilie. _____
 8. DEMO: What ability is being rehabilitated in a pc. _____
 9. Chapter Four. _____
 10. DEMO: The only way theta will hold onto a facsimilie. _____
 11. Chapter Five. _____
 12. Chapter Six. _____
 13. Chapter Seven. _____
 14. DEMO: How black and white processing works. _____
 15. DEMO: The effect of a stuck flow. _____
 16. Chapter Eight. _____
 17. DEMO: A concept. _____
 18. Chapter Nine. _____
 19. DEMO: How to separate a preclear from past bodies. _____
 20. Chapter Ten. _____
 21. DEMO: 3 patterns of wave flows. _____
 22. DEMO: What happens when a thetan puts beauty into bodies _____
and situations too long. _____
 23. Chapter Eleven. _____
 24. DEMO: On what does the speed of a preclear depend. _____

25. DEMO: How a being produces energy. _____
26. Chapter Twelve. _____
27. DEMO: Why a pc must be responsible for his facsimiles. _____
28. DEMO: The way tractor, pressor and puller beams work. _____
29. Chapter Thirteen. _____
30. DEMO: The reason dichotomies are run closer to thought than to effort. _____
31. Chapter Fourteen. _____
32. DEMO: Each manifestation of energy. _____
33. DEMO: The effect of imposing time and space on energy flows. _____
34. DEMO: How a thetan can become identified with a body. _____
35. Chapter Fifteen. _____
36. DEMO: The result of assigning responsibility to something outside oneself. _____
37. Chapter Sixteen. _____
38. DEMO: How a thetan gets to be subzero on the Tone Scale. _____
39. Chapter Seventeen. _____
40. DEMO: What causes demon circuits. _____
41. DEMO: The relationship between facsimiles and ridges. _____
34. BOOK: SCIENTOLOGY 8-8008 (Dec 52)
 - 1: Foreword. _____
 2. The Factors. _____
 3. DEMO: The Factors. _____
 4. The Beingness of Man. _____
 5. DEMO: The Optimum Solution. _____
 6. Theta Mest Theory. _____
 7. CLAY DEMO: Time. _____
 8. DEMO: The 3 conditions necessary to action. _____
 9. DEMO: The qualities of energy. _____
 10. DEMO: The interrelationships of matter, energy, space and time. _____
 11. Affinity, Communication and Reality. _____
 12. DEMO: Identity, Individuality and Beingness. _____
 13. DEMO: Definition of action. _____
 14. DEMO: The effect of reversal of havingness on a thetan. _____
 15. DEMO: The universe of a thetan. _____
 16. How to use double terminal processing and why. _____
 17. DEMO: Self-determined versus stimulus response ideas. _____
 18. DEMO: The cycle of action and havingness. _____
 19. Differentiation, Association and Identification. _____
 20. DEMO: Differentiation, Association, Identification and their positions on the Tone Scale. _____
 21. DEMO: Logic. _____
 22. DEMO: Each pattern of energy. _____
 23. DEMO: How a thetan views black and white energy. _____
 24. DEMO: How perception relates to energy. _____
 25. DEMO: Gradient scale of responsibility. _____
 26. DEMO: "8-8008". _____
 27. DEMO: The goal of postulate processing and creative processing. _____
 28. CLAY DEMO: Space and viewpoint. _____
 29. DEMO: How be, do and have correspond to space, energy and time. _____
 30. Standard Operating Procedure 8. _____
 31. Certainty Processing. _____
 32. Glossary. _____
 33. The Six Levels of Processing - Issue 5. _____
 34. Games Processing. _____
35. TAPE: 5212C01A SCIENTOLOGY: HOW TO UNDERSTAND AND STUDY IT (60 mins) _____
 PDC-1 _____

36.	<u>DEMO</u> : The difference between what we're studying in Scientology versus Dianetics.		_____
37.	JOS 14-G	Apr 53	CHILD SCIENTOLOGY
38.		1 May 53	Scientology 8-8008 Unlimited Techniques
39.	PAB 1	10 May 53	GENERAL COMMENTS, GROUP PROCESSING AND A SUMMARY OF NEW WORK: CERTAINTIES
40.	<u>CLAY DEMO</u> : The 3 universes - types of certainty.		_____
41.	<u>DEMO</u> : How responsibility relates to communication.		_____
42.	PAB 2	May 53	GENERAL COMMENTS, SOP 8 AND A SUMMARY OF SOP 8A
43.	PAB 3	Jun 53	CERTAINTY PROCESSING
44.	PAB 4	Jun 53	BEINGNESS AND CERTAINTY
45.	PAB 5	Jul 53	ABOUT PABs
46.	PAB 6	Jul 53	CASE OPENING
47.	PAB 7	Aug 53	"Come on and bear a hand . . ."
48.	PAB 8	Aug 53	VIEWPOINT PROCESSING
49.	<u>DEMO</u> : The gradient scale of cases.		_____
50.	<u>DEMO</u> : The scale the pc followed down from cause to all effect.		_____
51.	PAB 9	Sep 53	FORMULA H
52.	<u>CLAY DEMO</u> : Formula H.		_____
53.	PAB 10	Sep 53	CHANGE PROCESSING
54.	PAB 11	Oct 53	WHAT THE THETAN IS TRYING TO DO
55.	JOS 21-G	Oct 53	THE THEORY OF COMMUNICATION
56.	<u>DEMO</u> : How communication relates to space.		_____
57.	PAB 12	Oct 53	THE CYCLE OF ACTION OF AN EXPLOSION
58.		28 Oct 53	STEP III AUDITING COMMANDS
59.	PAB 13	Nov 53	ON HUMAN BEHAVIOUR
60.	PAB 14	Nov 53	ON HUMAN CHARACTER
61.	PAB 15	Dec 53	ACCEPTANCE LEVEL PROCESSING
62.	JOS 22-G	Dec 53	WHAT AN AUDITOR SHOULD KNOW
63.	PAB 16	Dec 53	ACCEPTANCE LEVEL PROCESSING
64.	PAB 17	Jan 54	FUTURE PROCESSING
65.	PAB 18	Jan 54	OVERT ACTS
66.	<u>DEMO</u> : The motivator overt act bundle.		_____
67.	<u>DEMO</u> : The Ded-Dedex bundle.		_____
68.	JOS-24-G	31 Jan 54	SOP-8-C: THE REHABILITATION OF THE HUMAN SPIRIT
69.	<u>DEMO</u> : What a thetan is.		_____
70.	PAB 19	Feb 54	THE CIRCUIT CASE
71.	<u>DEMO</u> : The entire purpose of thinking.		_____
72.	PAB 20	Feb 54	TWO ANSWERS TO CORRESPONDENTS: THE NON PERSISTENCE CASE AND RIDGE RUNNING
73.	PAB 21	Mar 54	REPORT ON CERTAINTY PROCESSING
74.	PAB 23	16 Apr 54	HAVINGNESS
75.	PAB 24	16 Apr 54	CERTAINTY OF EXTERIOR

- IZATION
76. PAB 25 30 Apr 54 BASIC PROCEDURES
77. DEMO: The keynote to handling any process.
78. 3 May 54 VIEWPOINT STRAIGHT WIRE
79. PAB 28 11 Jun 54 "My dear Mr. Clouston. . ."
80. TAPE: 5406C04 KNOW TO SEX SCALE:
6ACC-37 THE MIND AND THE TONE SCALE (60 mins)
81. DEMO:
(a) The ridge (defense) and the dispersal (offense) for each level of the scale.
(b) How a pc goes from the lower scale (sex is bad) to the upper scale (sex is good).
82. TAPE: 5407C19 PRO 1 SCIENTOLOGY: ITS
7ACC-25A GENERAL BACKGROUND PART I (30 mins)
83. TAPE: 5407C19 PRO 2 SCIENTOLOGY: ITS
7ACC-24 GENERAL BACKGROUND PART II (30 mins)
84. TAPE: 5407C19 PRO 3 SCIENTOLOGY: ITS
7ACC-25B GENERAL BACKGROUND PART III (30 mins)
85. 23 Jul 54 GROUP AUDITING SESSIONS
86. PAB 32 7 Aug 54 WHY DOCTOR OF DIVINITY?
87. PAB 34 4 Sep 54 OPENING PROCEDURE SOP-8-C
88. PAB 35 18 Sep 54 "WHAT I LEARNED IN TRAINING"
89. PAB 36 1 Oct 54 THE USE OF SCIENTOLOGY MATERIALS
90. DEMO: To whom the materials of Scientology are designed to communicate and when.
91. TAPE: 5410C20A THE PARTS OF MAN
8ACC-14 (90 mins)
92. DEMO: How a thetan makes a body.
93. DEMO: The consideration behind the OM sequence.
94. PAB 37 15 Oct 54 THE COMMUNICATION LINES OF SCIENTOLOGY
95. PAB 38 29 Oct 54 THE AUDITOR'S CODE 1954
96. PAB 39 12 Nov 54 THE AUDITOR'S CODE 1954 (CONCLUDED)
97. CLAY DEMO: The Auditor's Code.
98. PAB 40 26 Nov 54 THE CODE OF HONOUR
99. DEMO: The Code of Honour.
100. BOOK: PHOENIX LECTURES (May-Dec 54)
1. Chapter One.
 2. Chapter Two.
 3. Chapter Three.
 4. DEMO: How Scientology is a religious wisdom in addition to being a religious practice.
 5. Chapter Four.
 6. DEMO: "The primary goal of processing is to bring an individual into such thorough communication with the physical universe that he can regain the power and the ability of his own postulates."
 7. Chapter Five.
 8. DEMO: How consideration of A, R and C is senior to A, R and C.

9. Chapter Six. _____
10. DEMO: Reality is an agreed upon is-ness. _____
11. Chapter Seven. _____
12. DEMO: How time is made by changing the position of something in space. _____
13. Chapter Eight. _____
14. DEMO: The Rule: An individual has a condition and the condition continues to exist as long as the individual has a condition. _____
15. Chapter Nine. _____
16. DEMO: Why a pc must be processed toward acceptance of responsibility. _____
17. DEMO: Loss versus as-is-ness. _____
18. Chapter Ten. _____
19. DEMO: The fundamental principle of havingness. _____
20. DEMO: How to remedy havingness. _____
21. DEMO: How blame differs from responsibility. _____
22. Chapter Eleven. _____
23. DEMO: The basic anatomy of a problem and how to take a problem apart. _____
24. Chapter Twelve. _____
25. DEMO: How a person gets stuck in time. _____
26. DEMO: How to cure a person of obsessive change. _____
27. Chapter Thirteen. _____
28. Chapter Fourteen. _____
29. Chapter Fifteen. _____
30. Chapter Sixteen. _____
31. Chapter Seventeen. _____
32. DEMO: How communication becomes a problem. _____
33. DEMO: Why 2WC is the first step in processing. _____
34. Chapter Eighteen. _____
35. DEMO: What Opening Procedure of 8-C accomplishes. _____
36. Chapter Nineteen. _____
37. DEMO: The purpose of Op Pro by Dup. _____
38. DEMO: How Op Pro by Dup pulls apart all moments of a time track. _____
39. Chapter Twenty. _____
40. DEMO: Why 2WC must accompany Op Pro by Dup. _____
41. Chapter Twenty-one. _____
42. DEMO: The formula of viewpoint straightwire. _____
43. DEMO: The ways of making space per the Know-Mystery Scale. _____
44. Chapter Twenty-two. _____
45. DEMO: How spotting spots increases a pc's ability to tolerate space. _____
46. DEMO: How delusion comes about. _____
47. Chapter Twenty-three. _____
48. DEMO: The purpose of two way comm. _____
49. Chapter Twenty-four. _____
50. DEMO: The purpose of a group auditor. _____
51. DEMO: How granting of beingness affects group processing. _____
52. Chapter Twenty-five. _____
53. DEMO: How to understand and predict people. _____
101. JOS 41-G Dec 54 IS IT POSSIBLE TO BE
HAPPY? _____
102. PAB 41 10 Dec 54 THE CODE OF A SCIEN
TOLOGIST _____
103. DEMO: The Code of a Scientologist. _____
104. LRH Note "Spot all the spots . . ." _____
105. PAB 42 24 Dec 54 SIX BASIC PROCESSES _____
106. LRH Note "To Remedy Havingness" _____
107. BOOK: DIANETICS '55! (Dec 54-Apr 55) _____

1.	Chapter One.	_____
2.	Chapter Two.	_____
3.	<u>DEMO</u> : The basic sub divisions in life.	_____
4.	Chapter Three.	_____
5.	<u>DEMO</u> : How the awareness of awareness unit handles the analytical mind and the reactive mind.	_____
6.	<u>DEMO</u> : How the awareness of awareness unit was discovered and what it is.	_____
7.	Chapter Four.	_____
8.	<u>DEMO</u> : On what is ability dependent.	_____
9.	Chapter Five.	_____
10.	Chapter Six.	_____
11.	Chapter Seven.	_____
12.	<u>CLAY DEMO</u> : Two way communication.	_____
13.	Chapter Eight.	_____
14.	Chapter Nine.	_____
15.	Chapter Ten.	_____
16.	Chapter Eleven.	_____
17.	Chapter Twelve.	_____
18.	Chapter Thirteen.	_____
19.	Chapter Fourteen.	_____
20.	Chapter Fifteen.	_____
21.	Chapter Sixteen.	_____
22.	Glossary.	_____
108.		_____
109.		_____
110.		_____

END OF SHSBC LEVEL A THEORY SECTION

SHSBC LEVEL A

PRACTICAL SECTION

BASIC AUDITING SERIES:

- | | | | | |
|----|--|--------------------------|---|-------|
| 1. | HCOB
Rev. | 23 May 71R I
4.12.74 | Basic Auditing Series 1R,
THE MAGIC OF THE
COMMUNICATION CYCLE | _____ |
| 2. | HCOB
Rev. | 23 May 71R II
6.12.74 | Basic Auditing Series 2R,
THE TWO PARTS OF
AUDITING | _____ |
| 3. | <u>DEMO</u> : The two stages in processing. | | | _____ |
| 4. | HCOB
Rev. | 23 May 71 III
1.12.74 | Basic Auditing Series 3,
THREE IMPORTANT
COMMUNICATION LINES | _____ |
| 5. | <u>DEMO</u> : The three important communication lines. | | | _____ |
| 6. | HCOB
Rev. | 23 May 71R IV
4.12.74 | Basic Auditing Series 4R,
COMMUNICATION
CYCLES WITHIN THE
AUDITING CYCLE | _____ |
| 7. | <u>DEMO</u> : The comm cycles within the auditing cycle. | | | _____ |
| 8. | HCOB | 23 May 71 X | Basic Auditing Series 9,
COMM CYCLE ADDITIVES | _____ |

AUDITOR'S CODE:

- | | | | | |
|----|----------------|------------------------|--------------------|-------|
| 1. | HCO PL
Rev. | 14 Oct 68RA
19.6.80 | THE AUDITOR'S CODE | _____ |
|----|----------------|------------------------|--------------------|-------|

TWINNING AND COACHING:

- | | | | | |
|----|--|---------------|---|-------|
| 1. | HCOB | 9 Feb 79 | HOW TO DEFEAT VERBAL
TECH | _____ |
| 2. | <u>DEMO</u> : How to defeat verbal tech. | | | _____ |
| 3. | HCOB | 15 Feb 79 | VERBAL TECH: PENALTIES | _____ |
| 4. | HCOB | 21 Aug 79 | TWINNING | _____ |
| 5. | <u>DEMO</u> : Why a student is responsible for his twin's progress through course. | | | _____ |
| 6. | HCOB | 24 May 68 | COACHING | _____ |
| 7. | HCO PL | 16 May 65 III | TECH DIVISION, ACADEMY
COURSES, GENERAL REMARKS,
ZERO COURSES, HUBBARD
RECOGNIZED SCIENTOLOGISTS | _____ |

METHOD 4 WORD CLEARING:

- | | | | | |
|----|--|------------------------------------|--|-------|
| 1. | HCOB
Rev. | 22 Feb 72RA
26.3.72 &
8.7.74 | Word Clearing Series 32RA,
URGENT - IMPORTANT
- URGENT, VITAL FOR
ALL SUPERVISORS,
ESTOs, AND CRAMMING
OFFICERS, WORD CLEAR
ING METHOD 4 | _____ |
| 2. | <u>DEMO</u> : The procedure of Method 4 Word Clearing. | | | _____ |
| 3. | HCOB | 17 Aug 72R | Word Clearing Series 42R, | _____ |

4. DRILL: Method 4 Word Clearing.

TRs:

IMPORTANT NOTE: The following issues and book chapters are to be wood cleared M4 (Method Four) and starrated. The clay demos are starrate. (These issues may not be done fast flow. Every student must do the M4s and starrates as stated above.)

- *1. HCOB 23 Sep 79 CANCELLATION OF
DESTRUCTIVE BTBs
AND BPLs ON TRs _____
- *2. HCOB 24 Dec 79 TRs BASICS RESURRECTED _____
- *3. BOOK: PROBLEMS OF WORK, Chapter 6, Affinity, Reality
and Communication. _____
- *4. BOOK: FUNDAMENTALS OF THOUGHT, Chapter 5,
The A-R-C Triangle. _____
- *5. CLAY DEMO: The A-R-C Triangle, showing how A, R and C
interrelate and lead to Understanding. _____
- *6. CLAY DEMO: How one uses A, R, C and Understanding in TRs. _____
- *7. BOOK: DIANETICS '55!, Chapter VII, Communication. _____
- *8. HCOB 5 Apr 73R AXIOM 28 AMENDED
Rev. 24.9.80 _____
- *9. CLAY DEMO: A) Outflowing Communication.
B) Inflowing Communication. _____
- *10. CLAY DEMO: How an imbalance of outflow or inflow affects
communication. _____
- *11. CLAY DEMO: The definition of Aberation. _____
- *12. CLAY DEMO: What can result from incomplete cycles of
communication. _____
- *13. CLAY DEMO: How duplication relates to a complete cycle of
communication. _____
- *14. HCOB 16 Aug 71RA II TRAINING DRILLS
Rev. 4.9.80 REMODERNIZED _____
- *15. CLAY DEMO: The full Communication Cycle showing all its
component parts, and the result when it is fully applied. _____
- *16. CLAY DEMO: How each TR relates to the Comm Formula. _____
- *17. CLAY DEMO: (a) The primary Valuable Final Products of TRs.
(b) The Secondary Valuable Final Product.
(c) The End Phenomena of TRs. _____
- *18. HCOB 5 Apr 80 Q & A, THE REAL
DEFINITION _____
- *19. HCOB 18 Apr 80 TR CRITICISM _____
- *20. DRILL: TRs OT TR 0 and TR 0 through 4, the hard way, each
one to a pass from the supervisor, one TR at a time. (If a student
hangs up or fails on one of the TRs, he is handles per page 4 of
HCOB 16 Aug 71RA 11 Rev. 4. 9. 80, TRAINING DRILLS
REMODERNIZED.) _____

OT TR 0 _____	TR 2 _____
TR 0 _____	TR 2 ^{1/2} _____
TR 0 BB _____	TR 3 _____
TR 1 _____	TR 4 _____

ADDITIONAL REFERENCES:

1. HCOB 31 Jan 79 MOOD DRILLS _____
2. HCOB 26 Apr 71 TRs AND COGNITIONS _____

OBNOSIS:

1. HCOB 25 Sep 71RB TONE SCALE IN FULL
Rev. 1.4.78 _____
2. HCOB 26 Oct 70 III OBNOSIS AND THE TONE
Reiss. 19.9.74 SCALE _____
3. DRILL: (a) The obnosis drill. _____
(b) The Tone Scale spotting drill. _____
4. HCOB 29 Jul 64 GOOD INDICATORS AT
LOWER LEVELS _____
5. BTB 26 Apr 69 BAD INDICATORS
Reiss. 7.7.74 as BTB _____
6. DRILL: Coach to mock up various good and bad indicators which
student spots. (Do this with running "Do Birds Fly?" as a
repetitive process.) _____
7. DRILL: (a) Spotting people who are not sessionable (insufficient
food and/or sleep). Verify each time with the person. _____
(b) Spotting people who are sessionable. Verify each time
with the person. _____

E-METER DATA AND DRILLS:

1. E-METER ESSENTIALS and HCO PL 21 Feb 79, Corr. & Reiss.
26 Apr 79, Corr. & Reiss. 6 May 79 E-METER ESSENTIALS
ERRATA SHEET (to be studied together). _____
2. Ref: BOOK OF E-METER DRILLS _____
3. EM 1 _____
4. CONDITIONAL: The following drill is for use in a case where the
student is unable to master any one of the following E-Meter drills
on this checksheet despite all routine gradients and remedies
having been applied. It is not to be used indiscriminately at the first
sign of any difficulty, nor in such a way as to delay a students
progress through the checksheet.
It is used only when the student is still unable to pass a drill after
the following has been done:
a) standard drilling and coaching on the drill
b) the handling of any misunderstands
c) correction, on the right gradient, of any preceding meter drills,
including E-Meter Drill 1.
E-METER DRILL CR0000-3 CONFRONT THE E-METER
(CR0000-3 is simply an arbitrary drill number designation. The
"CR" stands for "cramming" as these drills were originally
intended for use in cramming.) _____
5. EM 2 _____
6. EM 3 _____
7. EM 3A _____
8. EM 4 _____
9. HCOB 16 Nov 65R E-METER SENSITIVITY
Rev. 22.2.79 SETTING _____
10. HCOB 18 Mar 74R E-METER SENSITIVITY
Rev. 22.2.79 ERRORS _____

- | | | | | |
|-----|--|-------------|--|-------|
| 11. | HCOB | 7 Feb 79R | E-METER DRILL 5RA | _____ |
| | Rev. | 15.2.79 | CAN SQUEEZE | _____ |
| 12. | EM 5RA | | | _____ |
| 13. | EM 6 | | | _____ |
| 14. | EM 7 | | | _____ |
| 15. | HCOB | 21 Jan 77RA | FALSE TA CHECKLIST | _____ |
| | Re-rev. | 25.5.80 | | _____ |
| 16. | DRILL: Checking for False TA including correction actions. | | | _____ |
| 17. | HCOB | 14 Oct 68 | "YOU MUST NEVER NEVER..." | _____ |
| 18. | E-METER ESSENTIALS Section F 52 | | | _____ |
| 19. | DRILL: Basal Metabolism Test on at least 5 people. | | | _____ |
| 20. | HCOB | 3 Aug 65 | AUDITING GOOFS BLOW
DOWN INTERRUPTION | _____ |
| 21. | EM 8 | | | _____ |
| 22. | EM 9 | | | _____ |
| 23. | EM 10 | | | _____ |
| 24. | EM 11 | | | _____ |
| 25. | HCOB | 21 Jul 78 | WHAT IS A FLOATING
NEEDLE? | _____ |
| 26. | HCOB | 21 Sep 66 | ARC BREAK NEEDLE | _____ |
| 27. | HCOB | 10 Aug 76R | R/Ses, WHAT THEY MEAN | _____ |
| | Rev. | 5.9.78 | | _____ |
| 28. | EM 12 | | | _____ |
| 29. | EM 13 | | | _____ |
| 30. | EM 14 | | | _____ |
| 31. | EM 15 | | | _____ |
| 32. | EM 16 | | | _____ |
| 33. | | | | _____ |
| 34. | | | | _____ |
| 35. | | | | _____ |

DIRTY NEEDLES:

- | | | | | |
|-----|--------------------|------------|--|-------|
| 37. | HCOB | 6 Sep 78 | FOLLOWING UP ON DIRTY
NEEDLES | _____ |
| 38. | HCOB | 28 Jun 62R | DIRTY NEEDLES HOW TO
SMOOTH OUT NEEDLES | _____ |
| | Rev. | 5.9.78 | | _____ |
| 39. | HCOB | 17 May 69 | TRs AND DIRTY NEEDLES | _____ |
| 40. | HCOB | 3 Sep 78 | DEFINITION OF A ROCK
SLAM | _____ |
| 41. | <u>TAPE:</u> | 6205C23 | FISH & FUMBLE, CHECKING
DIRTY NEEDLES | _____ |
| | | SH TVD-7 | | _____ |
| | Auditing Demo Tape | | | _____ |
| 42. | EM 17 | | | _____ |
| 43. | EM 20 | | | _____ |
| 44. | EM 21 | | | _____ |
| 45. | | | | _____ |
| 46. | | | | _____ |
| 47. | | | | _____ |

ASSESSMENT:

- | | | | | |
|-----|--------------|-----------|--|-------|
| 48. | HCOB | 22 Jul 78 | ASSESSMENT TRs | _____ |
| 49. | <u>TAPE:</u> | 6306C26 | LISTING ASSESSMENT FOR
ENGRAM RUNNING PART 1. | _____ |
| | | SH TVD-22 | SECTION OF ASSESSMENT | _____ |

- 50. _____
- 51. _____
- 52. _____

INSTANT READS:

- 53. HCOB 8 Jun 61R E-METER WATCHING ARE
Rev. 22.2.79 YOU WAITING FOR THE
METER TO PLAY DIXIE? _____
- 54. HCOB 5 Aug 78 INSTANT READS _____
- 55. HCOB 25 May 62 E-METER INSTANT READS _____
- 56. CLAY DEMO: Why all prior and latent reads are ignored. _____
- 57. _____
- 58. _____
- 59. _____

READS ON ASSESSMENT:

- 60. HCOB 27 Jan 70 E-METER DRILL COACH
ING _____
- 61. HCOB 23 Nov 61 METER READING _____
- 62. HCOB 9 Jun 71RA I C/S Series 41RA, C/S
Rev. 25.11.76 TIPS LISTS _____
- Re-Rev. 28.3.77 _____
- 63. HCOB 20 Dec 71 C/S Series 72, USE OF
Reiss. 27.9.77 CORRECTION LISTS _____
- 64. HCOB 15 Oct 73RB C/S Series 87RB, NULL
Re-Rev. 4.12.78 ING & F/NING PREPARED
LISTS _____
- 65. HCOB 6 Dec 73 C/S Series 90, THE
PRIMARY FAILURE _____
- 66. EM 18 _____
- 67. EM 19 _____
- 68. EM 24 _____
- 69. HCOB 29 Apr 69 ASSESSMENT AND INTEREST _____
- 70. HCO PL 21 Feb 79 E-METER ESSENTIALS
Corr. 26.4.79 ERRATA SHEET, SECTION
Corr. 6.5.79 THE NEEDLE _____
- 71. DEMO: The difference between a tick and a small fall. _____
- 72. EM 26 _____
- 73. EM 23 _____
- 74. EM 27 _____
- 75. E-METER DRILL CR0000-4 SEE THE SESSION
METER TRIM CHECK _____
- 76. HCOB 11 May 69R
Rev. 8.7.78 _____
- 77. DRILL: Doing a Meter Trim Check. _____
- 78. E-METER DRILL CR0000-5 E-METER TRIM
CHECK DRILL: _____

SETTING UP SESSIONS:

- 1. HCOB 4 Dec 77 CHECKLIST FOR
SETTING UP SESSIONS
AND AN E-METER _____
- 2. DRILL: The full actions of setting up for a session. _____

CLEARING COMMANDS:

1. HCOB 21 Jun 72 I Word Clearing Series 38,
METHOD 5 _____
2. HCOB 9 Aug 78 II CLEARING COMMANDS _____
3. DRILL: Clearing the command "Do Birds Fly?". _____

CHECKING FOR AND HANDLING A READ:

1. HCOB 28 Feb 71 C/S Series 24, METER
ING READING ITEMS _____
2. HCOB 3 Dec 78 UNREADING FLOWS _____
3. CLAY DEMO: Why you don't run an unreading anything. _____
4. HCOB 23 May 71 IX Basic Auditing Series 11,
METERING _____
5. HCOB 20 Sep 78 AN INSTANT F/N IS A
Reiss. 9.10.78 READ _____
6. DEMO: Why an instant F/N is a read and when it is taken up. _____
7. HCOB 18 Apr 68 NEEDLE REACTIONS ABOVE
GRADE IV _____
8. HCOB 23 Aug 68 ARBITRARIES _____
9. DEMO: Why you must "prove out" a read. _____
10. HCOB 27 May 70R UNREADING QUESTIONS
Rev. 3.12.78 & ITEMS _____
11. DEMO: The use of buttons on unreading questions and items. _____
12. HCOB 6 Sep 68 CHECKING FOR FALSE
READS _____
13. HCOB 11 Sep 68 FALSE READS _____
14. DEMO: Use of False. _____
15. DRILL: Checking for and handling a read including use of false
and buttons. _____

F/N AND EP:

1. HCOB 20 Feb 70 FLOATING NEEDLES AND
END PHENOMENA _____
2. HCOB 21 Mar 74 END PHENOMENA _____
3. HCOB 4 Mar 71R F/N EVERYTHING _____
Rev. 25.7.73
4. HCOB 20 Nov 73 II C/S Series 89, F/N WHAT
YOU ASK OR PROGRAM _____
5. HCOB 10 Dec 76RB C/S Series 99RB, URGENT
Re-rev. 25.5.80 IMPORTANT, SCIENTOLOGY
F/N AND TA POSITION _____
6. HCOB 2 Dec 80 FLOATING NEEDLE AND
TA POSITION MODIFIED _____
7. HCOB 8 Oct 70 C/S Series 20,
PERSISTENT F/N _____
8. TECH DICT: Word Clear Floating TA. _____
9. DEMO: Floating TA. _____
10. HCOB 7 Mar 75 EXT AND ENDING SESSION _____
11. DRILL: Ending off a session per "Ext and ending session". _____
12. HCOB 30 Jun 65 RELEASE, REHABILITATION
OF FORMER RELEASES
AND THETAN EXTERIORS _____

13. DRILL: Doing a rehab. _____

RUDIMENTS:

1. HCOB 11 Aug 78 I RUDIMENTS, DEFINITIONS AND PATTERN FLYING RUDS _____
2. HCOB 15 Aug 69 _____
3. DRILL: Flying each of the rudiments. _____
4. HCOB 23 Aug 71 C/S Series 1, AUDITOR'S RIGHTS, SECTION: RUDS GOING OUT _____
5. DRILL: Handling rud going out. _____

HAVINGNESS:

1. HCOB 7 Aug 78 HAVINGNESS, FINDING AND RUNNING THE PC'S HAVINGNESS PROCESS _____
2. HCOB 6 Oct 60R THIRTY-SIX NEW PRE _____
Rev. 8.5.74 SESSIONS
3. DRILL: Finding and running a havingness process. _____

MODEL SESSION:

1. HCOB 11 Aug 78 II MODEL SESSION _____
2. DRILL: Running a model session from start to finish, using the process "Do Fish Swim?". _____

SCIENTOLOGY AUDITING CS-1:

1. HCOB 15 Jul 78 SCIENTOLOGY AUDITING CS-1 _____
2. HCOB 17 Oct 64 III ALL LEVELS GETTING THE PC SESSIONABLE _____
3. DRILL: Doing a Scn C/S 1. _____

AUDITOR ADMIN:

1. HCO PL 19 Mar 72 C/SING OR AUDITING WITHOUT FOLDER STUDY _____
2. DEMO: The purpose of folder study. _____
3. HCOB 26 Oct 76 I C/S Series 97 _____
AUDITING REPORTS
4. HCOB 28 Oct 76 FALSIFYING OF _____
C/S Series 98, AUDITING
5. BTB 2 Nov 72R Auditor Admin Series 1R, _____
Reiss. 5.8.74 THE AUDITOR ADMIN
6. HCOB 25 Aug 71 Auditor Admin Series 2, _____
Reiss. 2.11.72 C/S Series 56, HOW TO GET

RESULTS IN AN HGC

- | | | | | |
|-----|--|---------------|---------------------------|-------|
| 7. | <u>DEMO</u> : The definition of administration. | | | _____ |
| 8. | HCOB | 3 Nov 72R | Auditor Admin Series 3R, | _____ |
| | Reiss. | 18.9.74 as | THE PC FOLDER AND | |
| | BTB | | ITS CONTENTS | _____ |
| 9. | <u>DRILL</u> : Get a pc folder and locate the various front cover items, folder contents and back cover items. | | | _____ |
| 10. | BTB | 4 Nov 72 | Auditor Admin Series 4, | _____ |
| | Rev. | 21.9.74 | THE FOLDER | _____ |
| 11. | BTB | 5 Nov 72R II | Auditor Admin Series 6R, | _____ |
| | Rev. | 24.7.74 | THE YELLOW SHEET | _____ |
| 12. | BTB | 5 Nov 72RIII | Auditor Admin Series 7R, | _____ |
| | Rev. | 9.9.74 | THE FOLDER SUMMARY | _____ |
| 13. | <u>DEMO</u> : The purpose for a folder summary. | | | _____ |
| 14. | HCOB | 7 May 69 VI | SUMMARY OF HOW TO | |
| | | | WRITE AN AUDITOR'S | |
| | | | REPORT, WORK SHEETS | |
| | | | AND SUMMARY REPORT, | |
| | | | WITH SOME ADDITIONAL | |
| | | | INFO | _____ |
| 15. | BTB | 6 Nov 72R VI | Auditor Admin Series 13R, | _____ |
| | Rev. | 27.8.74 | THE AUDITOR'S REPORT | |
| | | | FORM | _____ |
| 16. | BTB | 6 Nov 72R VII | Auditor Admin Series 14R, | _____ |
| | Rev. | 25.7.74 | THE WORKSHEETS | _____ |
| 17. | HCOB | 3 Nov 71 | Auditor Admin Series 15, | _____ |
| | Reiss. | 6.11.72 | C/S Series 66, AUDITOR'S | |
| | | | WORKSHEETS | _____ |
| 18. | BTB | 7 Nov 72R V | Auditor Admin Series 20R, | _____ |
| | Rev. | 20.11.74 | MISCELLANEOUS | |
| | | | REPORTS | _____ |
| 19. | HCO PL | 8 Sep 70RA | EXAMINER'S 24 HOUR | _____ |
| | Rev. | 24.10.75 | RULE | _____ |
| 20. | HCO PL | 13 Jan 71 | EXAM 24 HOUR RULE | _____ |
| 21. | BTB | 20 Jan 73RD | C/S Series 86RD | _____ |
| | | | RED TAG LINE | _____ |
| 22. | <u>DEMO</u> : The Red Tag line. | | | _____ |

PREPARING A FOLDER:

- | | | | | |
|----|---|---------------|----------------------------|-------|
| 1. | HCOB | 21 Dec 79 | C/S Series 107, Cramming | |
| | | | Series 20, Qual Corrective | |
| | | | Actions on OTs Series 1, | |
| | | | AUDITOR ASSIGNMENT | |
| | | | POLICIES, CRAMMING | |
| | | | ASSIGNMENT POLICIES | _____ |
| 2. | BTB | 8 Nov 72RA II | Auditor Admin Series 22RA, | _____ |
| | Rev. | 4.6.75 | FOLDER ERROR | |
| | | | SUMMARIES | _____ |
| 3. | <u>DEMO</u> : What is wanted in an FES. | | | _____ |
| 4. | BTB | 3 Feb 77 | Auditor Admin Series 24, | _____ |
| | | | FES CHECKLISTS | _____ |
| 5. | <u>DRILL</u> : Get the folder of the pc who you will be auditing on Method 1 Word Clearing and ensure that the FES is done to PT. If not, do it or get it done by someone else if the actions to be FESed are above your class. | | | _____ |
| 6. | HCOB | 28 Sep 71 | C/S Series 62, KNOW | _____ |

BEFORE YOU GO

- | | | | | |
|-----|--|---|--|-------|
| 7. | <u>DEMO</u> : When a 2WC for data or a D of P Interview is done. | | | _____ |
| 8. | <u>DRILL</u> : Doing a D of P interview. | | | _____ |
| 9. | HCOB 23 Aug 71 | C/S Series 1, AUDITOR'S RIGHTS | | _____ |
| 10. | HCOB 12 Jun 70 | C/S Series 2, PROGRAMING OF CASES | | _____ |
| 11. | HCOB 13 Jun 70 | C/S Series 3, SESSION PRIORITIES - REPAIR PROGRAMS AND THEIR PRIORITY | | _____ |
| 12. | BTB 6 Nov 72R II
Rev. 15.7.74 | Auditor Admin Series 9R, THE PROGRAM SHEET | | _____ |
| 13. | Ensure a program is written for your pc or Pre-OT. | | | _____ |
| 14. | BTB 6 Nov 72R III
Rev. 27.7.74 | Auditor Admin Series 10R, THE AUDITOR's C/S | | _____ |
| 15. | Ensure an auditor's C/S is written for your pc or Pre-OT and send folder to the Case Supervisor. | | | _____ |

WORD CLEARING:

- | | | | | |
|-----|---|---|--|-------|
| 1. | HCO PL 10 Jan 77 | ETHICS AND WORD CLEARING | | _____ |
| 2. | HCOB 25 Jun 71R
Rev. 25.11.74 | Word Clearing Series 3R, BARRIERS TO STUDY | | _____ |
| 3. | <u>DEMO</u> : The barriers to study. | | | _____ |
| 4. | HCOB 26 Jun 71R II
Rev. 30.11.74 | Word Clearing Series 4R, SUPERVISOR TWO-WAY COMM AND THE MISUNDERSTOOD WORD | | _____ |
| 5. | HCOB 27 Jun 71R
Rev. 2.12.74 | Word Clearing Series 5R, SUPERVISOR TWO-WAY COMM EXPLAINED | | _____ |
| 6. | HCOB 31 Aug 71R | Word Clearing Series 16R, CONFUSED IDEAS | | _____ |
| 7. | <u>DEMO</u> : How a misunderstood word breeds strange ideas. | | | _____ |
| 8. | HCOB 4 Sep 71 II | Word Clearing Series 19, ALTERATIONS | | _____ |
| 9. | HCOB 4 Sep 71 III | Word Clearing Series 20, SIMPLE WORDS | | _____ |
| 10. | <u>DEMO</u> : The earliest misunderstood word in a subject is a key to later misunderstood words in that subject. | | | _____ |
| 11. | BTB 10 Dec 71RA
Rev. 10.6.77 | Word Clearing Series 29RA, WORD CLEARING OK TO DO | | _____ |
| 12. | HCOB 9 Jun 72 | Word Clearing Series 36, GRAMMAR | | _____ |
| 13. | HCOB 19 Jun 72 | Word Clearing Series 37, DINKY DICTIONARIES | | _____ |
| 14. | HCOB 8 Jul 74R I
Rev. 24.7.74 | Word Clearing Series 53R, CLEAR TO F/N | | _____ |
| 15. | HCOB 7 Sep 74 | Word Clearing Series 54, SUPERLITERACY AND THE CLEARED WORD | | _____ |
| 16. | <u>DEMO</u> : The definition of a cleared word. | | | _____ |
| 17. | HCOB 10 Jan 77 | Word Clearing Series 55, HOW TO WIN WITH WORD CLEARING | | _____ |

- | | | | | |
|-----|---------------|---------------------------|---|-------|
| 18. | HCOB | 27 Mar 78 | Word Clearing Series 58,
ETHICS PENALTY FOR
WORD CLEARERS | _____ |
| 19. | HCOB
Rev. | 23 Mar 78RA
14.11.79 | Word Clearing Series 59RA,
CLEARING WORDS | _____ |
| 20. | <u>DEMO</u> : | How to clear a word. | | _____ |
| 21. | HCOB | 17 Jul 79 I | Word Clearing Series 64,
THE MISUNDERSTOOD
WORD DEFINED | _____ |
| 22. | <u>DEMO</u> : | A false definition. | | _____ |
| 23. | <u>DEMO</u> : | An invented definition. | | _____ |
| 24. | <u>DEMO</u> : | An incorrect definition. | | _____ |
| 25. | <u>DEMO</u> : | An incomplete definition. | | _____ |
| 26. | <u>DEMO</u> : | An unsuitable definition. | | _____ |
| 27. | <u>DEMO</u> : | A homonymic definition. | | _____ |
| 28. | <u>DEMO</u> : | A substitute definition. | | _____ |
| 29. | <u>DEMO</u> : | An omitted definition. | | _____ |
| 30. | <u>DEMO</u> : | A no-definition. | | _____ |
| 31. | <u>DEMO</u> : | A rejected definition. | | _____ |
| 32. | HCOB | 13 Oct 79 | Word Clearing Series 66,
CONCEPTUAL UNDER
STANDING | _____ |
| 33. | HCOB
Rev. | 8 Jul 74R II
24.7.74 | C/S Series 92R, WORD
CLEARING ERRORS | _____ |
| 34. | | | | _____ |
| 35. | | | | _____ |
| 36. | | | | _____ |

METHOD 1 WORD CLEARING:

- | | | | | |
|-----|-----------------------|---|--|-------|
| 37. | HCO PL
Rev. | 25 Sep 79R II
3.10.80 | METHOD ONE
WORD CLEARING | _____ |
| 38. | HCOB
Rev.
Rev. | 30 Jun 71R II
9.8.71
11.5.72 | Word Clearing Series 8RB,
STANDARD C/S FOR
WORD CLEARING IN
SESSION METHOD 1 | _____ |
| 39. | <u>DEMO</u> : | The procedure for doing Method 1 Word Clearing. | | _____ |
| 40. | HCOB | 2 Jul 71 III | Word Clearing Series 13,
WORD CLEARING
CLARIFICATION | _____ |
| 41. | BTB
Rev. | 27 Jul 71R IIR
9.7.74 | Word Clearing Series 14R
EP OF WORD CLEARING | _____ |
| 42. | HCOB | 6 Sep 71 | Word Clearing Series 21,
CORRECT SEQUENCE
QUALIFICATIONS OF WORD
CLEARERS | _____ |
| 43. | HCOB | 17 Sep 71 | Word Clearing Series 24,
LIBRARY | _____ |
| 44. | BTB
Reiss.
Rev. | 30 Jan 73R III
5.7.74
20.11.74 | Word Clearing Series 47R,
DIFFICULTIES WITH
WORD CLEARING | _____ |
| 45. | <u>DEMO</u> : | The symptom of a person requiring M1. | | _____ |
| 46. | BTB
Reiss. | 30 Jan 73 IV
5.7.74 | Word Clearing Series 48,
WORD CLEARING ON
FOREIGN LANGUAGE
STUDENTS, PCs OR STAFF | _____ |
| 47. | <u>DRILL</u> : | Method 1 Word Clearing procedure. | | _____ |

- 48. HCOB 4 Dec 78 HOW TO READ THROUGH
AN F/N
- 49. DRILL: Reading through an F/N.
- 50.
- 51.
- 52.

METHOD 2 WORD CLEARING:

- 53. TECH DICT: Word Clear: Word Clearing Method 2.
- 54. HCOB 2 Sep 71 Word Clearing Series 17,
WORDS AND POST
- 55. HCOB 2 Jan 72 Word Clearing Series 30,
WC1 COMES FIRST
- 56. DRILL: Method 2 Word Clearing.
- 57.
- 58.
- 59.

METHOD 3 WORD CLEARING:

- 60. HCOB 24 Jun 71 Word Clearing Series 2,
WORD CLEARING
- 61. DRILL: Method 3 Word Clearing.
- 62.
- 63.
- 64.

METHOD 6 WORD CLEARING:

- 65. HCOB 21 Jun 72 II Word Clearing Series 39,
METHOD 6
- 66. DRILL: Method 6 Word Clearing. Word Clear Method 6 the
following key words on your twin:

SYMBOL	MISUNDERSTOOD
LETTER	WORD CLEARING
ALPHABET	WORD CLEARER
WORD	DUPLICATION
VOCABULARY	STUDY
LANGUAGE	STUDENT
COMMUNICATION	SUBJECT
DICTIONARY	

- 67. HCOB 21 Jun 72 III Word Clearing Series 40,
METHOD 7
- 68. DRILL: Method 7 Word Clearing.
- 69. HCOB 21 Jun 72 IV Word Clearing Series 41,
METHOD 8
- 70. DEMO: Method 8 Word Clearing.
- 71.
- 72.
- 73.

METHOD 9 WORD CLEARING:

- 74. HCOB 30 Jan 73RD Word Clearing Series 46R,
Rev. 13.9.80 METHOD 9 WORD CLEAR
ING THE RIGHT WAY _____
- 75. DRILL: Method 9 Word Clearing. _____
- 76. _____
- 77. _____
- 78. _____

WORD CLEARING CORRECTION LIST:

- 79. HCOB 13 Sep 71 Word Clearing Series 23,
TROUBLE SHOOTING _____
- 80. HCOB 27 Nov 78 Word Clearing Series 35RF,
WORD CLEARING
CORRECTION LIST _____
- 81. HCOB 25 Jun 63 ROUTINE 2 H. ARC BREAKS
BY ASSESSMENT _____
- 82. DEMO: Prefacing a prepared list. _____
- 83. HCOB 3 Jul 71R SCIENTOLOGY III AUDIT
Rev. 22.2.79 ING BY LISTS REVISED _____
- 84. DRILL: Taking up a line that read on a prepared list. _____
- 85. BTB 7 Nov 72R I Auditor Admin Series 16R,
Rev. 12.8.74 CORRECTION LISTS _____
- 86. DRILL: Each line of the Word Clearing Correction List. _____

PRACTICAL REQUIREMENTS:

- 1. Word clear at least 5 students who need word clearing, to
satisfactory results using appropriate methods of word clearing. _____

AUDITING REQUIREMENTS:

- 1. Audit a pc to completion of Method 1 Word Clearing. _____

(NOTE: The auditing and practical requirements can be started as soon as the practical section for a particular action is complete.)

STUDENT COURSE COMPLETION

A. STUDENT COMPLETION:

I have completed the requirements of this checksheet and I know and can apply the materials.

STUDENT ATTEST: _____ DATE: _____

I have trained this student to the best of my ability and he/she has completed the requirements of this checksheet and knows and can apply the checksheet data.

SUPERVISOR ATTEST: _____ DATE: _____

I have worn my hat of "C/S as a Training Officer" and trained this student to the best of my ability and he/she has completed the auditing requirements of this checksheet and knows and can apply the checksheet data.

STUDENT C/S ATTEST: _____ DATE: _____

B. STUDENT ATTEST AT C & A:

I attest: (a) I have enrolled properly on the course. (b) I have paid for the course, (c) I have studied and understand all the materials of this checksheet, (d) I have done all the drills on this checksheet, (e) I can produce the results required in the materials of the course.

STUDENT ATTEST: _____ DATE: _____

C & A: _____ DATE: _____

C. STUDENT INFORMED BY QUAL SEC OR C & A:

I hereby attest that I have informed the student that to make his provisional certificate permanent he will have to be interned within one year.

QUAL SEC OR C & A: _____ DATE: _____

D. CERTS AND AWARDS:

Issue Certificate of SAINT HILL SPECIAL BRIEFING COURSE LEVEL A, HUBBARD FUNDAMENTALS OF AUDITING SPECIALIST (Provisional).

C & A: _____ DATE: _____

(Route this form to Course Admin for filing in Student's folder.)

L. RON HUBBARD
FOUNDER

As assisted by
Melanie Seider Murray
Commodore's Messenger
and
Special Compilations
Unit

for the
BOARD OF DIRECTORS
of the
CHURCH OF SCIENTOLOGY
of CALIFORNIA

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 7 FEBRUARY 1965
REISSUED 15 JUNE 1970

(Corrected per Flag Issue 28.1.73)

Remimeo
Sthil Students
Assn/Org Sec Hat
HCO Sec Hat
Case Sup Hat
Ds of P Hat
Ds of T Hat
Staff Member Hat
Franchise
(issued May 1965)

Note: Neglect of this Pol Ltr has caused great hardship on staffs, has cost countless millions and made it necessary in 1970 to engage in an all out International effort to restore basic Scientology over the world. Within 5 years after the issue of this PL with me off the lines, violation had almost destroyed orgs. "Quickie grades" entered in and denied gain to tens of thousands of cases. Therefore actions which neglect or violate this Policy Letter are HIGH CRIMES resulting in Comm Evs on ADMINISTRATORS and EXECUTIVES. It is not "entirely a tech matter" as its neglect destroys orgs and caused a 2 year slump. IT IS THE BUSINESS OF EVERY STAFF MEMBER to enforce it.

ALL LEVELS

KEEPING SCIENTOLOGY WORKING

HCO Sec or Communicator Hat Check
on all personnel and new personnel
as taken on.

We have some time since passed the point of achieving uniformly workable technology.

The only thing now is getting the technology applied.

If you can't get the technology applied then you can't deliver what's promised. It's as simple as that. If you can get the technology applied, you can deliver what's promised.

The only thing you can be upbraided for by students or pcs is "no results". Trouble spots occur only where there are "no results". Attacks from governments or monopolies occur only where there are "no results" or "bad results".

Therefore the road before Scientology is clear and its ultimate success is assured if the technology is applied.

So it is the task of the Assn or Org Sec, the HCO Sec, the Case Supervisor, the D of P, the D of T and all staff members to get the correct technology applied.

Getting the correct technology applied consists of:

One: Having the correct technology.

Two: Knowing the technology.

Three: Knowing it is correct.

Four: Teaching correctly the correct technology.

Five: Applying the technology.

Six: Seeing that the technology is correctly applied.

Seven: Hammering out of existence incorrect technology.

Eight: Knocking out incorrect applications.

Nine: Closing the door on any possibility of incorrect technology.

Ten: Closing the door on incorrect application.

One above has been done.

Two has been achieved by many.

Three is achieved by the individual applying the correct technology in a proper manner and observing that it works that way.

Four is being done daily successfully in most parts of the world.

Five is consistently accomplished daily.

Six is achieved by instructors and supervisors consistently.

Seven is done by a few but is a weak point.

Eight is not worked on hard enough.

Nine is impeded by the "reasonable" attitude of the not quite bright.

Ten is seldom done with enough ferocity.

Seven, Eight, Nine and Ten are the only places Scientology can bog down in any area.

The reasons for this are not hard to find. (a) A weak certainty that it works in Three above can lead to weakness in Seven, Eight, Nine and Ten. (b) Further, the not-too-bright have a bad point on the button Self-Importance. (c) The lower the IQ, the more the individual is shut off from the fruits of observation. (d) The service faces of people make them defend themselves against anything they confront good or bad and seek to make it wrong. (e) The bank seeks to knock out the good and perpetuate the bad.

Thus, we as Scientologists and as an organization must be very alert to Seven, Eight, Nine and Ten.

In all the years I have been engaged in research I have kept my comm lines wide open for research data. I once had the idea that a group could evolve truth. A third of Century has thoroughly disabused me of that idea. Willing as I was to accept suggestions and data, only a handful of suggestions (less than twenty) had long run value and none were major or basic; and when I did accept major or basic suggestions and used them, we went astray and I repented and eventually had to "eat crow".

On the other hand there have been thousands and thousands of suggestions and writings which, if accepted and acted upon, would have resulted in the complete destruction of all our work as well as the sanity of pcs. So I know what a group of people will do and how insane they will go in accepting unworkable "technology". By actual record the percentages are

about twenty to 100,000 that a group of human beings will dream up bad technology to destroy good technology. As we could have gotten along without suggestions, then, we had better steel ourselves to continue to do so now that we have made it. This point will, of course, be attacked as “unpopular” “egotistical” and “undemocratic”. It very well may be. But it is also a survival point. And I don’t see that popular measures, self-abnegation and democracy have done anything for Man but push him further into the mud. Currently, popularity endorse degraded novels, self-abnegation has filled the South East Asian jungles with stone idols and corpses, and democracy has given us inflation and income tax.

Our technology has not been discovered by a group. True, if the group had no supported me in many ways I could not have discovered it either. But it remains that in its formative stages it was not discovered by a group, then group efforts, one can safely assume, will not add to it or successfully alter it in the future. I can only say this now that it is done. There remains, of course, group tabulation or co-ordination of what has been done, which will be valuable-only so long as it does not seek to alter basic principles and successful applications.

The contributions that were worth while in this period of forming the technology were help in the form of friendship, of defence, of organization, of dissemination, of application, of advices on results and of finance. These were great contributions and were, and are, appreciated. Many thousands contributed in this way and made us what we are. Discovery contribution was not however part of the broad picture.

We will not speculate here on why this was so or how I came to rise above the bank. We are dealing only in facts and the above is a fact-the group left to its own devices would not have evolved Scientology but with wild dramatization of the bank called “new ideas” would have wiped it out. Supporting this is the fact that Man has never before evolved workable mental technology and emphasizing it is the vicious technology he did evolve-psychiatry, psychology, surgery, shock treatment, whips, duress, punishment, etc, ad infinitum.

So realize that we have climbed out of the mud by whatever good luck and good sense, and refuse to sink back into it again. See that Seven, Eight, Nine and Ten above are ruthlessly followed and we will never be stopped. Relax them, get reasonable about it and we will perish.

So far, while keeping myself in complete communication with all suggestions, I have not failed on Seven, Eight, Nine and Ten in areas I could supervise closely. But it’s not good enough for just myself and a few others to work at this.

Whenever this control as per Seven, Eight, Nine and Ten has been relaxed the whole organizational area has failed. Witness Elizabeth, N.Y., Wichita, the early organizations and groups. They crashed only because I no longer did Seven, Eight, Nine and Ten. Then, when they were all messed up you saw the obvious “reasons” for failure. But ahead of that they ceased to deliver and that involved them in other reasons.

The common denominator of a group is the reactive bank. Thetans without banks have different responses. They only have their banks in common. They agree then only on bank principles. Person to person the bank is identical. So constructive ideas are individual and seldom get broad agreement in a human group. An individual must rise above an avid craving for agreement from a humanoid group to get anything decent done. The bank-agreement has been what has made Earth a Hell-and if you were looking for Hell and found Earth, it would certainly serve. War, famine, agony and disease has been the lot of Man. Right now the great governments of Earth have developed the means of frying every Man, Woman and Child on the planet. That is Bank. That is the result of Collective Thought Agreement. The decent, pleasant things on this planet come from individual actions and ideas that have somehow gotten by the Group Idea. For that matter, look how we ourselves are attacked by “public opinion” media. Yet there is no more ethical group on this planet than ourselves.

Thus each one of us can rise above the domination of the bank and then, as a group of freed beings, achieve freedom and reason. It is only the aberrated group, the mob, that is destructive.

When you don't do Seven, Eight, Nine and Ten actively, you are working for the Bank dominated mob. For it will surely, surely (a) introduce incorrect technology and swear by it, (b) apply technology as incorrectly as possible, (c) open the door to any destructive idea, and (d) encourage incorrect application.

It's the Bank that says the group is all and the individual nothing. It's the Bank that says we must fail.

So just don't play that tune. Do Seven. Eight, Nine and Ten and you will knock out of your road all the future thorns.

Here's an actual example in which a senior executive had to interfere because of a pc spin: A Case Supervisor told Instructor A to have Auditor B run Process X on Preclear C. Auditor B afterwards told Instructor A that "It didn't work." Instructor A was weak on Three above and didn't really believe in Seven, Eight, Nine and Ten. So Instructor A told the Case Supervisor "Process X didn't work on Preclear C." Now this strikes directly at each of One to Six above in Preclear C, Auditor B, Instructor A and the Case Supervisor. It opens the door to the introduction of "new technology" and to failure.

What happened here? Instructor A didn't jump down Auditor B's throat, that's all that happened. This is what he should have done: Grabbed the Auditor's report and looked it over, When a higher executive on this case did so she found what the Case Supervisor and the rest missed: that. Process X increased Preclear C's TA to 25 TA divisions for the session but that near session end Auditor B Qed and Aed with a cognition and abandoned Process X while it still gave high TA and went off running one of Auditor B's own manufacture, which nearly spun Preclear C. Auditor B's IQ on examination turned out to be about 75. Instructor A was found to have huge ideas of how you must never invalidate anyone, even a lunatic. The Case Supervisor was found to be "too busy with admin to have any time for actual cases".

All right, there's an all too typical example. The Instructor should have done Seven, Eight, Nine and Ten. This would have begun this way. Auditor B: "That process X didn't work." Instructor A: "What exactly did you do wrong?" Instant attack. "Where's your auditor's report for the session? Good. Look here, you were getting a lot of TA when you stopped Process X. What did you do?" Then the Pc wouldn't have come close to a spin and all four of these would have retained certainty.

In a year, I had four instances in one small group where the correct process recommended was reported not to have worked. But on review found that each one had (a) increased the TA, (b) had been abandoned, and (c) had been falsely reported as unworkable. Also, despite this abuse, in each of these four cases the recommended, correct process cracked the case. Yet they were reported as not having worked!

Similar examples exist in instruction and these are all the more deadly as every time instruction in correct technology is flubbed, then the resulting error, uncorrected in the auditor, is perpetuated on every pc that auditor audits thereafter. So Seven, Eight, Nine and Ten are even more important in a course than in supervision of cases.

Here's an example: A rave recommendation is given a graduating student "because he gets more TA on pcs than any other student on the course!" Figures of 435 TA divisions a session are reported. "Of course his model session is poor but it's just knack he has" is also included in the recommendation. A careful review is undertake because nobody at levels O to IV is going to get that much TA on pcs. It is found that this student was never taught to read an E-Meter dial! And no instructor observed his handling of a meter and it was not discovered that he "overcompensated" nervously swinging the TA 2 or 3 divisions beyond where it needed to

go to place the needle at “set”. So everyone was about to throw away standard processes and model session because this one student “got such remarkable TA”. They only read the reports and listened to the brags and never looked at this student. The pcs in actual fact were making slightly less than average gain, impeded by a rough model session and misworded processes. Thus, what was making the pcs win (actual Scientology) was hidden under a lot of departures and errors.

I recall one student who was squirreling on an Academy course and running a lot of off-beat whole track on other students after course hours. The academy students were in a state of electrification on all these new experiences and weren't quickly brought under control and the student himself never was given the works on Seven, Eight, Nine and Ten so they stuck. Subsequently, this student prevented another squirrel from being straightened out and his wife died of cancer resulting from physical abuse. A hard, tough instructor at that moment could have salvaged two squirrels and saved the life of a girl. But no, students had a right to do whatever they pleased.

Squirreling (going off into weird practices or altering Scientology) only comes about from non-comprehension. Usually the non-comprehension is not of Scientology but some earlier contact with an off-beat humanoid practice which in its turn was not understood.

When people can't get results from what they think is standard practice, they can be counted upon to squirrel to some degree. The most trouble in the past two years came from orgs where an executive in each could not assimilate straight Scientology under instruction in Scientology they were unable to define terms or demonstrate examples of principles. And the orgs where they were got into plenty of trouble. And worse, it could not be straightened out easily because neither one of these people could or would duplicate instructions. Hence, a debacle resulted in two places, directly traced to failures of instruction earlier. So proper instruction is vital. The D of T and his Instructors and all Scientology Instructors must be merciless in getting Four, Seven, Eight, Nine and Ten into effective action. That one student, dumb and impossible though he may seem and of no use to anyone, may yet some day be the cause of untold upset because nobody was interested enough to make sure Scientology got home to him.

With what we know now, there is no student we enrol who cannot be properly trained. As an instructor, one should be very alert to slow progress and should turn the sluggards inside out personally. No system will do it, only you or me with our sleeve rolled up can crack the back of bad studenting and we can only do it on an individual student, never on a whole class only. He's slow = something is awful wrong. Take fast action to correct it. Don't wait until next week. By then he's got other messes stuck to him. If you can't graduate them with their good sense appealed to and wisdom shining graduate them in such a state of shock they'll have nightmares if they contemplate squirreling. Then experience will gradually bring about Three in them and they'll know better than to chase butterflies when they should be auditing.

When somebody enrolls, consider he or she has joined up for the duration of the universe- never permit an “open-minded” approach. If they're going to quit let them quit fast. If they enrolled, they're aboard, and if they're aboard, they're here on the same terms as the rest of us- win or die in the attempt. Never let them be half-minded about being Scientologists. The finest organizations in history have been tough dedicated organizations. Not one namby-pamby bunch of panty-waist dilettantes have ever made anything. It's a tough universe. The social veneer makes it seem mild. But only the tigers survive-and even they have a hard time. We'll survive because we are tough and are dedicated. When we do instruct somebody properly he becomes more and more tiger. When we instruct half-mindedly and are afraid to offend, scared to enforce, we don't make students into good Scientologists and that let's everybody down. When Mrs. Pattycake comes to us to be taught, turn that wandering doubt in her eye into a fixed, dedicated glare and she'll win and we'll all win. Humour her and we all die a little. The proper instruction attitude is, “You're here so you're a Scientologist Now we're going to make you into an expert auditor no matter what happens. We'd rather have you dead than incapable.”

Fitting that into the economics of the situation and lack of adequate time and you see the cross we have to bear.

But we won't have to bear it forever. The bigger we get the more economics and time we will have to do our job. And the only things which can prevent us from getting that big fast are areas in from One to Ten. Keep those in mind and we'll be able to grow. Fast. And as we grow our shackles will be less and less. Failing to keep One to Ten, will make us grow less.

So the ogre which might eat us up is not the government or the High Priests. It's our possible failure to retain and practise our technology.

An Instructor or Supervisor or Executive must challenge with ferocity instances of "unworkability". They must uncover what did happen, what was run and what was done or not done.

If you have One and Two, you can only acquire Three for all by making sure of all the rest.

We're not playing some minor game in Scientology. It isn't cute or something to do for lack of something better.

The whole agonized future of this planet, every Man, Woman and Child on it, and your own destiny for the next endless trillions of years depends on what you do here and now with and in Scientology.

This is a deadly serious activity. And if we miss getting out of the trap now, we may never again have another chance.

Remember, this is a our first chance to do so in all the endless trillions of years of the past. Don't muff it now because it seems unpleasant or unsocial to do Seven, Eight, Nine and Ten.

Do them and we'll win.

L. RON HUBBARD
Founder

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Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 17 JUNE 1970

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Applies to all
SHs and
Academies
Franchises

*URGENT AND
IMPORTANT*

TECHNICAL DEGRADES

(This PL and HCO PL Feb 7, 1965 must be made part of every study pack as the first items and must be listed on checksheets.)

Any checksheet in use or in stock which carries on it any degrading statement must be destroyed and issued without qualifying statements.

Example: Level 0 to IV Checksheets SH carry "A. Background Material—This section is included as an historical background, but has much interest and value to the student. Most of the processes are no longer used, having been replaced by more modern technology. The student is only required to read this material and ensure he leaves no misunderstood." This heading covers such vital things as TRs, Op Pro by Dup! The statement is a falsehood.

These checksheets were not approved by myself, all the material of the Academy and SH courses IS in use.

Such actions as this gave us "Quickie Grades", ARC Broke the field and downgraded the Academy and SH Courses.

A condition of TREASON or cancellation of certificates or dismissal and a full investigation of the background of any person found guilty, will be activated in the case of anyone committing the following HIGH CRIMES.

1. Abbreviating an official Course in Dianetics and Scientology so as to lose the full theory, processes and effectiveness of the subjects.
2. Adding comments to checksheets or instructions labelling any material "background" or "not used now" or "old" or any similar action which will result in the student not knowing, using, and applying the data in which he is being trained.
3. Employing after 1 Sept 1970 any checksheet for any course not authorized by myself and the SO Organizing Bureau Flag.
4. Failing to strike from any checksheet remaining in use meanwhile any such comments as "historical", "background", "not used", "old", etc. or VERBALLY STATING IT TO STUDENTS.
5. Permitting a pc to attest to more than one grade at a time on the pc's own determinism without hint or evaluation.
6. Running only one process for a grade between 0 to IV.
7. Failing to use all processes for a level.

8. Boasting as to speed of delivery in a session, such as “I put in Grade zero in 3 minutes.” Etc.
9. Shortening time of application of auditing for financial or laborsaving considerations.
10. Acting in any way calculated to lose the technology of Dianetics and Scientology to use or impede its use or shorten its materials or its application.

REASON: The effort to get students through courses and get pcs processed in orgs was considered best handled by reducing materials or deleting processes from grades. The pressure exerted to speed up student completions and auditing completions was mistakenly answered by just not delivering.

The correct way to speed up a student’s progress is by using 2 way comm and applying the study materials to students.

The best way to really handle pcs is to ensure they make each level fully before going on to the next and repairing them when they do not.

The puzzle of the decline of the entire Scientology network in the late 60s is entirely answered by the actions taken to shorten time in study and in processing by deleting materials and actions.

Reinstituting full use and delivery of Dianetics and Scientology is the answer to any recovery.

The product of an org is well taught students and thoroughly audited pcs. When the product vanishes, so does the org. The orgs must survive for the sake of this planet.

L. RON HUBBARD
Founder

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HCO POLICY LETTER OF 14 FEBRUARY 1965

(Reissued on 7 June 1967, with the word
“instructor” replaced by “supervisor”.)

Remimeo
All Hats
BPI

SAFEGUARDING TECHNOLOGY

For some years we have had a word “squirreling”. It means altering Scientology, off-beat practices. It is a bad thing. I have found a way to explain why.

Scientology is a *workable* system. This does not mean it is the best possible system or a perfect system. Remember and use that definition. Scientology is a *workable system*.

In fifty thousand years of history on this planet alone, Man never evolved a workable system. It is doubtful if, in foreseeable history, he will ever evolve another.

Man is caught in a huge and complex labyrinth. To get out of it requires that he follow the closely taped path of Scientology.

Scientology will take him out of the labyrinth. But only if he follows the exact markings in the tunnels.

It has taken me a third of a century in this lifetime to tape this route out.

It has been proven that efforts by Man to find different routes came to nothing. It is also a clear fact that the route called Scientology does lead out of the labyrinth Therefore it is a workable system, a route that can be travelled.

What would you think of a guide who, because his party said it was dark and the road rough and who said another tunnel looked better, abandoned the route he knew would lead out and led his party to a lost nowhere in the dark. You’d think he was a pretty wishy-washy guide.

What would you think of a supervisor who let a student depart from procedure the supervisor knew worked. You’d think he was a pretty wishy-washy supervisor.

What would happen in a labyrinth if the guide let some girl stop in a pretty canyon and left her there forever to contemplate the rocks? You’d think he was a pretty heartless guide. You’d expect him to say at least, “Miss, those rocks may be pretty, but the road out doesn’t go that way.”

All right, how about an auditor who abandons the procedure which will make his preclear eventually clear just because the preclear had a cognition?

People have following the route mixed up with “the right to have their own ideas.” Anyone is certainly entitled to have opinions and ideas and cognitions—so long as these do not bar the route out for self and others.

Scientology is a workable system. It white tapes the road out of the labyrinth If there were no white tapes marking the right tunnels, Man would just go on wandering around and around the way he has for eons, darting off on wrong roads, going in circles, ending up in the sticky dark, alone.

Scientology, exactly and correctly followed, takes the person up and out of the mess.

So when you see somebody having a ball getting everyone to take peyote because it restimulates prenatales, know he is pulling people off the route. Realize he is squirreling. He isn't following the route.

Scientology is a new thing- it is a road out. There has not been one. Not all the salesmanship in the world can make a bad route a proper route. And an awful lot of bad routes are being sold. Their end product is further slavery, more darkness, more misery.

Scientology is the only workable system Man has. It has already taken people toward higher I.Q., better lives and all that. No other system has. So realize that it has no competitor.

Scientology is a workable system. It has the route taped. The search is done. Now the route only needs to be walked.

So put the feet of students and preclears on that route. Don't let them off of it no matter how fascinating the side roads seem to them. And move them on up and out.

Squirreling is today destructive of a workable system.

Don't let your party down. By whatever means, keep them on the route. And they'll be free. If you don't, they won't.

L. RON HUBBARD
Founder

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HCO POLICY LETTER OF 15 DECEMBER 1965

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Academy Students
other than St Hill

Tech Division—Qual Division

STUDENTS GUIDE TO ACCEPTABLE BEHAVIOUR

GENERAL

1. Adhere completely to the Code of a Scientologist for the duration of the course and behave in a manner becoming to a Scientologist at all times.
2. Get sufficient food and sleep. Always eat breakfast before class and morning sessions.
3. When being a preclear, be one, not a student or auditor. When being an auditor, be an Auditor, not a student or preclear. When in class and lectures, be a student not an auditor or a preclear.
4. Get off all your known withholds. Know definitely that you have absolutely no hope for case advancement unless you get these known withholds off to you auditor. Any violation of rules must be reported by the auditor on the auditing report for the preclear so that they are no longer withholds from L. Ron Hubbard, Mary Sue Hubbard or Supervisors.
5. If you don't know something or are confused about course data, ask a Supervisor or send a despatch. Do not ask other students as this creates progressively worsening errors in data. Also dispatches from you to L. Ron Hubbard will be relayed if you place all such in the basket marked "Students Out".
6. Students may only use the coin box telephone during non class periods.
7. You must get the permission of the Office of L. Ron Hubbard to leave course before you are allowed to leave. You won't be released if there is any doubt that you are inadequate technically or your case is considered in poor condition. Give an advanced warning as to when you are leaving.

AUDITING

8. Do not consume any alcoholic beverage between 6 a.m. on Sundays and after class on Fridays.
9. Do not consume or have administered to yourself or any other student any drug, antibiotics, aspirin, barbiturates, opiates, sedatives, hypnotics or medical stimulants for the duration of the course without the approval of the D of T.
10. Do not give any processing to anyone under any circumstances without direct permission of the D of T. (Emergency assists excepted.)
11. Do not receive any processing from anyone under any circumstances without the express permission of the D of T.

12. Do not engage in any “self-processing” under any circumstances during the course at any time.
13. Do not receive any treatment, guidance, or help from anyone in the healing arts, i.e. physician, dentist, etc, without the consent of the D of T/Ethics Officer. (Emergency treatment when the D of T is not available is excepted.)
14. Do not engage in any rite, ceremony, practice, exercise, meditation, diet, food therapy or any similar occult, mystical, religious, naturopathic, homoeopathic, chiropractic treatment or any other healing or mental therapy while on course without the express permission of the D of T/ Ethics Officer.
15. Do not discuss your case, your Auditor, your Supervisors, your classmates, L. Ron Hubbard, HCO WW personnel or HCO WW with anyone. Save your unkind or critical thoughts for your processing sessions or take up complaints with any supervisor.
16. Do not engage in any sexual relationships of any nature or kind or get emotionally involved with any classmate who is not your legal spouse.
17. Follow the Auditor’s Code during all sessions when being the Auditor.
18. Follow technical procedure as outlined on the course exactly and precisely.
19. Be honest at all times on your auditing report forms. Stating every process run, Tone Arm changes and times, sensitivity setting, cognitions of your preclear and any changes of physical appearance, reactions, communication level, or otherwise what you observe in your preclear.
20. Place all reports in the folder of your preclear after each session, turn into the Examiner for classification.
21. Students must not read their own report folder or that of another student, unless he is auditing that student.

PREMISES

22. Do not make any undue noise either indoors, or when leaving class.
23. Use the correct entrances for entering and leaving the premises.

QUARTERS

24. Do not put cigarettes out in plastic waste baskets or on the floors.
25. Keep all your bulletins, supplies and personal possessions in the space allotted to you and keep your space neat and orderly.
26. Students are allowed to smoke during breaks only and always outside any study or auditing quarters.
27. The basket marked “Student In” is the basket where all communications, bulletins or mail to students are placed. Always check this basket daily to see if you have received any communications.
28. Report and turn in any damaged property or goods used on the Course. Protect and keep the premises in good condition.

29. No food may be stored or eaten in the Classrooms at any time.

SCHEDULES

30. Be on time for class and all assignments.

31. Buy any books you need from the invoice clerk at appointed times.

32. Follow all schedules exactly.

33. Study and work during your class periods and over weekends. You have a lot to get checked out on in order to get a course completion. You can't afford to waste time.

L. RON HUBBARD
Founder

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HCO POLICY LETTER OF 16 MARCH 1971

Remimeo
Course Super Cse
Course Super Checksheets
LRH Comm to Enforce

WHAT IS A COURSE?

In Scientology a course consists of a checksheet with all the actions and material listed on it and all the materials on the checksheet available in the same order.

“Checksheet Material” means the policy letters, bulletins, tapes, mimeo issues, any reference book or any books mentioned.

“Materials” also include clay, furniture, tape players, bulletin boards, routing forms, supplies of pink sheets, roll book, student files, file cabinets and any other items that will be needed.

If you look this over carefully, it does not say, “materials on order” or except for those we haven’t got” or “in different order”. It means what it says exactly.

If a student is to have auditing or word clearing rundowns or must do auditing those are under ACTIONS and appear on the checksheet.

A course must have a supervisor. He may or may not be a graduate and experienced practitioner of the course he is supervising but HE MUST BE A TRAINED COURSE SUPERVISOR.

He is not expected to teach. He is expected to get the students there, rolls called, checkouts properly done, misunderstands handled by finding what the student doesn’t dig and getting the student to dig it. The supervisor who tells students answers is a waste of time and a course destroyer as he enters out data into the scene even if trained and actually especially if trained in the subject. The Supervisor is NOT an “instructor” that’s why he’s called a “supervisor”.

A Supervisor’s skill is in spotting dope-off, glee and other manifestations of misunderstands, and getting it cleaned up, not in knowing the data so he can tell the student.

A Supervisor should have an idea of what questions he will be asked and know where to direct the student for the answer.

Student blows foliow misunderstands. A Supervisor who is on the ball, never has blows as he caught them before they happened by observing the student’s misunderstanding before the student does and getting it tracked down by the student.

It is the Supervisor’s job to get the student through the checksheet fully and swiftly with minimum lost time.

The successful Supervisor is tough. He is not a kindly old fumbler. He sets high point targets for each student for the day and forces it to be met or else.

The Supervisor is spending Supervisor Minutes. He has just so many to spend. He is spending student hours. He has just so many of these to spend so he gets them spent wisely and saves any waste of them.

A Supervisor in a course of any size has a Course Administrator who has very exact duties in keeping up Course Admin and handing out and getting back materials and not losing any to damage or carelessness.

If Paragraphs One to Three above are violated it is the Course Administrator who is at fault. He must have checksheets and the matching material in adequate quantity to serve the Course. If he doesn't he has telexes flying and mimeo sweating. The Course Admin is in charge of routing lines and proper send off and return of students to Cramming or Auditing or Ethics.

The final and essential part of a course is students.

If a course conforms with this P/L exactly with no quibbles, is tough, precisely time scheduled and run hard, it will be a full expanding course and very successful. If it varies from this P/L it will stack up bodies in the shop, get blows and incompetent graduates.

The final valuable product of any course is graduates who can apply the material they studied successfully and be successful in the subject.

This answers the question What is a Course? If any of these points are out it is NOT a Scientology Course and it will not be successful.

Thus, the order "Put a Course there!" means this P/L in full force.

So here's the order, WHEN OFFERING TRAINING PUT A COURSE THERE.

L. RON HUBBARD
Founder

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HCO BULLETIN OF 30 OCTOBER 1978

Remimeo
Qual Divs
Tech Divs
KOTs
All Supervisors
HCOs
Student Hat FB
Action Bu Hat
FOLOs

COURSES—THEIR IDEAL SCENE

(REFERENCES:

HCO PL 7 Feb 65 KEEPING SCIENTOLOGY WORKING
Reiss. 15.6.70. Reiss. 28.1.73
HCO PL 7 May 69 II STUDENTS GUIDE TO ACCEPTABLE BEHAVIOUR
HCO PL 16 Apr 65 THE "HIDDEN DATA LINE"
HCO PL 24 Oct 68 SUPERVISOR KNOW-HOW, RUNNING THE CLASS
HCO PL 16 Mar 71R WHAT IS A COURSE?)

There are two ways a course can be run. It can be in-ethics or out-ethics.

An in-ethics course means that HCOBs are applied, verbal data doesn't exist whatsoever, schedules are strictly adhered to, musters are held, the Supervisor applies *all* the study tech, etc.

An out-ethics course would be anything less and sometimes becomes so obviously out-ethics that you see students goofing around on course, late arrivals for roll call, students taking cigarette breaks whenever they feel like it, verbal data running rampant, and a Course Supervisor that does nothing but stand around.

There's such a thing as group agreement and if a new student walks into an outethics course room, he will tend to go into agreement with it and join in.

There's no in-between point. A course (or any activity for that matter) cannot be run semi-standardly or with "pretty much in-ethics." It must be run with totally standard tech and in-ethics. If this is not the case you'll get a gradually lowered ethics level, admin will go out and standard tech slips down to "some of the tech being applied when we can."

When a student or Supervisor goes into a course room and sees things that are out-ethics or nonstandard or "not the way Ron says they should be" and doesn't do something effective to handle the scene then he himself will become part of it; he goes into agreement with it and will actually contribute to the out-ethics.

This situation is a widespread thing in our society today. It's not limited to our course rooms. You see it in marriages. It has become an acceptable thing to get divorced, create broken homes, cheat on your spouse. In the world of big business you're told to swindle Mr. X before he swindles you. This is group agreement. It is agreed upon out-ethics.

Now, if a course room is run like this you'll get auditors who won't keep auditing appointments, misapply tech, fail to handle their pcs' ethics, give and accept verbal data, have nonstandard admin, etc., etc. You will also train executives who will operate out-ethics, off-policy orgs. Either way, you're setting yourself up for losses.

Therefore, it is now a Comm Ev offense for a Course Supervisor or MAA (Ethics Officer) to allow the following out-ethics activities in their course rooms, with the result of declare of being a suppressive person:

1. Does not muster his students in the morning, after lunch, and after dinner. precisely on time, note absences and take action.
2. Permit students to talk to each other or wander around or take unscheduled breaks or goof off during course hours.
3. Permit students to eat or smoke in the course room.
4. Permitting persons to come into the course room and bother students for any reason.
5. Supervisor standing around or sitting at his desk not actively handling students who need help.
6. Not getting students through their course and graduated.

It goes without saying that all elements of HCO PL 16 March 71R WHAT IS A COURSE? should be in on a course. A Supervisor who does not run a course per checksheet, lets students study without dictionaries and demo kits, does not make all materials available and does not fully apply study tech and use Word Clearing is of course suppressive and should be declared, as he is actively blocking Scientologists from having and benefiting from Scientology.

Flag and FOLO observers and missions should always have a target to see that this policy letter is fully in.

You see, our success in clearing this planet depends upon the success of our courses as this is where we train our auditors, C/Ses, Supervisors and administrators and *that is the whole team!*

L. RON HUBBARD
Founder

As Assisted by
LRH Tech Comps Pjt Ops

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HCO BULLETIN OF 26 FEBRUARY 1978

Remimeo
Interneships
Academies

INTERNESHIPS VS COURSES

Courses are those activities done in Div IV, Dept 11 for the purpose of training a student on the theory and materials necessary to perform certain skills. The product of a course is a graduate who has learned his materials and successfully applies what he has learned.

Interneships are those activities done in Div V, Dept 14 for the purpose of perfecting the interneer application of the basic skills learned on the Div IV course. The product of the interneship is a flubless professional.

Courses and interneships are two separate and distinct activities. When you confuse the two by failure to fully comprehend their actions and products you end up with overlong courses *and* overlong interneships.

FAST COURSES

A well-run course is where the student gets the theory. Through Word Clearing, demos, drills and actual practical application of the materials per his checksheet, the student is quickly gotten to a point where he grasps the simplicity of the fundamentals of the level and can apply them. Then from the viewpoint of experience with the basics he then rapidly studies the rest of the techniques that comprise the level. He can produce a competent result. This is a course graduate.

FAST INTERNESHIPS

Interneships are not where you learn theory. That belongs on the course. Interneships are there to add polish to professional level. Internes by definition train "onthe-job" under skilled supervision. They acquire skills by *doing*, not by reading their theory again. They audit. They C/S. They supervise. They get their errors corrected and they audit, C/S and supervise some more. When they have done this in volume and polished up their rough edges so they can think with their materials without hesitation on what to do, they become professionals. This is an interneship graduate.

EXISTING SCENE

All too often it is being found that interneships are being used to teach the course again. Weeks are being spent restudying the materials for checkouts. High Crime checkouts which have been done before are being done again. High Crime checkouts have become everything on a level rather than the basics which is *not* a lot of issues for any level. The purposes expressed in the 5 Qual OK to Audit Series plus polishing to professional standards the level just studied is the true purpose of interneships. Any course grad who wore his hat as a student should be able to sit down and check out his materials straight off as it is assumed he got it the first time.

So any attempt to turn an interneship into a redo of the original course must be a solution to quickied or badly supervised courses. The right handling would be to reform your courses and get them straight and require retreads on that course for any who show they missed the materials when on the course.

THE REMEDY

The internships will be streamlined on theory. Following HCOB 28 April 71 "OKAYS TO AUDIT IN HGCs," will make good auditors. To prevent the internships from becoming a long haul on theory it will now be required that the student pass an exam on the course materials before routing on to the internship. Passing grade will be 85%. Missed questions are handled in Cramming. Any who do not get a passing grade must retread the course before being allowed on the internship.

Should there be too many flunks then a Comm Ev must be requested by the org KOT or LRH Comm on the org's executives for neglect and failure to handle the courses.

SUMMARY

The theory and routine practical belong on the course. If an internship gets heavily into theory then there must be poor courses and they had better be corrected and fast. This should settle any questions on the matter.

L. RON HUBBARD
Founder

As assisted by
CS-5

for the

BOARDS OF DIRECTORS
of the
CHURCHES OF SCIENTOLOGY

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HCO POLICY LETTER OF 25 SEPTEMBER 1979
ISSUE II

Remimeo
All Courses
Ds of T
Supervisors
STOs
Cramming
Officers

(Cancels and replaces BPL 18 Oct 76RD,
Rev. 10.9.78 URGENT IMPORTANT
SUCCESSFUL TRAINING LINEUP
in order to reinstate Method One Word
Clearing.)

URGENT - IMPORTANT

SUCCESSFUL TRAINING LINEUP

(Ref:	HCOB	24 Jan 77	TECH CORRECTION ROUND-UP
	LRH ED	2 INT	ATTESTATION REINSTATED
		20 Jan 64	
	HCO PL	25 Sep 79	METHOD ONE WORD CLEARING
		Issue II	

BPL 18 Oct 76RD, Rev. 10.9.78 URGENT IMPORTANT, SUCCESSFUL TRAINING LINEUP is canceled because it dropped Method One Word Clearing out of training. It sought to solve students on Academy courses being held up due to incomplete Method One, by no longer requiring Method One. As a result Method One Word Clearing dropped *out* of use and Academy students and interns are now being delayed in training because they haven't had Method One. The "problem" of incomplete Method One isn't even a problem, all one would have *to* do is complete the Method One!

Method One Word Clearing is now being reinstated by HCO PL 25 Sep 79 II METHOD ONE WORD CLEARING.

The history of BPL 18 Oct 76 and its revisions is of interest because there have been some six people involved in writing and rewriting the various versions of this issue. Each sought to solve some real or imagined problem with training, by going unusual and altering or changing LRH Policy on training. As a result, arbitraries were entered into training and LRH Tech was dropped out of use. Each time this happened, training became less effective and slower. Instead of getting back to LRH policy on training each new revision entered a new arbitrary and omitted a vital piece of LRH Tech.

LRH has discovered that the troubles others have been having with training are due to: (a) the introduction of arbitraries and (b) omitted use of the Tech.

Nothing in this issue cancels or alters any LRH Policy, nor does anything in this issue permit anything less than full use of LRH Tech.

BPL 18 Oct 76RD had become long and difficult to read during all these revisions. The valid points from it follow in this issue.

STUDENT HAT COURSE

The Student Hat Course was put back onto the Training Route in 1976 by LRH when it was discovered that the course had disappeared from use. (See HCOB 24 Jan 77 TECH CORRECTION ROUND-UP)

FAST FLOW TRAINING

Definition: "A student attests his theory or practical class when he has fully covered the materials and can apply them. There is no examination." (LRH ED 2 INT)

The fast flow student passes courses by an attestation at Certs and Awards that he (a) enrolled properly on the course, (b) has paid for the course (or signed a no-charge invoice for 2 1/2 or 5 year contracted staff), (c) has studied and understands all the materials on the checksheet, (d) has done the drills called for by the checksheet, (e) can produce the result required in the course materials. Twin checkouts are suspended. Examinations are not required

Following are the rules of Fast Flow Training:

1. The only prerequisite for A student, staff or public to be able to Fast Flow his courses is Student Hat and Method One Word Clearing. Where a student has already done the full Primary Rundown, he is also qualified to Fast Flow his courses.
2. Method One Word Clearing must be fully done with each word taken to F/N as well as F/Ning the final assessment.
3. False attestations on Fast Flow Training equals a condition of Liability for the student and immediate cancellation of the cert and loss of Fast Flow Training privileges.

FAST FLOW AND QUAL

On Internships, the do the starrate checkouts required on each other. High Crime Checkouts and cramming actions requiring starrates are done starrated and not fast flow. (Per HCOB 24 Jan 77 TECH CORRECTION ROUND-UP.)

STAFF HATTING

The only prerequisite for staff hatting is BSM (Basic Study Manual) done per the checksheet. PRD (Primary Rundown is not a prerequisite, nor is a Student Hat, nor Method One. Where a staff member has only done the BSM he must not Fast Flow his training, and must take exams to graduate .

Staff members are urged to do the Student Hat and Method One as early as possible and must do these before a Major Course anyway. Staff can get Method One, by co-auditing it, from student auditing or in staff auditing. (If staff co-audit Method One, they get the added advantage of learning how to do word clearing.)

SUPERVISION

It is important that supervisors ensure that students are applying study tech at all times and pinksheet any outness they find.

In Fast Flow Training it is important that ethics is put in for any and every false attest, or the gains which can be gotten from Scientology training will get lost.

WHAT IS THE SUCCESSFUL TRAINING LINEUP?

It consists of following and keeping in the LRH HCO PLs on Training found in OEC Volume 4, making full use of LRH Study Tech and not allowing it to be omitted and keeping arbitraries off the line. Then there would be no trouble in training really professional Auditors, C/Ss, Supervisors, Administrative staff and Executives, rapidly and in great quantity. The Tech works when you use it. Use it and make competent people.

L. RON HUBBARD
FOUNDER

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Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 12 NOVEMBER AD 12

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**PURPOSE OF THE SAINT HILL SPECIAL
BRIEFING COURSE**

The purpose of the Saint Hill Special Briefing Course is first, foremost and only to make Clearing Auditors.

Clearing the student is incidental to teaching the student.

This to some degree is a shift of emphasis. It is made to reduce time spent on course.

It is impractical to treat this course as an HGC as clearing can be done more easily off the course under less hurried conditions.

Were we to turn Saint Hill into an HGC Scientology would bog down everywhere.

I agree it is desirable to have a cleared auditor. It is also true that auditors' cases get in the way of auditing. It is also true that clearing can happen, is happening and will continue to happen without cleared auditors.

At Saint Hill our responsibility is to train auditors.

It is the students' responsibility during and after Saint Hill to get clear.

By treating Saint Hill as an HGC, we could clear every student present. But also, by treating Saint Hill as an IIGC we would bog down Scientology everywhere.

Training is hereafter limited to 16 weeks with one month's extension in special cases. Students are now arriving better prepared and the clearing technology being taught at Saint Hill is now standardized.

L. RON HUBBARD

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Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 9 JULY 1962

Sthil
Student

SPECIAL BRIEFING COURSE

The Saint Hill Special Briefing Course has certain distinct purposes.

The course was begun to do two things:

1. To study and resolve training and education;
2. To assist people who wanted to perfect their Scientology.

There has been no change in these purposes.

The first is succeeding very well. The second is achieving world wide recognition through people who have been here.

OPERATING PRINCIPLES

The Scientologists studying here are supposed to concentrate on only three things:

- (a) The acquisition of the ability to achieve a rapid and accurate understanding of data given to them for study and to put that material into effect;
- (b) To achieve auditing results;
- (c) To get a reality on the achieving of auditing results by exact duplication of current methodology and not by additives or extraordinary solutions.

If a course attendee can achieve these things Classification is inevitable. If all three things are not achieved, I refuse Classification on these grounds alone.

If an Instructor ever wants to know what he should be doing, examine (a), (b) and (c) above, regardless of any other policy or sheet. This is so thoroughly the case that an Instructor should not feel called upon to solve any student's problem by any other action than referring the student to the exact bulletin, tape or policy letter or advices covering the question's data, and by checking out the student's data, drill or action in the three course sections. To do more is to defeat the course purposes for the students.

All student difficulties and even depressions and threatened departures stem not from failure to handle the student, but failure to get (a), (b) and (c) into exact and forceful effect.

The student who wants to know how to complete this course easily need only understand and perform (a), (b) and (c) above.

Every time a student violates one of the three requisites above, I take special note of it and even if the student's check sheets were crowded with passes, given enough violation of (a), (b) and (c) I will not finally classify that student, for to classify such a student would be an overt.

A student who never misses on the E-Meter, can do the standard requirements of a session, gets fine results. Thus every time I see (c) violated I know that (a) has also been violated and act accordingly.

If I see a pc looking bad, I know that (a) has been violated and (c) as well and always find this to be the case every time I look into it.

The student should realize there is no "getting by" and no "fair" grade on this course. The Instructor who accepts less than perfect in all Theory and Drills and Auditing is setting up personal problems and blows. And the student who protests against perfect performance required is committing his own subtle suicide.

This is a tough course. Only become upset if it is anything less than tough. A lot of future depends on it.

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Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 10 FEBRUARY 1966

Applies to
Sthil only
Exec Secs
Qual and Tech Divs
D of T
Course Supervisors
Qual Sec & Qual Staff

**CHECK SHEETS COURSE
THEORY COURSES**

The check sheets of the Saint Hill Special Briefing Course Theory Courses will be changed as fast as is feasible to The Library Lists HCOB 30 November 1965.

These will be on a Zero rate.

Only the vital points like Axioms, Scales and key processes and Model Session are Star-Rated and these must be picked out and pointed up on the Check Sheets by the Tech Sec.

The Tech Sec is responsible for making up check sheets from the Library List omitting only any totally irrelevant HCOBs or books or pamphlets but keeping the amount of material as large as possible.

Obviously a student cannot have a copy of each bulletin or pamphlet so they are made up into sections of the level in a folder and the student hands it in when he has read it and it is reused. Students may buy copies of bulletins they want at the usual price and must pay for any they lose.

Tape check sheets will remain as they are at this time but will be added to when the Tape Library List is completed.

PRACTICAL COURSES

The Practical Courses will include the use of a doll. All auditing actions must be letter perfect using the doll before the Auditor is permitted a live pc.

A Grade Released pc for the level is required for the Classification to be assigned.

LEVEL VI

Level VI must include the entirety of the Whole Track materials assembled by M. Routsong and boxed.

These are Zero rated.

Practical for the Level consists of finding and running late implants on another pc for which the plot is known and given.

Solo Auditing Theory materials are then studied.

Practical is completed by Solo Auditing to Grade VI Release.

Persons taking this course with no earlier training must be given an E-Meter Check Sheet, rudimentary TRs and some Model Session before doing any of the above.

WARNING

There are two kinds of theory training. One is to go over a little material but very thoroughly. We have lately been doing this. The other method which I favour and have the best success with, is to go over LOTS of material lightly and swiftly and then go over a very small amount of very important material thoroughly.

Thus this is a shift in gears for Course Supervisors and they must not get in the students' way in going over lots of material beyond being sure it is actually covered and no misunderstood words exist in it. And they must be plain murder on the small bits that are Star rated. Axioms by heart mean Axioms by Heart and no "Ah—er ".

Remember that anyone enrolling in the SHSBC has been through the featherweight, small check sheet Academy Courses. These people lack a broad command of the subject. So we will give it to them.

EXAMINERS STUDENTS

The method of student examination is changed herewith.

THEORY

The Certificate Exam shall consist of:

1. Assurance the student has covered the broad body of data,
2. Assurance the student can parrot the Star Rated bits quickly, and
3. The student is not all at sea about the principles of the level and why it is a level.
4. The student can demonstrate the principles.

PRACTICAL

The student examiner on a Classification Exam must be sure the student can

1. Go through the motions of an auditor for that level;
2. Answer up to some practical questions about what to do;
3. Show evidence of having released a pc at that level and in a very proper, uncopied report.

The 5 GAEs if they appear at any time at any level constitute a flunk of the examination.

Examinations should only be carried on to a point where the Examiner knows whether the student doesn't know or knows but examination should be quite pitiless.

An Examiner finding a student is obviously too bad should always send the student to Review for an Assist before sending to Cramming.

The Assist should handle ARC Breaks and misunderstands before anything else.

Only flunking incorrectly or passing incorrectly upsets students. The truth leaves them cheerful. Whatever else happens.

These changes are not so much changes as you think. The original method of teaching the SHSBC is being resumed.

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Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 2 APRIL 1964

CenOCon
Field Auditors
Sthil Students

**TO THE SAINT HILL STUDENT:
INSTRUCTION TARGETS**

I have only a very few training targets for the Saint Hill student. These are:

1. How to perform flawlessly as an auditor;
2. How to run certain exact processes; and
3. Obtaining results with those processes by auditing well and exactly.

Your new check sheets for Class IV are now designed entirely around these principles.

Course conduct is organized entirely to forward them.

Materials exist for them and are being condensed even further.

If you wish to know what is expected of you as a student, see the above.
INFRACTIONS

All course infractions henceforward will be given solely upon technical matters and results.

Example: The student has "passed" an HCO B and does not seem to be able to apply it in a session. The cause of the infraction will be because the student is supposed to know it and doesn't and because the student could not make it work. The subject of the infraction will be that material required, and various allied matters.

DURATION OF COURSE

A student applying himself or herself in the future should be able to get through to Class IV within 16 weeks.

On Class VI the student already up on Class IV material should be able to get through the Theory and Practical of Class VI in a month of hard work.

Transferred to the Class VI Co-Audit the student should be able to make OT in well under 500 hours, barring unusual setbacks caused by wild auditing errors.

A student exceeding these times in the future is not working hard enough. There were various other reasons the times were being exceeded in the past and I have sought to eliminate them.

CLASS VI CO-AUDIT

As the student will be depending on the skill of one auditor it is up to him or her to make a sufficiently attractive showing as an auditor to be able to team up with another well-trained auditor.

At lower levels of auditing a weekly turn about and non-team (3 or more way) auditing rules assignment.

But at Class VI this is too hard on the auditor. Therefore the Class VI co-auditing is co-auditing in truth with a turn about on alternate days, 5 hours auditing, 5 hours being audited. And the same pair audit each other.

Therefore, early on in the Class VI course the student who has not come with a Co-Auditor should be considering who he or she will be teamed up with in the Class VI Co-audit and take an interest in the other fellow's progress too. The student should choose out his or her co-auditor unless of course a pair came from one area for that purpose and will be returning after the Class VI course. It is not required to stay for the Class VI Co-audit unless it is obvious that the student will have no auditing partner when he or she goes home. In such an event termination will be refused for every one's sake.

SUMMARY

The Saint Hill Course is not designed to be a starting auditors' course but only to fill in gaps and polish up to Class VI, to teach people to run GPMs in Class VI course and to audit toward OT in the Class VI Co-Audit. These are the 3 stages of Saint Hill training and auditing. No other stages are planned.

Therefore the course cannot help but be a flat out high pressure course.

You can remain in any course at Saint Hill as long as you like. We haven't booted anybody out for ages who didn't want to go. It is not the Saint Hill staff who holds people on and on except in a few cases where it would have been an overt not to persuade continuance, it is the student who continues himself or herself.

But the pressure is there to get you through—for the benefit of those waiting for you, for your own economics and for all our sakes. We need able people. We can make the able so far more able this spring that all our concentration is upon getting you moving along and doing well.

We are on the verge of great social progress for this planet. Nothing we have done before—and it is greater than others have done—compares with what we are doing now.

By being here, you become part of a great team.

We need you.

So do well.

L. RON HUBBARD

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HCO POLICY LETTER OF 11 JUNE 1964

Sthil Students

**NEW STUDENTS DATA
STAR RATED FOR NEW STUDENTS**

Tape Passes

On those live lectures you hear, when you take the Friday tape examination and keep your exam paper when it is handed back, and present it to Theory as evidence, any live lecture you have so heard is credited on your check sheet by Theory where the lecture appears on the check sheet.

Not all the lectures I give appear later on check sheets but many do and you should get credit for those you have heard.

If you have a Friday exam paper on any lecture you have heard live and the grade is above 90% for star rated and above 75Sb for a 75, any grade for a zero rate, if the lecture appears as a tape on your check sheets it will be marked off as passed and initialled by a Theory Instructor.

Auditing Assignments

In auditing before the Level VI Co-audit, it is customary to split up teams that will eventually co-audit to OT.

The reasons for this are:

1. Auditing skill tends to become adapted to one pc and deteriorate. This does not make a good pro, it makes only a co-auditor. I'm making you into a pro, not a co-auditor regardless of classification status. I can't do that by giving you just the pc you are already educated to run. You'd be a one pc auditor.
2. Mutual withholds develop in teams and restrain auditing results.
3. Your auditing skill tends to look better or worse than it is.

We don't even wholly guarantee you and your co-auditor that you will co-audit in the Level VI Co-audit for one team member may be Case type A and the other B. A Case type A can run through anything. A Case type B stops at a comma. Thus one gets too far out of pace with the other and it's just too hard on one member of the team who would be, of course, the Type B and already in trouble. It would be selfish indeed of a Type A to force a Type B to run GPMs far beyond where he or she has had them run. We will try to put the team together in the Level VI Co-audit and mostly do but this AB factor is a technical one and we can't do anything about it short of good auditing.

Student Rules

A lot of students come a cropper on the rules and try to carry on without concurrence.

You are only here for a few months. In your hands is your next multi-trillion years.

The rules are there to get you through. Breaking them, in my opinion, is too pricey.

Rapidity of Progress

A few new students arrive here in a high state of "know it all, just want a few new gimmicks".

Students who have this state of mind just don't learn or progress. And they really get stuck in. We're not doing it to them. They are trying to learn over the top of their own postulate that they already know it (when they don't) and so get into a ridge. They're not stuck in the course. They're stuck in this conflict.

In the first place, no new student at Saint Hill has ever been known to give a standard session on arrival, despite all the data being available. But they don't know enough about auditing to know whether they're doing well or not, much less know how to audit. Factually they usually look pretty pitiful. There they are making Gross Auditing Errors in an avalanche, missing comm cycles, feet in the pc's face with their meter upside down, telling the Class VI auditor who is his Instructor "I know all about it. We had a course in Slobovia much better than this one. The pcs audited the auditor and it _____"

Well you can't blame the instructor if he seems to be having a hard time to keep from laughing in the new student's face. It's only their courtesy that keeps them from reaching over and connecting the unconnected cans this new genius has failed to plug into the meter as a fitting touched

Some auditors trained elsewhere with great ARC but precious little "do it", don't have enough training to know they aren't trained. And it's always the very worst trained auditors who howl the loudest about how they don't need to know. The majority relaxedly study and improve their skill, get results and there it is.

I myself periodically study auditing and put a polish on my own skill. I don't have to say "I don't know", but I'm not so arrogant as to believe I'm above knowing how to do things. So if every year or two I can study how to audit without going into a long rigmarole about how I'm above all that, I can reasonably expect others to have a sane view of their own skill too. Any skill can be improved—one can know more about any subject—unless one has already decided he or she already knows all about it.

The successful progress of a student is inversely proportional to the student's preconception of knowing it already. An arrogant assumption of total knowing without inspection is the surest way to make no progress.

One does or does not know the data before him. That's elementary. Why should it become involved with emotionalism?

The fast student is not concerned with necessities to maintain status by asserting how much he or she already knows. The fast student is only interested in knowing what he does not know, studying it and then knowing that he knows it.

The slow student is so busy putting on that he knows that he never finds out he doesn't in fact know. To do this before a lot of experts such as Saint Hill Instructors seems pretty pointless.

Results today are by the text book. Lack of results are always attended by departures. One can or cannot get results with auditing. This means that one is or is not doing a text book job.

In our case the text book has 14 years of hard won experience behind it. So text book auditing gets the best results. It's that simple.

The statement "I know all about Scientology but I don't get very good results" is a pretty silly statement today. It's saying in fact "I pretend to more than I know and the flubs show up in my results".

Well, that's getting right down to the reasons for slow progress and calling a spade a spade, but it's awful true. It's really the only reason back of slow progress on course.

The speed with which you complete your course and get to OT is entirely regulated by the speed with which you discover there's something here to learn.

Most students handle this very early. I'm sure you will.

I give you my good wishes for a fast progress.

L. RON HUBBARD

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Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 17 AUGUST 1966

Sthill only
All Staff

**ROUTING AND HANDLING
OF SHSBC STUDENTS**

ANY STUDENT ON THE DAY SHSBC IS FIRST AND FOREMOST A STUDENT.

This rule is true regardless of what other activities they undertake on their own time.

No student may hold a post on the Foundation, if, in the opinion of the Supervisor, it interferes with the student's progress on course.

Any student holding a Foundation post must be immediately replaced if course progress is being impeded.

ORDERS AND ROUTING

Any orders or routings given to a student by another section of the Org which will interfere with course hours must be done via the Tech Sec. D of T. and the Course Supervisor of the student concerned.

The sole intention of the latter is to prevent students from "disappearing" from course into the HGC, Review, or anywhere else, without the Supervisor having directly sent the Student.

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HCO POLICY LETTER OF 23 JULY 1963

Orgs
Sthil

**RETREADS ON SAINT HILL
SPECIAL BRIEFING COURSE**

Students on the Special Briefing Course who require leave of absence for emergencies may do so under the following conditions, otherwise they will be charged a retread fee irrespective of the length of time they have already been on Course.

2 weeks absence (with permission only)

3 months (by very special arrangements beforehand).

Other than that, any student leaving Course for any reason whatsoever will be charged a retread fee on returning. No part of the original fee is returnable.

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HCO POLICY LETTER OF 5 OCTOBER 1966

Unit Supers
Students
SH Only
Ad Council
Qual Sec
Tech Sec

STUDENTS TERMINATING

LEAVE OF ABSENCE
BLOWN STUDENTS

I. Students Terminating

Any student terminating the SHSBC, the Solo Audit Course, or the Ministers Course is to get an end of course clean-up by a qualified fellow student on a June 26 Form run as Auditing by List.

The D of T is responsible for seeing that this policy letter is put into effect.

Any student routing form now in use should be modified to include this step. The Unit Supervisor is to sign in the proper place.

In case of difficulty in the cleaning up of the form, the student should be routed to the Dept of Review for a formal review session

Ethics cannot OK the termination without the form signed by the Unit Supervisor, whether a review session occurred or not in the Dept of Review.

II. Leave of Absence

(a) Any student wanting to leave course should be treated as a kind of blow and sent to Review. Only after a review can any leave of absence be granted by the Tech Sec. on D of T's advice and after an Ethics clearance. Valid evidence of the necessity for a leave must be presented by the student. In no case can it exceed two weeks—exceptional leave of absence exceeding a two week period can only be granted by the Ad Council upon presentation of strong evidence of the necessity for such and after the above routine has been gone through.

(b) A short leave of absence of a day or so can be granted by the Unit Supervisor without any further okay than by the Dir of Training.

III. Blown Students

Blown students are handled as per HCO Pol Ltr of April 5, 1965, HCO Justice Data re Academy and HGC—Handling the Suppressive Person, page 6—"Blown Students" and any other policy letters dealing with suppressive acts.

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L. RON HUBBARD
Founder

BOARD POLICY LETTER

17 MAY 1971 RA
ISSUE II RA
REVISED 13 NOVEMBER 1972
REVISED & REISSUED 10 JUNE 1974 AS BPL

Remimeo
All Staff
All Students

CANCELS
HCO POLICY LETTER OF 17 MAY 1971R
ISSUE II
SAME TITLE

STUDY POINTS AND CONDITIONS
(Revises and replaces HCO PL 25 Oct 70
of same title for all checksheets)

GOES INTO EFFECT WEEK ENDING 27 JUNE 1974.

This revised issue has been designed to even out earlier inequities which gave artificial surges and slumps in students' graphs, and adds points for handling misunderstands to further reward application of Study Tech.

The following point system is the standard point system and is to be used on all Scientology and Dianetics Courses. It cancels all previous point systems.

A point system is used so that students may accurately measure their progress through a course. It further provides a quantitative measurement of the production of a course, Academy or Org.

The system itself is based on (1) how long a particular study action takes and (2) the type of action it is. Thus the practical is more heavily weighted than the theory, since the purpose of study is application.

ALL POINTS MUST BE EARNED.

The point system assumes that the student knows and can apply all the data for which he has gotten points. (See HCO PL 26 May 1961 "Quality Counts".)

PARTICULAR EMPHASIS ON TOUGH EXCELLENT TRS AND METERING AND UNDERSTANDING OF AUDITORS CODE IS REQUIRED.

SUPERLITERATES (those who have completed PRD) count their points exactly the same as others. Eg. .an item marked starrate on a checksheet is so counted by the SUPERLITERATE even though not checked out by another.

	<u>STUDY ACTION</u>	<u>POINTS</u>
0.	Misunderstood word from materials defined and cleared. or Word defined and cleared on the PRD	1 point per word. 3 points per word.
1.	Any written material (except O-rate as noted otherwise below).	3 points per page *-rate 5 points per page
2.	Tapes	O-rate 60 (60 min tape) O-rate 90 (90 min tape) *-rate 75 (60 min tape) *-rate 100 (90 min tape)

3.	Clay demonstrations (only credited if done precisely per HCO B 11 Oct 67 "Clay Table Training". Demos must be of good large size and show what's being demonstrated. Points are counted per demo rather than per item on check-sheet where any one item required more than one demo.)	25
4.	Essays	10
5.	Study LRH C/Sed Sessions	10 per session
6.	TRs (Wherever TRs are done, the following is required):	
	OT TR-O to major stable win	50 per hour plus 50 for passing
	TR-O to a major stable win nonbullbaited pass.	50 per hour plus 100 for passing
	TR-O Bullbaited to a major stable win	50 per hour plus 50 for passing
	Other TRs to 10 unflunked consecutive actions. Each previous TR to be <u>in</u> .	60 each
	TR 101	25
	TR 102 (All done thoroughly.	50
	TR 103 All TRs to be in.)	75
	TR 104	100
7.	E-Meter Drills (except for the following)	15 per drill
	E-Meter Drills 17, 20, 21, 26	25 per drill
	Instant Read and Assessment Drills	50 per drill
	Dating drills	120 per drill
8.	Doll Drills - All thoroughly done to a good pass - thoroughly done with TRs in.	30
	Bullbaited Drills coached to a flubless pass.	75
9.	Films	O-rate same as for tapes *-rate same as for tapes

10.	Codes and Axioms- To be thoroughly understood. If clay demos done, the clay demo points apply.	O-rate 1 per code or Axiom *-rate 10 per code or Axiom
11.	Scales - To be thoroughly understood. If clay demos done, the clay demo points apply.	O-rate 15 per scale *-rate 25 per scale
12.	Charts 1 column of a chart or 1 level	*-rate 75 O-rate 25 *-rate 15 O-rate 10
13.	Student Auditing requirements Flunked Session Not Flunked Session Well Done Session Very Well Done Session	0 60 per auditing hr 100 per auditing hr 120 per auditing hr
14.	Student Folder Error Summaries Student PC Program - correct and accepted. Dianetic Flow table	10 per session 100 100
15.	Student C/S - correct and accepted.	15 per C/S (includes session admin time)
16.	Coaching another student through a drill Completing a student fully on Dianetics or on Expanded Grade Coaching another student but failure to complete to a pass	same points as student for that drill 500 point bonus - provided student delivered at a minimum rate of 25 WDAHs in the chair per week in delivering the grade. 0
17.	Twin Checkouts - not coaching M3 on another student	5 per checkout given whether flunked or passed 3 points for each word found and cleared
18.	Official Examinations	200 for exam passed

- or
100 for attest
19. Specialist Training - practical, not otherwise covered. 60 points per hour

ADDITIONAL:

- A. Hat checkouts, etc. follow study points system for individual items
- B. Full Org Board drawn up and posted - for any purpose. 120

STUDENT CONDITIONS

FULL TIME STUDY = 8 hours a day, 7 days a week.

PART TIME STUDY = 2 1/2 hours a day, 7 days a week.

CONDITION	POINTS PART TIME	POINTS FULL TIME
POWER	1800 or above	5600 or above
AFFLUENCE	1600 - 1799	5000 - 5599
NORMAL	1400 - 1599	4500 - 4999
EMERGENCY	1200 - 1399	4000 - 4499
DANGER	1000 - 1199	3400 - 3999
NON - EXISTENCE	Less than 1000	Less than 3400

NOTE: The trend of the student's stat graph is always taken into account per HCO PL 3 October 1970 " Stat Interpretation ".

Revised by
Training & Services Aide
Approved by

L. RON HUBBARD
FOUNDER

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for the
BOARDS OF DIRECTOTRS
of the
CHURCHES OF SCIENTOLOGY

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 5 MAY 1971

Remimeo
OEC Checksheet

READING STATISTICS

In a local org area one reads the Division stats for the WEEK. A Dept reads its stats by the DAY. A section does it by the HOUR. You can also read all Div GDSes by the day; successful orgs do.

TRENDS are used in more remote areas from the org. to indicate successful leadership or broad admin or tech situations. TRENDS are used locally to estimate expansion or warn of contraction.

Thus in weekly condition assignments one only considers two things: that exact week and the slant of that one line. Steep near vertical down: Non E. Down: Danger. Slightly down or level: Emergency. Slightly up: Normal. Steeply up: Affluence. Near vertical up: Power.

The volume of the stat has little to do with it. Level at high or level at low are alike Emergency.

The proof of this is that you always find a why and it's always some change.

Typical argument about stats: "I know it's down a bit but it's so high generally that it's Power." "I know it rose but it's so low that it's really Non E." All this is being reasonable. Status think.

When you don't value stats this way you don't catch the improvements or flubs that, piled up, wreck an org.

I recall a D of T who had high high stats. One week they plunged. He said, "Oh of course. We graduated some students and " But I rejected that and looked and looked and lo and behold they'd changed their method of handling students! This, found and repaired, sent their stats soaring!

When you let status reasoning get into stat assignment of conditions, the org has had it!

The weekly condition assignments must be accurate. Only in that way can one maintain expansion.

Also, it's a bit mean to nag around about a rise. "But it isn't much of a rise, you're really in too low a range to have a rise count "

A rise is a rise. They at least got more. Now, better organizing, they will get more than that. Week by week it goes up.

Similarly to discount a fall just because stats are high high high is folly. They could do week before last's as they did it. So what was wrong that they couldn't do it again? If they got exhausted at it week before last they need more help, obviously. Or better organization.

Only if you use the single week can you properly locally manage.

If you keep it up the org will start to occupy more space, need more people, need more equipment. Actually the area control of the org increases and stability and viability increase.

If stat declines for the week are brushed off the org will shrink, become less stable, will demand more work by fewer and will be a burden.

When you manage by the stat you don't go wrong. But it has to be an honest stat and explanations that aren't the real why have to be rejected.

As you work with this, all becomes revealed. And one has a total control of survival.

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Founder

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Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 12 SEPTEMBER 1965

Gen Non-Remimeo
Dir Inspec & Rpts
D of T
Tech Sec
Org Exec Sec
HCO Area Sec
HCO Exec Sec

**E-METERS AND BOOKS FOR
ACADEMY STUDENTS**

There is a policy for Academies that each student own his own E-Meter. This is true for any level Academy Course.

It's up to the D of T to make sure his students own their own meters and are using E-Meters as per policy.

TEXTBOOKS

An Org Tech Div or any other part of the organization may not provide a library as a substitute for students buying their own textbooks. In any non-state supported grade school and in any college or university students are expected to buy their own textbooks for their courses. They are told what to buy before starting the course and do so. Don't violate this custom.

Also, students will do better if they own their own textbooks as, naturally, they will need them for reference.

Any Scientology book on a check sheet must be bought by the student for that course. This is true of Foundation courses also.

L. RON HUBBARD

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

ECs
Tech Sec
DTS
D of T
All Courses
Supervisors and
Students

HCO POLICY LETTER OF 8 JUNE 1970
Issue II

(CANCELS HCO PL 29 Oct 65 Student Auditing of Preclears, HCO PL 23 May 69 Issue II Dianetic Course Student Auditing, HCO PL 17 May 65 Free Scientology Center and HCO PL 17 May 65 Issue II Academy Processing.)

STUDENT AUDITING

The following policies regarding student auditing are made with reference to LRH ED 104 INT 2 Jun 70 "Only training gives low cost auditing from fellow students" and LRH ED 107 INT 3 Jun 70 "See that students do a lot of mutual auditing".

Students may not audit any public preclear. (Unfinished but promised pcs existing at this date of issue may be assigned to the student as a Charity pc by the Chaplain.)

Students may audit students who have been enrolled and who have paid in full for a Scientology level 0 or above or Dianetic Course. They may also audit contracted staff members and may be required to audit organization preclears under the D of P who are not enrolled on a course in order to complete their auditing requirements.

The course supervisor is to ensure that each student preclear's folder is C/Sed for each session to be given and that any needed folder error summaries are done.

The course supervisor must make the auditing requirements of students and preclears known on a scheduling board so that student auditors can be assigned to preclears and sessions scheduled. Regular sessions may be scheduled during course hours besides any other mutually agreed upon time.

The Classification requirement for each level is that the student successfully audits several preclears to the attainment of the grade of release of the same level by auditing each of the many processes of the grade to its end phenomenon.

The auditor must produce consistent well done or very well done sessions on at least three preclears in which all standard tech for that grade has been exactly applied. Every effort must be made to see that the student audits each process of the grade.

Scientology course students may audit Dianetic Course students on any needed Scientology actions.

Any student auditing successfully for the Director of Processing may be given an honors class for the level.

A student who has honors for every level may be awarded an honors final certificate and the certificate clearly marked and permanent. He also may be awarded an Internship for his highest class qualifying him as a C/S for that Class providing he also does the C/S checksheet well for that class Internship.

Students not permitted to audit for the D of P and who otherwise qualify as students are awarded PROVISIONAL certificates made permanent only after a year.

Students may NOT audit local residents for classification and the Free Scientology Centre is not now permitted. They may of course audit anyone after graduation and if for fee, must charge at least as much as the full org price. They may of course, if qualified, audit friends and family free of charge.

This does not prevent the Chaplain or D of P from assigning charity cases to students at the discretion of the org.

L. RON HUBBARD
Founder

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BOARD TECHNICAL BULLETIN

22 NOVEMBER 1971

Issue II

Reissued 11 August 1974 as BTB

Remimeo

CANCELS
HCO BULLETIN OF 22 NOVEMBER 1971
SAME TITLE

Tape Course Series 4

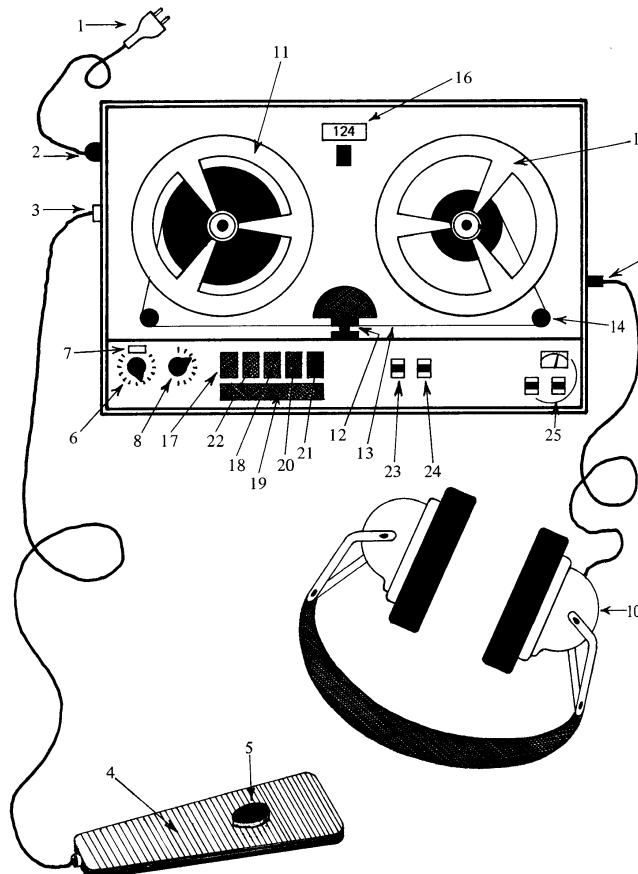
TAPE PLAYERS—DESCRIPTION AND CARE

Tape Players are the machines used on a Tape Course for playing back on already recorded magnetic tape.

Tape Recorders are the machines used to record the tapes in the first place.

Some tape machines will do both actions of *recording* and *playback*. On a Tape Course if these machines are used the button that is used for “recording” should be removed or sealed up so it can not be used. It will wipe the tape clean and lose the valuable course materials if pushed accidentally by a student. (This button is usually colored red.)

Tape players come in many makes and models. The controls and switches are arranged in various places and styles but are all pretty much the same in function.



1. *Plug* to electricity mains.
2. *Power inlet plug* to tape machine.
3. *Plug in to* foot pedal start-stop control.
4. *Start-stop* foot pedal.
5. *Start-stop* foot switch.
6. *On/Off* switch and volume control.
7. *Power on* indicator light.
8. *Tone* control.
9. *Plug in* for earphones.
10. *Hi fidelity* earphones.
11. *New Tape* to be played.
12. *Playing head* sensitive to magnetic sound impressions on the tape.
13. *Tape passed through* between playing head and felt pad.
14. *Tape passed round* roller protecting guides.
15. *Empty tape spool*. (Tape is wound onto this.)
16. *Tape Counter* window and zero setting button.
17. *Recording key* removed or sealed up.
18. *Start key* for starting tape by hand.
19. *Stop key* for stopping tape by hand.
20. *Pause key* (stops tape while held down only—tape continues to play as soon as released).
21. *Fast wind key* forward.
22. *Rewind key* (fast backward).
23. *Track Selector* Switch (some tapes have several sound tracks recorded on the one side).
24. *Speed Selector* Switch (tapes can be recorded at different speeds and so some must be played at different speeds to others).
25. *Indicator dial* and buttons connected with recording—not used when playing tapes.

Here are some points to help you use the tape player:

- (a) When placing a tape on the machine, an arrow on top of the tape reel indicates an opening in which you place the tape end. Keep this end very small. Long loose ends break off and can jam the machine.

- (b) The *dull* brown colored side of the tape must always face inwards against the playing head when threading the tape. This is the side that Ron's lectures are recorded on.
- (c) To wind back or fast wind the machine always press the stop key first. Harm is done if the playing tape is suddenly switched over to reverse or fast forward by-passing the stop button.
- (d) The magnetic materials of the earphones can harm the tape so never leave the earphones lying on top of an uncovered tape player.
- (e) Keep all dirt out of the tape player and when away from the player replace the lid to avoid dust entering into the machine.
- (f) Every care must be taken to avoid rough handling of tapes. Do not misplace tapes into incorrect boxes and never permit loose ends to protrude out of the closed box.
- (g) Switch off the tape player when not in use (break time) and when you have finished with the machine. This prevents overheating of inner parts and drive belts.
- (h) The tape counter indicator should be set at zero when you first start playing the tape. This counter will register your place whenever you stop the tape. Do not insert a piece of paper or anything else between the tape as a method of registering your place.
- (i) At the first sign of any fault with the tape player please call the Supervisor and report what it is to him or her.
- (j) Twisting or knotting the earphone cord is strictly forbidden as this leads to inner wire breakage, which results in a concealed fault that can be difficult to locate.
- (k) The metal "playing head" across which the tape moves when playing must be cleaned at regular intervals as it picks up dust from the tape resulting in blurred poor quality sound. This playing head should be cleaned after every 8 hours of playing time *or* whenever the sound becomes blurred. The playing head is cleaned by use of a cotton swab on the end of a toothpick and cleaning fluid. This is wiped with firm pressure across the playing head until the dirt and dust are removed and the metal is clean again. *Great care* must be taken not to scratch the playing head as the tape would then be damaged as it passed across.
- (l) The tape player must also be demagnetized after every 8 hours playing time. This is done with a special demagnetizer designed for the purpose. The playing head and all the metal parts on the tape "path" are demagnetized in this manner.

These parts build up a magnetic attraction with continuous tape playing and this can be harmful to the quality of sound on the tape if not handled and removed as above.

It is the Supervisor's or Course Administrator's responsibility to learn to do this action and to do it at least once per day on all tape players.

- (m) The moving parts of the tape machine mechanism also need regular cleaning and lubrication with a very fine lubricant. This procedure can be carefully learned by the Course Administrator from a professional at the job and can be done by him thereafter.

Training & Services Aide

Reissued as BTB
by Flag Mission 1234

I/C: CPO Andrea Lewis

2nd: Molly Harlow

Authorized by AVU
for the
BOARDS OF DIRECTORS
of the
CHURCHES OF SCIENTOLOGY

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Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 10 NOVEMBER 1971 R
REVISED 21 SEPTEMBER 1974

Remimeo

URGENT

Word Clearing Series 25R

Tape Course Series 6R

TAPES, HOW TO USE

(Reissued 23 November 1971 verbatim
additionally as a Tape Course Series HCO B.)

FOREWORD

The most appalling ignorance has existed on the use of magnetic recording tapes.

It is therefore of the greatest possible importance that the subject of tape use be grasped and gotten rapidly into effect.

Probably half the technology of admin and tech exists only on tape.

Tapes, incorrectly used, can be the source of endless misunderstands. Because tapes have been almost uniformly misused in the past, these misunderstands have added up to a general misunderstood on the subject of tapes themselves.

Students have been known to copy down the whole tape so they could study it. This is a complete waste of time and misuse of student study hours.

Some orgs even played advanced study tapes to the public.

European orgs have even played translation quality tapes (usually not auditorium quality) of OEC Volumes as raw public lectures! (And lost their audience through lack of quality and inaudible and strange words.)

Casual staff briefing tapes, not okay for release, of very bad quality, have been played to staffs of other orgs and the public.

There is no end to the abuses.

Therefore, for the benefit of understanding words alone, it is VITAL that tapes be properly used and not abused.

TYPES OF TAPES

There are four classes of tapes. These are:

1. Course study tapes.
2. Public lecture tapes.

3. Briefing tapes.
4. Model performance tapes.

COURSE STUDY TAPES

Tapes made for courses are of two varieties:

- (a) English, usually by LRH.
- (b) Translations, done by translators.

They are FOR COURSE USE. This is what the org sells—training on Tech or Admin.

These tapes appear on checksheets and are done at the points of checksheets where they are called for, and are done by Method 2 for tapes or Method 3 for tapes as required.

The foreign language tape courses are done from a special tape checksheet and are done exactly as laid down by Method 2 or Method 3.

None of these tapes are all written out by the student and then studied. This is a waste of time.

Further, such tapes are NOT played straight through with the student making notes of any misunderstood words “to look up later”. This will blank out the tape content on the student’s mind and knock out the student.

So to play a course tape straight through to any student is to risk a stupidity and a blow. IT IS NOT DONE. It does not matter whether the student takes notes of misunderstands or not. A COURSE TAPE IS NOT PLAYED STRAIGHT THROUGH. Only the earphone, footpedal start-stop control procedures are used.

A course tape is NEVER PLAYED TO A GROUP OF STUDENTS. When played to more than one student, *some* student is going to get a misunderstood and there goes a blank student.

Two students don’t even listen to a tape even on Method 2 Tape Word Clearing! One has the meter and footpedal and the other the earphones. The word clearer stops at each read. He does not otherwise listen.

Course tape quality must be good. All the words must be hearable and not inaudible. They must not be slurred or hard to make out.

The earphones and tape player used must be high fidelity just any old earphones won’t do.

The tape player “playing head” across which the tape passes must be clean—done by a cotton swab on a toothpick and cleaning fluid. The tape coating comes off on the playing head and after a time the sound is badly blurred.

Using a course tape any other way is now FORBIDDEN. Tests have shown that violations of this are the reason for student failures and blows and out-Ethics.

It goes without saying that the general handling of tape players and tapes must be well learned and practiced by Course Supervisors and students.

PUBLIC LECTURE TAPES

The probable reason stats fall after tape congresses is the misunderstood word.

Congresses seldom use really high fidelity equipment. Further, tape copying is often done by outside firms and the tape copies themselves may be of poor quality. The combination is deadly.

We looked for the reason for stat drops after tape congresses and this is the only explanation which has come forth.

Doingness congresses that are mainly seminars have been very successful. (By doingness is meant TRs—training drills—and other ACTIONS.) The relay of data to a public whose vocabulary is usually inadequate is not likely to win, as it hits their faulty vocabulary for one thing and uses new words for another. You can *show* somebody how to do things far better than you can tell him.

This then extends into Div 6 Introductory Actions as well. The relay of data comes AFTER the demonstration in action terms.

The possibility of possible bad playing speakers, possible low tape copy quality, the barriers of languages not learned in the first place and the introduction of new mental concepts combine into a hurdle that makes tape or film public presentation adventurous.

Listening to public type tapes, by using footpedal start-stop tape players, is being put in a special public course category.

Raw public tape and film presentations are however a must to keep the flavor and meaning of Dianetics and Scientology. So ensure excellent quality tapes and equipment are used with correct tapes for that public and you will have success.

BRIEFING TAPES

These are not to be confused with Special Briefing Course Tapes.

A briefing tape is done to brief or debrief missionaries or to record a conference or to record special instructions to a person or group. It can then be used for reference or to settle any dispute. It can also be used to inform a staff or several staffs.

A briefing tape is then a tape designed for a special and informed audience.

If the tape quality is good and the audience is already a familiar or trained audience, a briefing tape can be played **ONLY TO THE AUDIENCE FOR WHICH IT WAS INTENDED**.

To do otherwise is to risk misunderstood words and non-comprehension of what it is all about in general.

“Ron’s Journals” were *staff* briefing tapes. They began to be used for public. While they were not without success, one could no longer brief staffs on this line and the line was therefore cut. One could not make them with a security that they would be played to staffs.

An isolated briefing to a single executive on “these are our future hopes” has been thereafter used as a staff briefing of many orgs as “these are your orders”.

Any tape is designed for a specific public.

Briefing tapes are especially subject to abuse by being played to wrong publics.

Any briefing tape which contains specific orders and plans which could be misunderstood should be played only to the individuals concerned with a stop-start footpedal and Method 3 Word Clearing, not going past any misunderstood.

After a person has been briefed verbally, it is very revelatory to then Word Clear 2 the tape made at the same time. It will often be found that misunderstood words lead to potential alter-is in the actions required.

Tape in this instance is an enormous help in assisting and clarifying briefings.

A group can be briefed if thereafter each is Word Cleared Method 3 or 2 on the *tape* afterwards, using standard tape word clearing.

Needless to say such tapes must be of good quality.

MODEL PERFORMANCE TAPES

Tapes exist which give a standard of performance.

In Dianetic and Scientology Auditing student auditors have never been known to achieve a high standard of session presence and Communication (and accordingly high results) without the careful study of tapes made of similar sessions by high level auditors.

A student musician is unlikely to achieve professional performance level unless he has heard a professional play.

It would take a film or live demonstration to communicate a high standard of performance in a purely action subject. For instance for centuries no one believed that Robin Hood could split his first target arrow with a second until a new generation worked on it and a few painfully recovered the lost art of archery and then demonstrated how it was done for others to *see*.

Tapes and films serve a vital purpose in maintaining a performance standard.

As these tapes and films show HOW it is done and the ATMOSPHERE and RHYTHM of ACTION they are not subject to word clearing.

CONCLUSION

Tape and film training is vital, valuable and has its role.

But like showing a child how to open a book and read, there is exact technology in USING tapes and films.

The first thing one must realize is that the use of tape and film is itself a technical subject that must be studied and learned. One does not naturally know it.

The failures of universities to make educated and civilized men is because their own professors know nothing of misunderstood words and so lectured happily on and on to a snoring student body. One professor of physics used to open the classroom windows wide in freezing winter "to keep his students from going to sleep in HIS class". And then stood on the platform and defined nothing as he rambled on. All it did for his class was give them coughs between snores!

The handling and use of tape and film in training and administration IS a subject.

By failing to know it and use that information, one can block the road for himself and all others to being learned and being free.

L. RON HUBBARD
Founder

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BOARD TECHNICAL BULLETIN

25 NOVEMBER 1971R
Reissued 7 July 1974 as BTB
Revised & Reissued 21 November 1974

CANCELS
BTB OF 25 NOVEMBER 1971
SAME TITLE

(This issue has been changed from TC Series 9
to TC Series 7. Points 10-19 have been revised.)

Tape Course Series 7

SETTING UP AND USING A TAPE PLAYER

Tapes of course materials must always be listened to through high quality high fidelity earphones. This permits the listener to be undisturbed by other noises in the area, as well as prevents others from being disturbed by the tape being played. High fidelity earphones permit the listener to have his undivided attention on the tape and produce a pleasant and easy to listen to sound which closely duplicates what is spoken on the tape.

The tape player used must also be of high quality to reproduce the sound without adding to or distorting what is on the tape. Poor quality sound is difficult and annoying to listen to and causes misunderstandings by preventing the listener from hearing exactly what is said. Properly cared for and regularly maintained, a high quality player will last several times as long as one costing half as much which never does produce a good quality sound.

SETTING UP THE TAPE PLAYER

1. The tape player is set up on a steady bench, table or platform at a comfortable height so the student can operate the controls easily when seated in front of it.
2. If possible, the tape machines should be set up so that the student is facing the Supervisor of the Course, rather than the student having his back to the Supervisor. This enables the Supervisor to spot easily if the student has gone dull or sleepy from a misunderstood word.
3. The tape machine is plugged in, switched on, to check if the power is on and that the machine is operating.
4. The tape machine must be the type that is set up to operate with a start/stop foot pedal switch. These can easily be obtained and fitted to existing tape players that do not already have them.

This is very important as the machine will be started and stopped many times by the student (with his foot on the pedal) while he is using his hands to look up words in the dictionary, fill in his checksheet, etc.

The connected foot pedal is placed where it is in easy reach of the student's foot.

Test it to ensure it is working.

5. The tape player “playing head” across which the tape passes, is checked to ensure that it is clean. The tape coating comes off on the playing head and after a time the sound is badly blurred.

If the playing head appears dirty or the sound is blurred, the tape head must be cleaned. This is done using a cotton swab on a toothpick and cleaning fluid. It is rubbed across the playing head until all the tape coating is removed.

6. The tape that is to be heard is obtained and put on the player and set up for start-by passing the “coloured leader” on the tape past the playing head and onto the empty spool. Make sure it is passed around the “roller guides” (designed to ensure it runs freely and doesn’t catch and tear on any sharp edges).
7. Plug in the earphones, put them on, and switch on the tape to test them (to ensure they are working and the quality of sound is good). Adjust the tone and volume to suitable levels. Switch off the tape.
8. Place a good dictionary, a “demonstration kit”, the Course checksheet and a notebook and pen where they are in easy reach while seated at the tape machine.
9. Set the “tape counter” at zero and the tape at the beginning (by winding it back if it has started into the Course lecture during the tests).

USING THE TAPE PLAYER

10. Play the tape at its *correct* speed.
11. Listen to the tapes in the order they are entered on your Course checksheet.
12. Mark off each *item* on your Course checksheet as you finish listening to it (or when you have checked out on it if a checkout is required).
13. Mark the “tape counter reading” of *each* item on your checksheet as that item begins on the tape. This gives you a reference by which you can find any item later on. You may be required to restudy some items by the Supervisor and you may want to hear some of them again yourself to clarify them with later tapes.
14. If a word(s) or phrase on a tape cannot be understood, call for the Supervisor. The Supervisor listens to the tape and if he can’t distinguish what is being said, with the help of the Course Admin, gets hold of the English text and locates the word or phrase, then using a good foreign language dictionary translates the word or phrase for the student. This cycle should only take a couple of minutes.
15. If a student bogs on listening to a translated tape, he is first Word Cleared. Should the confusion not clear up, the translated tape is compared to the English material and if found to be a translation error the Supervisor or Word Clearer, with the use of a good dictionary, translates the English text correctly for the student. The Supervisor makes a note of the translation error by entering the error on a card which is placed in the Tape Box for student use, and sends a report to TU Chief Pubs DK.
16. When rewinding a tape back a bit wait until the tape stops before you press the start button otherwise the tape is liable to break through mishandling.
17. Rewind each tape onto its correct spool as you finish listening to it and turn off the tape machine. Replace it in its box and return it to its correct place from which it came.
18. Replace the cover on the tape machine when the machine has been finished with.

19. Use BTB 26 November 1971R, Rev. 17 Aug 74, "Handling Misunderstood Words on Tape Recorded Materials", and BTB 27 Nov 71R, "Method 2 Word Clearing on Tapes and Tape Courses".

Revised by CS—2
Lt. Comdr. Robin Roos

In co-ordination with

Flag Mission 1234

I/C: CPO Andrea Lewis
2nd: Molly Harlow
Commodore's Staff Aides

Approved by the Board of Issues

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 21 NOVEMBER 1971 R
Issue II
REVISED 23 OCTOBER 1974

Remimeo

Cancels BTB 21 November 1971 RA

(Revisions in this type style)

Tape Course Series 3R

TEACHING A TAPE COURSE

(HCO Policy Letter of 6 December 1970,
Issue II, Revised and Reissued as an HCOB.
Changes in this type style.)

The instruction of students by tape is done by individual tape playbacks equipped with earphones and a foot pedal start-stop control.

It is imperative that the earphone quality be of the highest, and the tape copy have very good sound quality. Otherwise students go to sleep over misunderstood words.

The individual tape player method is used because (a) it can handle a large or small number of students, (b) it works where there is a trickle of students starting at different times, (c) it works where students studying subjects different from each other are using the same classroom. It takes more tape players and must be earphone equipped but it prevents students going past misunderstandings as can occur if they are all listening to a group tape play.

The foot controlled start-stop pedal is necessary so the student can use his hands freely to take notes and look up words in the dictionary. It also enables the tape to be stopped instantly without the time lag it takes to reach for and push a finger button—thus going past the place where the stop is desired.

RULES & DESCRIPTION

Only the Glossary, course rules and checksheets, with course description are translated into the language being used for teaching and mimeographed or printed into small booklets.

The description must include how to handle tape players and caution against machine or tape damage and inadvertent erasure of a tape. (To guard against actual erasure it is wisest to tape over the record button or preferably, to have the recording unit disengaged. Also, it is sometimes possible to buy, at cheaper prices, playback units only (tape machines in which the recording unit hasn't been installed). They must however be of good quality.

ENROLLMENT

Enrollment is done no matter how informal the course is. A waiver of accident or damage holding the school not responsible, must be signed by the student and, if a minor, by his parents or guardian on any tape course.

An enrollment invoice showing full course payment must be in the hands of the supervisor, giving the date of enrollment, home address and local address.

A roll book has every student's name, address and the course enrolled in and date. This must not be omitted as it is the only permanent record and is often resorted to to prove contentions.

FILES

A student file system must exist. A folder with the student's name on it and which will receive his completed checksheets, exam results, etc, must be made up at once.

CHECKSHEET

A checksheet for the course must exist, breaking the course down into small easily attained segments of Theory and Practical.

It must be in the student's language.

It has blanks opposite each segment so that a student checkout can be initialed with date by the person checking him out.

NOTEBOOKS

A student is expected to keep a notebook from his tape listening. This should be neat and complete. The student never copies out the whole tape. He takes exact verbatim notes of any Process Commands or Lists and notes down also the important technical rules.

A sample notebook should be provided.

A student should leave frequent spaces so he can enter new notes on a second and third play of the materials.

CHECKOUT

Where only tapes exist *and a checkout is required* students check each other out from the *actual tape, not from their notes.*

"Give me an example," is the keynote of such a checkout. (a) What is the , (b) Give me an example.

PRACTICAL

Each area of the course has demonstration and practical drills.

These drills must be written up and must match the basic personal skills required by the materials.

CLAY TABLE

Clay table training is a vital part of the Course curriculum.

The materials must be available.

And clay, not just modelling clay, can be used.

Flat surfaces must be provided.

The description of clay table training must be part of early checksheets in the school.

DEFINITIONS

A student is drilled and does clay table on the glossary after he has been through the course once.

CHECKSHEET SEQUENCE

The student is required to go in sequence through the entire checksheet HCO PL of 31 August 1974, issue II, "Fast Flow Training Reinstated", applies to Translated Tape Courses.

The checksheet is arranged double-spaced for Tape Counter Reading, date and initial in the first of the three columns.

For example:

"Tape Counter

Reading Column

Retread *Retrain*

_____ 1. Chapter III—The _____ _____
 Goal of Man

COURSE COMPLETION

See HCO PL 31 August 1974, Issue II, "Fast Flow Training Reinstated"

PROGRESS BOARD

A student's progress is posted on a "progress board".

SLOW STUDENTS

Any student falling asleep or being very slow is handled with Word Clearing which is the subject of the Word Clearing Series Bulletins and later issues in these Tape Course Series Bulletins.

L. RON HUBBARD
Founder

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BOARD TECHNICAL BULLETIN

21 NOVEMBER 1974

Remimeo

CANCELS
BTB OF 24 NOVEMBER 1971
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"COURSE MATERIALS"

CANCELS
BTB OF 24 NOVEMBER 1971R
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Issue III
"ADMINISTRATIVE AND HAT MATERIALS"

CANCELS
BTB OF 22 NOVEMBER 1971
originally issued as
HCO BULLETIN OF 22 NOVEMBER 1971
"TRANSLATION TAPES, USE OF"

Tape Course Series 5

TRANSLATED TAPES FOR STAFF AND STUDENT USE

Translated tapes shipped to Orgs and Missions are primarily for staff and student use. As follows:

TRANSLATED ADMINISTRATIVE AND HAT MATERIALS

Translated administrative and hat materials are translated onto tape in the item by item sequence of the hat checksheet or staff course checksheet. The checksheets are themselves not translated onto tape but onto paper and accompany the translation tapes along with a mimeographed glossary of technical terms and phrases, and course rules.

Every Org with non-English speaking staff members needs translated tape copies of at least Staff Status I and II, OEC Vols 0-7 and the Professional Salesmanship Course BPL 22 July 74 with their accompanying checksheets, glossaries and course instructions translated onto paper.

Training of staffs on admin and hat materials is done in the *Academy*, Div 4, Dept 11, under a Supervisor and in accordance with "What is a Course?" PL 16 March 1971.

Translated administrative and hat materials may not be played to the Public. They are not for public issue or distribution free or for charge.

TRANSLATED COURSE MATERIALS

Use of Course Study Tapes is well covered in HCO B 10 November 71, Revised 21 Sept 74, "Tapes, How to Use", Tape Course Series 6R. This same issue applies to admin and hat materials also.

Course materials may be heard by those persons who have legally enrolled on and paid for the course concerned.

Students and course graduates can buy translation course tapes from Pubs DK or their Org. Evidence of course enrollment or graduation from a Tape Course must accompany the tape order.

Translated Course tapes may not be played to the general Public who are not enrolled on a specific course. They are not for public issue or distribution, free or for charge.

TAPE NOTES

A notebook is to be used and kept neat and complete by each student.

In order for the student to quickly find any reference on a tape after he has listened to it, he must mark down in his notebook the "counter" number on the tape machine at the beginning of each HCOPL, HCO B, Book, Chapter, etc, and also identify the type of machine.

IMPORTANT: AT THE START OF THE TAPE, THE STUDENT MUST ENSURE THE COUNTER ON THE TAPE MACHINE READS AT 0.

When checkouts are required, students check each other out from the actual tapes *not* from the notes.

Tape notes may not be recopied by another or distributed amongst other students. They are for the student's own use, and are not for public distribution. Such notebooks may never be mimeographed or published as they often contain errors.

PROTECTION

To guard against any possibility of students reissuing their course notes in printed form or allowing another to recopy the tape notes, a Waiver is to be drawn up and signed by the student, or by his parents or guardian, if a minor, before commencing the Tape Course. The Waiver states that he understands the material is given him for training purposes only and should he reissue his notes to anyone outside the Org, or allow another to recopy he will be billed for \$1,000.

NO TRANSLATION TAPES MAY BE TRANSCRIBED IN WRITTEN FORM. THE TAPES ARE PROTECTED BY COPYRIGHT FROM PRINTED OR TAPE COPYING.

CARE OF

Translated tape packages are filed as a complete package altogether—NEVER split up and filed by date order or in some other fashion.

The Master Card File kept by the Course Admin is a record of what items are on what tapes. Each tape has its own Card File with contents listed and is the index of the actual translated tape package itself. Card Files can be made up from the tape *box* which has listed on the back the tape contents for sides one and two. Course and Hat Checksheets are filed alphabetically in file folders with their glossaries and course instructions and rules for student use.

Qual needs their own Master Card File system for Library contents filed in alphabetical order which says where each tape and checksheet, etc, is to be located.

CRAMMING

Cramming of students and staff on translated tape material is done in Qual Div, Dept 15.

Staff do not have to be enrolled on any course in order to be crammed. Public course students are sent to Cramming by their Course Supervisor or by the Student Examiner.

The Cramming Officer checks out staff and students from the translated tapes NEVER from the tape notes as notes are too far removed from the Source material and subject to misduplication. Before a Cramming Officer could give a checkout from a tape he must have listened to that section on the tape himself.

In addition to Tech, Qual have their own tape players equipped with foot pedal start-stop control situated in Qual for student and staff member use in Cramming and Word Clearing.

QUAL LIBRARY

A special tape listening area needs to be set up in the Qual Library space where Org staff members can come and go at their own free will to listen to any taped HCO Bs, HCO PLs, etc, undisturbed.

At least two copies of every translated tape package along with checksheets and glossaries are filed alphabetically in the Qual Library easily accessible for Auditors, C/Ses and student and staff Cramming purposes, Word Clearing and for staff who need to refer to or check out on individual issues contained within the translated tapes.

STAY PUT

Translated tape courses and translated administrative and hat materials on tape are the responsibility of and under the protection of Tech and Qual Divs. They may NEVER be removed from these areas as they invariably get lost or misplaced or damaged.

AVAILABILITY

Every effort must be made to make translated admin and hat materials and translated course materials readily available for student and staff member use and to remove any stops or arbitraries which might prevent staff or students knowing and applying the tech of Dianetics and Scientology.

It is of vital interest to Keepers of Tech to ensure that full sets of translated Tech and Admin materials exist and are used.

Lt. Comdr. Robin Roos
CS-2

In co-ordination with
Flag Mission 1234

I/C: CPO Andrea Lewis
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Commodore's Staff Aides

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Introduction

There is adequate and long background to Dianetics and Scientology. For fifty thousand years Man has been faced with the enigma of himself and his fellows. And Man has been victimized by impulses and brutal instincts which have caused him to erect in self-protection, prisons and legal codes and complex social systems. Man has not felt safe from Man. And indeed, the conduct of men down the ages has not much justified belief or faith. Wars, murder and arson, treachery and betrayal, cynicism and destruction have marred his progress until history itself has become a long montage of battles, murders and running blood.

Confronted with this aspect in himself and his fellows, Man has long searched for an answer to the riddle of his own behavior and for ways to remedy that behavior. Long before Diogenes, Man was searching for such answers to his questions. In Babylon, Chaldea, India and even into distant and primitive times those men who could think found concern in the antisocial and unreasonable conduct of their fellows. Throughout all these ages, little by little, bits of the answer were forthcoming.

No flashing and spectacular result in modern times can gainsay the brilliance of achievement of the early searchers in the field of the human mind, for these, out of the morass of superstition and taboo, sorted out the first phenomena vital to the solution of the problem.

Man's search for the answer to his own riddle was quickened during the last century by two things: the first was the energy and curiosity of Sigmund Freud and the second was the mathematics of James Clerk Maxwell who gave to us the fundamentals of energy.

To talk of the faults of Freud, as do those who practice psychoanalysis today, is ungenerous. This great pioneer, against the violent objections of medical doctors and the psychiatrists of his day, ventured to put forth the theory that memory was connected with present time behavior and that by talk alone a patient could be made well. Whatever the repute of the libido theory, whatever the disillusionment of this great man himself—for he admitted defeat before he died—his work and method of address were a valuable step toward an eventual solution.

The probable reason why this solution did not earlier appear has to do with the knowledge we have gained in this century about the physical universe and its structure. The mind was a problem which had to be solved from a knowledge both of humanity and of nuclear physics and modern mathematics. The final solution was simple. The route to it required the physical universe knowledge given to us by searchers in the physical sciences and mathematics.

The story of how Scientology and Dianetics came about will demonstrate this. It will illustrate the background knowledge which was apparently necessary to carry forth to conclusion work which was initiated by Freud and the countless generations behind him.

In the Twenties I was fortunate enough to know Commander Thompson of the Medical Corps of the United States Navy. He was a colorful man, poised, polished, greatly traveled, curious in half a hundred sciences. The United States Navy, having heard much of the work of Freud in Vienna, sent an officer, Commander Thompson, to study under Freud and bring back to the Navy any benefit from psychoanalysis. When I knew Thompson he was but lately returned from long study with the master. And Thompson was not too impatient and not too bored to communicate something of Freud's teachings to a boy. As a dashing and brilliant figure, Thompson was enough to incite enthusiasm in any youngster and I fear I imposed greatly on his patience and his time.

But a career in the humanities was not on schedule for me. My father, a naval officer, decreed that I would study engineering and mathematics and so I found myself obediently

studying the physical sciences at George Washington University in Washington, D.C. A course called "Atomic and Molecular Phenomena" had been instituted there. Today we call it Nuclear Physics. I was fortunate enough to be an early student of that subject in what I believe was the first course in nuclear physics formally taught in the United States.

While at the university I adventured upon certain researches which were off curriculum. I wanted to find the smallest particle or unit of energy Man could contact. And, recalling Thompson's teachings, decided to investigate the energy of the human mind.

Considerable travel and examination of the cultures of Man, considerable study in philosophy, occasional encouragement from such men as Will Durant brought me by 1938 into possession of the basic formulas of human behavior. They were rough, those early conclusions. They were crude. And they lacked a technique of application.

The basic nature of Man is not bad. It is good. One should realize that as a possibility. The basic nature of Man itself is not at fault. But the basic primitive adventures of Man were violent and savage and, as Freud supposed, it is that imposed brutality which Man must hold in check.

Living with the beasts of the jungle, caught at every hand by death and terror, early Man could not but develop brutal reactions. Murder and war were the commonplace. Man had not learned to control his environment and so he had to combat it. Every walk forth from his cave might mean death or battle. Every mischance might bring about catastrophe. Man had no choice to be anything but brutal and savage.

Then came civilization. Then came law and order and the right to eat without being killed. Then came the partial control of the surroundings sufficient to call Man's state civilized.

But Man could not wholly escape his heritage. Here today, when Man supposedly can reason, murder, arson and war stalk his shaded streets and homes.

Man, in an apparent civilization, is haunted by instincts he cannot understand. He has prisons where he puts men such as one cages wild beasts. He has institutions which house millions upon millions of men who are insane and can no longer reason. And Man gazes with collective horror upon the prospect of being obliterated by a weapon so sweeping and terrible that all of civilization may perish in the click of a button—the atomic bomb.

Man is grasping wildly today for some method of restraining the brutality of his fellows or even himself.

And he is motivated in that brutality by all the crimes of his yesterdays.

Man is subjugated and made afraid, he is made brutal and wicked by basic instincts. In order to be civilized Man must repress those instincts. The moment he represses them he becomes sick. Thus the solution is impossible. *Unless* Man can reach inside himself and eradicate in some manner the things which make him kill and steal and make war.

Can instincts be eradicated from the mind? They certainly can be and with less trouble than anyone ever suspected.

And is Man healthy and better with them gone? He is so much better, so much more reliable, so much healthier, so much happier that one immediately finds in him new hope for Mankind.

What is the basic nature of Man? Man is basically good. But between him and that goodness lies a savage and twisted past, inherited from all the centuries of his being, the instincts which he had to wear as a primitive, as a savage. They are still there, on full record, there in a world which now must be civilized if Man is not to perish from the earth.

The basic impulse of Man is to help his fellows. He is not a monomaniacal fiend, intent only upon his own gain. But the instincts, fears and rages he represses make him seem so. He wants to help his fellows. He wants Man to live. He wants the world to survive. But because he has been taught in the brutal school of tooth and claw that life can be treacherous, he seeks unreasonable and treacherous means of achieving his ends.

Take away the savage antisocial impulses of Man, of any man or woman or child, and he is FREE, free to act, to be happy, to gain and to be without fear of what he might do if he let himself loose.

Take away these unwanted brutalities and Man's intelligence rises or even doubles. Take away these impulses and Man's health of being evidently improves beyond past knowledge.

In 1938 I codified certain axioms and phenomena into what I called "Scientology". Scientology is the science of knowledge or the codification of epistemology. Dianetics was evolved from these.

Over two hundred axioms comprise Scientology and embrace Dianetics. Over two hundred new phenomena concerning the human mind have been discovered and cataloged as to their relative importance.

In 1948 I wrote a thesis on an elementary technique of application and submitted it to the medical and psychiatric professions for their use or consideration. The data was not utilized. In 1950, I issued a popular book on the subject called *Dianetics. The Modern Science of Mental Health*. The book, much to the astonishment of myself and everyone else, became a best seller immediately and still sells regularly. Other books followed.

The address of Dianetics and Scientology is not to the ill, the insane or the criminal. It is effective in these fields. But its intention is toward the improvement of the able. Men who already can accomplish things can accomplish more. The problems of the society depend upon clear-thinking and sane men. Processing can bring about that state according to long experience.

Processing has now become relatively simple. The auditor first must understand the basic axioms of the subject and their meaning in processing. He must have a good grasp of his essential tools. He can gain this understanding in a few weeks if he is quick and intelligent. He must then be able to handle the techniques of application. These are effective and swift.

When one starts to handle primitive instincts in a human being, that human being sometimes has the sensation of having lived before. We know the instincts from distant times are there and we know where they are filed and we know how to change the record. It is relatively simple to call up in any human being the basic and underlying records which have haunted Man for generations. No matter how solidly he is repressing them, the instincts are there. When they are in sight and deintensified, he is able to relax, to be free, and to be effective.

The simplicity of the present techniques seems to belie the arduousness of their discovery. But they contain all the thousands of years of Man's search for what makes Man hate Man.

Dianetics and Scientology are no more than reason joining research in the humanities and research in the fields of energy and the physical sciences. Once this knowledge was joined, the answers were readily available.

Perhaps now it may be possible, in an overwrought world, to do something about the criminals, the insane, about war and the antisocial hatred Man feels for Man. Can we do

something for the savage in civilized garb before he ruins this world and all Man? That is a question which the future must answer. I cannot do more than the work I have done and to publish and make available what has been done.

Every facility which I have and every knowledge which we have gained is at your disposal. It is at your disposal to improve you, to make crime a thing of yesterday, to banish war forever. But it is up to you.

A handwritten signature in black ink, appearing to be 'L. B. Nichols', written in a cursive style.

6 February 1952
Wichita, Kansas

DIANETICS
THE ORIGINAL THESIS

by

L. RON HUBBARD

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INTRODUCTION

In nineteen thirty-two an investigation was undertaken to determine the dynamic principle of existence in a workable form which might lead to the resolution of some of the problems of mankind. A long research in ancient and modern philosophy culminated, in nineteen thirty-eight, in the heuristically discovered primary law. A work was written at that time which embraced man and his activities. In the following years further research was undertaken in order to prove or disprove the axioms so established.

Certain experiences during the war made it necessary for the writer to resolve the work into applicable equations and an intensive program was begun in nineteen forty-five toward this end.

A year later many techniques had been discovered or evolved and a nebulous form of the present work was formulated. Financed chiefly by a lump sum disability compensation, that form of Dianetics was intensively applied to volunteer subjects, and the work gradually developed to its present form.

Dianetics has been under test by the writer, as here delineated, for the past three years. The last series of random volunteers, numbering twenty, were rehabilitated, twenty out of twenty, with an average number of work hours of 151.2 per subject. Dianetics offers the first anatomy of the human mind and techniques for handling the hitherto unknown reactive mind, which causes irrational and psychosomatic behavior. It has successfully removed any compulsions, repressions, neuroses and psychoses to which it has been applied.

L. R. H.
January, 1948

PRIMARY AXIOMS

Dianetics is an heuristic science built upon axioms. Workability rather than Idealism has been consulted. The only claim made for these axioms is that by their use certain definite and predictable results can be obtained.

The principal achievement of Dianetics lies in its organization. Almost any of its parts can be found somewhere in history, even when they were independently evolved by the writer. There are no principal sources, and where a practice or a principle is borrowed from some past school the connection is usually accidental and does not admit any further use or validity of that school. Dianetics will work, and can only be worked, when regarded and used as a unity. When diluted by broader applications of older practices, it will no longer produce results. To avoid confusion and prevent semantic difficulties, new and simplified terminology has been used and is used only as defined herein.

Dianetics is actually a family of sciences. It is here addressed in the form of a science of thought applicable to psychosomatic ills and individual aberrations.

The field of thought may be divided into two areas which have been classified as the “knowable” and the “unknowable.” We are here concerned only with the “knowable.” In the “unknowable” we place that data which we do not need to know in order to solve the problem of improving or resolving aberrations of the human mind. By thus splitting the broad field of thought, we need not now concern ourselves with such indefinites as spiritualism, deism, telepathy, clairvoyance, or, for instance, the human soul.

Conceiving this split as a line drawn through the area, we can assign a dynamic principle of existence to all that data remaining in the “knowable” field.

After exhaustive research one word was selected as embracing the finite universe as a dynamic principle of existence. This word can be used as a guide or a measuring stick and by it can be evaluated much information. It is therefore our first and our controlling axiom.

The first axiom is:

SURVIVE!

This can be seen to be the lowest common denominator of the finite universe. It embraces all forms of energy. It further delineates the purpose of that energy so far as it is now viewable by us in the “knowable” field. The activity of the finite universe can easily be seen to obey this axiom as though it were a command. All works and energies can be considered to be

motivated by it. The various kingdoms have this as their lowest common denominator, for animals, vegetables and minerals are all striving for survival. We do not know to what end we are surviving, and in our field of the “knowable” and in our choice of only the workable axioms, we do not know and have no immediate reason to ask why.

All forms of energy are then surviving to some unknown end, for some unknown purpose. We need only to know that they *are* surviving and that, as units or species, they must survive.

By derivation from the first workable axiom, we come into possession of the second. In obedience to the command “survive,” life took on the form of a cell which, joining with other cells, formed a colony. The cell, by procreating, expanded the colony. The colony, by procreation, formed other colonies. Colonies of different types united and necessity, mutation and natural selection brought about specializing which increased the complexity of the colonies until they became an aggregation. The problems of the colonial aggregation were those of food, protection and procreation. In various ways a colonial aggregation of cells became a

standardized unity and any advanced colonial aggregation came into possession by necessity, mutation and natural selection of a central control system .

The purpose of the colonial aggregation was to survive. To do this it had to have food, means of defense, protection and means of procreation. The control center which had developed had as its primary command, Survive! Its prime purpose was the food, defense, protection and means of procreation.

Thus can be stated the second workable axiom:

THE PURPOSE OF THE MIND IS TO SOLVE PROBLEMS RELATING TO SURVIVAL.

The ultimate success of the organism, its species or life would be, at its unimaginable extreme, immortality. The final failure in obedience to the law *survive* would be death. Between eternal survival and death lie innumerable gradations. In the middle ground of such a scale would be mere existence without hope of much success and without fear of failure. Below this point would lie, step by step, innumerable small errors, accidents, losses, each one of which would tend to abbreviate the chances of reaching the ultimate goal. Above this point would lie the small successes, appreciations, and triumphs which would tend to secure the desirable goal.

As an axiom, the mind can then be said to act in obedience to a central basic command, *survive*, and to direct or manage the organism in its efforts to accomplish the ultimate goal for the individual or species or life, and to avoid for the individual or species or life any part of the final failure, which leads to the stated axiom:

THE MIND DIRECTS THE ORGANISM, THE SPECIES, ITS SYMBIOTES OR LIFE IN THE EFFORT OF SURVIVAL.

A study of the field of evolution will indicate that survival has been, will be, and is the sole test of an organism, whether the organism is treated in the form of daily activity or the life of the species. No action of the organism will be found to lie without the field of survival, for the organism is acting within its environment upon information received or recorded, and error or failure does not alter the fact that its basic impulse was motivated by survival.

Another axiom may then be formulated as follows:

THE MIND AS THE CENTRAL DIRECTION SYSTEM OF THE BODY, POSES, PERCEIVES AND RESOLVES PROBLEMS OF SURVIVAL AND DIRECTS OR FAILS TO DIRECT THEIR EXECUTION.

As there are many organisms in the same species, all attempting to accomplish the same end, and as there are many species, and as matter itself is attempting in one unit form or another to survive, there is necessarily conflict and contest amongst the individuals of the species, species, or units of matter. Species cannot survive without being interested primarily in the species. Natural selection and other causes have established this as a primary rule for survival: *That the unit remain alive as long as possible as a unit and, by association and procreation, that the species remain alive as a species.* Second grade interest is paid by the unit or the species to its symbiotes. Third grade interest is paid to inanimate matter. As this is apparently the most workable solution, natural selection best preserves those species which follow this working rule. And the symbiotes of the successful species therefore have enhanced opportunity for survival.

Man is the most successful organism currently in existence, at least on this planet. Man is currently winning in the perpetual cosmic election which possibly may select the thinker of the new *THOUGHT*.

Man is heir to the experience and construction of his own ancestors. As cellular conservatism is one of the factors of survival, his brain is basically the same brain which directed and resolved the problems of his animal forebears. By evolution and natural selection, this brain therefore has the primary priority in emergencies. Superimposed on this animal brain has been developed an enormously complex analyzer, which probably exists in his frontal lobe.

The command, *survive*, is variable in individuals and species to the extent that it may be strong or weak. Superior strength of the command in the individual or species is normally, but variably, a survival factor. The primary facet of personality is the basic strength of the DYNAMIC drive.

The DYNAMIC is variable from individual to individual and race to race. It is varied by physiology, environment, and experience. Its manifestation in the animal brain affects the tenacity of the individual to life or purpose, and it affects the activity of the analyzer. The first characteristic of the individual which should be considered is the basic strength of his DYNAMIC. By this an axiom can be formulated:

THE PERSISTENCY OF THE INDIVIDUAL IN LIFE IS DIRECTED BY THE STRENGTH OF HIS BASIC DYNAMIC.

The analytical, human or, as it has elsewhere been called erroneously, the conscious mind, is variable from individual to individual and race to race in its ability to perceive and resolve problems. Another axiom can then be formulated:

INTELLIGENCE IS THE ABILITY OF AN INDIVIDUAL, GROUP, OR RACE TO RESOLVE PROBLEMS RELATING TO SURVIVAL.

It should be noted that there is a distinct difference between the DYNAMIC and the intelligence. High intelligence may not denote high DYNAMIC. High DYNAMIC may not denote high intelligence. Intelligence is mental sensitivity and analytical ability. DYNAMIC is the persistency of the individual in obedience to the command, *survive!*

It has been noted that there is a gradation in the scale of survival. Gains toward the ultimate goal are pleasurable. Failures toward the final defeat are sorrowful or painful. Pleasure is therefore the perception of wellbeing, or an advance toward the ultimate goal. Pain, therefore, is the perception of a reduction toward the final defeat. Both are necessary survival factors.

For the purpose of Dianetics, good and evil must be defined. Those things which may be classified as good by an individual are only those things which aid himself, his family, his group, his race, mankind or life in its dynamic obedience to the command, modified by the observations of the individual, his family, his group, his race, or life.

As *evil* may be classified those things which tend to limit the dynamic thrust of the individual, his family, his group, his race, or life in general in the dynamic drive, also limited by the observation, the observer and his ability to observe.

Good may be defined as constructive. *Evil* may be defined as destructive—definitions modified by viewpoint. The individual man is an organism attempting to survive in affinity or contest with other men, races, and the three kingdoms. His goal is survival for himself, his progeny, his group, his race, his symbiotes, life and the universe in general in contest with any efforts or entities which threaten or impede his efforts to attain the goal.

His happiness depends upon making, consolidating, or contemplating gains toward his goal.

It is a purpose of Dianetics to pass man across the abyss of irrational, solely reactive thought and enter him upon a new stage of constructive progression to the ultimate goal.

AN ANALOGY OF THE MIND

It is not the purpose of Dianetics to reconstruct the human mind. The purpose of Dianetics is to delete from the existing mind those physically painful experiences which have resulted in the aberration of the analytical mind, to resolve the physical manifestations of mental aberration, and to restore in its entirety the proper working function of a brain not otherwise physically deranged. Dianetics thus *embraces* the various aspects of psychosomatic conditions, including the glandular balance or imbalance of the organism, as influenced by painful physical experience. However, its purpose is not one of healing, and its address is not to such psychosomatic manifestations specifically, but rather to those aberrative experiences in which these conditions have their roots.

The initial adjustments of the individual are included in Child Dianetics and Educational Dianetics. Judicial Dianetics, Political Dianetics and Military Dianetics are elsewhere touched upon or allocated for study. Dianetics, as a family of sciences, proceeds however from the axioms cursorily touched upon in the last chapter and is uniformly governed by the principles of the behavior of the human mind.

When an individual is acting contrary to survival of himself, his group, progeny, race, mankind, or life he can be considered to be unintelligent, uninformed or aberrated. *Every single instance of aberrated conduct threatening the general goal of the individual as outlined in the last chapter can be proven to have a source which will specifically be found to be a painful experience containing data not available to the analytical mind.* Every single instance and facet of aberrated conduct has its exact causation in the physically painful error which has been introduced during a moment of absence of the analytical power.

Dianetics consists of discovering the aberration in the individual, finding the physically painful experience which corresponds to it and placing the data therein contained at the disposal of the analytical mind. More as an effort to demonstrate how that is accomplished than as an actual outline of the character of the mind, the following analogy is offered.

First there is the physio-animal section of the brain, containing the motor controls, the sub-brains, and the physical nervous system in general, including the physical aspect of the analytical section of the brain. The control of all voluntary and involuntary muscles is contained in this section. It commands all body fluids, blood flow, respiration, glandular secretion, cellular construction, and the activity of various parts of the body. Experimentation has adequately demonstrated this. The physio-animal mind has specific methods of "thinking." These are entirely reactive. Animal experimentation—rats, dogs, etc.—is experimentation on and with precisely this mind and little more. *It is a fully conscious mind and should never be denoted by any term which denies it "consciousness" since there is no period in the life of the organism from conception to death when this mind is not awake, observing, and recording percepts.* This is the mind of a dog, cat, or rat and is also the basic mind of a man so far as its operating characteristics are concerned. A man in the deepest possible somnambulistic sleep is still in possession of more mind and thinking and coordinating ability than a lower animal.

The term "consciousness" is no more than a designation of the awareness of *now*. The physio-animal mind never ceases to be aware of *now* and never ceases to record the successive instances of *now* which in their composite make up a *time track* connecting memory in an orderly chain. Cessation of life alone discontinues the recording of perceptions on this orderly track. *Unconsciousness* is a condition wherein the organism is discoordinated only in its analytical process and motor control direction. In the physio-animal section of the brain, a complete time track and a complete memory record of all perceptions for all moments of the organism's existence is available.

As life progresses, for instance, from a blade of grass, greater and greater complexities and degrees of selfdeterminism are possible. Energy in its various forms is the primary motivator in the lower orders, but as the complexity of the order is increased into the animal

kingdom, the physio-animal brain attains more and more command of the entire organism until it itself begins to possess the second section of the mind.

All animals possess in some slight degree an analyzer. This, which we designate the *analytical mind*, is present even in lower orders, since it is only that section of the brain which possesses the self-deterministic coordinative command of the physio-animal brain and thus of the body. In a rat, for instance, it is no more than its “conscious” awareness of *now* applying to lessons of *then* without rationality but with instinct and painful experience. This is the analytical section of the mind in a lower animal but it is the *reactive mind* in a man whose *analytical mind* is so highly attuned and intricate that it can command entirely the physio-animal brain and thus the body.

Man not only possesses a superior physio-animal mind but possesses as well an *analytical mind* of such power and complexity that it has no real rival in any other species. The *analytical mind* of man cannot be studied by observing the reactions of animals under any situations. Not only is it more sensitive but it possesses factors and sensitivities not elsewhere found.

Continuing this analogy: Lying between the *analytical mind* and the physio-animal mind may be conceived the *reactive mind*. This is the coordinated responses of the physio-animal mind, the “analytical” mind of animals, and the first post of emergency command in man. All errors of a psychic or psychosomatic nature can be considered for the purposes of this analogy to lie in the *reactive mind*. The first human *analytical mind* took command of the body and physio-animal mind under strained and dangerous circumstances when man was still in violent contest with other species around him. It can be considered that the *analytical mind* received command with the single proviso that instantaneous emergency would be handled by the outdated but faster *reactive mind*.

Any and all errors in thinking and action derive from the reactive mind as it is increased in strength and power by painful experience. It can be called a shadow mind, instantaneously reactive when any of its content is perceived in the environment of the individual, at which time it urgently bypasses the analytical mind and causes immediate reaction in the physio-animal mind and in the body. Additionally, the reactive mind is in continual presence when chronically restimulated by a constantly present restimulator—which is to say, an approximation of the reactive mind’s content or some part thereof continually perceived in the environment of the organism. The reactive mind is in action so long as it is activated by an exact or nearly exact approximation of its content. But given too continuous a restimulation, it can and does derange both the physio-animal mind and body below it and the analytical mind above it. It was created by deranging circumstances of a physical nature, hence it deranges.

The entire content of the reactive mind is records of physical pain with its accompanying perceptions during disconnection of the analyzer. All aberrated conduct and error on the part of an individual is occasioned by restimulation of his reactive mind.

None of these minds are “unconscious,” nor are they subconscious. The entire organism is always conscious but the temporary dispersion of the thought processes of the analytical mind brings about a condition whereby that mind, having been dispersed and considering itself the residence of the person, is unable to obtain and reach data perceived and received by the organism during the analytical mind’s condition of dispersion. That the analytical mind can be thrown, by pain or shock, out of circuit is a survival factor of its own: as sensitive “machinery” it must be protected by a fuse system.

THE DYNAMICS

The basic dynamic, SURVIVE, increases in complexity as the complexity of the organism evolves. Energy may be considered to have taken many paths through eternity to arrive intact at the infinite goal. The “why” of the goal may lie above the finite line but below it, demarked by the word SURVIVE, definite manifestations are visible. Energy collects into various forms of matter which collect and aggregate in various materials and compounds. Life evolves from the simplest basic into complex forms since evolutionary change is in itself a method of survival.

Conflict amongst species and individuals within the species is additionally a survival factor. Affinity of individuals for groups, races, and the whole of its species, and for other species, is additionally a survival factor, as strong or stronger than conflict.

Drive is defined as the dynamic thrust through time toward the attainment of the goal. Survive is considered to be the lowest common denominator of all energy efforts and all forms. It can then be subdivided specifically into several drive lines as applicable to each form or species. The unaberrated self contains eight main drives which are held in common with man.

The dynamics are: One, self; Two, sex; Three, group; Four, mankind; Five, life; Six, the physical universe; Seven, thought; Eight, universal thought or infinity.

An entire philosophy can be built around each one of these dynamics which will account for all the actions of an individual. Any one of these philosophies is so complete that it can be logically made to include the other seven. In other words, all purpose of an individual can be rationalized into the dynamic of self. A philosophy exists which attempts to rationalize everything into the sexual dynamic, and so on with all the dynamics. Observing that each one can stand as a logical unity, one finds it necessary to retire to the lowest common denominator of the basic dynamic which actually does explain the eight subdivisions. As each one of the subdivisions is capable of supporting the whole weight of a rational argument, it can readily be deduced that each is of nearly equal importance in the individual. The aberrated conditions of a society tend to vary the stress on these dynamics, making first one and then another the keynote of the society.

In an unaberrated individual or society, the validity of all eight would be recognized.

The unaberrated individual may physiologically possess or environmentally stress one or more of these dynamics above the others. In terms of basic personality, the physiological-environmental-educational aspect of the individual is of varied strength in the eight dynamics.

Each one of the eight dynamics breaks further into purposes which are specific and complex. Purposes and other factors entangle these dynamics, and varying situations and the observational power of the individual may conflict one of these dynamics against another within the individual himself. This is a basic complex factor of unaberrated personality.

I. *THE DYNAMIC OF SELF* consists of the dynamic thrust to survive as an individual, to obtain pleasure as an individual, and to avoid pain. It covers the general field of food, clothing and shelter, personal ambition, and general individual purpose.

II. *THE DYNAMIC OF SEX* embraces the procreation of progeny, the care of that progeny, and the securing for that progeny of better survival conditions and abilities in the future.

III. *THE DYNAMIC OF GROUP* embraces the various units of the species man, such as the association, the military company, the people in the surrounding countryside, the nation

and the race. It is characterized by activity on the part of the individual to obtain and maintain the survival of the group of which he is a part.

IV. *THE MANKIND DYNAMIC* embraces the survival of the species.

Note: The first four dynamics belong to Dianetics. The upper four, introduced late 1950, complete the full eight dynamics of Scien to logy .

V. *THE DYNAMIC OF LIFE* is the urge of the individual to survive for life and for life to survive for itself.

VI. *THE PHYSICAL UNIVERSE DYNAMIC* is the drive of the individual to enhance the survival of all matter, energy, time and space.

VII. *THE THOUGHT DYNAMIC* concerns the urge of the individual to survive as thought.

VIII. *THE DYNAMIC OF UNIVERSAL THOUGHT* is the urge of the individual to survive for the Creator.

While man is concerned with any one of the above dynamics, any one of them may become antipathetic to his own survival. This is *rational conflict* and is normally and commonly incidental to survival. It is non-aberrative in that it is rational within the educational limitation.

The family as a unit is not a dynamic but a combination of dynamics. And in this and other societies it attains a position of interest which is not necessarily inherent in the individual or group.

Basically simple, complexity is introduced amongst the dynamics by individual and group irrationalities. The basic (unaberrated) individual has continual difficulty rationalizing the problems of importances and choices amongst these dynamics. When the basic individual becomes aberrated and is attendantly unable to reason freely on all problems, a selection of importances amongst these dynamics becomes nearly impossible and produces aberrated solutions which may resolve such an extreme as the destruction of the individual himself, by himself, under the mistaken solution that he may thus obey the primary command.

Note: All self-destructive effort is irrationality of a precise nature which will often be found by the auditor in his preclear⁴ during auditing⁵ but which forms no part of the basic personality of that individual.

4 preclear: this term covers anyone who is not CLEAR; however, it is principally used to describe a person who, through auditing, is finding out more about himself and life.

5 auditing: the application of Dianetic procedures to a preclear by a trained Dianetic auditor.

THE BASIC INDIVIDUAL

For the purposes of this work the terms *basic individual* and *Clear* are nearly synonymous since they denote the unaberrated self in complete integration and in a state of highest possible rationality; a *Clear* is one who has become the *basic individual* through auditing.

The precise personality of the basic individual is of interest to the auditor. His complete characteristic is established by: 1. The strength of his basic DYNAMIC; 2. The relative strengths of his dynamics; 3. The sensitivity, which is to say the intelligence, of his analyzer; 4. The coordination of his motor controls; 5. His physiological and glandular condition; 6. His environment and education.

The experiences of each individual also create an individual composite and so may additionally designate individuality. There are as many distinct individuals on earth as there are men, women and children. That we can establish a common denominator of drive and basic function does not, cannot, and will not alter the fact that individuals are amazingly varied one from the next.

It will be found by experience and exhaustive research, as it has been clinically established, that the basic individual is invariably responsive in all the dynamics and is essentially "good." There are varying degrees of courage but in the basic individual there is no pusillanimity. The virtues of the basic individual are innumerable. His intentional vices and destructive dramatizations are non-existent. He is in close alignment with that ideal which mankind recognizes as an ideal. This is a necessary part of an auditor's working knowledge, since deviations from it denote the existence of aberration, and such departures are unnatural and enforced and are no part of the self-determinism of the individual.

Man is not a reactive animal. He is capable of self-determinism. He has will power. He ordinarily has high analytical ability. He is rational and he is happy and integrated only when he is his own basic personality.

The most desirable state in an individual is complete self-determinism. Such self-determinism may be altered and shaped to some degree by education and environment, but so long as the individual is not aberrated, he is in possession of self-determinism. So long as he is self-determined in his actions he adjusts himself successfully to the degree that his environment will permit such an adjustment. He will be more forceful, effective and happier in that environment than when aberrated.

That the basic personality is "good" does not mean that he cannot be a terribly effective enemy of those things rationally recognizable as destructive to himself and to his.

The basic individual is not a buried unknown or a different person, but an intensity of all that is best and most able in the person. The basic individual equals the same person minus his pain and dramatizations.

The drive strength of the person does not derive from his aberrations. The aberrations lessen the drive strength. Artistry, personal force, personality, all are residual in the basic personality. This is derived from clinical research and experimentation. The only reason an aberration occasionally holds hard to his aberrations is due to the fact that his engrams have a content which forbids their removal.

The reactive mind consists of a collection of experiences received during an unanalytical moment which contain pain and actual or conceived antagonism to the survival of the individual. An engram is a perceptic entity which can be precisely defined. The aggregate of engrams compose the reactive mind.

A new sub-field entitled “Perceptics” has been originated here to define adequately engramic data. Perceptics contains as one of its facets the field of semantics. Precisely as the field of semantics is organized so is organized in perceptics each sensory perception.

The audio-syllabic communication system of man has its counterpart in various languages observable in lower animals. Words are sounds in syllabic form delivered with a definite timbre, pitch, and volume or sight recognition in each case. Words are a highly specialized form of audio-perceptics. The quality of the sound in uttering the word is nearly as important as the word itself. The written word belongs in part to visio-perceptics. Having but lately acquired his extensive vocabulary, the mind of man is least adjusted to words and their sense. The mind is better able to differentiate amongst qualities of utterance than amongst the meanings of words themselves.

Included in perceptics in the same fashion and on the same axioms as semantics are the other sensory perceptions—organic sensation, the tactile sense, the olfactory sense and the senses involved with sight and hearing. Each has its own grouping. And each carries its class of messages with highly complex meanings. Each one of these divisions of the senses is plotted in time according to the earliest or most forceful significances. Each class of messages is so filed as to lead the individual toward pleasure and away from pain. The classifications and study of this varied sensory file has been designated “Perceptics.”

Engrams are received into the mind forming a reactive area during moments of lowered analytical awareness of the individual, and they contain physical pain and antagonism to survival. The engram is a packaged perceptic not available to the analytical mind but intimately connected to the physio-animal mind. Under normal conditions it reacts as a dramatization of itself when approximated by the organism’s perceptions of its content in the immediate environment during periods of weariness, illness, or hypnotic moments in the life of the individual.

When injury or illness supplants the analytical mind producing what is commonly known as “unconsciousness” and when physical pain and antagonism to the survival of the organism are present, an engram is received by the individual. Subsequently, during moments when the potential of the analytical mind is reduced by weariness, illness or similar circumstances, one or more of the perceptics contained in the engram may be observed by the individual in his environment, and without his perceiving that he has observed it (or the identity of it) the individual dramatizes the moment of receipt of the engram.

An engram impedes one or more dynamics of the basic individual. Being antagonistic to his survival it can be considered analogically to consist of a reverse charge.

As an example, the analytical mind can be said to possess multiple scanners in layers. Ordinary or pleasurable memory can be considered to have, as an analogy only, a positive charge. The multiple scanners are able to sweep these areas and make available memory data to the analytical mind so that it can arrive by various mathematical means at a solution for its various problems.

The engram, as a specific memory package, can be considered to have a reverse charge which cannot be reached by the scanner of the analytical mind but which is directly connected to the motor controls and other physical functions and which can exert, at a depth not nearly as basic as the basic drive but nevertheless low, a hidden influence upon the analytical mind through another circuit. The analytical mind in awareness of now, nevertheless, is unable to discover, without assistance from an auditor, the existence of such an impediment since it was received during a moment of extremely low potential on the part of the analytical mind.

As a further analogy, and for demonstration only, an engram can be considered to be a bundle of perceptions of a precise nature. An engram is an entire dramatic sequence, implanted during unconsciousness, which possesses specific perceptic keys, any one of which, when

unanalytically perceived by the individual in his environment, may in greater or lesser degrees set the engram into reaction.

Denied to the analytical mind at its reception, it is denied to the analytical mind in its exact character during its dramatization. Its content is literal and, on the physio-animal level, demands action. Man's analytical ability and his vocabulary are imposed above both the physio-animal mind and the reactive mind, both on the evolutionary time track and in awareness. The charge contained in the engram is inexhaustible and remains reactive in full force whenever keyed into the circuit by restimulators.

Restimulators are those approximations in the environment of an individual of the content of an engram. Restimulators can exist in any of the various senses. The orderly filing of perceptics in the memory does not, apparently, include the content of engrams, these being filed separately under an "immediate danger" heading.

There are three kinds of thought: the first is *engramic*, or *literal*. It demands immediate action without examination by the analytical mind. A hand being withdrawn from a hot stove when burned is being governed by the reactive principle, but as the ensuing instant of unconsciousness caused by the shock is ordinarily slight, no real engram can be said to have formed.

The second type of thought is *justified thought*. Engramic thought is literal, without reason, irrational. Justified thought is the attempt of the analytical mind to explain the reactive, engramic reactions of the organism in the ordinary course of living. Every engram may cause some form of aberrated conduct on the part of the individual. Justified thought is the effort of the conscious mind to explain away that aberration without admitting, as it cannot do normally, that it has failed the organism.

The third and optimum type of thought is *rational thought*. This is the thought used by a "Clear."

An engram is an apparent surcharge in the mental circuit with certain definite finite content. That charge is not reached or examined by the analytical mind but that charge is capable of acting as an independent command.

When the basic drive of the individual is boosted in potential by an observed necessity, the residual charge in an engram is insufficient to contest, at times, the raised purpose. The analytical mind can then be seen to function in entire command of the organism without serious modification by engramic command.

At other times, hostility in the environment and confusion of the analytical mind combine to reduce the dynamic potential to such a degree that the engramic command, in comparison to the basic drive, can be seen to be extremely powerful. It is at such times, in the presence of even faint restimulators, that the individual most demonstrates his aberrations.

EXAMPLE: Engram received at the age of three and one-half years. Adult preclear. As child in dental chair, against his will, under antagonistic conditions, given nitrous oxide and tricked by dentist. During painful portion of treatment the dentist says, "He is asleep. He can't hear, feel or see anything. Stay there."

The perceptics which can be restimulated in this are the quality, pitch and volume of the dentist's voice; the sound of the dentist's drill; the slap of the cable running the drill; street noises of a specific kind; the tactile of the mouth being forcibly held open; the smell of the mask; the sound of running water; the smell of nitrous oxide; and in short, several of each perceptic class, excluding only sight.

The effect of this experience, being a part of an engramic chain which contained two earlier experiences, was in some small degree to trance the individual and maintain some portion of him in a regressed state.

This engram is too brief and extraordinarily simple but it will serve as an example to the auditor. The timeless quality of the suggestions, the conceived antagonism, precursors⁹ on the engramic chain awakened and re-enforced, all these things confused the time sense of the individual and were otherwise reactive in later life.

For every engram there is a somatic as part of that engram. No aberration exists without its somatics unless it is a racial-educational aberration, in which instance it is compatible with its environment and so is not considered irrational.

Every aberration contains its exact command in some engram.

The numbers of engrams per individual are relatively few. The aberrated condition of the individual does not depend on the number of engrams but the severity of individual engrams.

An engram is severe in the exact ratio that it is conceived by the organism to have been a moment of threat to survival. The character of the threat and the perceptive content produce the aberration. A number of engrams with similar percepts in an individual produce a complex aberration pattern which nevertheless has for its parts individual engrams.

An aberration is the manifestation of an engram and is serious only when it influences the competence of the individual in his environment.

Engrams are of two types depending upon the duration of restimulation. There are "floaters" and "chronics." A floater has not been restimulated in the individual during the lifetime succeeding it. A chronic is an engram which has been more or less continuously restimulated so that it has become an apparent portion of the individual. A chronic begins to gather "locks." A floater has not accumulated locks since it has never been restimulated.

A lock can be conceived to be joined to an engram in such a way that it can be reached by the multiple scanners of the analytical mind which cannot reach the engram. A lock is a painful mental experience. It is or is not regarded by the analytical mind as a source of difficulty or aberration. It is a period of mental anguish and is wholly dependent upon an engram for its pain value. When an engram is activated into a chronic, it accumulates numerous locks along the time track of the individual. The engram itself is not immediately locatable, except somatically, along the time track of the individual. Locks are of some diagnostic value but, as they exist as experiences more or less recallable by the analytical mind, they can be depended upon to vanish upon the removal of the engram from the reactive mind.

The running of a lock as a lock has some value but the exhaustion of locks from an aberrated individual is long and arduous and is seldom productive of any lasting result. Upon the location and exhaustion of the engram from the reactive mind, all of its locks vanish. An engram may exist unactivated as a floater for any number of years or for the entire duration of an individual's life. At any future moment after the receipt of an engram, whether that time period consists of days or decades, the floater may reactivate at which time it becomes part of the command obeyed by the analytical mind in its efforts to rationalize. The removal of the individual from his restimulators, which is to say, the environment in which the engram was reactive, is in itself a form of therapy, since the engram may then return to its status as a floater.

EXAMPLE: Engram—At birth occurs the phrase, "No good," uttered during a moment of headache and gasping on the part of a child.

Lock: At the age of seven while the child was ill with a minor malady, the mother in a fit of rage said that he was "no good."

The removal of the engram also removes, ordinarily without further attention, the lock.

Note: Birth remained inactive in the above case as a floater until the moment of reduced analytical power at the age of seven when a birth phrase was repeated. It is worth remarking that the entire content of the birth engram is given simultaneously both to the child and to the mother, with only the difference of somatics. It is further worthy of note that the mother quite often perceives in the child a restimulator and uses against it the phrases which were said when the child gave the mother the greatest pain, namely, birth. The child is then victimized into various psychosomatic ills by the repetition of its birth engram restimulators, which may develop even more seriously into actual disease.

The brain controls the multiple and complex functions of the growth and condition of the organism. Containing organic sensation as one of its perceptics, the engram then, when reactivated, causes a somatic and additionally may deny body fluids, i.e. hormones and blood, to some portion of the anatomy, occasioning psychosomatic ills. The denial of fluid or adequate blood supply may result in a potentially infective area. The psychosomatic reduces the resistance of some portion of the body to actual disease.

Somatic and other sensory errors find their basis in unconscious antagonistic moments. A somatic may be adjusted by an address to a lock but the permanency of adjustment obtains only until such time as the engram is again reactivated, causing another lock.

All aberrations are occasioned by engrams.

An engram is severely painful or severely threatening to the survival of the organism and is an engram only if it cannot be reached by the awake analytical mind.

A simple approximation of the action of an engram can be accomplished by an experiment in hypnotism whereby a positive suggestion which contains a posthypnotic signal is delivered to an amnesia-tranced person. The subject, having been commanded to forget the suggestion when awake, will then perform the act. This suggestion is then actually a light portion of the reactive mind. It is literally interpreted, unquestionably followed, since it is received during a period of unawareness of the analytical mind or some portion of it. The restimulator, which may be the act of the operator adjusting his tie, causes the subject to commit some act. The subject will then try to explain why he is doing what he is doing, no matter how illogical that action may be. The post-hypnotic suggestion is then recalled to the subject's mind and he remembers it. The compulsion vanishes (unless it is laid upon an actual engram).

The obedience of the subject to the command has, as its source, engramic thought. The explanation by the subject for his own action is the analytical mind observing the organism, which it supposes is in its sole charge, and justifying itself. The release of the post-hypnotic suggestion into the analytical mind brings about rational thought.

Engrams can be considered to be painfully inflicted, often timeless, post-hypnotic suggestions delivered antagonistically to the "unconscious" subject. The posthypnotic suggestion given the subject in the above example would not have any permanent effect on the subject even if it were not removed by the operator, because there was presumed to be no antagonism involved (unless, of course, it rested on a former engram).

The physio-animal mind of an organism never ceases recording on some level. The exact moment when recording begins in an organism has not at this date been accurately determined. It has been found to be very early, probably earlier than four months after conception and five months before birth. In the presence of pain, any moment prior to the age of two years may be considered to be unanalytical. Any painful experience received by the foetus contains its full perceptic package, including darkness.

Once an auditor has worked a prenatal engram and has seen its influence upon the engramic chain and the awake life of the adult, no question will remain in his

mind concerning the actuality of the experience. That the foetus does record is attributable to a phenomenon of the extension of perceptions during moments of pain and the absence of the analytical mind.

Laboratory experiment demonstrates that under hypnosis an individual's sensory perception may be artificially extended.

The existence of pain in any large degree is sufficient to extend the hearing of the foetus so that it records, during the existence of pain and the presence of exterior sound, the entire and complete record of the experience. As a chronic engram is but precariously fixed on the mind, the syllables or voice timbres contained in the prenatal will reactivate the somatic and the emotional engramic content whenever the approximations of that engram appear in the child's (or the adult's) vicinity.

The understanding of language is not necessary to reactivate an engram since the recording of the brain is so precise that the utterance of the identical words in similar tones during later prenatal periods or during birth, or immediately after birth, can and may occasion the original prenatal or any of the prenatals to become reactive, producing locks, injuring the health of the infant or, for that matter, of the foetus.

The perceptics of the foetus are extended only during moments of pain. But a chain of prenatal engrams can occasion a condition wherein the hearing of the foetus is chronically extended, forming numerous locks before birth. These locks will vanish when the actual engrams are discovered and exhausted from the psyched.

Any painful unanalytical moment containing antagonism is not only a matter of record but a source of potential action in the human organism at any period during its lifetime, reserving, of course, the question of when the foetus first begins to record.

Birth is ordinarily a severely painful unconscious experience. It is ordinarily an engram of some magnitude. Anyone who has been born then possesses at least one engram. Any period of absence of analytical power during receipt of physical pain has some engramic potentiality.

Moments when the analytical power is present in some quantity, when physical pain is absent and only antagonism to the organism is present do not form engrams and are not responsible for the aberration of the individual.

Sociological maladjustments; parental punishments of a minor sort, even when they include pain; libidos; childhood struggles and jealousies are not capable of aberrating the individual. These can influence the personality and environmental adjustment of the individual but so long as he is not pathologically incompetent, he can and will resolve these problems and remain without aberration.

The human mind is an enormously powerful organism and its analytical ability is great. It is not overlaid above naturally unsocial or evil desires, but is founded upon powerful and constructive basics which only powerful, painful and antagonistic experiences can impede. Engrams will be found to have been conceived by the individual as intensely antagonistic to the survival of the organism.

The discovery of the basic engram is the first problem of the auditor. It normally results in an engramic chain. The content of that chain will be found to be physically severe.

An engram is physically painful, is conceived by the organism as an antagonistic threat to its survival, and is received during the absence of the analytical power of the mind. These

factors may vary within the engram so that an engram may be of minimal pain, maximal antagonism and minimal absence of the analytical power.

NOTE: ONE HAS AS MUCH FUNCTIONING ANALYZER AS ONE HAS AWARENESS OF *NOW*.

The body is to some degree reliving the experience of the engram whenever the experience is restimulated. A chronic psychosomatic, such as a painful arm, indicates the chronic, continuous coexistence with *NOW* of the moment the arm was broken or hurt. Several engrams reactivated into a chronic state bring several moments of unconsciousness, pain, and antagonism into a coexistence with *NOW*. The engram is a bundle of perceptics which include, as the primary manifestation, organic sensation. The organic sensation is enforced on the members of the body to a greater or lesser degree whenever, and as long as, the engram is restimulated. There is only *one* psychosomatic command which is common to all engrams. Any engram contains this as part of the command it will enforce upon the body. As a stomach may be made to ache chronically (ulcers), to feel broken, the engram also enforces a command upon the *organ* of the analytical mind. That command is common to every engram. Engrams are valid only when they are received during a momentary dispersal or shocked, null condition of the analytical mind. Every engram contains and enforces the command on the analytical mind that *it has been dispersed and is not operating*. This is common to every engram. This is reduction of the intellect by engrams totally aside from specific engramic content. It explains at once insanity and also the remarkable mental facility of a cleared or released individual.

ABERRATIONS

All aberrations of any kind are of precisely the same nature (as covered in the last chapter). It is the content of the engram which causes the aberration and forms its nature. Complexity amongst engramic contents may demonstrate a most complex aberration.

The various commands contained in the engrams, reactivating and modifying the basic dynamic command of the mind, produce abnormal characteristics in the behavior of the analytical mind, which are chronic or sporadic as the engrams occasioning them are restimulated. An entire concept of existence may be built from engramic content. Conflicts in the commands contained in engrams and conflicts between the basic drive and the engramic contents combine into behavior patterns.

When the organism has become so impeded that it can no longer influence or command its environment, it can be considered to be insane in that environment. Change of environment may relieve the condition or, more certainly, the exhaustion of the content of the reactive mind will restore the ability of the analytical mind to solve the problems with which it is confronted.

Whatever the engramic content of the reactive mind and its potential influence upon the behavior of the individual, it does not necessarily follow that the reactive mind need be chronically restimulated. However, when the reactive mind has been restimulated consistently, the analytical mind, called upon to solve the problems around and through antagonistic and incorrect data, may be unable to perform its task. In the absence of disease or injury, any mind not in a physiological amnesia state may be restored to normal function by the removal of the reactive mind. It should be noted however that this is modified by the fact that people who have received insulin shocks, prefrontal lobotomies, electric shocks and other treatments are regarded as equivocal and are temporarily classed with disease cases for lack of adequate observation in this stage of the experimental research.

People can be regarded as rational or irrational only insofar as they react in their customary environment. But any person in possession of a reactive mind is an unknown quantity until that reactive mind has been examined.

There are several factors contained in the engrams in the reactive mind which most certainly tend toward aberration. These include engramic commands which derange the time sense of the individual and thus apparently destroy his time track and engrams which contain restimulators of such timelessness and such perceptic content remain thereafter continually with the individual and seem to arrest him or regress him in time. Engrams containing commands which make the individual chronically unable to conceive differences are especially harmful since these tend to compare everything to engramic value and thus cause the individual to arrive at a chronic state of engramic thinking.

The mind resolves problems related to survival, utilizing its ability to conceive similarities and observe differences.

Engrams which destroy or tend to hold in suspension the analytical mind's ability to conceive associations most influence the apparent intelligence of the mind. But engrams which tend, by their command content, to destroy the mind's ability to conceive differences may produce severe aberration.

EXAMPLE: "All men are alike," received as powerful engramic content would tend to compare and associate every man with those men contained in the reactive mind as painful and dangerous.

An aberration may attain any form of complexion. As a rough analogy: a compulsion may be conceived to be an engramic command that the organism *must* do something; a repression is a command that the organism *must not* do something; a neurosis is an emotional state containing conflicts and emotional data inhibiting the abilities or welfare of the individual;

and a psychosis is a conflict of commands which seriously reduce the individual's ability to solve his problems in his environment to a point where he cannot adjust some vital phase of his environmental needs.

All this variety of manifestation of aberration is occasioned by the pain-enforced commands or contents of engrams.

Physical aberrations are occasioned by engrams when they are not the result of injury or disease; even, then, the aspect may be improved by the exhaustion of the reactive mind of the sick individual. The engram cannot manifest itself as a mental aberration without also manifesting itself to some degree as somatic aberration. Removal of the somatic content of engrams which is also necessary to obtain any other relief, can and does occasion glandular readjustment, cellular inhibition and other physiological corrections.

THE TONE SCALE

The tone scale denotes numerically, first the status of an engram in the reactive mind, next its erasure or reduction, and provides a measure for sanity in an individual.

The derivation of this scale is clinical and is based upon observation of engrams being worked. When an engram is located and developed, the extreme range it can follow begins with apathy, develops into anger (or the various facets of antagonism), proceeds into boredom, and arrives at last in cheerfulness or vanishes utterly.

The tone scale is essentially an assignation of numerical value by which individuals can be numerically classified. It is not arbitrary but will be found to approximate some actual governing law in nature.

Zero is equivalent to death. An individual with a zero tone would be dead.

Ranging upwards from zero to one then is that emotional bracket which may be denoted as apathy along its graduated scale from death to the beginnings of apathetic resentment.

From one to two is the range of antagonism, including suspicion, resentment, and anger.

Boredom and its equivalents, by which is denoted minor annoyance, begin at two and end at three.

From three to four are the emotions which range from carelessness to cheerfulness.

The term *tone four* denotes a person who has achieved rationality and cheerfulness.

Each engram residual in the reactive mind has its own independent tonal value. Serious engrams will be found in the apathy range. Dangerous engrams will be found in the anger range. Above two point five an engram could not be considered to have any great power to affect the analytical mind. Each engram in the reactive mind then can be said to possess a tone value. The composite sum of these engrams will give, if added, a numerical value to the reactive mind.

Engrams can be computed as they lie along the dynamics, and to each dynamic may be assigned a tone. The sum of the tones of the dynamics, divided by the number of the dynamics, will give a potential numerical value for an individual. This, of course, is variable depending on the existence of restimulators in his environment to reactivate the engrams.

The probable average of mankind at this writing may be in the vicinity of 3.0. Complete rationality depends upon exhaustion of the reactive mind and complete rationality is invariably the result of reaching tone four.

The initial diagnosis is done by the assignation of a general tone to denote the condition of an individual's reactive mind. His methods of meeting life, his emotional reaction to the problems in his environment, can be evaluated by the use of the tone scale.

In auditing, as will be covered later, an engram normally can be expected to run from its initial value in the apathy or anger range to tone four. Very shortly after it reaches tone four it should vanish. If it vanishes without attaining the laughter of tone four it can be assumed that the individual's basic engram has not been erased.

The tone scale has value in auditing and should be thoroughly understood.

THE CHARACTER OF ENGRAMS

There are several general types of engrams. It must be understood that the mind possesses a time track of one sort or another and that this track is a specific thing. The time track of an individual will include all those things available to his analytical mind when in a light trance or during regression. However, a person can be regressed and the data which he can easily contact along his time track is definitely not engramic even if it possesses an emotional charge. Everything on this track will be rational or justified experience. It will not include engrams. It may include locks—which is to say that it may include moments of mental anguish or antagonism and may even include instants of unconsciousness which have some slight engramic command value.

An engram has several specific, positive characteristics. It is received by the individual at some moment of physical pain. It is not available to the analyzer and it includes conceived or actual antagonism to the survival of the organism. Certain mechanics such as “forget it” may swerve a minimumly painful or unconscious experience off the time track. In that case it becomes possessed of engramic command value.

All engrams with power to derange the analytical mind and aberrate the physical body lie off the time track and are not available to the analytical mind.

By reason of its disorganization during the moment the engram was received, or because it has been forcibly instructed that the data in the engram is not to be recalled, the analyzer cannot reach the engram by ordinary means because the data has been erroneously labelled “dangerous,” “important,” or “too painful to touch.” The engram then, by a bypass circuit, feeds hidden commands into the analyzer. By a direct instantaneous circuit it is permanently connected to the motor controls, all perceptic channels, the glands, and heart. It is awaiting a moment of low general tone, weariness, or injury when the analytical mind has reduced powers. It is also awaiting the perception of one or more of the engram’s restimulators in the environment of the organism.

Continuous restimulation of the engrams can, in itself, cause a low general tone which in its turn permits more engrams to become restimulated. As the reactive mind comes into a more or less completely chronic state of restimulation, the individual becomes more and more governed by this mind. His thought becomes more and more engramic and he can be seen to drop in general tone on the tone scale down to the break point which may be arbitrarily placed somewhere between 2 and 2.5 and below which lies the region of insanity.

Engramic thought is irrational identity-thought by which the mind is made to conceive identities where only vague similarities may exist. It is necessary that the auditor thoroughly understand engramic thought, for it is with this complete irrationality of identity that he will basically deal. As he works with any preclear, he must continually employ in the bulk of his computation on the case the equation of engramic thinking.

Engramic thinking can be stated by: A equals A equals A equals A equals A.

The engram, when one or more of its restimulators is perceived in the environment during a moment of low general tone, may dramatize. The dramatization is the precise content of the engram. The aberration is the precise content of the engram. The reaction of an individual’s analytical mind when an engram is reactivated is justification.

There is reason to believe that part of this survival mechanism consists of the axiom: *The analyzer must never permit an incorrect solution.* The engram brings about many incorrect solutions. The analyzer may very well become entirely involved with the attempt to discover and deliver to a society, or to itself, adequate rational reasons for the behavior of the organism.

The analytical mind, though working from the command of the engram itself, is unaware of the source of the command. Not being able to discover the source,

it introverts more and more in an effort to solve a problem which contains danger to the organism. The analytical mind tends to find the danger without and within the organism.

There are five ways that the organism can react to a danger in its vicinity. It can attack it, avoid it, neglect it, run from it, or succumb to it. In just these ways can the analytical mind, which, it must be remembered, is possessed of self-determinism and will power, react to the reactive mind. As the general tone lowers, as the analytical mind becomes less and less powerful through weariness, continual reverses in general health, etc., the more and more heed it must give to the problems unsolved in the reactive mind. These are in essence unsolved problems. As such, they contain their own solutions. The analytical mind, unable to reach them, justifies the organism's reaction to them (succumbs to them), causes the organism to attempt to flee from them, apathetically may neglect them (as in prefrontal lobotomy), avoids them in many intricate ways, or attacks them. The analytical mind is not only not certain where the experience lies on the time track, it also does not know whether the menace is within the organism or without it. So it can become entirely indiscriminate, and eventually it may achieve highly irrational solutions by which it seeks to solve the problems of the highly irrational reactive mind.

The deep sensory perception channel entering the mind is evidently equipped with an "appreciator" which sorts according to the momentary general tone or potential of the analytical mind. The higher the general tone or potential of the analytical mind the better the data in the appreciator is sorted. The appreciator circuits are evidently fully apprised of engramic content in the reactive mind and evaluate restimulators perceived in the environment against the general tone of the analytical mind. When that is low, restimulators route more or less directly to the reactive mind which instantly responds by fixed connections into the motor controls. Commands to the various members, muscles, glands and organs of the body may be sporadic or constant, producing a high variety of responses in the body. Entire vocabularies are fed into the voice circuits directly from the reactive mind when an engram is restimulated. Orders to be active or inactive are fed to other portions. The individual time track of the engram spaces the commands to the organism and a dramatization is accomplished which may contain a portion or all of the content of the engram as governed by the situation. Psychosomatic ills, hysterias, rages, tantrums, criminal acts and any and all content prejudicial to the survival of the organism in which the organism is seen to be indulging has as its source the reactive mind.

The sole and only content of the reactive mind is *what exterior sources have done to the organism*.

None of the content of the reactive mind is selfmotivated. The auditor is then interested only in what is done to the person, not what the person himself has done, since, for purposes of auditing, the acts of the organism in its society can be discounted beyond diagnosis. Even then they are of small importance to the auditor.

An organism possessed of an analytical mind, not victimized by incapacitating disease or injury (and unimpeded) will commit no act knowingly prejudicial to the survival of the organism or other facets within the dynamics. It will combat only those dangers in society which are actual menaces.

Whatever may be the status of the "innate moral sense," the basic intent of the basic personality is to further various energy forms along the dynamics toward the goal. Only moments of actual dispersal of the awareness of the analytical mind permit data to be received which is prejudicial to the intent of the dynamics. Only from these "unconscious" moments can the basically stable and enormously powerful and able analytical mind be aberrated through the implantation of unanalyzed, painfully administered, and antagonistic information. It is the purpose of the auditor to find and exhaust these moments from the life of the individual. Dianetic auditing includes therefore, as its basic principle, the exhaustion of all the painfully

unconscious moments of a subject's life. By eradicating pain from the life of an individual, the auditor returns the individual to complete rationality and sanity.

The auditor should never be content with merely bringing the person back to normal. He should achieve with the person a tone 4 even though this is far in advance of the average state of society at this time. A tone 4 with his drives intact and powerful, with his rationality and intelligence increased to the optimum, becomes extremely valuable to the society, whatever his past.

Knowing this the auditor can expect a maximum result of lasting duration with any preclear not physically hopeless.

The entire purpose of the auditor is to rehabilitate the basic dynamic and the normal purpose or profession of the individual whom he audits. Anything implanted by positive suggestion or "education" in the course of auditing is harmful and must be cancelled if delivered. Only the basic personality of the individual can decide and evaluate things in his environment. Therefore, hypnotism as practiced with positive suggestions should be shunned since any and all hypnotic commands with the attendant forgetter mechanisms are no more than artificially implanted engrams. Indeed, it is quite usual for the auditor to have to exhaust hypnotically implanted material received either from some hypnotist or from the analytical mind itself when the person has been operating under auto-control. Hypnotism as such does not work, and a study and short practice in Dianetics will reveal exactly why.

The auditor is attempting to delete the reactive mind

from the individual. This reactive mind is an infestation of foreign, careless and unreasoning commands which disrupt the self-determinism of the individual to such an extent that he no longer has charge, through his analytical mind, of the organism itself but finds himself under the continual and chronic orders of unseen, neverreviewed exterior forces, often and usually antipathetic to the survival of the organism.

Engrams deal with identities where no identities exist. They therefore pose many strange and irrational problems which are seen as aberrations in preclears. If a human being has been born, he can be supposed to have at least one engram. Anyone who has a birth which has not been cleared by therapy has therefore a reactive mind. There is no disgrace attached to having a reactive mind since it was thrust without his consent and without his knowledge upon an unconscious and helpless individual. Sometimes this was done by persons with the best of imaginable intentions. A person not possessed of a rational mind cannot be rationally considered to be morally responsible, no matter the demands of the current society which hitherto lacked any method of determining responsibility.

The pain contained in the reactive mind is normally severe. The usual parental punishments, family complications, reprimands, minor accidents and the battle of the individual with his environment, influence but do not cause a reactive mind, nor do these things have the power to change materially the reactions of an individual.

In the background of any individual exist many hidden personalities contained in the reactive mind. Dealing in identities, the reactive mind often confuses identities of individuals. Therefore, irrational attachments and antipathies are formed by aberrated individuals who can often find no reason for such attachments or antipathies in their contemporary environment.

The content of an engram is literally interpreted, not as it was stated to the "unconscious" subject, but as it was received in its most literal phraseology and perception.

The organism possesses many inherent mechanisms and abilities by which it can learn or preserve or forward itself along the dynamics. Any one of them may be exaggerated by engrams to a point where it becomes an actual threat to the organism or impedes it. Engrams

can and do aberrate all the sensory perceptions, any and all parts of the body, and the mind itself. By demanding suicide the engram can destroy the entire organism.

The error of the reactive mind was introduced by the evolution of speech, for which the basic mechanism was not designed. When all perceptics save speech formed the reactive mind, it was to some degree serviceable. With speech came such complexities of perception and such interchanges of ideas that a whole series of illusions and delusions could be derived from the reactive mind's necessity to determine identities for purposes of emergency.

With speech the reactive mind came to possess far more power and extensive content. The analytical mind, being a delicate mechanism in some respects no matter how rugged and capable in others, then could become subjected to delusions and illusions which, however shadowy and unreal, must nevertheless be obeyed. By stripping the reactive mind of its past painful content the analytical mind may be placed in complete command of the organism.

The moment a man or a group becomes possessed of this ability, it becomes possessed of self-determinism. So long as these possess reactive minds, irrationalities will persist. Because it contains literal speech, no reactive mind can be conceived to be of any value whatsoever to the rational organism since the methods of that reactive mind remain intact and will continue to act to preserve the organism in times of "unconsciousness" of the analytical mind. There is no residual good in any reactive mind. It is capable of any illusion. It has no assist power along the dynamics save only to cancel or modify other reactive mind content. The source of the individual's power and purpose is not derived from the reactive mind but from the Basic Dynamic and its eight divisions. Any auditor will establish this to his own satisfaction after he has run a very few cases.

When an individual during auditing is attempting to "hold on to his aberrations," the auditor may be assured that that person has as part of the content of the reactive mind such phrases as, "don't dare get rid of it," which, identically translated, apparently applies to aberrations. It may, in fact, apply in an engram containing an attempted abortion.

The identity factor in the reactive mind may cause the analytical mind to respond irrationally in auditing and to justify the aberrations in many irrational ways. Whatever means he uses or statements he makes to avoid the exhaustion of his reactive mind is contained exactly in the reactive mind as a positive suggestion and has no application whatsoever in rational thought.

Individuality (if by that is meant a man's desires and habits) is not traced to the reactive mind save when by individuality is meant those flagrant eccentricities which pass in Dickens for characters.

A man is much more an individual after his reactive mind has been cleared.

DRAMATIZATION

Dramatization is the duplication of an engramic content, entire or in part, by an aberree in his present time environment. Aberrated conduct is entirely dramatization. Aberrated conduct will occur only when and if an engram exists in the reactive mind of the aberree. That conduct will be a duplication of such an engram. The degree of dramatization is in direct ratio to the degree of restimulation of the engrams causing it. A mild dramatization would be a similarity to the engram. A severe dramatization would be an identity with the engram.

The general tone of an aberree, when high—when his person is unwearied and he is well and not directly menaced in his environment—does not permit as great an influence by the reactive mind, since the tone level of the entire individual possesses too great a differential from the tone of the engram. As the general tone of the individual approaches the tone level of the engram under restimulation, dramatization becomes more severe.

The analytical mind is present to the degree that the general tone of the aberree is high. As this general tone lowers through ill health, reverses, or constant restimulation of the reactive mind, the analytical mind is proportionately less aware. Dramatization is demonstrated by the aberree in inverse ratio to the potential of the analytical mind. A geometrical progression is entered as general tone lowers to cause the analytical mind to lose its entire awareness potential.

Once every engram contains, as the common denominator of all engrams, the unconsciousness of the organ which is the analytical mind, dramatizations gain rapidly as this interaction progresses.

In the presence of a relatively high analytical mind awareness-potential dramatization takes the form of similarity. The data of the engram is present but is interspersed with or modified by justified thought. The physical pain which is always present as part of the dramatization is equally mild, a duplication of the pain which was present during the engram. The awareness potential of the analytical mind reduces in the restimulation of the engram which again reduces the general tone.

The aberree is subject to almost continuous dramatization of one engram or another as the restimulators appear in his vicinity. (Although the aberration may be so mild as to include only some chronically affected organ.) Complete dramatization is complete identity. It is the engram in full force in present time with the aberree taking one or more parts of the dramatis personae present in the engram. He may dramatize all the actors or merely one of them. His dramatization is identity, is unreasoned and always entirely reactive. When the analytical mind reaches the low point of awareness potential it held during the engramic incident, that point is also forced upon the aberree as a part of the dramatization. The aberree may also dramatize himself as he was at the moment of the engram's receipt.

The words, physical actions, expressions, and emotions of an aberree undergoing an identity dramatization are those of the single or various dramatis personae present in the engram.

An engram which can be dramatized may at any time in an aberree's future be dramatized as an identity dramatization, when and if his general tone is low and his environment becomes infiltrated by restimulators.

An aberree, because of high general tone and other factors, may not suffer the restimulation of an engram for a number of years after its receipt. A large number of engrams may be present and undramatized in any aberree, if he has never been presented with their particular restimulators in an optimum moment for restimulation. The common denominator of all insanity is the absence of all or almost all awareness potential in the analytical mind. Insanity can be acute or chronic. Any identity dramatization is insanity, by which is meant the entire absence of rationality.

The aberree commonly and chronically dramatizes locks. The engramic content may compel or repress the aberree whenever restimulated. An irrational person is irrational to the degree that he dramatizes or succumbs to engramic content in his reactive mind. The computations which can be made on the basis of dramatization are infinite. The reactive mind thinks in identities. Dramatizations are severe as they approach identity with the engrams which force them into being in the conduct of the aberree. The dianeticist can profit in many ways by these principles of dramatization. By examination of the rage or apathy or hysteria patterns of the preclear, the dianeticist will find himself in possession of the exact character of the engrams for which he is searching.

In the case of the manic, the fanatic, or the zealot an engram has entirely blocked at least one of the purpose lines deriving from a dynamic. The engram may be called an "assist engram." Its own surcharge (not the dynamic force) leads the individual to believe that he has a high purpose which will permit him to escape pain. This "purpose" is a false purpose not ordinarily sympathetic with the organism, having a hectic quality derived from the pain which is part of it, even though that pain is not wittingly experienced. This "assist engram" is using the native ability of the organism to accomplish its false "purpose" and brings about a furious and destructive effort on the part of the individual who, without this "assist engram" could have better accomplished the same goal. The worst feature of the "assist engram" is that the effort it commands is engramic dramatization of a particular sort, and if the engram itself is restimulated the individual becomes subject to the physical pain and fear which the entire experience contained. Therefore, the false purpose itself is subject to sporadic "sag." This sag becomes longer and longer in duration between periods of false thrust. It is easy to confuse, in casual observation, an "assist engram" and an actual, valid drive, unless one also observes the interspersed periods of "sag." The "assist engram" may or may not occasionally accomplish something, but it does accomplish a confusion in the society that the dynamics of the individual are derived from his bad experiences. This is a thing which is emphatically untrue.

Inherently the individual has great will power. This however can be aberrated. Will power or its absence occasions the attitude of the aberree toward his reactive mind.

The prevention of the dramatization of an engram or a lock further reduces dynamic thrust of the aberree. Chronic prevention lowers his general tone toward the break point. Unhampered dramatization, as it contains restimulation of a physical pain and the reduced potential of the analytical mind, produces other harmful effects.

Necessity can and does render inactive the entire reactive mind. Dramatization occurs most often in the absence of necessity or when the reactive mind has obscured the presence of necessity.

Dramatization is residual in the motor controls including speech and can be allayed by the physical exhaustion of the individual. The organism during dramatization tends to revivify toward the moment of the engram's occurrence—the engram containing, as one of its identity parts, the complete physical condition of the organism as at the moment of laying-in of the engram.

There is no folly or facet of human activity which cannot be dramatized. An immediate alleviation can be achieved when addressing an aberree who is in identity dramatization by acting upon the fact that the conditions of auditing, with no exception, already exist; i.e., the preclear returned to the moment of occurrence. Affinity may be established and dianetic auditing begun at once. He can be persuaded to listen for the phrases he is uttering and they can be alleviated by exhaustion on routine procedure.

THE AUDITOR'S CODE

Not because it is a pleasant thing to do or because it is a noble idea, the auditor must always treat a preclear in a certain definite way which can be outlined as the auditor's code. Failure to follow this code will cause trouble to the auditor, will considerably lengthen and disturb his work and may endanger the preclear. The auditor in the first place, at the optimum, should be himself cleared; otherwise he will find that many of his own engrams are restimulated as he listens to the engrams of his preclears. This restimulation may cause his own engrams to become chronic, victimizing him with various allergies and delusions and causing him to be, at best, extremely uncomfortable. An auditor can audit while he himself is being cleared as this is a peculiar and special method of locating his own engrams, since they become restimulated. Becoming painful to him, they can be found and speedily removed. Even if he is not himself cleared, the auditor must act like a Clear towards the preclear. The auditor's code is the natural activity of a Clear.

The auditor must act toward the preclear exactly in the way that the preclear as an organism would desire that his own conscious analytical mind would react to and consider the organism. An affinity must therefore be maintained at all costs.

The auditor must never permit himself to lose his temper, become aggravated, to scold or badger or antagonize the preclear in any way. To do so would not merely disturb the comfort of the preclear but might additionally derange him and might even prohibit further beneficial therapy by the auditor.

The code is nearly "Christlike."

The auditor must be confident in that he must continually reassure the preclear when restimulated engrams cause despondency on the preclear's part. A cheerful optimistic presence encourages the preclear through his most painful experiences.

The auditor must be courageous, never permitting himself to be intimidated by either the aggression or hostility of the preclear.

The auditor must be kind, never indulging in hostilities or personal prejudices. The auditor must be trustworthy, never betraying or capriciously denying a preclear and above all never breaking his word to the preclear. An auditor must be clean, for personal odors or bad breath may be restimulators to the preclear or may disturb him. The auditor must take care not to offend the concepts or sensibilities of the preclear.

The auditor must be persistent, never permitting the case of the preclear to either resist him or to remain unsolved until it is in a proper tone four, since the restimulation of engrams is a malady unto itself unless they are being properly exhausted.

The auditor must be patient, never hurrying or harassing the preclear beyond the needs of stirring an engram into view. He must be willing to work at any and all times necessary and for the length of time necessary to exhaust the engrams in process of elimination.

In addition to these things it may be remarked that a definite affinity is established between the auditor and preclear during the auditing. In the case of opposite sexes this affinity may amount to an infatuation. The auditor must remain aware of this and know that he can and should redirect the infatuation to some person or activity other than himself when auditing is at an end. Not to do so is to produce an eventual situation wherein the preclear may have to be rebuffed with consequent trouble for the auditor.

AUDITING

The auditing technique consists of assisting the preclear's analytical mind or some part of it with the auditor's analytical mind. The auditor then functions during each successive period of auditing, and only during the periods themselves, as an extra analytical mind of the preclear.

The reactive mind was received during the dispersal or inactivity of the analytical mind. The reactive mind is removed by "returning" the preclear to the engram, and laying its contents before the scrutiny of the analytical mind.

This technique may be considered the lowest common denominator of a number of techniques. *Anything* which will serve this purpose and permit auditing to be accomplished efficiently is valid technique.

The optimum is purely personal affinity brought about by understanding and communication with the preclear on agreeable subjects. Another and almost useless method is narcosynthesis together with the various drugs and hypnotics used to produce sleep. Methods can be found such as faith healing, books on

medical hypnosis, the techniques of Indian medicine men and so forth. It is pointless to delineate these methods here. They are currently available under the name of hypnotism but a caution should be enjoined that hypnosis as itself is not at all acceptable to Dianetics and indeed has extremely limited use. Briefly, however, it must be remarked that if hypnotism is studied to advance these techniques, all positive suggestion and post-hypnotic suggestion must be avoided as these suggestions depend for their effectiveness upon the already existing content of the reactive mind and will only form additional locks.

Any and all so-called hypnotic drugs have definite drawbacks since they, like so many other things, may be termed "shot-gun" methods. These paralyze not only the analytical mind but the remainder of the organism so that it is nearly impossible to obtain the proper somatic reaction in the preclear. They are not anesthetics but anesthetics. By using them the auditor instantly denies himself the main material which will lead him to the engram, which is to say, restimulated physical pain. Such restimulated pain is never of very great magnitude and is obliterated by the use of anesthetics.

At no time should the auditor permit the preclear to be under the delusion that he is being hypnotized. This is mentioned because hypnotism is a current fad and the principles of Dianetics have nothing whatever to do with hypnotism. Both are based upon simple natural laws but have between them an enormous gulf. One is the tool of the charlatan and the other is the science of the human mind.

Regression in its simplest form, hereafter called *return*, is employed in dianetic auditing.¹⁷ It would be an extraordinary case which required revivification. Return is the method of retaining the body and the awareness of the subject in present time while he is told to go back to a certain incident. Dates are not mentioned. His size is not mentioned. Various means are used to restimulate his memory. Any of the perceptics may be employed to return him to some period of his past. He is told simply to "go back to the time when— — —." He is asked to recount what he can of the incident. He is told that he is "right there" and that he can "recall this." Little else is said by the auditor save those hints necessary to return the preclear to the proper time.

The preclear is not allowed at any moment to revivify in that period since the data is drained as a surcharge from his time track to present time. He is told that he can remember this in present time since that will occasion the somatics to return to present time. Most of the data is located by observing some somatic pain in the individual or some somatic aberration and seeking to discover wherein it was received.

The somatics are employed primarily because the motor controls possess a less disturbed time track than the sensory strip. Anything which tends to lighten these somatics is then antipathetic to auditing. It must be remembered that there is no aberration without an accompanying somatic. The somatics alone, being physical ills of one sort or another, hold the aberrated content of the reactive mind in place. The motor controls can be returned to a period although the conscious or analytical mind believes itself to be entirely in present time. By talking to the muscles or motor controls or various bodily aches and pains, the auditor can shift them at will up and down their time track. This time track is not connected to the analytical mind and speech, but is apparently a parallel time track with greater reliability than the sensory track. The precision of data contained in the motor control time track is enormous. Muscles can be made to tense or relax. Coughs, aches, and pains can be made to come and go simply by uttering the right words for the engrams, or the wrong words.

It is the primary task of the auditor to cause the time tracks of the motor strip and the sensory strip to come into parallel. That the time track exists in the strips has not been proven but they can so be considered for the purposes of this explanation. That they exist is extremely apparent. The motor strip time track can be asked questions down to the smallest moment of time, and the area of an engram can be so located and its character determined.

As an analogy, a dream may be considered as the reception by the remaining analytical mind of a distortedly reflected and indirectly received picture of the engrams. This applies only when the dream is specifically directed at the reactive mind. It will be found that a preclear with a large and active reactive mind does not dream to any great extent in normal sleep but that a release may dream pleasantly and consistently. A dream in its normal function is that powerful and original mechanism called the imagination compositing or creating new pictures.

The use of the dream is not highly technical and has little value in Dianetics. The auditor gleans data from the preclear by his own remarks about any subject, or by the preclear's illogicalness on a subject. The auditor tells the preclear to dream about this data. When the preclear has had the dream he is directed to go back to the engram causing the dream. Quite often he will do so. If he does not, or if he becomes hostile, it is certain that an engram exists on the subject.

The lie detector, the encephalograph and many other means are of limited usefulness in determining both the character and the extent of the engrams since into these as into the dreams can be fed the restimulators of the preclear. A codified restimulator list can be created which will be found to be common to most preclears. It should include all types of illnesses, accidents, the common trite phrases of the society, and names of various persons who commonly surround a child during his childhood. Such a codified restimulator list would be interesting for experiment and every auditor can compose his own. These are best composed after auditing the individual preclear and after inquiry into his life to determine the various irrationalities of thought.

In that engrams are identity thought, the remarks of the preclear about his engrams will be found to be included in the content of those engrams. When the preclear is asked to imagine a bad situation at certain ages and under hypnotic conditions, he will very often deliver up a complete engram. The auditor must realize that every remark that a preclear makes while he is going over his reactive mind is probably some part of the content of that reactive mind. That mind is literal. The words the preclear uses when referring to it must be literally evaluated.

DIAGNOSIS

It is a useful and positive principle that whatever confronts or contests the analytical mind of the preclear will also confront and contest the analytical mind of the auditor. When the auditor is acting as the analytical mind of the preclear, whatever emotion or antagonism is directed towards him is the emotion or antagonism which is directed by the reactive mind toward the preclear's own analytical mind. If a preclear cannot hear what people are saying in his engrams, he has another engram about "can't hear." If he cannot feel anything in his engram, it is because he has an engram about "can't feel." If he cannot see, he has an engram about not being able to see, and so forth. If he cannot return, he has an engram about going back, or returning to childhood, or some such thing. If he is doubtful and skeptical about what is happening or what has happened to him, it is because he has an engram about being doubtful and skeptical. If he is antagonistic, his reactive mind contains a great deal of antagonism. If he is self-conscious or embarrassed, it is because his reactive mind contains self-consciousness or embarrassment. If he insists on maintaining his own control, refusing to do what the auditor tells him to do (although he is returned), it is because he has an engram about self-control, and so forth and so on. This is identity thought, and is used in diagnosis.

The return is the best method of learning the problems of the preclear. Trying to work the preclear into remembrance, hearing, seeing, feeling, going back and forward, going to sleep, awakening, and taking due notice of what he says about the entire process will form a rather complete diagnosis on one who is not insane. Questioning the preclear as to what is wrong with him while returned will elicit replies straight out of his principal engrams. Listening to an endless justification of his actions is both a delay and a waste of time but listening to what he has to say about what he thinks has happened to him or what he is afraid of is of definite value.

The insane form and pose a slightly different problem but essentially the same.

It is a clinically established observation that the reactive mind is relatively shallow. Below it lies the basic personality of the individual no matter how "insane" he may be. Therefore, by one means or another, a rational being may be reached within a person, a being which is not aberrated. It is this fact of non-aberration which makes the basic personality a difficult aid in diagnosis. Here however it can be established what the person really wants, what he hopes, what he actually feels. It has been observed that no matter what his raving state, providing his brain structure is normal and complete, the basic personality is entirely sound and sane and will cooperate. After auditing the person will become this strong, competent and able personality.

The reactive mind, when unable to exert itself to its aberrated full in the environment of the person, will break the person, or cause him to lose tone. Therefore it is of definite interest to discover what immediately preceded the break of the preclear or what is currently causing him unhappiness. Something is dispersing his dynamics. The probability is that he has a chronic restimulator in his vicinity. Wives, husbands, mothers, fathers, superiors, etc., can be the source of such breaking since they turn the purpose of the reactive mind, which pretends to desire above all else the best interest of the person, back upon the person himself. Thus these sources cause the individual to lower back into the tone of the reactive mind, apathy, or a low tone two.

The problem of the fixed person and the problem of the sympathy engram are both visible in the aberrated individual. The identity thought of the reactive mind has taken some part of the personality of some individual in the current environment and referred it to some part of the personality of an individual in the engramic past. The discovery of this identity is one of the principal problems in auditing. The sympathy engram is of a very specific nature, being the effort of the parent or guardian to be kind to a child who is severely hurt. If that parent or guardian has shown the child antagonism prior to the time of the injury, the adult (preclear) is prone to reactivate the injury in the presence of the identity personality with whom he is now

associated. This causes many somatic ills to present themselves in the present. Only the exact words of a sympathy engram will soothe the aberrated personality.

There are not many personality types. A human being learns through mimicry. If his own self is found to be too painful he can become another self and very often does. A tone four can become another person at will without being aberrated about it, thus enjoying books and plays by "being" the person portrayed. But an aberrated individual can become part of the engramic cast of his reactive mind and so solve all of his problems in such an aberrated fashion. Aberrated persons are not themselves since they do not possess their own determinism.

As has been stated, those emotions, doubts, worries and problems which confront the auditor when attempting to place the preclear in reverie or to work him in that reverie will lead the auditor into the basic content of the reactive mind.

There are certain definite manifestations which can be suspected and certain routines which follow every case. Every human being has been carried in the womb and every human being has been born. The discovery of the basic engram on each chain is extremely important. Finding the basic engram is like taking the enemy in the flank. There is nothing before it, therefore the end most remote from the adult life of the individual is the end most exposed for the attack of the auditor.

In the basic engram the preclear can see, feel, hear, and freely emote. When he is returned to later incidents, it may be found that he cannot do these things no matter how hard the auditor works to enable him to do so. By pursuing the engramic chain up its chronological sequence, this ability will be restored. Therefore it is necessary first and foremost to locate the basic engram. This may, in some few cases, lie later than birth. In the majority of the cases it will be found to lie at or before birth. No discussion is here entered about the ability of the human mind to remember at such remote periods. It can be stated however that when engramic data does exist, the time track is opened by pain and antagonism at these extreme points and can be contacted and exhausted. It is with the greatest difficulty that the auditor will find the basic engram. It is ordinarily quite painful, and since the scanning mechanism has as its purpose (or one of its purposes) the avoidance of pain, it will not easily reach them. Like the scanning mechanism on a cathode ray tube, the scanners of even a very reduced potential analytical mind sweep over, skipping and not touching the data on the engramic chain. By various means the auditor must then require the scanners to contact that data and force the data back onto the time track where it can be properly exhausted.

Light prenatsals are the best possible approach to a case. When the only prenatal is an extremely heavy one or an attempted abortion (which, by the way, are very common), the auditor must use a great deal of guile. It can be said that the basic engram and the beginning of the actual engram chains is very early, before, near, or during birth, is painful, and will not be easily contacted. In that few preclears have more than a few hundred serious engrams, the task is light when once begun but requires a great deal of imagination and persuasion.

A prenatal must always be suspected unless birth, when lifted, rises easily into a tone four. If none of the engrams will rise into a tone four, the auditor would suppose that he has not discovered the basic. There are three kinds of engrams: the precursor, the engram and the follower. By engram here is meant that experience which the auditor has found and is working upon. If it does not seem to be lifting after a few recountings, a precursor (earlier engram) must be suspected and returned to. In this way an earlier basic may be discovered. Blows in the womb, attempted abortions, and birth are the usual basics. Easily the most important are the prenatsals.

When a child is abnormally afraid of the dark, he probably has a severe engramic experience in prenatal. This prenatal experience will include all the sound data and sensory data of the incident. It is idiotic and identical. The preclear will have somatics. These on the first few recountings will be ordinarily faint and then become more severe as more data is located. The

data will finally be in a more or less complete state and the engram will begin to lift, rising up through the various tones. All prenatals are apathy experiences and are therefore serious. Minor taps and discomforts in the womb are of no consequence. A true engram will consist of such a thing as a knitting needle being rammed through the foetus, half of the foetus' head being badly injured, blows of various kinds bringing about foetal unconsciousness and so forth. Return eventually will find an opening into any period when there has been pain.

Disbeliefs and antagonisms from the preclear on the subject of such a thing as an attempted abortion should be overlooked by the auditor or taken into account as the sign of an existing engram. A case is recalled wherein a girl insisted that if an abortion had ever been attempted on her it should have been successful. Through several sessions, while an attempt was made to lift birth, she continued this assertion until the auditor realized that this was probably a remark made by the abortionist (or the mother) when his efforts failed. As soon as this was suggested to the girl she was able to contact the actual incident. A chronic apathy case under treatment for some years in an institution, she suddenly responded to auditing, brought the abortion to tone four, erased birth to tone four and recovered mentally and physically into a social asset well above normal.

The auditor should continue to suspect prenatals as long as he cannot get later engrams easily into tone four. Once an engramic chain has been lifted at its end nearest to conception, the preclear should begin to release relatively automatically, aided but little by the auditor. The erasure should be in terms of laughter at its optimum. This laughter is the reversing of charges residual in the locks which depended for their fear content or antagonistic content upon the basic engrams.

Abortion attempts are easy to recognize when an auditor has had some experience. The parent who attempted the abortion will, after the child's birth, likely be a source of anxiety to the individual who seems to require a great deal of affection and attraction from that parent. The individual will be found to be most fond of the parent (or other) who did not aid, or who actually tried to prevent the abortion attempt. At this time abortion attempts are extremely common. When an abortion attempt has been lifted, the engramic chain should easily be brought to the time track and exhausted.

Auditing is essentially very simple but it demands precise understanding of the principles involved and imagination and sympathy on the part of the auditor. He must learn to compute engrammatically—or learn to think with his analytical mind, only for the purposes of auditing others, engrammatically. His biggest problem is the discovery of the basic of basics. It may elude him for a considerable period of time.

There is, however, preparatory work to do in a case other than the discovery of the basic. Occasionally an entire time track must be rehabilitated in which “do not remember” and “can't remember” have obscured the track. Later locks can be found and exhausted in the same manner that engrams are exhausted, and rapid scanning methods may be developed in the future for these. The hysteria or fear of the individual can be momentarily allayed one way or the other and the problem of reaching the basic can be entered upon. There are as many types of case as there are cases, but these are the primary fundamentals.

An auditor must think his way through every case, taking as his data the constantly reiterated statements of the preclear during auditing, and accumulating experience as to how incidents can be thrust off the time track, burying them from sight by the analytical mind, thus forming a reactive mind to the detriment of the organism.

EXHAUSTION OF ENGRAMS

The technique of exhausting an engram is not complicated but it must be adhered to. An engram is an unconscious moment containing physical pain and conceived or actual antagonism to the organism. Therefore, that engram before it is discovered will exhibit antagonism toward the auditor trying to discover it. When it is first discovered, it may be found to be lacking in its essential data. There are many techniques by which this data can be developed. In a prenatal engram the analytical mind apparently must redevelop the situation. Many returns through the incident are therefore necessary.

When an engram will not exhaust, the first thing the auditor should suspect is an earlier engram. It is actually possible for a later one to contain essential information which will not permit the information to rise. In the course of auditing, when an engram is restimulated by the auditor but will not rise above apathy and does not seem to contain all the necessary data, the auditor must look for an earlier engram, and it almost inevitably will be found to exist. This precursor is then developed as the basic engram. If it follows the same behavior pattern of not lifting or becoming complete, another previous to it must be discovered. If at last the auditor is entirely certain that there is no engram ahead of the one being run, some possible locking mechanism later on may be found and exhausted, at which time the basic may show itself. Continual application of energy to the basic will at length bring it into full view and continual recounting of it will gradually develop it, raise its tone and lift it into tone four.

The principle of recounting is very simple. The preclear is merely told to go back to the beginning and to tell it all over again. He does this many times. As he does it the engram should lift in tone on each recounting. It may lose some of its data and gain other. If the preclear is recounting in the same words time after time, it is certain that he is playing a memory record of what he has told you before. He must then be sent immediately back to the actual engram and the somatics of it restimulated. He will then be found to somewhat vary his story. He must be returned to the consciousness of somatics continually until these are fully developed, begin to lighten and are then gone. Tone four will appear shortly afterwards. If the preclear is bored with the incident and refuses to go on with it, there is either an earlier engram or there is other data in the engram which has not been located.

The auditor will discover that occasionally an engram when lifted into a three, or even erased, without reaching laughter, will sag. This is a certain sign of an earlier basic on that chain. Any kind of sag from a tone four is impossible if tone four has truly been reached.

Tone four will not be reached if there are earlier basics. The engram may vanish and be erased, but there will be no cheerfulness or laughter about it at the end if it is not the basic.

Once the basic has been reached and brought into tone four, it will disappear. The next engram on the chain will be located and rather easily brought into tone four. If one is accidentally skipped, the third in line will be found to hold or sag. The intermediate must then be located and brought into a tone four. In such a way the chain will gradually come up into a complete tone four. At this time the locks, the merely mentally painful incidents in the person's life, will begin to release automatically. These will erase or lift without any attention from the auditor. While these are releasing, the auditor must concern himself with secondary engrams. These would be engrams on their own if they had not had forerunners. They therefore do not relieve after the removal of the basic but must be located as themselves. These in turn will start a chain of releasing locks which again need no attention. There may be entirely distinct engramic chains in the reactive mind which are not appended in any way to the original basic.

So long as a preclear retains any part of a reactive mind, he will be interested in himself (in the condition of his mind) and be introverted. Therefore, so long as he is interested in his own reactive mind, he is impeded in his dynamic pursuit of survival. A guarantee of a tone four is the patient's interest in positive action along his dynamics, and his application of himself to the world around him. Introversion is not natural nor is it necessary to the creation of anything.

It is a manifestation of the analytical mind trying to solve problems on improper data, and observing the organism being engaged in activities which are not conducive to survival along the dynamics. When a Clear has been reached, the basic personality and self-determinism of the individual will have asserted itself. No chronic somatics in the present will remain (excepting those which can be accounted for by actual disease, injury or malconstruction of the brain).

Though more germane to Child Dianetics, it is of help to the auditor to know that a child can be considered to have formed his general basic purpose in life somewhere around the age of two. This purpose is fairly reliable, as at that time his engrams have probably not gained much force over him since his responsibilities are slight. He will have tried to hold his main purpose throughout his life but it will undoubtedly have been warped both by his reactive mind's experience content and by his environment. The time when the purpose is formed varies and may indeed never have been manifested, as in the case of amentia. As the preclear is normally interested in this purpose and its rehabilitation, he will often take a more intense interest in auditing if there is an attempt made to discover it. This purpose is quite valid and the preclear can be expected to rehabilitate his life along its dictates unless he is too oppressed by his environment. (It can be remarked that a Release or Clear will ordinarily order or change his environment.)

Vocational therapies have as their source the tenet of the rehabilitation of the general purpose of an individual or the establishment of a false purpose in order to allay the activity of his reactive mind. It has little bearing on Dianetics, but an auditor, for the term of auditing may engage his preclear along the purpose line of becoming a Clear. This is not necessary and is indeed often automatic since the basic personality beholds at last a chance to manifest itself. However, it will occasionally aid the auditor.

The auditor should be prepared to have to solve many individual problems since above the basics are almost as many problems as there are cases. For example, in the case of a preclear who has several very nasty prenatsals it will be found that the formation of the body in the womb has overlaid or confused the time track so that a later prenatal must be partially lifted before an earlier prenatal can be exhausted. This is often true of a later period of life. In one case an entire series of prenatsals was held down by a dental operation under nitrous oxide at the age of twenty-five. Until some portion of this was removed, the bulk of the prenatsals were not available. In short, the circuits of the mind can become entangled to a point where even the motor control time track is confused.

Dispersal of purpose by some engram along some dynamic or purpose line is a common situation and is indeed the basic concept. As a stream of electrons would behave if they were to encounter a solid object in their path, so does a drive or purpose disperse. These many varied and faint tracks after impact with the engram are symptomatic. Along dynamic two, the sexual drive, promiscuity inevitably and invariably indicates a sexual engram of great magnitude. Once that engram is removed promiscuity can be expected to cease.

Anxiety is established in the preclear's mind by such dispersals and he dramatizes because of the dispersal. This is one of the manifestations of his malady. No pervert ever became a pervert without having been educated or abused by a pervert. And that abuse must have been very thorough. The contagion of engrams is an interesting manifestation which the auditor should and must observe. It can be said that insanity runs in families, not because this is a eugenic truth but because a standard patter during emergencies or stress creates certain types of engrams which in turn create types of insanities. Insanities are so definitely contagious that when a child is raised by aberrated parents, the child becomes aberrated. As would be delineated by Child Dianetics, the best way to guarantee a sane child is to provide it with cleared or released parents. This is of definite interest to the auditor since he will discover that in cases of severe prenatsals and birth the engrams were also received by the mother exactly as they were received by the child. The child will thereafter be a restimulator to the mother and the mother a restimulator to the child for the severe incidents. The mother, having received the exact wording of the engram, also contains the engram. Restimulation by the child will occasion the use of the engramic language toward the child. This brings the infant and child and

adolescent into the unhappy situation of having his birth engram or his prenatal engrams continually restimulated. This occasions dire results and very great unhappiness in the home and is one of the main sources of family difficulties.

A child, even if he despises them, will dramatize the actions of his parents when he himself is married and when he himself has children. In addition to this the other partner in the marriage also has his or her own engrams. Their engrams combine into doubled engrams in the children. The result of this is a contagion and a progression of aberration. Thus any society which does not have a high purpose finds itself declining and gaining greater numbers of insane. The contagion of aberration is at work progressively, and the children become progressively aberrated until at last the society itself is aberrated.

While the fate of society belongs definitely in Social and Political Dianetics, the auditor is interested in the fact that he can take the prenatal and birth content of the engrams of his preclear and run them to discover post-birth locks and secondary engrams. The mother will normally have used much the same data whenever the troubles of the child impinged upon her reactive mind; this of course accounts for the locks.

The auditor will also discover that where he has a married preclear who is aberrated, he should have two preclears, which is to say, the partner. It is useless to return a preclear to his or her aberrated spouse and expect domestic tranquility to result. While the release cannot and will not pick up his old engrams from the spouse in whom he has implanted them, he will, nevertheless, find his life made unbearable by the mere existence of a spouse that he himself may have aberrated.

Further, the children of these people will also need auditing, since they will be found (if the parent's aberrations were of any magnitude) to be sickly or aberrated or deficient in some way. The auditor should therefore, when he undertakes a case, be prepared to audit the family of his preclear, should an investigation of that preclear make it seem necessary.

Aberrations are contagious and where a person has been aberrated, his environment will to some degree also have become aberrated. The preclear may, for one thing, be somewhat victimized and impeded by his reactive mind which is now existing in his associates.

The auditor should not permit such terms as "psychoneurotic," "crazy," or "mentally exhausted" to exist for long in the preclear's mind. These are depressive and are actually aberrations in the society. It is true and provable that the preclear is on his way to being, not a person who is crazy or neurotic, but an individual who will have more stability and self-command and ability, possibly, than those around him. To be blunt: this is not the process of reviving corpses into a semblance of life. It is a process which, at its best usage, is taking the "normal" and "average" and giving them their birthright of happiness and creative attainment in the world of man.

ENGRAM CHAINS

More than one engramic chain will be found in every aberree. When this person becomes a preclear the dianeticist does well to discover the earliest chain. It is not always possible to do this with accuracy since a preclear is sometimes in such a nervous condition that he cannot be worked on his basic chain but must be alleviated in a greater or lesser degree by the exhaustion of a later and more available chain. This last, however, is not the usual case.

The dianeticist should clearly understand certain working principles and definitions. By an engram is meant a moment of unconsciousness accompanied by physical pain and conceived antagonism. The basic engram is the earliest engram on an engram chain. Also there may be engrams of the same character and kind on the same drive line as the basic engram of the chain. An engram chain is composed of a basic engram and a series of similar incidents. Engram chains also contain locks which are instances of mental anguish more or less known to the analytical mind. These are often mistaken by the preclear for the cause of his conduct. A true engram is unknown to the conscious computer of the preclear but underlies it as a false datum on which are erected almost equally unknown similar incidents and an enormous number of locks.

In order to release an engram chain it is vital and absolutely necessary to discover the basic of that chain. An individual will have more than one engram chain but he has a basic chain. This must be released as soon as possible after auditing is begun on the preclear.

When an engram is discovered by the dianeticist, he must examine the aspect of it to determine whether or not it is the basic. Discovering it is not, he must immediately determine an earlier basic, and so forth until he is obviously on the scene of the basic engram.

There are certain tests which he can apply. A basic engram will rise to laughter, "sag" slightly, and then rise to tone four and vanish. Successive engrams will then erase from that chain with very little work. Almost any engram on an engram chain can be exhausted, but if it is not a basic engram it will recede and vanish at times but will rise in part again when the basic engram has been reached and the preclear is brought forward into its area.

An engram not basic is subject to "sag." Which is to say that it may be brought to the two point zero (2.0) tone, but after a certain length of time has elapsed— from one to two days—it will be found to have "sagged" and to be, for instance, in a one point one (1.1) tone. It can be successively lifted until it is apparently in a three point zero (3.0) tone, at which point much of its content will disappear. This is reduction.

Any engram chain can be reduced to some degree without reaching the basic but when it has been reached the basic itself and subsequent engrams can be brought rapidly to tone four providing no engrams are skipped on the return up the time track.

When an engram chain has been brought to tone four, it can be considered to have vanished. The preclear can no longer find it on the time track (he may even be unable to recall some of its most painful and disheartening aspects). The mind apparently has been proofed against the data it has contained. A search for an engram chain after it has been exhausted and a tone four has been achieved should, for purposes of auditing, be entirely fruitless.

Once the basic has been discovered and the engram chain has been brought to tone four the locks will vanish of their own accord. If this does not occur then there is something remaining or the auditor has been too optimistic about the selection of his basic engram for the chain and has not, in reality, discovered it.

All engram chains should be exhausted from a preclear. These may be discovered to lie along the various dynamics but any chain may influence more than one dynamic.

Another type of engram is the cross engram. This is usually a childhood or adult engram which embraces more than one engram chain. The receipt of the cross engram, containing as it does the convergence of two or more engram chains, is often accompanied by a “nervous breakdown” or the sudden insanity of an individual. A cross engram may occur in a severe accident, in prolonged or severe illness under antagonistic circumstances, or a nitrous oxide operation. Cross engrams are very easy to locate but should not be addressed by the dianeticist as such since an enormous amount of work upon them will not exhaust them until the basic and the chains on which the cross engram depends have been brought to tone four.

Post-battle neurasthenia is almost always traceable to the receipt of a cross engram. This must be, of course, an engram in its own right on more than one chain. It is conceivable that it may be so severe that it “breaks” the individual even if it lies on only one chain.

There are certain rules the dianeticist may employ to establish the basic engram of a chain. In first entering a case these rules apply as well to the first goal which is the location of the basic engram of the basic chain.

Number one: No engram will lift if the basic of that chain has not been lifted.

Number two: The basic engram will not lift until the basic instant of the basic engram has been reached, which is to say, the first moment of the engram. Ordinarily this is the most obscure.

Number three: If after two or three test recountings of an engram it does not seem to be improving, the auditor should attempt to discover an earlier engram.

Number four: No engram is valid unless accompanied by somatic pain. This may be mild. Incidents which do not contain somatics are either not basic (the chain having been suspended by some such command as “can’t feel” in the basic) or else it may not even be an engram.

Cases should be entered as near as possible to the basic engram. Then they should be returned to earlier incidents until the basic is discovered.

The running of locks themselves may accomplish some alleviation of a case.

PRENATAL, BIRTH AND INFANT ENGRAMS

The human mind and the human anatomy are enormously more powerful and resilient than has commonly been supposed. Only incidents of the greatest magnitude in physical pain and hostile content are sufficient to aberrate a mind.

The ability of the mind to store data can scarcely be overrated. In early life before sound is analyzed as speech a human being receives and stores exact impressions of everything which occurs. At some future date, when similar perceptics are encountered, the reactive mind re-analyzes—on the basis of identities only—the content of the early mind. This becomes the foundation of the post-conception personality. The actual personality in the individual is powerful and very difficult to aberrate. Unlike animals which can be driven mad by minor mechanisms of experimental psychology, a man must be most severely handled before he begins to show any signs of derangement. That derangement proceeds from the ability of the reactive mind to store perceptions from the earliest moments of existence and retain them on either the analytical or the reactive plane for future reference.

The basic personality does not proceed from engrams, and the dynamics of the individual are impeded not enhanced by engrams. The dynamics are entirely separate and are as native to the individual as his basic personality, of which they are a part.

Information falls into two categories: the educational or experience level, banked and available to the analytical mind on at least its deeper levels; and aberrational, or data stored in the reactive mind and often used but never reached by the analytical mind, save through auditing. There would seem to be two types of recording. The first is cellular recording in which the cells would seem to store data. In that cells in procreating become themselves again—which is to say that when cell A divides, both halves are still cell A—cellular intelligence is not lost. Personal identity is duplicated. In the case of individual men, procreation is far more complex and individual identity is lost—the son is not the father but a genetic composite of vast numbers of ancestors.

The cells of the human being shortly after conception are capable of enormous perceptic and retentive power. After a very short time in the womb, the brain and nervous system are already operating. From then until birth the human being is apparently capable of computations of a rather complex nature on the analytical mind level. Far more certainly he retains information on the reactive level.

Fear, pain, and unconsciousness extend the range of perception of the individual. When the human being in the womb is injured his senses extend so as to record sounds outside the mother's body. He records them so well that their precise nature is stored for future reference. The human being in the womb responds exactly as it does after birth to the receipt of engrams, storing the data with precision and reacting to it.

The repair facilities available to a human being before birth are greatly enhanced by the presence of ample connective tissue, oxygen and sustenance. These repair facilities are unimaginably great so that a prenatal human being can be severely torn and ripped without becoming structurally deficient. It does, however, receive engrams and these are subject to restimulation. In many cases of attempted abortions it was found that large sections of the prenatal human being's brain could apparently be injured without the brain being deficient or even scarred after birth. These repair facilities do not however lessen the extreme severity of the engrams which can be received by the prenatal human being. The word *foetus* is dropped at this point and it is advised that it should be dropped from the language as a description of a pre-birth human being. Insufficient evidence is at hand to make an outright declaration that attempted abortions are responsible for the bulk of our criminal and insane aberrations. But according to the cases at hand the attempted abortion must be accounted responsible for the majority.

The attempted abortion is the most serious aberration producer. So exact is the recording of the pre-birth human being that the reactive mind makes no errors in recognizing its enemies after birth. The mind becomes aberrated in having to depend upon these same enemies for the ordinary sustenance of life while the child is a helpless infant. The diagnosis of a prenatal case is relatively simple. Nearly all preclears will be found to have at least one prenatal engram and the case will not solve unless that prenatal is reached and exhausted.

The dianeticist can usually establish the attempted abortion preclear by an investigation of the conduct of the infant and child. Uneasiness or unhappiness in the home, a feeling of not being wanted, unreasonable fear, and a strong attachment to grandparents or another non-parental member of the household are often signs of an attempted abortion. Fear of the dark is usually but not always a part of the attempted abortion case. The auditor should suspect an abortion attempt in every preclear he audits, at least for this next generation. Whether or not the preclear disbelieves the diagnosis is of no importance to the auditor as the prenatal engrams may very well contain the words, "Can't believe it." The parents themselves, as well as society, mislead the individual as to the enormous prevalence of this practice at this time. The attempted abortion preclear may not be discovered to be such until considerable auditing has already been done. Any auditing done on an attempted abortion preclear, unless it is solely addressed to making the case workable, is wasted until the attempted abortions are reached.

The post-birth aberree presents a somewhat different case than the prenatal since his case can be entered at any point and the earliest moments of it can be attained easily. This is not true of the attempted abortion preclear. Attempted abortions may run to any number. Since they are easily the most prevalent dramatization of engrams in the society, they are repeated time and again. The auditor will find it necessary to "unstack" the prenatal period. He will ordinarily reach the latest prenatal injury first. As he finds and examines it, it places itself on the time track. By going to earlier and earlier attempts, more and more of these engrams are revealed until at last the earliest is discovered. The auditor must be prepared to spend many hours of hard work in unstacking injuries. He will many times believe that he has reached the basic of that engram chain only to discover that another type of abortion was attempted prior to that moment. He need not address these engrams for any length of time before he goes on to the earlier one. He should only get some idea of them so that they will be easily locatable on the return. The basic engram on the attempted abortion case may be found shortly after the first missed period of the mother.

Its emotion will be exactly that of the person or persons attempting to perform the abortion. The prenatal human being identifies himself with himself but an adult returned to the prenatal period is reinterpreting the data and will find that he has and is confusing himself with other people associated in the attempts. This engramic data may have slumbered for years before it became violently restimulated and may indeed never have been awakened. It must be removed, however, before a release can be obtained. The auditor should be prepared to unstack fifty or more incidents before birth if necessary.

When he is at last in the vicinity of the basic, even the most skeptical preclear (one who has skepticism as part of the prenatal engram chains) will have no further question as to what is happening to him. The auditor should be prepared to encounter difficulty in the ability of the preclear to hear voices or feel pain, as it is quite common for the engramic content to contain such phrases as "Unconscious" and "Can't see, can't feel, can't hear," this having been the misconception of the society regarding prenatal life.

The auditor should never be appalled at the damage the prenatal human being has received and so question the validity of his preclear's data. Unless the umbilical cord is severed or the heart is stopped it is apparently the case that no damage, particularly in the earlier months, is too great for the organism to reconstruct. In that parents performing abortions are usually dramatizing attempted abortions which have been performed on them, rationality of content in the engrams should not be expected. Even the data given for it by the abortionist father, mother or professional is often entirely inaccurate.

The test of an engram is whether or not it will lift and whether or not the somatics which accompanied it disappear and a tone four is obtained. Rearranging data into other sequences will not obtain this. The exact content must be brought out. The attempted abortion human being is often struck unconscious by the earliest part of each attempt since the head is so available to the knitting needles, hat pins, orange-wood sticks, buttonhooks, and so forth which are employed. These periods of unconsciousness must be penetrated and will quite ordinarily release slowly.

The number of prenatal engrams should not particularly appall the auditor for when the basic has been discovered and a tone four achieved, the succeeding experiences will lift with greater and greater ease. The periods of consciousness interspersed between the prenatal engrams, being locks, will vanish.

Birth is in itself a severe experience and is recorded by the human being from the first moments of pain throughout the entire experience. Everything in a birth is engramic since the human being conceives the ministrations to be more or less antagonistic when they are accompanied by so much pain. A birth must be lifted as a matter of course but not until the presence or absence of prenatals has been established. Even after birth has been lifted, prenatals should be looked for, since prenatals may often be found only after birth has been exhausted. The habits of obstetricians, the presence of sound and speech in the delivery room, the swabbing of an infant's nostrils, the examination of its mouth, the severe treatment administered to start its breathing and the drops on the eyes may account in themselves for many psychosomatic ills. A cough, however, although it is present in birth and seems to be alleviated by the exhaustion of the birth engram, is quite ordinarily blood running down the throat of the prenatal during an attempted abortion. Any perception during birth, when difficulty is encountered with breathing, may become a restimulator for asthma. Clean fresh air and electric lights may cause allergies and may be the principal restimulators. Everything said during birth, as well as everything said during prenatal experiences, is recorded in the reactive mind and acts as aberrational matter which can and does cause psychological and physiological changes in the individual. Because the parents are not greatly in evidence at birth, this experience may not be restimulated for many years. Prenatals, on the other hand, restimulate more easily.

Infant life is very sentient. Delay in learning to talk is delay in learning the complexity of handling vocal muscles rather than an inability to record. Everything in infant life is recorded and the engrams received in it are extremely valid.

The auditor will find himself dealing mainly with prenatal, birth, and infant life. The cases are very rare which have many important basics in childhood or adult life. These last periods contain mainly other engrams which, though they must be addressed to create the release, should not engage much initial attention on the part of the dianeticist. Most of the experiences of mental anguish in childhood and adult life are founded on very early engrams and are locks which are almost self-removing.

Moments of unconsciousness which contain physical pain and conceived antagonism lying in childhood and adult life are serious and can produce aberration. Engram chains complete with basic may be found which will, all by themselves, exhaust.

THE "LAWS" OF RETURNING

By aberration is meant the aberree's reactions to and difficulties with his current environment.

By somatic is meant any physical or physically sensory abnormality which the preclear manifests generally or sporadically in his environment, or any such manifestation encountered and re-experienced during auditing.

The aberration is the mental error caused by engrams and the somatic is the physical error occasioned by the same source.

The auditor follows the general rule that no aberrations or somatics exist in a subject which cannot be accounted for by engrams. He may ordinarily be expected to discover that anything which reduces the physical or mental perfection of the subject is engramic. He applies this rule first and in practice admits no organic trouble of any character. Only when he has obviously obtained a Clear and when he has observed and has had that Clear medically examined after a period of sixty days to six months from the end of auditing should he be content to assign anything to organic origin. He cannot be expected to know until the final examination exactly what somatic was not engramic. In other words he must persistently adhere to one line of thought (that the preclear can be brought to mental and physical perfection) before he resigns any mental or physical error in the preclear to a purely organic category. Too little is known at this writing of the recoverability of the mind and body for a dianeticist to deny that ability to recover. Since primary research, considerable practice has demonstrated that this ability to reconstruct and recover is enormous, far beyond anything previously conceived possible.

Dianetics accounts for *all* faith healing phenomena on an entirely scientific basis and the dianeticist can expect himself to consort daily in his practice with what appear to be miracles.

In addition to knowledge of his subject, considerable intelligence and imagination, and a personality which inspires confidence, the dianetic auditor must possess persistency to a remarkable degree. In other words, his drives must be phenomenally high. There is no substitute for the auditor's having been cleared. It is possible for an individual to operate with Dianetics without having been released and he may do so for some time without repercussion, but as he audits he will most certainly encounter the perceptics contained in sorVe of his own engrams time after time until these engrams are so restimulated that he will become mentally or physically ill.

In psychoanalysis it was possible for the analyst to escape this fate because he dealt primarily with locks occurring in the post-speech life. The analyst might even experience relief from operating on patients since it might clarify his own locks which always had been more or less completely available to his analytical mind. This is very far from the case with the dianeticist who handles continually the vital and highly charged data which *cause* physical and mental aberrations. An auditor in Dianetics may work with impunity for a very short time only before his own condition demands that he himself be audited. While this is aside from the main subject of auditing, it has been too often observed to be neglected.

Every engram possesses some quality which denies it to the analytical mind. There are several types. First there is the "denyer" engram which contains the species of phrase, "Frank will never know about this," "Forget it!" "Cannot remember it!" and so forth. Second is the self-invalidating engram which contains the phrases, "Never happened," "Can't believe it," "Wouldn't possibly imagine it," and so on.

Third is the "bouncer" engram which contains the species of phrase, "Can't stay here," "Get out!" and other phrases which will not permit the preclear to remain in its vicinity but

return him to present time. A fourth is the “holder” engram which contains “Stay here,” “Hold still,” “Can’t get out,” and so on.

These are four of the general types which the dianeticist will find occasion him the greatest difficulty. The type of phrase being encountered, however, is easily diagnosed from preclear reaction.

There are many other types of engrams and phrases which will be encountered. There is the self-perpetuating engram which implies that, “It will always be this way,” and “It happens all the time.” The auditor will soon learn to recognize them, forming lists of his own.

An engram would not be an engram unless it had strong compulsive or repressive data contained in it. All engrams are self-locking to some degree, being well off the time track and touching it slightly, if at all, with some minor and apparently innocuous bit of information which the analytical mind disregards as unimportant. Classed with the denier variety are those phrases which deny perception of any kind. The dianetic auditor will continually encounter perception denial and will find it one of the primary reasons the preclear cannot recall and articulate the engram. “Can’t see,” “Can’t hear,” “Can’t feel,” and “Isn’t alive” tend to deny the whole engram containing any such phrases.

As the engram is a powerful surcharge of physical pain, it will without any phrases whatsoever deny itself to the analytical mind which, in seeking to scan the engram, is repelled by the operating principle that it must avoid pain for the organism. As has already been covered, there are five ways the organism can handle a source of pain. It can neglect it, attack it, succumb to it, flee from it, or avoid it. As the entire organism handles exterior pain sources, so does the analytical mind tend to react to engrams. There is an exterior world reaction of the organism to pain sources then. This is approximated when the analytical mind is addressed in regard to engrams. There is an excellent reason for this. Everything contained in the reactive mind is exterior source material. The analytical mind went out of circuit and was recording imperfectly if at all in the time period when the exterior source was entered into the reactive mind.

An analytical mind when asked to approach an engram reacts as it would have had it been present, which is to say, in circuit, at the moment when the engram was being received. Therefore, an artificial approach to the engram must be made which will permit the auditor to direct the subject’s analytical mind into but one source of action: Attack.

The actual incident must be located and re-experienced. In that the analytical mind has five possible ways of reacting to the engram and in that the auditor desires that only one of these—attack—be used, the preclear must be persuaded from using the remaining four.

On this general principle can be created many types of approach to the problem of obtaining a Clear. The one which is offered in this manual is that one which has met with quicker and more predictable results than others researched at this time. It has given, in use, one hundred per cent results. In the beginning, at this time, an auditor should not attempt to stray far from this offered technique. He should attempt to vary it only when he himself has had extensive and sufficient practice which will enable him to be very conversant with the nature of engrams. Better techniques will undoubtedly be established which will provide swifter exhaustion of the reactive mind. The offered technique has produced results in all types of cases so far encountered.

There are three equations which demonstrate how and why the auditor and preclear can reach engrams and exhaust them:

I. *The auditor’s dynamics are equal to or less than the engramic surcharge in the preclear.*

II. *The preclear’s dynamics are less than the engramic surcharge.*

III. *The auditor's dynamics plus the preclear's dynamics are greater than the engramic surcharge.*

When the preclear's dynamics are entirely or almost entirely reduced, as in the case of amnesia trance, drug trances and so forth, the auditor's dynamics are not always sufficient to force the preclear's analytical mind into an attack upon the engram.

The auditor's dynamics directed against an engram in a preclear who has not been subjected to a process which will inhibit the free play of his reactive mind and concentrate it, ordinarily provokes the preclear into one of the four unusable methods of succumbing, fleeing, avoiding or neglecting the engram. Demanding that the preclear "face reality," or "see reason," or that he "stop his foolish actions" falls precisely into this category. The auditor's dynamics operating against an awake preclear can produce an "insanity break," temporary or of considerable duration in the preclear.

When the preclear is in reverie some of his own dynamics are present and the auditor's dynamics added to these make a combination sufficient to overcome the engramic surcharge.

If the auditor releases his dynamics *against* the analytical mind of the preclear, which is to say, the person of the preclear, while an attempt is being made to reach an engram (in violation of the auditor's code, or with some erroneous idea that the whole person of the preclear is confronting him) he will receive in return all the fury of the engramic surcharge.

An engram can be dramatized innumerable times, for such is the character of the reactive mind that the surcharge of the engram cannot exhaust itself and will not exhaust itself regardless of its age or the number of times dramatized until it has been approached by the analytical mind of the subject.

The additive dynamic drive law must be made to apply before engrams are reached. It is occasionally very necessary to change dianetic auditors, for some preclears will work well only with either a male or a female auditor, or with one or another individual auditor. This will not be found necessary in many cases. Three cases are on record where the preclear was definitely antipathetic toward the auditor throughout the entire course of auditing. The dianeticist was found to be a restimulator for one or more of the persons contained in the engrams. Even so, these persons responded. Greater patience was required on the part of the auditor. Closer observance of the auditor's code was necessary and a longer time was required for auditing. It will be discovered that once the preclear understands what is desired of him and why, his basic personality is aroused to the extent that it will cooperate with any auditor in order to be free. It will suffer through many violations of the auditor's code. Once a preclear has started his auditing he will ordinarily continue to cooperate in the major requirements to the fullest extent, no matter what apparent antagonisms he may display in minor matters.

Reverie is a method that has been used with success. The analytical mind of the preclear, while reduced in its potential and under direction, is still capable of thinking its own thoughts and forming its own opinions. Implicit obedience to whatever the auditor suggests is not desirable as the preclear will inject extraneous material at the faintest suggestion of the auditor. Drugs inhibit the somatic and have no use in entering a case.

The fact that the dianeticist is interested solely in what has been done to the preclear and is not at all interested in what the preclear himself has done to others greatly facilitates auditing since there is no social disgrace in having been an unwitting victim.

In reverie the preclear is placed in a light state of "concentration" which is not to be confused with hypnosis. In the state of alliance, therefore, the mind of the preclear will be found to be, to some degree, detachable from his surroundings and directed interiorly. The first thing that the dianeticist will discover in most preclears is aberration of the sense of time. There are various ways that he can circumvent this and construct a time track along which he can

cause the preclear's mind to travel. Various early experiences which are easily reached are examined and an early diagnosis can be formed. Then begins an immediate effort to reach basic, with attempted abortion or prenatal accident predominating. Failures on the first attempts to reach prenatal experiences should not discourage the dianetic auditor since many hours may be consumed and many false basics reached and exhausted before the true prenatal basic is attained.

In this type of reverie the dianeticist can use and will observe certain apparently natural laws in force. They are as follows: The difficulties the analytical mind encounters when returned to or searching for an engram are identical to the command content of that engram .

An aberree in adult life is more or less obeying, as restimulated, the composite experiences contained in his engrams.

The preclear's behavior in reverie is regulated by the commands contained in the engram to which he is returned and is modified by the composite of chronologically preceding engrams on his time track.

The somatics of a preclear are at their highest in an engram where they were received and at the moment of reception in that experience.

When returned to a point prior to an engram, the commands and somatics of that engram are not effective on the preclear. As he is returned to the moment of an engram, the preclear experiences, as the common denominator of all engrams, a considerable lessening of his analytical potential. He speaks and acts in a modified version of the engram. All complaints he makes to the auditor should be regarded as possibly being verbatim from, first, the engram that he is reexperiencing or, second, from prior engrams.

At the precise moment of an engramic command the preclear experiences obedience to that command. The emotion a preclear experiences when regressed to an engram is identical to the emotional tone of that engram. Excesses of emotion will be found to be contained in the word content of the engram as commands.

When a preclear is returned to before the moment of reception of an engram he is not subject to any part of that engram, emotionally, aberrationally, or somatically.

When the time track is found to contain loops or is blurred in any portion, its crossings or confusions are directly attributable to engramic commands which precisely state the confusion.

Any difficulty a preclear may experience with returning, reaching engrams, perceiving, or recounting, is directly and precisely commanded by engrams.

An engram would not be an engram were it easy to reach, or if it gave the preclear no difficulty and contained no physical pain.

The characteristic of engrams is confusion. First, the confusion of the time track; second, the confusion of an engramic chain wherein similar words or somatics mix incidents; third, confusion of incidents with engrams.

This confusion is occasioned by the disconnected state of the analytical mind during the receipt of the engram. Auditing by location and identification of hidden incidents, first rebuilds at least the early part of the time track, locates and fixes engrams in relation to one another in time, and then locates the basic of the basic chain and exhausts it. The remainder of the chain must also be exhausted. Other engrams and incidents exhaust with ease after the erasure of the basic or the basic of any chain (within that chain). Locks vanish without being located. A tone four gained on basic permits the subsequent erasure on the time track to go forward with ease. A whole chain may rise to four without the basic chain having been located.

Any perception of pre-speech life during reverie denotes the existence of engramic experience as far back as the time track is open.

If the individual's general tone is clearly not tone four, if he is still interested in his engrams, another more basic chain than the one found still exists.

Engramic patterns tend to form an avoidance pattern for the preclear. From basic outward there is an observable and progressive divergence between the person himself and his returned self. In the basic engram of the basic chain and for a few subsequent incidents on that chain, he will be found within and receiving the experiences as himself. In subsequent incidents cleavage is observable, and in late engrams the preclear is found to be observing the action from outside of himself, almost as a disinterested party. This forms the principal primary test for the basic of the basic chain. Another test for basic is "sag."

Any engram may be exhausted to a point where it will recede without reaching tone four. Although it is temporarily and momentarily lost to the individual and apparently does not trouble him, that engram which has been exhausted in a chain without the basic having been reached will "sag" or reappear within twenty-four to sixty hours. Basic on any chain will not "sag" but will lift on a number of recountings, rise to tone four and will remain erased. Another test for basic is whether or not it begins to lift with ease. If an engram does not intensify or remain static after many recountings, it can be conceived to be at least a basic on some chain. Locks will lift and disappear without returning as they are not fixed by physical pain. Large numbers of locks can be exhausted bringing an alleviation of the preclear's difficulties and such a course may occasionally be pursued in the entrance of a case. The discovery and lifting of the basic to which the locks are appended removes the locks automatically.

These rules and laws even if modified in their statement will be found invariable. Incompetent auditing cannot be excused by the supposed discovery of a special case or exception. A physical derangement must be in the category of actually missing parts of the organism which cause permanent disability, and instances of this are not common.

CASE HISTORIES

The following case histories have been selected at random. Due to lack of time, these case histories are Releases, not Clears. The Releases have been fully diagnosed and researched.

**CASE NO. 1
HYPERTENSION, COMBAT FATIGUE
TUBERCULOSIS, ARRESTED
MYOPIC ASTIGMATISM**

A forty-three year old ex-Army officer and author; inclined to petty tyrannies; twice divorced; no children. Processed by army as psycho-neurotic.

Birth was discovered immediately but would not satisfactorily release. The preclear experienced great difficulty in visualizing and his aberrations intensified during auditing.

By use of dreams and restimulation of somatics the preclear was able to reach the beginning of the engramic chain as counted backwards from birth. Fifteen prenatal experiences were unstacked. They were found lying in two loops. The loops were corrected and the basic engram of the basic chain was reached. (A loop is a redoubling of the time track back on itself. In this case incidents are not in their correct place on the time track.)

The basic consisted of a severe quarrel between his mother and father with several abdominal blows being received by the mother. The mother was protesting that it would make her sick all of her life. At the same time the mother was coughing from a throat blow. The father was insisting that he was master in his own home and that people had to do what he told them. This quarrel occurred at about four and a half months after conception and resulted in the temporary paralysis of the preclear's right side. The remainder of the chain consisted of similar incidents, evidently dramatizations on the part of the father of his own engrams, as the words used were almost identical, one engram to the next. This chain accounted for and relieved the subject's fear that he would be ill and his desire to tyrannize others.

Birth was then found to consist of near suffocation and considerable antagonism between the doctor and the nurse. This was registered as commands to himself to the effect that he was blind and could not see. Birth was in the home and dust, camphor, the smell of clean sheets and greased metal were the restimulators for this severe lung irritation. This birth was not restimulated until the age of five and the prenatsals were not restimulated until entrance into the service when the need for authority manifested itself.

No locks were found to need attention and only one half hour of his war experience failed to release, that being a new basic.

Number of hours on case: fifty-five.

CASE NO. 2

APATHY, PRECLEAR HAD BEEN UNDER PSYCHIATRIC TREATMENT FOR TWO YEARS PRIOR TO DIANETIC AUDITING. SHE HAD EXPERIENCED NO RELIEF. MALNUTRITION.

An eighteen-year-old girl in a condition of apathy bordering upon a break and worsening. She had been recently married. Afraid of her husband. She had done very badly in school, sporadically engaged in sexual escapades, relapsing afterwards into an illness which was variously diagnosed.

Case was entered with ease. Birth was reached and would not exhaust. A search for prenatals was for ten hours fruitless, until certain somatics were artificially restimulated and intensified to the point that the preclear had to recall the incident to find relief. Eight prenatals were then unstacked and only two incidents were discovered in confusion with each other, held together with a head somatic.

The basic proved to be a mutual abortion attempt by the mother and father. The mother said she would die if anyone found out but that she would probably die anyway. The father said that the baby was probably like her and that he didn't want it. Eighteen penetrations of the head, throat and shoulders with a long orange-wood stick—probably in the third month. Several similar incidents completed this chain. Coitus followed each attempt at abortion. Another incident proved to be a basic without a chain and with innumerable locks: an attempted abortion by a professional abortionist who used some form of needle and scraper. Birth was found to be a mild experience. Three infant engrams with their own basic were discovered. They consisted of the mother's fear over the injury and the fear that the baby would die.

Contagion of attempted abortion engrams was particularly manifest in the mother's neurotic dwelling on fear of death, which was obviously a dramatization.

All neurotic and psychotic symptoms were relieved with a marked improvement in the health of the preclear and an increase of twenty-seven points on the Army Alpha test. Time of work: 65 hours.

CASE NO. 3

PSYCHOTIC MURDEROUS RAGES. CHRONIC SKIN RASH.

A thirty-year-old male negro, six feet four inches in height, about two hundred and fifty pounds—swamp worker. He was in continual trouble with police and had a considerable jail record. He continually dramatized a hatred of women. He also dramatized a continuous suspicion that he was about to be murdered. His I.Q. was about eighty-five.

Uniquely enough this case offered no difficulties in entrance. The subject was extremely cooperative with the dianeticist. Birth was found and exhausted without improvement in the case. A number of infant and childhood engrams were discovered and tested. Continual address of the preclear's attention to prenatal life finally brought about a convulsion in which terror and rage alternated. The dianeticist was able to induce the preclear to listen to the voices he was hearing and to go through with the experience.

The convulsion proved to be twenty engrams nearer birth than the basic, which lay on another chain and which was discovered by dream technique. The convulsion was caused by the dramatization of an engram involving the injection of turpentine into the uterus by the mother in an attempted abortion. The main engramic chain consisted of the mother's efforts to abort herself. From engramic content it was gathered that the mother was a prostitute, for as many as twenty experiences of coitus succeeded two of these abortion attempts. They were too numerous to be evaluated.

The basic chain contained many quarrels about money between the mother and her customers. The somatics of this chain were largely bruises and concussions caused by the mother ramming herself into pointed objects, or beating her stomach and abdomen. There were many loops in the basic chain caused by the similarity of incident and the confusion of coitus with abortion attempts. The basic incident was at last discovered and exhausted. It was found to lie about twenty days after conception, when the mother first discovered her pregnancy.

All engrams were exhausted in the basic chain. The convulsion was fully cleared and birth was suddenly found to have been a very painful experience, particularly because the child

was taken by others immediately after birth. Only one engram chain (unconsciousness resulting from fist fights) was found in childhood.

GLOSSARY

A.A.—An attempted abortion case.

ABERREE — An aberrated individual, sane or insane, containing unrelieved engrams.

ANALYTICAL MIND — The residence of consciousness in the individual and the seat of his basic personality. This is an analogical term. The analytical mind can be sub-divided.

ASSOCIATIVE RESTIMULATOR— A perceptic in the environment which is confused with an actual restimulator.

BREAK ENGRAM — The secondary engram after the receipt of which the individual experienced a lowering of general tone to 2.5 or below and became therefore unable to cope with his environment.

CLEAR—(1) *Dianetic Clear*: An individual who has been cleared of all engrams and chains and who has achieved a general tone four; a Dianetic Case Completion; one who through Dianetic processing has become free of those things which make a person susceptible to, and “hold in place,” psychosomatic ills, and is a healthy, happy human being. In this book Clear means Dianetic Clear. (2) *Scientology Clear*: A person who, having received all the processing gains from Dianetics to Grade VI (highest Scientology Release Grade), has then completed the Clearing Course at an Advanced Organization. A Scientology Clear has by definition the ability to be cause over mental matter, energy, space and time as regards the First Dynamic (ref. chapter *The Dynamics*, in this book).

CONFUSION — The condition of an area of an engram or the condition of a chain. Instants of existence which are not properly aligned on the time track.

CROSS ENGRAM — The severe engramic experience wherein two chains have met causing a marked change in the life of the individual. This is an engram which is on the time track of each of two or more chains.

DIANETICIST— A skilled user of dianetic therapy.

DIANETICS — Means “through the soul” (from Greek *dia*, through, and *noes*, soul). It is the first fully precise science of the mind. The world before Dianetics had never known a precision mental science.

DISPERSAL— The action of a dynamic or purpose meeting an engram. It is describable by an analogy of an electron stream striking impedance and showering around it, much weakened.

DYNAMIC — The dynamic thrust into time and space of an individual, a species, or a unit of matter or energy. Especially defined for the purpose of Dianetics as “Survive.”

DYNAMIC DIANETICS—The science of the basic drives of the individual and his basic personality. At this writing the branch of Dianetics most intensely under observation and research is this one. (See *Science of Survival* by L. Ron Hubbard.)

ENGRAM — A period of physical pain including unconsciousness and antagonism experienced by an individual, group or society and residing thereafter as irrational and restimulatable dramatizations.

ENGRAM CHAIN— A series of similar engrams on one or more dynamics which impede the dynamics of the individual.

LOCK— A period of mental anguish depending for its force upon an engram. It may or may not be available to the analytical mind but it does not contain actual unconsciousness.

PRECLEAR — Any individual receiving dianetic auditing for the purpose of being cleared; anyone not yet Clear.

PURPOSE—The survival route chosen by an individual, a species, or a unit of matter or energy in the accomplishment of its goal. (NOTE: The purpose is specific and may be closely defined being a subdivision of one of the sub-dynamics. It has been tentatively established by investigation that an individual human being has established his purpose for life at the age of two years and that the actual purpose is not derived in any degree from engrams but is only warped by them.)

REACTIVE MIND — That portion of the nervous system which contains reflexive or reactive data which does not clear through the analytical mind but is subject to dramatization or aberrations. It uses as a thought process the conception of identities. A equals A equals A. This is essentially the animal thinking mechanism.

RELEASE — (1) *Dianetic Release*: A preclear in whom the majority of emotional stress has been deleted from the reactive mind. Has had large gains from Dianetics, is not yet a Dianetic Case Completion. (2) *Scientology Release*: A series of major levels of gain wherein Scientology processing frees the person from the principal life difficulties or personal “blocks” stemming from the mind. Called Release Grades, each of these levels must be completed for one to be ready to undertake Scientology Clearing. Note: Release, in this book, refers to Dianetic Release.

RESTIMULATOR — The environmental perceptic which approximates a precise part of the engramic perceptics in the reactive mind.

SCIENTOLOGY — The study of knowledge in its fullest sense, and applied religious philosophy that covers man’s relationship to the universe. Dianetics is the forerunner of Scientology. Dianetics was the ultimate development of the mind of human beings. Scientology is the road from there to total freedom.

SOMATIC—The physiological counterpart of mental aberration. A somatic attends every aberration. This term is used in lieu of “physical pain” in auditing due to the high engramic value of the word pain and its failure to include in its meaning all painful perceptics.

TIME TRACK—The memory record of an individual, motor or sensory, precisely aligned in moments of time. In a Clear all such moments are available to the analytical mind. In an aberree areas of the time track are obscured, but the time track is considered to be in perfect condition, if partially and temporarily obscured. The existence of two time tracks is suspected—one sensory and one motor, the latter being more available to the dianeticist in the form of somatics. The time track is precise but as the analytical mind addresses it in the aberree, it is apparently obliterated in part, or tangled.

TONE—The emotional condition of an engram or the general condition of an individual.

TRAUMA — A term from a school of psychology implying an experience which would create a psychic scar. It is unused in Dianetics as being liable to misunderstanding of the nature of severe experiences. Scars cannot be removed; psychosomatic experiences can be.

UNCONSCIOUSNESS — A condition wherein the organism is discoordinated only in its analytical process and motor control direction. In the physio-animal section of the brain, a complete time track and a complete memory record of all perceptions for all moments of the organism’s existence is available.

Terra Incognita: The Mind

L. Ron Hubbard

Probably the strangest place an explorer can go is inside. The earth's frontiers are being rapidly gobbled up by the fleet flight of planes, the stars are not yet reached. But there still exists a dark unknown which, if a strange horizon for an adventurer, is nevertheless capable of producing some adventures scarcely rivaled by Livingston.

During the course of three minor expeditions before the war the realization came about that one of the most dangerous risks in the field of exploration is not located in the vicinity of the geographical goal, but is hard by from the first moment of planning until the last of disbanding—the unbalanced member of the party.

After some years of war it became even more of a conviction that there are some things more dangerous than the Kamikaze, just as they had been more dangerous than malaria.

For a mathematician and navigator to become involved in the complexities of the mental frontiers is not particularly strange; to produce something like results from his explorations into the further realms of the unknown definitely is.

There is no reason here to become expansive on the subject of Dianetics. The backbone of the science can be found where it belongs, in the textbook and in professional publications on the mind and body.

But in that Dianetics was evolved because of observations in exploration for the purpose of bettering exploration results and safeguarding the success of expeditions, it would be strange, indeed, to make no mention of it in its proper generative field.

Based on heuristic principles and specifically on the postulate that the mission of life is survival and that the survival is in several lines rather than merely one, Dianetics contains several basic axioms which seem to approximate natural laws. But regardless of what it approximates, it works. Man surviving as himself, as his progeny, as his group or race, is still surviving equally well. The mechanisms of his body and his society are evidently intended to follow this axiom since, by following it in a scientific manner, several other discoveries came about. That Dianetics is of interest to medicine—in that it apparently conquers and cures all psychosomatic ills and that it is of interest to institutions where it has a salutary effect upon the insane—is beyond the province of its original intention.

What was wanted was a therapy which could be applied by expedition commanders or doctors which would work easily and in all cases to restore rationale to party members unduly affected by hardship and, more important, which would provide a yardstick in the selection of personnel which would obviate potential mental and physical failure. That goal was gained and when gained was found to be relatively simple.

It was discovered that the human mind has not been too well credited for its actual ability. Rather than a weak and capricious organ, it was found to be inherently capable of amazing strength and stamina and that one of its primary purposes was to be right and always right. The normal mind can be restored to the optimum mind rather easily, but that is again beside the point.

The focus of infection of mental and psychosomatic ills was discovered in a hidden but relatively accessible place. During moments when the conscious mind (Dianetically, the analytical mind) is suspended in operation—by injury, anaesthesia, illness such as delirium—there is a more fundamental level still in operation, still recording. Anything said to a man when he is unconscious from pain or shock is registered in its entirety. It then operates, on the return of consciousness, as a posthypnotic suggestion, with the additional menace of holding in the body the pain of the incident. The content of the moment or period of unconsciousness is called, Dianetically, a *comanome* (Gr.—unconscious law). The words contained in the *comanome* are like commands, hidden but powerful when restimulated by an analogous situation in later life. The pain in the *comanome* becomes the psychosomatic illness. Any perceptic in the *comanome* is capable of reviving some of the strength of that *comanome* when it is observed in the environment. The *comanome so* planted in the mind has its content of

perceptics—smell, sound, sight, tactile, organic sensations. It has them in a precise order. The *comanome* can be played off like a drama when awake life perceptics restimulate it. Which is to say that for every perceptic in the *comanome* there are a variety of equivalents in awake environment. A man becomes weary, sees one or more of the perceptics in his surroundings and becomes subject to the *comanome* within him.

For example, a man falls into a crevasse and is knocked out. His companions haul him forth. One is angry and comments over the unconscious man that he was always a clumsy fool and that the party would be better off without him. Another member defends the unconscious man, saying he is a good fellow. The unconscious man received a blow on the head in his fall and his arm was slightly injured in the recovery.

After regaining consciousness the injured man has no “memory” of the incident, which is to say, he cannot recall it consciously. The incident may lie dormant and never become active. But, for our example, the man who criticized him one day says, at the moment when the formerly injured man is weary, that somebody is a clumsy fool. Unreasonably, the formerly injured man will become intensely antagonistic. He will also feel an unreasonable friendship for the man who spoke up for him. Now the *comanome* is “keyed in” or has become a part of the subject’s “behavior pattern.” The next time the injured man is on ice, the sight of it makes his head ache and his arm hurt in dwindling ratio to how tired he gets. Further, he may pick up a chronic headache or arthritis in his arm, the injuries being continually restimulated by such things as the smell of his parka, the presence of the other members, etc., etc.

That is a *comanome* at work. How far it is capable of reducing a man’s efficiency is a matter of many an explorer’s log. A case of malaria can be restimulated. A man has malaria in a certain environment. Now having had it he becomes far more susceptible to malaria *psychosomatically* in that same environment and with those people who tended him. He can become a serious drag on the party, for each new slight touch restimulates the old one and what should have been a mild case is a highly painful one, being the first case of malaria plus all the subsequent cases. Malaria is a bug. As a bug it can be handled. As a *comanome* it will defy cure, for there is no Atabrine for *comanomes* short of their removal.

Almost all serious *comanomes* occur early in life—amazingly early. The early ones form a basic structure to which it is very simple to append later *comanomes*. *Comanomes* can wait from childhood to be “keyed in” and active at 25, 50, 70 years of age.

The *comanome*, a period of unconsciousness which contained physical pain and apparent antagonism to the survival of the individual, has been isolated as the sole source of mental aberration. A certain part of the mind seems to be devoted to their reception and retention. In Dianetics, this part of the mind is called the *reactive mind*. From this source, without otherwise disclosing themselves, the *comanomes* act upon the body and cause the body to act in society in certain patterns. The *reactive mind* is alert during periods when the analytical mind—or conscious mind—is reduced in awareness.

It is a matter of clinical proof that the persistency, ambition, drive, will power and personal force are in no degree dependent upon these *comanomes*. The *comanome* can only inhibit the natural drives. The value of this unconscious experience is valuable in an animal. It is a distinct liability to Man who has outgrown his animal environment. The reactive mind, so long as it limits its activity to withdrawing, instinctively, a hand from a hot stove, is doing good service. With a vocabulary in it, it becomes deadly to the organism. Those familiar with General Semantics will understand how the reactive mind computes when it is stated that it “computes” in identities. The word “horse” in the reactive mind may mean a headache, a broken leg, and a scream. Such a *comanome*, one containing these things, would be computed that a broken leg equals a scream, a scream a broken leg, a horse equals a scream, etc., etc. If the *comanome* contained fright, then all these things are fright. The value of such a mental computation is entirely negative, inhibits the perfect calculations of which the analytical mind is capable and reduces the ability of the individual to be rational about, as noted, horses. *Comanomes* also contain complimentary material which can bring about a manic state and which, again, is of slight use in computations.

The technique of Dianetics deletes from the reactive mind all *comanomes*. They were hidden beneath layers of unconsciousness and unknown to the conscious mind before therapy. They were inhibitive to good impulses and productive of bad ones. After they are deleted by therapy the conscious mind gains certain attributes it did not possess before, the individual is

capable of greater efforts, his actual personality is greatly heightened and his ability to survive is enormously enhanced.

Comanomes are contagious. A man has one he dramatizes as a rage pattern, and everyone has many. He dramatizes it while another individual is partly unconscious. The *comanome* has now been implanted in the second individual.

Deletion of all *comanomes* is practicable. The technique is relatively simple. There is little space here to give more than a most cursory glance at it but an expedition commander can use it without any great knowledge of medicine and no other knowledge of psychiatry, which was the original goal at the beginning of research eleven years ago.

Therapy does not depend upon hypnosis. A state has been found which is much more desirable. Hypnosis is amnesia trance for the purpose of planting suggestions. The problem of hypnosis is to put the patient to sleep. The purpose of the Dianetic reverie is to wake the patient up. Narcosynthesis and other drug therapies have some slight use in Dianetics. But the primary technique consists of stimulants. The best stimulant is Benzedrine. In its absence an overdose of coffee will do.

The patient is made to lie down and shut his eyes. The operator begins to count. He suggests the patient relax. At length the patient's eyelids will flutter. (Medicine drumming will also accomplish this without producing a harmful amnesia hypnotic state.) He is permitted to relax further. Then the operator tells him that his "motor strip" (his sensory perceptions) is returning to a time of unconsciousness, the time being specifically named. With coaxing the patient will begin to feel the injury and sense himself in the location and time of the accident. He is then asked to recount all that happened, word for word, feeling by feeling. He is asked to do this several times, each time being "placed back" at the beginning of the incident. The period of unconsciousness he experienced then should begin to lighten and he can at length recount everything which went on when he was unconscious. It is necessary that he feel and see everything in the period of unconsciousness each time he recounts the incident. Nothing is said about his being able to remember and no hypnoanalysis technique is used. He merely recounts it until he cannot longer feel any pain in it, until he is entirely cheerful about it. Then he is brought to present time by just that command and told to again recount the incident. He may have to do this twice or three times in present time for the somatic pains will again have returned. The treatment is repeated two days later. All feeling of injury from it and all aberrative factors in the incident will vanish.

This technique is outlined here for use on a patient who is not "cleared" of *comanomes* prior to this new accident. A Dianetic clearing from the first unconsciousness of a lifetime to the present time places a man in a situation which is almost injury and aberration proof.

The emergency aspect of this technique is valuable. Clinical tests have shown that when shock is Dianetically removed immediately after an injury, the rate of healing is enormously accelerated, so much so that burns have healed in a few hours. Malaria and various fevers, when their peak effects are Dianetically removed, improve with great speed.

Incidents of hardship and deprivation can be markedly lightened in the recovery period by removing their psychic shock.

It is quite remarkable that the various manifestations and "cures" of native witchcraft and shamanism can be uniformly duplicated and bettered by a modern science like Dianetics. A *comanome* can bring about a mental hallucination (with a simple command like, "You can only listen to me!") which gives a demon aspect. The individual containing such a *comanome* would be considered by a shaman to have within him a demon, for the demon is the only sonic memory the individual would have.

While Dianetics does not consider the brain as an electronic computing machine except for purposes of analogy, it is nevertheless a member of that class of sciences to which belong General Semantics and Cybernetics and, as a matter of fact, forms a bridge between the two. There can be as many *comanomic* commands as there can be words in a language and as many *comanomic* injuries as there can be illnesses and accidents. Therefore, it is no surprise that circuits can be set up in the brain which approximate any school of witchcraft, shamanism and religion known to Man. The Banks Islander sitting around talking to his deceased relatives and getting answers would be found, on examination, to have a fine array of *comanomes* and a very active reactive mind.

The selection of personnel who will not be subject to sullen or hostile behavior and who will not become ill under various climatic conditions depends in a large measure on the

perceptions of the individual. If an individual can recall things he has heard by simply hearing them again (audio imagery), if he can recall things he has seen simply by seeing them again, in color, in his mind (visio imagery), if he can imagine in terms of color-visio and tone-audio (imagine in terms of color motion pictures with sound) and if he can recall his father and mother as of early childhood, the chances are very good that he will prove to be a very stable man. Additionally, he should prove to be, within the limits of his intelligence and physical being,, an able man. Unfortunately, such persons are quite rare.

If a man has definite anger patterns, worries about things and has unthinking prejudices, he may prove difficult, for these are the outward manifestations of a large reactive mind.

Taking a man back into a geographical area where he has many times been may be profitable from an experience standpoint, but a record of accidents and misadventures in that area would be a definite point of consideration. While it would not mean entirely that a man was a bad risk, there is a double factor involved. He might have had his accidents because he contained a variety of *comanomes* which commanded that he have accidents (the accident prone is the extreme case) and having had accidents in the area he probably gained several *comanomes* there which would reduce his efficiency in that area.

A man whose service in point of experience would be invaluable to an expedition might be, in point of potential aberration, a risk to that expedition. There is a remedy for such a valuable man: he can be cleared of his *comanomes*, in which case his past record of accidents and failures becomes entirely invalid as a criteria for future conduct.

Dianetics has been variously tested and has been found to work uniformly and predictably in all cases. There are many more aspects to it than have been elucidated here, but it is possible to use just these facts to obtain excellent results. In a true, complete erasure of past moments of unconsciousness, the *comanome* disappears utterly. In the above case it will probably only alleviate, return slightly in three days and then reduce to a null level of reaction and stay that way, no longer affecting the patient.

The science has the virtue that it can be worked by any intelligent man after only a few weeks of study. That is, for the entire art of clearing a case. An intelligent man could learn all he needed to know about alleviation of a case in a few hours of reading.

The original goal was to provide expedition commanders and doctors with a therapy tool which would increase the efficiency of personnel and reduce incidence of personnel failure. Dianetics, after eleven years of research and testing, bit off a trifle more than it had bargained for. There had been no intention to go holistic and solve the ills of mankind. That it began to cure psychosomatic illnesses such as arthritis, migraine, ulcers, coronary, asthma, frostbite, bursitis, allergies, etc., etc., that it did quick things about mental derangement on the institutional level and began to replace that strange barbarism, the prefrontal lobotomy, was entirely outside the initial scheme of research. That it would now sail off on a new course to chase down the cause of cancer and cure it was not on the chart.

If it does these things, as it appears to be doing, it is in the medical and psychiatric province. No such intentions existed when the Terra Incognita of the mind was explored for its answers. It was intended as a tool for the expedition commander and doctor who are faced with choosing personnel and maintaining that personnel in good health. It is hoped that to these it will be of good value. If it is not, then despite acclaim, it will in some measure have failed.

DIANETICS

Evolution of a Science

by
L. Ron Hubbard

Introduction to Scientology

Scientology is different than any other Earth organization of information or knowledge to date. The word “science” as you know is a simple word meaning merely “truth”. Scientology means *knowing*, “Scio” (Latin), but “Scio” means something quite interesting. It doesn’t mean just knowing—it means *knowing in the fullest sense of the word*. Scientology is an aim at total know.

People have a great deal of difficulty describing Scientology to other people, for the excellent reason that they try to fit it into a frame of reference with other “knows”. They say, “Well then it’s like something or other”. Well, there have not been any other total “knows”.

As far as the basic attempt is concerned, there has been only one organisation of knowledge on earth which has had a similar goal—which is the goal of Total Freedom, being able to get out of the trap of confusion, being able to back up and take a look at it all, and that was Buddhism, practically 2500 years ago. Unfortunately Buddhism isn’t adequate as a comparable datum to Scientology because the Western World hasn’t a clue as to what Buddhism is all about, and we should understand that we’re embarked upon something that hasn’t been embarked upon for 2500 years. It isn’t that what we’re doing is as important as Buddhism. It isn’t that Buddhism is as important as Scientology. But both of them attempted to select out the important things—a selection of the importance’s of life, and to fill Man’s void of knowing with accurate observation.

Scientology is a practical, every-day philosophy—a technology of the human spirit. Through Scientology, Man has the means to better himself, increase his abilities and raise his IQ. Scientology evolved from Dianetics. Dianetics and its goals are outlined in *Dianetics, the Modern Science of Mental Health*, published on May 9th, 1950. Subsequently read by over one and a half million Americans and published abroad, this material occasions a great deal of interest because, primarily, it poses the hope to Man that he can disentrap himself from some of the difficulties in which he finds himself. It delineates certain phenomena of the mind which, when dealt with, brings about a considerable return of ability to the individual. It states in *Dianetics, the Modern Science of Mental Health* that after we had established the foundation, after we had put Dianetics into operation at least to some degree in the society, we would go on and investigate the origin and destination of Life, and the various problems that life itself as life is facing. So, Scientology began.

Scientology addresses Man the Spirit, not Man the Machine. As long as we address the spirit, as long as we return to the individual some belief and faith in himself, he gets better, brighter, his IQ. goes up, his ability to handle things gets better, he gets more powerful, more persistent and he becomes kinder and more merciful, more tolerant, less critical. If we start treating the Machine we get a patched up broken leg.

The spirit of Man has gotten so little acknowledgment and there’s been so much acknowledgment to the individual as a body, that people have begun to feel safe in the destruction of bodies because all a body can do is hit or fire a gun. What feeling of guilt could you possibly get? None. So we get a lessening of a feeling of moral responsibility.

Unless some few of us become active and thoughtful in the direction of a practical religion and technology of the spirit, and revive some feeling, some height, some decency, this planet will be as bald as a billiard ball. And this is a good playground. The back history of this place was destruction and more destruction and more destruction as far as this planet is concerned with less building and less building and less building. Until we get today where we can deliver the big punch to end it all. It never occurs to anybody that there might be some few amongst us who didn’t feel it necessary to end it all. It is to those few that Scientology is appealing. L. R. H. 1967

Dianetics

The Evolution of a Science

The optimum computing machine is a subject which many of us have studied. If you were building one, how would you design it?

First, the machine should be able to compute with perfect accuracy on any problem in the Universe and produce answers which were always and invariably right.

Second, the computer would have to be swift, working much more quickly than the problem and process could be vocally articulated.

Third, the computer would have to be able to handle large numbers of variables and large numbers of problems simultaneously.

Fourth, the computer would have to be able to evaluate its own data and there would have to remain available within it not only a record of its former conclusions but the evaluations leading to those conclusions.

Fifth, the computer would have to be served by a memory bank of nearly infinite capacity in which it could store observational data, tentative conclusions which might serve future computations and the data in the bank would have to be available to the analytical portion of the computer in the smallest fractions of a second.

Sixth, the computer would have to be able to rearrange former conclusions or alter them in the light of new experience.

Seventh, the computer would not need an exterior program director but would be entirely self-determined about its programming guided only by the necessity-value of the solution which it itself would determine.

Eighth, the computer should be self-servicing and self-arming against present and future damage and would be able to estimate future damage.

Ninth, the computer should be served by perception by which it could determine necessity-value. The equipment should include means of contacting all desirable characteristics in the finite world. This would mean color-visio, tone-audio, odor, tactile and self perceptions—for without the last it could not properly service itself.

Tenth, the memory bank should store perceptions as perceived, consecutive with time received with the smallest possible time divisions between perceptions. It would then store in color-visio (moving), tone-audio (flowing), odor, tactile and self sensation, all of them cross-co-ordinated.

Eleventh, for the purposes of solutions, it would have to be able to create new situations and imagine new perceptions hitherto not perceived and should be able to conceive these to itself in terms of tone-audio, color-visio, odor, tactile and self sensation and should be able to file anything so conceived as imagined labeled memories.

Twelfth, its memory banks should not exhaust on inspection but should furnish to the central perceptor of the computer, without distortion, perfect copies of everything- and anything in the banks in color-visio, tone-audio, odor, tactile and organic sensations.

Thirteenth, the entire machine should be portable.

There are other desirable characteristics but those listed above will do for the moment.

It might be somewhat astonishing, at first, to conceive of such a computer. But the fact is, the machine is in existence. There are about two billion of them in use today and many, many more billions have been made and used in the past.

In fact, you've got one. For we are dealing with the human mind.

The above is a generalization of the optimum brain. The optimum brain, aside from the fact that it is not always capable of solving every problem in the Universe, basically works exactly like that. It should have color-visio (in motion), tone-audio (flowing), odor, tactile and organic memory recall. And it should have color-visio (in motion), tone-audio (flowing), odor, tactile and organic imagination, also recallable after imagining like any other memory. And it should be able to differentiate between actuality and imagination with precision. And it should be able to recall any perception, even the trivial, asleep and awake from the beginning of life to death. That is the optimum brain, that and much, much more. It should think with such swiftness that vocal pondering would be utterly unable to keep pace with a thousandth part of one computation. And, modified by viewpoint and educational data, it should be *always* right, its answers *never* wrong.

That is the brain you have, potentially. That is the brain which can be restored to you unless you have had some section of it removed. If it does not do these things, it is slightly out of adjustment.

It took a long time to arrive at the data that this was an optimum brain. In the beginning it was not realized that some people had color-visio—moving-recall, for instance, and that some did not. I had no idea that many people imagined, and knew they were imagining, in tone-audio, et cetera, and would have received with surprise the data that somebody could smell and taste last Thanksgiving turkey when he recalled it.

Fifteen years ago, when the researches which culminated in Dianetics. (*Gr. dianoua* thought) were started in earnest, no such high optimum of the human brain was held. In fact, the project was not begun to trace function and restore optimum operation, but to know the key to human behavior and the code law which would reduce all knowledge.

My right to enter this field was an inquiring brain which had been trained in mathematics and engineering and which had a memory bank full of questions and far-flung observations.

It was the basic contention that the human mind with a problem in engineering and that all knowledge would surrender to an engineering approach.

And another primary assumption was made:

All answers are basically simple.

As it stands today, the science of Dianetics and its results—which are as demonstrable as the proposition that water, at fifteen pounds per square inch and 212° F. boils—is an engineering science, built heuristically on axioms. It works. That is the only claim for Dianetics or chemistry. They may not be True. But they work and work invariably in the finite world.

When the problem had been shuffled around, in the beginning, and when questions had been formulated to be asked of the Universe at large, there was no concept of the optimum brain. Attention was fixed upon the *normal* brain. The *normal* brain was considered to be the optimum brain. Attempts were made, when work finally got around to the problem of the brain itself, to obtain results comparable with the normal mind. Minds became aberrated. When restored they would be normal.

In fact, in the beginning, it was not even certain that minds could be restored. All that was required was an answer to existence and the reasons minds aberrated.

In a lifetime of wandering around many strange things had been observed. The medicine man of the Goldi people of Manchuria, shamans of North Borneo, Sioux medicine men, the cults of Los Angeles, and modern psychology. Amongst the people questioned about existence were a magician whose ancestors served in the court of Kublai Khan and a Hindu who could hypnotize cats. Dabbles had been made in mysticism, data had been studied from mythology to spiritualism. Odds and ends like these, countless odds and ends.

If you were constructing this science, where would you have started? Here were all the various cults and creeds and practices of a whole world to draw upon. Here were facts to a number which makes 1021 binary digits look small. If you were called upon to construct such a science and to come up with a workable answer, what would you have assumed, gone to observe, or computed?

Everybody and everything seemed to have a scrap of the answer. The cults of all the ages, of all the world seem, each one, to contain a fragment of the truth. How do we gather and assemble the fragments? Or do we give up this nearly impossible task and begin postulating our own answers?

Well, this is the story of how Dianetics was built. This, at least, was the approach made to the problem. Dianetics works, which is what an engineer asks, and it works all the time, which is what nature demands of the engineer.

First, attempts were made to discover what school or system was workable. Freud did occasionally. So did Chinese acupuncture. So did magic healing crystals in Australia and miracle shrines in South America. Faith healing, voodoo, narco-synthesis—and, understand this right here, no mystic mumbo jumbo need apply. An engineer has to have things he can measure. Later the word “demon” is used. That’s because Socrates describes one so well. Dianetic use of it, like Clerk-Maxwell’s, is descriptive slang. But no wild immeasurable guesses or opinions were wanted. When an engineer uses only those, bridges break, buildings fall, dynamos stop and a civilization goes to wrack.

A primary need, in arriving at a dynamic principle of existence, was to discover what one wanted to know about existence. One does not have to dabble long with the gods to know that they point unvaryingly if divinely up a very blind alley. And an engineering study of mysticism demonstrates that mysticism embraces largely what it cannot hope to state precisely.

The first proposition went off something on this order. Let us find out what we cannot consider or do not need to consider to get an answer we can use. Some tests seemed to demonstrate that the exact identity of the Prime Mover Unmoved was not necessary to the computation. Man has been convinced for a long time that He started this affair, so no great gain could be made in getting disputative about it. Let us then take a level immediately below the Prime Mover Unmoved.

Now let us see what else falls into the category of data unnecessary to the computation. Well, we’ve studied telepathy, demons, the Indian rope trick and the human soul and so far we have yet to find any constants in this class of data. So let us draw a line below that as our highest level of necessary information and now call this our highest line.

What do we have left? We have the finite world, blue serge suits, Salinas Valley, the Cathedral at Rheims as a building and several decayed empires and roast beef for dinner. We have left only what we can perceive with no higher level of abstraction.

Now, how do we perceive and on what and with what? Ensues here a lot of time spent— 1937—in computing out the brain as an electronic calculator with the probable mathematics of its operation plus the impossibility of such a structure capable of doing such

things. Let us then rule out the necessity of knowing structure and use this as an analogy only which can become a variable in the equation if necessary.

Now what do we have ? Well, we've been a little hard on demons and the human soul. These are popular but they refuse to stand out and submit to a thorough inspection and caliper mensuration and if they won't so cooperate, then neither will we. And so two things come from this reduction of equation factors necessary to solution. First, existence is probably finite and second, finite factors alone answered the need of the problem.

Probably we could be very obtuse and mathematical here, but no matter. A good, workable heuristic principle, a *workable* one, is worth an infinity of formulas based on Authority and opinions which do *not* work.

All we can do is try the principle. We need a dynamic principle of existence. We look in Spencer and we find something which reads awfully good. It read good when he took it from Indian writings, the same place Lucretius got it. But it only pretends to be dynamic because it doesn't compute. We need a *dynamic* principle, not a description.

But what does a principle mean in a sphere this large? And doesn't it need a better definition? Let us then call it a dynamic lowest common denominator of existence.

Will such a lowest common denominator lead us straight up above the highest level we have set and send us spinning off with a fist full of variables and no answer? It had better not. So let us pose some more questions and see if they clarify the principle.

What can we know? Can we know where life came from? Not just now. Can we know where life is going ? Well, that would be interesting but few of us will live to see that.

So what can we know? Who, when, why, where, what—WHAT! We can know WHAT life is doing.

Let us postulates now that life started somewhere and is going somewhere. To know where it came from might solve a lot of problems but that seems unnecessary to know at this time for this problem. And the somewhere might be known too some day but again we do not need to know that. So now we have something for the equation which will stay in terms of constants. WHAT is life doing enroute ?

Life is energy of some sort. The purpose seems to involve energy. We are being heuristic. No arguments necessary because all we want is something with a high degree of workability, that's all any scientist needs. If this won't work, we'll dream up another one and postulate until something does work.

What is energy doing ? It's surviving— changing form, but surviving.

What is life doing? It's surviving.

Now maybe it is doing a whole lot more, but we'll just try this on for size. What is the lowest common denominator of all existence which we have so far found ?

SURVIVE!

The only test of an organism is survival.

That can be computed.

We can even go so far as to make it colorful and say that there was a beginning of track and at this beginning of track Somebody said SURVIVE! He didn't say why and He didn't say until. All He said was SURVIVE!

Well, that's simple and it computes. It makes sense on the slide rule and it makes sense with a lot of activity and it seems pretty good. Let's see.

The brain was a computer-director evolved on the same principles and on the same plan as cells and by cells and is composed of cells. The brain resolved problems relating to survival, asked itself questions about survival, acted upon its own best conceived but personally viewpointed plan for survival.

If one sagged down towards unsurvival, one was goaded up the scale toward survival by pain. One was lured ahead by pleasure into survival. There was a graduated scale with one end in death and the other in immortality.

The brain thought in terms of differences, similarities and identities and all its problems were resolved on these lines and all these problems and all these activities were strictly and solely survival-motivated. The basic command data on which the body and brain operated was SURVIVE! That was all; nothing fell outside this.

It was postulated to see if it worked.

That was in 1938 after several years of study. The axioms began with SURVIVE! SURVIVE was the lowest common denominator of all existence. They proceeded through axioms as to what Man was doing and how he was doing it. Nice definitions for intelligence, drive, happiness, good, evil and so forth fell into line. Suicide, laughter, drunkenness and folly all fell inside this, too, as it computed out.

These computations stood the test of several years. And then, as you may have heard, came a war. But even wars end. Research was resumed, but now with the added necessity of applying the knowledge gained to the problems of friends who had not survived the war too well.

A researcher gets out on a rim of the unknown just so far and the guide books run out. In the libraries were thousands and thousands of mental cases, neatly recorded. *And not one case contained in it the essential data to its solution.* These cases might just as well have been written in vanishing ink for all the good they were. Beyond proving conclusively that people manifested strange mental aberrations they were worthless. How do you go about building a science of thought without being permitted to observe and without having any observed data?

Out of a multitude of personal observations in this and distant lands, it was the first task to find a constant. I had studied hypnotism in Asia. I knew hypnotism was, more or less, a fundamental. Whenever shamans, medicine men, exorcists or even modern psychologists go to work, they incline toward practices which are hypnotic.

But of what use is such a terrible, unpredictable variable as hypnotism. On some people it works. On most it doesn't. On those on whom it works it sometimes achieves good results, sometimes bad. Wild stuff, hypnotism.

The physical scientist, however, is not unacquainted with the use of a wild variable. Such erratic things usually hide real, important laws. Hypnotism was a sort of constant thread through all the cults—or hypnotic practices—but perhaps one might at least look at it.

So hypnotism was examined. A wild radical. The reason it was wild might be a good answer. The first investigation of it was quite brief. It did not need to be longer.

Examine a post-hypnotic suggestion. Patient in amnesia trance. Tell him that when he awakens he will remove his left shoe and put it on the mantel. Then tell him that he will forget he has been told and wake him up. He awakens, blinks for a while and then puts his foot forward and removes his shoe. Ask him why. "My foot's too hot." He puts the shoe on the

mantel. Why? "I hate to put on a damp shoe. Warmer up here and it will dry." Keep this in mind, this experiment. The full reason for its importance did not appear for nine years. But it was recognized that, with various suggestions, one could create the appearance of various neuroses, psychoses, compulsions and repression's listed by the psychiatrist. The examination promptly went no further. One had too few answers yet. But it was clear, that *hypnotism and insanity were, somehow, identities*. A search was begun for the reason why.

For a long time and with many, many people attempts were made to unlock the riddle. What caused hypnotism? What did it do? Why did it behave unpredictably?

Examination was made of hypno-analysis. It sounds good in the texts but it doesn't work. It doesn't work for several reasons, first among them being that you can't hypnotize everybody. Further it works only occasionally, even when a person can be hypnotized. So hypno-analysis was buried along with the water-cure of Bedlam and the pre-frontal lobotomy and the demon extraction techniques of the shamans of British Guyana, and the search for the key which could restore a mind to normal was continued.

But hypnotism wouldn't stay quite dead.

Narco-synthesize seemed a good lead, until some cases were discovered which had been "cured" by narco-synthesis. They were reworked with the technique just to discover what had occurred. Narco-synthesis sometimes seemed to fix a man up so his war neurosis could rise to even greater heights at some future date. No, that is not entirely fair. It produces slightly higher results than a magic healing crystal in the hands of an Australian medicine man. It seemed to do something beyond what it was supposed to do, and that something beyond was bad. Here was another wild variable, a piece of the puzzle of insanity's cause. We knew WHAT Man was doing. He was surviving. Somehow, some way, he occasionally became irrational. Where did hypnotism fit into this? Why did drug hypnotism affect people so adversely at times ?

These people one met and worked with did seem to be trapped somehow by something which modern methods almost never touched. And why did whole nations rise up to slaughter nations? And why did religious zealots carry a banner and crescent across three quarters of Europe? People behave as if they'd been cursed by something. Were they basically evil? Was social training a thin veneer? Was the evil curse a natural inheritance from the tooth and claw animal kingdom ? Was the brain *ever* capable of rationality? Hypnotism and narco-synthesis, unpredictable radicals, refused for a time to divulge answers.

Out of orbit again and without tools with which to work, it was necessary to hark back to the techniques of the Kayan Shaman of Borneo, amongst others. Their theory is crude; they exorcise demons. All right. We postulated that Man is evil, that the evil is native. Then we ought to be able to increase the civilized veneer by planting in him more civilization, using hypnotism. So the patient usually gets worse. That postulate didn't work. Provisional, let's try the postulate that Man is good and follow its conclusions. And we suppose something such as the Borneo shaman's *Toh* has entered into him which directs him to do evil things.

Man has believed longer that demons inhabit men than Man has believed they did not. We assume demons, We look for some demons, one way or another. *And we found some!*

This was a discovery almost as mad as some of the patients on hand. But the thing to do was try to measure and classify demons.

Strange work for an engineer and mathematician! But it was found that the "demons" could be classified. There were several "demons" in each patient, but there were only a few classes of "demons". There were audio demons, sub-audio demons, visio demons, interior demons, exterior demons, ordering demons, directing demons, critical demons, apathetic demons, angry demons, bored demons and "curtain" demons who merely occluded things. The

last seemed the most common. Looking into a few minds established soon that it was difficult to find anyone who didn't have some of these demons.

It was necessary to set up an optimum brain. That brain would be postulated, subject to change. It would be the combined best qualities of all brains studied. It would be able to visualize in color and hear with all tones and sounds present, all memories necessary to thought. It would think without talking to itself, thinking in concepts and conclusions rather than words. It would be able to imagine visually in color anything it cared to imagine and hear anything it cared to imagine it would hear. It was discovered eventually that it could also imagine smells and tactiles but this did not enter into the original. Finally it would know when it was recalling and know when it was imagining.

Now, for purposes of analogy it was necessary to go back to the electronic computer idea conceived in 1938. Circuits were drawn up for the visio and audio recall, for color and tone recall, for imagination visio and audio creation and color and tone creation. Then were drawn the memory bank circuits. All this was fairly easy at this time since some extensive work had been done on this in the thirties.

With this diagram, further circuits were set up. The optimum brain was a plain circuit. To this were added the "demon" circuits. It was found that by very ordinary electronics one could install every kind of a "demon" that had been observed.

The "demons", since none of them consented to present themselves for a proper examination as demons, were, it was concluded, installed in the brain in the same way one would install a new circuit in the optimum brain. But as there was just so much brain, it was obvious that these electronic "demons" were using parts of the optimum brain and that they were no more competent than the optimum brain inherently was. This was more postulating. All one wanted was a good result. If this hadn't worked something else would have been tried.

Thus the solution was entered upon. While the human brain is a shade too wonderful an instrument to be classified with anything as clumsy as contemporary electronics, as marvelous as modern electronics are, the analogy stands. It stands as an analogy. The whole science would hang together brightly now without that analogy. But it serves in this place.

There are no demons. No ghosts and ghouls or *Tohs*. But there are aberrative circuits. So it was reasoned. It was a postulate. And then it became something more.

One day a patient fell asleep.- When he awakened he was found to be "somebody else". As "somebody else" he was questioned very carefully. This patient, as "himself", had a sonic memory block, an audio memory block, and was color-blind. He was very nervous ordinarily. Just now, awakened into being "somebody else" he was calm. He spoke in a lower voice tone. Here, obviously, one was confronting one of these electronic screwups the savants call schizophrenics. But not so. This was the basic personality of the patient himself, possessed of an optimum brain!

It was very rapidly established that he had color-visio recall on anything, tone-audio recall, tone-audio and color-visio imagination and entire co-ordinative control. He knew when he was imagining and when he was recalling and that, too, was something he had not been able to do before.

He wanted to know something. He wanted to know when the operator was going to help him get himself squared around. He had a lot of things to do. He wanted to help his wife out so she wouldn't have to support the family. How unlike the patient of an hour before!

He obligingly did some mental computations with accuracy and clarity and then he was permitted to lie down and sleep. He woke up with no recollection of what had happened. He had his old symptoms. Nothing could shake those electronic blocks. He didn't even know if he

had eaten lunch, the color of my scarf, and as for his wife, served her right for being a condemned woman.

This was a first introduction to basic personality. It was a long way from a last acquaintance. It was found that it was possible to contact optimum brain operation in a number of people.

And the basic personalities contacted were invariably strong, hardy, and constructively good! They were the same personalities as the patients had in a normal state minus certain mental powers, plus electronic demons and plus general unhappiness. I found that a “hardened criminal” with an obvious “criminal mind” was, in basic personality, a sincere, intelligent being with ambition and cooperativeness.

This was incredible. If this was basic brain, then basic brain was good. Then Man was basically good. Social nature was inherent! If this was basic brain—

It was. That is, a “Clear”. But we pull ahead of the story.

People were uniformly miserable being aberrated. The most miserable patient on the rolls had an aberration that made her act “happy” and the most nervous aberrant one would ever care to encounter had a mastering aberration about being always “calm”. She said she was happy and tried to make herself and everyone believe it. He said he was calm. He instantly flew into a nervous fit if you told him he wasn’t calm.

Tentatively and cautiously a conclusion was, drawn that the optimum brain is the unaberrated brain, that the optimum brain is also the basic personality, that the basic personality, unless organically deranged, was good. If Man were basically good, then only a “black enchantment” could make him evil.

What was the source of this enchantment.

Did we admit superstitions and demons as actualities and suppose the source was something weird and wonderful in the way of ectoplasm? Or did we part company with many current beliefs and become something a little more scientific?

The source, then, must be the exterior world. A basic personality, so anxious to be strong, probably would not aberrate itself without some very powerful internal personal devil at work. But with the devils and “things that go boomp in the night” heaved into the scrap heap, what did we have left? There was the exterior world and only the exterior world.

Good enough: we’ll see if this works again. Somehow the exterior world gets interior. The individual becomes possessed of some unknowns which set up circuits against his consent, the individual is aberrated, and is less able to survive.

The next hunt was for the unknown factor.

The track looked pretty fair, so far, but the idea was to formulate a science, of thought. And a science, at least to an engineer, is something pretty precise. It had to be built on axioms to which there are precious few, if any, exceptions. It has to produce predictable results uniformly and *every time*.

Perhaps engineering sciences are this way because natural obstacles oppose the engineer, and matter has a rather unhandy way of refusing to be overlooked because someone has an opinion. If an engineer forms an opinion that trains can run in thin air and so omits the construction of a bridge across a stream, gravity is going to take over and spill one train into the stream.

Thus, if we are to have a science of thought, it is going to be necessary to have workable axioms which, applied with techniques, will produce uniform results in all cases and produce them invariably.

A great deal of compartmentation of the problems had already been done, as previously mentioned or in the course of the work. This was necessary in order to examine the problem proper which was Man in the Universe.

First we divided what we could probably think about and had to think about from what we probably didn't have to think about, for purposes of our solution. Next we had to think about all men. Then a few men. Finally the individual man and at last a portion of the aberrative pattern of an individual men.

How did the exterior world become an interior aberration ?

There were many false starts and blind passages just as there had been in determining what an optimum brain would be. There were still so many variables and possible erroneous combinations in the computation that it looked like something out of Kant. But there is no argument with results. There is no substitute for a bridge heavy enough to hold a train.

I tried, on the off-chance that they might be right, several schools of psychology—Jung, Adler. Even Freud. But not very seriously because over half the patients on the rolls had been given very extensive courses in psycho-analysis by experts, with no great results. The work of Pavlov was reviewed in case there was something there. But men aren't dogs. Looking back on these people's work now, a lot of things they did made sense. But reading their work and using it when one did *not* know, they didn't make sense, from which can be concluded that rear-view mirrors six feet wide tell more to a man who is driving with a peephole in front than he knew when he was approaching an object.

Then came up another of a multitude of the doctrines which had to be originated to resolve this work. *The selection of importance's*. One looked at a sea of facts. Every drop in the sea is like every other drop. Some few of the drops are of vast importance. How to find one? How to tell when it is important? A lot of prior art in the field of the mind—and as far as I was concerned, all of it—is like that. Ten thousand facts, all and each with one apparent unit importance value. Now, unerringly select the right one. Yes, once one has found, by some other means, the right one, it is very simple to look over the facts and pick out the proper one and say, "See? There it was all the time. Old Whoosis knew what he was doing." But try it before you know! It's a cinch Old Whoosis did not know or he would have red-tabbed the fact and thrown the others away. So, with this new doctrine of the selection of importance's, all data not of personal testing or discovery was jettisoned. I had been led up so many blind alleys by unthorough observation and careless work on the part of forerunners in this business that it was time to decide that it was much, much easier to construct a whole premise than it was to go needle-in-the-haystacking. It was a rather desperate turn of affairs when this came about. Nothing was working. I found I had imbibed, unconsciously, a lot of prior errors which were impeding the project. There were literally hundreds of these "why everybody knows that"—which had no more foundation in experimentation or observation than a Roman omen.

So it was concluded that the exterior world got interior through some process entirely unknown and unsuspected. There was memory. How much did we know about memory ? How many kinds of memory might there be? How many banks was the nervous system running on? The problem was not where they were. That was an off-track problem. The problem was *what* they were.

I drew up some fancy schematics, threw them away and drew some more. I drew up a genetic bank, a mimic bank, a social bank, a scientific bank. But they were all wrong. They couldn't be located in a brain as such.

Then a terrible thought came. There was this doctrine of the selection of importance's. But there was another, earlier doctrine—the introduction of an arbitrary. Introduce an arbitrary and if it is only an arbitrary, the whole computation goes out. What was I doing that had introduced an arbitrary? Was there another “why, everybody knows that—” still in this computation?

It's hard to make your wits kick out things which have been accepted, unquestioned, from earliest childhood, hard to suspect them. Another sea of facts, and these in the memory bank of the computer trying to find them.

There was an arbitrary. Who introduced it I don't know but it was probably about the third shaman who practiced shortly after the third generation of talking men had begun to talk.

Mind *and* body.

There's the pleasant little hooker. Take a good look at it. Mind AND body. This is one of those things like a ghost. Somebody said they saw one. They don't recall just who it was or where but they're *sure*—

Who said they were separate? Where's the evidence? Everybody who has measured a mind without the body being present please raise both his hands. Oh, yes, sure. In books. I'm talking to you but I'm not there in the room with you right now. So mind is naturally separate from body. Only it isn't. A man's body can leave footprints. Those are products of the body. The products of the mind can also be viewed when the body is not there, but these are *products of* and the product of the object is not the object.

There *can* be a mind without a body— *but* we must not confuse the products of the mind with the mind itself.

So let's consider these mental products and the body as a unity. Then the body remembers. It may co-ordinate its activities in a mechanism called the brain, but the fact is that the brain is also part of the nervous system and the nervous system extends all through the body. If you don't believe it, pinch yourself. Then wait ten minutes and go back to the time you pinched yourself. Time travel back. Pretend you are all back there. You will feel the pinch; that's memory.

All right. If the body remembers and if the mind and body are not necessarily two items, then what memories would be the strongest? Why, memories that have pain in them, of course. And then what memories would be the strongest? Those which would have the most physical pain. But these are not recallable!

Maybe it's the wrong postulate, maybe people are in fifty pieces not just one, but let's try it on for size.

So I pinched a few patients and made them pretend they had moved back to the moment of the pinch. And it hurt them again. And one young man, who cared a great deal about science and not much about his physical being volunteered for a nice, heavy knockout.

And I took him back to it and he recalled it.

Then came the idea that maybe people remembered their operations. And so a technique was invented and the next thing I knew I had a memory of a nitrous oxide dental operation laid wide open and in recall, complete with pain.

A great deal of experimentation and observation disclosed the fact that there were no moments of “unconsciousness”. And that was another misconception which had held up Man's progress.

“Unconsciousness”. Some day the word will either be gone or have a new meaning because just now it doesn’t really mean a thing.

The *unconscious mind* is the mind which is *always conscious*. So there is no “unconscious mind”. And there is no “unconsciousness”. This made modern psychology look like Tarawa after the marines had landed; for this is about as easy to prove as the statement that when an apple is held three feet in the air and let fall, it drops, conditions being normal.

It was necessary, then, to redraw all the circuit diagrams and to bring forth some terminology which would not be quite as erroneous as “unconsciousness” and “the unconscious mind”.

For handy purposes, in view of the fact that I had got myself into difficulties before by using words with accepted meanings, I turned some adjectives into nouns, scrambled a few syllables and tried to get as far as possible from the focus of infection: Authority. By using old terms, one interposes, in communication, the necessity of explaining away an old meaning before he can explain the new one. A whole chain of thought can get thoroughly jammed up in trying to explain that while this word meant . . . it now means . . . Usually, in communications, one is not permitted to get beyond an effort to explain one does not mean . . .

Now there is no reason here to go into an evolution of terms in Dianetics. The cycle of the evolution is not yet complete. And so I will place here terms which were long afterwards conceived. They are not yet set. But their definitions are not quibbles: the order of definition is clear in the order of apples are apples.

The important thing is what we are defining. There were several heuristic principles on which the initial work was based which were “understand”. One was that the human mind was capable of solving some of the riddles of existence. At this stage in the evolution of Dianetics, after “unconsciousness” had been smoked out of the “why, everybody knows that—” class of information and labeled for what it was, an error, it was necessary to look over some of the “understood” postulates of 1938. And one of those “everybody knows” postulates has been that the human mind is not capable of understanding the workings of the human mind.

And “everybody knew that” the human mind was liable to err, that it was stupid, and was very easily aberrated by such small things as because papa loved mama and Jimmy wanted to love mama too.

And “everybody knew that” the workings of the human mind were enormously complex; so involved that a complete direct solution of the problem was impossible. That, in effect, the human mind was a Rube Goldberg device built up of an enormously unstable and delicately balanced pile of oddshaped bits of emotion and experience, liable to collapse at any time.

From the engineering viewpoint, that seems a little strange. Two billion years of evolution, a billion successive test models, would tend to produce a fairly streamlined, functional mechanism. After that much experience, animal life would be expected to produce a truly functional mechanism—and Rube Goldberg’s devices are amusing because they are so insanely non-functional. It somehow doesn’t seem probable that two billion years of trial and error development could wind up with a clumsy, complex, poorly balanced mechanism for survival—and that jerry-built thing an absolute master of all other animal life!

Some of those “everybody knows that—” postulates needed checking sand checking out of the computation.

First, everybody knows that “to err is human”. And second everybody knows that we are pawns in the hairy grasp of some ogre who is and always will be unknown.

Only this didn’t sound like engineering to me. I’d listened to the voodoo drums in Cap Haitian and the bullhorns in the lama temples of the Western Hills. The people who beat those

drums and blew those horns were subject to disease, starvation and terror. Looked like we had a ratio at work here. The closer a civilization—or a man—moved toward admitting the ability of the human mind to compute—the closer the proposition was entered that natural obstacles and chaos were susceptible to orderly solution—the better he—or they—fared in the business of living. And here we were back with our original postulate again, SURVIVE! Now this computation would be warranted only if it worked.

But it was a not unwarrantable conclusion. I had had experience now with basic personality. Basic personality could compute like a well greased Univac. It was constructive. It was rational. It was sane.

And so we entered upon the next seven league boot stride in this evolution. What was sanity? It was rationality. A man was sane in the ratio that he could compute accurately, limited only by information and viewpoint.

What was the optimum brain? It was an entirely rational brain. What did one have to have to be entirely rational? What would any electronic computer have to have? All data must be available for inspection. All data it contained must be derived from its own computation or it must be able to compute and check the data it is fed. Take any electronic calculator . . . no, on second thought, don't take them. They're not smart enough to be on the same plane with the mind because they are of a greatly sub order of magnitude. Very well, let's take the mind itself, the optimum mind. Compare it to itself. When did Man become sentiently It's not absolutely necessary to the problem or these results to know just when or where Man began to THINK, but let's compare him to his fellow mammals. What does he have that the other mammals don't have? What can he do that they can't do? What does he have that they have?

All it takes is the right question. What does he have that they have? He does have something—and he has something more than they have. Is it the same order? More or less. You never met a dog yet that could drive a car, or a rat that could do arithmetic. But you have men that couldn't drive a car, and men that couldn't do much better arithmetic than a rat. How did such men vary from the average?

It seemed that the average man had a computer that was not only better, it was infinitely finer than any animal's brain. When something happens to the computer, Man is no longer MAN but a dog or a rat, for purposes of comparison in mental power.

Man's computer must be pretty good. After all those millions of years of evolution, it should be—in fact it should, by this time, have evolved a perfect computer, one that didn't give wrong answers because it couldn't make a mistake. We've already developed electronic computing machines so designed, with such built-in self-checking circuits, that they *can't* by their very nature, turn out a wrong answer. Those machines stop themselves and summon an operator if something goes wrong so that the computer starts producing a wrong answer. We know how to make a machine that would not only do that, but set up circuits to find the error, and correct the erring circuit. If men have figured out ways to do that with a machine already—

I had long since laid aside the idea that one could do this job by dissecting a neurone. Dead, they don't talk. Now I had to lay aside the idea that the brain's structural mechanism could even be guessed at this stage. But working on the heuristic basis of what works, it is not necessary to know *how* it is done in terms of physical mechanism if we can show that it *is* done. It was convenient to use electronic circuits as analogs, and the analogy of an electronic brain, because I knew the terms of these things. The brain may or may not run on electric currents; what things can be measured in and around it by voltmeters are interesting. But electricity itself is measured indirectly today. Temperature is measured by the coefficient of expansion caused by temperature. Encephalographs are useful working around a brain but that doesn't mean that the brain is as clumsy and crude as a vacuum tube rig. This was a necessary step because if the problem were to be solved one had to suppose that the brain could be patched up and with some method decidedly short of surgery.

So here was what I seemed to be working with: a computing machine that could work from data stored in memory banks, and was so designed that the computer circuits themselves were inherently incapable of miscomputation. The computer was equipped with sensing devices—the sensory organs—which enabled it to compare its conclusions with the external world, and thus to use the data of the external world as part of the checking feedback circuits. If the derived answer- did not match the observed external world, since the computing circuits were inherently incapable of producing a wrong computation, the data used in the problem must itself be wrong. Thus, a perfect, errorless computer can use external world data to check the validity of and evaluate its own data input. *Only* if the computational mechanism is inherently error-proof would this be possible. But men have already figured out mechanically simple ways of making an error-proof computer—and if Man can figure it out at this stage of the game, two billion years of evolution could *and* would.

How did the mind work ? Well, to solve this problem we did not have to know. Dr. Shannon commented that he had tried every way he could think of to compute the material in the memory bank of the brain, and he had been forced to conclude that the brain could not retain more than three months' worth of observations if it recorded everything. And Dianetic research reveals that everything is recorded and retained. Dr. McCulloch of the University of Illinois postulating the electronic brain in 1949 is said to have done some computation to the effect that if the human brain cost a million dollars to build, its vacuum tubes would have to cost about 0.1 cent each, that the amount of power it would consume would light New York City and that it would take Niagara Falls to cool it. To these competent gentlemen we deliver up the problems of structure. To date Dianetics has not violated anything actually known about structure. Indeed, by studious application of Dianetic principles, maybe the problem of structure can be better approached. But at a swoop, we have all this off our minds. We are dealing with function and ability and the adjustment of that function to the end of obtaining maximum operation. And we are dealing with an inherently *perfect* calculator.

We are dealing with a calculator which runs entirely on the principle that it must be right and must find out why if it isn't right. Its code might be stated as, "And I pledge myself to be right first, last and always and to be nothing but right and never to be, under any circumstances, wrong."

Now this is what you would expect of an organ dedicated to computing a life and death matter like survival. If you or I were building a calculator, we'd build one that would always give correct answers. Now, if the calculator we built was also itself, a personality, it would maintain that it was right as well.

Having observed this computer in its optimum state as the basic personality, the conclusion was very far from a mere postulate. And so we call this computer the "analytical mind". We could sub-divide things further and get complicated by saying that there is an "I" as well as a computer, but this leads off in another direction. And so the "analytical mind" or the "analyzer" is a computer and the "I" for our purposes. All we want is a good *workable solution*.

The next thing we must consider is what apparently makes Man a sentient being and that consideration leads us into the conclusion that possession of this analyzer raises Man far above his fellow mammals. For as long as Man is rational, he is superior. When that rationality reduces, so does his state of being. So it can be postulated that it is this analyzer which places the gap between a dog and a man.

Study of animals has long been popular with experimental psychologists, but they must not be mis-evaluated. Pavlov's work was interesting: it proved dogs will be dogs. Now by light of these new observations and deductions it proved more than Pavlov knew. It proved men *weren't* dogs. Must be an answer here somewhere. Let's see. I've trained a lot of dogs. I've also trained a lot of kids. Once I had a theory that if you trained a kid as patiently as you trained a dog, then you would have an obedient kid. Didn't work. Hm-m-m. That's right. It didn't work. The more calmly and patiently one tried to make that kid into a well-trained dog—

"Come here" and he'd run away—hm-m-m. Must be some difference between kids and dogs. Well, what do dogs have that kids don't have. Mentally, probably nothing. But what do kids have that dogs don't have. A good analytical mind!

Let us then observe this human analytical mind more closely. It must have a characteristic dissimilar to animal minds—minds in lower orders of mammals. We postulate that this characteristic must have a high survival value, it is evidently so prominent and widespread and the analyzer—hm-m-m.

The analyzer must have some quality which makes it a slightly different thinking apparatus than those observed in rats and dogs. Not just sensitivity and complexity. Must have something newer and better. Another principle? Well hardly a whole principle but—The more rational the mind, the more sane the man. The less rational the mind, the closer Man approaches in conduct his cousins of the mammalian family. What makes the mind irrational?

I set up a series of experiments, using the basic personalities I could contact above or below the level of the aberrated personalities and in these confirmed the clarity and optimum performance of the basic computer. Some of these patients were quite aberrated until they were in an hypnotic amnesia trance at which time they could be freed of operator control. The aberrations were not present. Stutterers did not stutter. Harlots became moral. Arithmetic was easy. Color-vision, tone audio recall. Color-vision, tone-audio imagination. Knowledge of what was imagination and what wasn't. The "demons" had got parked somewhere. The circuits and filters causing aberration had been by-passed to be more precisely technical and scientific.

Now let's postulate that the aberrative circuits have been somehow introduced from the external world—covered that ground pretty well, pretty solid ground.

And here's an answer. The introduced bypass circuits and filters became the aberrations in some way we did not yet understand. And what new complexion did this give the analyzer?

Further research tended to indicate that the answer might be contained in the term "determinism". A careful inspection of this computation confirmed observations. Nothing was violated. Did it work?

Let's postulate this perfect computer. It is *responsible*. It has to be responsible. It is *right*. It has to be right. What would make it wrong? Exterior determinism beyond its capacity to reject. If *it could not kick out a false datum it would have to compute with it*. Then, and only then, would the perfect computer get wrong answers. A perfect computer had to be self-determined within the limits of necessary efforts to solve a problem. No self-determinism, bad computation.

The machine had to be in a large measure *self-determined* or it would not work. That was the conclusion. Good or bad, did it lead to further results?

It did.

When exterior determinism was entered into a human being so as to overbalance his self-determinism the correctness of his solutions fell off rapidly.

Let's take any common adding machine. We put into it the order that all of its solutions must contain the figure 7. We hold down 7 and put on the computer the problem of 6×1 . The answer is wrong. But we still hold down 7. To all intents and purposes here, that machine is crazy. Why? Because it won't compute accurately so long as 7 is held down. Now we release 7 and put a very large problem on the machine and get a correct answer. The machine is now sane and rational. It gives correct answers. On an electronic computer we short the 7 so it is always added in, no matter what keys are punched. Then we give the machine to a store-keeper. He tries to use it and throws it on the junk heap because it won't give correct answers and he

doesn't know anything about troubleshooting electronics and cares less. All he wants is a correct total.

Admitting the analytical mind computation, and admitting it only so long as it works, where does it get a held-down 7—an enforced wrong datum?

Now a computer is not necessarily its memory bank. Memory banks can be added and detached to a standard computer of the electronic type. Where do we look for the error? Is it in the memory bank?

The search for what was holding down 7 involved quite a little hard work and speculation and guesses. Some more work had to be done on the computer—the analytical mind. And then came what seemed to be a bright thought. Supposing we set up the whole computer as the demon. A demon that is always and invariably right. Let's install one in a brain so that the computer can project outside the body and give the body orders. Let's make the computer a circuit independent of the individual. Well, hypnotism has some uses. Good tool for research sometimes even if it is a prime villain in aberration.

Two things happened the moment this was done. The computer could direct the body as an "exterior entity" and draw on the memory banks at will for anything. *Seven was no longer held down.*

Naturally this was a freak test, one that could be set up only in an excellent hypnotic patient. And it could be installed only as a temporary thing.

This artificial demon knew *everything*. The patient could hear him when the patient was awake. The demon was gifted with perfect recall. He directed the patient admirably. He did computations by moving the patient's hand—automatic writing—and he did things the patient evidently could not do. But why could it? We had artificially split the analyzer away from the aberrated patient, making a new by-pass circuit which by-passed all the aberrated circuits. This would have been a wonderful solution if it had not been for the fact that the patient was soon a slave to the demon and that the control, after a while, began to pick up aberrations out of the plentiful store the patient had. But it served to test the memory banks.

Something must be wrong about these banks. Everything else was in good order. The banks contained an infinity of data which appalled one in its very completeness. So there ensued a good, long search to find something awry in the banks. In amnesia sleep or under narco-synthesis, the banks could be very thoroughly ransacked. By automatic writing, speaking and clairvoyance they could be further tapped.

This was a mad sort of way to go about things. But once one started to investigate memory banks, so much data kept turning up that he had to continue.

There's no place here for a recital of everything that was found in the human memory bank, its completeness, exactness and minuteness or its fantastically complicated, but very smart cross-filing system. But a resume is necessary of some high points.

In the first place the banks contain a complete color-video record of a person's whole life, no matter the "demon" circuits. They do not occlude or falsify. They do not alter the bank or the accuracy of the bank. A "poor" memory means a curtailed memory, the memory being complete. *Every perception observed in a lifetime is to be found in the banks. S1* the perceptions. In good order.

Memories are filed by time. They have an age and emotional label, a state of physical being label, and a precise and exhaustive record of everything perceived by organic sensation, smell, taste, tactile, audio and visio perceptics *plus* the train of thought of the analyzer of that moment.

There is no inaccuracy in the banks. Inaccuracy can, of course, be caused by surgery or injury involving actually removed portions. Electric shock and other psychiatric efforts are equivocal. Pre-frontal lobotomy is such certain and complete mind-murder that one cannot be certain thereafter of anything in the patient except zombiism.

Anyway, the memory banks are so fantastically complete and in such good order behind the by-pass circuits in any man not organically tampered with, that I very nearly wore out the rug trying to conceive it. Very well, there was something between the banks and the analyzer. Must be. The banks were complete. The circuits were intact. In any patient organically sound, and that includes all patients who have psychosomatic ills—the basic personality was apparently intact, the banks were intact. But the banks and the analyzer somehow did not track.

Well, let's take another look. This is an engineering problem. So far it has surrendered beautifully to engineering thought and computation. Apparently it should go right on surrendering. But let's look at Freud. There's his Censor. Let's see if there's a censor between the banks and the analyzer.

That folded up in about two seconds Mex. The censor is a composite of by-pass circuits and is about as natural and necessary to a human being as the fifth wheel on a motorcycle. There isn't any censor. Served me right for trying to lean on Authority. In terms of authority, if you can spell it, it's right. In terms of engineering, if it can't be found and measured in some fashion, it's probably absent.

I rechecked the memory banks. How was I withdrawing data? I was using automatic writing for some, by-pass circuit for others, direct regression and revivification on the old line Hindu principle for others. I set about trying to classify what kind of data I was getting with each method of recall. All of a sudden the problem fell apart. By automatic writing I was getting data not available to the analyzer. By by-pass I was getting data not available otherwise. By regression and revivification material was being procured only a little better than could be recalled by the tranced subject. The data I could check was found to be invariably accurate by any of these methods. What was the difference between automatic writing data and simple trance data?

I took a patient's automatic data and regressed him to its period. He could not recall it. The data concerned a broken leg and a hospital. I bucked him into the incident by main force.

The patient received a very sharp pain in the area of the old break.

This was a long way from hypno-analysis. This was an effort to find an interposition between memory banks and analyzer, not an effort to relieve "traumatic experiences".

And there was the answer. Why not? Very simple. It had been sitting right there staring at me since 1938. Oh, these six-foot wide rear view mirrors! I had even made a law about it.

The function of the mind included the avoidance of pain. Pain was unsurvival. Avoid it.

And that's it—the way to hold down seven. You can hold it down with physical pain! The exterior world enters into the man and becomes memory bank. The analyzer uses memory bank. The analyzer uses the exterior world. The analyzer is caught between yesterday's exterior world now interior and today and tomorrow's exterior world, still exterior.

Can it just be that this analyzer gets its data on one perceptic circuit. Can it be that that perceptic circuit carries yesterday and today both? Well, however that may be, the analyzer certainly behaves to yesterday's interior world the same way it behaves to today's exterior world so far as the avoidance of pain goes. The law works both ways.

The analyzer avoids yesterday's pain as well as today's pain. Well, that's reasonable. If you avoid yesterday's pain in today's environment, you have a much better chance to survive. In fact. But see here, there's more to the problem than this. If the analyzer had a clear view of yesterday's pain it could better avoid it in today. That would be good operation.

That was the "flaw" in the machine. But it was a highly necessary "flaw". Just because an organism is built to survive, molded to survive and intended to survive does not mean that it will, as a matter of course, be perfect.

But the analyzer *was* perfect.

The banks were perfect.

The analyzer just plain wouldn't ever let the irrationalities of exterior world inside stay long as it could help it.

As long as it could help it!

I was probing now for the villain of the piece. He was not found for a while. Many experiments were made. Efforts were made to make several patients well by simply breaking through the pain wall the analyzer was "seeking to avoid". A lot of painful incidents were broken, mental and physical anguish by the library full, and without much relief. The patients relapsed.

Then it was discovered that when a patient was bucked through a period when he was "unconscious", he showed some improvement. Then it was discovered that these "unconscious" periods were rather like periods of hypnosis driven home by pain. The patient responded as though the "unconscious period" had been post-hypnotic suggestion!

From this series of experiments a prime datum was picked up.

You relieve the pain and the "unconsciousness" and the suggestive power goes away. The subject did not have to have any of the mumbo jumbo of hypnosis in this "unconscious period". But every perceptive perceived tended to aberrate him.

I did not realize until then that I was playing tag with a hitherto unappreciated mid-evolution step in Man. If he was once a polliwog, he had never lost any of the parts he had evolved through. How does a fish think ?

Well, let's see how a fish would respond to pain. He is swimming in brackish water of yellow color over a green bottom, tasting shrimp. A big fish hits him a whack, misses but does not kill him. Our fish lives to come back another day. This time he swims into an area of brackish water with a black bottom. He gets a little nervous. Then the water becomes a yellow color. The fish becomes very, very alert. He coasts along and gets over a green bottom. Then he tastes shrimp and instantly swims away at a terrific rate.

Now, what if Man still had his lower organism responses? Well, it seemed, on experiment, that he did. Drug him with ether and hurt him. Then give him a whiff of ether and he gets nervous. Start to put him out and he begins to fight. Other experiments all gave the same conclusion.

Lower organisms can be precisely and predictably determined in their responses. Pavlov's dog. Any dog you ever trained. The dog may have something of an analyzer too, but he is a pushbutton animal. And so is Man. Ah, yes, so is Man. You know, just like rats.

Only Man *isn't!* Man has a wide power of choice. Interfere with that wide power and there's Double brewing. Aberrate him enough and he's unpredictably push-buttonable. Cut his brain out with a knife—and he can be trained to speak woof-woof for his food. But by golly,

you better cut pretty well to get a good, satisfactory one hundred percent of the time woof-woof!

What happens when a man gets “knocked out”? He “isn’t there”. But *all the memory recordings during the period are*. What happens when you knock him half out? He does strange, automatic things. What happens when his analyzer is so aberrated that . . . hey! Wait! How would you build a good, sensitive analyzer? Would you leave it connected to every shock? Huhuh! You’d fuse it so it would live to think another day. In an emergency what kind of a response do you want ? Automatic!

Stove hot, hand on stove, withdraw hand. Do you do a computation on that ? No indeed. What withdrew the hand ? The analyzer ? No. What happened to the analyzer for an instant during the shock ? The analyzer goes out of circuit and leaves a mechanical determining director in full charge! A good, fast identity-thinking director.

The analyzer does not think in identities.

It thinks in differences, similarities. When it loses its power to differentiate and thinks in identities—no, it never does that. That’s madness and the analyzer does *not* go mad. But something around here thinks in identities. Start working on a patient and find out that hash equals snow equals an ache in the knee—that’s identity thinking.

We don’t know here what really happens to that analyzer. But we do know that we have found something which interposes between the banks and the computer. Something which thinks in identities, has a high priority over reason during moments of stress, can be found whenever a man is sent into some of yesterday’s unconscious moments.

We know what it does now. It takes command when the analyzer is out of circuit. Whether or not it is the old style mind which Man did not shed while graduating to sentience by developing an analyzer is beside the point. Whether or not it is a structural entity of a combination of “unconscious periods” is equally outside our concern here. We are working in function and we want answers that work every time.

Call this the *reactive mind* . It is a mind which is constructed to work in moments of enormous physical pain. It is rugged. It works all the way down to the bottom and within a millimeter of death. Maybe it’s almost impossible to build a sharply sentient mind which would operate under the terrible conditions of agony in which we find the reactive mind operating. Maybe the reactive mind . . . well, that’s structure. Here it is as function.

The reactive mind thinks in identities. It is a stimulus-response mind. Its actions are exteriorly determined. It has no power of choice. It puts physical pain data forward during moments of physical pain in an effort to save the organism. So long as its mandates and commands are obeyed it withholds the physical pain. As soon as the organism starts to go against its commands, it inflicts the pain.

The fish, had he failed to swim away when in a danger area where he had been attacked, would have been forced away by the crude mechanism of pain going into restimulation. No swim equals aching side. Swim equals all right.

The analyzer blows its fuses as any good machine would when its delicate mechanism is about to be destroyed by overload. That’s survival. The reactive mind kicks in when the analyzer is out. That’s survival.

But something must go wrong. This was a pretty good scheme of things. But it didn’t always work.

Or it worked too well.

Thus were discovered the reactive memory bank and its total contents, the engrams and their locks.

An engram is an energy-picture. It is made during a period of physical pain when the analyzer is out of circuit and the organism experiences something it conceives to be or which is contrary to survival. An engram is received only in the absence of the analytical power.

When the analyzer is out of circuit, data of high priority value can pass, without evaluation by the analyzer, into the memory bank. There it becomes a part of the emergency bank. This is a red-tab bank, the reactive mind, composed of high-priority, dangerous situations which the organism has experienced. The reactive mind has this bank as its sole source of information. The reactive mind thinks in identities with this red-tab bank. So long as the analyzer is *fully* in circuit the red-tab bank is null and void. With the analyzer partially out of circuit—as in weariness, drunkenness, or illness part of this bank can cut in.

Let's begin to call "unconsciousness" a new word: ANATEN. Analytical Attenuation. There is great or lesser anaten. A man goes under ether. He becomes anaten. He is hit in the jaw and is anaten.

Now what does an engram contain? Clinical examination of this object of interest demonstrates that the engram consists of anaten, time, physical age, emotion, physical pain, and every perception in order of sequence. Words, sights, smells, everything that was there.

We had to organize a new sub-science here to think about engrams properly. It's the science of Perceptics. Know your general semantics? Well, same organisation only we take in all the perceptics and we show where the meaning of each perceptic originates and why Man can't nonidentify with ease and aplomb so long as he has engrams.

The automatic writing I was getting was straight out of engrams. That and by-pass circuits would disclose data received during anaten—engrams. And then I discovered that these engrams had a peculiar faculty. They could create their own circuits, parasitically using the host circuits.

Here's how an engram can be established: Mary, age 2, knocked out by dog, dog bites. Content of engram: anaten; age 2 (physical structure); smell of environment and dog; sight of dog jaws gaping and white teeth; organic sensation of pain in back of head (hit pavement); pain in posterior; dog bite in cheek; tactile of dog fur, concrete (elbows on pavement), hot dog breath; emotion; physical pain plus endocrine response; audio of dog growl and passing car.

What Mary does with the engram: She does not "remember" the incident but sometimes plays she is a dog jumping on people and biting them. Otherwise no reaction. Then, at age 10 similar circumstances, no great anaten, the engram is restimulated. After this she has headaches when dogs bark or when cars pass that sound like *that* car, but only responds to the engram when she is tired or harassed otherwise. The engram was first dormant—data waiting just in case. Next it was keyed-in—stuff we have to watch out for. Then it was thereafter restimulated whenever any combination of its perceptics appeared while Mary was in slight anaten (weary). When forty years of age she responded in exactly the same way, and still has not the slightest conscious understanding of the real reason!

Now let's consider what would have happened if Mary's mama had yelled something really choice; "Be calm! Be calm! Oh, my darling, it's always this way. Get out, get out!" Something mama had tucked away as the proper thing to do and say when dogs bite daughters.

We here have what amounts to a post-hypnotic suggestion: identity (equals) thought. All the perceptics equal all the words equals a dog equals mama equals get out, et cetera, et cetera, et cetera, and each equals all and any part of each. No wonder nobody could compute a madman! This is irrationality deluxe. Literally this computation of identity thought makes no

sense. But it's survival data and it better be obeyed or the cheek will hurt, the head will ache and the elbows will get a permanent "dermatitis".

But remember that this engram also had, as a tab, anaten, the exact degree of anaten present during that moment. The analyzer is a fine device but it is also, evidently, a physical organ, probably the pre-frontal lobes and organic sensation includes several things. Restimulation brings about this state of affairs: "Analyzer shut-off." "Reactive mind to cells. Red-tab dog in sight. Shut off analyzer. This is a priority situation. That is all."

The degree of anaten is very far from the original in the facsimile. But it is sufficient to produce a reduced state of analyzing, in effect a reduced sanity. The subject just has a feeling of dull, stupid mental confusion many times, a sort of dumb, unreasoned and unidentified emotion that seems to stop thought in numbness. You've had it! Thus we have a situation which begins to approach a pushbutton determinism. The engram which has become keyed-in can, when the individual is slightly anaten—wary, ill, sleepy—be push buttoned. Use the key word to the slightly anaten subject which is contained in one of his engrams and one of that engram's reactions may be observed. Push the button thoroughly enough and a full dramatization can be effected—he will *re-enact* the original situation!

Thus the red-tab "memory" bank of the reactive mind. The discovery of this bank is one of the several original discoveries of Dianetics. Many parts of Dianetics can be found, if improperly evaluated, in old philosophic schools or in modern practice, but there remain a few entirely new facts which have no prior art. This red-tab bank is a very special affair and is quite different in composition, content and circuit from the analytical banks—conscious banks containing data which can be "remembered".

The reason this bank was never discovered before is not difficult to find. The red-tab bank content was implanted when the analyzer was out of circuit—unconscious. It is located then many strata below conscious awareness in the stupefaction of a physical knock-out. When one tried to get to it with hypnotism or narco-synthesis he was confronted with a patient who simply looked knocked-out, who was unresponsive to everything. As narco-synthesis and hypnotism both savor of sleep, the deeper sleep of the composite whole of all the past knock-outs of a lifetime render the patient entirely insensible even when one was squarely on top of the reactive bank. So this bank remained hidden and unknown. And that is a sad thing because unless one knows about this bank the entire problem of Man's imperfection, his insanity, his wars, his unhappiness, can go begging or get into the files of a shaman or a neurosurgeon. Much more widely, the hidden character of this bank can be said to be responsible for irrational conduct on the part of all Mankind. And how many lives has that cost in the last four thousand years ?

It is a very peculiar sort of a bank. It is the *only* bank in the human mind from which any content can be exhausted. All its content is pain and unconsciousness. And only physical pain can be deleted from the mind. Now wouldn't you say that this was a peculiar sort of a bank ? Here it is full of experiences which, because of the way they are filed, can drive a man to suicide or other madness. Here it is with its memories all ready to click into the motor controls of the body, ready, without so much as a by-your-leave from the sentient analyzer, to make a man run insanely until he drops from heart failure. Here it is able to change the perfect structure of the body into a nightmare thing with a fetus-like face and wasted or undeveloped limbs. Here it is ready to manufacture anything you can name by way of physical ills or at least to predispose them, possibly even cancer. Here it is filling hospitals, mental institutions and jails. And yet it is the one portion of human memory that can be modified and changed!

What price some of the old philosophies when the reducible "memory" is one of pain?

Try any technique you can name on a pleasant or even a merely passing memory in one of the conscious banks. It will stay right where it is, indelible, particularly the pleasurable ones. But a "memory" in the red-tab bank, when properly approached by Dianetic technique, will vanish out of that bank entirely. It refiles as a memory in the conscious level banks, and as

such, by the way, is fantastically difficult to locate the order of what you ate for dinner on June 2nd when you were two years of age and when found bears the tag “found to be nonsurvival data, do not permit it or similar data into any fundamental computations”. And one of these unconscious “memories” when treated, produces about the same emotional response afterwards as a mildly amusing joke.

The red-tab bank could cause circuits to be set up which looked and sounded like demons. It could occlude the conscious bank in part or so thoroughly that it appeared that there was no past. It could command and order a person about like a moron might control a robot. And yet it is perishable. And it can be de-intensified and refiled, with consequent great increase in the survival chances of a man. All its content is contra-survival. When it is gone, survival is demonstrably enhanced—and that means what it says and the fact can be proven in a clinical laboratory with an experiment on the order of “is this water?”

Pleasure memories can be attacked with various techniques. But they are set. They won't budge. Refile the reactive memories and the whole conscious lifetime of the individual springs into view, brilliant and clear, unmodified by the by-pass circuits which are madness. Reduce the reactive bank and the optimum mind for the individual comes into view. The reactive bank was neither the drive nor the personality of the individual—these are indelible and inherent.

And another thing happens. The by-pass circuits and the reactive bank apparently stand only between the conscious banks and the analyzer. They do not stand between, for instance, the ear and the sonic file in the conscious bank, the eye and the visio file, et cetera. This is a very important discovery in its own right, for it means that an aberration, for instance, about the inability to hear did not prevent all proper sound from being filed, about the inability to see color did not prevent all color from being filed. Clear away the reactive circuit which apparently prevented the observations and the analyzer finds itself possessed of whole banks of material it never knew it had, all in proper sound and color, et al.

For instance, a man who supposes that the whole world was ugly and sordid is guided through therapy. The aberration which made the world seem ugly and sordid folds up when the engram or engrams to that effect deintensify and refile. The by-pass circuit these engrams caused to be set up did *not* prevent a full, true recording to be made, via all sensory channels. Therefore, when the analyzer is permitted to enter the files, the individual discovers that he has innumerable pleasurable experiences which, when they occurred, appeared to him to be ugly and sordid but which are now bright.

This postulates another circumstance, interesting but not vital to Dianetics. The standard memory banks of the mind are evidently not filled with memories which are entities capable of willy-nilly determinism on the individual. They are not automatically restimulated by the perception of something which suggests them in the environment. They are not hooked into circuit on a permanent basis at all. They are filled with conclusions and the analyzer may pick up the old conclusions or create new ones which change the old. In other words, *the standard bank is at the command of the analyzer and the individual; the individual is not at the command of the standard banks.*

In short there is no such thing as conditioning. Conditioning is all right for rats and dogs and cats. They run on the reactive type bank. Therefore what we refer to, ordinarily, as conditioning, is actually an engram command laid down in a specific moment. This is easily susceptible of clinical proof. The conditioning of a lifetime on the subject, say, of eating with a knife, breaks down the instant that the engram command demanding it is de-intensified.

This is not theory, but actuality: conditioning in the absence of engrams on the subject does not and cannot exist. Conditioning can be removed and will stay removed. There are then two things at work: the reactive mind commands certain actions and these can be altered by the de-intensification of engrams. The analyzer can hook up and arrange certain automatic responses for various mechanical situations and actions. Call the reactive mind demand a habit,

call the analytical requirement a training pattern. There are habits: these can be removed. There are training patterns: these can be altered only with the consent of the analyzer, which is to say, the individual. Practically all the survival patterns which really lead to survival are laid down on the analytical level. The reactions in which people indulge which are contra-survival are laid down on the reactive level.

Conditioning, therefore, is another term which can be laid aside. The analyzer, working without impedance by engrams, can lay down or take up training patterns at will. The reactive mind can lay down commands which make habits only when the exterior world implants such commands in the absence of full analytical power. Dianetics can break up habits, simply by relieving the engrams which command them. Dianetics could only change a training pattern if the individual consented to it.

These discoveries were an additional proof that Man was a self-determined individual. Further investigation led to another finding; that although the reactive bank was exterior determinism this determinism was a variable on the individual. In other words, the determinism laid in by pain had a variable effect. The same engram introduced into three different people might bring about three different reactions. Man is so thoroughly a self-determined organism that he has a variable reaction to all attempted determinism Research brought about the fact that he could exercise a power of choice over the reactive bank, even if in a limited manner.

He had five ways to handle an engram: he could attack it and its counterpart in the exterior world, he could flee from it and its counterpart, he could avoid it and its counterpart, he could neglect and its counterpart, or he could succumb to it. He was self-determined to some degree within this group of reactions. And these are the reactions to any dangerous, contra-survival problem.

These are, by the way, known as the “black panther mechanisms” in Dianetic parlance. Imagine that a black panther is sitting on the stairs. There are five ways of handling the situation for a man sitting in the living room and who has a desire to go upstairs. He could attack the panther, he could flee from it, he could avoid it by going outside and coming up via the porch lattice or entice the panther away as another method of avoidance—he could simply refuse to admit it was a black panther and attempt to go up anyway, or he could simply lie still in fear paralysis and hope that the black panther would either eat him quietly without too much pain or merely walk off in antipathy to corpses. (Fear paralysis, denial of dangerousness.)

Now an analyzer does not handle conscious level—standard bank—memories in this fashion. The analyzer evaluates the present and future in terms of experience and education of the past plus imagination. The standard bank is used for computation, not for emotional reaction, guilt, self-revilement, et cetera. The only valid data is that data in the standard bank and in its search for success, happiness, pleasure or whatever desirable end or merely in the art of contemplation, the analyzer must have reliable information and observation. It uses memory, conclusions drawn from experience and conclusions drawn from its conclusions and computes in various ways to obtain correct answers. It avoids a false datum as a curse once it knows it is false. And it is constantly re-evaluating the memory files to reform conclusions. The more experience it has, the better its answers. Bad experience is fine data for computation because it brings in the necessity level. But the analyzer *cannot* compute reactive data, the “unconscious memories” it cannot reach and does not even know about.

So these reactive “memories” aren’t memories at all as we understand *memory*. They are something else. They were never meant to be recalled on the analytical level or to be analyzed in any way. The analyzer, trying to get around that red-tab bank sets up some circuits which would tax a Goldberg to duplicate. The analyzer is trying to reach its proper conscious level banks. If it can’t, it can’t compute right answers. If the analyzer keeps getting strange and seemingly sourceless material which nevertheless has pain to enforce its acceptance, that analyzer can get very wrong answers. And the structural body can go wrong. And motives go wrong. And somebody invents phrases like “it’s human to err”.

No, reactive “memories” aren’t memories. So we call them by a good medical term, *en-grams*— a lasting trace—and modify the definition by qualifying “lasting”. They were certainly lasting enough pre-Dianetics.

The engram is received, we can postulate, on a cellular level. The engram is cellular memory by the cells and stored in the cells. We won’t go further with this because at present we want to stay out of the problems of structure. But we can prove to anyone’s satisfaction that the reactive mind bank is apparently inside the cells themselves, and is not part of the human mind banks which are composited of, we suppose, nerve cells. Engrams are in any kind of cell in the whole aggregation. They do not in the least depend upon nervous structure to exist. They use and prey upon nervous structure as we know it. So we are not talking about memory when we talk about engrams. We are talking about cellular recordings on the order of phonograph records, smell records, organic sensation records, all very precise. And when we say reactive mind we are talking about no special part of the body but a composite, cellular level moronic method of remembering and computing. Someday somebody may cut off a chunk of brain and cry, “Eureka, this is the reactive mind”. Possibly. But staying with our functional computation, we can make good time and get workable results. And so we need to know no seat for the reactive mind. And we need to know nothing about the exact structure of its banks.

All we want to know is what they do.

The reactive engram comes in with pain when the analytical mind is more or less out of circuit. The engram is *not* recorded in the conscious level banks. It comes in on a cellular level, just as though the cells which compose the body, suddenly recognizing that the organism is in apparent danger of perishing, grab data in an effort to save themselves on the order of a disintegrated, every man for himself, effort. But the data they get is not disordered. It is most terribly precise, most alarmingly literal. It is exact. “Bean” means “bean” in all the ways the sound of “bean” can mean “bean”.

Once received, this engram can then lie dormant, inactive. It takes a remotely similar, conscious level experience to stir that engram up. This key-in moment evidently refiles the engram within the red-tab banks and gives it articulation. The words of the engram get meaning. The perceptions get hooked into the sensory organs. The engram is now in place. After this it can be very easily restimulated. The cells are now capable of back-seat driving.

Well, these are the discoveries. Once they had been made it was necessary to find out how they could be applied.

Man, we have postulated—and it is certainly working—is obeying the basic command, SURVIVE! This is a dynamic command. It demands action. In looking over the matter of obedience to this command numerous computations were necessary. Survive. Well, the first answer and the too obvious one is that Man is surviving as a unit organism. A very thorough computation on this—about two hundred thousand words— revealed the fact that while everything in the Universe could be explained by a few shifty turns of logic—in terms of personal survival, the thing was unwieldy and unworkable. We want things to be workable. This is engineering, not idle study. We have a definite goal. So let us see if Man is all out for Man.

The whole reason for the organism’s survival *can* be computed down into this single effort, the survival of contemporary Mankind. All the reason a unit organism survives is to let all Mankind survive. But that does not work well.

Now let us take a group, under which we put symbiotes. Let us postulate that the unit organism survives wholly for the group. Again, a computation can be made that explains everything down to group. Group is the only reason, says this computation. It’s unwieldy but there’s nothing wrong with it.

All right, let's try bringing it all down to sex. And still it can be computed perfectly, if it is a trifle unwieldy. The reason Man as a unit survives is to enjoy sex and create posterity. But it requires an enormous number of heavy, cumbersome manipulations of logic that no one would like.

Investigating in the mind—going to the object one is studying and really examining it instead of windily arguing about it and quoting authority—it was discovered that an apparent balance existed only when and if *all four drives* were relatively in force. Each one computed well enough, but taken as the four-fold goal they balance. The computing becomes very simple. Behavior begins to look good. Using all four, we can predict.

Now comes the proof. Can we use it? Does it work? It does. Impediments lie across these drives. They have their own energy, these impediments, a reverse polarity surcharge which inhibits the drive on which they lie. This is very schematic but it computes and we can use it in therapy. An unconscious period containing physical pain and conceived or actual antagonism to survival thwarts or blocks or impedes the flow of drive force. Begin to stack up these impedance's on a drive and it begins to damp markedly.

Now comes arithmetic. There's a good reason to use the figure four. There are four drives. There are four levels of physical tone. If a man's composite drive force is considered as four and his restimulated—acute or chronic, either way—reactive mind force is high enough to reduce that composite drive force below two, *the individual is insane*. In view of the fact that an engram can be currently restimulated to reduce that force below two, a condition of temporary insanity results.

An engram can consist of father beating mother during a child's anaten. When this engram is highly restimulated, the child, now an adult, may possibly dramatize it either as the father or the mother and will carry out the full drama, *word for word, blow for blow*.

In view of the fact that when father beat mother, father was probably dramatizing one of his own engrams, another factor can be found here which is highly interesting. It is contagion. *Engrams are contagious*. Papa has an engram. He beats mother into anaten. She now has an engram word for word from him. The child was anaten, maybe booted aside and knocked out. The child is part of mother's perceptics for that engram. Mother dramatizes the engram on the child. The child has the engram. He dramatizes it on another child. When adulthood is attained, the engram is dramatized over and over. Contagion.

Why do societies degenerate ? A race comes to a new place. New life, few restimulators— a restimulator being the environment's equivalent to the engram's perceptic content —and high necessity level which means high drive. The race thrives on the new frontier. And then begins this contagion, already present, brought in part from the old environment. And the descending spiral can be observed.

Having an engram makes one slightly anaten. Being slightly anaten one more easily receives new engrams. Engrams carry physical pain—psychosomatics—which reduces the general tone and brings on further anaten. And in a rapidly descending spiral, the individual decays.

These were the computations achieved by research and investigation. Now it came to making them work. If they didn't work, we'd have to change things and get new principles. It happens that the above works.

But to start them working was a difficult thing. There was no way of knowing how many engrams a patient might have. One could be cheerfully optimistic by this time. After all, there was a pretty good computation, some knowledge of the nature of the black enchantment, and it might be possible to bring about a "Clear"—optimum working condition of the analyzer—in almost any patient. But the road was full of stones.

Several techniques were developed all of which brought alleviation approximating a couple of thousand hours of psycho-analysis. But that wasn't good enough. They could bring about better results than hypno-analysis and bring them about much more easily. But that wasn't getting the train over the stream.

I found out about locks. A lock is a situation of mental anguish. It depends for its force on the engram to which it is appended. The lock is more or less known to the analyzer. It's a moment of severe restimulation of an engram. Psycho-analysis might be called a study of the locks. I discovered that any patient I had had thousands upon thousands of locks, enough to keep me busy forever. Removal of locks alleviates. It even knocks down chronic psychosomatic ills at times. It produces more results than anything else so far known elsewhere, but it doesn't *cure*. Removal of locks does not give the individual all his mental powers back, his audio-tone, visio-color, smell, taste, organic memory and imagination. And it doesn't particularly increase his IQ. I knew that I was far from the optimum analyzer.

It was necessary to go back and back in the lives of patients looking for real engrams, total anaten. Many were found. Some were found that would release when the patient was removed in time back to them and was made to go over and over them, perceptic by perceptic. But there were also engrams that would not release, and they should have, if the original computation was correct. The optimum computer must analyze the data on which it operates, and, once false data have been called to its attention for questioning, the self-checking feature of the computer should automatically reject that falsity.

The fact that an engram wouldn't release worried me: either the basic idea that the brain was a perfect computer was wrong, or —hm-m-m. Before too long it was found that one had to have the first instant of each perceptic before the later engram would go. That looked like order. Get the earliest pain associated with, for instance, a squeaking street car wheel and later street car wheels, even in bad engrams, gave no trouble. The perfect computer wouldn't overcome the short circuit at level 256 if the same circuit was shorted at level 21, but clear the short circuit—the false data—where it first appeared, and then the computer could readily find and correct the later errors.

Then began the most persistent search possible to find the earliest engram in any patient. This was mad work. Utterly weird.

One day I found myself with a complete birth engram on my hands. At first I did not know what it was. Then there was the doctor's patter. There was the headache, the eyedrops, Hello! People can remember birth when they're properly bucked into it! Aha! Birth's the earliest engram. Everybody has a birth. We'll all be Clears!

Ah, if it had been true! Everybody has a birth. And believe me, birth is quite an experience, very aberrative. Causes asthma and eyestrain and somatics galore. Birth is no picnic and the child is sometimes furious, sometimes apathetic but definitely recording, definitely a human being with a good idea of what's happening when he isn't anaten. And when the engram rises, he knows analytically all about it. (And he can dramatize it, if he's a doctor or she can dramatize it, if she's a mother.) But birth isn't all the answer. Because people didn't become Clears and stop stuttering and stop having ulcers and stop being aberrated and stop having demon circuits when birth was lifted. And sometimes birth didn't lift.

The last was enough for me. There was an axiom: find the earliest engram. Know where it wound up? *Shortly before conception*, for a body. Not all cases, fortunately. Some cases waited four days after conception before they got their first engram. The embryo anaten easily; evidently *there as cellular anaten*.

No statement as drastic as this—as far beyond previous experience as this can be accepted readily. I have no explanation of the structure involved; for the engineering answer of function, however, structural explanation is not immediately necessary. I was after one and

only one thing: a technical process whereby aberrations could be eliminated, and the full potentiality of the computational ability of the mind restored.

If that process involved accepting provisionally that human cells achieve awareness on the order of cellular engrams as little as a day or two after conception, then for the purposes at hand that proposition can, and must be, accepted. If it had been necessary to go back through two thousand years of genetic memory, I would still be going back to find that first engram—but fortunately there's no genetic memory, as such. But there definitely is something which the individual's mind regards as prenatal engrams. Their objective reality can be debated by anyone who chooses to do so; their subjective reality is beyond debate—so much so that the process works when, only when, and *invariably when* we accept the reality of those prenatal memories. We are seeking a process that cures aberrations, not an explanation of the Universe, the function of life, or anything else. Therefore we accept as a working—because it works—postulate that *prenatal engrams are recorded as early as shortly before conception*. The objective reality has been checked so far as time and limited means permitted. And the objective reality of prenatal engrams is evidently quite valid. Any psychologist can check this if he knows Dianetic technique and can find some twins separated at birth. But even if he found discrepancies the bald fact remains that individuals *cannot* be rehabilitated unless the prenatal engrams are accepted.

What happens to a child in a womb? The commonest events are accidents, illnesses—and *attempted abortions!*

Call the last an AA. Where do people get ulcers? In the womb usually, AA. Full registry of all perceptics down to the last syllable, material which can be fully dramatized. The largest part of the proof is that lifting the engram of such an event *resolves the ulcer!*

How does the fetus heal up with all this damage? Ask a doctor about twenty years hence—I've got my hands full. That's structure, and right now all I want is a Clear.

What's that chronic cough? That's mama's cough which compressed the baby into anaten when he was five days after conception. She said it hurt and happened all the time. So it did. What's arthritis? Fetal damage or embryo damage.

It so happens, it is now known, that a Clear can control all his body fluids. In an aberree the reactive mind does a job of that. The reactive mind says things have to be such and so and that's survival. So a man grows a withered arm. That's survival. Or he has inability to see, hysterical or actual blindness. That's survival. Sure it is. Good solid sense. Had an engram about it, didn't he?

What's TB? Predisposition of the respiratory system to infection. What's this, what's that? You've got the proposition now. It works. The psychosomatic ills, the arthritis, the impotence, this and that, they go away when the engrams are cleared from the bottom.

That was the essence of the derivation of the technical process. With the research stage completed the actual application was the remaining stage, and the gathering of data on the final, all-important question. The process worked—definitely and unequivocally worked. But the full definition of a science requires that it permit accurate description of how to produce a desired result *invariably*. Would the technique work on all types of minds, on every case?

By early 1950 over two hundred patients had been tested; of those two hundred people, two hundred cures had been obtained. Dianetics is a science because by following readily prescribed techniques, which can be specifically stated, based on definitely stated basic postulates, a specifically described result can be obtained in every case. There may, conceivably, be exceptions to the technique now worked out, but I tried honestly to find exceptions and did not; that's why I tried so many cases, of so many different types. And some of them were really gruesome cases.

Who is an aberree? Anybody who has one or more engrams. And since birth itself is a very engramic experience every human being born has at least one engram!

The whole world, according to the hypnotist, needs nothing but to be hypnotized. Just put another engram, an artificial one, into a man, even if it's a manic engram—makes the subject “big” or “strong” or “powerful” plus all other perceptics contained—and he's all right. That's the basic trouble. Reduction of self-determinism. So we don't use hypnotism. Besides, it's not workable on any high percentage. If you've followed this far without realizing that we are trying to wake up an analyzer, you made the same mistake I did for many months. I tried to work with hypnosis. Well, it works, after a sloppy fashion. But how you put a man to sleep who is already three-quarters asleep—normal, near as I can discover—is a problem I wish could be solved. But fortunately it doesn't need solution.

The analyzer went to sleep with each engram. Each engram had locks—like it, also engrams, but subsequent to it—and each chains of engrams—same species, people have about fifteen or twenty chains on the average of ten or fifteen engrams to the chain —has about a thousand locks. There are luckless people who have hundreds of engrams. They may be sane. There are people who have twenty engrams and are insane. There are people who are sane for years and suddenly get into just the right environment and get restimulated and go mad. And anybody who has an engram he has had fully restimulated has been mad—*vox populi*—for at least once, even if only for ten minutes.

When we start to treat a person, we are treating a partially asleep analyzer—and the problem is to wake him up in the first engram and then erase—that's right *erase*, they vanish out of the reactive bank on recounting over and over with each perceptic—all subsequent engrams. The locks blow out without being touched, the Doctrine of the True Datum working full blast and the analyzer refusing to tolerate what it suddenly notices to be nonsense. And as he recovers mental function enough to reach back a little way into his past, we begin to alleviate. Then we finally find out the reactive mind plot—why he had to keep on being aberrated—and we blow out the demons—upsetting the circuits —and all of a sudden we are at basic basic, first engram. Then we come forward, recounting each engram over and over until it blows away and refiles as experience as opposed to command.

A Clear has regression recall. Basic personality, in an aberree, isn't strong enough to go back so we use what we call the *Dianetic reverie*.

We found why narco-synthesis is so sloppy. It puts the partially restimulated engram into full restimulation, keys all of it in. The drug turns off the somatic—physical pain—so that it doesn't wholly go away. And narco has no chance of going back far enough to get basic basic and the one it reaches will pretend to erase and then will surge back in from sixty hours to sixty days.

Does any special thing hold up a case? Yes, the sympathy computation. Patient had a tough engramic background, then broke his leg and got sympathy. Thereafter he tends to go around with a simulated broken leg— arthritis, et cetera, et cetera. These are hard to crack sometimes, but they should be cracked first. They make a patient “want to be sick”. Sickness has a high survival value says the reactive mind. So it tailors up a body to be sick, good and sick. Allies are usually grandmothers who protested against the child being aborted—effort already made, child listening in, not knowing the words just then but he'll know them later when he knows his first words—nurses who were very kind; doctors who bawled mama out, et cetera, et cetera. Patient usually has an enormous despair charge around the loss of an ally. That'll hold up a case.

We've completely by-passed how this ties in with modern psychology. After all, modern psychology has labels for many observed conditions. How about schizophrenia, for instance?

That's valences An aberree has a valence for every person in every engram. He has basically three, himself, mother and father. Every engram has dramatic personnel. A valence builds up in the reactive mind and walls off a compartment, absorbing some of the analyzer—which is shut down by restimulation. Multi-valence is common to every aberree. The valence of every aberree gets shifted day to day depending upon whom he meets. He tries to occupy the top dog valence in every engramic dramatization. Taking this is the highest survival computation that can be made by the reactive mind: always win. Break a dramatization and you break the patient into another valence. If you break him down to being himself in that engram he will probably anaten or get sick. Keep breaking his dramatizations and he is disabled mentally.

Who will practice Dianetics? In severe cases, doctors. They are well schooled in the art of healing, they are always being bombarded by psychosomatics and mental situations. The doctor has, like the engineer, a certain necessity for results. There are several methods of alleviation which will work in a few hours, break up a chronic illness in a child, change valences, change a person's position on the time track—people get caught in various places where the command says to be caught—alter dramatization pattern and generally handle the sick aberree.

In the general case, however—the psychotic, neurotic, or merely sub-optimum individual—Dianetics will probably be practiced by people of intelligence and good drive on their friends and families. Knowing all the axioms and mechanisms, Dianetics is easy to apply to the fairly normal individual and can relieve his occlusions and colds and arthritis and other psychosomatic ills. It can be used as well to prevent aberrations from occurring and can even be applied to determine the reactions of others. Although the fundamentals and mechanisms are simple and, with some study, very easily applied, partial information is dangerous, the technique may be the stuff of which sanity is made but one is after all engaging action with the very stuff which creates madness and he should at least inform himself with a few hours study before he experiments.

I have discussed here the evolution of Dianetics. Actually I have concentrated upon Abnormal Dianetics. There are Medical Dianetics, Dynamic Dianetics—drives and structure—Political Dianetics, Military Dianetics, Industrial Dianetics, et cetera, et cetera, and not the least PREVENTIVE DIANETICS. On that may hang the final answer to society.

And now as an epilogue, Dianetics is summarized in its current workable form. It does the following things, based on an ample series of cases:

1. Dianetics is an organized science of thought built on definite axioms; it apparently reveals the existence of natural laws by which behavior can uniformly be caused or predicted in the unit organism or society.

2. Dianetics offers a therapeutic technique with which we can treat any and all inorganic mental and organic psychosomatic ills, with assurance of complete cure in unselected cases. It produces a mental stability in the “cleared” patient which is far superior to the current norm. (This statement is accurate to date; it is conceded that further work may demonstrate some particular case somewhere which may not entirely respond.)

3. In Dianetics we have a method of time dislocation dissimilar to narco-synthesis or hypnosis which is called the Dianetic reverie; with it the patient is able to reach events hitherto hidden from him, erasing the physical and mental pain from his life.

4. Dianetics gives us an insight into the potential capabilities of the mind.

5. Dianetics reveals the basic nature of Man and his purposes and intents, with the discovery that these are basically constructive and not evil.

6. Dianetics gives us an appreciation of the magnitude of events necessary to aberrate an individual.

7. With Dianetics we discover the nature of pre-natal experience and its precise effect upon the post-natal individual.

8. Dianetics discovered the actual aberration factors of birth.

9. Dianetics elucidates the entire problem of “unconsciousness” and demonstrates conclusively that “total unconsciousness” does not exist short of death.

10. Dianetics shows that all memories of all kinds are recorded fully and retained.

11. Dianetics demonstrates that aberrative memories lie only in areas of “unconsciousness” and, conversely, that only “unconscious” memories are capable of aberrating.

12. Dianetics opens broad avenues for research and poses numerous problems for solution. One new field, for instance, is the sub-science of Perceptics—the structure and function of perceiving and identifying stimuli.

13. Dianetics sets forth the non-germ theory of disease, embracing, it has been estimated by competent physicians, the cure of some seventy percent of Man’s pathology.

14. Dianetics offers hope that the destruction of the function of the brain, by shock or surgery, will no longer be a necessary evil.

15. Dianetics offers a workable explanation of the various physiological effects of drugs and endocrine substances and points out numerous answers to former endocrine problems.

16. Dianetics gives a more fundamental explanation of the uses, principles and fundamentals of hypnotism and similar mental phenomena.

17. To sum up, Dianetics proposes and experimentally supports a new viewpoint on Man and his behavior. It carries with it the necessity of a new sort of mental hygiene. It indicates a new method of approach to the solution of the problems which confront governments, social agencies, industries, and, in short, Man’s sphere of endeavor. It suggests new fields of research. Finally it offers a glimmer of hope that Man may continue his process of evolution toward a higher organism without straying toward the danger point of his own destruction.

This is part of the story of the search. I wrote it for you this way because you have minds with which to think. For strictly professional publications, I can, will, and have dressed this up so it is almost impossible to understand, it’s so exact. Here I have told you the story as is and I have given you the major results exactly as they turned out.

It is indeed fortunate for Mankind that the social and personal aberrations, traveling from Egypt’s time and before, piling up higher and higher, being broken only by new lands and new mongrel races, have not been as impenetrable a barrier as they could have been. That barrier is slavery. Man’s effort to enslave Man so that Man can be free. Wrong equation. That’s the Road to nowhere.

We’ve a magic word to break it and a science to be applied. Dianetics is the beginning of the Road to Total Freedom for Mankind. Up there are the stars. Down in the arsenal is an atom bomb. Which one is it going to be?

DIANETICS

THE MODERN SCIENCE OF MENTAL HEALTH

A HANDBOOK OF DIANETIC PROCEDURE

By
L. RON HUBBARD

Dedicated to Will Durant

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SYNOPSIS

The creation of dianetics is a milestone for Man comparable to his discovery of fire and superior to his inventions of the wheel and arch.

Dianetics (Gr., dianoua -- thought) is the science of mind. Far simpler than physics or chemistry, it compares with them in the exactness of its axioms and is on a considerably higher echelon of usefulness. The hidden source of all psycho-somatic ills and human aberration has been discovered and skills have been developed for their invariable cure.

Dianetics is actually a family of sciences embracing the various humanities and translating them into usefully precise definitions. The present volume deals with Individual Dianetics and is a handbook containing the necessary skills both for the handling of interpersonal relations and the treatment of the mind. With the techniques presented in this handbook the psychiatrist, psycho-analyst and intelligent layman can successfully and invariably treat all psycho-somatic ills and inorganic aberrations. More importantly, the skills offered in this handbook will produce the dianetic clear, an optimum individual with intelligence considerably greater than the current normal, or the dianetic release, an individual who has been freed from his major anxieties or illnesses. The release can be done in less than twenty hours of work and is a state superior to any produced by several years of psycho-analysis, since the release will not release.

Dianetics is an exact science and its application is on the order of, but simpler than, engineering. Its axioms should not be confused with theories since they demonstrably exist as natural laws hitherto undiscovered. Man has known many portions of dianetics in the past thousands of years, but the data was not evaluated for importance, was not organized into a body of precise knowledge. In addition to things known, if not evaluated, dianetics includes a large number of new discoveries of its own about thought and the mind.

The axioms may be found on Page 42 of this volume. Understood and applied, they embrace the field of human endeavor and thought and yield precision results.

The first contribution of dianetics is the discovery that the problems of thought and mental function can be resolved within the bounds of the finite universe, which is to say that all data needful to the solution of mental action and Man's endeavor can be measured, sensed and experienced as scientific truths independent of mysticism or metaphysics. The various axioms are not assumptions or theories -- the case of past ideas about the mind -- but are laws which can be subjected to the most vigorous laboratory and clinical tests.

The first law of dianetics is a statement of the dynamic principle of existence.

THE DYNAMIC PRINCIPLE OF EXISTENCE IS: SURVIVE!

No behavior or activity has been found to exist without this principle. It is not new that life is surviving. It is new that life has as its entire dynamic urge only survival.

Survival is divided into four dynamics. Survival can be understood to lie in any one of the dynamics and by faulty logic can be explained in terms of any one dynamic. A man can be said to survive for self alone and by this all behavior can be formulated. He can be said to survive for sex alone and by sex alone all behavior can be formulated. He can be said to survive for the group only or for Mankind only and in either of these the entire endeavor and behavior of the individual can be equated and explained. These are four equations of survival, each one apparently true. However, the entire problem of the purpose of Man cannot be resolved unless one admits all four dynamics in each individual. So equated, the behavior of

the individual can be estimated with precision. These dynamics then embrace the activity of one or many men.

DYNAMIC ONE: The urge of the individual to reach the highest potential of survival in terms of self and his immediate symbiotes.

DYNAMIC TWO: The urge of the individual to reach the highest potential of survival in terms of sex, the act and the creation of children and their rearing.

DYNAMIC THREE: The urge of the individual to reach the highest potential of survival in terms of the group, whether civil, political, or racial, and the symbiotes of that group.

DYNAMIC FOUR: The urge of the individual to reach the highest potential of survival in terms of Mankind and the symbiotes of Mankind.

Thus motivated, the individual or a society seeks survival and no human activity of any kind has other basis: experiment, investigation and long testing demonstrated that the unaberrated individual, the clear, was motivated in his actions and decisions by all the above dynamics and not one alone.

The clear, the goal of dianetic therapy, can be created from psychotic, neurotic, deranged, criminal or normal people if they have organically sound nervous systems. He demonstrates the basic nature of Mankind and that basic nature has been found uniformly and invariably to be good. That is now an established scientific fact, not an opinion.

The clear has attained a stable state on a very high plane. He is persistent and vigorous and pursues life with enthusiasm and satisfaction. He is motivated by the four dynamics as above. He has attained the full power and use of hitherto hidden abilities.

The inhibition of one or more dynamics in an individual causes an aberrated condition, tends toward mental derangement and psycho-somatic illness and causes the individual to make irrational conclusions and act, still in an effort to survive, in destructive ways.

Dianetic technique deletes, without drugs, hypnotism, surgery, shock or other artificial means, the blocks from these various dynamics. The removal of these blocks permits the free flow of the various dynamics and, of course, results in a heightened persistency in life and a much higher intelligence.

The precision of dianetics makes it possible to impede or release these dynamics at will with invariable results.

The hidden source of all inorganic mental disturbance and psycho-somatic illness was one of the discoveries of dianetics. This source had been unknown and unsuspected, though vigorously sought, for thousands of years. That the discovered source is the source requires less laboratory proof than would have been necessary to have proven the correctness of William Harvey's discovery of the circulation of the blood. The proof does not depend upon a laboratory test with complicated apparatus but can be made in any group of men by any intelligent individual.

The source of aberration has been found to be a hitherto unsuspected sub-mind which, complete with its own recordings, underlies what man understands to be his "conscious" mind. The concept of the unconscious mind is replaced in dianetics by the discovery that the "unconscious" mind is the only mind which is always conscious. In dianetics this sub-mind is called the reactive mind. A holdover from an earlier step in Man's evolution, the reactive mind possesses vigor and command power on a cellular level. It does not "remember"; it records and uses the recordings only to produce action. It does not "think"; it selects recordings and impinges them upon the "conscious" mind and the body without the knowledge or consent of the individual. The only information the individual has of such action is his occasional

perception that he is not acting rationally about one thing or another and cannot understand why. There is no Censor.

The reactive mind operates exclusively on physical pain and painful emotion. It is not capable of differentiative thought but acts on the stimulus-response basis. This is the principle on which the animal mind functions. It does not receive its recordings as memory or experience but only as forces to be reactivated. It receives its recordings as cellular engrams when the "conscious" mind is "unconscious."

In a drugged state, when anaesthetized as in an operation, when rendered "unconscious" by injury or illness, the individual yet has his reactive mind in full operation. He may not be "aware" of what has taken place, but, as dianetics has discovered and can prove, everything which happened to him in the interval of "unconsciousness" was fully and completely recorded. This information is unappraised by his conscious mind, neither evaluated nor reasoned. It can, at any future date, become reactivated by similar circumstances observed by the awake and conscious individual. When any such recording, an engram, becomes reactivated, it has command power. It shuts down the conscious mind to greater or lesser degree, takes over the motor controls of the body and causes behavior and action to which the conscious mind, the individual himself, would never consent. He is, nevertheless, handled like a marionette by his engrams.

The antagonistic forces of the exterior environment thus become entered into the individual himself without the knowledge or consent of the individual. And there they create an interior world of force which exerts itself not only against the exterior world but against the individual himself. Aberration is caused by what has been done to not done by the individual.

Man has unwittingly long aided the reactive mind by supposing that a person, when "unconscious" from drugs, illness, injury or anaesthetic, had no recording ability. This permits an enormous amount of data to enter into the reactive bank since none have been careful to maintain silence around an "unconscious" person. The invention of language and the entrance of language into the engram bank of the reactive mind seriously complicates the mechanistic reactions. The engrams containing language impinge themselves upon the conscious mind as commands. Engrams then contain command value much higher than any in the exterior world. Thought is directed and motivated by the irrational engrams. Thought processes are disturbed not only by these engramic commands but also by the fact that the reactive mind reduces, by regenerating unconsciousness, the actual ability to think. Few people possess, because of this, more than 10% of their potential awareness.

The entire physical pain and painful emotion of a lifetime, whether the individual "knows" about it or not, is contained, recorded, in the engram bank. Nothing is forgotten. And all physical pain and painful emotion, no matter how the individual may think he has handled it, is capable of re-inflicting itself upon him from this hidden level, unless that pain is removed by dianetic therapy.

The engram and only the engram causes aberration and psycho-somatic illness.

Dianetic therapy may be briefly stated. Dianetics deletes all the pain from a lifetime. When this pain is erased in the engram bank and refiled as memory and experience in the memory banks, all aberrations and psycho-somatic illnesses vanish, the dynamics are entirely rehabilitated and the physical and mental being regenerate.

Dianetics leaves an individual full memory but without pain. Exhaustive tests have demonstrated that hidden pain is not a necessity but is invariably and always a liability to the health, skill, happiness and survival potential of the individual. It has no survival value.

The method which is used to refile pain is another discovery. Man has unknowingly possessed another process of remembering of which he has not been cognizant. Here and there a few have known about it and used it without realizing what they did or that they did

something which Man as a whole did not know could be done. This process is returning. Wide awake and without drugs an individual can return to any period of his entire life providing his passage is not blocked by engrams. Dianetics developed techniques for circumventing these blocks and reducing them from the status of Powerful Unknown to useful memory.

The technique of therapy is done in what is called a dianetic reverie. The individual undergoing this process sits or lies in a quiet room accompanied by a friend or professional therapist who acts as auditor. The auditor directs the attention of the patient to the patient's self and then begins to place the patient in various periods of the patient's life merely by telling him to go there rather than remember.

All therapy is done, not by remembering or associating, but by travel on the time track. Every human being has a time track. It begins with life and it ends with death. It is a sequence of events complete from portal to portal as recorded.

The conscious mind, in dianetics, is called by the somewhat more precise term of analytical mind. The analytical mind consists of the "I" (the center of awareness), all computational ability of the individual, and the standard memory banks which are filled with all past perceptions of the individual, awake or normally asleep (all material which is not engramic). No data are missing from these standard banks, all are there, barring physical organic defects, in full motion, color, sound, tactile, smell and all other senses. The "I" may not be able to reach his standard banks because of reactive data which bar portions of the standard banks from the view of "I."

Cleared, "I" is able to reach all moments of his lifetime without exertion or discomfort and perceive all he has ever sensed, recalling them in full motion, color, sound, tone and other senses. The completeness and profusion of data in the standard banks is a discovery of dianetics, and the significance of such recalls is yet another discovery.

The auditor directs the travel of "I" along the patient's time track. The patient knows everything which is taking place, is in full control of himself, and is able to bring himself to the present whenever he likes. No hypnotism or other means are used. Man may not have known he could do this but it is simple.

The auditor, with precision methods, recovers data from the earliest "unconscious" moments of the patient's life, such "unconsciousness" being understood to be caused by shock or pain, not mere unawareness. The patient thus contacts the cellular level engrams. Returned to them and progressed through them by the auditor, the patient re-experiences these moments a few times, when they are then erased and refiled automatically as standard memory. So far as the auditor and the patient can discover, the entire incident has now vanished and does not exist. If they searched carefully in the standard banks they would find it again but refiled as "Once aberrative, do not permit as such into computer." Late areas of "unconsciousness" are impenetrable until early ones are erased.

The amount of discomfort experienced by the patient is minor. He is repelled mainly by engramic commands which variously dictate emotion and reaction.

In a release, the case is not progressed to the point of complete recall. In a clear, full memory exists throughout the lifetime, with the additional bonus that he has photographic recall in color, motion, sound, etc., as well as optimum computational ability.

The psycho-somatic illnesses of the release are reduced, ordinarily, to a level where they do not thereafter trouble him. In a clear, psycho-somatic illness has become non-existent and will not return since its actual source is nullified permanently.

The dianetic release is comparable to a current normal or above. The dianetic clear is to a current normal individual as the current normal is to the severely insane.

Dianetics elucidates various problems with its many discoveries, its axioms, its organization and its technique. In the progress of its development many astonishing data were thrust upon it, for when one deals with natural laws and measurable actualities which produce specific and invariable results, one must accept what Nature holds, not what is pleasing or desired.

When one deals with facts rather than theories and gazes for the first time upon the mechanisms of human action several things confound him, much as the flutterings of the heart did

Harvey or the actions of yeasts did Pasteur. The blood did not circulate because Harvey said it could nor yet because he said it did. It circulated and had been circulating for eons; Harvey was clever and observant enough to find it; and this was much the case with Pasteur and other explorers of the hitherto unknown or unconfirmed. In dianetics the fact that the analytical mind was inherently perfect and remained structurally capable of restoration to full operation was not the least of the data found.

That man was good, as established by exacting research, was no great surprise, but that an unaberrated individual was vigorously repelled by evil and yet gained enormous strength was astonishing since aberration had been so long incorrectly supposed to be the root of strength and ambition according to authorities since the time of Plato.

That a man contained a mechanism which recorded with diabolical accuracy when the man was observably and by all presumable tests "unconscious" was newsworthy and surprising. To the layman the relationship of prenatal life to mental function has not entirely been disregarded since for centuries beyond count people were concerned with "prenatal influence." To the psychiatrist, the psychologist and psycho-analyst, prenatal memory had long been an accepted fact since "memories of the womb" were agreed to influence the adult mind. But the prenatal aspect of the mind came as an entire surprise to dianetics, an unwanted and at the time unwelcome observation.

Despite existing beliefs -- which are not scientific facts -- that the foetus had memory, the psychiatrist and other workers believed as well that memory could not exist in a human being until myelin sheathing was formed around the nerves. This was as confusing to dianetics as it was to psychiatry. After much work over some years the exact influence prenatal life had on the later mind was established by dianetics with accuracy. There will be those who, uninformed, will say that dianetics "accepts and believes in" prenatal memory.

Completely aside from the fact that an exact science does not "believe" but establishes and proves facts, dianetics emphatically does not believe in "prenatal memory." Dianetics had to invade cytology and biology and form many conclusions by research; it had to locate and establish both the reactive mind and the hidden engram banks never before known before it came upon "prenatal" problems. It had been discovered that the engram recording was probably done on the cellular level, that the engram bank was contained in the cells. It was then discovered that the cells, reproducing from one generation to the next, within the organism, apparently carried with them their own memory banks. The cells are the first echelon of structure, the basic building blocks. They built the analytical mind. They operate, as the whip, the reactive mind. Where one has human cells, one has potential engrams. Human cells begin with the zygote, proceed in development with the embryo, become the foetus and finally the infant.

Each stage of this growth is capable of reaction. Each stage in the growth of the colony of cells finds them fully cells, capable of recording engrams. In dianetics "prenatal memory" is not considered since the standard banks which will someday serve the completed analyzer in the infant, child and man are not themselves complete. There is neither "memory" or "experience" before the nerves are sheathed as far as dianetic therapy is concerned. But dianetic therapy is concerned with engrams, not memories, with recordings, not experience, and

wherever there are human cells, engrams are demonstrably possible and, when physical pain was present, engrams can be demonstrated to have been created.

The engram is a recording like the ripples in the groove of a phonograph record: it is a complete recording of everything which occurred during the period of pain. Dianetics can locate, with its techniques, any engram which the cells have hidden, and in therapy the patient will often discover himself to be upon the prenatal cellular time track. There he will locate engrams and he goes there only because engrams exist there.

Birth is an engram and is recovered by dianetics as a recording, not as a memory. By return and the cellular extension of the time track, zygote pain storage can be and is recovered. It is not memory. It impinged upon the analytical mind and it obstructed the standard banks where memory is stored. This is a very great difference from prenatal memory. Dianetics recovers prenatal engrams and finds them responsible for much aberration and discovers that any longing for the womb is not present in any patient but that engrams sometimes dictate a return to it, as in some regressive psychoses which then attempt to remake the body into a foetus.

This matter of prenatal life is discussed here at length in this synopsis to give the reader a perspective on the subject. We are dealing here with an exact science, precision axioms and new skills of application. By them we gain a command over aberration and psycho-somatic ills and with them we take an evolutionary step in the development of Man which places him yet another stage above his distant cousins of the animal kingdom.

INTRODUCTION

The progress of Mankind from the period of savagery to the present is marked with milestones. Conventional history books would have you believe that these milestones are battle monuments or the tombs of great men. Yet there are more important markers of Man's progress -- and these are New Ideas. Whenever a New Idea has been created, Man's chances for survival have been improved and the arduousness of his journey away from animalhood is lessened.

There have been numerous New Ideas in the past. To name a few of the more obvious, consider the invention of the wheel, the control of fire, the development of mathematics or even the newest one -- the discovery of the means of atomic fission. Every one of these ideas has altered the progress of Mankind -- sometimes temporarily for the worse, but ultimately for Man's betterment.

In my opinion DIANETICS is worthy of being called a New Idea, and is destined to take its place alongside of these other milestones of progress. It might even be considered to be more important than any of these, for it is a science which for the first time gives us an understanding of the tool with which these other inventions were created -- the human mind.

In the creation of any New Idea, there is one step which is highly important. It is so obvious as to be frequently overlooked. This step, the sine qua non of any idea, consists in examining the basic assumptions of the subject and determining whether or not they need to be revised. The creator of a New Idea asks, "What would happen if I assume that this belief which everyone has had for centuries isn't necessarily so?"

The primitive man who invented the wheel did just that. His fellows assumed that, when one wanted to transport an object, it had to be carried or dragged along the ground. The inventor changed the assumption -- and the wheel was born.

Again, so long as man assumed that fire was dangerous and should be avoided, he made no attempt to control it. When some brave soul re-examined this assumption and decided that fire, although it entailed some hazards, might offer certain advantages to the dwellers in his cave, he took the first step toward the creation of the science of chemistry and nuclear physics.

So it is with DIANETICS. In it there has been a reexamination and a re-evaluation of numerous basic assumptions regarding the functioning of the human mind.

The originator has had both the temerity and the wisdom to refuse to accept all of the old assumptions.

For example, we have all assumed that when a person is unconscious, he is unconscious -- that's all there is to it. The originator of dianetics was critical of that assumption and, as a result, was able to demonstrate that the mind is never totally unconscious. The assumption that nobody can remember anything which happened to him before the age of three or four also came in for consideration -- and the result of these and other reassessments was DIANETICS.

Yes, basic assumptions are important. They are especially important when they get such a strangle-hold on our ways of thinking that we can't get away from them. For hundreds of years it was assumed that the sun and the planets revolved around the earth; it was not until the assumption was tested and found to be faulty that modern astronomy was able to develop. For hundreds of years a certain group of philosophers and religionists have assumed that Man is fundamentally evil; now comes DIANETICS to test this assumption. It will be highly interesting to see if there will be any change in our interpersonal relationships as a result of a new, different basic assumption.

The basic assumption is also a long-lived brute, hard to kill. Perhaps one reason for his hardness is that he feeds upon Authority. There is a vast difference between Authority and an authority. An authority might be described as a man who propounds a basic assumption which is valid for his time and applicable to the state of knowledge at the time it was propounded and has had his ideas accepted. No doubt this man would not be at all averse to altering his assumptions if a change in knowledge warranted it. His protagonists and disciples don't seem to act this way, however; before very long they begin to treat his idea as if it were some sort of divine revelation -- and the man now becomes an Authority.

The words of an Authority carry much more weight than do those of a mere authority. They are sacrosanct, holy, not to be questioned; the words themselves are Authority. And, in time, another change occurs; Authority becomes confused with knowledge and is accepted blindly, unthinkingly. A man can even become an authority himself by knowing a great deal about the things Authority said.

Perhaps the epitome of this sort of foolishness is exemplified in the attitude of numerous doctors toward the work of Harvey, the man who first described the circulation of the blood. Harvey's views, even though they were well founded in observation and experimentation, ran counter to those held by his predecessor, Galen, who was the great medical Authority of that day. So great was the controversy that some men took the stand, "Male errare cum Galen quam veritatem Harveii amplecti." ("I would rather err with Galen than accept Harvey's truth.")

Now, respect for authority is all very well. There are certain brands of authority which we may tacitly agree to accept, such as customs and morals; there are other brands of authority which we may vote to accept, such as our laws. But we should be wary of self-constituted authority, especially the type I have called Authority. We should feel free to examine the basic assumptions of any body of knowledge we wish, without fear of committing lese majeste. If any system of thought is going to wither in the light of investigation, it does not deserve the title of Authority.

The originator of DIANETICS has, without the slightest effort towards being iconoclastic, succeeded in dislodging a good many of our false gods of Authority from their pedestals. perhaps the job wasn't too difficult -- so many of the idols who bear that name have feet of the poorest sort of clay. Those authorities whose work was sound and valid are still in their proper places in the temple of Knowledge, and will no doubt continue to remain.

In early 1948 I first heard about DIANETICS from a colleague. I studied it, getting reports from others who were familiar with aspects of the therapy. Shortly thereafter I corresponded with the originator of dianetics, which resulted in my traveling East to study with him, and finally, in my experiencing personal dianetic therapy under his supervision.

For the past year I have been practicing DIANETICS on my patients, on my friends, and on my family. For the first time in my life, I'm satisfied that there is a method by which many questions, hitherto unanswerable, can be answered with definiteness and proven correct. Correct, insofar as the improved health of the patient is concerned. Correct, insofar as his well-being has been implemented by a feeling of security. Correct, insofar as his approach to living has become more advanced, interesting, and productive of growth. To me this correctness is meaningful and worthy of acceptance.

Let me state that this is my opinion. I do not urge you to accept that opinion; I would much prefer that you make your own tests of DIANETICS, carefully, impartially, and arrive at your own opinion. This statement is directed towards doctors in general, psychiatrists, psychologists, psycho-analysts, etc., as well as the layman.

DIANETICS is a science. It has certain laws, and by following these laws we can predict the results which will be obtained under given circumstances. These laws have no exceptions -- or at least, no exceptions have been found. In this respect the laws of

DIANETICS are like the law of gravity: if you suspend a mass heavier than air above the ground and then remove the support, it will fall. It won't fall seventy per cent of the time or eighty per cent of the time; it will always fall. And if it doesn't fall, we are justified in re-examining the law.

The discovery that engrams (the ability of the cell to record a lasting trace of an event) are recorded on a cellular level when the higher sphere of the mind is "unconscious," insensitive, and not recording (as, for instance, in severe injury, delirium, or surgical anaesthesia) and that the recorded engrams then received are highly reactive, portends a new trend for psychological and psychiatric thought and practice. The engram recorded during a period of "unconsciousness" is susceptible to reactivation during future periods of mental anguish. This fact has been found to be a single, direct source of aberrated behavior. Its discovery and isolation with the mechanics of its operation within the psyche, bring new and brilliant light to hitherto obscure phenomena of the mind and its behavior. The engram, hidden beneath unexplored layers of "unconsciousness," possesses a power of command not unlike that of a hidden and unsuspected monitor upon the conscious mind; it produces effects which are comparable to those of a post-hypnotic suggestion, though in a far more insidious and involved manner and with greater and more tragic effect.

The technique of DIANETIC therapy is basically simple and can be understood and applied to each other by any two reasonably intelligent people after a brief study of this volume, which is the operating manual for therapy. (Dianetic psychiatric treatment of severe derangements is also delineated.) No previous background in psycho-analysis or psychology is necessary. The therapeutic technique offered in DIANETICS is independent of hypnotism or narco-synthesis.

1. DIANETICS will help you to eliminate any psychosomatic illness from which you may suffer.
2. DIANETICS will help you achieve at least one-third more than present capacity for work and happiness.
3. DIANETICS offers to the medical profession, to psychiatrists, to psycho-analysts, to all who are interested in the advancement of their fellow men, a new theory and technique which makes accessible for therapy diseases and symptoms which hitherto were unusually complex and obscure.
4. DIANETICS is the most advanced and most clearly presented method of psycho-therapy and self-improvement ever discovered.

At this point, I step out -- the job ahead is yours.

J. A. Winter, M. D.

HOW TO READ THIS BOOK

Dianetics is an adventure. It is an exploration into Terra Incognita, the human mind, that vast and hitherto unknown realm half an inch back of our foreheads.

The discoveries and developments which made the formulation of dianetics possible occupied many years of exact research and careful testing. This was exploration, it was also consolidation. The trail is blazed, the routes are sufficiently mapped for you to voyage in safety into your own mind and recover there your full inherent potential, which is not, we now know, low but very, very high. As you progress in therapy the adventure is yours to know why you did what you did when you did it, to know what caused those Dark and Unknown Fears which came in nightmares as a child, to know where your moments of pain and pleasure lay. There is much which an individual does not know about himself, about his parents, about his "motives." Some of the things you will find may astonish you, for the most important data of your life may be not memory but engrams in the hidden depths of your mind, not articulate but only destructive.

You will find many reasons why you "cannot get well" and you will know at length, when you find the dictating lines in the engrams, how amusing those reasons are, especially to you.

Dianetics is no solemn adventure. For all that it has to do with suffering and loss, its end is always laughter, so foolish, so misinterpreted were the things which caused the woe.

Your first voyage into your own Terra Incognita will be through the pages of this book. You will find as you read that many things "you always knew were so" are articulated here. You will be gratified to know that you held not opinions but scientific facts in many of your concepts of existence. You will find, too, many data that have long been known by all, and you will possibly consider them far from news and be prone to underevaluate them: be assured that underevaluation of these facts kept them from being valuable, no matter how long they were known, for a fact is never important without a proper evaluation of it and its precise relationship to other facts. You are following here a vast network of facts which, reaching out, can be seen to embrace the whole field of Man in all his works. Fortunately you do not have to concern yourself with following far any one of these lines until you are done. And then these horizons will stretch wide enough to satisfy anyone.

Dianetics is a large subject, but that is only because Man is himself a large subject. The science of his thought cannot but embrace all his actions. By careful compartmenting and relating of data, the field has been kept narrow enough to be easily followed. Mostly this handbook will tell you, without any specific mention, about yourself and your family and friends, for you will meet them here and know them.

This volume has made no effort to use resounding or thunderous phrases, frowning polysyllables or professorial detachment. When one is delivering answers which are simple, he need not make the communication any more difficult than is necessary to convey the ideas. "Basic language" has been used, much of the nomenclature is colloquial; the pedantic has not only not been employed, it has also been ignored. This volume communicates to several strata of life and professions; the favorite nomenclatures of none have been observed since such a usage would impede the understanding of others. And so bear with us, psychiatrist, when your structure is not used, for we have no need for structure here, and bear with us, doctor, when we call a cold a cold and not a catarrhal disorder of the respiratory tract. For this is, essentially, engineering and these engineers are liable to say anything. And "scholar," you would not enjoy being burdened with the summation signs and the Lorentz-Fitzgerald-Einstein equations, so we shall not burden the less puristic reader with scientifically impossible Hegelian grammar which insists that absolutes exist in fact.

The plan of the book might be represented as a cone which starts with simplicity and descends into wider application. This book follows, more or less, the actual steps of the development of dianetics. First there was the dynamic principle of existence, then its meaning, then the source of aberration, and finally the application of all as therapy and the techniques of therapy. You won't find any of this very difficult. It was the originator who had the difficulty. You should have seen the first equations and postulates of dianetics! As research progressed and as the field developed, dianetics began to simplify. That is a fair guarantee that one is on a straight trail of science. Only things which are poorly known become more complex the longer one works upon them.

It is suggested that you read straight on through. By the time you get into the appendix, you should have an excellent command of the subject. The book is arranged that way. Every fact related to dianetic therapy is stated in several ways and is introduced again and again. In this way, the important facts have been pointed up to your attention. When you have finished the book you can come back to the beginning and look through it and study what you think you need to know.

Almost all the basic philosophy and certainly all the derivations of the master subject of dianetics were excluded here, partly because this volume had to stay under half a million words and partly because they belong in a separate text where they can receive full justice. Nevertheless, you have the scope of the science with this volume in addition to therapy itself.

You are beginning an adventure. Treat it as an adventure. And may you never be the same again.

Book One

THE GOAL OF MAN

CHAPTER 1

The Scope of Dianetics

A science of mind is a goal which has engrossed thousands of generations of Man. Armies, dynasties and whole civilizations have perished for the lack of it. Rome went to dust for the want of it. China swims in blood for the need of it; and down in the arsenal is an atom bomb, its hopeful nose full-armed in ignorance of it.

No quest has been more relentlessly pursued or has been more violent. No primitive tribe, no matter how ignorant, has failed to recognize the problem as a problem, nor has it failed to bring forth at least an attempted formulation. Today one finds the aborigine of Australia substituting for a science of mind a "magic healing crystal." The Shaman of British Guiana makes shift for actual mental laws with his monotonous song and consecrated cigar. The throbbing drum of the Goldi medicine man serves in the stead of an adequate technique to alleviate the lack of serenity in patients.

The enlightened and golden age of Greece yet had but superstition in its principal sanatoria for mental ills, the Aesculapian temple. The most the Roman could do for peace of mind for the sick was to appeal to the penates, the household divinities, or sacrifice to Febris, goddess of fevers. And an English king, centuries after, could have been found in the hands of exorcists who sought to cure his deliriums by driving the demons from him.

From the most ancient times to the present, in the crudest primitive tribe or the most magnificently ornamented civilization, Man has found himself in a state of awed helplessness when confronted by the phenomena of strange illnesses or aberrations. His desperation, in his efforts to treat the individual, has been but slightly altered during his entire history, and until this twentieth century passed mid-term, the percentages of his alleviations, in terms of individual mental derangements, compared evenly with the successes of the shamans confronted with the same problems. According to a modern writer, the single advance of psycho-therapy was clean quarters for the madman. In terms of brutality in treatment of the insane, the methods of the shaman or Bedlam have been far exceeded by the "civilized" techniques of destroying nerve tissues with the violence of shock and surgery, treatments which were not warranted by the results obtained and which would not have been tolerated in the meanest primitive society, since they reduce the victim to mere zombie-ism, destroying most of his personality and ambition and leaving him nothing more than a manageable animal. Far from an indictment of the practices of the "neurosurgeon" and the ice-pick which he thrusts and twists into insane minds, they are brought forth only to demonstrate the depths of desperation man can reach when confronted with the seemingly unsolvable problem of deranged minds.

In the larger sphere of societies and nations, the lack of such a science of mind was never more evident; for the physical sciences, advancing thoughtlessly far in advance of man's ability to understand man, have armed him with terrible and thorough weapons which await only another outburst of the social insanity of war.

These problems are not mild ones; they lie across every man's path; they wait in company with his future. As long as Man has recognized that his chief superiority over the animal kingdom was a thinking mind, so long as he understood that his mind alone was his weapon, he has searched and pondered and postulated in efforts to find a solution.

Like a jig-saw puzzle spilled by a careless hand, the equations which would lead to a science of the mind and, above that, to a master science of the universe, were stirred round and round. Sometimes two fragments would be united; sometimes, as in the case of the golden age of Greece, a whole section would be built. Philosopher, shaman, medicine man, mathematician: each looked at the pieces. Some saw they must all belong to different puzzles. Some thought they all belonged to the same puzzle. Some said there were really six puzzles in

it, some said two. And the wars went on and the societies sickened or were dispersed, and learned tomes were written about ever-increasing hordes of madmen.

With the methods of Bacon, with the mathematics of Newton, the physical sciences went on, consolidating and advancing their frontiers. And, like a derelict battalion, careless of how many allied ranks it exposed to destruction by the enemy, studies of the mind lagged behind.

But after all, there are just so many pieces in any puzzle. Before and after Francis Bacon, Herbert Spencer and a very few more, many of the small sections had been put together, many honest facts had been observed.

To adventure into the thousands of variables of which that puzzle was composed, one had only to know right from wrong, true from false, and use all Man and Nature as his test tube.

Of what must a science of mind be composed?

1. An answer to the goal of thought.
2. A single source of all insanities, psychoses, neuroses, compulsions, repressions and social derangements.
3. Invariant scientific evidence as to the basic nature and functional background of the human mind.
4. Techniques, the art of application, by which the discovered single source could be invariably cured, ruling out, of course, the insanities of malformed, deleted or pathologically injured brains or nervous systems and, particularly, iatrogenic psychoses (those caused by doctors and involving the destruction of the living brain itself).
5. Methods of prevention of mental derangement.
6. The cause and cure of all psycho-somatic ills, which number, some say, 70% of Man's listed ailments.

Such a science would exceed the severest terms previously laid down for it in any age, but any computation on the subject should discover that a science of mind ought to be able to be and do just these things.

A science of the mind, if it were truly worthy of that name, would have to rank, in experimental precision, with physics and chemistry. There could be no "special cases" to its laws. There could be no recourse to Authority. The atom bomb bursts whether Einstein gives it permission or not. Laws native to Nature regulate the bursting of that bomb. Technicians, applying techniques derived from discovered natural laws, can make one or a million atom bombs, all alike.

After the body of axioms and technique was organized and working as a science of mind, in rank with the physical sciences, it would be found to have points of agreement with almost every school of thought about thought which had ever existed. This is again a virtue and not a fault.

Simple though it is, dianetics does and is these things:

1. It is an organized science of thought built on definite axioms: statements of natural laws on the order of those of the physical sciences.

2. It contains a therapeutic technique with which can be treated all inorganic mental ills and all organic psychosomatic ills, with assurance of complete cure in unselected cases.
3. It produces a condition of ability and rationality for Man well in advance of the current norm, enhancing rather than destroying his vigor and personality.
4. Dianetics gives a complete insight into the full potentialities of the mind, discovering them to be well in excess of past suppression.
5. The basic nature of man is discovered in dianetics rather than hazarded or postulated, since that basic nature can be brought into action in any individual completely. And that basic nature is discovered to be good.
6. The single source of mental derangement is discovered and demonstrated, on a clinical or laboratory basis, by dianetics.
7. The extent, storage capacity and recallability of the human memory is finally established by dianetics.
8. The full recording abilities of the mind are discovered by dianetics with the conclusion that they are quite dissimilar to former suppositions.
9. Dianetics brings forth the non-germ theory of disease, complementing bio-chemistry and Pasteur's work on the germ theory to embrace the field.
10. With dianetics ends the "necessity" of destroying the brain by shock or surgery to effect "tractability" in mental patients and "adjust" them.
11. A workable explanation of the physiological effects of drugs and endocrine substances exists in dianetics and many problems posed by endocrinology are answered.
12. Various educational, sociological, political, military, and other human studies are enhanced by dianetics.
13. The field of cytology is aided by dianetics, as well as other fields of research.

This, then, is a skeletal sketch of what would be the scope of a science of mind and of what is the scope of dianetics.

CHAPTER II

The Clear

Dianetically, the optimum individual is called the clear. One will hear much of that word, both as a noun and a verb, in this volume, so it is well to spend time here at the outset setting forth exactly what can be called a clear, the goal of dianetic therapy.

A clear can be tested for any and all psychoses, neuroses, compulsions and repressions (all aberrations) and can be examined for any autogenic (self-generated) diseases referred to as psycho-somatic ills. These tests confirm the clear to be entirely without such ills or aberrations. Additional tests of his intelligence indicate it to be high above the current norm. Observation of his activity demonstrates that he pursues existence with vigor and satisfaction.

Further, these results can be obtained on a comparative basis. A neurotic individual, possessed also of psychosomatic ills, can be tested for those aberrations and illnesses, demonstrating that they exist. He can then be given dianetic therapy to the end of clearing these neuroses and ills. Finally, he can be examined, with the above results. This, in passing, is an experiment which has been performed many times with invariable results. It is a matter of laboratory test that all individuals who have organically complete nervous systems respond in this fashion to dianetic clearing.

Further, the clear possesses attributes, fundamental and inherent but not always available in an uncleared state, which have not been suspected of Man and are not included in past discussions of his abilities and behavior.

First there is the matter of perceptions. Even so-called normal people do not always see in full color, hear in full tone, or sense at the optimum with their organs of smell, taste, tactile and organic sensation.

These are the main lines of communication to the finite world which most people recognize as reality. It is an interesting commentary that while past observers felt that the facing of reality was an absolute necessity if the aberrated individual wished to be sane, no definition of how this was to be done was set forth. To face reality in the present one would certainly have to be able to sense it along those channels of communication most commonly used by man in his affairs.

Any one of Man's perceptions can be aberrated by psychic derangements which refuse to permit the received sensations to be realized by the analytical portion of the individual's mind. In other words, while there may be nothing wrong with the mechanisms of color reception, circuits can exist in the mind which delete color before the consciousness is permitted to see the object. Color blindness can be discovered to be relative or in degrees in such a way that colors appear to be less brilliant, dull or, at the maximum, entirely absent. Anyone is acquainted with persons to whom "loud" colors are detestable and with persons who find them insufficiently "loud" to notice. This varying degree of color blindness has not been recognized as a psychic factor but has been nebulously assumed to be some sort of a condition of mind when it was noticed at all.

There are those persons to whom noises are quite disturbing, to whom, for instance, the insistent whine of a violin is very like having a brace and bit applied to the eardrum; and there are those to whom fifty violins, played loudly, would be soothing; and there are those who, in the presence of a violin, express disinterest and boredom; and, again, there are persons to whom the sound of a violin, no matter if it be playing the most intricate melody, is a monotone. These differences of sonic (hearing) perception have, like color and other visual errors, been attributed to inherent nature or organic deficiency or assigned no place at all.

In a like manner, from person to person, smells, tactile sensations, organic perceptions, pain and gravity, vary widely and wildly. A cursory check around amongst his friends will demonstrate to a man that there exist enormous differences of perception of identical stimuli. One smells a turkey in the oven as wonderful, one smells it with indifference, another may not smell it at all. And somebody else may maintain that roasting turkey smells exactly like hair oil -- to be extreme.

Until we obtain clears it remains obscure why such differences should exist. For in the largest measure, such wild quality and quantity of perception is due to aberration. Because of pleasurable experiences in the past and inherent sensitivity, there will be some difference amongst clears, and a clear response should not be assumed automatically to be a standardized, adjusted middle ground, that pallid and obnoxious goal of past doctrines. The clear gets a maximum response compatible with his own desire for the response. Burning cordite still smells dangerous to him, but it does not make him ill. Roasting turkey smells good to him if he is hungry and likes turkey, at which time it smells very, very good. Violins play melodies, not monotonous, bring no pain and are enjoyed to a fine full limit if the clear likes violins as a matter of taste -- if he doesn't, he likes kettledrums, saxophones or, indeed, suiting his mood, no music at all.

In other words, there are two variables at work. One, the wildest, is the variable caused by aberrations. The other, and quite rational and understandable, is caused by the personality.

Thus the perceptions of an aberree* (non-cleared individual) * Aberree is a neologism meaning an aberrated person vary greatly from those of the cleared (unaberrated) individual.

Now there are the differences of the actual organs of perception and the errors occasioned by these. Some of these errors, a minimum, are organic: punctured eardrums are not competent sound-recording mechanisms. The majority of perceptic (sense message) errors in the organic sphere are caused by psycho-somatic errors.

Glasses are seen on noses everywhere around, even on children. The majority of these spectacles are perched on the face in an effort to correct a condition which the body itself is fighting to uncorrect again. Eyesight, when the stage of glasses is entered (not because of glasses), is deteriorating on the psycho-somatic principle. And this observation is about as irresponsible as a statement that when apples fall out of trees they usually obey gravity. One of the incidental things which happen to a clear is that his eyesight, if it had been bad as an aberree, generally improves markedly, and with some slight attention will recover optimum perception in time. (Far from an optician's argument against dianetics, this assures rather good business, for clears have been known, at treatment's end, to have to buy, in rapid succession, five pairs of glasses to compensate adjusting eyesight; and many aberrees, cleared late in life, settle down ocularly at a maximum a little under optimum.)

The eyesight was reduced in the aberree on an organic basis by his aberrations so that the perceptic organ itself was reduced from optimum operating function. With the removal of aberrations, repeated tests have proven that the body makes a valiant effort to reconstruct back to optimum.

Hearing, in addition to other perceptics, varies organically over a wide range. Calcium deposits, for instance, can make the ears "ring" incessantly. The removal of aberrations permits the body to readjust toward its reachable optimum, the calcium deposit disappears, and the ears stop ringing. But far and beyond this very specific case, there are great differences in hearing on the organic basis. Organically as well as aberrationally, hearing can become remarkably extended or closely inhibited so that one person may hear footsteps a block away as a normal activity and another would not hear a bass drum thundering on the porch.

That the various perceptions differ widely from individual to individual on an aberrational and psycho-somatic basis is the least of the discoveries outlined here. Ability to recall is far more fantastic in its variation from person to person.

An entirely new recall process which was inherent in the mind but which had not been noticed came to light in the process of observing clears and aberrees. This recall process is possible in only a small proportion of aberrees in its fullest sense. It is standard, however, in a clear. Naturally, no intimation is made here that the scholars of past ages have been unobservant. We are dealing here with an entirely new and hitherto non-existent object of inspection, the clear. What a clear can do easily, quite a few people have, from time to time, been partially able to do in the past.

An inherent, not a taught, ability of the remembering mechanisms of the mind can be termed, as a technical word of dianetics, returning. It is used in its dictionary sense, with the addition of the fact that the mind has it as a normal remembering function, as follows: the person can "send" a portion of his mind to a past period on either a mental or combined mental and physical basis and can re-experience incidents which have taken place in his past in the same fashion and with the same sensations as before. Once upon a time an art known as hypnotism used what was called "regression" on hypnotized subjects, the hypnotist sending the subject back, in one of two ways, to incidents in his past. This was done with trance techniques, drugs and considerable technology.

The hypnotic subject could be sent back to a moment "entirely" so that he gave every appearance of being the age to which he was returned with only the apparent faculties and recollections he had at that moment: this was called "revivification" (re-living). "Regression" was a technique by which part of the individual's self remained in the present and part went back to the past. These abilities of the mind were supposed native only in hypnotism and were used only in hypnotic technique. The art is very old, tracing back some thousands of years and existing today in Asia as it has existed, apparently, from the dawn of time.

Returning is substituted for "regression" here because it is not a comparable thing and because "regression," as a word, has some bad meanings which would interrupt its use. Reliving is substituted for "revivification" in dianetics because, in dianetics, the principles of hypnotism can be found explained and hypnotism is not used in dianetic therapy, as will be explained later.

The mind, then, has another ability to remember. Part of the mind can "return" even when a person is wide awake and re-experience past incidents in full. If you want to test this, try it on several people until one is discovered who does it easily. Wide awake he can "return" to moments in his past. Until asked to do so he probably will not know he has such an ability. If he had it, he probably thought everybody could do it (the type of supposition which has kept so much of this data from coming to light before). He can go back to a time when he was swimming and swim with full recall of hearing, sight, taste, smell, organic sensation, tactile, etc.

A "learned" gentleman once spent some hours demonstrating to a gathering that the recall of a smell as a sensation, for instance, was quite impossible since "neurology had proven that the olfactory nerves were not connected to the thalamus." Two people in the gathering discovered this ability to return and despite this evidence, the learned gentleman continued the dispute that olfactory recall was impossible. A check amongst the gathering on this faculty, independent of returning, brought forth the fact that one-half of those present remembered smell by smelling it again.

Returning is the full performance of imagery recall. The entire memory is able to make the organ areas re-sense the stimuli in a past incident. Partial recall is common, not common enough to be normal, but certainly common enough to have merited considerable study. For it again is a wide variable.

Perception of the present would be one method of facing reality. But if one cannot face the reality of the past then, in some part, he is not facing some portion of reality. And if it is agreed that facing reality is desirable, then one would have to face yesterday's reality as well if he were to be considered entirely "sane" by contemporary definition. To "face yesterday"

requires a certain condition of recall to be available. One would have to be able to remember. But how many ways are there of remembering?

First there is the return. That is new. It gives the advantage of examining the moving pictures and other sense perceptions recorded at the time of the event with all senses present. He can also return to his past conclusions and imaginings. It is of considerable aid in learning, in research, in ordinary living to be able to be again at the place where the data desired was first inspected.

Then there are the more usual recalls. Optimum recall is by the return method of single or multiple senses, the individual himself remaining in present time. In other words, some people, when they think of a rose, see one, smell one, feel one. They see in full color, vividly -- with the "mind's eye" to use an old colloquialism. They smell it vividly. And they can feel it even to the thorns. They are thinking about roses by actually recalling a rose.

These people, thinking about a ship, would see a specific ship, feel the motion of her if they thought of being aboard her, smell the pine-tar or even less savory odors and hear whatever sounds there were about her. They would see the ship in full color motion and hear it in full tone audio.

These faculties vary widely in the aberree. Some, when told to think of a rose, can merely visualize one. Some can smell one but not see it. Some see it without color or in very pale color. When told to think of a ship some aberrees only see a flat, colorless, still picture such as a painting of a ship or the photograph of one. Some perceive a vessel in motion without color but with sound. Some hear the sound of a ship but fail to see any picture whatever. Some merely think of a ship as a concept that ships exist and that they know about them and fail to see, feel, hear, smell or otherwise sense anything on a recall basis.

Some past observers have called this "imagery" but the term is so inapplicable to sound and touch, organic sensation and pain that recall is used uniformly as the technical dianetic term. The value of recall in this business of living has occupied such scant attention that the entire concept has never been formulated previously. It is therefore detailed at some length here, as above.

It is quite simple to test recalls. If one will ask his fellows what their abilities are, he will gain a remarkable idea of how widely varied this ability is from individual to individual. Some have this recall, some have that, some have none, but operate on concepts of recall only. And remember, if you make a test on those around you, that any perception is filed in the memory and therefore has a recall which is to include pain, temperature, rhythm, taste and weight with the above mentioned sight, sound, tactile, and smell.

The dianetic names for these recalls are visio (sight), sonic (sound), tactile (touch), olfactory (smell), rhythmic, kinesthetic (weight and motion), somatic (pain), thermal (temperature) and organic (internal sensations and, by new definition, emotion).

Then there is another set of mental activities which can be summated under the headings of imagination and creative imagination. Here again is abundant material for testing.

Imagination is the recombination of things one has sensed, thought or intellectually computed into existence, which do not necessarily have existence. This is the mind's method of envisioning desirable goals or forecasting futures. Imagination is extremely valuable as a part of essential solutions in any mental problem and in everyday existence. That it is recombination in no sense deprives it of its vast and wonderful complexity.

A clear uses imagination in its entirety. There is an imagination impression for sight, smell, taste, sound -- in short, for each one of the possible perceptions. These are manufactured impressions on the basis of models in the memory banks combined by conceptual ideas and construction. New physical structures, tomorrow in terms of today, next

year in terms of last year, pleasure to be gained, deeds to be done, accidents to avoid, all these are imaginational functions.

The clear has full color-visio, tone-sonic, tactile, olfactory, rhythmic, kinesthetic, thermal and organic imagination in kind. Asked to envision himself riding in a gilded coach and four, he “sees” the equipage, moving, in full color, he “hears” all the noises which should be present, he “smells” the smells he thinks should be there, and he “feels” the upholstery, the motion, and the presence in the coach of himself.

In addition to standard imagination there is creative imagination. This is a very wide undimensional ability, quite variable from individual to individual, possessed in enormous quantity by some. It is included here, not as a portion of the operation of the mind treated as a usual part of dianetics, but to isolate it as an existing entity. In a clear who possessed creative imagination, even if inhibited, as an aberree, it is present and demonstrable. It is inherent. It can be aberrated only by prohibition of its general practice, which is to say, by aberrating the persistence in its application or encysting the whole mind. But creative imagination, that possession by which works of art are done, states builded and Man enriched, can be envisioned as a special function, independent in operation and in no way dependent for its existence upon an aberrated condition in the individual, since the examination of its activity in and use by a clear possessing adequately demonstrates its inherent character. It is rarely absent in any individual.

Finally, there is the last but most important activity of the mind. Man is to be regarded as a sentient being. His sentience depends upon his ability to resolve problems by perceiving or creating and understanding situations. This rationality is the primary, high echelon function of that part of the mind which makes him a Man, not just another animal. Remembering, perceiving, imagining, he has the signal ability of resolving conclusions and of using conclusions resolved to resolve further conclusions. This is rational Man.

Rationality, as divorced from aberration, can be studied in a cleared person only. The aberrations of the aberree give him the appearance of irrationality. Though such irrationality may be given the gentler names of “eccentricity” or “human error” or even “personal idiosyncrasy,” it is, nevertheless, irrationality. The personality does not depend upon how irrationally a man may act. It is not a personality trait, for instance, to drive while drunk and kill a child on a crosswalk -- or even to risk killing a child by driving while drunk. Irrationality is simply that -- the inability to get right answers from data.

Now it is a curious thing that although “everybody knows” (and what a horrible amount of misinformation that statement lets circulate) it is “human to err,” the sentient portion of the mind which computes the answers to problems and which makes man Man is utterly incapable of error.

This was a startling discovery when it was made, but it need not have been. It could have been deduced some time before. For it is quite simple and easy to understand. The actual computing ability of Man is never in error even in a very severely aberrated person. Observing the activity of such an aberrated person, one might thoughtlessly suppose that that person’s computations were wrong. But that would be an observer error. Any person, aberrated or clear, computes perfectly on the data stored and perceived.

Take any common calculating machine (and the mind is an exceptionally magnificent instrument far, far superior to any machine it will invent for ages to come) and put a problem on it for solution. Multiply seven times one. It will answer, properly, seven. Now multiply six times one but continue to hold down the seven. Six times one is six but the answer you will get is forty-two. Continue to hold down seven and put other problems on the machine. They are wrong, not as problems, but as answers. Now fix seven so that it stays down no matter what keys are touched and try to give the machine away. Nobody will want it because, obviously, the machine is crazy. It says ten times ten is seven hundred. But is the calculating portion of the machine really wrong or is it merely being fed the wrong data?

In the same way the human mind, being called upon to resolve problems of a magnitude and with enough variables to confound any mere calculating machine a thousand times an hour, is prey to incorrect data. Incorrect data gets into the machine. The machine gives wrong answers. Incorrect data enters the human memory banks, the person reacts in an "abnormal manner." Essentially, then, the problem of resolving aberration is the problem of finding a "held-down seven." But of that much, much more, later. Right now we have accomplished our immediate ends.

These are the various abilities and activities of the human mind in its constant task of resolving and putting into solution a multitude of problems. It perceives, it recalls or returns, it imagines, it conceives and then resolves. Served by its extensions -- the perceptics and the memory banks and the imaginations -- the mind brings forth answers which are invariably accurate, modified only by observation, education and viewpoint.

And the basic purposes of that mind and the basic nature of man, as discoverable in the clear, are constructive and good, uniformly constructive and uniformly good, the solutions modified only by observation, education and viewpoint.

Man is good.

Take away his basic aberrations and with them go the evil of which the Scholastic and the moralist were so fond. The only detachable portion of him is the "evil" portion. And when it is detached, his personality and vigor intensify. And he is glad to see the "evil" portion go because it was physical pain.

Later there are experiments and proofs for these things and they can be measured with the precision so dear to the heart of the physical scientist.

The clear, then, is not an "adjusted" person, driven to activity by his repressions now thoroughly encysted. He is an unrepressed person, operating on self-determinism. And his abilities to perceive, recall, return, imagine, create and compute are outlined as we have seen.

The clear is the goal in dianetic therapy, a goal which some patience and a little study and work can bring about. Any person can be cleared unless he has been so unfortunate as to have had a large portion of his brain removed or to have been born with a grossly malformed nervous structure.

We have seen the goal of dianetics here. Let us now inspect the goal of Man.

CHAPTER III

The Goal of Man

The goal of Man, the lowest common denominator of all his activities, the dynamic principle of his existence, has long been sought. Should such an answer be discovered, it is inevitable that from it many answers would flow. It would explain all phenomena of behavior; it would lead toward a solution of Man's major problems; and, most of all, it should be workable.

Consider all knowledge to fall above or below a line of demarcation. Everything above this line is not necessary to the solution of Man's aberrations and general shortcomings and is inexactly known. Such a field of thought could be considered to embrace such things as metaphysics and mysticism. Below this line of demarcation could be considered to lie the finite universe. All things in the finite universe, whether known or as yet unknown, can be sensed, experienced or measured. The known data in the finite universe can be classified as scientific truth when it has been sensed, experienced and measured. All factors necessary to the resolution of a science of the mind were found within the finite universe and were discovered, sensed, measured and experienced, and became scientific truth. The finite universe contains TIME, SPACE, ENERGY and LIFE. No other factors were found necessary in the equation.

TIME, SPACE, ENERGY and LIFE have a single denominator in common. As an analogy it could be considered that TIME, SPACE, ENERGY and LIFE began at some point of origin and were commanded to continue to some nearly infinite destination. They were told nothing but WHAT to do. They obey a single order and that order is "SURVIVE!"

THE DYNAMIC PRINCIPLE OF EXISTENCE IS SURVIVAL The goal of life can be considered to be infinite survival. Man, as a life form, can be demonstrated to obey in all his actions and purposes the one command: "SURVIVE!"

It is not a new thought that Man is surviving. It is a new thought that Man is motivated only by survival.

That his single goal is survival does not mean that he is the optimum survival mechanism which life has attained or will develop. The goal of the dinosaur was also survival and the dinosaur isn't extant any more.

Obedience to this command, "SURVIVE!" does not mean that every attempt to obey is uniformly successful. Changing environment, mutation, and many other things militate against any one organism attaining infallible survival techniques or form.

Life forms change and die as new life forms develop just as surely as one life organism, lacking immortality in itself, creates other life organisms, then dies as itself. An excellent method, should one wish to cause life to survive over a very long period, would be to establish means by which it could assume many forms, and death itself would be necessary in order to facilitate the survival of the life force itself, since only death and decay could clear away older forms when new changes in the environment necessitated new forms. Life, as a force, existing over a nearly infinite period, would need a cyclic aspect in its unit organisms and forms.

What would be the optimum survival characteristics of various life forms? They would have to have various fundamental characteristics, differing from one species to the next just as one environment differs from the next.

This is important, since it has been but poorly considered in the past that a set of survival characteristics in one species would not be survival characteristics in another.

The methods of survival can be summed under the headings of food, protection (defensive and offensive) and procreation. There are no existing life forms which lack solutions to these problems. Every life form errs one way or another, by holding a characteristic too long or developing characteristics which may lead to its extinction. But the developments which bring about successfulness of form are far more striking than their errors. The naturalist and biologist are continually resolving the characteristics of this or that life form by discovering that need rather than whim govern such developments. The hinges of the clam shell, the awesome face on the wing of the butterfly, have survival value.

Once survival was isolated as the only dynamic of a life form which would explain all its activities, it was necessary to study further the action of survival. In order to establish nomenclature in dianetics which would not be too complex for the purpose, words normally considered as adjectives or verbs have occasionally been pressed into service as nouns. This has been done on the valid principle that existing terminology, meaning so many different things, could not be used by dianetics without making it necessary to explain away an old meaning to bring forth a new. To remove the step of explaining the old meaning and saying then that one doesn't mean that, thus entangling our communications inextricably, and to obviate the ancient custom of compounding ponderous and thundering syllables from the Greek and Roman tongues, this principle and some others have been adopted for nomenclature. Dynamic is here used as a noun and will so continue to be used throughout this volume. Somatic, perceptic and some others will be noted, defined when used. It was discovered that when one considered pain and pleasure, he had at hand all the necessary ingredients with which to formulate the action life takes in its effort to survive.

As will be seen in the accompanying graph, a spectrum of life has been conceived to span from the zero of death or extinction toward the infinity of potential immortality. This spectrum was considered to contain an infinity of lines, extending ladderlike toward the potential of immortality. Each line as the ladder mounted was spaced a little wider than the last, in a geometric progression.

The thrust of survival is away from death and toward immortality. The ultimate pain could be conceived as existing just before death and the ultimate pleasure could be conceived as immortality.

Immortality could be said to have an attractive type of force and death a repelling force in the consideration of the unit organism or the species. But as survival rises higher and higher toward immortality wider and wider spaces are encountered until the gaps are finitely impossible to bridge. The urge is away from death, which has a repelling force, and toward immortality, which has an attracting force; the attracting force is pleasure, the repelling force is pain.

For the individual, the length of the arrow could be considered to be at a high potential within the fourth zone. Here the survival potential would be excellent and the individual would enjoy existence.

From left to right could be graphed the years.

The urge toward pleasure is dynamic. Pleasure is the reward; and the seeking of the reward -- survival goals -- would be a pleasurable act. And to ensure that survival is accomplished under the mandate, SURVIVE!, it seems to have been provided that reduction from a high potential would bring pain.

Pain is provided to repel the individual from death, pleasure is provided to call him toward optimum life. The search for and the attainment of pleasure is not less valid in survival than the avoidance of pain. In fact, on some observed evidence, pleasure seems to have a much greater value in the cosmic scheme than pain.

Now it would be well to define what is meant by pleasure, aside from its connection with immortality. The dictionary states that pleasure is “gratification; agreeable emotions, mental or physical; transient enjoyment; opposed to pain.” Pleasure can be found in so many things and activities that a catalogue of all the things and activities Man has, does and may consider pleasurable alone could round out the definition.

And what do we mean by pain? The dictionary states: “physical or mental suffering; penalty.”

These two definitions, in passing, are demonstrative of an intuitive type of thought which runs through the language. Once one has a thing which leads to the resolution of hitherto unsolved problems, even the dictionaries are found to have “always known it.”

If we wished to make this graph for a life-form cycle, it would be identical except that the value of the years would be increased to measure eons. For there is no difference, it seems, except magnitude, in the scope of the individual and the scope of the species. This inference could be drawn even without such remarkable evidence as the fact that a human being, growing from zygote to adult, evolves through all the forms which the whole species is supposed to have evolved through.

Now there is more in this graph than has been remarked as yet. The physical and mental state of the individual varies from hour to hour, day to day, year to year. Therefore the level of survival would form either a daily curve or the curve of a life on a measure of hourly or yearly position in the zones. And there would be two curves made possible by this, the physical curve and the mental curve. When we get toward the back of the book the relationships between these two curves will be found vital and it will also be seen that, ordinarily, a sag in the mental curve will precede a sag in the physical curve.

The zones, then, can apply to two things: the physical being and the mental being. Therefore these four zones can be called zones of the states of being. If a person is happy mentally, the survival level can be placed in Zone 4. If the person is extremely ill physically, he might be plotted, on estimation of his illness, in Zone 1 or close to death.

Very unprecise but nevertheless descriptive names have been assigned to these zones. Zone 3 is one of general happiness and well-being. Zone 2 is a level of bearable existence. Zone 1 is one of anger. Zone 0 is the zone of apathy. These zones can be used as a tone scale by which a state of mind can be graded. Just above death, which is 0, would be the lowest mental apathy or lowest level of physical life, 0.1. A Tone 1, where the body is fighting physical pain or illness or where the being is fighting in anger, could be graded from 1.0, which would be resentment or hostility, through Tone 1.5, which would be a screaming rage, to a 1.9 which would be merely a quarrelsome inclination. From Tone 2.0 to Tone 3.0 there would be an increasing interest in existence, and so forth.

It so happens that the state of physical being or mental being does not long remain static. Therefore, there are various fluctuations. In the course of a single day an aberree may run from 0.5 to 3.5, up and down, as a mental being. An accident or illness could cause a similar fluctuation in a day.

These are, then, figures which can be assigned to four things: the mental state on an acute basis and the mental state on a general, average basis, and the physical being on an acute basis and the physical being on a general basis. In dianetics we do not much employ the physical tone scale. The mental tone scale, however, is of vast and vital importance!

These values of happiness, bearable existence, anger and apathy are not arbitrary values. They are deduced from observation of the behavior of emotional states. A clear is usually found varying around Tone 4, plus or minus in an average day. He is a general Tone 4, which is one of the inherent conditions of being clear. A norm in current society, at a wild guess, is probably around a general Tone 2.8.

In this descriptive graph, which is two-dimensional, the vital data for the solution of the problem of the life dynamic are workably combined. The horizontal lines are in terms of geometric progression beginning with the zero line immediately above death. There are ten lines for each zone and each zone denotes a mental or physical state of being, as noted. Geometric progression, so used, leaves ever increasing spaces between the lines. The width of this space is the survival potential existing at the moment the top point of the survival dynamic arrow is within that space. The further away from death the top point of the survival dynamic arrow is, the better chance the individual has of survival. Geometric progression reaches up toward the impossible of infinity and cannot, of course, reach infinity. The organism is surviving through time from left to right. Survival optimum -- immortality -- lies in terms of time to the right. Potential only is measured vertically.

The survival dynamic actually resides within the organism as inherited from the species. The organism is part of the species as a railroad tie might be said to be part of a railroad as seen by an observer on a train, the observer being always in Now -- although this analogy is not perhaps the best.

Within itself the organism possesses a repulsive force toward pain sources. The source of the pain is not a driving force any more than the thorn bush which tears the hand was a driving force; the organism repulses the potential pain of a thorn.

At the same time the organism has at work a force which attracts it to the sources of pleasure. Pleasure does not magnetize the organism into drawing near. It is the organism which possesses the attraction force.

It is inherent.

The repulsion of pain sources adds to the attraction for pleasure sources to operate as a combined thrust away from death and toward immortality. The thrust away from death is no more powerful than the thrust toward immortality. In other words, in terms of the survival dynamic, pleasure has as much validity as pain.

It should not be read here that survival is always a matter of keeping an eye on the future. Contemplation of pleasure, pure enjoyment, contemplation of past pleasures, all combine into harmonies which, while they operate automatically as a rise toward the survival potential, by their action within the organism physically, do not demand the future as an active portion of the mental computation in such contemplation.

A pleasure which reacts to injure the body physically, as in the case of debauchery, discovers at work a ratio between the physical effect (which is depressed toward pain) and the mental effect of experienced pleasure. There is a consequent lowering of the survival dynamic. Averaging out, the future possibility of strain because of the act, added to the state of being at the moment the debauchery was experienced, again depresses the survival dynamic. Because of this, various kinds of debauchery have been in indifferent odor with Man throughout his history. This is the equation of "immoral pleasures." And any action which has brought about survival suppression or which can bring it about, when pursued as a pleasure, has been denounced at some time or another in Man's history. Immorality is originally hung as a label upon some act or class of actions because they depress the level of the survival dynamic. Future enforcement of moral stigma may depend largely upon prejudice and aberration and there is, consequently, a continuous quarrel over what is moral and what is immoral.

Because certain things practiced as pleasures are actually pains -- and how easy it will be to trace out why when you've finished this volume -- and because of the moral equation as above, pleasure itself, in any aberrated society can become decried. A certain kind of thinking, of which more later, permits poor differentiation between one object and another. Confusing a dishonest politician with all politicians would be an example of this. In ancient times the Roman was fond of his pleasures and some of the things he called pleasure were a trifle strenuous on other species such as Christians. When the Christian overthrew the pagan state, the ancient

order of Rome was in a villain's role. Anything, therefore, which was Roman was villainous. This went to such remarkable lengths that the Roman love of bathing made bathing so immoral that Europe went unwashed for some fifteen hundred years. The Roman had become a pain source so general that everything Roman was evil and it stayed evil long after Roman paganism perished. Immorality, in such a fashion, tends to become an involved subject. In this case it became so involved that pleasure itself was stigmatized.

When half the survival potential is struck from the list of lawful things, there is a considerable reduction in survival indeed. Considering this graph on a racial scale, the reduction of survival potential by one-half would forecast that direful things lay in wait for the race.

Actually, because Man is after all Man, no set of laws, however enforced, can completely wipe away the attraction of pleasure. But in this case enough was removed and banned to occasion precisely what happened: the Dark Ages and the recession of society. Society brightened only in those periods such as the Renaissance, in which pleasure became less unlawful.

When a race or an individual drops into the second zone, as marked on the chart, and the general tone ranges from the first zone barely into the third, a condition of insanity ensues. Insanity is irrationality. It is also a state in which non-survival has been so closely approached continually that the race or the organism engages in all manner of wild solutions.

In further interpretation of this descriptive graph there is the matter of the survival suppressor. This, it will be seen, is a thrust downward out of potential immortality at the race or organism represented as the survival dynamic. The survival suppressor is the combined and variable threats to the survival of the race or organism. These threats come from other species, from time, from other energies. These are also engaged in the contest of survival to potential immortality in terms of their own species or identities. Thus there is a conflict involved. Every other form of life or energy could be plotted in a descriptive as the survival dynamic. If we were to use a duck's survival dynamic in a descriptive graph, we would see the duck seeking a high survival level and Man would be a part of the duck's suppressor.

The balance and nature of things do not permit the infinity of the goal of immortality to be reached. In fluctuating balance and in almost unlimited complexity, life and energies ebb and flood, out of the nebulous, into forms and, through decay, into the nebulous once more.* Many equations could be drawn concerning this, but it is outside the sphere of our present interest.

In terms of the zones of the descriptive it is of relative concern what the extent of the force of the suppressor is against the survival dynamic. The dynamic is inherent in individuals, groups and races, evolved to resist the suppressor through the eons. In the case of Man, he carries with him another level of offensive and defensive techniques, his cultures. His primary technology of survival is mental activity governing physical action in the sentient echelon. But every life form has its own technology, formed to resolve the problems of food, protection and procreation. The degree of workability of the technology any life form develops (armor or brains, fleetness of foot or deceptive form) is a direct index of the survival potential, the relative immortality, of that form. There have been vast upsets in the past; Man, when he developed into the world's most dangerous animal (he can and does kill or enslave any life form, doesn't he?) overloaded the suppressor on many other life forms and they dwindled in number or vanished.

A great climatic change, such as the one which packed so many mammoths in Siberian ice, may overload the suppressor on a life form. A long drought in the American southwest in not too ancient times wiped out the better part of an Indian civilization.

A cataclysm such as an explosion of the core of the Earth, if that were possible, or the atom bomb or the sudden cessation of burning on the Sun would wipe out all life forms on Earth.

And a life form can even overload the suppressor on itself. A dinosaur destroys all his food and so destroys the dinosaur. A bubonic plague bacillus attacks its hosts with such thorough appetite that the whole generation of *Pasteurella pestis* vanishes. Such things are not intended by the suicide to be suicide; the life form has run up against an equation which has an unknown variable, and the unknown variable unfortunately contained enough value to overload the suppressor. This is the "didn't know the gun was loaded" equation.

And if the bubonic plague bacillus overloads its own suppressor in an area and then ceases to trouble its food and shelter, the animals, then the animals consider themselves benefited.

Reckless and clever and well-nigh indestructible, Man has led a course which is a far cry from "tooth and claw" in every sphere. And so have the redwood tree and the shark. Just as a life form, Man, like every life form, is "symbiotic." Life is a group effort. Lichens and plankton and algae may do very well on sunlight and minerals alone, but they are the building blocks. Above such existence, as the forms grow more complex, a tremendous interdependence exists.

It is very well for a forester to believe that certain trees willfully kill all other varieties of trees around them and then conclude a specious "attitude" of trees. Let him look again. What made the soil? What provides the means of keeping the oxygen balance? What makes it possible for rain to fall in other areas? These willful and murderous trees. And squirrels plant trees. And Man plants trees. And trees shelter trees of another kind. And animals fertilize trees. And trees shelter animals. And trees hold the soil so less well rooted plants can grow. Look anywhere and everywhere and we see life as an assist for life. The multitude of the complexities of life as affinities for life is not dramatic. But they are the steady, practical, important reason life can continue to exist at all.

A redwood tree may be first out for redwood trees and although it does an excellent job of seeming to exist as redwood alone, a closer glance will show it has dependencies and is depended upon.

Therefore the dynamic of any life form can be seen to be assisted by many other dynamics and combines with them against the suppressive factors. None survive alone.

Necessity has been declared to be a very wonderful thing. But necessity is a word which has been taken rather loosely for granted. Opportunism seems to have been read largely into necessity. What is necessity? Besides being the "mother of invention," is it a dramatic, sudden thing which excuses wars and murders, which touches a man only when he is about to starve? Or is necessity a much gentler and less dramatic quantity? "Everything," according to Leucippus, "is driven by necessity." This is a keynote of much theorizing down through the ages. Driven, that is the key to the error. Driven, things are driven. Necessity drives. Pain drives. Necessity and pain, pain and necessity.

Recalling the dramatic and overlooking the important, Man has conceived himself, from time to time, to be an object of chase by necessity and pain. These were two anthropomorphic (manlike) things which, in full costume, stuck spears at him. It can be said to be a wrong concept merely because it does not work to produce more answers.

Whatever there is of necessity is within him. Nothing is driving him except his original impetus to survive. And he carries that within himself or his group. Within him is the force with which he fends off pain. Within him is the force with which he attracts pleasure.

It chances to be a scientific fact that Man is a self-determined organism to the outermost limit that any form of life can be, for he still depends upon other forms of life and his general environment. But he is self-determined. This is a matter which will be covered later. But right here it is necessary to indicate that he is not inherently a determined organism in the sense that he is driven on this wonderful stimulus-response basis which looks so neat in certain text books, and works so completely unworkably in the world of Man. The happy little illustrations about rats do not serve when we are talking about Man. The more complex the organism, the less reliably these stimulus-response equation works. And when one reaches that highest complexity, Man, he has reached a fine degree of variability in terms of stimulus-response. The more sentient, the more rational an organism, the more that organism is self-determined. Self-determinism, like all things, is relative. Compared to a rat, however, Man is very self-determined indeed. This is only a scientific fact because it can easily be proven.

The more sentient the man, the less he is a “push-button” instrument. Aberrated and reduced he can, of course, in a limited degree, be made to perform like a marionette, but then it is understood that the more aberrated a person is, the closer he approaches the intelligence quotient of an animal.

Given this self-determinism, it is interesting to observe what a man does with it. While he can never escape the “didn’t know it was loaded” equation in terms of cataclysm or the unexpected gain of some other life form, he operates in a high zone level of survival potential. But here he is, self-determined, rational, his primary weapon, his mind, in excellent working order. What are his necessity instincts?

Necessity, according to that very sentient if rapidly subject-changing article, the dictionary, is “the state of being necessary; that which is unavoidable; compulsion.” It also adds that necessity is “extreme poverty,” but we don’t want that. We are talking about survival.

The compulsion mentioned can be re-evaluated in terms of the survival dynamic. That is interior in the organism and the race. And what is “necessary” to survival?

We have seen and can prove clinically that there are two factors at work. The necessity of avoiding pain is a factor because, degree by degree, little things, not much in themselves, can amount to large pains which, compounded in that rapid geometric progression, bring on death. Pain is the sadness of being bawled out for poor work, because that may lead to being fired, which may lead to starvation, which may lead to death. Run any equation into which pain has entered and it can be seen that it reduces down to possible non-survival. And if this were all there were to surviving and if necessity were a vicious little gnome with a pitch-fork, it seems rather obvious that there would be scant reason to go on living. But there is the other part of the equation, pleasure. That is a more stable part than pain, Stoics to the contrary, as clinical tests in dianetics prove.

There is therefore a necessity for pleasure, for working, as happiness can be defined, toward known goals over not unknowable obstacles. And the necessity for pleasure is such that a great deal of pain can be borne to attain it. Pleasure is the positive commodity. It is enjoyment of work, contemplation of deeds well done; it is a good book or a good friend; it is taking all the skin off one’s knees climbing the Matterhorn; it is hearing the kid first say daddy; it is a brawl on the Bund at Shanghai or the whistle of amour from a doorway; it’s adventure and hope and enthusiasm and “someday I’ll learn to paint”; it’s eating a good meal or kissing a pretty girl or playing a stiff game of bluff on the stock exchange. It’s what Man does that he enjoys doing; it’s what Man does that he enjoys contemplating; it’s what Man does that he enjoys remembering; and it may be just the talk of things he knows he’ll never do.

Man will endure a lot of pain to obtain a little pleasure. Out in the laboratory of the world, it takes very little time to confirm that.

And how does necessity fit this picture? There is a necessity for pleasure, a necessity as live and quivering and vital as the human heart itself. He who said that a man who had two

loaves of bread should sell one to buy white hyacinth, spoke sooth. The creative, the constructive, the beautiful, the harmonious, the adventurous, yes, and even escape from the maw of oblivion, these things are pleasure and these things are necessity. There was a man once who had walked a thousand miles just to see an orange tree and another who was a mass of scars and poor-set bones who was eager just to get a chance to “fan another bronc.”

It is very well to dwell in some Olympian height and write a book of penalties and very well to read to find what writers said that other writers said, but it is not very practical.

The pain-drive theory does not work. If some of these basics of dianetics were only poetry about the idyllic state of Man, they might be justified in that, but it happens that out in the laboratory of the world, they work.

Man, in affinity with Man, survives, and that survival is pleasure.

CHAPTER IV

The Four Dynamics

In the original equations of dianetics, when the research was young, it was believed that survival could be envisioned in personal terms alone and still answer all conditions. A theory is only as good as it works. And it works as well as it explains observed data and predicts new material which will be found, in fact, to exist.

Survival in personal terms was computed until the whole activity of Man could be theoretically explained in terms of self alone. The logic looked fairly valid. But then it was applied to the world. Something was wrong: it did not solve problems. In fact, the theory of survival in personal terms alone was so unworkable that it left a majority of behavior phenomena unexplained. But it could be computed and it still looked good.

Then it was that a nearly intuitive idea occurred. Man's understanding developed in ratio to his recognition of his brotherhood with the Universe. That was high flown but it yielded results.

Was Man himself a brotherhood of Man? He had evolved and become strong as a gregarious being, an animal that hunted in packs. It seemed possible that all his activities could be computed in terms of the survival of the group. That computation was made. It looked good. Man survived, it was postulated, solely in terms of the survival of his group. It looked good but it left a majority of observed phenomena unexplained.

It was attempted, then, to explain Man's behavior in terms of Mankind alone; which is to say, it was assumed that Mankind survived for Mankind in a highly altruistic way. This was straight down the sylvan path of Jean Jacques Rousseau. It could be computed that Man lived alone for the survival of all Mankind. But when addressed to the laboratory -- the world -- it did not work.

Finally, it was recalled that some had thought that Man's entire activity and all his behavior could be explained by assuming that he lived for sex alone. This was not an original assumption. But some original computations were made upon it and it is true that, by a few quick twists of the equation, his survival activity can be made to resolve on only the sexual basis. But when this was applied to observed data, again it failed to explain every phenomenon.

An examination was made of what had been attempted. It had been assumed that Man survived only for himself as an individual; it had been computed that he survived only for the group, the pack, for society; it had been postulated that he survived only for Mankind; and finally, it had been theorized that he lived only for sex. None worked alone.

A new computation was made on the survival dynamic. Exactly for what was man surviving? All four of these factors, self, sex, group and Mankind were entered into a new equation. And now it was found, a theory was in hand which worked. It explained all observed phenomena and it predicted new phenomena which were discovered to exist. It was a scientific equation, therefore!

From the survival dynamic, in this fashion, were evolved the four dynamics. By survival dynamic was meant the basic command, SURVIVE! which underlay all activity. By dynamic was meant one of the four purpose divisions of the entire dynamic principle. The four dynamics were not new forces; they were sub-divisions of the primary force.

DYNAMIC ONE is the urge toward ultimate survival on the part of the individual and for himself. It includes his immediate symbiotes*, the extension of culture for his own benefit, and name immortality.

DYNAMIC TWO is the urge of the individual toward ultimate survival via the sex act, the creation of and the rearing of children. It includes their symbiotes, the extension of culture for them, and their future provision.

DYNAMIC THREE is the urge of the individual toward ultimate survival for the group. It includes the symbiotes of the group and the extension of its culture.

DYNAMIC FOUR includes the urge of the individual toward ultimate survival for all Mankind. It includes the symbiotes of Mankind and the extension of its culture.

Life, the atom and the universe and energy itself are included under the symbiotic classification.

It will be seen immediately that these four dynamics are actually a spectrum without sharp division lines. The survival dynamic can be seen to sweep out from the individual to embrace the entire species and its symbiotes.

None of these dynamics is necessarily stronger than any of the others. Each is strong. They are the four roads a man takes to survival. And the four roads are actually one road. And the one road is actually a spectrum of thousands of roads contained within the four. They are all in terms of past, present and future in that the present may be a sum of the past and the future may be the product of the past and present.

All the purposes of Man can be considered to lie within this spectrum and all behavior becomes explained.

That Man is selfish is a valid statement when one means an aberrated Man. That Man is anti-social is an equally valid statement if one adds the modifier, aberration. And other such statements resolve equally. * The dianetic meaning of symbiote is extended beyond the dictionary definition to mean "any or all life or energy forms which are mutually dependent for survival." The atom depends on the Universe, the Universe on the atom.

Now it happens that these four dynamics can be seen to compete, one with another, in their operation within an individual or a society. There is a rational reason for this. The phrase "social competition" is a compound of aberrated behavior and sentient difficulties.

Any man, group or race may be in contest with any race, group or man and even in contest with sex on an entirely rational level.

The Equation of the Optimum Solution would be that a problem has been well resolved which portends the maximum good for the maximum number of dynamics. That is to say that any solution, modified by the time available to put the solution into effect, should be creative or constructive for the greatest possible number of dynamics. The optimum solution for any problem would be a solution which achieved the maximum benefit in all the dynamics. This means that a man, determining upon some project, would fare best if he benefited everything concerned in the four dynamics as his project touched them. He would then have to benefit himself as well for the solution to be optimum. In other words, the benefiting of the group and Mankind dynamic but the blocking of the sex dynamic and the self dynamic would be much poorer than the best solution. The conduct survival pattern is built upon this equation of the optimum solution. It is the basic equation of all rational behavior and is the equation on which a clear functions. It is inherent in Man.

In other words, the best solution to any problem is that which will bring the greatest good to the greatest number of beings, including self, progeny, family associates, political and racial groups, and at length to all mankind. The greatest good may require, as well, some destruction, but the solution deteriorates in a ratio to the destructiveness employed. Self-sacrifice and selfishness are alike reductive of the optimum action equation and alike have been suspected and should be.

This is entirely a matter of: does it work? Even on an unaberrated basis there are times when one or another of these dynamics have to be dropped from the computation of some activity or other and indeed, few problems are so entirely intense that they must take into account

the dynamics. But when a problem achieves such intensity and time is not an important factor, serious errors can follow the omission of one or another of the dynamics from the factors considered.

In the case of a Napoleon "saving France" at the expense of the remainder of Mankind in Europe, the equation of the optimum solution was so far neglected that all the revolutionary gains of the French people were lost. In the case of Caesar "saving Rome," the equation was so poorly done that the survival of Rome was impeded.

But there are special cases when the equation of the optimum solution becomes so involved with time that certain dynamics must be neglected to permit other dynamics to persist. The case of a sailor giving his own life to save his ship answers the group dynamic. Such an action is a valid solution to a problem. But it violates the optimum solution because it did not answer for Dynamic One: self.

Many examples of various kinds could be cited where one or another of the dynamics must, of necessity, receive priority, all on an entirely rational basis.

On an aberrated basis the equation is still valid but complicated by irrationalities which have no part of the situation. Many solutions are bad merely because of false educational data or no data at all. But these are still solutions. In the case of aberrated solutions, the dynamics are actually and actively impeded, as will later be outlined in full.

CHAPTER V

Summary

The dynamic principle of existence is survival.

This survival can be graduated into four zones, each one progressively portending a better opportunity of reaching the potential of immortality. Zone 0 borders from death and includes apathy; Zone 1 borders from apathy and includes violent effort; Zone 2 borders from violence into mediocre but not entirely satisfactory success; Zone 3 borders from the mediocre to the excellent chance. These zones are each occasioned by the ratio of the suppressor to the survival dynamic. In apathy, Zone 0, the suppressor appears too great to be overcome. In the area of violence, Zone I, the suppressor more or less overbalances the survival dynamic, requiring enormous effort which, when expended without result, drops the organism into the Zero Zone. In the area of mediocrity, Zone 2, the suppressor and the survival dynamic are more or less evenly balanced. In the area of Zone 3 the survival dynamic has overcome the suppressor and, the chances of survival being excellent, is the area of high response to problems. These four zones might be classed as the zone of no hope, the zone of violent action, the area of balance and the area of high hope. Clinical experiment is the basis of these zones since they follow a progress of mental or physical being as it rises from the death area into high existence.

The four dynamics are subdivisions of the survival dynamic and are, in Mankind, the thrust toward potential survival in terms of entities. They embrace all the purposes, activities and behavior of Mankind. They could be said to be a conduct survival pattern. The first of these, but not necessarily the most important nor yet the one which will receive priority in various efforts, is the individual dynamic, DYNAMIC ONE, which includes the personal survival of the individual as a living person and the survival of his personal symbiotes. DYNAMIC TWO is the thrust toward potential immortality through children and includes all sexual activity as well as the symbiotes of the children. DYNAMIC THREE is survival in terms of the group, which term may include such things as a club, a military company, a city, a state, a nation; this would include the symbiotes of the group. DYNAMIC FOUR is the thrust toward potential immortality of Mankind as a species and the symbiotes of Mankind. Embraced within these classifications are any part of existence, any form of matter and, indeed the Universe.

Any problem or situation discoverable within the activities or purposes of Mankind is embraced within these dynamics.

The equation of the optimum solution is inherent within the organism and, modified by education or viewpoint and modified further by time, is the operating method of unaberrated individuals, groups or Mankind. The equation of the optimum solution is always present even in severely aberrated individuals and is used as modified by their education, viewpoint and available time. The aberration does not remove activity from the dynamics of survival. Aberrated conduct is irrational survival conduct and is fully intended to lead to survival. That the intent is not the act does not eradicate the intent.

THESE ARE THE FUNDAMENTAL AXIOMS OF DIANETICS: The dynamic principle of existence -- SURVIVE!

Survival, considered as the single and sole Purpose, sub-divides into four dynamics.

DYNAMIC ONE is the urge of the individual toward survival for the individual and his symbiotes. (By symbiote is meant all entities and energies which aid survival.)

DYNAMIC TWO is the urge of the individual toward survival through procreation; it includes both the sex act and the raising of progeny, the care of children and their symbiotes.

DYNAMIC THREE is the urge of the individual toward survival for the group or the group for the group and includes the symbiotes of that group.

DYNAMIC FOUR is the urge of the individual toward survival for Mankind or the urge toward survival of Mankind for Mankind as well as the group for Mankind, etc., and includes the symbiotes of mankind.

The absolute goal of survival is immortality or infinite survival. This is sought by the individual in terms of himself as an organism, as a spirit or as a name or as his children, as a group of which he is a member or as Mankind and the progeny and symbiotes of others as well as his own. The reward of survival activity is pleasure.

The ultimate penalty of destructive activity is death or complete non-survival, and is pain. Successes raise the survival potential toward infinite survival. Failures lower the survival potential toward death.

The human mind is engaged upon perceiving and retaining data, composing or computing conclusions and posing and resolving problems related to organisms along all four dynamics and the purpose of perception, retention, concluding and resolving problems is to direct its own organism and symbiotes and other organisms and symbiotes along the four dynamics toward survival. Intelligence is the ability to perceive, pose and resolve problems.

The dynamic is the tenacity to life and vigor and persistence in survival. Both the dynamic and intelligence are necessary to persist and accomplish and neither is a constant quantity from individual to individual, group to group.

The dynamics are inhibited by engrams, which lie across them and disperse life force. Intelligence is inhibited by engrams which feed false or improperly graded data into the analyzer. Happiness is the overcoming of not unknown obstacles toward a known goal and, transiently, the contemplation of or indulgence in pleasure.

The analytical mind is that portion of the mind which perceives and retains experience data to compose and resolve problems and direct the organism along the four dynamics. It thinks in differences and similarities.

The reactive mind is that portion of the mind which files and retains physical pain and painful emotion and seeks to direct the organism solely on a stimulus-response basis. It thinks only in identities.

The somatic mind is that mind which, directed by the analytical or reactive mind, places solutions into effect on the physical level.

A training pattern is that stimulus-response mechanism resolved by the analytical mind to care for routine activity or emergency activity. It is held in the somatic mind and can be changed at will by the analytical mind.

Habit is that stimulus-response reaction dictated by the reactive mind from the content of engrams and put into effect by the somatic mind. It can be changed only by those things which change engrams.

Aberrations, under which is included all deranged or irrational behavior, are caused by engrams. They are stimulus-response pro- and contra-survival. Psycho-somatic ills are caused by engrams. The engram is the single source of aberrations and psycho-somatic ills. Moments of "unconsciousness" when the analytical mind is attenuated in greater or lesser degree are the only moments when engrams can be received. The engram is a moment of "unconsciousness" containing physical pain or painful emotion and all perceptions and is not available to the analytical mind as experience.

Emotion is three things: engramic response to situations, endocrine metering of the body to meet situations on an analytical level and the inhibition or the furtherance of life force.

The potential value of an individual or a group may be expressed by the equation:

($PV = ID$) where I is Intelligence and D is Dynamic.

The worth of an individual is computed in terms of the alignment, on any dynamic, of his potential value with optimum survival along that dynamic. A high PV may, by reversed vector, result in a negative worth as in some severely aberrated persons. A high PV on any dynamic assures a high worth only in the unaberrated person.

Book Two

THE SINGLE SOURCE OF ALL INORGANIC MENTAL AND ORGANIC PSYCHO-SOMATIC ILLS

CHAPTER I

The Analytical Mind and the Standard Memory Banks

This chapter begins the search for human error and tells where it is not.

The human mind can be considered to have three major divisions. First, there is the analytical mind, second, there is the reactive mind, and third, there is the somatic mind.

Consider the analytical mind as a computing machine. This is analogy, because the analytical mind, while it behaves like a computing machine, is yet more fantastically capable than any computing machine ever constructed and infinitely more elaborate. It could be called the "computational mind" or the "egsusheyftef." But for our purposes, the analytical mind, as a descriptive name, will do. This mind may live in the pre-frontal lobes -- there is some hint of that -- but this is a problem of structure, and nobody really knows about structure. So we shall call this computational part of the mind the "analytical mind" because it analyzes data.

The monitor can be considered part of the analytical mind. The monitor could be called the center of awareness of the person. It, inexactly speaking, is the person. It has been approximated by various names for thousands of years, each one reducing down to "I." The monitor is in control of the analytical mind. It is not in control because it has been told to be but only because it is, inherently. It is not a demon who lives in the skull nor a little man who vocalizes one's thoughts. It is "I." No matter how many aberrations a person may have, "I" is always "I." No matter how "clear" a person becomes, "I," is still "I." "I" may be submerged now and then in an aberree, but it is always present.

The analytical mind shows various evidences of being an organ, but as we know in this age so little of structure, the full structural knowledge of the analytical mind must come after we know what it does. And in dianetics we know precisely that for the first time. It is known and can be proven with ease that the analytical mind, be it one organ of the body or several, behaves as you would expect any good computing machine to behave.

What would you want in a computing machine? The action of the analytical mind -- or analyzer -- is everything anyone could want from the best computer available. It can and does do all the tricks of a computer. And over and above that, it directs the building of computers. And it is as thoroughly right as any computer ever was. The analytical mind is not just a good computer, it is a perfect computer. It never makes a mistake. It cannot err in any way so long as a human being is reasonably intact (unless something has carried away a piece of his mental equipment).

The analytical mind is incapable of error, and it is so certain that it is incapable of error that it works out everything on the basis that it cannot make an error. If a person says, "I cannot add," he either means that he has never been taught to add or that he has an aberration about adding. It does not mean that there is anything wrong with the analytical mind.

While the whole being is, in an aberrated state, grossly capable of error, still the analytical mind is not. For a computer is just as good as the data on which it operates and no better. Aberration, then, arises from the nature of the data offered to the analytical mind as a problem to be computed.

The analytical mind has its standard memory banks. Just where these are located structurally is again no concern of ours at this time. To operate, the analytical mind has to have percepts (data), memory (data), and imagination (data).

There are another data storage bank and another part of the human mind which contain aberrations and are the source of insanities. These will be fully covered later and should not be confused with either the analytical mind or the standard memory banks.

Whether or not the data contained in the standard memory banks is evaluated correctly or not, it is all there. The various senses receive information and this information files straight into the standard memory banks. It does not go through the analyzer first. It is filed and the analyzer then has it from the standard banks.

There are several of these standard banks and they may be duplicated in themselves so that there are several of each kind of bank. Nature seems generous in such things. There is a bank, or set of banks, for each perception. These can be considered racks of data filed in a cross-index system which would make an intelligence officer purple with envy. Any single percept is filed as a concept. The sight of a moving car, for instance, is filed in the visio-bank in color and motion, at the time seen, cross-indexed to the area in which seen, cross-indexed to all data about cars, cross-indexed to thoughts about cars, and so forth and so forth with the additional filing of conclusions (thought stream) of the moment and thought streams of the past with all their conclusions. The sound of that car is similarly filed from the ears, straight into the audio-bank, and cross-indexed multitudinously as before. The other sensations of that moment are also filed, in their own banks.

Now it may be that the whole filing is done in one bank. It would be simpler that way. But this is not a matter of structure but mental performance. Eventually somebody will discover just how they are filed. Right now the function of filing is all that interests us.

Every percept -- sight, sound, smell, feeling, taste, organic sensation, pain, rhythm, kinesthesia (weight and muscular motion) and emotion -- is each properly and neatly filed in the standard banks in full. It does not matter how many aberrations a physically intact person has or whether he thinks he can or cannot contain this data or recall it, the file is there and is complete.

This file begins at a very early period, of which more later. It then runs consecutively, whether the individual is asleep or awake, except in moments of "unconsciousness,"* for an entire lifetime. It apparently has an infinite capacity.

The numbers of these concepts (concept means that which is retained after something has been perceived) would stagger an astronomer's computer. The existence and profusion of memories retained were discovered and studied in a large number of cases, and they can be examined in anyone by certain processes.

Everything in this bank is correct in so far as the single action of perception is concerned. There may be organic errors in the organs of perception, such as blindness or deafness (when physical, not aberrational), which would leave blanks in the banks; and there may be organic impairment such as partial organic deafness which would leave partial blanks. But these things are not error in the standard memory banks; they are simply absence of data. Like the computer, the standard memory banks are perfect, recording faithfully and reliably.

Now part of the standard banks is audio-semantic, which is to say, the recordings of words heard. And part of the banks is visio-semantic, which is to say, the recordings of words read. These are special parts of the sound and sight files. A blind man who has to read with his fingers develops a tactile-semantic file. The content of the speech files is exactly as heard without alteration.

Another interesting part of the standard memory banks is that they apparently file the original and hand forward exact copies to the analyzer. They will hand out as many exact copies as are demanded without diminishing the actual file original. And they hand out these copies each in kind with color-motion sight, tone-audio, etc.

The amount of material which is retained in the average standard memory banks would fill several libraries. But the method of retention is invariable. And the potentiality of recall is perfect.

The primary source of error in “rational” computation comes under the headings of insufficient data and erroneous data. The individual, daily facing new situations, is not always in possession of all the material he requires to make a decision. And he may have been told something on Good Authority which was not true and yet which did not find counter-evidence in the banks.

Between the standard banks, which are perfect and reliable, and the computer, the analytical mind, which is perfect and reliable, there is no irrational concurrence. The answer is always as right as it can be made to be in the light of data at hand, and that is all anyone can ask of a computing device or a recording device.

The analytical mind goes even further in its efforts to be right than one would suppose. It constantly checks and weighs new experience in the light of old experience, forms new conclusions in the light of old conclusions, changes old conclusions and generally is very busy being right.

The analytical mind might be considered to have been given a sacred post of trust by the cells to safeguard the colony, and it does everything within its power to carry out that Mission. It has correct data, as correct as possible, and it does correct computations on them, as correct as they can be made. When one considers the enormous number of factors which one handles, for instance, in the action of driving a car ten blocks, he can appreciate how very, very busy on how very many levels that analytical mind can be.

Now before we introduce the villain of this piece, the reactive mind, it is necessary to understand something about the relation of the analytical mind to the organism itself.

The analytical mind, charged with full responsibility, is far from without authority to carry out its actions and desires. Through the mechanisms of the life function regulator (which handles all the mechanical functions of living), the analytical mind can effect any function of the body it desires to effect.

In excellent working order -- which is to say, when the organism is not aberrated -- the analytical mind can influence the heartbeat, the endocrines (such things as calcium and sugar in the blood, adrenalin, etc.), selective blood flow (stopping it in the limbs or starting it at will), urine, excreta, etc. All glandular, rhythm and fluid functions of the body can be at the command of the analytical mind. This is not to say that in a cleared person they always are. That would be very uncomfortable and bothersome. But it does say that the analytical mind can effect changes at desire when it skills itself to do so. This is a matter of laboratory proof, very easy to do.

People have long been intuitive about the “full power of the mind.” Well, the full power of the mind would be the analytical mind working with the standard memory banks, the life function regulator and one other thing.

The last and most important thing is, of course, the organism. It is in the charge of the analytical mind. And the analytical mind controls it in other ways than life function. All muscles and the remainder of the organism can be under the full command of the analytical mind.

In order to keep it and its circuits free of bric-a-brac and minor activities, the analytical mind is provided with a learned training pattern regulator. Into this, by education, it can place the stimulus-response patterns necessary for the performance of tasks like talking, walking, piano playing, etc. These learned patterns are not unchangeable. Because they are selected by the analytical mind after thought and effort, there is seldom any need to change them; if new situations arise, a new pattern is trained into the muscles. None of these are “conditionings”; they are simply training patterns which the organism can use without attention of any magnitude from the analyzer. An uncountable number of such patterns can be laid into the organism by this method. And they are not the source of any trouble since they file by time and situation, and a very little thought will serve to annul old ones in favor of new ones.

All muscles, voluntary and “involuntary,” can be at the command of the analytical mind.

Here, then, is the composite of a sentient being. There is no chance for error beyond the error incident to insufficient data and erroneous but accepted data (and the last will be used by the analyzer just once if that once proves the data to be wrong), Here is the realm of pleasure, emotion, creation and construction, and even destruction if the computation on the optimum solution says something has to be destroyed.

The dynamics underlie the activities of the analytical mind. The urge toward survival explains all its actions. That we can understand the fundamental simplicity of the functional mechanism does not, however, mean that a man operating this way alone is cold or calculating or intent on “tooth and claw.” The nearer Man approaches this optimum, in an individual or in a whole society, the quicker and warmer is that society, the more honest may be its moods and actions.

Sanity depends upon rationality. Here is optimum rationality and therefore optimum sanity. And here also are all the things Man likes to think Man should be like or, for that matter, what he has represented his better gods to be like. This is the clear.

This is sanity. This is happiness. This is survival.

Where is the error?

CHAPTER II

The Reactive Mind

It is fairly well accepted in these times that life in all forms evolved from the basic building blocks, the virus and the cell. Its only relevance to dianetics is that such a proposition works -- and actually that is all we ask of dianetics. There is no point to writing here a past tome on biology and evolution. We can add some chapters to those things, but Charles Darwin did his job well, and the fundamental principles of evolution can be found in his and other works.

The proposition on which dianetics was originally entered was evolution. It was postulated that the cells themselves had the urge to survive and that that urge was common to life. It was further postulated that organisms -- individuals -- were constructed of cells and were in fact aggregations of colonies of cells.

As went the building block, so went the organism. In the finite realms and for any of our purposes, Man could be considered to be a colonial aggregation of cells and it could be assumed that his purpose was identical with the purpose of his building blocks.

The cell is a unit of life which is seeking to survive and only to Survive.

Man is a structure of cells which are asking to survive, and only to survive.

Man's mind is the command post of operation and is constructed to resolve problems and pose problems related to survival and only to survival.

The action of survival, if optimum, would lead to survival.

The optimum survival conduct pattern was formulated and then studied for exceptions, and there were no exceptions found.

The survival conduct pattern was discovered to be far from sterile and barren but was full of rich and most pleasant activity.

None of these postulates outlawed any concept concerning the human soul or divine or creative imagination. It was understood perfectly that this was a study in the finite universe only and that spheres and realms of thought and action might very well exist above this finite sphere. But it was also discovered that none of these factors were needed to resolve the entire problem of aberration and irrational conduct.

The human mind was discovered to have been most grossly maligned, for it was found to be possessed of capabilities far in excess of any heretofore imagined much less tested.

Basic human character was found to have been pilloried because Man had not been able to distinguish between irrational conduct derived from poor data and irrational conduct derived from another, far more vicious source.

If there ever was a devil, he designed the reactive mind.

This functional mechanism managed to bury itself from view so thoroughly that only inductive philosophy, traveling from effect back to cause, served to uncover it. The detective work which was invested in the location of this arch criminal of the human psyche occupied many years. Its identity can now be certified by any technician in any clinic or in any group of men. Two hundred and seventy-three individuals have been examined and treated, representing all the various types of inorganic mental illness and the many varieties of psycho-somatic ills.

In each one this reactive mind was found operating, its principles unvaried. This is a long series of cases and will soon become longer.

The reactive mind is possessed by everyone. No human being examined anywhere was discovered to be without one or without aberrative content in his engram bank, the reservoir of data which serves the reactive mind.

What does this mind do? It shuts off hearing recall. It places vocal circuits in the mind. It makes people tone-deaf. It makes people stutter. It does anything and everything that can be found in any list of mental ills: psychoses, neuroses, compulsions, repressions...

What can it do? It can give a man arthritis, bursitis, asthma, allergies, sinusitis, coronary trouble, high blood pressure, and so on down the whole catalogue of psycho-somatic ills, adding a few more which were never specifically classified as psycho-somatic, such as the common cold.

And it is the only thing in the human being which can produce these effects. It is the thing which uniformly brings them about.

This is the mind which made Socrates think he had a "demon" that gave him answers. This is the mind that made Caligula appoint his horse to a government post. This is the mind which made Caesar cut the right hands from thousands of Gauls, which made Napoleon reduce the height of Frenchmen one inch.

This is the mind which keeps war a thing of alarm, which makes politics irrational, which makes superior officers snarl, which makes children cry in fear of the dark. This is the mind which makes a man suppress his hopes, which holds his apathies, which gives him irresolution when he should act, and kills him before he has begun to live.

If there ever was a devil, he invented it.

Discharge the content of this mind's bank and the arthritis vanishes, myopia gets better, heart illness decreases, asthma disappears, stomachs function properly, and the whole catalogue of ills goes away and stays away.

Discharge the reactive engram bank and the schizophrenic faces reality at last, the manic-depressive sets forth to accomplish things, the neurotic stops clinging to books which tell him how much he needs his neuroses and begins to live, the woman stops snapping at her children and the dipsomaniac can drink when he likes and stop.

These are scientific facts. They compare invariably with observed experience.

The reactive mind is the entire source of aberration. It can be proved and has been repeatedly proven that there is no other, for when that engram bank is discharged, all undesirable symptoms vanish and a man begins to operate on his optimum pattern.

If one were looking for something like demons in a human mind -- such as those one observes in some inmates of madhouses -- he could find them easily enough. Only they are not demons. They are by-pass circuits from the engram bank. What prayer and exhortations have been used against these by-pass circuits!

If one did not believe in demons, if one supposed that Man were good after all (as a postulate, of course), how would the evil get into him? What would be the source of these insane rages? What would be the source of his slips of the tongue? How would he come to know irrational fear?

Why is it that one does not like his boss although his boss has always been pleasant? Why is it that suicides smash their bodies to bits?

Why does Man behave destructively, irrationally, fighting wars, killing, ruining whole sections of Mankind?

What is the source of all neuroses, psychoses, insanities?

Let us return to a brief examination of the analytical mind. Let us examine its memory banks. Here we find all the sense concepts on file. Or so it appears at first glance. Let us take another look, a look at the time factor. There is a time sense about these analytical mind banks. It is very accurate, as though the organism were equipped with a fine watch. But there is something wrong here about time -- it has gaps in it! There are moments when nothing seems to be filed in these standard banks. These are gaps which take place during moments of "unconsciousness," that state of being caused by anaesthesia, drugs, injury or shock.

This is the only data missing from a standard bank. If in hypnotic trance you examine a patient's memory of an operation these incidents are the only periods in the banks you will not find. You can find these if you care to look and don't care what happens to your patient -- of which more later. But the point is that there is something missing which has always been considered by one and all in any age never to have been recorded.

One and all in every age have never been able to put a finger on insanity either. Are these two data in agreement and do they have relationship? They definitely do.

There are two things which appear to be -- but are not -- recorded in the standard banks: painful emotion and physical pain.

How would you go about the building of a sensitive machine upon which the life and death affairs of an organism depended, which was to be the chief tool of an individual? Would you leave its delicate circuits prey to every overload or would you install a fuse system? If a delicate instrument is in circuit with a power line, it is protected by several sets of fuses. Any computer would be so safeguarded.

It happens that there is some small evidence to support the electrical theory of the nervous system. In pain there are very heavy overcharges in the nerves. It may well have been -- and elsewhere some dianetic computations have been made about this -- that the brain is the absorber for overcharges of power resulting from injury, the power itself being generated by the injured cells in the area of injury. That is theory and has no place here save to serve as an example. We are dealing now only with scientific fact.

The action of the analytical mind during a moment of intense pain is suspended. In fact, the analytical mind behaves just as though it were an organ to which vital supply was shut off whenever shock is present.

As an example, a man struck in the side by a car is knocked "unconscious" and on regaining "consciousness" has no record of the period when he was "knocked out." This would be a non-survival circumstance. It means that there would be no volition on the part of anyone who was injured, and this is the time when the organism most requires volition. So this is non-survival, if the whole mind cuts out whenever pain appears. Would an organism with more than a billion years of biological engineering behind it leave a problem like this unsolved?

Indeed, the organism solved the problem. Maybe the problem is very difficult, biologically, and maybe the solution is not very good, but large provision has been made for those moments when the organism is "unconscious."

The answer to the problem of making the organism react in moments of "unconsciousness" or near "unconsciousness" is also the answer to insanity and psychosomatic illnesses and all the strange mental quirks to which people are liable and which gave rise to that fable "it is human to err."

Clinical tests prove these statements to be scientific facts:

1. The mind records on some level continuously during the entire life of the organism.
2. All recordings of the lifetime are available.
3. "Unconsciousness," in which the mind is oblivious of its surroundings, is possible only in death and does not exist as total amnesia in life.
4. All mental and physical derangements of a psychic nature come about from moments of "unconsciousness."
5. Such moments can be reached and drained of charge with the result of returning the mind to optimum operating condition.

"Unconsciousness" is the single source of aberration. There is no such action as "mental conditioning" except on a conscious training level (where it exists only with the consent of the person).

If you care to make the experiment you can take a man, render him "unconscious," hurt him and give him information. By dianetic technique, no matter what information you gave him, it can be recovered. This experiment should not be carelessly conducted because you might also render him insane.

A pale shade of this operation can be obtained by hypnosis, either by its usual techniques or drugs. By installing "positive suggestions" in a subject, he can be made to act like an insane person. This test is not a new one. It has been well known that compulsions or repressions can be so introduced into the psyche. The ancient Greek was quite familiar with it and used it to produce various delusions.

There is what is known as a "post-hypnotic suggestion." An understanding of this can assist an understanding of the basic mechanism of insanity. The actions under both circumstances are not identical, but they are similar enough in their essence.

A man is placed in a hypnotic trance by standard hypnotic technique or some hypnotic drug. The operator then may say to him, "When you awaken there is something you must do. Whenever I touch my tie you will remove your coat. When I let go my tie, you will put on your coat. Now you will forget that I have told you to do this."

The subject is then awakened. He is not consciously aware of the command. If told he had been given an order while "asleep," he would resist the idea or shrug but he would not know. The operator then touches his tie. The subject may make some remark about its being too warm and so take his coat off. The operator then releases his tie. The subject may remark that he is now cold and will put his coat back on. The operator then touches his tie. The subject may say that his coat has been to the tailor's and with much conversation finally explain why he is taking it off, perhaps to see if the back seam had been sewn properly. The operator then releases his tie and the subject says he is satisfied with the tailor and so replaces his coat. The operator may touch his tie many times and each time receive action on the part of the subject.

At last the subject may become aware, from the expressions on people's faces, that something is wrong. He will not know what is wrong. He will not even know that the touching of the tie is the signal which makes him take off his coat. He will begin to grow uncomfortable. He may find fault with the operator's appearance and begin to criticize his clothing. He still does not know the tie is a signal. He will still react and remain in ignorance that there is some strange reason he must take off his coat -- all he knows is that he is uncomfortable with his coat on whenever the tie is touched, uncomfortable with his coat off every time the tie is released.

These various actions are very important to an understanding of the reactive mind. Hypnotism is a laboratory tool. It is not used to any extent in dianetic therapy, but it has served as a means of examining minds and getting their reactions. Hypnotism is a wild variable. A few people can be hypnotized, many cannot be. Hypnotic suggestions will sometimes "take" and sometimes they won't.

Sometimes they make persons well and sometimes they make them ill -- the same suggestion reacting differently in different people. An engineer knows how to make use of a wild variable. There is something which makes it unpredictable. Finding out the basic reason hypnotism was a variable helped to discover the source of insanity. And understanding the mechanism of the post-hypnotic suggestion can aid an understanding of aberration.

No matter how foolish a suggestion is given to a subject under hypnosis, he will carry it out one way or another. He can be told to remove his shoes or call someone at ten the following day or to eat peas for breakfast and he will. These are direct orders and he will comply with them. He can be told that his hats do not fit him and he will believe that they do not. Any suggestion will operate within his mind unbeknownst to his higher levels of awareness.

Very complex suggestions can be given. One such would be to the effect that he was unable to utter the word "I." He would omit it from his conversation, using remarkable makeshifts without being "aware" that he was having to avoid the word. Or he could be told that he must never look at his hands and he will not. These are repressions. Given to the subject when drugged or in a hypnotic sleep, these suggestions operate when he is awake. And they will continue to operate until released by the hypnotic operator.

He can be told that he has an urge to sneeze every time he hears the word "rug" and that he will sneeze when it is spoken. He can be told that he must jump two feet in the air every time he sees a cat and he will jump. And he will do these things after he has been awakened. These are compulsions.

He can be told that he will think very sexual thoughts about a certain girl but that when he thinks them he will feel his nose itch. He can be told that he has a continual urge to lie down and sleep and that every time he lies down he will feel that he cannot sleep. He will experience these things. These are neuroses.

In further experiments he can be told, when he is in his hypnotic "sleep," that he is the president of the country and that the secret service agents are trying to murder him. Or he can be told that he is being fed poison in every restaurant in which he attempts to eat. These are psychoses.

He can be informed that he is really another person and that he owns a yacht and answers to the name of "Sir Reginald." Or he can be told that he is a thief, that he has a prison record, and that the police are looking for him. These would be schizophrenic and paranoid-schizophrenic insanities respectively.

The operator can inform the subject that the subject is the most wonderful person on earth and that everybody thinks so. Or that the subject is the object of adoration of all women. This would be a manic-type insanity.

He can be convinced, while hypnotized, that when he wakes he will feel so terrible that he will hope for nothing but death. This would be the depressive-type insanity.

He can be told that all he can think about is how sick he is and that every malady of which he reads becomes his. This would make him react like a hypochondriac.

Thus we could go down the catalogue of mental ills and by concocting positive suggestions to create the state of mind, we could bring about, in the awakened subject, a semblance to every insanity.

Understood that these are semblances. They are similar to insanity in that the subject would act like an insane person. He would not be an insane person. The moment the suggestion is relieved -- the subject being informed that it was a suggestion -- the aberration (and all these insanities, etc., are grouped under the heading of aberration) theoretically vanishes.* * An injunction here. These are tests. They have been made on people who could be hypnotized and people who could not be but who were drugged. They brought forth valuable data for dianetics. They can be duplicated only when you know dianetics unless you want to actually drive somebody insane by accident. For these suggestions do not always vanish. Hypnotism is a wild variable. It is dangerous and belongs in the parlor in the same way you would want an atom bomb there.

The duplication of aberrations of all classes and kinds in subjects who have been hypnotized or drugged has demonstrated that there is some portion of the mind which is not in contact with the consciousness but which contains data.

It was the search for this portion of the mind which led to the resolution of the problem of insanity, psycho-somatic ills and other aberrations. It was not approached through hypnotism, and hypnotism is just another tool, a tool which is of only occasional use in the practice of dianetics and is, indeed, not needed at all.

Here we have an individual who is acting sanely, who is given a positive suggestion and who then temporarily acts insanely. His sanity is restored by the release of the suggestion into his consciousness, at which moment it loses its force upon him. But this is only a semblance of the mechanism involved. The actual insanity, one not laid now by some hypnotist, does not need to emerge into the consciousness to be released. There is this difference and others between hypnotism and the actual source of aberration; but hypnotism is a demonstration of its working parts.

Review the first example of the positive suggestion. The subject was "unconscious," which is to say, he was not in possession of complete awareness or self-determinism. He was given something he must do and the something was hidden from his consciousness. The operator gave him a signal. When the signal occurred, the subject performed an act. The subject gave reasons for the act which were not the real reasons for it. The subject found fault with the operator and the operator's clothing but did not see that it was the tie which signaled the action. The suggestion was released and the subject no longer felt a compulsion to perform the act.

These are the parts of aberration. Once one knows exactly what parts of what are aberrations, the whole problem is very simple. It seems incredible at first glance that the source could have remained so thoroughly hidden for so many thousands of years of research. But at second glance, it becomes a wonder that the source was ever discovered. For it is hidden cunningly and well.

"Unconsciousness" of the non-hypnotic variety is a little more rugged. It takes more than a few passes of the hand to cause "unconsciousness" of the insanity-producing variety.

The shock of accidents, the anaesthetics used for operations, the pain of injuries and the deliriums of illness are the principal sources of what we call "unconsciousness."

The mechanism, in our analogue of the mind, is very simple. In comes a destructive wave of physical pain or a pervading poison such as ether and out go some or all of the fuses of the analytical mind. When it goes out, so go what we know as the standard memory banks.

The periods of "unconsciousness" are blanks in the standard memory banks. These missing periods make up what dianetics calls the reactive mind bank.

The times when the analytical mind is in full operation plus the times when the reactive mind is in operation are a continuous line of consecutive recording for the entire period of life.

During the periods when the analytical mind is cut out of circuit in full or in part, the reactive mind cuts in in full or in part. In other words, if the analytical mind is unfused so that it is half out of circuit, the reactive mind is half in circuit. No such sharp percentages are actually possible, but this is to give an approximation.

When the individual is "unconscious" in full or in part, the reactive mind is cut in in full or in part. When he is fully conscious, his analytical mind is fully in command of the organism. When his consciousness is reduced, the reactive mind is cut into the circuit just that much.

The moments which contain "unconsciousness" in the individual are contra-survival moments, by and large. Therefore it is vital that something take over so that the individual can go through motions to save the whole organism. The fighter who fights half out on his feet, the burned man who drags himself out of the fire -- these are cases when the reactive mind is valuable.

The reactive mind is very rugged. It would have to be in order to stand up to the pain waves which knock out other sentience in the body. It is not very refined. But it is most awesomely accurate. It possesses a low order of computing ability, an order which is sub-moron, but one would expect a low order of ability from a mind which stays in circuit when the body is being crushed or fried.

The reactive bank does not store memories as we think of them. It stores engrams. * These engrams are a complete recording, down to the last accurate detail, of every perception present in a moment of partial or full "unconsciousness." They are just as accurate as any other recording in the body. But they have their own force. They are like phonograph records or motion pictures, if these contained all perceptions of sight, sound, smell, taste, organic sensation, etc.

The difference between an engram and a memory, however, is quite distinct. An engram can be permanently fused into any and all body circuits and behaves like an entity.

In all laboratory tests on these engrams they were found to possess "inexhaustible" sources of power to command the body. No matter how many times one was reactivated in an individual, it was still powerful. Indeed, it became even more able to exert its power in proportion to its reactivation.

The only thing which could even begin to shake these engrams was the technique which developed into dianetic therapy, which will be covered in full in the third section of this volume.

This is an example of an engram: A woman is knocked down by a blow. She is rendered "unconscious." She is kicked and told she is a faker, that she is no good, that she is always changing her mind. A chair is overturned in the process. A faucet is running in the kitchen. A car is passing in the street outside. The engram contains a running record of all these perceptions: sight, sound, tactile, taste, smell, organic sensation, kinetic sense, joint position, thirst record, etc. The engram would consist of the whole statement made to her when she was "unconscious": the voice tones and emotion in the voice, the sound and feel of the original and later blows, the tactile of the floor, the feel and sound of the chair overturning, the organic sensation of the blow, perhaps the taste of blood in her mouth or any other taste present there, the smell of the person attacking her and the smells in the room, the sound of the passing car's motor and tires, etc.

These would all be considered something on the order of a "positive suggestion." But there is something else here which is new, something which is not in the standard banks except by context: pain and painful emotion.

These things are what make the difference between the standard banks and the reactive engram banks: physical pain and painful emotion. Physical pain and painful emotion are the difference between an engram, which is the cause of aberration, all aberration, and a memory.*
 * In dianetics, a memory is considered to be any concept of perceptions stored in the standard memory banks which is potentially recallable by the "I." A scene beheld by the eyes and perceived by the other senses becomes a record in the standard memory banks and later may be recalled by "I" for reference.

We all have heard that bad experience is helpful to living and that without bad experience, man never learns. This may be very, very true. But it doesn't embrace the engram. That isn't experience. That is commanded action.

Perhaps before Man had a large vocabulary, these engrams were of some use to him. They were survival in ways which will be developed later. But when Man acquired a fine, homonymic (words that sound the same but mean different things) language, and indeed, when he acquired any language, these engrams were much more a liability than a help. And now with Man well evolved, these engrams do not protect him at all but make him mad, inefficient and ill.

The proof of any assertion lies in its applicability. When these engrams are deleted from the reactive mind bank, rationality and efficiency are enormously heightened, health is greatly increased and the individual computes rationally on the survival conduct pattern, which is to say, he enjoys himself and the society of those around him and is constructive and creative. He is destructive only when something actually threatens the sphere of his dynamics.

These engrams, then, are entirely negative in value in this stage of Man's development. When he was nearer the level of his animal cousins (who have, all of them, reactive minds of this same kind), he might have had use for the data. But language and his changed existence make any engram a distinct liability, and no engram has any constructive value.

The reactive mind was provided to secure survival. It still pretends to act in that fashion. But its wild errors now lead only in the other direction.

There are actually three kinds of engrams, all of them aberrative: First is the contra-survival engram. This contains physical pain, painful emotion, all other perceptions and menace to the organism. A child knocked out by a rapist and abused receives this type of engram. The contra-survival engram contains apparent or actual antagonism to the organism.

The second engram type is the pro-survival engram. A child who has been abused is ill. He is told, while he is partially or wholly "unconscious," that he will be taken care of, that he is dearly loved, etc. This engram is not taken as contra-survival but pro-survival. It seems to be in favor of survival. Of the two this last is the most aberrative since it is reinforced by the law of affinity which is always more powerful than fear. Hypnotism preys on this characteristic of the reactive mind, being a sympathetic address to an artificially unconscious subject. Hypnotism is as limited as it is because it does not contain, as a factor, physical pain, and painful emotion: things which keep an engram out of sight and moored below the level of "consciousness."

The third is the painful emotion engram which is similar to the other engrams. It is caused by the shock of sudden loss such as the death of a loved one.

The reactive mind bank is composed exclusively of these engrams. The reactive mind thinks exclusively with these engrams. And it "thinks" with them in a way which would make Korzybski swear, for it thinks in terms of full identification, which is to say identities, one thing identical to another.

If the analytical mind did a computation on apples and worms, it could be stated, probably, as follows: some apples have worms in them, other don't; when biting an apple one

occasionally finds a worm unless the apple has been sprayed properly; worms in apples leaves holes.

The reactive mind, however, doing a computation on apples and worms as contained in its engram bank, would calculate as follows: apples are worms are bites are holes in apples are holes in anything are apples and always are worms are apples are bites, etc.

The analytical mind's computations might embrace the most staggering summations of calculus, the shifty turns of symbolic logic, the computations requisite to bridge-building or dress-making. Any mathematical equation ever seen came from the analytical mind and might be used by the analytical mind in resolving the most routine problems.

But not the reactive mind! That's so beautifully, wonderfully simple that it can be stated, in operation, to have just one equation: $A = A = A = A = A$.

Start any computation with the reactive mind. Start it with the data it contains, of course. Any datum is just the same to it as any other datum in the same experience.

An analytical computation done on the woman being kicked, as mentioned, would be that women get themselves into situations sometimes when they get kicked and hurt and men have been known to kick and hurt women.

A reactive mind computation about his engram, as an engram, would be: the pain of the kick equals the pain of the blow equals the overturning chair equals the passing car equals the faucet equals the fact that she is a faker equals the fact that she is no good equals the fact that she changes her mind equals the voice tones of the man equals the emotion equals a faker equals a faucet running equals the pain of the kick equals organic sensation in the area of the kick equals the overturning chair equals changing one's mind equals.... But why continue? Every single perception in this engram equals every other perception in this engram. What? That's crazy? Precisely!

Let us further examine our post-hypnotic positive suggestion of the touched tie and the removed coat. In this we have the visible factors of how the reactive mind operates.

This post-hypnotic suggestion needs only an emotional charge and physical pain to make it a dangerous engram. Actually it is an engram of a sort. It is laid in by sympathy between the operator and subject, which would make it a sympathy engram -- pro-survival.

Now we know that the operator had only to touch his tie to make the awakened subject remove his coat. The subject did not know what it was which caused him to remove his coat and found all manner of explanation for the action, none of which was the right one. The engram, the post-hypnotic suggestion in this case, was actually placed in the reactive mind bank. It was below the level of consciousness, it was compulsion springing from below the level of consciousness. And it worked upon the muscles to make the subject remove his coat. It was data fused into the circuits of the body below the command level of the analytical mind and operated not only upon the body but also upon the analytical mind itself.

If this subject took off his coat every time he saw somebody touch a necktie, society would account him slightly mad. And yet there was no power of consent about this. If he had attempted to thwart the operator by refusing to remove the coat, the subject would have experienced great discomfort of one sort or another.

Let us now take an example of the reactive mind's processes in a lower echelon of life: a fish swims into the shallows where the water is brackish, yellow, and tastes of iron. He has just taken a mouthful of shrimp when a bigger fish rushes at him and knocks against his tail.

The small fish manages to get away but he has been physically hurt. Having negligible analytical powers, the small fish depends upon reaction for much of his choice of activity.

Now he heals his tail and goes on about his affairs. But one day he is attacked by a larger fish and gets his tail bumped. This time he is not seriously hurt, merely bumped. But something has happened. Something within him considers that in his choice of action he is now being careless. Here is a second injury in the same area.

The computation on the fish reactive level was: shallows equals brackish equals yellow equals iron taste equals pain in tail equals shrimp in mouth, and any one of these equals any other.

The bump in the tail on the second occasion keyed-in the engram. It demonstrated to the organism that something like the first accident (identity thought) could happen again. Therefore, beware!

The small fish, after this, swims into brackish water. This makes him slightly "nervous." But he goes on swimming and finds himself in yellow and brackish water. And still he does not turn back. He begins to get a small pain in his tail. But he keeps on swimming. Suddenly he gets a taste of iron and the pain in his tail turns on heavily. And away he goes like a flash. No fish was after him. There were shrimp to be had there. But away he went anyway. Dangerous place! And if he had not turned away, he would have really gotten himself a pain in the tail.

The mechanism is survival activity of a sort. In a fish it may serve a purpose. But in a man, who takes off a coat every time somebody touches a tie, the survival mechanism has long outlived its time. But it is there!

Let us further investigate our young man and the coat. The signal for the coat removal was very precise. The operator touched his tie. This is equivalent to any or all of the perceptions the fish received and which made the fish turn back. The touch of the tie could have been a dozen things. Any one of the dozen might have signaled the removal of the coat.

In the case of the woman who was knocked out and kicked, any perception in the engram she received has some quality of restimulation. Running water from a faucet might not have affected her greatly. But water running from a faucet plus a passing car might have begun some slight reactivation of the engram, a vague discomfort in the areas where she was struck and kicked, not enough yet to cause her real pain but there all the same. To the running water and the passing car we add the sharp falling of a chair and she experiences a shock of mild proportion. Add now the smell and voice of the man who kicked her and the pain begins to grow. The mechanism is telling her that she is in dangerous quarters, that she should leave. But she is not a fish, she is a highly sentient being, to our knowledge the most complex mental structure so far evolved on Earth, organism of the species, Man. There are many other factors in the problem than this one engram. She stays. The pains in the areas where she was abused become a predisposition to illness or are chronic illness in themselves, minor it is true in the case of this one incident, but illness just the same. Her affinity with the man who beat her may be so high that the analytical level, being assisted by a normally high general tone, may counter against these pains. But if that level is low, without much to assist it, then the pains can become major.

The fish that was so struck and received an engram did not disavow shrimp. Shrimp might have made him a little less enthusiastic afterwards, but the survival potential of shrimp-eating made shrimp equal far more pleasure than it did pain.

A pleasant and hopeful life in general -- and never think we intimate that the woman stays for food alone whatever the wits say about women -- has a high survival potential, and that can overcome a very great deal of pain. As the survival potential diminishes, however, the level of pain (Zone 0 and Zone 1) is more closely approached and such an engram could begin to be reactivated severely.

There is another factor here, however, besides pain -- in fact, several more factors. If the young man with the detachable coat had been given one of the neurotic positive suggestions as listed a few pages back, he would have reacted to it on signal.

The engram this woman has received contains a neurotic positive suggestion quite in addition to the general restimulators such as the faucet and the car and the overturning chair. She has been told that she is a faker, that she is no good, and that she is always changing her mind. When the engram is restimulated in one of the great many ways possible, she has a "feeling" that she is no good, a faker, and she will change her mind.

There are several cases to hand which peculiarly illustrate the sadness of this. One case in particular which was cleared had been beaten severely many times and told a similar thing each time, all derogatory. The content inferred that she was very loose morally and would cohabit with anyone. She was brought in as a case by her father -- she had since been divorced -- who complained that she was very loose morally and had cohabited with several men in as many weeks. She herself admitted that she was, she could not see how it could be and it worried her, but she just "could not seem to help it." Examination of the engrams in her reactive mind bank brought forth a long series of beatings with this content. Because this was a matter of research, not treatment -- although that was given -- her former husband was contacted. An examination, independent of her knowledge, demonstrated his rage dramatization to contain these very words. He had beaten his wife into being a morally loose woman because he was afraid of morally loose women.

All cases examined in all this research were checked, the patient's engrams against the engrams in the donor. The contents of the incidents were verified wherever possible and were found uniformly to agree. Every safeguard was made to prevent any other method of communication between donor and patient. Everything found in the "unconscious" periods of every patient, when checked against other source, was found to be exact.

The analogy between hypnotism and aberration bears out well. Hypnotism plants by positive suggestion one or another form of insanity. It is usually a temporary planting, but sometimes the hypnotic suggestion will not "lift" or remove in a way desirable to the hypnotist. The danger of running experiments with hypnosis, on uncleared patients is found in another mechanism of the reactive kind.

When an engram such as our example above exists, the woman obviously was "unconscious" at the time she received the engram. She had no standard bank memory (record) of the incident beyond the knowledge that she had been knocked out by the man. The engram was not, then, an experience as we understand the word. It could work from below to aberrate her thinking processes, it could give her strange pains -- which she attributed to something else -- in the areas injured. But it was not known to her.

The key-in was necessary to activate the engram. But what, precisely, could key it in? At some later time when she was tired the man threatened to strike her again and called her names. This was conscious level experience. It was found to be "mentally painful" by her. And it was "mentally painful" only because there was real, live, physical pain unseen under it, which had been "keyed-in" by the conscious experience. The second experience was a lock. It was a memory but it had a new kind of action in the standard banks. It had too much power and it gained that power from a past physical blow. The reactive mind is not too careful about its time clock. It can't tell one year old from ninety, in fact, when a key-in begins. The actual engram moved up under the standard bank.

She thinks she is worried about what he said in the lock experience. She is actually worried about the engram. In this way memories become "painful." But pain doesn't store in the standard banks. There is no place in that bank for pain. None. There is a place for the concept of pain and these concepts of what is painful are good enough to keep the sentient organism called Man away from all the pain he believes is actually dangerous. In a clear there

are no pain-inducing memories because there is no physical pain record left to ruin the machinery from the reactive mind bank.

The young man with the detachable coat did not know what was worrying him or what made him do what he did. The person with an engram does not know what is worrying him. He thinks it is the lock and the lock may be a very long way removed from anything resembling the engram. The lock may have similar perceptive content. But it may be on another subject entirely.

It is not very complicated to understand what these engrams do. They are simply moments of physical pain strong enough to throw part or all the analytical machinery out of circuit; they are antagonism to the survival of the organism or pretended sympathy to the organism's survival. That is the entire definition. Great or little "unconsciousness," physical pain, perceptive content and contra-survival or pro-survival data. They are handled by the reactive mind, which thinks exclusively in identities of everything equals everything. And they enforce their commands upon the organism by wielding the whip of physical pain. If the organism does not do exactly as they say (and believe any clear, that's impossible!), the physical pain turns on. They steer a person like a keeper steers a tiger -- and they can make a tiger out of a man in the process without much trouble -- and give him mange into the bargain.

If man had not invented language, or, as will be demonstrated, if his languages were a little less homonymic and more specific with their personal pronouns, engrams would still be survival data and the mechanism would work. But Man has outgrown their use. He chose between language and potential madness and for the vast benefits of the former he received the curse of the latter.

The engram is the single and sole source of aberration and psycho-somatic illness.

An enormous quantity of data has been sifted. Not one single exception has been found. In "normal people," in the neurotic and insane, the removal of these engrams wholly or in part, without other therapy, has uniformly brought about a state greatly superior to the current norm. No need was found for any theory or therapy other than those given in this book for the treatment of all psychic or psycho-somatic ills.

CHAPTER III

The Cell and the Organism

The reason the engram so long remained hidden as the single source of aberration and psycho-somatic ills is the wide and almost infinitely complex manifestations which can derive from simple engrams.

Several theories could be postulated as to why the human mind evolved exactly as it did, but these are theories, and dianetics is not concerned with structure. A comment or two as a stimulation to future workers in that field might be made, however, wholly as a postulate, that there is a definite connection between any electriclike energy in the body and the energy effusion of cells undergoing injury. A theory could be constructed along the lines that injured cells, further injuring their neighbors by a discharge of electric-like energy, forced the development of a special cell which would act as a conduit to "bleed off" this painful charge. The conduits of cells might have become neurons and the charge might have been better distributed so through the body with less likelihood of local incapacitation at the point of the injury impact. These conduits -- neurons -- might have been started in formation by impacts at the extremity of the body toward the direction of locomotion. This would make the skull the greatest mass of neurons. Man, walking upright, might have had another new point of impact, the forehead, and so gained his pre-frontal lobes. And maybe not. That is just theory, with only a few data to support it which have a scientific value. And it has not been subjected to experiment of any kind whatever.

This much, however, has to be advanced as theory on structure. The cell is one of the basic building blocks of the body. Cells, the better to survive, seem to have become colonies which, in turn, had the primary interest, survival. And the colonies developed or recruited into aggregations which in turn were organisms, also with the sole purpose of survival. And the organisms developed minds to coordinate the muscles and resolve the problems of survival. Again, this is still theory and even if it was the track of reasoning which led toward dianetics, it can be completely wrong. It works. It can be pulled away from dianetics and dianetics will remain a science and go on working. The concept of the electronic brain was not vital but only useful to dianetics and it could be swept away as well -- dianetics would still stand. A science is a changing affair as far as its internal theory goes. In dianetics we have our wedge into an enormous scope of research. As dianetics stands, it works and it works every time and without exception. The reasons why it works will undoubtedly be mulled over and changed here and there to its betterment -- if they aren't, an abiding faith in this generation of scientists and the future generations will not have been justified.

Why we talk about cells will become apparent as we progress. The reason we know that past concepts of structure are not correct is because they don't work as function. All our facts are functional and these facts are scientific facts, supported wholly and completely by laboratory evidence. Function precedes structure. James Clerk Maxwell's mathematics were postulated and electricity was widely and beneficially used long before anyone had any real idea about the structure of the atom. Function always comes before structure. The astounding lack of progress in the field of the human mind during the past thousands of years is partly attributable to its "organ of thought" lying within a field, medicine, which was and long may be an art, not a science. Basic philosophy to explain life will have to come before that art makes much further progress.

What the capabilities of the cell are, for instance, have been but poorly studied. Some work has been carried on in recent years to find out more, but basic philosophy was absent. The cell was being observed, not predicted.

The studies of cells in Man have been largely done from dead tissue. An unknown quality is missing from dead tissue, the important quality -- life.

In dianetics, on the level of laboratory observation, we discover much to our astonishment that cells are evidently sentient in some currently inexplicable way. Unless we postulate a human soul entering the sperm and ovum at conception, there are things which no other postulate will embrace than that these cells are in some way sentient. Entering a new field with postulates which work in all directions -- and the basic philosophy of survival is a pilot which leads us on and on into further and further realms, explaining and predicting phenomena on every hand -- it is inevitable that data will turn up which does not agree with past theory. When that data is as scientific as the observation that when an apple is dropped under usual conditions on Earth it falls, one cannot help but accept it. Abandoning past theories may do damage to treasured beliefs and one's nostalgic love of the old school tie, but a fact is a fact.

The cells as thought units evidently have an influence, as cells, upon the body as a thought unit and an organism. We do not have to untangle this structural problem to resolve our functional postulates. The cells evidently retain engrams of painful events. After all, they are the things which get injured. And they evidently retain a whip hand of punishment for every time the analyzer fails them. The story of the engram seems to be a story of a battle between the troops and the general every time the general gets some of the troops killed off. The less fortunate this general is in protecting these troops, the more power the troops assume. The cells evidently pushed the brain on an upward evolution toward higher sentience. Pain reversed the process as though the cells were sorry they had put so much power in the hands of a central commander.

The reactive mind may very well be the combined cellular intelligence. One need not assume that it is, but it is a handy structural theory in the lack of any real work done in this field of structure. The reactive engram bank may be material stored in the cells themselves. It does not matter whether this is credible or incredible just now. Something has to be said about it to give one a mental hold on what happens during moments of "unconsciousness."

The scientific fact, observed and tested, is that the organism, in the presence of physical pain, lets the analyzer get knocked out of circuit so that there is a limited quantity or no quantity at all of personal awareness as a unit organism. It does this either to protect the analyzer or to withdraw its power in the belief that an engram is best in an emergency -- with which the analyzer, by the way, on observed experience, does not agree.

Every percept present, including physical pain, is recorded during these non-analytical moments. Whenever pain is present -- physical pain -- that is, the analyzer gets shut down to a small or large extent. If the duration of the pain is only an instant, there is still an instant there of analytical reduction. This can be proven very easily -- just try to recall the last time you were seriously hurt and see if there isn't at least a momentary blank period. Going to sleep under anaesthetic and waking up some time later is a more complicated sort of shut-down in that it includes physical pain but is initially caused by a poison (and all anaesthetics are poisons, technically). Then there is the condition of suffocating, as in drowning, and this is a shut-down period to greater or lesser extent. And there is the condition caused by blood, for one cause or another, leaving the area or areas which contain analytical power -- wherever they are -- and this again causes a greater or lesser degree of analytical shutdown: such incidents include shock (in which the blood tends to lake in the center of the body), the loss of blood by surgery or injury or anemia and the closing of the arteries leading through the throat. Natural sleep causes a reduction of analytical activity but is actually not very deep or serious; by dianetic therapy any experience occurring during sleep can be recovered with ease.

It can now be seen that there are many ways in which analytical power can be shut down. And it can be seen that there is greater or lesser reduction. When one burns one's finger with a cigarette, there is a small instant of pain and a small amount of reduction. When one undergoes an operation, the duration may be in terms of hours and the amount of shut-down may be extreme. The duration and the amount of reduction are two different things, related but quite dissimilar. This is not so very important but it is mentioned.

We have seen, reading in dianetics this far, that the principle of the spectrum has been quite useful to us. And it can be seen that the amount of reduction in analytical power can be described in the same way that survival potential can be described. There can be a very little bit and there can be a very great deal. Going back and taking a look at the survival potential range, one can see that there would be death at the bottom and immortality at the top. There is "infinite" survival. Whether or not there can be infinite analytical power is a matter of mysticism. But that there is a definite relationship between individual tone and the amount of analytical shutdown is a scientific fact. Put it this way: with the individual well and happy and enthusiastic, analytical power can be considered to be high (Zones 3 and 4). With the individual under the wheels of a truck, "unconscious" and in agony, the analytical power may be considered to be ranging in Zone 0. There is a ratio between potential survival and analytical power. As one goes down, so does the other. There is more data to be concluded from this than one would think at first glance. It is a very important ratio.

All the percepts are included in an engram. Two of these percepts are physical pain and painful emotion. A third is organic sensation, which is to say, the condition of the organism during the moment of the engram. And how was the organism when the engram was received?

Greater or lesser "unconsciousness" was present. This meant that there was an organic sensation of reduced analytical power, since analytical power derives, evidently, from an organ or organs in the body. If an engram is reactivated by a restimulator or restimulators -- that is to say if the individual with an engram receives something in his environment similar to the perceptions in the engram -- the engram puts everything it contains -- its percepts such as faucets and words -- into greater or lesser operation.

There can be greater or lesser restimulation. An engram can be put into force just a little bit by restimulators in the environment of the individual or, with many restimulators present and the body in an already reduced state, the engram can go into a full force display (which is covered later). But whether the engram is slightly restimulated or greatly restimulated, everything in it goes into effect one way or another.

There is just one common denominator of all engrams, just one thing which every engram has and which is possessed by every other engram. Each contains the datum that the analyzer is more or less shut-down. There is a shut-down datum in every engram. Therefore, every time an engram is restimulated, even though physical pain has not been received by the body, some analytical power turns off, the organ or organs which are the analyzer are fused out of circuit in some degree.

This is highly important to an understanding of the mechanics of aberration. It is a scientific fact, susceptible of proof, and it never varies. This always happens: when an engram is received, the analyzer is shut down by the physical pain and emotion; when the engram is restimulated the analyzer shuts down as part of the commands of the engram. Actually this is a very mechanical thing. Engram is restimulated, part of the analytical power is shut down. This is as inevitable as turning on and off an electric light. Pull the cord and the light goes off. The reduction of the analyzer is not that sharp -- there are grades of light -- but it is just as mechanical.

Put a man under ether, hurt him in the chest. He has received an engram because his analytical power was turned off first by ether and then by a chest pain. While he was there on the operating table, the reactive mind recorded the click of instruments, everything said, all sounds and smells. Let us suppose that a nurse was holding one of his feet because he was kicking. This is a complete engram.

The engram will be keyed-in by something in the future, a similar incident. After this, in greater or lesser degree, whenever he hears clicks like instrument clicks he gets nervous. If he pays attention to what is happening in his body at that minute, he may find that his foot feels slightly as if it were being held. But he is not likely to give any attention to his foot because if

he had any attention to give, the chest pain would be found present in some degree. But his analytical ability has been turned off slightly. As the foot felt it was being held, so does the analyzer have the conception of being shut down by ether and pain. The restimulator (the clicking) tended to bring the whole engram slightly into being and part of the engram command is a reduced analytical power.

This is "push-button" in its precision. If one knew another's main restimulators (words, voice tones, music, whatever they are -- things which are filed in the reactive mind bank as parts of engrams) one could turn another's analytical power almost completely off, actually render him unconscious.

We all know people who make us feel stupid. There can be two causes for that but both of them are from engrams and one of them is the fact that no matter what engram is brought into restimulation, part of the analytical power is turned off.

Engrams can, if environment is uniform, be held in chronic restimulation. This means a chronic partial shutdown of analytical power. The recovery of intelligence by a clear and the rise of that intelligence to such fantastic heights results in part from the relief of word commands in engrams that he is stupid and in a larger part from the relief of this chronic shut-down condition.

This is not theory. This is scientific fact. It is strictly test-tube. The engram contains the percept of a shutdown analyzer; when it is restimulated the engram puts that datum back into force in some degree.

Engrams, then, being received in "unconsciousness" cause a partial "unconsciousness" to exist every time they are restimulated. The person who has an engram (any aberree) need not receive new physical pain to have a new moment of partial "unconsciousness" take place. Feeling "dopey" or "sleepy" or "dull" results in part from a partially shut-down analyzer. Being "nervous" or in a rage or frightened also carries with it partially shutoff analytical power.

The hypnotist has "success" where he does because he is able, by talking to people about "sleep," to put into restimulation some engram which contains the word sleep and shut-down analytical power. This is one of the reasons hypnotism "works."

The whole society, however, is liable to analytical shutdown in greater or lesser degree by the restimulation of engrams.

The number of engrams a person's reactive bank contains may not, however, establish the amount of analytical reduction to which he is subjected. A person may have engrams and they may not have been keyed-in. And if they have been keyed-in, he might not be in an environment which contains any great number of restimulators. Under these conditions his survival zone position may be high even though he is possessed of a great many engrams. And again, he might have educated himself over and above these engrams to some slight degree.

But a person who has keyed-in engrams and does exist in the area of many restimulators is liable to an enormous amount of restimulation and analytical shut-down. This is a normal condition. If a person has a large number of engrams and they are keyed-in and he lives around many restimulators his condition can vary from normal to insane. And in a single day -- as in the case of a man who experiences moments of rage or a woman who drops into apathies -- the condition of a person may vary from normal to insane and back to normal. We take here the word "insane" to mean utter irrationality. So there is temporary or chronic insanity.

The court of law which goes through the lugubrious process of having a man pronounced sane or insane after that man has murdered somebody is itself being irrational. Of course the man was insane when he committed the murder. What the court is asking now is whether or not the man is chronically insane. This has little bearing on the matter. If a man has

gone insane enough to murder once, he will go insane enough in the future to murder again. Chronic, then, means either a chronic cycle or a continuous condition. The law says sanity is the “ability to tell right from wrong.” When Man is subject to a mechanism (and all men are) which lets him be rational one minute and restimulated the next, none in the society, if uncleared, can be considered able to always tell right from wrong. This is completely aside from what the law means by “right” and what it means by “wrong.”

This is an example of the roller-coaster sanity curve of the aberree. All aberrees possess engrams (the normal number is probably in the hundreds per individual). Analytically people have a wide latitude of choice and they can deal even with philosophic rights and wrongs. But in aberrated persons the engram bank is always susceptible of restimulation. The “sanest” aberree of Tuesday may be a murderer on Wednesday if the exactly right situation occurs to trip the exact engram. A clear is not entirely predictable in any given situation -- he has such a wide power of choice. But an aberrated person transcends all predictability for the following reasons: (1) what engrams an aberree has in his reactive engram bank none know including himself; (2) what situation will contain what restimulators is a matter of chance; and (3) what his power of choice will be with the factors in the engrams on a reactive level cannot be established.

The variety of conduct which one can evolve out of these basic mechanics is so wide that it is no wonder that Man was considered to be a rather hopeless case by some philosophies.

The cells, if the engram bank is retained on a cellular level, might be theoretically supposed to have made sure that the analyzer did not get too adventurous in this life and death matter of living. They therefore could be considered to have copied down all data contained in every moment of physical pain and emotion resulting in or contained in “unconsciousness.” Then when any data similar to this appeared in the environment they could be wary and, with a large number of restimulators in sight, they could be considered to shut down the analyzer and proceed on reaction. This has a crude safety factor. Obviously, if the organism survived through one period of “unconsciousness,” it could be theorized by the cells that the placing of the data and action in effect under circumstances which threatened to be similar would result once more in survival. What’s good enough for grandpa is good enough for me. What was good enough in the bus accident is good enough in a bus.

This moronic “thinking” is typical of the reactive mind. It is just the sort of thinking it does. It is the ultimate in conservatism. It misses the point and important data at every turn, it overloads the body with pain, it is a whirlpool of confusion. If there were just one engram per situation, maybe it would get by. But there may be ten engrams with similar data in them (an engram lock chain) and yet the data may be so contradictory that when a new emergency arises which contains the restimulators of the chain, no proper past conduct can be put forth to meet it.

Obviously the x factor is language. The cells, if this is a problem in cells (for recall, this part is theory based on data in an effort to explain what happens and a theory can be altered without altering the scientific usefulness of the facts), probably do not understand languages very well. If they did they wouldn’t evolve such “solutions.”

Take two engrams about baseball bats. In the first, the individual is hit on the head and knocked out and somebody yells, “Run! Run! Run!” In the second the individual is knocked out by the bat in the same environment and somebody yells, “Stay there! You’re safe!” Now what does he do when he hears a baseball bat or smells one or sees one or hears these words? Run or stay there! He has a similar pain for each action. What actually happens? He gets a headache. This is that thing called conflict. This is anxiety. And anxiety can become very acute indeed on a purely mechanical level when one has ninety engrams pulling him south and eighty-nine pulling him north. Does he go north or south? Or does he have a “nervous breakdown?”

The level of brilliance of the reactive mind is about the same as a phonograph. The needle gets put on the record and the record plays. The reactive mind merely puts on the needle. When it tries to select several records out and play them all at once, things happen.

By intentional construction or accident in design or by-pass in evolution -- where the old, useless organ is still built -- the cells managed to hide this engram bank fairly well. Man is conscious in his analytical mind. When he is "unconscious," his analytical mind is unable to monitor the incoming data and the data is not to be found in the thing we call, by analogue, the standard banks. Therefore whatever came in passed by consciousness. And having passed by, consciousness cannot (without dianetic process) recall it, since there is no channel for recall.

The engram enters when consciousness is absent. It thereafter operates directly into the organism. Only by dianetic therapy can the analyzer come into possession of this data (and the removal of it does not depend upon the analyzer contacting it at all, despite an old belief that the "realization" of something cures it: "realize" an engram and one is in quick trouble, without dianetic technique). The engram is received by the cellular body. The reactive mind could be the very lowest level of analytical power, of course, but this does not alter the scientific fact that the engram acts as if it were a soldered-in connection to the life function regulator and the organic co-ordination and the basic level of the analytical mind itself. By "soldered-in" is meant "permanent connection." This keying-in is the hook-up of the engram as part of the operating machinery of the body. An analytical thought process is not permanently hooked in but can be thrown in and out of circuit at the will of the analyzer. This is not true of the engram, thus the term, "soldered-in."

The analytical mind lays down a training pattern; on a stimulus-response basis this training pattern will work smoothly and well whenever it will do the organism the most good. An engram is a training pattern, all complete in a package, "permanently" hooked into the circuits (without dianetic therapy) and it goes into operation like a training pattern without any consent whatever from the analyzer.

Influenced itself by the engram in the several ways of reduced analytical power and positive suggestion in the engram, the analytical mind is unable to discover any truly valid reason for the conduct of the organism. It therefore makes up a reason, for its job is to make sure the organism is always right. Just as the young man with the detachable coat gave forth a number of silly explanations as to why he was detaching his coat so does the analytical mind, observing the body engaged in irrational actions, including speech, for which there seems to be no accounting, justify the actions. The engram can dictate all the various processes incident to living; it can dictate beliefs, opinions, thought processes or lack of them and actions of all kinds, and can establish conditions remarkable for their complexity as well as their stupidity. An engram can dictate anything it contains and engrams can contain all the combinations of words in the entire language. And the analytical mind is forced, in the light of irrational behavior or conviction, to justify the acts and conditions of the organism, as well as its own strange blunders. This is justified thought.

There are three kinds of thought, then, of which the organism is capable: (a) analytical thought, which is rational as modified by education and viewpoint, (b) justified thought, analytical thought attempting to explain reactions, and (c) reactive thought, which is wholly in terms of everything in an engram equals everything in an engram equals all the restimulators in the environment and all things associated with those restimulators.

We have all seen somebody make a blunder and then give forth an explanation of just why that blunder had been made. This is justified thought. The blunder was made, unless out of education or viewpoint, by an engram. The analytical mind then had to justify the blunder to make sure that the body was right and that its computations were right.

Now there are two other conditions which can be caused by engrams. One is dramatization and the other is valence.

You have seen some child come forth with a tirade, a tantrum. You have seen some man go through a whole rage action. You have seen people go through a whole irrational set of actions. These are dramatizations. They come about when an engram is thoroughly restimulated, so thoroughly that its soldered-in aspect takes over the organism. It may come into circuit slightly or wholly, which is to say that there are degrees of dramatization. When it is in full parade, the engram is running off verbatim and the individual is like an actor, puppet-like, playing his dictated part. A person can be given new engrams which will make these old ones take secondary importance. (Society's punishment complex is aimed squarely at giving anti-engram education.)

Dramatization is survival conduct -- in the silly, reactive mind way of thinking -- based on the premise that the organism, in a "similar" situation lived through it because these actions were present.

The woman who was knocked down and kicked would dramatize her engram, possibly, by doing and saying exactly the same things done and said to her. Her victim may be her child or another woman. It could or would be the person who gave her the engram if she were strong enough to overcome him. Just because she has this engram does not mean she will use it. She may have a hundred other engrams she can use. But when she dramatizes one, it is as if the engram, soldered-in, were taking over a puppet. As much analytical power as she has left may be devoted to altering the pattern. Therefore she can make a similar or an identical dramatization.

This aspect of dramatization is strictly "tooth and claw" survival. This is the sort of thing which made observers think that "tooth and claw" was a primary rule.

In went the engram, by-passing rationality and the standard memory banks. Now it is in the organism but the organism does not know it in the level of consciousness. It is keyed-in by a conscious level experience. Then it can be dramatized. And far from becoming milder the more it is used, the more an engram is dramatized the more solid is its hold in the circuits. Muscles, nerves, all must comply.

"Tooth and claw" survival. The cells were making sure. And here we come to valence. Valens means "powerful" in Latin. It is a good term because it is the second half of ambivalent (power in two directions) and exists in any good dictionary. It is a good term because it describes (although the dictionary did not mean it to) the intent of the organism when dramatizing an engram. Multi-valence would mean "many powerfuls." It would embrace the phenomena of split personality, the strange differences of personality in people in one and then another situation. Valence in dianetics means the personality of one of the dramatic personnel in an engram.

In the case of the woman being knocked out and kicked, there were two valences present: herself and her husband. If another person had been present the engram would have contained three valences, providing he took any part: herself, her husband and the third person. In an engram, let us say, of a bus accident where ten people speak or act, there would be, in the "unconscious" person an engram containing eleven valences, the "unconscious" person and the ten who spoke or acted.

Now in the case of the woman beaten by her husband, the engram contains just two valences. Who won? Here is the law of "tooth and claw," the aspect of survival in engrams. Who won? The husband. Therefore it is the husband who will be dramatized. She didn't win. She got hurt. Aha! When these restimulators are present, the thing to do is to be the winner, the husband, to talk like him, to say what he did, to do what he did. He survived. "Be like him!" say the cells.

Hence, when the woman is restimulated into this engram by some action, let us say, on the part of her child, she dramatizes the winning valence. She knocks the child down and kicks him, tells him he is a faker, that he is no good, that he is always changing his mind.

What would happen if she dramatized herself? She would have to fall down, knocking over a chair, pass out and believe she was a faker, no good and was always changing her mind and she would have to feel the pain of all blows!

“Be yourself” is advice which falls on deaf reactive mind ears. Here is the scheme. Every time the organism gets punished by life, the analytical mind, according to the reactive mind, has erred. The reactive mind then cuts the analytical mind out of circuit in ratio to the amount of restimulation present (danger) and makes the body react as if it were the person who won in the earlier but similar situation where the organism was hurt.

Now what happens if “society” or the husband or some exterior force told this woman, who is dramatizing this engram, that she must face reality? That’s impossible. Reality equals being herself, and herself gets hurt. What if some exterior force breaks the dramatization? That is to say, if society objects to the dramatization and refuses to let her kick and yell and shout! The engram is still soldered-in. The reactive mind is forcing her to be the winning valence. Now she can’t be. As punishment, the reactive mind, the closer she slides in to being herself, approximates the conditions of the other valence in the engram. After all, that valence didn’t die. And the pain of the blows turns on and she thinks she is a faker, that she is no good and that she always changes her mind. In other words, she is in the losing valence. Consistent breaking of dramatization will make a person ill just as certainly as there are gloomy days.

A person accumulates, with the engrams, half a hundred valences before he is ten. Which were the winning valences? You will find him using them every time an engram is kicked into restimulation. Multiple personality? Two persons? Make it fifty to a hundred. In dianetics you can see valences turn on and off in people and change with a rapidity which would be awesome to a quick-change artist.

Observe these complexities of conduct, of behavior. If one set out to resolve the problem of aberration by a system of cataloguing everything he observed and were unaware of the basic source, he would end up with as many separate insanities, neuroses, psychoses, compulsions, repressions, obsessions and disabilities as there are combinations of words in the English language. Discovery of fundamentals by classification is never good research. And the unlimited complexities possible from the engrams (and the severest, most thoroughly controlled experiments discovered these engrams to be capable of just such behavior as is listed here) is the whole catalogue of aberrated human conduct.

There are a few other basic, fundamental things that engrams do. These will be covered under their own headings: parasite circuits, emotional impaction and psycho-somatic ills. With the few fundamentals listed here, the problem of aberration can be resolved. These fundamentals are simple, they have given rise to as much trouble as individuals and societies have experienced. The institutions for the insane, the prisons for the criminals, the armaments accumulated by nations, yes and even the dust which was a civilization of yesterday exist because these fundamentals were not understood.

The cells evolved into an organism and in the evolution created what was once a necessary condition of mind. Man has grown up to a point where he creates now the means of overcoming that evolutionary blunder. Examination of the clear proves he no longer needs it. He is now in a position where he can take an artificial evolutionary step on his own. The bridge has been built across the canyon.

CHAPTER IV

The “Demons”

For a moment let us leave such scientific things as cells and consider some further aspects of the problem of understanding the human mind.

People have been working on problems related to Man’s behavior for a good many millenia. Hindu, Egyptian, Greek, Roman and our own philosophers and researchers of the past few hundred years have been struggling against a superabundance of complexity.

Dianetics could be evolved only by the philosophic compartmentation of the problem into its elements and the invention of several dozen yardsticks such as The Introduction of an Arbitrary, The Law of Affinity, The Dynamic, The Equation of the Optimum Solution, The Laws of the Selection of Importances, The Science of Organizing Sciences, Nullification by Comparison of Authority to Authority and so forth and so forth. All this is fine matter for a tome on philosophy, but here is dianetics, which is a science. It should be mentioned, however, that one of the first steps taken was not invented but borrowed and modified: that was the Knowable and Unknowable of Herbert Spencer.

Absolutism is a fine road to stagnation and I do not think Spencer meant to be so entirely absolute about his Knowable and Unknowable. SURVIVE! is the demarcation point between those things which can be experienced by the senses (our old friends Hume and Locke) and those things which cannot necessarily be known through the senses but which possibly may be known but which one does not necessarily need to solve the problem.

Amongst those things which one did not necessarily need to know (the dianetic version of the Unknowable) were the realms of mysticism and metaphysics. Many things, in the evolution of dianetics, were by-passed solely because they had not yielded solution to anyone else. Therefore mysticism got short shrift despite the fact that the author studied it, not in the little understood, secondhand sources commonly used as authority by some western mental cults, but in Asia where a mystic who can’t make his “astral self” get out and run errands for him is strictly a second rate character indeed. Well aware that there were pieces in this jig-saw puzzle which were orange with yellow spots and purple with carmine stripes, one found it necessary to pick up only those pieces which were germane. Someday a large number of pieces -- about structure with the rest -- will come in and there will be answers to telepathy, prescience and so on and on. Understand that there are a lot of pieces in the construction of a philosophic universe. But none of the mystic pieces were found necessary to the creation of a uniformly applicable and aberration-resolving science of mind. No opinion will be delivered at this stage of dianetics about ghosts or the Indian rope trick beyond the fact they are seen to be multicolored pieces and the only ones we want are white. We have most of the white pieces and it makes a good, solid whiteness where there was blackness before.

Imagine, then, the consternation one must have felt when “demons” were discovered. Socrates had a demon, you’ll remember. It told him not what to do but whether or not he had made the right decision. Here we had been pursuing a course in the finite universe which would have pleased Hume himself for its tenacity to those things which could be sensed. And up popped “demons.”

A thorough examination of a number of subjects (14) revealed that every one apparently had a “demon” of some sort. They were randomly selected subjects in various conditions in society. Therefore the “demon” aspect was most alarming. However, unlike some of the cults (or schools as they call themselves), the temptation to sail off into romantic inexplicable and confounding labels was resisted. A bridge had to be built across a canyon and demons are darned bad girders.

Out in the Pacific islands -- Borneo, the Philippines -- I had seen quite a bit of demonology at work. Demonology is fascinating stuff. A demon gets into a person and makes him sick. Or it gets in and talks in lieu of him. Or he goes crazy because he has a demon in him and runs around with the demon shouting. This is demonology in a narrow sense. The shaman, the medicine man, these people deal pretty heavily in demonology (it pays well). But, while not skeptical particularly, it had always seemed to me that demons could be explained a little more easily than in terms of ectoplasm or some such unsensible material.

To find "demons" living in one's civilized fellow countrymen was disturbing. But there they were. At least there were the manifestations which the shaman and medicine man had said were caused by demons. It was found that these "demons" could be catalogued. There were "commanding demons," "critical demons," ordinary "tell-you-what-to-say demons" and "demons" which stood around and yelled or "demons" which simply occluded things and kept them out of sight. These are not all the classes, but they cover the general field of "demonology."

A few experiments with drugged subjects showed that it was possible to set these "demons" up at will. It was even possible to set up the whole analytical mind as a "demon." So there was something wrong with demonology. Without proper ritual, simply by word of mouth, one could make new demons appear in people. So there are no real demons in dianetics (that's underscored in case some mystic runs around telling people that a new science of mind believes in demons).

A dianetic demon is a parasitic circuit. It has an action in the mind which approximates another entity than self. And it is derived entirely from words contained in engrams.

How this demon gets there is not very hard to understand, once you've inspected one, close up, papa, while baby is unconscious, yells at Mama that she's got to listen to him and nobody else, by God. The baby gets an engram. It is keyed-in sometime between babyhood and death. And then there's the demon circuit at work.

An electronics engineer can set up demons in a radio circuit to his heart's content. In human terms it is as if one ran a line from the standard banks toward the analyzer but before it got there he put in a speaker and a microphone and then continued the line to the plane of consciousness. Between the speaker and the microphone would be a section of the analyzer which was an ordinary, working section but compartmented off from the remainder of the analyzer. "I" on a conscious plane wants data. It should come straight from the standard bank, compute on a sub-level and arrive just as data. Not spoken data. Just data.

With the portion of the analyzer compartmented off and the speaker-microphone installation and the engram containing the above words "got to listen to me, by God" in chronic restimulation, another thing happens. The "I" in the upper level attention units wants data. He starts to scan the standard banks with a sub-level. The data comes to him spoken. Like a voice inside his head.

A clear does not have any "mental voices!" He does not think vocally. He thinks without articulation of his thoughts and his thoughts are not in voice terms. This will come as a surprise to many people. The "listen to me" demon is common in the society, which is to say this engram circulates widely. "Stay right there and listen to me" fixes the engram in present time (and fixes the individual in the time of the engram to some extent). After it is keyed-in and from there on, the individual thinks "out loud," which is to say, he puts his thoughts into language. This is very slow. The mind thinks out solutions (in a clear) at such speed that the word stream of consciousness would be left at the post.

Proving this was very easy. In clearing every case without exception one or another of these demons was discovered. Some cases had three or four. Some had ten. Some had one. It is a safe assumption that almost every aberree contains a demon circuit.

The type of engram which makes a critical demon is, "You are always criticizing me." There are dozens of such statements contained in engrams, any one of which will make a critical demon, just as any combination of words resulting in a demand to listen and obey orders will make a commanding demon.

All these demons are parasitic. That is to say, they take a part of the analyzer and compartment it off. A demon can think only as well as the person's mind can think. There is no extra power. No benefit. All loss.

It is possible to set up the whole computer (analyzer) as a demon circuit and leave "I" on a tiny and forlorn shelf. This, on the surface, is a pretty good stunt. It makes it possible for the whole analytical mind to work out computations undisturbed and relay the answer to the "I." But in practice it is very bad, for "I" is the will, the determining force of the organism, the awareness. And very soon "I" becomes so dependent upon this circuit that the circuit begins to absorb him. Any such circuit, to last, would have to have pain and be chronic. It would have to be, in short, an engram. Therefore, it would have to be reductive of the intellect and would victimize the owner by eventually making him ill one way or another.

Of all the engram demon circuits found and removed, those which contained a seemingly all-powerful exterior entity which would solve all problems and answer every want were the most dangerous. As the engram keyed-in further and further and was constantly restimulated, it eventually made a spineless puppet out of "I"; because other engrams existed, the sum of the reduction tended toward insanity of a serious sort. If you want a sample, just imagine what you would have to say to a hypnotized person to make him think that he was in the hands of a powerful being who gave him orders and then imagine this as the phrase spoken when an individual had been knocked unconscious one way or another.

There is another full class of demons, the occlusion demons, the demons who shut things off. These are not properly demons because they don't talk. A bona-fide demon is one who gives thoughts voice or echoes the spoken word interiorly or who gives all sorts of complicated advice like a real, live voice exteriorly. (People who hear voices have exterior vocal demons -- circuits which have tied up their imagination circuits.) The occlusion demon doesn't have anything to say. It is what he doesn't permit to be said or done that makes the mental derangement.

An occlusion demon can exist for a single word. For instance, a child receives an engram by falling off her bicycle and losing consciousness; a policeman tries to assist her; she is still unconscious but moving and mutters that she can't move (an old engram at work); the officer says, cheerfully, "Never say can't!" Some time later she has a conscious level experience such as another fall but without injury. (We keep mentioning this second necessary step, the lock, because it is the thing old time mystics thought was causing all the trouble -- it is "mental anguish.") Now she has difficulty saying "can't." Dangerous in any event. What if she had that common engram expression, "Never say no!"?

Occlusion demons hide things from "I." It is as easy for one to mask many words. The individual having one will then omit these words or alter them or misspell them and make mistakes with them. The demon is not the only reason words get altered but he is a specific case. An occlusion demon can be of a much higher strength and breadth. He can be created with the phrase, "Don't talk!" or "Never talk back to your elders," or "You can't talk here. Who said you could talk?" Any of these phrases might produce a stammerer.

Other things besides speech can be occluded. Any ability of the mind can be inhibited by a demon specifically designed to obstruct that ability. "You can't see!" will occlude visual recall. "You can't hear!" will occlude audio recall. "You can't feel!" occludes pain and tactile recall (homonymic stuff, English).

Any perception can be occluded in recall. And whenever it is occluded in recall, it affects actual perception and the organ of perception as well. “You can’t see!” may reduce not only recall but the actual organic ability of the eyes, as in astigmatism or myopia.

One can imagine, with the entire English language (or in other lands with other tongues, any language) susceptible to inclusion within engrams just how many abilities of the mind’s operation can be occluded. An extremely common one is “You can’t think!”

So far now “you” has been used in illustrations and examples in order to keep the similarity to hypnotic or drug tests. Actually sentences which contain “I”, are more destructive. “I can’t feel anything,” “I can’t think,” “I can’t remember.” These and their thousands and thousands of variations, when spoken within the hearings of an “unconscious” person, are applicable to himself when he gets the engram keyed-in to circuit.

“You” has several effects. The statement, “You are no good,” to an awake person makes that person feel very angry perhaps when he has an engram to that effect.

Within him he feels, possibly, that people think he is no good. He may have a demon that tells him he is no good. And he will dramatize by telling other people that they are no good. It can be sprayed off by being dramatized. A person who has an engram to the effect that he is sexually sterile, for instance, will tell people that they are sexually sterile. (“Don’t do as I do, do as I say.”) If he has an engram that says, “You are no good, you have to eat with your knife,” he may eat with his knife but he gets excited about people eating with their knives, and he would grow very angry if somebody said he ate with his knife.

Thus, there are “compulsion demons” and “confusion demons” and so forth and so on.

The engram has a command value. There is a power of choice exercised in the reactive mind about which and what engrams will be used. But any engram, strongly enough restimulated, will come to the surface to be dramatized. And if dramatization is blocked, it will turn on the individual either temporarily or chronically.

The literalness of this reactive mind, in its interpretation of commands and the literalness of their action within the poor, harassed analytical mind is a strange thing in itself. “It is too horrible to be borne” might be interpreted to the effect that a baby was in such bad condition that it had better not be born. There are thousands of cliches in any language which, when literally taken, mean quite the opposite from what the speaker intends.

The reactive engram bank takes them, stores them with pain and emotion and “unconsciousness” and with moronic literalness, hands them forth to be LAW and COMMAND to the analytical mind. And when the happy little moron who runs the engram bank sees it possible to use up some analytical mind circuits with some of these confounded demons, it is done.

The analytical mind, then, can be seen to be subject to yet another form of attrition. Its circuits, ordinarily intended for smooth, rapid computation, become tied up and overloaded with demon lash-ups. The demons are parasites. They are pieces of analytical mind compartmented off and denied to larger computation.

Is it any wonder that, when these demons are deleted, I.Q. soars as it can be observed to do in a clear? Add the demon circuits to the shut-down aspect of restimulation, and truth can be seen in the observation that people run on about one-twentieth of their mental power. Research and scientific tabulation indicate that with the “unconsciousness” aspect and the demon circuits deleted from the engram bank and the data restored into the standard bank as experience where it should be, about forty-nine fiftieths of the mind have been placed at the service of “I” which he never could use as an aberree.

CHAPTER V

Psycho-somatic Illness

Psycho-somatic illnesses are those which have a mental origin but which are nevertheless organic. Despite the fact that there existed no precise scientific proof of this before dianetics, an opinion as to their existence has been strong since the days of Greece, and in recent times various drug preparations have been concocted and sold which were supposed to overcome these sicknesses. Some success was experienced, sufficient to warrant a great deal of work on the part of researchers. Peptic ulcers, for instance, have yielded to persuasion and environmental change. A recent drug called ACTH has had astonishing but wildly unpredictable results. Allergies have been found to yield more or less to things which depressed histamine in the body.

The problem of psycho-somatic illness is entirely embraced by dianetics, and by dianetic technique such illness has been eradicated entirely in every case.

About seventy per cent of the physician's current roster of diseases falls into the category of psycho-somatic illness. How many more can be so classified after dianetics has been in practice for a few years is difficult to predict, but it is certain that more illnesses are psycho-somatic than have been so classified to date. That all illnesses are psycho-somatic is, of course, absurd, for there exist, after all, life forms called germs which have survival as their goals.

The work of Louis Pasteur formulated the germ theory of disease. With dianetics is gained the non-germ theory of disease. These two, with bio-chemistry, complement each other to form the whole field of pathology so far as can be determined at this time, providing of course that the virus is included under the germ theory.

Dianetics adds an additional leaf to the germ theory in that it includes predisposition. There are three stages of pathology: predisposition, by which is meant the factors which prepared the body for sickness, precipitation, by which is meant the factors which cause the sickness to manifest itself, and perpetuation, by which is meant the factors which cause the sickness to continue.

There are two kinds of illness: the first could be called autogenetic, which means that it originated within the organism and was self-generated, and exogenetic, which means that the origin of the illness was exterior. Actually, although this is good medicine, it is not quite as precise as dianetics could desire. Mental illness itself is actually exterior in origin. But medically, we consider that the body can generate its own sicknesses (autogenetic) or that the sickness can come from an exterior source such as bacteria (exogenetic). The Pasteur germ theory would be the theory of exogenetic -- exteriorly generated -- illness. Psycho-somatic illness would be autogenetic, generated by the body itself.

Treatment for accidental injury, surgery for various things such as malformation inherent in the body on a genetic basis, and orthopedics, which actually can be classed under both, remain properly outside the field of dianetics, although it can be remarked in passing that almost all accidents are to be traced to dramatization of engrams and that clears rarely have accidents.

Psycho, of course, refers to mind and somatic refers to body; the term psycho-somatic means the mind making the body ill or illnesses which have been created physically within the body by derangement of the mind. Naturally such diseases, when one has resolved the problem of human aberration, become uniformly susceptible to cure.

Arthritis, dermatitis, allergies, asthma, some coronary difficulties, eye trouble, bursitis, ulcers, sinusitis, etc. form a very small section of the psycho-somatic catalogue. Bizarre aches

and pains in various portions of the body are generally psycho-somatic. Migraine headaches are psycho-somatic and, with the others, are uniformly cured by dianetic therapy. (And the word cured is used in its fullest sense.)

Just how many physical errors are psycho-somatic depends upon how many conditions the body can generate out of the factors in the engrams. For example, the common cold has been found to be psycho-somatic. Clears do not get colds. Just what, if any, part the virus plays in the common cold is not known, but it is known that when engrams about colds are lifted, no further colds appear -- which is a laboratory fact not so far contradicted by 270 cases. The common cold comes about, usually, from an engram which suggests it and which is confirmed by actual mucus present in another engram. A number of germ diseases are predisposed and perpetuated by engrams. Tuberculosis is one.

The engram itself, as has been covered, follows a cycle of action. The body is predisposed to the conduct and conditions contained in the engram when that engram is first received. Then a conscious-level experience keys-in the engram and other experience or the content of the engram itself may make it chronic. This is predisposition, precipitation and perpetuation in the mental plane.

Engrams and inherited disabilities and accidents and germs are the four ways an organism can be reduced physically from the optimum. Many conditions which have been called "inherited disabilities" are actually engramic. Engrams predispose people to accidents. Engrams predispose and perpetuate bacterial infections. Therefore the catalogue of ills affected by dianetics is very long. This is not a book listing effects but a book stating causes, and so the reader is asked to call upon his own knowledge or consult a medical text to understand just how many thousands and thousands of conditions result from engrams to disturb or derange the body.

At the present time dianetic research is scheduled to include cancer and diabetes. There are a number of reasons to suppose that these may be engramic in cause, particularly malignant cancer. This is remarked so that attention may be given to the possibility; no tests of any kind have been made on cancer or diabetic patients, and the thought is purely theory and is not to be taken as any kind of an avowal about a cancer cure. Those diseases which were catalogued above, however, have been thoroughly tested and have uniformly yielded to dianetic therapy.

The mechanism by which the mind is able to cause a physical disability or predispose the body to an illness and perpetuate sickness is, in its basic cause, a very simple thing. The complexity arrives when one begins to combine all the factors possible; then a staggering list of potential illnesses can be written.

A series of simple tests can be made on drugged or hypnotic patients which will prove clinically in other laboratories this basic mechanism. A series of these tests were run in the formulation of dianetics with uniform success.

Let us take first something -- which is only mildly psycho-somatic and scarcely an illness at all. A patient is hypnotized. He is given the positive suggestion that he will be able to hear much more acutely. This is "extended hearing." Controlling out other means of his gaining data (including safeguards against telepathy between operator and subject) the hearing can be found to be amplifiable many times over. In fact, there exist all around aberrees who have "extended hearing." By suggestion the power of the hearing can be tuned down or up so that a person is nearly deaf or can hear pins fall at a great distance. When the suggestion is removed, the subject's hearing returns to its previous normal state.

Similarly, experiments can be performed on the eyes, using light sensitivity. The patient's sight is tuned up or down so that his eyes are much more or much less sensitive to light than is normal for him. This is done entirely on the word suggestion basis such as "The light will appear very, very bright to you," or "The light will appear so dim it will be hard for you to see." With the former suggestion the patient can be made to see almost as well as a cat,

although other people around might think it impossible to see objects the patient can unerringly point out. In the latter suggestion the patient can be placed under light almost blinding and yet can read through a glare with apparent comfort.

The tactile sense can likewise be tuned up or down by verbal suggestion until touch becomes painfully acute or so dull it scarcely registers.

So with the various senses. Here we have simply the spoken word going into the mind and causing physical function to change.

Let us now address the heart. By deep hypnosis or drugs we take a patient into amnesia trance, a state of being wherein the "I" is not in control but the operator is the "I" (and that's all there is, really, to the function of hypnosis: the transfer of analytical power through the law of affinity from subject to operator, a thing which had a racial development and survival value in animals which ran in packs).

A caution should be observed that a patient who has a very sound heart and no heart-trouble history be chosen for this experiment, which, even above any other hypnotic experiment, can make a patient very ill if he has a heart history. And none of these hypnotic tests should be performed until one has finished this book and knows how to get rid of the suggestions; for hypnosis, as practiced, is strictly live fuse stuff and the hypnotist who is unacquainted with dianetics has no more idea how to get rid of a suggestion he has made than he has of how to peel an atom. He has thought he had the answer, but dianetics has treated many, many former hypnotic subjects who were thoroughly, as the engineers interested in dianetics say, "loused-up." This is no criticism of hypnosis or hypnotists, who are often very able people, but it is a comment that there is more to be known about it.

The heart, by positive suggestion alone, can be speeded up, slowed down or otherwise excited. Here are words spoken into the deep strata of the mind which cause physical action. Further, blood flow can be inhibited in some area of the body by suggestion alone. (This experiment, it is warned, particularly overloads the heart.) Blood can be denied to a hand, for instance, so that if you were to cut a vein in that hand it would bleed slightly if at all. A fine swami trick; which most amazed the author in India, was the inhibition of blood flow by the awake individual in himself. On command a cut would bleed or not bleed. It looked fantastic and made very good press agency that here was a swami who had so associated himself with Nirvana that he was in control of all material matters. Awe faded when the author learned that, via hypnosis, he could make his own body do the same thing and no Nirvana involved. The mechanism fades out rapidly and in a few days would have to be renewed: the body has its own optimum operation, and although such a function can be "analytically" handled, it is not an upper echelon analytical job to keep the blood going in the hand. The point here is that blood flow can be interrupted by verbal suggestion. Words connect up with the physical being.

How this can come about can be shown by an analogic explanation such as a schematic diagram, but we are not so much interested in structure as in function at this stage of the science of mind -- because by knowing function alone we can cure aberrations and psycho-somatic ills every time, predict new ills and conditions, and generally "work miracles," as such actions were once called before Man knew anything about the mind.

Excreta are among the easiest things to regulate by suggestion. Constipation can be caused or cured by positive suggestion with remarkable speed and facility. The urine can also be so controlled. And so can the endocrine system.

It is harder to make tests on some of the more poorly understood functions of the endocrines. Glandular research has not progressed very far at this time. But, by removing engrams and watching the endocrine system rebalance, it has been made obvious that the endocrine system is a part of the control mechanism with which the mind handles the body. The glands are easily influenced. These fluids and secretions -- testosterone, estrogen, adrenalin, thyroid, parathyroid, pituitrin, etc. -- are the substances the mind uses as one means

of controlling the body. They form relay circuits, so to speak. Each one has its own action within the body.

This experiment tends to prove the fallacy of an ancient assumption that the mind was controlled by the glands. An aberree is given a shot of 25 mg. of testosterone in oil twice a week. There may be some improvement in his physical status for a short time -- his voice may deepen and he may grow more hair on his chest. Now, without suggestion, we simply delete the engrams from his reactive bank so that they can re-form as experience in the standard bank. Before we have completed this task

his body begins to use more of the testosterone. The dose can be markedly reduced and still give more benefit than formerly. Finally the dose can be eliminated. This experiment has also been performed on people who had not been able to receive benefit from glandular substances such as testosterone and estrogen. And upon people who were made ill by the administration of these hormones. The deletion of the engrams from the reactive bank uniformly brought about a condition where they could receive benefit from the hormones but where such artificial administration was not necessary save in cases of extreme age. What this means to gerontology, the study of longevity in life, cannot at this time be estimated, but it can be predicted with confidence that the deletion of engrams from the reactive bank has a marked effect upon the extension of life. A hundred years or so from now this data will be available, but no clears have lived that long as yet.

Just now, to our purpose, it is easy to demonstrate the effect of positive suggestion upon the endocrine system and the lack of effect of artificial hormones upon aberrees.

This sort of an engram has a terribly reductive effect upon testosterone manufacture: "Sex is horrible; it is nasty; I hate it."

The autonomic nervous system, which has been supposed to run without much connection to the mind can be shown to be influenced in its parts by the mind. There is a dwindling spiral effect (note the lines on the survival potential chart) whereby the engram starts malfunction in the life function regulator; this produces malfunction in the mind, which in turn has further effect on the life function regulator; this again reduces physical activity, and the mind, being part of the organ and, so far as we can tell, organic itself, is further reduced in tone. Mental tone makes body tone go down. Body tone, then being down, makes mental tone go down. This is a matter of inverse geometric progression. A man starts to get sick and, having engrams, he gets sicker. Clears are not subject to this dwindling spiral. Indeed, so entirely superficial is this horrible stuff called psycho-somatic illness that it is the first thing which surrenders and can be alleviated without clearing.

Now the reason why various drug preparations which seek to change psycho-somatic illness meet with such uncertain success lies in the fact that the mind, containing these engrams which are "survival" (like a fellow needs a hole in his head), handles the life function regulator to actively produce illnesses. Something comes to take them away (they're "survival," you see, and these confounded cells moronically insist upon it) and the mind has to rapidly reverse the activity and put an illness back in place again. Try to influence the reactive mind by reason or needles and it is not any easier to convince than a drug-crazed man bent on murdering everybody in a bar. He's "surviving," too.

A concoction like ACTH has a slightly different effect. It is too exclusive to have any research done with it, but on reports about it, it seems to affect engrams in the time sense. That is to say, as will be covered under therapy, the individual's reactive location in time is shifted by it. ACTH and perhaps many others in its category move the individual from one chronic engram into another. This is about as reliable as changing dictators in Europe. The next one may be twice as bad. It may even be a manic and that's horrible despite its apparent "euphoria."

Electric shock treatment, the beatings of Bedlam and other things of their ilk, including surgical treatment of things psycho-somatic in origin, have another effect but one not dissimilar

to drugs like ACTH in that they give another shock which transfers the engram pattern to another part of the body (and switches around the aberrations; when these things work it is because the new aberration is less violent than the old one). Shocks, blows, surgery and maybe even things like cobra venom change the effect of the engram bank on the body, not necessarily for the worse, not necessarily for the better; they just change them. Like shooting dice: sometimes one gets a seven.

Then there is the deletion of tissue treatment of psycho-somatic ills. This simply removes the area which is busy dramatizing in the physical line. This can be the removal of a toe or the removal of a brain. These things are quite commonly used, as this is being written. The removal of the toe is addressed to one part of the engram content, the somatic, and the removal of parts of the brain (as in the trans-orbital leukotomy and the pre-frontal lobotomy or anything else more recent) is addressed mistakenly to "the removal of" the psycho-aberration. There is a surrender system at work in this as well: the surgeon or the patient has an aberration about "getting rid of it," and so bits of the body are cut up or removed.

Some patients surrender anatomy on advice or at their own insistence like old timers shed blood in a phlebotomy. There is a straight parallel between bleeding the patient to make him well and cutting away parts of him to make him well. Both are based on a surrender (get rid of) engram and neither are effective in any way. Barber basin medicine, it is hoped, will eventually die out as did its patients.

These are the five classes of psycho-somatic ills: (1) those ills resulting from mentally caused derangement in physical fluid flow, which class subdivides into (a) inhibition of fluid flow and (b) magnification of fluid flow; (2) those ills resulting from mentally caused derangement of physical growth, which class subdivides into (a) inhibition of growth and (b) magnification of growth; (3) those ills resulting from predisposition to disease resulting from a chronic psycho-somatic pain in an area; (4) those ills resulting from perpetuation of a disease on account of chronic pain in an area; and (5) these ills caused by the verbal command content of the engrams.

In Class 1 (a) fall such ordinary things as constipation and such extraordinary things as arthritis. Arthritis is a complex mechanism with a simple cause and a relatively simple cure. Remember that there are two things present in an engram: physical pain and verbal command.

In arthritis both must be present (as in the bulk of psycho-somatic ills). There must have been an accident to the joint or area affected, and there must have been a command during the "unconsciousness" which attended the injury which would make the engram susceptible to chronic restimulation. (Such commands as "It is always like this" or "It just goes right on hurting" or "I'm stuck" will produce similar results). Given this engram and given this engram keyed-in, there is a chronic pain in the area of the injury. It may be minor, but it is a pain just the same. (It can be a pain but not be felt if the engram contains a command which is anaesthetic such as "He'll never feel this," which produces a similar condition but makes one "unconscious" of the pain there.) This pain in the body probably tells the cells and the blood that this area is dangerous. It is therefore avoided.

The command permits the mind to influence, let us say, the parathyroid, which contains the secret of the calcium content in the blood stream. A mineral deposit then begins to be laid down in the area. The mineral deposit is not necessarily the cause of the pain, but it is an organic restimulator so that the more mineral, the more pain, the more the engram keys-in.

This is the dwindling spiral. And this is arthritis in action. Understand that the parathyroid and the blood avoidance are theoretical cause; the scientific fact is that when an engram is picked up and deleted about an area containing arthritis, that arthritis vanishes and does not return and this is X-ray plate evidence; it happens every time and does not happen because of any suggestion or medicine; it happens because an engram is picked up and refiled. As the engram goes away, so goes the pain, so vanishes the arthritis. This forms a whole class of ills, of which arthritis is only one.

The mechanisms involved vary slightly. All can be headed under "physical derangement caused by reduced body fluid flow."

Class 1 (b) of psycho-somatic ills, magnification of fluid flow, contains such things as high blood pressure, diarrhea, sinusitis, priapism (overactivity of the male sex glands), or any other physical condition resulting from a superabundance of fluid.

Class 2 (a) can cause such things as a withered arm, a foreshortened nose, underdeveloped genital organs or any other underdevelopment of a gland having to do with size (which cross-classes this with 1 [a]), hairlessness (which also like the rest can be part of the gene pattern and therefore inherent), and in short reduction in size of any part of the body.

Class 2 (b) causes such things as oversized hands, a lengthened nose, oversized ears, enlarged organs and other common physical malformations. (Cancer might possibly come under this heading as overhealing.)

Class 3 would include tuberculosis (some cases), liver trouble, kidney trouble, rashes, common colds, etc. (cross-classing with others, as do all of these in one way or another).

Class 4 would include those diseases which, arising without psycho-somatic influence, yet fix upon by accident a previously injured area and by restimulation, keep an engram keyed-in in that area so that a condition becomes chronic. Tuberculosis could be included here. Conjunctivitis, all running sores and any condition which refuses to heal, etc.

This fourth class would also include all bizarre pains and sicknesses which cannot be found to have actual pathology.

Class 5 includes an enormously wide catalogue of conditions, any one of which may cross-index to other classes or which arise solely out of engrams which dictate the presence or necessity of an illness. "You always have colds," "I have sore feet," etc. announce a psycho-somatic illness and the mechanisms of the body can furnish one.

Any disease whatever can be precipitated by engrams. The disease may be of germ origin; the individual possesses an engram to the effect that he may become sick and on this generalization, becomes sick with whatever is to hand. Further and even more general, the engram reduces the physical resistance of the body to disease, and when an engram goes into restimulation (perhaps because of a domestic quarrel, an accident or some such thing), the ability of the individual to resist sickness is automatically decreased.

Children, as will be explained, have many more engrams than has been supposed. Almost all childhood illnesses are preceded by psychic disturbance and if psychic disturbance is present -- keeping an engram restimulated -- such illnesses can be far more violent than they should be. Measles, for instance, can be just measles or it can be measles in company with engramic restimulation, in which case it can be nearly or entirely fatal. A check of many subjects on this matter of childhood illness being predisposed by, precipitated by and perpetuated by engrams causes one to wonder just how violent the diseases themselves really are: they have never been observed in a cleared child and there is reason to investigate the possibility that childhood illnesses are in themselves extremely mild and are complicated only by psychic disturbance -- which is to say, the restimulation of engrams.

In fact, one could ask this question of the entire field of pathology: what is the actual effect of disease minus the mental equation? How serious are bacteria?

The field of bacteriology has been without dynamic principles until now; the dynamic, survival, is applicable to all life forms and "life forms" include germs. The purpose of the germ is to survive. Its problems are those of food, protection (offense and defense) and procreation.

To accomplish these things the germ survives at its optimum efficiency. It mutates, alters with natural selection and changes dynamically from survival necessity (the missing step of the evolution theory, that last) in order to accomplish the maximum survival possible. It makes errors by killing the hosts, but to have a purpose to survive does not mean that a form necessarily survives.

In pathology, the germ, bent on its purpose, acts as a suppressor to the survival dynamic of the human species.

How serious this suppressor is in the absence of engram suppression in the human has not been determined; enough data exists to indicate that a human individual with his potential in the fourth zone is not, apparently, very subject to disease: the common cold, for instance, if it is a virus or not, passes him by; chronic infections are absent. What antibodies have to do with this or what this factor is, is yet another question. But it remains that a clear is not easily made ill. In the aberrant illness closely pursues mental depression (depression of the dynamic level).

The aberration of mind and body by engrams leads, then, not only to psycho-somatic ills but also to actual pathology, which has hitherto been considered more or less independent of the mental state. As has been proven by clinical research, clearing of engrams does more than remove psycho-somatic illness, potential, acute or chronic; the clearing also tends to proof the individual against the receipt of pathology: to what extent it is not yet known, for such a wide and long term view is required to establish the actual statistics that the project will require thousands of cases and the observations of medical doctors over a long term.

The amount of aberration which a person manifests, which is to say, the position he would occupy on a sanity scale, has little to do with psycho-somatic illness. Such illnesses require only one or two engrams of a specific nature to become manifest. These engrams may not be aberrative in any other way than to predispose the individual to illness. Having a psycho-somatic illness is not the same as being "crazy" or having hypochondriacal tendencies. The hypochondriac thinks he has illnesses, a special case of Class (5) above.

Derangement falls sharply into two categories: the first is the mental derangement, any irrational condition, which in dianetics we call aberration in order to avoid constant cataloguing of the thousands, the millions of manifestations irrationality can have. The other derangement of the individual is somatic: this applies entirely to his physical being and physical ability and health. Both these things are present in every engram: the aberration and the somatic. But the engram can manifest itself chronically as either a somatic (a noun has been made out of an adjective here and it is commonly employed in dianetics to avoid the use of the word pain, which is not embracing and which is restimulative) or as an aberration or as both together.

An engram must contain physical pain. When an engram is restimulated in everyday life, that physical pain may appear or it may not. If it does not appear as pain but as aberration, then the individual is in another valence than his own (the "necessity to manifest his hostilities"). If he is sane enough to be in his own valence, the physical pain will be present. In dianetics we say the somatic has appeared. When any somatic appears, unless the individual is a pre-clear in therapy, some of the aberration is also appearing. In short, the aberration can appear by itself or the somatic plus some of the aberration can appear. When a person dramatizes another valence than his own, the aberration is present; when the dramatization, running off the engram phonograph-record-wise in one or another valence, is suppressed by some other factor such as the police or a stronger person or even the individual himself (this has been called repression -- the term is not used here because it is loaded with other meanings), the somatic most certainly will come into view.

The individual is then apparently "better off," as the cells meant him to be, to occupy the survival role in the engram, the winning valence, for he is, at least, not ill. But how many people have been killed, how many banks have been robbed and how many marital partners have been driven mad by these dramatizations?

So the health of the individual would be considered by society, in its effort to protect its members to be a secondary affair. In fact, "society" has not known about this mechanical aspect. The individual who dramatizes the survival valence in his engrams may do violent things to other people. The individual who will not permit himself such a dramatization or who is forced by society away from such dramatization will most certainly become psycho-somatically ill. "Heads I win, tails you lose." The answer is in the alleviation or deletion of the engram. For there are many additional aspects to the problem: the man who dramatizes his engrams, society or no society, is not apt to survive, and if he dramatizes them, he is subject to whatever slurs were leveled at the valence he is in by another valence in that same engram.

The combinations of the classes and aspects of psycho-somatic illness listed and described here lead to some highly complex situations. It is a scientific fact that no psycho-somatic ill exists without an aberration. And it is true that no aberration exists without a potential or actual psycho-somatic ill. One of the psycho-somatic illnesses one would least expect to find as a psycho-somatic affair is the illness of sexual perversion.

The sexual pervert (and by this term dianetics, to be brief, includes any and all forms of deviation in Dynamic II such as homosexuality, lesbianism, sexual sadism, etc. and all down the catalogue of Ellis and Krafft-Ebing) is actually quite ill physically. Perversion as an illness has so many manifestations that it must be spread through the entire gamut of classes from (1) to (5) above. Over-development of sexual organs, underdevelopment, seminal inhibition or magnification, etc. are found some in one pervert, some in another. And the sum of it is that the pervert is always a very ill person in one way or another, whether he is conscious of it or not. He is very far from culpable for his condition, but he is also so far from normal and so extremely dangerous to society that the tolerance of perversion is as thoroughly bad for society as punishment for it.

Lacking proper means prior to this time, society has been caught between tolerance and punishment, and the problem of perversion has, of course, not been resolved. A bit off the subject here, but it can be remarked about perversion that the best previous explanation for it was something about girls becoming envious of Papa's penis or boys becoming upset about that terrible thing, the vulva, which Mama was incautious enough to show one day. It takes a great deal more than this utter tripe to make a pervert.

It is, rather, something on the order of kicking a baby's head in, running over him with a steam roller, cutting him in half with a rusty knife, boiling him in lysol and all the while with crazy people screaming the most horrifying and unprintable things at him. The human being is a very tough character. He is so confoundedly tough that he has whipped the whole animal kingdom and he can shake the stars. And when it comes to throwing his second dynamic out of balance, what that takes is straight out of Dante and Sax Rohmer combined. Hence the pervert, containing hundreds and hundreds of vicious engrams, has had little choice between being dead and being a pervert. But with an effective science to handle the problem, a society which would continue to endure perversion and all its sad and sordid effects doesn't deserve to survive.

Perversion can have other aspects. In one society examined, these aberrations had multiplied so far that a principal mystic cult had sprung up which contended that all mental illness came from sex; this, of course, gave further impetus to aberrations on the second dynamic (sex), as such a cultic belief must have been originated by an individual who had severe aberrations across the second dynamic; this belief that sex was the only source of human aberration and travail, naturally attracted as its practitioners individuals who had similar aberrative patterns. And so the cult further enforced existing aberrative factors in the society, since all their activity was leveled at making sex something ogreish and dreadful by labeling it the society's primary source of illness. The prophet of this god was Manichaeus, a Persian of the third century, who taught that all things about the body, especially sex, were evil; the cult of Manichaeus carried on well into the Dark Ages and then vanished, to trouble Man no more.

Any dynamic can be blocked, the personal dynamic, the sex dynamic, the group dynamic or the Mankind dynamic. Each one has been the target at some time of one cult or

another seeking to cure all Man's ills and save him. Dianetics is not interested in saving Man, but it can do much to prevent him from being "saved." As an organized body of scientific knowledge dianetics can draw only the conclusion which it observes in the laboratory.

It can be observed that the Church is entirely correct in doing all in its power to prevent blasphemy. Blasphemy can very often be uttered during the "unconsciousness" of a person who has been struck. This would enter sacred names and curses into engrams which, reacting within the individual, give him an unnatural terror and compulsion or repulsion toward God. It is not the religion which is at fault, it is the blaspheming of the religion. Such blasphemy makes the insane zealot and the murderous atheist, both of whom the Church would very gladly do without.

In the realm of psycho-somatic illness any combination of the language is as damaging a factor in an engram as any other factor. The moronic reasoning of the reactive mind, which considers everything in an engram equal to everything in an engram, also considers that everything similar to the engram in the exterior world (the restimulators) is sufficient cause to place an engram in effect. Hence aberration and illness can come about.

There is, however, a peculiarity in psycho-somatic illnesses which is chronic: the aberree's reactive mind exercises a power of choice to the extent that only pro-survival engrams become chronic. It could be said, on a reactive level, that the aberree will not permit himself to suffer illness from his engrams unless that illness has a "survival" value. This is very important in therapy. The chronic psycho-somatic illnesses which a patient displays are those which have a sympathy (pro-survival) background.

It is not possible to "spoil" a child with love and affection. Whoever postulated that it was possible was postulating out of bad data and no observation. A child needs all the love and affection it can possibly get. A test was run in one hospital which tended to show that babies, when left without attention, ran fevers. When given attention the fevers immediately abated. The test, while not observed personally by the author, seems to have been conducted with proper controls according to report. If this is true, it postulates a mechanism in the human being which uses illness for affection on a genetic basis. There is no reason why not; there have been enough years of engineering -- almost two billion -- to build anything into the blueprint. These babies, in several groups, were left in the hospital by their parents for the test; they uniformly became ill when not given affection. Here is the law of affinity at work, if these tests were accurately conducted, their purpose was not to help dianetics but to show that the leaving of a baby in the hospital after his birth because he has a slight illness invariably increases that illness.

A series of severely controlled dianetic experiments over a much longer period demonstrated that the law of affinity, as applicable to psycho-somatic illness, was more powerful than fear and antagonism by a very wide margin. So great is this margin that it could be compared as the strength of a steel girder to a straw. It was found, as above, that chronic psycho-somatic ills existed only when they had a sympathy engram behind them. The law of affinity might be interpreted as the law of cohesion; "affinity" might be defined as "love" in both its meanings. Deprivation of or absence of affection could be considered as a violation of the law of affinity. Man must be in affinity with man to survive. The suicide ordinarily commits the act on the computation that the removal of self will some way benefit other selves -- this, on the reactive mind level is a very ordinary computation, deriving exclusively from engrams. The violent industrial chieftain with his merciless mien, when he suffers from a psycho-somatic ill, ordinarily derives it out of a sympathy engram.

The sympathy engram pretends to be pro-survival. As one preclear said, a man is not victimized by his enemies but by his friends. An engram comes about always from a greater or lesser moment of "unconsciousness." There is no engram without "unconsciousness." It is only when the analyzer is out of circuit that the exterior world can come interior, unrationalized, and work from within. The second the analyzer identifies one of those engrams as such, that engram loses about twenty percent of its value to aberrate and usually a hundred percent of its

value to cause a psycho-somatic illness. Pain is extremely perishable. Pleasure is recorded in bronze. (Not poetry here, science. Physical pain will delete with brief attention, a pleasant or even a media-media experience is so solidly fixed in the mind that no treatment known to dianetics will shake it and a great deal of effort has been leveled at pleasure recordings just to test them for permanence. They are permanent; physical pain is perishable. Too bad, Schopenhauer, but you were a most mistaken man.)

Exposing a lock to the analyzer -- a moment of "mental anguish" -- once the engram which gave it power is gone causes that lock to blow away like chaff. The analyzer works on the Doctrine of the True Datum: it has no truck with anything which it once discovers to be false. Just exposing an engram without relieving it has some therapeutic value -- twenty percent -- and this gave rise to a belief that all one had to do was know about his ills and they would vanish. Nice if it were so.

The most aberrative engram, then, is one which is held down by the reactive mind's -- that moron's -- concept that it is needed in the survival of the individual. This sympathy engram is the one which comes forward and stays chronic as a psycho-somatic illness. There are two reasons for this: one is usually in one's own valence when a sympathy engram is received; and one's reactive mind, knowing well the value of affinity, puts forward the psycho-somatic illness to attract affinity. There is no volition here on the part of the individual's "I" analytical self. But there is every "volition" on the part of the reactive mind.

A sympathy engram would go something like this: a small boy, much victimized by his parents, is extremely ill. His grandmother attends him and while he is delirious soothes him and tells him she will take care of him, that she will stay right there until he is well. This puts a high "survival" value on being sick. He does not feel safe around his parents; he wants his grandmother present (she is a winning valence because she orders the parents around), and he now has an engram. Minus the engram there would be no psycho-somatic illness. Sickness, "unconsciousness" and physical pain are essential to the receipt of this engram. But it is not a contra-survival engram. It is a pro-survival engram. It can be dramatized in one's own valence.

The psycho-somatic illness, in such a case as this, would be a "precious possession." "I" doesn't even know the computation. The analyzer was out when the engram went in. The analyzer cannot recall that engram with anything short of dianetic therapy. And the engram will not clear away.

Now with this engram we have a patient with sinusitis and a predisposition to lung infections. It may be that he was luckless enough to marry a counterpart of his mother or his grandmother. The reactive mind cannot tell the difference between grandmother or mother and wife if they are even vaguely similar in speech, voice-tone or mannerisms. The wife is not sympathetic. In goes the engram to demand that sympathy. And even if the wife thinks that sinusitis and lung infection are repulsive enough to lead to divorce, the reactive mind keeps that engram keyed-in. The more hatred from the wife, the more that engram keys-in. You can kill a man that way.

The above is a standard sympathy engram. When a therapist tries to get that engram away from the patient, the reactive mind balks. The "I" doesn't balk. The analyzer doesn't balk. These are hopeful that this engram will spring. But the reactive mind keeps it nailed down until the dianeticist puts a crowbar under it. Then it is gone. (Enough locks may be lifted, by the way, to alleviate this condition. But the patient will dig up another engram!)

Resistance to past therapies has resulted from these sympathy engrams. Yet they lie right there on the surface, fully exposed as chronic psycho-somatic illness.

Feeding a patient with a psycho-somatic ill any number of drugs can result in only temporary relief. "I" doesn't want the illness. The analyzer doesn't want it. But the body has it and if anybody succeeds in curing it short of removing that engram, the body, at the command

of the reactive mind, will find something else to substitute for that ill or develop an “allergy” to the drug or annul the effect of the drug entirely.

Of course one can always rip living tissue out of the skull with knives, ice-picks or shock in wholesale quantities. This will cure a psycho-somatic ill. It also, unhappily, cures the personality, the intellect and all too often, life itself.

In dianetics the application of technique to relieve the engrams causing these ills has brought the uniform relief of all patients treated without relapse. In short and in brief, psycho-somatic ills can now be cured. All of them.

CHAPTER VI

Emotion and the Dynamics

Emotion is a theta quantity, which is to say that it is so involved with life forces that dianetics at this stage handles it with invariable success but does not attempt to give forth more than a descriptive theory. Much research must be done on emotion; but so long as the therapy embraces it and releases it with success, further data can be dispensed with up to a point.

Emotion would have to be divided sharply into minus emotions and plus emotions. The minus emotion would be non-survival in character, the plus emotion would be pro-survival. The pleasant and pleasurable emotions are not of any great concern to us here. It is believed that all emotion is the same thing but in its aspects above Zone 1 it can be by-passed as unnecessary to explain at this time for the purpose of this book.

In Zones 1 and 0, emotion becomes very important to therapy. As has been covered earlier, Zones 1 and 0 are the anger and apathy zones respectively. From death up to the border between anger and fear is Zone 0. From this borderline to the beginning of boredom is anger, Zone 1.

It is as if the survival dynamic, in becoming contracted into Zone 1, first began to display hostility, then, on further suppression toward death, anger. On further suppression, rage began to be displayed. Then fear as the next lower level, then terror and finally, just above death, apathy.

And as the dynamic is suppressed, the cells react forcefully to the menace, it could be said, by resisting the menace. The analyzer resists down to the top border of Zone 1, but in ever decreasing control. From here on down the cells, the actual organism, do the resisting in a last ditch effort. The reactive mind is thoroughly in command from the top border of Zone 1 straight on down to death, and it is in ever increasing command of the organism as the dynamic is suppressed.

Emotion seems to be inextricably connected up with the actual force of life. That there is a life force no engineer could doubt. Man and medicine usually look at the pitcher and forget that the pitcher is only there to hold milk and that the milk is the important quantity. Life force is the helium which fills the free balloon. Out goes the helium, down comes the balloon. When this type of energy is located and isolated as itself -- if it is just an energy type -- then medicine can start moving forward in strides which will make all former steps look like those of a man in a sack race. Medicine doesn't have any spare helium, for one thing.

How high this life force can go on the survival scale is not known. Above Zone 3 is the area of question marks. A clear goes up into a level of persistence, vigor, tenacity, rationality and happiness. Perhaps some day a clear will attain the nebulosity the author used to hear about in India which marked the man who was all soul.

How far down it can go is definitely known. A man dies. He doesn't move or think. He dies as an organism, then he dies as cells. There are different periods of "life after death" for the cells and biologists remark that the hair and nail cells do not die for months. So here is a spectrum of death, first the organism and then, colony by colony, the cells.

That is from the bottom of Zone 0 downward. But what we are interested in is the area from Zone 1 down to the bottom of Zone 0. It could be postulated that the analytical mind has its greatest bounce against the suppressor, its highest ability to care for the organism, when it is in the third zone. As the suppressor thrusts downward against it, the analyzer, within lower Zone 3 thrusts heavily back. This is necessity at work. The necessity level can rise, in this action, to a point which keys-out all engrams!

It must be realized that the analyzer considers future suppressors and is continually engaged upon computations which pose problems of the future which the analyzer resolves -- this is one of the functions of the imagination; it must further be realized that the analyzer is engaged upon a multitude of computations about the present: for the analytical mind is dealing continually with an enormous number of factors which comprise the suppressor of the present and the suppressor of the future. It computes for instance on the alliances with friends and symbiotes and its greatest victories are achieved by taking some of the suppressor and turning it into an alliance factor.

The individual can be visualized, on the survival spectrum, as being at the tip of the survival dynamic. The suppressor thrusts down, or future suppressors threaten a thrust and the analytical mind thrusts up with solutions. The level of the individual is determined by how well these suppressors are apparently met.

We speak now of the clear and until further mention we will continue to use the clear. The clear is an unaberrated person. He is rational in that he forms the best possible solutions he can on the data he has and from his viewpoint. He obtains the maximum pleasure for the organism, present and future, as well as for the subjects along the other dynamics. The clear has no engrams which can be restimulated to throw out the correctness of computation by entering hidden and false data into it. No aberration. Hence the reason we use him here as an example.

The survival dynamic is high, more than balancing the suppressor. Take this as a first condition. This would place the dynamic in Zone 3, Tone 3.9. Now increase the suppressor. The dynamic is pushed back to Tone 3.2. Necessity surges up. The suppressor is thrust back. The dynamic is once more at Tone 3.9. This action could be termed an enthusiastic resurgence. The individual has actually gotten "angry" -- that is to say, he has called upon his being to furnish power for thought and action.

Mentally he calls upon whatever constitutes mental energy. Physically, if the suppression was physical, he would call upon his adrenalin. This is proper use of the endocrines, to use them for regaining position in relation to the suppressor. Any and all body function is under analytical (but not necessarily monitored) command.

Now let us suppose that the suppressor surges down against the dynamic and drives the dynamic to 3.0. Necessity level comes up. Action is taken. The full force of the being is thrown against the suppressor. Now let us suppose that a new factor comes into the suppressor and makes it much, much stronger. The individual still attempts to resurge against it. But the suppressor weighs heavier and heavier against him. He is beginning to exhaust his supplies of mental or physical energy (and this suppressor can be on either a mental or physical level.) Wearing, the individual drops down to a 2.5. The suppressor again increases. Resurgence is attempted once more. The last supply of available energy or data is thrown out. And another factor comes into the suppressor, increasing its weight. The individual sags down to 2.0.

At exactly this point the analyzer, having failed, finally cuts out. Here is entered the top of Zone 1. Hostility sets in. The suppressor is down, pressing down against actual cellular survival. And it drops lower. The individual goes into anger, recruiting cellularly but not sentiently, the last forces. Again the suppressor gets new weight. The individual goes into rage. Once more the suppressor drops. The individual goes into fear, Tone 0.9. Again the suppressor lowers, recruiting new factors. The individual is thrust down to 0.6 and here is in terror. Once more the suppressor drops with new force. The individual slides into fear paralysis, 0.2.

Suppose we parallel this in a very simple, dramatic example so that we do not have to consider a thousand subtle factors.

A clear, inexperienced in hunting, determines to shoot a grizzly. He has a fine rifle. The grizzly appears to be easy game. The man is at 3.9 or above. He feels good. He is going to get

that grizzly as the grizzly has been threatening the man's stock. High enthusiasm carries him to the lair. He waits, he finally sees the grizzly. There is a cliff above the man which he could not ordinarily climb. But to get a good shot before the grizzly vanishes, the man has to climb the cliff. Seeing he was in danger of losing the game brought the man down to 3.2. Necessity sends him up the cliff. He fires but in firing falls back down the cliff. The grizzly is wounded. He starts toward the man. Necessity surges up. The man recovers the gun and shoots again. He is at 3.0 the moment he shoots. He misses. He fires again but the miss, with the grizzly charging, brought him down to 2.5. He shoots once more. The grizzly takes the ball and keeps on coming. The man shoots again but he has suddenly realized that his rifle is not going to stop this grizzly. His tone drops to 2.0. He begins to snarl and feverishly work his gun. His bullets go wild. He experiences rage at the gun, the grizzly, the world, and throws the gun away, ready to meet the grizzly, almost upon him, with bare hands. Suddenly the man knows fear. His tone is 1.2. It drops to 0.9 with a smell in his nostrils of the bear. He knows the bear will kill him. He turns and tries to claw up the cliff and get away but his efforts are frenzied. He is at Tone 0.6, stark terror. The bear strikes him and knocks him from the cliff-side. The man lies still, breathing almost halted, heart-beat slowed to nearly nothing. The bear hits him again and the man lies still. Then the bear decides he is dead and walks away. Shaken, the man eventually comes around, his tone gradually rising up to 2.0, the point where his analyzer shut off. He stirs more and gets up. His tone is back to 2.5: he is analytically afraid and cautious. He recovers his gun. He begins to leave the scene. He feels a great necessity to recoup his own self-esteem and his tone comes to 3.2. He walks away and reaches a safe area. Suddenly it occurs to him that he can borrow a friend's Mauser. He begins to make plans to get that bear. His enthusiasm mounts. But, completely aside from the engram received when the bear knocked him out, he acts on his experience. Three days later he kills the bear and his tone rises to 4.0 for the space of contemplation and telling the tale and then his mind occupies itself with new matters.

Life is much more complicated than the business of killing grizzlies, usually a lot less dramatic but always full of situations which cause a fluctuation of the suppressor. The gaining of all pleasurable goals -- a bear killed, a woman kissed, a seat in the front row at the opera, a friend won, an apple stolen -- are sweeps through various levels of tone. And the individual is generally carrying on three or three thousand computations at once and there are thirty or thirty thousand variables in his computations. Too many unknowns, too many entrances of "didn't know the gun was loaded" factors, all these can throw the analyzer from a direct alignment into the scattered dispersal of non-function. The analyzer can be considered to cut out when Tone 2.0 is reached. From 2.5 down the computations it makes are not very rational -- too many unknowns, too many unexpected factors, too many discoveries of miscalculations.

This is living on a "clear" basis. When our hunter was hit by the bear he received an engram. That engram, when it keyed-in, would give him a fear, an apathy attitude, in the presence of certain factors: every perceptic present -- the smell of that ground, twigs, bear-breath, etc. But he killed the bear. The chances of that engram keying-in are remote. Not because he killed the bear but because he was, after all, a grown man. And, if a clear, he could have thought back and cleared the whole thing himself.

This is a complete cycle of emotion. Enthusiasm and high pleasure are at the extreme top. Fear and paralysis are at the bottom. Feigned death, in Man, is very close to the actual thing on the tone scale. It is a valid mechanism. But it is complete apathy.

So long as the analyzer is operating, the receipt of an engram is impossible. Everything files in the standard banks. As soon as the border 2.0 is passed on the way down, "unconsciousness" can be judged to have set in and anything registered, in company with pain or painful emotion, is an engram. This is not a shift of definition. The analyzer cuts out, with surgical anaesthetic, at 2.0. The anaesthetic may depress the level of awareness further. Pain may depress it even more. But depressing the level of awareness is not necessarily depressing emotion.

How much conceived danger or sympathy is present in the environment? This is what depresses the tone scale. There can be a reactive engram which contains a Tone 4.0 or one that contains a 1.0 or another that contains a 0.1. This is not, then, quite two-dimensional, this emotion.

The level of depth of consciousness can be affected by painful emotion, poisons or other things which depress awareness. After that it is all engram and the engrams have their own tone scale which runs from 4.0 down to 0.1.

It can be seen now that two things are at work. First is the state of physical being. It is this which tunes down the analyzer. Then there is the mental state of being.

This is what tunes down the emotional tone scale.

But remember that in engrams there is another factor present: valence. Once its own analyzer is out the body will assume the evaluation or emotional condition of any other analyzer present. Here we have affinity at work in earnest. "Unconscious" in the presence of other beings, an individual picks up a valence for every other being present. Some of these valences are incidental. He will pick first that valence which is most sympathetic as a desirable future friend (or some similar person). And he will pick that valence which is the top valence (highest survival, the boss, the winner) for his dramatization. He will also take the valence of the winning entity (winning over himself or others) for emotional tone. If the winning valence is also the sympathetic valence, he has an engram which can be utilized to its fullest extent.

Let us make this an example: a man is under nitrous oxide (the most vicious anaesthetic ever invented as it is actually not anaesthetic but a hypnotic) undergoing exodontistry. As usual everybody present around the "unconscious" patient chatters and yaps about the patient, the weather, the most popular movie star, or baseball. The exodontist is a tough character, bossy to the nurse, apt to be angry about trifles; he is also very sympathetic toward the patient. The nurse is a blue-eyed blonde who is sexually aberrated. The patient, actually in agony, receiving an engram amongst engrams which may ruin his life (terrible stuff, nitrous oxide; really hands out a fancy engram as any dianeticist can attest) is unanalytical. Everything said to him or around him is taken literally. He takes the valence of the exodontist as both the top valence present and the sympathetic valence. But every phrase uttered is aberrative and will be interpreted by that happy little moron, the reactive mind, on the order of Simple Simon who was told he had to be careful how he stepped in the pies, so he stepped in them carefully. These people may be talking about somebody else but every "I" or "he" or "you" uttered is engramic and will be applied to others and himself by the patient in the most literal sense. "He can't remember anything" says the exodontist. All right, when the engram keys-in, this patient will have an occlusion on memory in greater or lesser degree. "He can't see or feel it": this means an occlusion on sight, pain and tactile. If the patient has his eyes watering in agony at the moment (though completely "under") he may get actual bad vision as well as poor visual recall from this experience.

Now they put him in the hands of this blonde nurse to let him sleep off the drug and recover. She is an aberree amongst aberrees.

She knows patients do weird things when they are still "out" so she pumps him for information about his life. And she knows they are hypnotic (yes, she sure does) so she gives him some positive suggestions. Amusing herself. She says he'll like her. That she'll be good to him. And stay there now for the present.

So the poor patient, who has had two wisdom teeth, impacted, taken out, has a full anger-sympathy dramatization. The general tone he takes is the tone the exodontist showed to the others in the room. The exodontist was angry at the nurse. With his recalls all messed up, the patient a few years later meets a woman similar to this nurse. The nurse has given him compulsions toward her.

The silly little moron, the reactive mind, sees in this entirely different person enough similarity to create an identity between the nurse and this new woman. So the patient divorces his wife and marries the pseudo-nurse.

Only now that he has married the pseudo-nurse the dental engram begins to key-in in earnest. Physically he gets ill: the two molars adjacent to where the wisdom teeth came out develop large cavities and begin to rot (circulation shut down, pain in the area but can't be felt because there's a pain recall shut-off). His memory goes to pieces. His recalls become worse. He begins to develop eye trouble and a strange conjunctivitis. Further (because the dentist leaned on his chest and stomach with a sharp elbow from time to time) he has chest and stomach pains. The nitrous oxide hurt his lungs and this pain is also in chronic restimulation. But most horrible: he believes that this pseudo-nurse will take care of him and he stops to some degree taking care of himself in any way; his energy dissipates; and analytically he knows it is all wrong and that he is not himself. For he is now fixed in the valence of the exodontist who is angry with this nurse and so he beats the pseudo-nurse because he senses that from her all evil flows. The girl he married is not and was not the nurse: she sounds something like her and is a blonde. She has her own engrams and reacts. She attempts suicide.

Then, one day, since this is one engram among many, the mental hospital gets our patient and the doctors there decide that all he needs is a good solid series of electric shocks to tear his brain up, and if that doesn't work, a nice ice-pick into each eyeball after and during electric shock, the ice-pick sweeping a wide arc to tear the analytical mind to pieces. His wife agrees. Our patient can't defend himself: he's insane and the insane have no rights, you know.

Only the cavalry, in this one case, arrived in the form of dianetics and cleared the patient and the wife and they are happy today. This is an actual engram and an actual case history. It is a sympathy engram, pro-survival on the moronic reactive mind level.

This is to show the ebb and flow of emotion within this one engram. The physical being is out and in agony. The mental being is given a variety of emotional tones on a contagion principle. The actual emotional tone of the patient, his own, is beaten apathy; hence he can no longer "be himself."

In passing it should be mentioned that only absolute silence, utter silence and tomb-like silence, should attend an operation or injury of any kind. There is nothing which can be said or given as a percept in any moment of "unconsciousness" which is beneficial to a patient.

Nothing! In the light of these researches and scientific findings (which can be proven in any other laboratory or group of people in very short order), speech or sound in the vicinity of an "unconscious" person should be punished criminally as, to anyone who knows these facts, such an act would be a willful effort to destroy the intellect or mental balance of an individual. If the patient is complimented, as in hypnosis or during an injury or operation, a manic is formed which will give him temporary euphoria and eventually plunge him into the depressive stage of the cycle.

The golden rule could be altered to read: If you love your brother, keep your mouth shut when he is unconscious.

Emotion can be seen then to exist in two planes, the personal plane and the extra-valence plane. It is communicable in terms of identical thinking. Rage present when a man is "unconscious" will give him a Tone 1 engram: it will contain rage. Apathy present in the vicinity of an "unconscious" person will give him a Tone 0 engram. Happiness present during an engram is not very aberrative but will give a Tone 4 engram. And so forth. In other words, the emotion of those present around an "unconscious" person is communicated into the person as part of his engram. Any mood can be so communicated.

In dramatizing an engram, the aberree always takes the winning valence and that valence is not, of course, himself. If only one other person is present and the other is talking in

terms of apathy, then the apathy is the tone value of the engram. When an apathy engram is restimulated, the individual, unless he wants to be hurt severely, is apathetic and this tone, being the nearest to death, is the most dangerous one to the individual. The rage emotion communicated to an “unconscious” person gives him a rage engram he can dramatize. This is most harmful to the society. A merely hostile tone present around an “unconscious” person gives him a merely hostile engram (covert hostility). With two people present, each having a different mood, the “unconscious” person receives an engram with two valences other than his own. When this happens he will first dramatize the winning valence with its mood and, if forced from this, will dramatize the second valence with its mood. Driven from this in a chronic engram, he goes insane.

Nothing here should be construed to mean that a person only uses or dramatizes sympathy engrams. This is very far from the case. The sympathy engram gives him the chronic psycho-somatic illness. He can dramatize any engram he has when it is restimulated.

Emotion, then, is communication and a personal condition. The cellular level evaluation of a situation depends upon any other analyzer present, even if that analyzer is thoroughly hostile to it. Lacking such evaluation, the individual takes his own tone for the moment.

There is another condition of emotion which is of extreme and useful interest to the therapist since it is the first thing with which he will have to deal in opening a case. We do not mean here to start discussing therapy but to describe a necessary part of emotion.

Great loss and other swift and severe suppressor action dams up emotion in an engram. Loss itself can be a shock to reduce analytical power. And an engram is received. If it is the loss of a sympathetic person on whom an individual has depended, it seems to the individual as if death itself stalks him. When such a suppressor effect occurs, it is as if a strong steel spring had been compressed within the engram. When it releases it comes with a terrible rush of emotion (if this discharge is, indeed, emotion, though we hardly know what other name to call it).

Life force apparently gets dammed up at these points in life. There may be enormous quantities of that life force available but some of it becomes suppressed into a loss engram. After that the person does not seem to possess as much fluid vitality as before. This may be not emotion but life force itself. The mind then has below it, as in a cyst, a great quantity of sorrow or despair. The more of these charges exist in such an encysted state, the less free are the emotions of the individual. This may be on a basis of suppression to a point from which there is no swift rising. Nothing in the person’s future seems to bring him up to any plane like those he occupied before.

The glory and color of childhood vanishes as one progresses into later years. But the strange part of it is that this glamor and beauty and sensitivity to life are not gone. They are encysted. One of the most remarkable experiences a clear has is to find, in the process of therapy, that he is recovering appreciation of the beauty in the world.

Persons, as they live forward from childhood, suffer loss after loss, and each loss takes from them a little more of this ; Ø quantity which may be, indeed, life force itself. Bound up within them, that force is denied them and indeed, reacts against them.

Only this emotional encysting can, for instance, compartment the mind of a person who is multi-valent or who cannot see or hear his past. The analytical mind, worked upon by the reactive bank, compartments and divides with loss after loss until there is no free flow left. Then a man dies.

Thus we could say that emotion, or what has been called emotion, is really in two sections: first, there is the endocrine system which, handled either by the analytical mind in the upper two zones or the reactive mind in the lower two zones, brings emotional responses of

fear, enthusiasm, apathy, etc.; second, there would be life force itself becoming compartmented by engrams and being sealed up, little by little, in the reactive bank.

It is possible that a therapy could be formulated which would spring out these various life force charges only and create thereby a full clear. Unfortunately, to date, this has not been possible.

The odd part of emotion is that it is so ordinarily based on the word content of engrams. If an engram says, "I am afraid," then the aberree is afraid. If an engram says, "I am calm," even if the rest of the engram gives him chattering shakes, the aberree still has to be "calm."

The problem of emotion as endocrine balance and life force has another complication in that the physical pain in an engram is often mistaken for a particular emotion named in the engram. For instance, the engram can say with verbal content that the individual is "sexually excited" and have as a pain content an ache in the legs and have as an actual emotional content (the valence that says "I'm sexually excited") anger. This, to the aberree dramatizing it is a complex affair. When he is "sexually excited" -- he has an idea what that means as just language -- he is also angry and has an ache in the legs. This is actually very amusing in many cases and has led to a standard set of clinical jokes, all of which begin with, "You know, I feel like everybody else."

Dianeticists, having discovered that people evaluate the emotions, beliefs, intelligence and somatics of the world in terms of their own engramic reactions, delight in discovering new concepts of "emotion." "You know how people feel when they're happy. Their ears burn." "I feel just like anybody else when I'm happy; my feet and eyes ache." "Of course I know how people feel when they're happy; just pin prickles going all over them." "I wonder how people can stand to be passionate when it makes their noses hurt so." "Of course I know how people feel when they're excited: they have to go to the toilet."

Probably every person on earth has his own peculiar definition for every emotional state in terms of engram command. The command plus the somatics and perceptics make what they call an "emotional state."

Actually the problem, then, should be defined in terms of the clear, who can function without engramic orders from the reactive mind. So defined it breaks down in terms of the endocrine system and the varying level of life force free to resurge against the suppressor.

Laughter, it should be added, is not, strictly speaking, an emotion but a relief from emotion. The early Italians had a very definite idea, as represented by their folk tales, that laughter was of therapeutic value. Melancholy was the only mental illness these tales consider and laughter was its only cure. In dianetics we have a great deal to do with laughter. In therapy patients vary, in their laughter reaction, from the slight chuckle to hilarious mirth. Any engram which really releases may be expected to begin somewhere between tears and boredom and end with laughter; the nearer the engram's tone is to tears at the first contact, the more certainly laughter will appear as it is relieved.

There is a stage of therapy often reached by the preclear when his entire past life seems to be a subject of uncontrollable mirth. This does not mean he is clear but it means that a large proportion of the encysted charges have been tapped. A pre-clear has laughed for two days almost without ceasing. Hebephrenia is not the same thing as this laughter for the relief of the pre-clear on realizing the shadowy aspect and completely knowable character of his past fears and terrors is hearty.

Laughter plays a definite role in therapy. It is quite amusing to see a pre-clear, who has been haunted by an engram which contained great emotional charge, suddenly relieve it, for the situation, no matter how gruesome it was, when relieved, is in all its aspects a subject of great mirth. The laughter fades away as he becomes disinterested in it and he can be said to be "Tone 3" about it.

Laughter is definitely the relief of painful emotion.

[The complete Tone Scale, its use in predicting the behavior of others as well as assisting in auditing, is given in the book **SCIENCE OF SURVIVAL** by L. Ron Hubbard, 1951, 580 pages.]

CHAPTER VII

Prenatal Experience and Birth

Old women less than a hundred years ago talked wisely about "prenatal influence" and how a woman marked her child. Many such intuitive thoughts are based, actually, on observed data. It can be observed that the child born out of wedlock is often a luckless creature (in a society which frowns upon such bearings). These tenets have been held in the market place for a great many millenia. Just because they have been held is no reason they are true, but they make an excellent beginning for a chapter on prenatal experience and birth.

If dianetics had worked on obscure theories such as those of the old women or those of the mystics who believe that "childish delusions" are capable of aberrating a child, dianetics would not be a science of mind. But it was no obscure theory which brought about the discovery of the exact role prenatal experience and birth play in aberration and psycho-somatic ills.

Many schools of mental healing from the Aesculapian to the modern hypnotist were studied after the basic philosophy of dianetics had been postulated. Much data was accumulated, many experiments were made. The fundamentals about engrams had been formulated and "unconsciousness" had been discovered as being a period of actual recording when the theory began to predict new phenomena not hitherto observed.

There has been, in recent years, a practice called "narco-synthesis." This was actually a branch of "hypno-analysis" and "deep analysis." It did not produce clears and it did not even produce alleviation in the majority of its cases. But it was discovered to be an aberrative factor in itself. A thing which aberrates may well lead to something which removes aberrations if it is studied scientifically. Narco-synthesis was so studied. Several cases were examined on which narco-synthesis had been employed. Some of these cases had experienced relief from narcosynthesis. Others had become a great deal worse.

Working with hypno-analysis it was discovered that the technique could be varied until it would actually remove the aberrative charge contained in locks. In treating schizophrenics with narco-synthesis it was found that the locks (periods of mental anguish not including physical pain or "unconsciousness") would sometimes spring (clear) and sometimes not.

Narco-synthesis is a complicated name for a very ancient process quite well known in Greece and India. It is drug hypnotism. And it is generally employed either by those practitioners who do not know hypnosis or on those patients who will not succumb to ordinary hypnosis. A shot of sodium pentothal is given intravenously to the patient and he is asked to count backwards. Shortly he stops counting at which the injection is also stopped. The patient is now in a state of "deep sleep." That this is not sleep seems to have missed both narco-synthesists and hypnotists. It is actually a depressant on the awareness of an individual so that those attention units which remain behind the curtain of his reactive bank can be reached directly. These attention units are up against the standard banks. The by-pass circuits (demon circuits) which lie between these banks and "I" have themselves been by-passed. In other words, a section of the analytical mind has been exposed which is not aberrated. It is not very powerful and it is not highly intelligent, but it has the advantage of being hard up against the standard banks. This is basic personality. The intent and purpose and persistence of these few attention units have the same quality and direction as the whole analytical mind would have if it were clear. It is a very nice, co-operative group of attention units and it is very useful; for basic personality has all recalls -- sonic, audio, tactile, smell, pain, etc. It can get at anything that is in the banks -- which is everything perceived or thought in a lifetime, minute by minute. These qualities of basic personality have been very poorly described in hypnosis, and it is doubtful even if it was generally known that sonic was part of the recall system disclosed by deep hypnosis or the drug hypnosis called narco-synthesis.

A study of basic personality in a multi-valent subject who had poor memory, no good recalls and scant imagination disclosed the information that BP (the attention units called basic personality) was more able to select out data than AP (aberrated personality as represented by the awake subject). It was further discovered that AP could ordinarily return better than BP so far as time-distance went but that when AP arrived at the earliest place it was unable to manage recall. But if AP had gone back and established a vague contact with an incident, drug hypnotism or standard hypnotism used on him when he was in present time (no longer returned would then permit BP to return. Drug hypnotism has seldom been able to force back very early into a patient's life. But by making the strength of AP go back and then using BP for the recall, some very early incidents could be reached. This trick was invented to overcome some of the difficulties which had made drug hypnosis relatively uncertain in results.

Then another factor was discovered. All those patients who had been treated by narco-synthesis had become worse every time the people doing the work had crossed over but left (because "everybody knew" an "unconscious" person didn't record) a period of "unconsciousness." When one of these "unconscious" periods was so probed -- by the drug hypnosis called narco-synthesis -- the patient usually became worse, not better. Doing a little more probing than had been done by the usual practitioners, dianetic research entered some of the late life "unconscious" periods and, with much labor, laid them bare.

Now all drug hypnosis, whether it is called narco-synthesis or a visit from the god Aesculapius, is still hypnosis. Whatever is said to a hypnotized subject remains as a positive suggestion, and these positive suggestions are simply engrams with a somewhat lighter effect and a shorter duration. When a drug is present the hypnotism is complicated by the fact that hypnotic drugs are, after all, poisons; the body is then possessed of a permanent (at least until dianetics was discovered) somatic to go along with the suggestion. Drug hypnotism invariably creates an engram. Whatever a practitioner says to a drugged subject becomes engramic in some degree. In the course of dianetic research it first was supposed, playing back the careless chatter of practitioners out of the minds of patients they had placed under drug hypnosis, that this carelessness in saying so many aberrative things was responsible for some of the failure. But this was found to be true in a very limited sense. Then it was discovered that when the "unconscious" periods were reached by drug hypnosis they refused to lift even when the patient recounted them scores of times. This was blamed on the drug character of the hypnosis.

Straight hypnotism was then used to reach these late "unconscious" periods and these periods still failed to lift. Therefore it was adjudged safe to continue drug use on those patients who refused hypnosis. And the AP-BP alternate trick began to be employed.

It was discovered by drug hypnosis where it was necessary and straight hypnosis where that was possible that the "schizophrenic" (the multi-valent aberree) could be made to reach very early periods in every case. And it was further found that an early period of "unconsciousness" would often lift. Experimentation brought about a scientific axiom: The earlier the period of "unconsciousness" the more likely it is to lift. That is a fundamental axiom of dianetic therapy.

Manic-depressives who had sonic recall were worked upon, most of them by straight hypnosis, and it was discovered that they also followed this rule. But it was most dramatic in the multi-valent aberree: for when the engram did not lift it impinged against his analytical mind when he was awakened and created a variation in his psychoses and brought with it psychosomatic illnesses as well.

This brought about an understanding of why the multi-valent aberree, under narco-synthesis, was made worse whenever some practitioner had glided over (but not entered, of course) a late-life period of "unconsciousness." Now came the problem of applying the axiom. It was postulated that the primary engram must in some way suppress later engrams. In view of other data and postulates, this was an entirely reasonable assumption. The earlier a person went in the life of a multi-valent aberree the less likelihood there was of restimulating him

artificially. Often an engram at around two or three years of age would lift entirely and give him a great deal of relief.

The problem of this research was very far from the same problem of those who, not knowing about the reactive mind and “unconsciousness,” tried merely to find computing factors on a rational level or incidents of everyday life as aberrative factors in a patient.

When an engram is touched, it is very resistive, particularly above the age of two years. Further, the whole reactive bank was buried deeply under foggy layers of “unconsciousness” and was further safeguarded by a mechanism of the analytical mind which tended to prohibit it from touching pain or painful emotion. The reactive bank was protecting itself all the way through the research but it was obviously the answer. The problem was how to achieve its relief, if it could be relieved.

Having made several multi-valent personalities intensely uncomfortable, a new necessity level was reached whereby something had to be done about the problem. But there was this shining hope, the above axiom. A bridge between insanity and sanity had to be built and there, in the axiom, one had at least a glimmer of a plan. The earlier one had experienced this fog and pain, the lighter these engrams seemed to be.

Then, one day, a multi-valent patient, under drugs, went back to his birth. He suffered the pain -- and it was very painful with this crude technique, for dianetics had not yet smoothed down to a well-oiled piece of machinery -- and he floundered through the “unconsciousness” of the period and he fought the doctor who had tried to put drops in his eyes and he generally resented the entire proceedings. AP had been sent down first, then later, under drugs, BP had contacted the incident.

This seemed a remarkable day for dianetics. After twenty runs through birth the patient experienced a recession of all somatics and “unconsciousness” and aberrative content. He had had asthma. It seemed that this asthma had been caused by the doctor’s enthusiasm in yanking him off the table just when he was fighting for his first breath. He had had conjunctivitis. That came from the eye-drops. He had had sinusitis. That had come from the nose swabs used by the pretty nurse.

Rejoicing was held for he seemed to be a new man. A primary psychosis about being “pushed around” had vanished. The subjective reality of this incident was intense. Objective reality did not matter but this patient had a mother near at hand and objective reality was established simply by returning her in therapy to his birth. They had not communicated about it in detail. The recording of her sequence compared word for word with his sequence, detail for detail, name for name. Possibility, even if they had communicated, of such duplication, outside the dianetic situation, was mathematically impossible. And she had been “unconscious” during his birth and had always supposed that the affair had been quite different and the return data collapsed her awake description of it as being so much fable.

In order to make sure that this was no freak (for it is a very poor research man who will base conclusions on a series of one) two manic-depressives were returned to their births and both completed the experience. But one of these two birth engrams would not lift!

The postulated axiom was called into play again. If one could find the earliest engram, then the others would lift each in turn. That was the hope.

The manic-depressive whose birth had not lifted was returned to a period before birth in an effort to find an earlier engram.

Structural theories, as fondly held for ages, had thoroughly collapsed already when “unconscious” fog and pain had been penetrated to discover the engram as an aberrative unit. Tests had held up the discovery that all data, awake, asleep and “unconscious,” from the moment of conception on was always recorded somewhere in the mind or body. The little

matter of myelin sheathing, since it had already been disproven by laboratory research which included the reaching of birth, was discarded. The theory that no recordings can take place in the mind until the nerves are sheathed depends upon a theoretical postulate, has never been subjected to scientific research, and depends for its existence upon Authority alone -- and a "science" which depends on Authority alone is a breath in the wind of truth and is therefore no science at all. That babies cannot record until the myelin sheathing is formed has about as much truth, on investigation, as the fact that penis-envy is the cause of female homosexuality. Neither theory, when applied, works. For the baby, after all, is composed of cells and it is evidenced now by much research that the cell, not an organ, records the engram.

Thus there was no inhibition about looking earlier than birth for what dianetics had begun to call basic-basic (the first engram of the first chain of engrams). And an earlier engram was reached.

It has since been discovered that a great deal of recording is done by the child in the womb which is not engramic. For a time it was thought that the child in the womb records on the proposition of "extended hearing," where hearing tunes up in the presence of danger and particularly during "unconsciousness." But the first research discovered prenatal engrams to be most easily reached when they contained a great deal of pain. Cells, not the individual, are evidenced to record pain. And the reactive engram bank is composed only of cells.

Recourse to nature rather than recourse to Authority is the very building block of modern science. So long as Galen remained an Authority on blood, none but "madmen" like Da Vinci, Shakespeare and William Harvey even thought to experiment to find out what truly was the action of blood! So long as Aristotle remained the Authority for All, the Dark Ages reigned. Advance comes from asking free-minded questions of nature, not from quoting the works and thinking the thoughts of by-gone years. Recourse to precedent is an assertion that yesterday's mentors were better informed than today's: an assertion which fades before the truth that knowledge is compounded of the experience of yesterdays, of which we have more, most certainly, than the best-informed mentor of yesterday itself.

In that dianetics was based on a philosophy that used the cell as the basic building block, the fact that recording of engrams was done by cells came with less surprise than it otherwise might have. The engram is not a memory; it is a cellular trace of recordings impinged deeply into the very structure of the body itself.

The experience of which cells themselves were capable had already been tested. It had been found that a monocyte divided not only its substance but gave its total experience, as a master disc will make duplicates, to its offspring. Now this is a peculiarity of monocytes: they survive as identities. Each is personally its fore-bearer.

Cell A divides to a first generation; this generation is also Cell A; the second generation, the second division, creates an entity which is still Cell A. Lacking the necessity of such laborious processes as construction and birth and growth before reproduction, the monocyte simply splits. And everything it has learned could be postulated to be contained in the new generation. Cell A dies but through generations from it, the latest generation is still Cell A. Man's belief that he is to live in his progeny might possibly derive from this cellular identity of procreation. Another interesting possibility lies in the fact that even neurons exist in embryo in the zygote and neurons do not themselves divide but are like organisms (and may have the virus as their basic building block).

Dianetics, as a study of function and the science of mind, does not need any postulate concerning structure, however. The only test is whether or not a fact works. If it does work and can be used, it is a scientific fact. And the prenatal engram is a scientific fact. Tested and checked for objective reality, it still stands firm. And as for subjective reality, the acceptance of the prenatal engram as a working fact alone makes possible the clear.

At the end of a series of 270 clears and alleviations a short series of five cases was taken to finally settle the argument. These five cases were not permitted to admit anything before birth. They were treated with everything dianetics, hypnotism and other therapeutics could offer, and no clear was obtained. This ruled out the "personality of the operator" or "suggestion" or "faith" as factors in dianetics. These five cases had never been informed of prenatal engrams. Each swerved in toward them but was restrained without informing him that engrams existed that early. The five were alleviated as to some variety of psycho-somatic ills but the ills were only alleviated, not completely cured. The aberrations remained but little changed. They are extremely disappointed since each had heard something of "the miracles dianetics could perform." Before then 270 cases had been worked and 270 cases had reached prenatal engrams. And 270 cases had been cleared or alleviated as the dianeticist chose and time permitted. All could have been cleared with an additional average of 100 or so hours for each of the persons who were alleviated. In short, on random cases -- and selected cases so that at least two of each classification of neurosis or psychosis was included in the clearing -- when prenatal engrams and birth were taken into account and used in therapy, results were obtained. When these factors were not taken into account, results were no more favorable than those attained in the best successes of past schools -- which is not nearly good enough for a science of mind.

Dianetics had prenatal and birth engrams wished off on it as facts existing in the nature of things. That past schools have been passing over these engrams and into the prenatal area without success does not mean that prenatals could not be found any more than it means that these past schools found much value in prenatal experience when they considered it at all. The problem is slightly more complex: the difficulty lay in finding the reactive bank which was occluded by "unconsciousness" which had never before been penetrated wittingly as "unconsciousness." The discovery of this reactive bank led to the discovery of prenatal engrams, which are quite different from "prenatal memory."

After a few cases had been examined as to objective and subjective reality dianetics was forced to accept, if it wished a clear, the fact that the cells of the foetus record. A few more cases and a little more experience discovered that the embryo cells record. And suddenly it was discovered that recording begins in the cells of the zygote -- which is to say, with conception. That the body recalls conception, which is a high level survival activity, has little to do with engrams. Most patients to date sooner or later startle themselves by finding themselves swimming up a channel or waiting to be connected with. The recording is there. And there's little use arguing with a pre-clear that he cannot recall being a sperm, engramic or not as the case may be. It must be remarked because any dianeticist will encounter this.

Anyone postulating that "return to the womb" was an ambition should have examined life in the womb a little more carefully. Even a poor scientist would have at least tried to find out if anybody could recall it before he made a statement that there was a memory of it. But life in the womb does not seem to be the Paradise it has been poetically, if not scientifically, represented. Actuality discloses that three men and a horse in a telephone booth would have but little less room than an unborn baby. The womb is wet, uncomfortable and unprotected.

Mama sneezes, baby gets knocked "unconscious." Mama runs lightly and blithely into a table and baby gets its head stoved in. Mama has constipation and baby, in the anxious effort, gets squashed. Papa becomes passionate and baby has the sensation of being put into a running washing machine. Mama gets hysterical, baby gets an engram. Papa hits Mama, baby gets an engram. Junior bounces on Mama's lap, baby gets an engram. And so it goes.

People have scores of prenatal engrams when they are normal. They can have more than two hundred. And each one is aberrative. Each contains pain and "unconsciousness."

Engrams received as a zygote are potentially the most aberrative, being wholly reactive. Those received as an embryo are intensely aberrative. Those received as the foetus are enough to send people to institutions all by themselves.

Zygote, embryo, foetus, infant, child, adult: these are all the same person. Time has been considered the Great Healer. That can be filed with the things "everybody knew." On a conscious level it may be true. But on a reactive level Time is nothing. The engram, whenever received, is strong in proportion to the degree it is restimulated.

The mechanism of an engram has an interesting feature. It is not "reasoned" or analyzed nor does it have any meaning until it has been keyed-in. A baby before speech could have an engram in restimulation but that engram must have been keyed-in by the analytical data the baby has.

The reactive mind steals meaning from the analytical mind. An engram is just so many wave-recordings until it is keyed-in, and those recordings, by such restimulation, become effective upon the analytical mind. It may be that the engram never has any reason or meaning in itself but only thrusts its waves forward as unreasoned things at the body and analyzer, and the body and analyzer, through mechanisms, give them meaning. In other words, the engram is not a sentient recording containing meanings. It is merely a series of impressions such as a needle might make on wax. These impressions are meaningless to the body until the engram keys-in, at which time aberrations and psycho-somatics occur.

Thus it can be understood that the prenatal child has no remotest idea of what is being said in terms of words, It does learn, being an organism, that certain things may mean certain dangers. But this is every bit as far as it goes with recording. The mind must become more or less fully formed before the engram can impinge into the analytical level.

The prenatal child can, of course, experience terror. When the parents or the professional abortionist start after it and thrust it full of holes, it knows fear and pain. It has, however, this prenatal child, an advantage in its situation. Being surrounded by amniotic fluid and dependent for nutrition on its mother, being in a state of growth and easily reformed physically, it can repair an enormous amount of damage and does. The recovery qualities of the human body are never higher than before birth. Damage which would maim an infant for life or would kill a grown man can be taken in stride by the prenatal child. Not that this damage does not make an engram -- it certainly does, complete with all data and speech and emotion -- but that this damage does not easily kill it is the point here.

Why people try to abort children is a problem which has its answer only in aberration, for it is very difficult to abort a child. One can say that in the attempt the mother herself is in more danger of dying than the child, no matter what method is used.

A society which suppresses sex as evil and which is so aberrated that any member of it will attempt an abortion is a society which is dooming itself to ever-rising insanity. For it is a scientific fact that abortion attempts are the most important factor in aberration. The child on whom the abortion is attempted is condemned to live with murderers whom he reactively knows to be murderers through all his weak and helpless youth! He forms unreasonable attachments to grandparents, has terrified reactions to all punishments, grows ill easily and suffers long. And there is no such thing as a guaranteed way to abort a child. Use contraceptives, not a knitting needle or the douche bag, to hold down population. Once the child is conceived, no matter how "shameful" the circumstances, no matter the mores, no matter the income, that man or woman who would attempt an abortion on an unborn child is attempting a murder which will seldom succeed and is laying the foundation of a childhood of illness and heartache. Anyone attempting an abortion is committing an act against the whole society and the future; any judge or doctor recommending an abortion should be instantly deprived of position and practice, whatever his "reason."

If a person knows he has committed this crime against a child who has been born, he should do all possible to have that child "cleared" as soon as possible after the age of eight and in the meantime should treat that child with all the decency and courtesy possible in order to keep the engram out of restimulation. Otherwise he may send that child to an institution for the insane.

A large proportion of allegedly feeble-minded children are actually attempted abortion cases, whose engrams place them in fear paralysis or regressive palsy and which command them not to grow but to be where they are forever.

However many billions America spends yearly on institutions for the insane and jails for the criminals are spent primarily because of attempted abortions done by some sex-blocked mother to whom children are a curse, not a blessing of God.

Antipathy toward children means a blocked second dynamic. Physiological examination of anyone with such blockage will demonstrate a physical derangement of the genitalia or glands. Dianetic therapy would demonstrate attempted abortion or an equally foul prenatal existence and would clear the individual.

The case of the child who, as this is read, is not yet born but upon whom abortion has been attempted, is not hopeless. If he is treated with decency after he is born and if he is not restimulated by witnessing quarrels, he will wax and grow fat until he is eight and can be cleared, at which time he will probably be much startled to learn the truth. But that startlement and any antagonism included in it will vanish with the finishing of the clear and his love of his parents will be greater than before.

All these things are scientific facts, tested and rechecked and tested again. And with them can be produced a clear on whom our racial future depends.

CHAPTER VIII

Contagion of Aberration

Disease is contagious. Germs, traveling from one individual to another, wander through an entire society, respecting none until stopped by such things as sulfa or penicillin.

Aberrations are contagious. Like germs they respect none and carry forward from individual to individual, from parents to child, respecting none until they are stopped by dianetics.

The people of yesterday supposed that genetic insanity must exist, for it could be observed that the children of aberrated parents were often themselves aberrated. There is genetic insanity but it is limited to the case of actually missing parts. A very small percentage of insanity falls into such a category and its manifestation is mental dullness or failure to coordinate and beyond these has no aberrative quality whatever (such people receive engrams which complicate their cases).

The contagion of aberration is too simple in principle to be much labored here. In dianetics we learn that only moments of "unconsciousness," short or long and of greater or lesser depth, can contain engrams. When a person is rendered "unconscious," people in his vicinity react more or less at the dictates of their engrams: in fact, the "unconsciousness" is quite ordinarily caused by somebody's dramatization. A clear, then, could be rendered unconscious by an aberrer who is dramatizing and the aberrer's dramatization of his engram would enter as an engram into the clear.

The mechanics are simple.

People under stress, if aberrated, dramatize engrams. Such dramatization may involve the injury of another person and render him more or less "unconscious." The "unconscious" person then receives as an engram the dramatization.

This is not the only way contagion of aberration gets about. People on operating tables, under anaesthetic, are subjected to the more or less aberrated conversation of those present. This conversation enters into the "unconscious" person as an engram. Similarly, at the scene of accidents, the emergency nature of the experience may excite people into dramatizations, and if a person is "unconscious" because of the accident, an engram is received.

Aberrated parents are certain to infect their children with engrams. The father and mother, in dramatizing their own engrams around sick or injured children, pass them along just as certainly as if those engrams were bacteria. This does not mean that the total reactive bank of a child is composed solely of the parents' engrams, for there are many exterior influences to the home which can enter into the child when it is "unconscious." And it does not mean that the child is going to react to the same engrams the way either parent might react, for the child, after all, is an individual with an inherent personality, a power of choice and a different experience pattern. But it does mean that it is utterly inevitable that aberrated parents will in some way aberrate their children.

Misconceptions and poor data in a society's culture become engrams because not all the conduct around an "unconscious" person is dramatization. If some society believed that fish-eating brought on leprosy, it is quite certain that this false datum would find its way into engrams and sooner or later some one would develop a leprosy-like disease after having eaten fish.

Primitive societies, being subject to much mauling by the elements, have many more occasions for injury than civilized societies. Further, such primitive societies are alive with false data. Further, their practice of medicine and mental healing is on a very aberrative level by

itself. The number of engrams in a Zulu would be astonishing. Moved out of his restimulative area and taught English he would escape the penalty of much of his reactive data; but in his native habitat the Zulu is only outside the bars of a madhouse because there are no madhouses provided by his tribe. It is a safe estimate and one based on better experience than is generally available to those who base conclusions on "modern man" by studying primitive races that primitives are far more aberrated than civilized peoples. Their savageness, their unprogressiveness, their incidence of illness all stem from their reactive patterns, not from their inherent personalities. Measuring one set of aberrations by another set of aberrations is not likely to lead to much data. And the contagion of aberration, being much greater in a primitive tribe, and the falsity of the superstitious data in the engrams of such a tribe both lead to a conclusion which, observed on the scene, is carried out by actuality.

Contagion of aberration is very easily studied in the process of clearing any aberration whose parents fought. Mother, for instance, might be relatively unaberrated at the beginning of the marriage. If she is beaten by her husband who is, after all, dramatizing, she will begin to pick up his aberrations as part of her own reactive pattern. This is particularly noticeable when one is clearing a person who was conceived shortly after his parents' marriage or before it. Papa may begin with a certain dramatization which includes beating a wife. Whatever he says in such a dramatization will sooner or later begin to affect the wife and she may -- unless extraordinarily well balanced -- begin to dramatize these things on her own. Eventually, when the child is born, she will begin to dramatize on the child, thus putting him into a continual state of restimulation.

Birth is one of the most remarkable engrams in terms of contagion. Here the mother and child both receive the same engram which differs only in the location of pain and the depths of "unconsciousness." Whatever the doctors, nurses and other people associated with the delivery say to the mother during labor and birth and immediately afterwards before the child is taken away is recorded in the reactive bank, making an identical engram in both mother and child.

This engram is remarkably destructive in several ways. The mother's voice can restimulate the birth engram in the child and the presence of the child can restimulate the giving-birth engram in the mother. Thus they are mutually restimulative. In view of the fact that they have all the other restimulators also in common a later life situation can cause them each to suffer simultaneously from the engram. If birth included a slammed window, a slammed window may trigger birth dramatization in both, simultaneously, with resultant hostilities or apathies.

Should a doctor become angry or despairing, the emotional tone of birth can be severe. And if the doctor talks at all, the conversation takes on its full reactive literal meaning to both mother and child.

Many cases were cleared where both mother and child were available. One such case found the mother (as heard by the child in dianetic clearing) moaning, "I'm so ashamed, I'm so ashamed," over and over. The child had a neurosis about shame. When the mother was cleared, it was found that her mother at birth was moaning, "I'm so ashamed, I'm so ashamed." One can presume that this has been going along, by contagion, since Cheops built his tomb.

In the larger sphere of society contagion of aberration is extremely dangerous and cannot but be considered as a vital factor in undermining the health of that society.

The social body behaves similarly to an organism in that there are social aberrations which exist within the society. The society grows and may fade like an organism which has people, not cells, for its parts. Where pain is leveled by the head of the society at any member in that society, a source of aberration is begun which will be contagious. The reasons against corporal punishment are not "humanitarian," they are practical. A society which practices punishment of any kind against any of its members is carrying on a contagion of aberration. The society has a social engram, society size, which says punishment is necessary. Punishment

is meted. The jails and institutions fill. And then one day some portion of the society, depressed into Zone 1 by a government's freedom with government engrams, jumps up and wipes the government out. And a new set of aberrations is formed from the violence attending the destruction. Violent revolutions never win because they begin this cycle of aberration.

A society filled with aberrations may feel it necessary to punish. There has been no remedy other than punishment. The provision of a remedy for unsocial conduct by members of the group is of more than passing interest to a government for a continuance of its own corporal practices; adding these to the continuing aberrations of the past seriously depresses the survival potential of that government and will some day cause that government to fall. After many governments so fall, its people too perish from this earth.

Contagion of aberration is never more apparent than in that social insanity called war. Wars never solve the need of wars. Fight to save the world for democracy or save it from Confucianism and the fight is inevitably lost by all. War has become associated in the past with competition, and it has been believed, therefore, by shifty logic, that wars were necessary. A society which advances into a war as a solution of its problems cannot but depress its own survival potential. No government was ever permitted to enter a war without costing its people some of their liberties. The end product is the apathy of a ruling priesthood, where mystery and superstition alone can band the insane remnants of a people together. This is too easily observed in past histories to need much amplification. A democracy engaging in war has always lost some of its democratic rights. As it engages in more and more wars, it eventually comes under the command of a dictator (rule by a single engram). The dictator, forcing his rule, increases the aberrations by his activity against minorities. Revolt begins to follow revolt. Priesthoods flourish. Apathy awaits. And after apathy comes death. So went Greece, so went Rome. So goes England. So goes Russia. And so goes the United States and with it goes Mankind.

Rule by force is a violation of the law of affinity for force begets force. Rule by force reduces the self-determinism of the individuals in a society and therefore the self-determinism of the society itself. Contagion of aberration sweeps along like a forest fire. Engrams beget engrams. And unless the dwindling spiral is interrupted by new lands and mongrel races which escape their aberrative environments, or by the arrival of a means to break the contagion of aberration by clearing individuals, a race will reach downward to the end of the cycle -- Zone 0.

A race is as great as its individual members are self-determined.

In the smaller sphere of the family, as in the national scenes, contagion of aberration produces an interruption of optimum survival.

Self-determinism is the only possible way a computer can be built to give rational answers. Holding down seven in an adding machine causes it to give wrong answers.

Entering fixed and not-to-be-rationalized answers into any human being will cause him to compute wrong answers. Survival depends on right answers. Engrams enter from the exterior world into the hidden recesses below rational thinking and prevent rational answers being reached. This is exterior-determinism. Any interference with self-determinism cannot but lead to wrong computations.

In that a clear is cooperative, a society of clears would cooperate. This may be an idyllic, Utopian dream and it may not be. In a family of clears there is observable harmony and cooperation. A clear can recognize a superior computation when he sees one. He does not have to be slugged and held down and made to obey to make him put a shoulder to the wheel. If he is made to obey, independent of his thinking, his self-determinism is interrupted to a point where he cannot get right answers; the society which holds him has penalized itself his ability to think and act rationally. The only way a clear could so be forced would be to give him engrams or turn a neuro-surgeon loose upon his brain. But a clear does not need to be forced for if the job is important enough to do in terms of general need, he will most certainly do it according to his intelligence and do it as well as possible. One never observes the forced

individual doing a job well, just as one never observes a forced society winning against an equally prosperous free society.

A family which runs on the godhead plan, where somebody must be obeyed without question, is never a happy family. Its prosperity may be present in some material aspects but its apparent survival as a unit is superficial.

Forced groups are invariably less efficient than free groups working for the common good. But any group which contains aberrated members is likely to become entirely aberrated as a group through contagion. The effort to restrain aberrated members of a group inevitably restrains the group as a whole and leads to further and further restraint.

Clearing one member of a family of aberrations is seldom enough to resolve the problems of that family. If the husband has been aberrated, he will have aberrated or restimulated his wife and children in one way or another, even when he used no physical violence upon them. The parents implant their mutual aberrations in the children and the children, being potentially self-determined units, revolt back to stir up the aberrations of the parents. In that so many of these aberrations, by contagion, have become mutual and held in common with the whole family, the happiness of the family is severely undermined.

The corporal punishment of children is just another facet of the problem of the forced group. If any one cares to argue over the necessity of punishing children, let him examine the source of the misbehavior of the children.

The child who is aberrated may not have his engrams entirely keyed-in. He may have to wait until he himself is married and has children or a pregnant wife to have restimulators enough to cause him to become, suddenly, one of these things they call a "mature adult" blind to the beauty of the world and burdened by all its griefs. But the child is nevertheless aberrated and has many dramatizations. The child is in a very unlucky situation in that he has with him his two most powerful restimulators -- his mother and father. These assume the power of physical punishment over him. And they are giants to him. He is a pygmy. And he has to depend upon them for food, clothing and shelter. One can speak very grandly about the "delusions of childhood" until he knows the engram background of most children.

The child is on the unkind receiving end of all the dramatizations of his parents. A cleared child is a most remarkable thing to observe: he is human! Affinity alone can pull him through. The spoiled child is the child whose decisions have been interrupted continuously and who is robbed of his independence. Affection could no more spoil a child than the sun could be put out by a bucket of gasoline.

The beginning and end of "child psychology" is that a child is a human being, that he is entitled to his dignity and self-determinism. The child of aberrated parents is a problem because of the contagion of aberration and because he is denied any right to dramatize or counter. The wonder is not that children are a problem but that they are sane in any action for, by contagion, punishment, and denial of self-determinism the children of today have been denied all the things required to make a rational life. And these are the future family and the future race.

This is not a dissertation on children or politics, however, but a chapter on contagion of aberration. Dianetics covers human thought, and human thought is wide ground. When one gazes at the potentialities inherent in the mechanism of contagion, respect for the inherent stability of Man cannot but arise. No "wild animal" reacting with inherent "asocial tendencies" could have built Nineveh or Boulder Dam. Carrying the contagion mechanism like some Old Man of the Sea, we have yet come far. Now that we know it, perhaps we shall truly reach the stars.

CHAPTER IX

Keying-in the Engram

The single source of inorganic mental illness and organic psycho-somatic illness is the reactive engram bank. The reactive mind impinges these engrams upon the analytical mind and the organism whenever they are restimulated after being keyed-in.

There are many known incidents in a lifetime which apparently have a profound influence upon the happiness and mental condition of the individual. The individual remembers these and to them attributes his troubles. In a measure he is right: he is at least looking back at incidents which are held in place by engrams. He does not see the engrams. In fact, unless he is acquainted with dianetics, he does not know the engrams are there. And even then he will not know their contents until he has undergone therapy.

It can be demonstrated with ease that any moment of "conscious level" unhappiness which contained great stress or emotion was not guilty of the charge of causing aberration and psycho-somatic illness. These moments, of course, played a role in the matter: they were the key-ins.

The process of keying-in an engram is not very complex. Engram 105, let us say, was a moment of "unconsciousness" when the prenatal child was struck via Mother, by Father. The father, aware or not of the child, uttered the words, "God damn you, you filthy whore: you're no good!" This engram lay where it was impressed, in the reactive bank. Now it could lie there for seventy years and never become keyed-in. It contains a headache and a falling body and the grating of teeth and the intestinal sounds of the mother. And any of these sounds, post-birth, may be present in large quantities without keying-in this engram.

One day, however, the father becomes exasperated at the child. The child is tired and feverish, which is to say that his analytical mind may not be at its highest level of activity. And the father has a certain set of engrams which he dramatizes and one of these engrams is the above incident. And the father reaches out and slaps the child and says, "God damn you: you're no good!" The child cries. That night he has a headache and is much worse physically. And he feels both an intense hatred and a fear of his father. The engram has keyed-in. Now the sound of a falling body or grating teeth or any trace of anger of any kind in the father's voice will make the child nervous. His physical health will suffer. He will begin to have headaches.

If we take this child who has now become an adult and rake back over his past, we shall discover (though it may be occluded) a lock like the above key-in. And now not only the key-in; we may discover half a hundred, half a thousand, such locks just on this one subject. One would say, unless he knew dianetics, that this child was ruined post-natally by being beaten by the father, and one might attempt to bring the patient's mind back into better condition by removing these locks.

There are literally thousands, tens of thousands of locks in the average life. To take all of these locks away would be a task for Hercules. Every engram a person has, if it has been keyed-in, may have its hundreds of locks.

If conditioning existed as a mechanism of pain and stress, Mankind would be in very bad condition. Fortunately conditioning does not so exist. It appears to exist but the appearance is not the fact. One would think that if a child were daily thrust around and reviled he would eventually become conditioned into a belief that this was the way life was and that he had better turn against it.

Conditioning does not, however, exist. Pavlov may have been able to drive dogs mad by repeated experiments: this was simply bad observation on the part of the observer. The dogs might be trained to do this or that.

But it was not conditioning. The dogs went mad because they were given engrams if and when they did go mad. A series of such experiments, properly conducted and observed, proves this contention.

The boy who was daily told he was no good and who apparently went into a decline solely because of that declined only because of the engram. This is a happy fact. The engram may take a while to locate -- a few hours -- but when it is alleviated or refiled in the standard memory banks, everything which had locked on to it also refiles.

People trying to help others with their aberrations who did not know about engrams were, of course, operating with 2.9 strikes against any success. In the first place, the locks themselves may vanish down into the reactive bank. Thus we get a patient who says, "Oh, my father wasn't so bad. He was a pretty good guy." And we discovered, and the patient discovers, when an engram is sprung, that father was customarily to be found dramatizing. What the patient knows about his past before engrams are sprung is not worth cataloguing. In another case we may find a patient saying, "Oh, I had a terrible childhood, a terrible childhood. I was beaten seriously." And we discover, when we get the engrams refiled, that the parents of this patient never laid a hand on him in punishment or wrath in his entire life.

An engram may coast along without being keyed-in for decades. One of the most remarkable types of case is one which spent an entire youth without displaying any aberration. Then suddenly, at the age of twenty-six, we discover him to be so aberrated, so suddenly, that it appears he must have been hexed. Perhaps most of his engrams were concerned with the action of getting married and having children. He has never been married before. The first time he is weary or ill and realizes he has a wife on his hands, the first engram keys-in. Then the dwindling spiral begins to go to work. This one shuts down the analyzer enough so that others can be keyed-in. And finally we may discover him in an institution.

The young girl who has been happy and carefree to the age of thirteen and then suddenly goes into a decline has not, that moment, received an engram. She has had an engram key-in which let another key-in. Fission reaction. This key-in may have required nothing more than the discovery that she was bleeding from the vagina. She has an emotional engram about this; she becomes frantic. The other engrams, as the days follow, may swing into position to impinge upon her. And so she becomes ill.

The first sexual experience may be one which keys-in an engram. This is so standard that sex has gotten a rather bad name for itself here and there as being an aberrative factor all by itself. Sex is not and never has been aberrative. Physical pain and emotion which incidentally contain sex as a subject are the aberrative factors.

It may be that a patient is urgent in her insistence that her father raped her when she was nine and that this is the cause of all her misery. Large numbers of insane patients claim this. And it is perfectly true. Father did rape her, but it happened she was only nine days beyond conception at the time. The pressure and upset of coitus is very uncomfortable to the child and normally can be expected to give the child an engram which will have as its content the sexual act and everything that was said.

Drug hypnosis is dangerous when one is trying to treat psychotics as has been mentioned. And there are other reasons it is dangerous. Any operation under anaesthetic or any drugging of a patient may bring about the keying-in of engrams. Here is the analyzer shut down, there is the reactive bank open to be stirred by any comment made by the people around the drugged subject.

Hypnotism itself is a condition in which engrams may be keyed-in which have never before been restimulated: the glassy-eyed stare of the person who has been "too often hypnotized," the lack of will seen in people too often hypnotized, the dependence of the subject upon the hypnotic operator, all these things stem from the keying-in of engrams. Any time the body is rendered "unconscious" without physical pain, no matter how light the degree of

“unconsciousness” is, even if it is only the lightness of weariness, an engram may be keyed-in. And when “unconsciousness” is complicated by new physical pain, a new engram is formed which may gather up with it an entire bundle of old engrams not hitherto keyed-in. Such a late engram would be a “cross-engram” in that it crosses chains of engrams. And if such an engram resulted in a loss of sanity, it would be called a “break-engram.”

There are some aspects to various drug “unconsciousnesses” which have been very perplexing in the past. Psychotic women often maintain, after they are awakened from a drugged sleep (and sometimes a hypnotic sleep), that they have been raped. Men occasionally maintain that the operator has tried to perform a homosexual act upon them while they were drugged. Although it occasionally occurs that people are raped after being drugged, the largest number of such assertions are merely an aspect of the key-in mechanism. Almost any child has been put through the prenatal discomfort of coitus. Often there was violent emotion other than passion present. Such an engram may stay out of circuit for years until drugged “unconsciousness” or some such thing keys it in. The patient goes to sleep without a keyed-in engram; he wakes up with one. He tries to justify the strange sensations he has (and engrams are timeless things unless they are arranged properly on the time track) and comes out with the “solution” that he must have been raped.

Childhood rapes are very seldom the responsible cause in sexual aberration. They are the key-in.

One looks at the conscious-level locks and sees sadness, mental anguish and misfortune. Some of the experience there seems to be so terrible that it must certainly cause aberration. But it does not. Man is a tough, resilient creature. These conscious-level experiences are at best only guide-posts leading toward the actual seat of trouble, and that is not known in any detailed way to the individual.

The engram is never “computed.” An example of this, on a lightly aberrative level, can be found in a child’s punishment. If one examines a childhood where punishment has been corporal and frequent, he begins to understand the utter futility of the pain-drive theory. Punishment actually and literally and emphatically does no good of any kind whatsoever but accomplishes quite the reverse, since it occasions a reactive revolt against the punishment source and is likely to cause not only a disintegration of a mind but also a continual bedevilment of the punishment source. Man reacts to fight sources of pain. When he stops fighting them he is mentally broken and of little use to anyone, much less himself.

We take a case of a boy who was beaten with a hair-brush every time he was “bad.” In researching this case the most searching inquiry fails to reveal any vivid recall of why he was punished but only that he was punished. The progress of the event would go something like this: activity more or less rational, fright at threatened punishment, punishment, sorrow over punishment, renewed activity. The mechanics of the case showed the person to have been engaged on some activity which, whether others would consider it so or not, was nevertheless survival activity to him, giving him either pleasure or actual gains or even the assertion that he could and would survive; the moment punishment is threatened old punishments go into restimulation as minor engrams, resting usually on major engrams: this shuts down the analytical power to some extent and the recording is now being done on a reactive level; the punishment takes place, submerging analytical awareness so that the punishment records in the engram bank only; the sorrow following is still in the period of analytical shut-down; the analyzer gradually turns on; full awareness returns, and then activity on an analytical plane can be resumed. All corporal punishment runs this gamut and all other punishments are, at best, locks, following this same pattern with only the complete shut-down resulting from pain missing.

If the analyzer wants this data for computation, it is not available. There is a reaction in the reactive mind when the matter is approached. But there are five courses the reactive mind can take with this data! And there is no guarantee and no method between land and sky of knowing what course the reactive mind will take with the data except knowing the full engram

bank -- and if that is known, the person could be cleared with a few more hours work and would need no punishment.

These five ways of handling data make corporal punishment an unstable and unreliable thing. A ratio exists which can be tested and proven in any man's experience: A man is evil in the direct ratio that destructiveness has been leveled against him. An individual (including those individuals society is liable to forget as individuals: children) reacts against the punishment source whether that source be parents or government. Anything which sets itself forward against an individual as a punishment source will be considered in greater or lesser degree (as it is in proportion to benefits) as a target for the reactions of the individual.

The little accidental milk glass upsets of children, that noise which just accidentally occurs on the porch where the children are playing, that little accidental ruination of Papa's hat or Mama's rug, these are often cold, calculated reactive mind actions against pain sources. The analytical mind may temporize about love and affection and the need of three square meals. The reactive mind runs off the lessons it has learned and devil take the meals.

If one turned an idiot loose on an adding machine to let him audit the company books and let him prevent the auditor from touching equipment and data which has to be his if any answers will be right, one would get very little in the way of correct answers. And if one kept feeding the idiot and made him fat and powerful, the firm would sooner or later go to ruin. The reactive mind is the idiot, the auditor is "I" and the firm is the organism. Punishment feeds the idiot.

The helpless amazement of police about the "confirmed criminal" (and the police belief in the "criminal type" and the "criminal mind") comes about through this cycle. Police, for some reason or other, like governments, have become identified with society. Take any one of these "criminals" and clear him and the society regains a rational being of which it can use all it can get. Keep up the punishment cycle and the prisons will get more numerous and more full.

The problem of the child lashing back at his parents by "negation" and the problem of Jimmie the Cob blowing a bank guard apart in an armed robbery stem both from the same mechanism. The child, examined on the "conscious-level," is not aware of his causes but will put forth various justifications for his conduct. Jimmie the Cob, waiting for this oh so very sentient society to tie him down with straps in an electric chair and give him an electric shock therapy which will cause him to cease and desist forever, examined for his causes, will pour forth justifications to explain his life and conduct. The human mind is a pretty wonderful computing machine. The reasons it can evolve for unreasonable acts have staggered one and all and particularly social workers. Without knowing the cause and the mechanism, the chances of drawing a correct conclusion by comparing all conducts available are as remote as winning at fantan from a Chinese. Hence, the punishments have continued as the muddled answer to a very muddled society.

There are five ways in which a human being reacts toward a source of danger. These are also the five courses he can take on any given problem. And it might be said that this is five-valued action.

The parable of the black panther* is appropriate here. Let us suppose that a particularly black-tempered black panther is sitting on the stairs and that a man named Gus is sitting in the living room. Gus wants to go to bed. But there is the black panther. The problem is to get upstairs. There are five things that Gus can do about this panther: (1) he can go attack the black panther; (2) he can run out of the house and flee the black panther; (3) he can use the back stairs and avoid the black panther; (4) he can neglect the black panther; and (5) he can succumb to the black panther.

These are the five mechanisms: attack, flee, avoid, neglect or succumb.

All actions can be seen to fall within these courses. And all actions are visible in life. In the case of a punishment course, the reactive mind can succumb, neglect, avoid, flee or attack it. The action is dictated by a complexity of engrams and depends upon which one comes into restimulation. This maelstrom of reaction generally resolves itself, however, in one of the five courses. * In dianetics considerable slang has been developed by patients and dianeticists and they call the "black panther mechanism" a neglect of the problem. One supposes this stems from the ridiculousness of biting black panthers.

If a child is punished and thereafter obeys, he can be considered to have succumbed. And the value of a child who will succumb to punishment is so slight that the Spartans would long since have drowned him, for it means he has sunk into an apathy unless it so happens that he himself has computed the idea, by-passing all reaction, that the thing for which he was punished was not bright (he can't be assisted in this computation if punishment is entered into the reactive mind by the source trying to assist him). He can flee the punishment source, which at least is not apathy but merely cowardice by popular judgment. He can neglect the matter entirely and ignore the punishment source -- and would have been called a Stoic by the ancients, but might be called merely dull-witted by his friends. He can avoid the punishment source, which might give him the doubtful compliment of being sly or cunning or pandering. Or he can attack the punishment source either by direct action or by upsetting or fouling the person or the possessions of the source -- in which instance he would be called, on direct action, a valiant fool, taking parental size into account, or in a less direct fashion he could be called "covertly hostile" or could be said to be "negating"; as long as a human being will attack as a response to a valid threat, he can be said to be in fair mental condition -- "normal" -- and a child is said to be "just acting like any normal child."

Enter punishment into the computation and it no longer computes. It is entirely different in the case of "experience." Life has plenty of painful experience waiting for any human being without other human beings complicating the score. A person who is still unblocked in his dynamics or who has been unblocked by dianetics can absorb the most amazing amount of hammering in the business of living. Here, even when the reactive receives engrams as a result of some of this experience, the analytical mind can continue to cope with the situation without becoming aberrated in any way. Man is a tough, resilient, competent character. But when the law of affinity begins to be broken and such a breaking of affinity gets into the reactive bank, human beings, as antagonistic sources of non-survival, become a punishment source. If no contra-survival engrams involving human beings are in the earlier (before 5 years) content of the engram bank, pro-survival engrams are taken as a matter of course and are not severely aberrative. In other words, it is the breaking of affinity with his fellows on an engramic level which most solidly blocks the dynamics. Man's affinity with Man is far more a scientific fact than it is a poetic and idyllic idea.

The cycle, then, of life which will be "normal" (current average state) or psychotic is an easy thing to draw. It begins with a large number of engrams before birth, it gathers more in the dependent and rather helpless condition post-birth. Punishment of various kinds entering now as locks key-in the engrams. New engrams which will involve the earlier ones enter. New locks accumulate. Illness and aberrated action set in most certainly by the age of forty or fifty. And death ensues sometimes afterwards.

Short of the optimum solution of clearing the engrams, there are several things which can be done about aberration and psycho-somatic ills. That these methods are uncertain and of only limited value does not mean that they will not occasionally meet with some astonishingly beneficial responses.

Such methods can be classified under the headings of environmental change, education and physical treatment. Taking factors out of the environment of an aberree or taking the aberree out of the environment in which he is unhappy or ineffective can bring about some astonishingly swift recoveries: this is valid therapy; it removes the restimulators from the individual or takes the individual away from the restimulators. It is ordinarily quite hit-or-miss and more miss than hit, and it will not remove all the restimulators by nine-tenths since the

individual himself carries the bulk of these around with him or is compelled to contact them. One is reminded of a case which had severe asthma. He had received it in a very severe birth engram; his frantic parents carried him to every mountain asthma resort suggested and spent tens of thousands of dollars in these jauntings. When this patient was cleared and the engram refilled, it was discovered that the restimulator for his asthma was clean, cold air! The only certainty in the environment approach is that a sickly child will recover when removed from restimulative parents and taken where he is loved and feels safe -- for his sickness is the inevitable result of restimulation of prenatal engrams by one or the other or both his parents. Somewhere along the line there is probably a husband or a wife who has descended chronically into the first two zones after marriage after having married pseudo-mother or pseudo-father or pseudo-abortionist.

In the educational field, new data or enthusiasms may very well key-out engrams by overbalancing the reactive mind in the light of a new analytical surge. If a man can simply be convinced he has been fighting shadows or if he can be persuaded to hang his fears on some indicated cause, whether that cause is true or not, he can be benefited. Sometimes he can be "educated" into a strong faith in some deity or cult which will cause him to feel so invulnerable that he rises above his engrams. Raising his survival potential in any way will raise his general tone to a point where it is no longer on a par with the reactive bank. Giving him an education in engineering or music, where he can receive a higher level of respect, will often defend him from his restimulators. A rise to a position of esteem is actually a change of environment, but it is also educational since he is now taught he is valuable. If a man can be made busy at a hobby or work by personal or exterior education that it is good for him, another mechanism comes into being -- the analytical mind becomes so engrossed that it takes to itself more and more energy for its activity and begins to align with a new purpose.

Physical treatment resulting in improved physical condition will bring about hope or change a man's reactions by shifting him on his time track. It may key-out engrams.

These methods are valid therapy: they are also, in reverse, the things which cause aberrations to manifest themselves. There are wrong ways to act and wrong things to do and wrong ways to treat men which, in the light of what we know now, are criminal.

Thrusting a man into an environment which restimulates him and making him stay there is a slice of murder. Making him keep an associate who is restimulative is bad: making a man or a woman stay with a marriage partner who is restimulative is unworkable mores unless dianetic therapy is used; making a child stay in a home where he is restimulated is most certainly inhibitive, not only of his happiness but of his mental and physical development -- a child should have many more rights about such things, more places to go.

On the physical therapy level anything as violent as surgery or exodontistry in the psycho-somatic plane is utter barbarism in the light of dianetics. "Toothache" is normally psycho-somatic. Organic illnesses enough to fill several catalogues are psycho-somatic. No recourse to surgery of any kind should be had until it is certain that the ailment is not psycho-somatic or that the illness will not diminish by itself if the potency of the reactive mind is reduced. Mental-physical therapy is too ridiculous, with the source of aberration now a science, to be seriously mentioned. For no thinking doctor or psychiatrist possessed of this information would touch another electrode for electric shock therapy or even glance at a scalpel or ice-pick to perform an operation on the pre-frontal lobes of the brain unless that doctor or psychiatrist is himself so thoroughly aberrated that the act springs, not from any desire to heal but from the most utter and craven sadism to which engrams can bring a man.*

* Many persons investigating the treatment of the mentally ill by psychiatrists and others in charge of mental institutions are prompted, when they discover just what the pre-frontal lobotomy, the trans-orbital leukotomy and electric shock actually do to patients, to revile the psychiatrist as unworthy of trust and accuse him of using it to conduct vivisection experiments on human beings. That any possible hope of recovery via dianetics may be gone for these unfortunate patients in the majority of cases should not be blamed upon the psychiatrist and

neuro-surgeon. These people have only followed their teachings in various universities and have practiced such actions merely because they believed the problem of the mind could not be solved by anyone. A witch-burning attitude toward these people is very far from the one adopted by dianetics. Pointing to the fact that they have murdered minds which would otherwise have recovered, labeling them "mind snatchers" and making a horror story out of their actions is far from rational conduct. On the whole these people have been entirely sincere in their efforts to help the insane. By contagion of aberration such people have been subjected to enormous stresses in this work, having had their own engrams in continual restimulation. They can be cleared and their experience is valuable. Legislation against them such as that recently mentioned by a senator who was familiar with dianetics, horror stories about them in newspapers and a general public antipathy as well as the medical doctor's traditional distrust of them cannot but bring about a disorderly condition. Dianetics is a newly discovered science and is nonpartisan.

CHAPTER X

Preventive Dianetics

There are many branches in dianetics. It is actually a family of sciences covered by a single set of axioms. There is, for instance, Educational Dianetics, which contains the body of organized knowledge necessary to train minds to their optimum efficiency and to an optimum of skill and knowledge in the various branches of the works of Man. And there is Political Dianetics, which embraces the field of group activity and organization to establish the optimum conditions and processes of leadership and inter-group relations. And again there is Medical Dianetics. And there is Social Dianetics. There are many such subdivisions which are sciences within themselves guided by their own axioms.

We are dealing in this volume, actually, with basic dianetics and dianetic therapy as applied to the individual. This is the most immediately important and the most valuable to the individual.

But no book on dianetic therapy would be complete without a mention of a branch of dianetics which, some say, is even more important to the race than the therapy. This is Preventive Dianetics.

If one knows the cause of something, he can usually prevent the cause from going into effect. The discovery and proof of Ronald Ross that the malaria germ was carried by the mosquito makes it possible to prevent the disease from committing the ravages it once enjoyed at the expense of Mankind. Similarly, when one knows the cause of aberration and psychosomatic illness, he can do a great deal toward preventing them.

While Preventive Dianetics is a large subject, infiltrating the fields of industry and agriculture and other specialized activities of Man, its basic principle is the scientific fact that engrams can be held to minimal content or prevented entirely with large gains in favor of mental health and physical well-being as well as social adjustment.

The engram is actually a very simple thing: it is a moment when the analytical mind is shut down by physical pain, drugs or other means, and the reactive bank is open to the receipt of a recording. When that recording has verbal content, it becomes most severely aberrative. When it contains antagonism on an emotional level, it becomes very destructive. When it is intensely pro-survival in content it is most certainly capable of thoroughly deranging a life.

The engram, amongst other things, determines fate. The engram says that a man has to fail to survive and so he contrives numerous ways to fail. The engram commands that he can only experience pleasure amongst the members of another race and so he goes amongst them and abandons his own. It commands that he must kill to live and so he kills. And far more subtly, the engram weaves its way from incident to incident to cause the catastrophe which it dictates.

A recent case was plotted out to have actually gone to enormous lengths to break his arm, for with a broken arm he received the sympathy without which the engram said he could not live. The plot covered three years and half a hundred apparently innocent incidents which, when netted together, told the story.

The accident prone person is a case where the reactive mind commands accidents. He is a serious menace in any society for his accidents are reactively intentional and they include the destruction of other people who are innocent.

Drivers with several accidents on their records are generally accident prone. They have engrams which command them to have accidents. When you have run a case, just one, you will see how thoroughly and maliciously disposed this moronic thing, the reactive mind, can be

about such things. Cleared drivers could have accidents only through two sources: (a) mechanical failure and, more important, (b) because of accident prone people. The terrible and awesome death toll taken by our automotive transport is almost all attributable to reactive mind driving rather than learned response driving. The apathy of this society is measured by the fact that it does not act severely to prevent all automotive accidents; just one broken windshield is one too many: now that an answer is to hand action can take place.

The aberree in thousands of ways complicates the lives of others. Preventive Dianetics makes it possible to sort out the aberree who is accident prone and bar him from activities which will menace others. This is one general aspect of Preventive Dianetics. That the aberrees so isolated can be cleared is another type of problem.

The other general aspect of Preventive Dianetics, and the more important, is the prevention of engrams and modification of content both on the social and the individual scale. On the social scale one would delete from the society the causes of aberration in that society as if he were deleting engrams from the individual. In the same way, one can prevent the social causes from occurring in the first place.

In the individual, the prevention of engrams is a very easy matter. Once the source of aberration and illness is known, one can prevent the source from entering a life. If the source has been known to enter, one can prevent the next step, in key-in. Of course, the final answer in all this is therapy to a clearing, but there is one aspect of the source which is not so answered.

The child cannot be safely cleared until he is at least five years of age and current practice is to place this figure at about eight years. Improved address to the problem may reduce this figure, but it cannot be reduced below the age of speech unless some one in the future invents a catalyst which simply clears out the reactive mind without further treatment (not as wild as it may sound). But just now and probably for a long time to come the child will remain a problem to dianetics.

Childhood illness is chiefly derived from engrams. It is most likely to be severe before the age of speech and the number of deaths within the first year of life, while medicine may reduce them, is yet a serious thing.

Preventive Dianetics addresses this problem in two phases: first the prevention of engrams, and second, the prevention of the key-in.

Taking the key-in first, there are two things which can be done to prevent it. The child can be given a calm and harmonious atmosphere which is not restimulative or, if the child appears to be restimulated despite kindly treatment, he can be removed to another environment which will be minus the two most certain sources: his father and mother, and which will contain a source of affection. The test of whether or not a child is restimulated, pre-speech or post-speech, is very simple. Is he susceptible to illness? Does he eat well? Is he nervous? There can be actual physical things wrong with the child, of course, but these are quickly established by a doctor and they lie in the category of physical derangement.

Quarrels within the hearing of a child, loud noises, frantic conduct, drooling sympathy when he is sick or hurt, these things are some of the key-in catalogue. These make a child ill physically and aberrated mentally by keying-in his engrams. And nobody can say how many he has!

The primary source of prevention lies in the field, oddly enough, of the regard in which another person is held -- his mother.

It is not "biological love" which makes mother play such an enormous role in the life of a human being. It is the simple mechanical truth that Mother is a common denominator to all the child's prenatals. The prenatal engram is far more serious than the post-natal. Any such engram

a person has contains his mother or his mother and another person, but always his mother. Therefore her voice, the things she says, the things she does, have an enormous and vast effect upon the unborn child.

It is not true that emotion gets into a child through the umbilical cord as people always suppose the moment they hear of prenatales. Emotion comes on another (more electrical than physical) type of wave -- what type is a problem for structure. Therefore, anyone who is emotional around a pregnant woman is communicating that emotion straight into the child. And mother's emotion is, in the same manner, so conducted to his reactive mind.

Whether or not the unborn child is "unanalytical" has no bearing on his susceptibility to engrams. The prenatal engram is just another engram. Only when the child is actually struck or hurt by high-blood pressure or orgasms or other sources of injury does he become "unconscious." When he becomes "unconscious" he receives all the percepts and words in the area of the mother as engrams. Analytical power has nothing to do with engrams. If the child is "unanalytical," this does not predispose him to engrams. If the child is "unconscious" or hurt it does.

The presence or absence of "analytical power" has nothing to do with whether or not engrams are received.

Morning sickness, coughing, all monologuing (mother talking to herself), street noises, household noises, etc., are all communicated to the "unconscious" child when he is injured. And the child is very easily injured. He is not protected by formed bones and he has no mobility. He is there: when something strikes him or presses him, his cells and organs are injured. A simple experiment to demonstrate how mobility influences this is to lie down in bed and place one's head on a pillow. Then have somebody lean a hand on one's forehead. As there is no mobility, the pressure of the hand is far stronger than it would be if a hand were laid on the forehead when one was standing. The tissue and the water around the child form very slight buffers. In an injury amniotic fluid, as an incompressible medium, presses him, for it cannot compress itself. The child's situation is far from armored.

Mother's act of tying her shoes, in the later stages of pregnancy, even may be severe on the child. Mother's strain when lifting heavy objects is particularly injurious. And mother's collision with objects like a table edge might well crush a baby's head. The repair facilities of the unborn child, as mentioned elsewhere, are far above anything ever before discovered. The child may have its head crushed but the blueprint is still there and the building materials and repair can be made. So it is not a case of the child being "all right" just because it can live through almost anything. It is a case of whether or not these injuries are going to have high aberrative value as engrams.

Attempted abortion is very common. And remarkably lacking in success. The mother, every time she injures the child in such a fiendish fashion, is actually penalizing herself. Morning sickness is entirely engramic, so far as can be discovered, since clears have not so far experienced it during their own pregnancies. And the act of vomiting because of pregnancy is via contagion of aberration. Actual illness generally results only when mother has been interfering with the child either by douches or knitting needles or some such thing. Such interference causes the mother to become ill and, from an actual physical standpoint, is much harder on the mother than on the child. Morning sickness evidently gets into a society because of these interferences such as attempted abortion and, of course, injury.

The cells know when pregnancy occurs. The reactive mind is acquainted with the fact before the analyzer by process of organic sensation, since the endocrine system is altered. Hence, the mother's discovery of pregnancy has little to do with whether or not she was sick before the discovery.

This entire field has been a subject of considerable research in dianetics. Much more research must be done. These conclusions are tentative. But the conclusion that the engram is

received and that it is as violent as its content, rather than its actual pain, is a scientific fact and not in any way a theory. It is as real a discovery as gravity.

Preventing these engrams is the first consideration. Preventing them from having any content is the second. Women who lead peasant lives, doing heavy labor, are subject to all manner of accident. Perhaps such accidents cannot be prevented because of the purpose these women serve in the society. But when it is known that any injury to the mother can create an engram in the unborn child, it should be the concern of all those present during such an injury, including the mother, to maintain a complete and utter silence. Any remark is aberrative in an engram. Even such a statement as "You can remember this when in dianetic therapy," made toward an unborn child, installs an engram so that every word in this statement means a physical pain just where he received it at the time, and in the future "dianetic therapy" will be restimulative to him.

The doctor, punching around to find out if mother is pregnant, may say, "Well, it's hard to tell this early." The patient in dianetic therapy years later will return into the vicinity of this incident only to draw a blank until the dianeticist suddenly guesses the content from how the patient describes his reactions. If the doctor is very tough and says, "You had better take good care of yourself, Mrs. Jones. If you don't, you'll be mighty sick!" the child, "unconscious" from the examination no matter how mild it is, will get a mild hypochondria when the engram keys-in and be very concerned over his health.

If the husband uses language during coitus, every word of it is going to be engramic. If the mother is beaten by him, that beating and everything he says and that she says will become part of the engram.

If she does not want the child and he does, the child will later react toward him as an ally and perhaps have a nervous breakdown when the father dies. If she wants the child and he doesn't, the ally computation is reversed.

This is true when abortion is threatened or attempted providing the threat is contained in an engram.

Should the mother be injured and the father be highly solicitous, the engram has this for content and the child has a sympathy engram. The way to survive, then, is to be pathetic when injured, and even see to it that one is injured.

A woman who is pregnant should be given every consideration by a society which has any feeling for its future generations. If she falls, she should be helped -- but silently. She must not be expected to carry heavy things. And she should not have coitus forced upon her. For every coital experience is an engram in the child during pregnancy.

An astonishing number of pregnancies must take place which are never realized. The violence of coitus, the use of douches and jellies (used because the woman is still contracepting and does not know she is already pregnant), straining bowel movements, falls and accidents must account for a large number of miscarriages which come about sometime around the first period after conception. For the zygote and embryo forms of the child have a rather frail grip on existence and are very severely injured by things the mother would consider nothing. Once past the first missed period, the chances of miscarriage rapidly grow less and only when the child is a genetic monstrosity or when abortion attempts are made can a miscarriage be expected to take place. The monstrosities are so small a percentage that they are negligible as a possibility.

The amniotic sac can be pierced many times and repeatedly and emptied of all water after the first missed period and the child can still survive. Twenty or thirty abortion attempts are not uncommon in the aberree and in every attempt the child could have been pierced through the body or brain.

The child before birth does not depend upon the standard senses for its perceptions. Engrams are not memories but cellular level recordings. Therefore, the child needs no eardrums to record an engram. Cases are on hand where whatever hearing mechanism the unborn child had must have been temporarily destroyed by an abortion attempt. And the engram was still recorded. The cells rebuilt the apparatus which was to be the source of sound in the standard banks and stored their own data in the reactive bank.

Release of such engrams means a restoration of rationality to the individual far above the current norm and a stability and well-being greater than Man ever thought Man possessed. These engrams have been confirmed by taking the data from a child, from the mother and the father, and all data checked. So we are dealing here with scientific facts which, no matter how startling, are nevertheless true.

The mother, then, should be extremely gentle on herself during pregnancy and those around her should be entirely informed of the necessity for silence after any jar or injury. And in view of the fact that it is not possible to tell when a woman has become pregnant and in view also of the high potentiality of aberration in the zygote and embryo engrams, it is obvious that society must better its ways toward women if the future health of the child is to be preserved.

The woman has to some degree become considered less valuable in this society than in other societies and times. She is expected to be in competition with men. Such a thing is nonsense. A woman has as high a plane of activity as man. He cannot compete with her any more than she can compete with him in the fields of structure and vigorous activity. Much of the social maelstrom now in existence has as its hub the failure to recognize the important role of the woman as a woman and the separation of the fields of women and men.

The changes which will come about in the next twenty years need no urging here. But with the recent discoveries in photosynthesis which should secure enough food to feed Man better and at less cost, the importance of birth control dwindles. The morality standards have already changed, no matter what moralists do to try to block the change. And woman, therefore, can be freed of many of her undesirable chains.

In the custody of Man is the current world and its activity and structure. In the charge of woman is the care of the person of the human being and his children. Almost sole custodian of tomorrow's generation, she is entitled to much more respect than her chattel-period of the past gave her.

It is not, then, any wild Utopian thought that woman can be placed above the level hitherto occupied. And so she must be placed if the childhood of tomorrow's generation is to reach any high standard, if homes are to be peaceful and unharassed and if society is to advance.

Preventive Dianetics, in the sphere of the home, must place emphasis on the woman in order to safeguard the child.

As any first step, a mother should be cleared, for any mother who attempts an abortion is blocked across the second dynamic and any block menaces her health as well as her happiness. An antipathy for children has been found to accompany sexual aberration.

Preventive Dianetics, then, on the level of the individual, asks for cleared parents and then precaution against the aberrating of the child, and further precaution against the keying-in of any aberration the child might have received.

To do this is very easy. Maintain silence in the presence of injury. Do what has to be done for the injure ill and do it in silence. Maintain silence in the presence of birth to save both the sanity of the mother and the child and safeguard the home to which they will go. And the maintaining of silence does not mean a volley of "Sh's," for those make stammerers.

In a wider field, the maintenance of silence around any “unconscious” or injured person is second in importance only to preventing the “unconsciousness” in the first place.

Say nothing and make no sound around an “unconscious” or injured person. To speak, no matter what is said, is to threaten his sanity. Say nothing while a person is being operated upon. Say nothing when there is a street accident. Don’t talk!

Say nothing around a sick child or an injured child. Smile, appear calm, but say nothing. Actions do not speak louder than words but actions are all that can be done around the sick and injured unless one has an active desire to drive them into neurosis or insanity or, at best, to give them a future illness.

And above all, say nothing around a woman who has been struck or jarred in any way. Help her. If she speaks, don’t answer. Just help her. You have no idea of whether she is pregnant or not.

And it is a remarkable fact, a scientific fact, that the healthiest children come from the happiest mothers. Birth, for one thing, in a cleared mother, is a very mild affair. Only birth engrams in the mother made it hard. A cleared mother needs no anaesthetic. And that is well because the anaesthetic makes a dazed child and the engram, when it reacts, makes him appear a dull child. A happy woman has very little trouble. And even a few engrams, which arrive despite all precautions, are nothing if the general tone of the mother is happy.

Woman, you have a right and a reason to demand good treatment.

Book Three
THERAPY

CHAPTER I

The Mind's Protection

The mind is a self-protecting mechanism. Short of the use of drugs as in narco-synthesis, shock, hypnotism or surgery, no mistake can be made by an auditor* which cannot be remedied either by himself or by another auditor. Those things which are stressed, then, in this book, are ways to accomplish therapy as swiftly as possible with minimal errors; for errors take time. Auditors are going to make errors, that is inevitable. If they make the same error repeatedly, they had better get some one to guide them through therapy.

There are probably thousands of ways to get into trouble with mental healing, but all these ways can be classed in these groups: (1) use of shock or surgery on the brain; (2) use of strong drugs; (3) use of hypnosis as such; and (4) trying to cross-breed dianetics with older forms of therapy.

The mind will not permit itself to be seriously overloaded so long as it can retain partial awareness of itself; it can only be overloaded when its awareness is reduced to a point where it cannot evaluate anything: it can then be thoroughly upset. Dianetic reverie leaves a patient fully aware of everything which is taking place and with full recall of everything which has happened. Types of therapy which do not do this are possible and useful but they must be approached with the full knowledge that they are not foolproof. Dianetics, then, uses the reverie for the majority of its work and using the reverie an auditor cannot possibly get himself into any trouble from which he cannot extricate himself and the patient. He is working with an almost foolproof mechanism as long as the mind retains some awareness: a radio or a clock or an electric motor are far more susceptible to injury in the hands of a workman than the human mind. The mind was built to be as tough as possible. It will be found that it is difficult to get it into situations which make it uncomfortable and impossible, with the reverie, to embroil it enough to cause neurosis or insanity.

In the U.S. infantry manual there is a line about decision: "Any plan, no matter how poorly conceived, if boldly executed is better than inaction."

In dianetics, any case, no matter how serious, no matter how unskilled the auditor, is better opened than left closed. It is better to start therapy if it is to be interrupted after two hours of work than not to start therapy at all. It is better to contact an engram than to leave an engram uncontacted even if the result is physical discomfort for the patient -- for that engram will not thereafter possess as much power and the discomfort will gradually abate.

This is scientific fact. The mechanism dianetics uses is an ability of the brain which Man as a whole did not know he had. It is a process of thought which everyone possesses inherently and which was evidently meant to be used in the overall process of thinking but which, by some strange oversight, Man has never before discovered. Once a person has learned that he possesses just this one new faculty, he is better able to think than he was before, and he can learn this faculty in ten minutes.

Further, when one approaches an engram with this faculty (which, when intensified, is the reverie) some of that engram's sub-level connections are broken and the aberrative factors no longer have as much force either in the physical or mental spheres. Further, the knowledge that there is a solution to mental ills is a stabilizing factor.

Approaching an engram with the reverie is very far from the same as restimulating the engram exteriorly as is done in life. The engram is a powerful and vicious character only so long as it is untapped. In place and active it can be restimulated to cause innumerable mental and physical ills. But approaching it with reverie is approaching it on a new circuit, one that disarms it. The power of the engram is partly the fear of the unknown -- knowing brings stability by itself.

Do not think that you will not make patients uncomfortable. That is not true. The auditor's work, when it taps engrams which cannot be lifted, may cause the patient to have headaches, various aches and pains and even mild physical illness, even when the work is carefully done. But life has been doing this to the patient on a much grander scale for years and no matter how badly the case is mauled around, no matter how many aberrations spring into view to plague the patient for a day or two, none are as serious as those which can be occasioned by the environment acting upon the untapped engram.

The auditor can do everything backwards, upside down and utterly wrong and the patient will still be better, provided only that he does not try to use drugs before he has worked a few cases, that he does not use hypnotism as hypnotism and he does not try to cross dianetics with some older therapy. He can use drugs in dianetics if he knows his dianetics and if he has medical concurrence. He can use all the techniques of hypnotism so long as he is thoroughly experienced with dianetics.

And once he has used dianetics, he will not fall back to mystic efforts to heal minds. In short, the point which is offered here is that so long as the auditor takes a relatively simple case at first to see how the mechanisms of the mind work and uses only the reverie he cannot get into trouble. There will be those, certainly, who believe they are so vastly experienced in tomtom beating or gourd rattling that they won't give dianetics a chance to work as dianetics but will sail in and begin to plague the patient about "penis-envy" or make him repent his sins, but the patient who starts to get this will be smart to simply change positions from the couch to the auditor's chair and clear up some of the aberrations of the auditor before work proceeds.

Anybody who has read this book once through and procured a patient with sonic recall for a trial effort will know more about the mind, in those actions, than he has ever known before, and he will be more skilled and able to treat the mind than anyone attempting to do so, regardless of reputation, a very short while ago. This does not mean that men who have had experience with mental patients will not, knowing dianetics (knowing dianetics) have an edge on those who do not realize some of the foibles of which Man in an aberrated state is capable. And on the other hand it does not mean that some engineer or lawyer or cook with a few dianetic cases under his belt, will not be more skilled than all other practitioners of whatever background or kind. In this case, the sky is no limit.

One could not say, offhand, that an able hypnotist or an able psychologist, ready and willing to jettison and unlearn yesterday's mistakes, is not better prepared to practice dianetics. In the field of psycho-somatic medicine the medical doctor, with a vast fund of experience in healing, might very well be far and above other auditors in dianetic work. But it is not necessarily the case, for in research it has been proven that men and women with most unlikely professional backgrounds have suddenly become auditors superior in skill to those in fields you might suspect were more closely allied. Engineers particularly are excellent material and make excellent auditors. Again, dianetics is not being released to a profession, for no profession could encompass it. It is insufficiently complicated to warrant years of study in some university. It belongs to Man and it is doubtful if anyone could manage to gain a corner on it for it does not fall within any legislation of any kind in any place and if dianetics were legislated into a licensed profession, then it is to be feared that listening to stories and jokes and personal experience would also have to be legislated into a profession. Such laws would put all men of good will who lend a sympathetic ear to a friend's troubles inside the barbed wire. Dianetics is not psychiatry. It is not psycho-analysis. It is not psychology. It is not personal relations. It is not hypnotism. It is a science of mind and needs about as much licensing and regulation as the application of the science of physics. Those things which are legislated against are a matter of law because they may in some way injure individuals or society.

Legislation exists about psycho-analysis in some three states in the Union, legislation against or about psychiatry exists everywhere. If an auditor wishes to constitute himself a psychiatrist with the power of vivisectioning human brains, if he wants to constitute himself a doctor and administer drugs and medicines, if he wants to practice hypnotism and pour suggestions into a patient, then he must square it with psychiatry, medicine and the local laws

about hypnotism, for he has entered other fields than dianetics. In dianetics hypnotism is not used, no brains are operated upon and no drugs are given unless the local medico is part of the staff. Dianetics is not in any way covered by legislation anywhere for no law can prevent one man sitting down and telling another man his troubles, and if anyone wants a monopoly on dianetics, be assured that he wants it for reasons which have to do not with dianetics but with prof it. There are not enough psychiatrists in the country to begin to staff the mental institutions.

Surely this generation, particularly with all the iatrogenic field is the treatment of the insane by definition and that has nothing to do with thee and me. In psychology, dianetics drops into line without disturbing anything concerned with staffs or research or teaching posts, for psychology is simply the study of the psyche and now that there exists a science of the psyche it can go ahead with a will.

Thus dianetics is the enemy of none and dianetics falls utterly outside all existing legislation, none of which anticipated or made any provision for a science of mind.

CHAPTER II

Release or Clear

The object of dianetic therapy is to bring about a release or a clear.

A release (noun) is an individual from whom major stress and anxiety have been removed by dianetic therapy.

A clear (noun) is an individual who, as a result of dianetic therapy, has neither active nor potential psycho-somatic illness or aberration.

To clear (verb) is to release all the physical pain and painful emotion from the life of an individual or, as in Political Dianetics -- a society. The result of this will bring about persistence in the four dynamics, optimum analytical ability for the individual and, with that, all recall. The experience of his entire life is available to the clear and he has all his inherent mental ability and imagination free to use it. His physical vitality and health are markedly improved and all psycho-somatic illnesses have vanished and will not return. He has greater resistance to actual disease. And he is adaptable to and able to change his environment. He is not "adjusted"; he is dynamic. His ethical and moral standards are high, his ability to seek and experience pleasure is great. His personality is heightened and he is creative and constructive. It is not yet known how much longevity is added to a life in the process of clearing, but in view of the automatic rebalancing of the endocrine system, the lowered incidence of accident and the improvement of general physical tone, it is most certainly raised.

A release is an individual from whom have been released the current or chronic mental and physical difficulties and painful emotion. The value of a release, when compared to a clear, may not at first thought be considered great, but when one understands that a release is usually in excess of the contemporary norm in mental stability, it can be seen that the condition is not without great value.

As a standard of comparison, a clear is to the contemporary norm as the contemporary norm is to a contemporary institutional case. The margin is wide and it would be difficult to exaggerate it. A clear, for instance, has complete recall of everything which has ever happened to him or anything he has ever studied. He does mental computations, such as those of chess, for example, which a normal would do in a half an hour, in ten or fifteen seconds. He does not think "vocally" but spontaneously. There are no demon circuits in his mind except those which it might amuse him to set up -- and break down again -- to care for various approaches to living. He is entirely self-determined. And his creative imagination is high. He can do a swift study of anything within his intellectual capacity, which is inherent, and the study would be the equivalent to him of a year or two of training when he was "normal." His vigor, persistence and tenacity to life are very much higher than anyone has thought possible.

The objection that it is dangerous to create too many clears in a society is a thoughtless one. The clear is rational. The acts which damage a society are irrational. That a handful of clears could probably handle any number of "normals" is within reason, but that the clear would handle them to their detriment is unreasonable. The more clears a society possessed the more chance that society would have to prosper. That a clear is unambitious is not proven out by scientific observation, for the curve of dwindling ambition follows the curve of reducing rationality; and those who have been cleared have proven the matter by reactivating all their skills toward goals they had once desired but had begun to consider unattainable when "norms."* That a clear is in some degree separated from the "norm" is attributable to the gulf between their respective mental abilities, for he has achieved solutions and conclusions before the "norm" has begun to form an idea of what to conclude; this does not make a clear intolerable to the "norm," for the clear has none of that superiority attitude which is actually a product of engrams. This is a quick glance at the state of being clear, but the state cannot be described; it has to be experienced to be appreciated.

A release is a somewhat variable quantity. Anyone well advanced on the road to clear is a release. There is no comparison between a clear and anything Man has before believed obtainable and there is no comparison between clearing and any therapy hitherto practiced. In the case of the release only is there a basis of comparison between dianetics and past therapies such as "psycho-analysis" and any other. A release can be effected in a few weeks. The resulting condition will be at least equivalent to that following two years of "psycho-analysis" with the difference that the release has a guarantee of permanent results and no guarantee of success has ever been made by "psycho-analysis." A release does not relapse into any pattern which has been relieved.

These are the two goals of the dianetic auditor: clear and release. It is not known at this writing how long is the average time to raise the institutionally insane into the neurotic level: it has been done in two hours, it has been done in ten and in some cases it has required two hundred.*

The dianetic auditor should determine beforehand in any case whether he wishes to attempt a release or a clear. He can achieve either with anyone not organically insane (missing or seared portions of the brain bringing about insanity, mainly genetic or iatrogenic and relatively rare except in institutions). But he should make an estimate of the amount of time he can invest in any one person and regulate his intention accordingly and announce it to his patient. The two goals are slightly different. In a release one does not attempt entrance into phases of the case which will or may bring about a necessity of long work and gives his attention to the location and release of emotional charge. In clearing the auditor gives his attention to the location of the basic-basic engram, the discharge of emotion and the entire engram bank.

There is a third goal which could be considered a sub-head of a release.

This is an assist: it is done after injury, or illness following the injury, or illness just sustained, in order to promote more rapid recovery: to assist the body in its rehabilitation after injury or illness. This is specialized therapy which will probably be practiced commonly enough but is of primary benefit to the medical doctor who, with it, can save lives and speed healing by releasing the engram of that particular illness or injury, thus removing the various engram conceptions which the furtherance of the injury restimulates. Any dianetic auditor can practice this. The assist has about the same level of usefulness as a faith healing miracle which would work every time.

Estimations of the amount of time the case will require are difficult to attain with any accuracy greater than 50% and it should be understood by the patient that the time in therapy is variable. It depends in a measure upon the skill of the auditor, the number of unsuspected engrams never hitherto reactivated, and the amount of restimulation to which the patient is subject during therapy. Therefore the auditor should not be optimistic in estimating time but should make his patient understand that greater or lesser time may be consumed in the therapy.

Any person who is intelligent and possessed of average persistency and who is willing to read this book thoroughly should be able to become a dianetic auditor. When he has cleared two or three cases he will have learned far more and understood far more than is contained in this book, for there is nothing which develops an understanding of a machine like handling it in action. This is the instruction book, the machine in question is ready to hand wherever there are men. Contrary to superstition about the mind, it is almost impossible to permanently injure the mechanism. It can be done with an electric shock or a scalpel or an ice-pick, but it is almost impossible to do it with dianetic therapy.

CHAPTER III

The Auditor's Role

The purpose of therapy and its sole target is the removal of the content of the reactive engram bank. In a release, the majority of emotional stress is deleted from this bank. In a clear, the entire content is removed.

The application of a science is an art. That is true of any science. The efficacy of its application depends upon the understanding, skill and ability of whomever applies it. The chemist has a science of chemistry and yet the profession of being a chemist is an art. The engineer may have behind him the precision of all the physical sciences and yet the practice of engineering is an art.

Certain rules of procedure can be laid down after the basic axioms of a science are understood. Beyond those rules of procedure is the understanding, skill and ability necessary to application.

Dianetics is extremely simple. This does not mean that cases cannot be extremely complicated. To cover one case for each kind of case in this book would necessitate two billion cases and that would only encompass the current population. For each man is a great deal different from every other man. His inherent personality is different. His composite of experience is different. And his dynamics are of different strengths. The only constant is the mechanism of the reactive engram bank and that alone does not vary. The content of that bank is different from man to man both in quantity and intensity but the mechanism of operation of the bank and therefore the basic mechanisms of dianetics are constant from man to man, and were in every age and will be in every future age until Man evolves into another organism.

The target is the engram. It is also the target of the patient's analytical mind and the patient's dynamics as he tries to live his life: it is the target of the auditor's analytical mind and the auditor's dynamics. So bracketed and salvoed it gives up its store of engrams.

This should be extremely plain to any auditor: the amount he relaxes from the position of auditor and forgets the target, he garners trouble which will consume his time. The moment he makes the error of thinking that the person, the analytical mind or the dynamics of the patient are resisting, trying to stop therapy, or giving up, the auditor has made the fundamental and primary error in the practice of dianetics. Almost anything that goes wrong can be traced back to this error. It cannot be too emphatically stated that the analytical mind and the dynamics of the patient never, never, never resist the auditor. The auditor is not there to be resisted. He has no concern with resistance from anything except the patient's (and sometimes his own) engrams.

The auditor is not there as the patient's driver or adviser. He is not there to be intimidated by the patient's engrams or be frightened by their aspects. He is there to audit and only to audit. If he feels that he is called upon to be lordly to the patient, then the auditor had better change chair for couch because he has a case of authoritarianism coming into view. The word auditor is used, not "operator" or "therapist," because it is a cooperative effort between the auditor and the patient, and the law of affinity is at work.

The patient cannot see his own aberrations. That is one of the reasons why the auditor is there. The patient needs to be bolstered to face the unknowns of his life. That is another reason the auditor is there. The patient would not dare address the world which has gotten inside him and turn his back upon the world that is outside him unless he has a sentry. That is another reason the auditor is there.

The auditor's job is to safeguard the person of the patient during therapy, to compute the reasons why the patient's mind cannot reach into the engram bank, to strengthen the patient's nerve and to get those engrams.

There is a three-way case of affinity at work this moment. I am in affinity with the auditor: I am telling him all that has been discovered and is in practice in dianetics and I want him to succeed. The auditor is in affinity with the patient: he wants the patient to attack engrams. The patient is in affinity with the auditor because, with minimal work, that patient is going to get better and with persistence lent him by the auditor, plus his own, will become a release or a clear. There are even more affinities at work, a vast network of them. This is a cooperative endeavor.

The engram bank is the target, not the patient. If the patient swears and moans and weeps and pleads, those are engrams talking. After a while the engrams that make him swear and moan and weep and plead will be discharged and refiled. The patient, in whatever state, knows full well that the action taken is necessary. If the auditor is short of rationality that he mistakes this swearing or moaning as something directed at him personally, that auditor had better change places with the patient and undergo therapy.

The only thing which resists is the engram! When it is being restimulated it impinges against the patient's analyzer, tends to reduce analytical power, and the patient exhibits a modified dramatization. Any auditor with two brain cells to click together will never be in any slightest danger of his person at the hands of the pre-release or pre-clear. If the auditor wants to use hypnotism and try to run late physically painful engrams such as operations when early ones are available, he may find himself targeted. But then he has done something very wrong. If the auditor suddenly gets supermoral and lectures the patient, he may get involved, but again he has done something very wrong. If the auditor snarls and snaps at the patient, he may get targeted, but once more a fundamental error has been made.

The target is the engram bank. It is the auditor's job to attack the pre-clear's engram bank. It is the pre-clear's job to attack that bank. To attack the pre-clear is to permit his engram bank to attack the pre-clear.

We know that there are five methods of handling an engram. Four of them are wrong. To succumb to an engram is apathy, to neglect one is carelessness, but to avoid or flee from one is cowardice. Attack and only attack resolves the problem. It is the duty of the auditor to make very sure that the pre-clear keeps attacking engrams, not the auditor or the exterior world. If the auditor attacks the pre-clear, that's bad gunnery and very poor logic.

The engram bank is best attacked primarily by discharging its emotional charge anywhere it can be contacted. After that it is best attacked by finding out what the pre-clear, in reverie, thinks would happen to him if he got well, got better, found out, etc. And then it is most and always most important, in any way possible, to contact the primary moment of pain or unconsciousness in the patient's life. This is basic-basic. Once an auditor has basic-basic, the case will swiftly resolve. If the pre-clear's reactive mind is suppressing basic-basic, then the auditor should discharge more reactive emotion, discover the computation now in force, and try again. He will eventually get basic-basic. That's important. And that is all that is important in a pre-clear.

In the pre-release (patient working toward release only) the task is to discharge emotion and as many early engrams as will present themselves easily. The reduction of locks may be included in pre-release; but only when they lead to basic-basic should locks be touched in a pre-clear.

There are three levels of healing. The first is getting the job done efficiently. Below that is making the patient comfortable. Below that is sympathy. In short, if you can do nothing for a man with a broken back, you can make him comfortable. If you can't even make him comfortable, you can sympathize with him.

The second and third echelons above are entirely unwarranted in dianetics. The job can be done efficiently. Making the patient comfortable is a waste of time. Giving him sympathy may snarl up the entire case, for his worst engrams will be sympathy engrams and sympathy may restimulate them out of place. The auditor who indulges in “hand-patting,” no matter how much it seems to be indicated, is wasting time and slowing down the case. Undue roughness is not indicated. A friendly, cheerful, optimistic attitude will take care of everything. A pre-clear sometimes needs a grin. But he has already had more “hand-patting” than the analyzer has been able to compute. His chronic psycho-somatic illness contains sympathy in its engram.

The next thing the auditor should know and live is the AUDITOR’S CODE. This may sound like something from “When Knighthood Was in Flower” or the “Thirteen Rituals for Heavenly Bliss and Nirvana,” but unless it is employed by the auditor on his patients, the auditor will have some heavy slogging. This code is not for the comfort of the pre-clear; it is exclusively for the protection of the auditor. The AUDITOR’S CODE should never be violated. Practice in dianetics has demonstrated that violation of the AUDITOR’S CODE alone can interrupt cases.

The auditor should be courteous in his treatment of all pre-clears.

The auditor should be kind, not giving way to any indulgence of cruelty toward pre-clears, nor surrendering to any desire to punish.

The auditor should be quiet during therapy, not given to talk beyond the absolute essentials of dianetics during an actual session.

The auditor should be trustworthy, keeping his word when given, keeping his appointments in schedules and his commitments to work and never giving forth any commitment of any kind which he has any slightest reason to believe he cannot keep.

The auditor should be courageous, never giving ground or violating the fundamentals of therapy because a pre-clear thinks he should. The auditor should be patient in his working, never becoming restless or annoyed by the pre-clear, no matter what the pre-clear is doing or saying.

The auditor should be thorough, never permitting his plan of work to be swayed or a charge to be avoided.

The auditor should be persistent, never giving up until he has achieved results.

The auditor should be uncommunicative, never giving the patient any information whatsoever about his case, operates more or less automatically on this code. Dianetics is a parallel to thought, since it follows the natural laws of thought. What works in dianetics works as well in life.

Various conditions ensue when any of the above are violated. All violations slow therapy and cause the auditor more work. All violations come back to the detriment of the auditor.

For instance, in the last, it is not part of the auditor’s work to inform the pre-clear of anything. As soon as he starts doing so, the pre-clear promptly hooks the auditor into the circuit as the source of information and so avoids engrams.

The auditor will see in progress the most violent and disturbing human emotions. He may be moved to sympathy, but if he is, he has overlooked something and hindered therapy: whenever an emotion shows, it is an emotion which will shortly be history. Whatever gyrations the pre-clear may go through, however much he may move or wrestle around, the auditor must keep firmly in mind that every moan or gyration is one step closer to the goal. For

why be frightened or waste sympathy about something which, when it has been recounted a few times will leave a pre-clear happier?

If the auditor becomes frightened and pulls that error of all errors when a pre-clear begins to shake, "Come up to present time!" he can be sure that the pre-clear will have a couple of bad days and that the next time the auditor wants to enter that engram it will be blocked.

If an auditor assumes the state of mind that he can sit and whistle while Rome burns before him and be prepared to grin about it, then he will do an optimum job. The things at which he gazes, no matter how they look, no matter how they sound, are solid gains. It's the quiet, orderly patient who is making few gains. This does not mean that the auditor is trying for nothing but violence, but it does mean that when he gets it he can be cheerful and content that one more engram has lost its charge.

The task of auditing is rather much a shepherd's task, herding the little sheep, the engrams, into the pen for slaughter. The pre-clear isn't under the auditor's orders but the pre-clear, if the case runs well, will do whatever the auditor wants with these engrams because the analytical mind and the dynamics of the pre-clear want that job done. The mind knows how the mind operates.

CHAPTER IV

Diagnosis

One of the most important contributions of dianetics is the resolution of the problem of diagnosis in the field of aberration. Hitherto there have been almost unlimited classifications; further there has been no optimum standard. As one researches in the field of psychiatric texts, he finds wide disagreement in classification and continual complaint that classification is very complex and lacking in usefulness. Without an optimum goal of conduct or mental state and without knowledge of the cause of aberration, catalogues of descriptions alone were possible and these were so involved and contradictory that it was nearly impossible to sharply assign to a psychotic or neurotic any classification which will lead to an understanding of his case.** The main disability in this classification system was that the classification did not lead to a cure, for there was no standard treatment and there was no optimum state to indicate when treatment was at end; and as there was no cure for aberration or psycho-somatic illness, there could be no classification which would indicate the direction which was to be taken or what could uniformly be expected of a case.

This is no criticism of past efforts surely, but it is a source of relief to know that the classification of aberration is unnecessary along such complicated lines as have been used and that the cataloguing of psycho-somatic ills, while necessary to the physician, is unimportant to the auditor. In the evolution of the science of dianetics there were several stages of classification until it finally became clear that the label on a pathological condition should only be whatever the auditor had to overcome to achieve cure. This system, as now evolved through practice, makes it possible for the auditor to “diagnose” without any more knowledge than is contained in this chapter and his own future experience.

The number of aberrations possible is the number of combinations of words possible in a language as contained in engrams. In other words, if a psychotic thinks he is God, he has an engram which says he is God. If he is worried about poison in his hash, he has an engram which tells him he may get poison in his hash. If he is certain he may be “fired” from his job any moment even though he is competent and well-liked, he has an engram which tells him he is about to be “fired.” If he thinks he is ugly, he has an engram about being ugly. If he is afraid of snakes or cats, he has engrams which tell him to fear snakes and cats. If he is sure he has to buy everything he sees, despite his income, he has an engram which tells him to buy everything he sees. And in view of the fact that anyone not released or cleared has upwards of two or three hundred engrams and as these engrams contain a most remarkable assortment of language and as he may choose one of five ways of handling any one of these engrams, the problem of aberration is of no importance to the auditor except where it slows therapy.

Most aberrated people talk in a large measure out of their engrams. Whatever the chronic patter of the individual may be, his rage patter, his apathy patter, his general attitude toward life, this patter is contained in engrams wherever it departs even in the slightest degree from complete rationality. The man who “cannot be sure,” who “does not know” and who is skeptical of everything, is talking out of engrams. The man who is certain “it cannot be true” that “it isn’t possible,” that “Authority must be contacted” is talking out of engrams. The woman who is so certain she needs a divorce or that her husband is going to murder her some night is talking out of either her own or his engrams. The man who comes in and says he has a bad pain in his stomach that feels “just like a #12 gauge copper wire going straight through me” has quite possibly had a #12 gauge copper wire through him in an attempted abortion or talk of such a thing while he was in pain. The man who says it “has to be cut out” is talking straight out of an engram either from some operation of his own or his mother’s or from an attempted abortion. The man who “has to get rid of it” is again possibly talking out of an attempted abortion engram. The man who “can’t get rid of it” may be talking from the same source but from another valence. People, in short, especially when talking about dianetics and engrams, give forth with engram talk in steady streams. They have no awareness, ordinarily, that the things they are saying are minor dramatizations of their engrams and suppose that they have

concluded these things themselves or think these things: the supposition and explanation is only justified thought -- the analyzer performing its duty in guaranteeing that the organism is right no matter how foolishly it is acting.

The auditor can be assured, particularly when he is talking about dianetics, that he is going to hear in return a lot of engram content; for discussion of the reactive mind generally takes place in language which it itself holds.

Recall that the reactive mind can think only on this equation -- $A = A = A$, when the three A's may be respectively a horse, a swear-word and the verb "to spit." Spitting is the same as horses is the same as God. The reactive mind is a very zealous Simple Simon, carefully stepping in each pie. Thus when a man is told he has to delete the content of the reactive bank, he may say that if he did, he is sure he would lose all his ambition. Be assured -- and how easily this proves up on therapy and how red-eared some pre-clears become -- that he has an engram which may run something like this:

(Blow or bump, prenatal)

FATHER: Damn it, Agnes, you've got to get rid of that God-Damned baby.

If you don't, we'll starve to death. I can't afford it.

MOTHER: Oh, no, no, no, I can't get rid of it, I can't, I can't, I can't! Honest I will take care of it. I'll work and slave and support it.

Please don't make me get rid of it. If I did I'd just die. I'd lose my mind! I wouldn't have anything to hope for. I'd lose all my interest in life. I'd lose my ambition. Please let me keep it!

What a common one that engram is: and how sincerely and "rationally" and earnestly an aberree can be in supporting his conclusion that he has just "thought up" the "computation" that if he "gets rid of it," he'll lose his mind and ambition, maybe even die!

As this work is written, most of the engrams that will be found in adults come from the first quarter of the 20th century. This was the period of "Aha, Jack Dalton, at last I have you in my possession!" It was the period of "Blood and Sand" and Theda Bara. It was the period of bootleg whiskey and woman suffrage. It covered the days of "flaming youth" and the "The Yanks are Coming," and bits of such color will be demanding action in the engram banks. Dianetic auditors have picked up whole passages of the Great Play "The Drunkard" out of prenatal engrams, not as a piece of funny "corn" but as Mama's sincere and passionate effort to reform Papa. Super-drama, Mellerdrammer. And not only that but also tragedy. The hangover of the Gay Nineties, when the "business girl" had just begun to be "free" and Carrie Nation was saving the world at the expense of bartenders will be common fare in engrams found in today's adults.

Yesterday's cliches and absurdities become, tragically enough, today's engramic commands. One very, very morose young man, for instance, was found to have as the central motif of his reactive mind Hamlet's historic vacillations about whether "to be or not to be, that is the question." Mama (who was what these colloquially-minded auditors call a "loop") had gotten it by contagion from an actor-father whose failure to be a Barrymore had driven him to drink and wife beating; and our young man would sit for hours in a morose apathy wondering about life. To classify his psychosis required nothing more than "apathetic young fellow."

Most of engram content is merely cliches and commonplaces and emotional crash drives by Mama or Papa. But the auditor will have his moments. And when he suddenly learns about them, the pre-clear will have his laughs.

In other words, aberration can be any combination of words contained in an engram. Thus, to classify by aberration is not only utterly impossible but completely unnecessary. After an auditor has run one case, he will be far more able to appreciate this.

As for psycho-somatic ills, as classified in an earlier chapter, these depend also upon accidental or intentional word combinations and all the variety of injury and unbalanced fluid and growth possible. It is very well to call an obscure pain "tendonitis" but more probably and more accurately, it is a fall or injury before birth. Asthma comes fairly constantly from birth, as do conjunctivitis and sinusitis, but when these can occur in birth, there is generally prenatal background. Thus it can be said that wherever a man or woman aches is of minor importance to the auditor beyond using the patient's chronic illness to locate the chain of sympathy engrams, and all the auditor needs to know of that illness is that some area of the body hurts the patient. That, for the auditor, is enough for psycho-somatic diagnosis.

It happens that the extent of aberration and the extent of psycho-somatic illness are not the regulating factors which establish how long a case may take. A patient may be a screaming lunatic and yet require only a hundred hours to clear. Another may be a "well-balanced" and moderately successful person and yet take five hundred hours to clear. Therefore, in the light of the fact that the extent of aberration and illness has only a minor influence on what the auditor is interested in -- therapy -- classification by these is so much wasted time.

Oh, there are such things as a man being too sick from heart trouble to be worked very hard and such things as a patient worrying so continuously as a manifestation of his usual life that the auditor finds his work difficult, but these are rarities and again have little bearing on the classification of a case.

The rule in diagnosis is that whatever the individual offers the auditor as a detrimental reaction to therapy is engramic and will prove so in the process. Whatever impedes the auditor in his work is identical to whatever is impeding the patient in his thinking and living. Think of it this way: the auditor is an analytical mind (his own) confronted with a reactive mind (the pre-clear's). Therapy is a process of thinking. Whatever troubles the patient will also trouble the auditor; whatever troubles the auditor has also troubled the patient's analytical mind.

The patient is not a whole analytical mind: the auditor will find himself occasionally with a patient who does nothing but swear at him and yet when the appointment time arrives, there that patient is, anxious to continue therapy; or the auditor may find a patient who tells him how useless the entire procedure is and how she hates to be worked upon and yet if he were to tell her, "All right, we'll stop work," she would go into a prompt decline.

The analytical mind of the patient wants to do the same thing the auditor is trying to do, fight down into the reactive bank; therefore, the auditor, when he encounters opposition, adverse theory about dianetics, personal criticism, etc., is not listening to analytical data but reactive engrams and he should calmly proceed, secure in that knowledge, for the patient's dynamics, all that can be brought to bear, will help him so long as the auditor is an ally against the pre-clear's reactive mind, rather than a critic or attacker of the pre-clear's analytical mind.

This is an example:

(In reverie -- pre-natal basic area)

PRE-CLEAR: (Believing he means dianetics) I don't know. I don't know. I just can't remember. It won't work. I know it won't work.

AUDITOR: (repeater technique, described later) Go over that. Say, "It won't work."

PRE-CLEAR: "It won't work. It won't work. It won't work... etc. etc." Ouch, my stomach hurts! "It won't work. It won't work. It won't work ..." (Laughter of relief.) That's my mother. Talking to herself.

AUDITOR: All right, let's pick up the entire engram. Begin at the beginning.

PRE-CLEAR: (Quoting recall with somatics [pains]) "I don't know how to do it. I just can't remember what Becky told me. I just can't remember it. Oh, I am so discouraged. It won't work this way. It just won't work. I wish I knew what Becky told me but I can't remember. Oh I wish..." Hey, what's she got in here? Why, God damn her, that's beginning to burn! It's a douche. Say! Let me out of here! Bring me up to present time! That really burns!

AUDITOR: Go back to the beginning and go over it again. Pick up whatever additional data you can contact.

PRE-CLEAR: Repeats engram, finding all the old phrases and some new ones plus some sounds. Recounts four more times, "re-experiencing" everything. Begins to yawn, almost falls asleep ("unconsciousness" coming off), revives and repeats engram twice more. Then begins to chuckle over it. Somatic is gone. Suddenly engram is "gone" (refiled and he cannot discover it again. He is much pleased.)

AUDITOR: Go to the next earliest moment of pain or discomfort.

PRE-CLEAR: Uh. Mmmmm. I can't get in there. Say, I can't get in there! I mean it. I wonder where...

AUDITOR: Go over the line, "Can't get in there."

PRE-CLEAR: "Can't get in there. Can't..." My legs feel funny. There's a sharp pain. Say, what the hell is she doing? Why damn her! Boy, I'd like to get my hands on her just once. Just once!

AUDITOR: Begin at the beginning and recount it.

PRE-CLEAR: (Recounts engram several times, yawns off "unconsciousness," chuckles when he can't find the engram any more. Feels better.) Oh, well, I guess she had her troubles.

AUDITOR: (Carefully refraining from agreeing that Mama had her troubles, since that would make him an ally of Mama) Go to the next moment of pain or discomfort.

PRE-CLEAR: (Uncomfortable) I can't. I'm not moving on the time track. I'm stuck. Oh, all right. "I'm stuck, I'm stuck." No. "It's stuck. It's stuck that time." No. "I stuck it that time." Why damn her! That's my coronary trouble! That's it! That's the sharp pain I get!

AUDITOR: Begin at the beginning of the engram and recount, etc.

Each time, it can be seen in this example, that the patient in reverie encountered analytically the engram in near proximity, the engram command impinged itself upon the patient himself, who gave it forth as an analytical opinion to the auditor. A pre-clear in reverie is close up against the source material of his aberrations. An aberree wide awake may be giving forth highly complex opinions which he will battle to the death to defend as his own but which are, in reality, only his aberrations impinging against his analytical mind. Patients will go right on declaring that they know the auditor is dangerous, that he shouldn't ever have started them in therapy, etc., and still keep working well and efficiently. That's one of the reasons why the auditor's code is so important: the patient is just as eager to relieve himself of his engrams as could be wished, but the engrams give the appearance of being a long way from anxious to be relieved.

It will also be seen in the above example that the auditor is not making any positive suggestion. If the phrase is not engramic, the patient will very rapidly tell him so in no uncertain terms and although it still may be, the auditor has no great influence over the pre-clear in reverie beyond helping him to attack engrams. If the pre-clear contradicted any of the above,

it means that the engram containing the words suggested is not ready to be relieved and another paraphrase is in order.

Diagnosis, then, is something which takes care of itself on the aberration and psycho-somatic plane. The auditor could have guessed -- and kept it to himself -- that a series of attempted abortions were coming up in the above example before he entered the area. He might have guessed that the indecisiveness of the patient was from his mother. The auditor, however, does not communicate his guesses. This would be suggestion and might be seized upon by the patient. It is up to the pre-clear to find out. The auditor, for instance, could not have known where on the time track the pre-clear's "coronary pain" was nor the nature of the injury. Chasing up and down looking for a specific pain would be just so much wasted time. All such things will surrender in the course of therapy. The only interest in them is whether or not the aberrations and illnesses go to return no more. At the end of therapy they will be gone. At the beginning they are only complication.

Diagnosis of aberration and psycho-somatic illness, then, is not an essential part of dianetic diagnosis.

What we are interested in is the mechanical operation of the mind. That is the sphere of diagnosis. What are the working mechanics of the analytical mind?

1. Perception. Sight, hearing, tactile and pain, etc.
2. Recall. Visio-color, tone-sonic, tactile, etc.
3. Imagination. Visio-color, tone-sonic, tactile, etc.

These are the mechanical processes. Diagnosis deals primarily with these factors and with these factors can establish the length of time a case should take, how difficult the case will be, etc. And we need only a few of these.

This further simplifies into a code:

1. Perception, over or under optimum.

(a) Sight

(b) Sound

2. Recall: Under

(a) Sonic

(b) Visio

3. Imagination: Over

(a) Sonic

(b) Visio

In other words, when we examine a patient before we make him a pre-clear (by starting him into therapy) we are interested in three things only: too much or too little perception, too little recall, too much imagination.

In Perception we mean how well or how poorly he can hear, see and feel.

In Recall, we want to know if he can recall by sonic (hearing), visio (seeing) and somatic (feeling).

In Imagination we want to know if he (recalls) sonics, visions or somatics too much.

Let us make this extremely clear: it is very simple, it is not complex, and it requires no great examination. But it is important and establishes the length of time in therapy.

There is nothing wrong with an active imagination so long as the person knows he is imagining. The kind of imagination we are interested in is that used for unknowing “dub-in” and in that kind only. An active imagination which the patient knows to be imagination is an extremely valuable asset to him. An imagination which substitutes itself for recall is very trying in therapy.

“Hysterical” blindness and deafness or extended sight or hearing are useful in diagnosis. The first, “hysterical” blindness, means the patient is afraid to see; “hysterical” deafness means he is afraid to hear. These will require considerable therapy. Likewise, extended sight and extended hearing, while not as bad as blindness and deafness, are an index of how frightened the patient really is and is often a straight index of the prenatal content in terms of violence.

If the patient is afraid to see with his eyes or hear with his ears in present time, be assured there is much in his background to make him afraid, for these actual perceptions do not “turn-off” easily.

If the patient jumps at sounds and is startled by sights or is very disturbed by these things, his perceptions can be said to be extended, which means the reactive bank has a great deal in it labeled “death.”

The recalls in which we are interested in diagnosis are those which are less than optimum only. When they are “over optimum” they are actually imagination “dubbed in” for recall. Recall (under) and imagination (over) are actually, then, one group, but for simplicity and clarity we keep them apart.

If the patient cannot “hear” sounds or voices in past incidents he does not have sonic. If he does not “see” scenes of past experiences in motion color pictures, he does not have visio.

If the patient hears voices which have not existed or sees scenes which have not existed and yet supposes that these voices really spoke and these scenes were real, we have “over imagination.” In dianetics imaginary sound recall would be hyper-sonic, sight recall -- hyper-visio (hyper= over).

Let us take specific examples of each one of these three classes and demonstrate how they become fundamental in therapy and how their presence or absence can make a case difficult.

A patient with a mild case of “hysterical” deafness is one who has difficulty in hearing. The deafness can be organic but if organic it will not vary from time to time.

This patient has something he is afraid to hear. He plays the radio very loudly, makes people repeat continually and misses pieces of the conversation. Do not go to an institution to find this degree of “hysterical” deafness. Men and women are “hysterically” deaf without any conscious knowledge of it. Their “hearing just isn’t so good.” In dianetics this is being called hypo-hearing (hypo = under).

The patient who is always losing something when it lies in fair view before him, who misses signposts, theater bills and people who are in plain sight is “hysterically” blind to some degree. He is afraid he will see something. In dianetics this is being called, since the word “hysterical” is a very inadequate and overly dramatic one, hypo-sight.

Then there is the case of over-perception. This is not necessarily imagination, but it can go to the length of seeing and hearing things which are not there at all, which happens to be a common insanity. We are interested in a less dramatic grade in standard operation.

A girl, for instance, who sees something or thinks she sees something but knows she doesn't and is very startled, who jumps in fright when anyone silently comes into a room and can be so startled rather habitually, is suffering from extended sight. She is afraid she will encounter something, but instead of being blind to it she is too alive to it. This is hyper-sight.

A person who is much alarmed by noises, by sounds in general, by certain voices, who gets a headache or gets angry when the people around are “noisy” or the door slams or the dishes rattle, is a victim of extended hearing. She hears sounds far louder than they actually are. This is hyper-hearing.

The actual quality of the seeing and hearing does not need to be good. The actual organs of sight and sound can be in poor condition. The only fact of importance is the “nervousness” about reception.

This disposes of the two perceptions in which we are interested in dianetics. As the auditor talks to people around him and gets their reactions to sights and sounds, he will find wide variety in quality of response.

Recall is the most directly important to therapy, for it is not a symptom, it is an actual tool of work. There are many ways to use recall. The clear has vivid and accurate recall for every one of the senses. Few aberrees have. The auditor is not interested in other senses than sight and sound because the others will be cared for in the usual course of therapy. But if he has a patient who has no sonic, watch out. And if he has a patient with neither sonic nor visio, beware! This is the multi-valent personality, the schizophrenic, the paranoid of psychiatry with symptoms not acute enough to be so classified in normal life. This does not mean, emphatically does not mean, that people without sight and sound recall are insane, but it does mean an above average case and it means a case which will take some time. It does not mean the case is “incurable” for nothing can be further from the truth: but such cases sometimes take five hundred hours. It simply means that such a case isn't any stroll through the park: there is drammer back there in that reactive mind, drammer which says, “Don't see! Don't hear!” Some of the engrams in this case demand reduced or no recall. The organs of sight and sound may be highly extended in their reception. This does not mean that anything need be wrong with the way this person perceives sound or light waves and records them. But it does mean that after he has recorded them, he cannot easily get them back out of the standard bank because the reactive engram bank has set up circuits (occlusion demon circuits) to keep him from finding out about his past. There are, of course, greater or lesser degrees of recall.

The test is simple. Tell the patient wide awake to go back to the time he was entering the room. Ask him what was being said. If he can “hear” it wide awake, he has sonic recall. The auditor knows very well what was said, for if he means to use this test, he utters a certain set of words and notes the actual sounds present. Therefore, if the patient falls into the following category, the “dub-in,” the auditor will be apprised of that.

The sight recall test is equally simple. Show the patient a book with an illustration. After a time interval, ask him to “go back” while he is wide awake and look at that book “in his mind” and see if he can see it. If he can't, this is hypo-visio.

More tests similar to this will clearly establish whether or not our patient is recall blind and deaf or whether he falls into the next group:

The over-active imagination which enthusiastically “dubs-in” sight and sound for the patient without knowledge is something which is definitely a hindrance to fast therapy. There are many demon circuits which snarl up thinking, but these particular “dub-in” demons mean that the operator is going to get a most awful cargo of what the auditors colloquially call “garbage.” There is, as they further use some of the doubtlessly disgraceful terminology which, despite anything one can do, keeps rising up in this field, something at work in the brain which is a “lie factory.”

The patient asked to recount the conversation as he entered the door by “hearing it” again may confidently start in to give forth all manner of speech which was entirely paraphrase or utterly fictitious. Asked to tell about the picture and page he is shown, he will “see” vividly a lot more than was there or something entirely different. If he is doubtful about it, that is a healthy sign.

If he is certain, beware, for it is a demon circuit “dubbing in” without his analytical knowledge and the auditor will have to listen to more incidents which never happened than he could begin to catalogue and will have to sort out and pick his way through this “garbage” continually to get his pre-clear to a point where the data is reliable. (And it isn’t a matter of grading “garbage” by its improbability -- truth is always stranger than fiction; it is a matter of trying to reduce engrams which are not present or by-pass engrams which are present and so on in a tangled hash.)

The optimum pre-clear would be one who had average response to noises and sights, who had accurate sonic and visio and who could imagine and know that he was imagining, in color-visio and tone-sonic. This person, understand clearly, may have aberrations which make him climb every chimney in town, drink every drop in every bar every night (or try it anyway), beat his wife, drown his children and suppose himself to be a jub-jub bird. In the psycho-somatic line he may have arthritis, gall-bladder trouble, dermatitis, migraine headaches and flat feet. Or he may have that much more horrible aberration -- pride in being average and “adjusted.” He is still a relatively easy case to clear.

In the case which has sonic and visio shut-off without “dub-in” we are dealing with engrams which have shut down some of the primary working mechanisms of the mind. The auditor will have to slog through hours and hours and hours of trying to contact engrams when the patient cannot hear them or see them. A case which merely has a shut-down sonic recall still means that the auditor is going to do a lot more work than on an average case. This case is very, very far from impossible to resolve. That is not the idea here, to frighten off any attempt on such a case. But this case will only be resolved after a great deal of persistent effort. Such a person may be apparently very successful. He may be enormously intelligent. He may have few or no psycho-somatic ills. Yet he will prove to have a crammed engram bank, any part of which may come into restimulation at any time and swamp him. Usually, however, this type of case is quite worried and anxious about many things, and such worry and anxiety may put a little more time on the worksheet.

In the case of the “dub-in” who doesn’t know it, where circuits are giving him back altered recall, we have a case which may very likely prove to be very long and require artful treatment. For there is a “lie factory” somewhere in that engram bank. This case may be the soul of truthfulness in his everyday life. But when he starts tackling his engrams, they have content which makes him give out material which is not there.

Sharply and clearly, then, without further reservation or condition, this is dianetic diagnosis: The aberration is the engram content; the psycho-somatic illness is the former injury. The perceptions of sight and sound, under-optimum recall, over-optimum imagination regulate the length of the case.

If the auditor wants to be fancy, he can list the general tone scale position of the individual mentally and physically. The woman who is dull and apathetic is, of course, around Tone 0.5, in the Zone Zero part of the dynamic scale earlier in the book. If the man is angry or

hostile, the auditor can mark him down as a 1.5 or somewhere generally in the Zone One range of the survival scale. These markings would apply to the probable average tone of the aggregate engrams in the reactive mind. This is interesting because it means that a Zone Zero person is far more likely to be ill and is a slightly harder case than a Zone One person: And, as therapy raises tone to Zone Four, the 1.5 is closer to the goal.

It is difficult to estimate time in therapy. As mentioned before, it has several variables such as auditor skill, restimulative elements in the patient's environment and sheer volume of engrams.

The auditor is advised, in his first case, to seek out some member of the family or a friend who is as close as possible to the optimum pre-clear, which is to say, a person with visio and sonic recall and average perceptions. In clearing this one case he will learn at first hand much of what can be expected in the engram banks of any mind; and he will see clearly how engrams behave. If the auditor himself falls into one of the harder brackets and if he means to work with somebody in one of these brackets, that poses no great difficulty, either case can be released in a hundredth the time of any former mental healing technique and they can be cleared, if any skill at all is used, in five hundred hours of work per case. But if two cases are particularly difficult, before they work on each other each would be wise to find and clear a nearly optimum pre-clear. That way each will be a competent operator when the rougher cases are approached.

Thus, diagnosis. The other perceptions, recalls and imaginations are interesting but not vital in measuring case time. I.Q., unless it falls down into the feeble-minded level, is no great factor. And even then the I.Q. of any patient goes up like a skyrocket with clearing and rises all the while during the work.

There are organic insanities. Iatrogenic psychoses (caused by doctors) are equivocal in dianetics, for a part of the machinery may have been wrecked. Nevertheless, with many organic psychoses a case can be improved by dianetics even if an optimum cannot be reached. And so all an auditor can do is try. Insanities caused by missing parts of the nervous system have not been extensively investigated by auditors at this time: the reviving of corpses is not the end of dianetics: the bringing about an optimum mind in the normal or merely neurotic person has had the main emphasis. Dianetics can be otherwise used, is being and will be. But with so many potentially valuable people who can be made highly valuable to themselves and society, emphasis has been placed on inorganic aberrations and organic psycho-somatic illnesses.

Cases which have been subjected to pre-frontal lobotomy (which saws a section out of the analytical mind), the topectomy (which removes pieces of brain somewhat as an apple corer cores apples), the trans-orbital leukotomy which, while the patient is being electrically shocked, thrusts an ordinary dime store ice-pick into each eye and reaches up to rip the analyzer apart), and electric shock "therapy" which sears the brain with 110 volts, as well as insulin shock and other treatments, are considered by dianetics to be equivocal. There are ordinary organic insanities such as paresis, but most of these, even so, can be benefited by dianetics.

CHAPTER V

Returning, the File Clerk, and the Time Track

There is a method of “thinking” which Man did not know he had.

If you would like an illustration of this, ask a small child if she would like to go sleigh riding in memory. She will try to remember the last time she rode her sleigh. She will frown and pucker her brows perhaps. Now tell her to go back to the last time she was sleigh riding. Coaxed she will suddenly come forth with a complete experience and, unless she is badly aberrated, will be able to tell you about the snow getting down her collar and so forth. She is right back there sleigh riding, swimming or whatever you choose.

Man, when and if he thought about this at all, must have mistaken it for imagination. But it is not imagination. Anyone, unless he is very severely aberrated indeed, can be “sent back” wide awake to an experience of the past. In initial tests one should use experiences not long gone and experiences which are pleasant.

This is not memory in the way one “remembers something.” It is returning. Remembering is a far more complicated process than returning. Just why people go around seeking to remember some specific or complex datum when they can return is something of a mystery when one considers lost articles, things read, conversations had and so forth. Remembering, of course, has a very definite role and is an automatic process which provides “I” with conclusions and data in a never-ending stream. But when one wishes a very precise, specific bit of information or when one seeks a past pleasure to contemplate it, returning is more to the point.

The hypnotist, with much mumbo-jumbo and hand passes et al., has something which he calls “regression.” This is a very complicated business which requires being hypnotized. True enough, regression has research value since, by hypnosis, it by-passes occlusions which are not otherwise easy to get around. And regression served dianetics well when the author was checking his data on memory banks. But it evidently had occurred to none that regression is an artificial use of a natural process.

Undoubtedly some people use returning for some of their mental work, and these people probably think that “everybody else” does likewise, which is far from true. But even those people who return naturally seldom understand that this is a distinct process, much different from remembering.

People also relive without being hypnotized or drugged; this is a rarer thing. If a person sits in contemplation of some past glory for a while he will begin to relive instead of simply return.

In dianetics we have had much to do with “spectrums.” The spectrum of gradations is a much better mechanism for philosophy than Aristotle’s pendulum which swung from one extreme to the other. We have the spectrum of the dynamics. We call them four dynamics, through which the command: SURVIVE! is expressed, and the four are actually a great number of gradations from the cells of “I” through “I,” through family and children, through club and city and state, through nation and race and hemisphere and finally all Mankind. That is a spectrum: gradations of something which are really the same thing but which have wider and wider scope or range.

In much the same way as the spectrum of SURVIVE! we have a spectrum of memory at work. First there is memory in its most precise, present time sense. Then there is memory of the past. Then there is more memory of the past. And so we move into a part of the spectrum which has been overlooked: part of the “I” returns into the past, then a greater part of “I” returns into the past (at which point we have return) and finally, at the extreme all of “I” is back

in the past. First there is remembering. This is the furthest from exact data (except in a clear). Then there is returning in which part of the "I" is actually in the past and records appear to be perceptions he is actually experiencing. Then there is reliving where a man is so thoroughly in the past for the moment that, while he was recalling an infant experience, if startled he would react just as he would have when a baby.

There is a lot of aberrated notion in this present society about the evils of living in the past. These stem partially from an unwillingness of aberrated people to face and understand yesterday.

One of the prime sources of "bad memory" is Mother. Often enough Mother has been sufficiently panic-stricken at the thought of Junior's recalling just what she did to Junior that a Mankind-wide aberration seems to have sprung up. The standard attempted abortion case nearly always has an infancy and childhood full of Mama assuring him that he cannot remember anything when he was a baby. She doesn't want him to recall how handy she was, if unsuccessful, in her efforts with various instruments. Possibly prenatal memory itself would be just ordinary memory and in full recall to the whole race if this guilty conscience in Mother had not been rolling along lo! these millennia. In the normal course of work the auditor will have his hands full of Mama screaming objections about her grown son's or daughter's entering into therapy because of what they might find out: Mama has been known, by auditors, to go into a complete nervous collapse at the thought of her child's recalling prenatal incidents. Not all of this, by the way, is based on attempted abortion. Mama often has had a couple of more men than Papa that Papa never knew about; and Mama would very often rather condemn her child to illness or insanity or merely unhappiness than let a child pursue the course of the pre-clear even though Mother avowedly has no recollection whatever of anything bad ever happening to the child. Under therapy herself, she usually volunteers the truth.

Here is the source of why good memory is discouraged in a society and infant and prenatal memory overlooked, to say nothing of the ability to return and relive.

The index system of the standard bank is a wonderful thing to behold. Everything is there, filed by subject, filed by time and filed by conclusions. All perceptions are present.

With the time file system we have what is called in dianetics a time track. Going back along this track with part of "I" is returning. It is definitely present for both conscious and "unconscious" data. The time track is of vast and interesting concern to the auditor.

The mind is a well-built computer and it has various services. Auditors, backing off from Latin and complexity, call the source of one of these services, the file clerk. This is not a very dignified name and it is certainly anthropomorphic. There is no small man or woman in there with a green eye-shade. But the action which takes place is a close approximation to what would happen if such an entity did dwell within the mind.

The file clerk is the bank monitor. "He" monitors for both the reactive engram bank and the standard banks. When he is asked for a datum by the auditor or "I," he will hand out a datum to the auditor via "I." He is a trifle moronic when he handles the reactive engram bank, a contagion from the reactive mind, and he will at times hand out puns and crazy dreams when he should be delivering serious data.

The file clerk, if the auditor asks the pre-clear for the last time he saw a movie, will hand out the movie, the date it was seen, the age and physical being of the person, all perceptics, the plot of the movie, the weather -- in short, he hands out everything that was present and connected with the movie.

In ordinary living the file clerk feeds memory to "I" at a rapid rate. A good memory gets its data in split seconds. If the file clerk has to shove the memory around various reactive occlusions, it may take minutes or days for the data to arrive.

If we had a big computing machine of the most modern design, it would have a "memory bank" of punched cards or some such thing and it would have to have a selector and feeder device to thrust out the data the machine wants. The brain has one of these -- it could not operate without it. This is the bank monitor -- the file clerk.

Keep in mind these two parts of the mind: the time track and the file clerk and keep in memory this mechanism of returning. These are the three things we use, with the reactive and standard banks, in the dianetic reverie.

The file clerk is a very obliging fellow. If he has been having trouble getting to the "I" around the reactive occlusions and circuits in general, he is particularly obliging. He cooperates with the auditor.

The monitor system could be considered on the basis of attention units where a man could be supposed to have a thousand. Thus a thousand possible attention units would be available to a clear's "I." In the aberree, probably fifty are available to "I," five or six hundred absorbed in the reactive engrams, and the remainder variously used besides composing this mechanism we call the bank monitor, the file clerk.

It seems as if the file clerk in an aberree would rather work with the auditor than with the aberree. That may appear an astonishing fact, but it is a scientific fact. The file clerk works best, then, when he is selecting data out of a pre-clear's banks to present to the auditor. This is an aspect of the law affinity. "I's" file clerk and the auditor are a team: and they work very often in close harmony without enough consent from the pre-clear's analyzer to notice.

The return is most easily effected, in the aberree, by the auditor's addressing the file clerk, not the patient. This can actually be done with the patient wide awake. The auditor asks him for information, tells him to go back to it. "I" is suddenly in possession of the whole file. Something inside the mind, then, works in close harmony with the auditor and works better for the auditor than it does for the person in whose mind it is. That is the file clerk.

The object of the auditor is to take what the file clerk hands forth and to keep the file clerk from getting swamped by reactive data. Once the data has been given out by the file clerk, it is the business of the auditor to see that the pre-clear goes over it enough times to take the charge out of it. The mechanism of doing this is extremely simple. In order to help matters and keep the pre-clear from being distracted, the auditor goes through a routine with every session which disposes the patient to let the file clerk work.

The patient sits in a comfortable chair, with arms, or lies on a couch in a quiet room where perceptic distractions are minimal. The auditor tells him to look at the ceiling. The auditor says: "When I count from one to seven your eyes will close." The auditor then counts from one to seven and keeps counting quietly and pleasantly until the patient closes his eyes. A tremble of the lashes will be noticed in optimum reverie.

This is the entire routine. Consider it more a signal that proceedings are to begin and a means of concentrating the patient on his own concerns and the auditor than anything else. This is not hypnotism. It is vastly different. In the first place the patient knows everything which is going on around him. He is not "asleep," and can bring himself out of it any time he likes. He is free to move about, but, because it distracts the patient, the auditor does not usually permit him to smoke.

The auditor makes very sure that the patient is not hypnotized by telling him, before he begins to count, "You will know everything which goes on. You will be able to remember everything that happens. You can exercise your own control. If you do not like what is happening, you can instantly pull out of it. Now, one, two, three, four," etc.

To make doubly sure, for we want no hypnotism, even by accident, the auditor installs a canceller. This is an extremely important step and should not be omitted even when you may

be entirely certain that he is in no way influenced by your words. The auditor may inadvertently use restimulative language which will key-in an engram: he may, when he is especially new in dianetics, use such a thing as a holder or a denier, telling the pre-clear to “stay there” when he is returned on the track or telling him, worst of all things, to “forget it,” one of a class of phrases of the forgetter mechanism which is most severe in its aberrative effect, denying the data entirely to the analyzer. To prevent such things from happening, the canceller is vital. It is a contract with the patient that whatever the auditor says will not become literally interpreted by the patient or used by him in any way. It is installed immediately after the condition of reverie is established. A canceller is worded more or less as follows: “In the future, when I utter the word Cancelled, everything which I have said to you while you are in a therapy session will be cancelled and will have no force with you. Any suggestion I have made to you will be without force when I say the word Cancelled. Do you understand?”

The word cancelled is then said to the patient immediately before he is permitted to open his eyes at the end of the session. It is not further amplified. The single word is used.

The canceller is vital. It prevents accidental positive suggestion. The patient may be suggestible or even in a permanent light hypnotic trance (many people go through life in such a trance). An engram is actually a hypnotic suggestion. It could be said that the purpose of therapy is to awaken a person in every period of his life when he has been forced into “unconsciousness.” Dianetics wakes people up. It is not hypnotism, which puts people to sleep. Dianetic therapy wakes them up. Hypnotism puts them to sleep. Can you ask for a wider difference in polarity? Dianetic therapy removes engrams. Hypnotism installs engrams. Further, dianetics is a science, an organized body of knowledge -- hypnotism is a tool and an art and is such a wild variable that Man has suspected it as a dangerous thing for centuries and centuries, use it though he did.

The auditor will inevitably get cases into his hands which will drop into a hypnotic sleep for all he can do to prevent it. Such cases have engrams which make them do this, just as others have engrams which make them stay awake. The auditor then mentions neither “sleep” nor “wake.” He takes his cases wherever they drop into their own inversion level and works them from there. Patients will plead to be drugged or put into a trance. Let them plead! The reverie has a clear at its end -- drugs and hypnotism have dependency on the auditor and many other undesirable aspects. A case takes longer in amnesia trance than in reverie. The gains in reverie are certain. The patient gets more and more well. When amnesia trance or hypnotism are used instead of reverie, no matter how easily the data seems to come up, the usual run of cases so treated experience little relief until the case is nearly completed, when the patient so long uncomfortable gets suddenly well. Hypnotism carries with it transference, enormous operator responsibility, and other impedimenta with which dianetics, in long practice, has done without. Hypnotism was used for research, then abandoned.

Hence, install the canceller every time. Never neglect to install it in every session. The patient may be trancing, which is something we don’t want, but something which we cannot always avoid, and which we cannot always detect. Just install the canceller at the beginning of the session, then before you bring the patient to present time, use the canceller word.

This is a rehearsal, then, of the entire routine:

Auditor: Look at the ceiling. When I count from one to seven your eyes will close. You will remain aware of everything which goes on. You will be able to remember everything that happens here. You can pull yourself out of anything which you get into if you don’t like it. All right (slowly, soothingly): One, two, three, four, five, six, seven*. One, two, three, four, five, six, seven. One, two, three (patient’s eyes close and eyelids flicker), four, five, six, seven. (Auditor pauses; installs canceller.) All right, let us go back to your fifth birthday... (work continues until the auditor has worked the patient enough for the period)... Come to present time. Are you in present time? (Yes.) (Use canceller word.) When I count from five to one and snap my fingers you will feel alert. Five, four, three, two, one. (Snap.)

As it can be seen in this example, when work for the day is concluded, the pre-clear, who may have been returned into his past for two hours, must be brought back to present time and startled with a finger snap to restore his awareness of his age and condition. Sometimes he is unable easily to come back to present, for which there is quick remedy, which we will cover later, so the auditor must always assure himself that the patient feels he actually is in present time.

This is the reverie. This is all one needs to know about its actual mechanics. Experience will show him a great deal. But these are the basic processes:

1. Assure patient he will know everything that happens.
2. Count until he closes his eyes.
3. Install canceller.
4. Return him to a period in the past.
5. Work with file clerk to get data.
6. Reduce all engrams contacted so that no charge remains.
7. Bring patient to present time.
8. Be sure he is in present time.
9. Give him canceller word.
10. Restore full awareness of his surroundings.

The patient's time track, in the lowest level of attention units, is always in excellent condition. It can be depended upon to reach any date and hour of his life and all the data in it. In the higher levels of awareness, this time track may appear to be in very foul condition. The reactive mind engram circuits stand between these lower levels -- right up against the banks -- and the higher levels which contain "I." The lower levels contain only a shadow of the force of "I" and appear to be another "I" in a case of multi-valent personality.

You can draw this on a piece of scratch paper and it would be helpful if you would do so. Draw a tall rectangle (the standard banks) to the left of the page. Draw half a dozen circles up against the right side of this rectangle for a representation of the file clerk -- the bank monitor units. Now draw, about the center of the sheet, a large rectangle. Black it in. This is the area of the reactive engram circuits. It is not the reactive bank. It is the circuit pattern from the reactive engram bank, which borrows from the analyzer to make demons, vocal thinking, etc. Now, to the right of the page, draw a white rectangle. This is the portion of the analyzer which is "consciousness" and "I."

The whole task of therapy is to get that black rectangle, the reactive engram bank circuits, deleted so that from the standard bank to the left of the sheet to the analyzer portion to the right of the sheet is all analyzer. It can't be done with a knife as some people have supposed, evaluating the situation from their own engrams, for that black area you have drawn is all analyzer rendered useless by engrams and when therapy is done, it will all be available for thinking. This increases I.Q. to an enormous extent.

Now suppose that the bottom of your picture is conception and the top is present time. The vertical route up and down, then, is the time track. In this graph it can be supposed that present time just keeps adding up higher and higher, further and further from conception in the form of new construction (an analogy). For "I" to get data from the standard banks to the left, "I" would have to work through this black rectangle, the reactive mind circuits. To a large

extent "I" manages to get data from around this black area. But to a much larger extent it doesn't.

Now suppose that we draw a vertical line at the right of the picture. This line is "awareness." Consider that it can be moved, still vertical, to the left. As the line passes toward the left, we get deeper and deeper "trance." As the line moves into the reactive mind area, it becomes hypnotic trance. Now as it moves even further left and into the circles we are calling "file clerk," it becomes the amnesia trance of hypnotism. Thus, anywhere we place this line we establish a "depth of trance." We want to work over to the right of the reactive bank, nearest the awake level, so that we can keep "I" in contact with his surroundings and keep unwanted data from coming through which will make the patient chronically uncomfortable. If the patient instantly slides from the right all the way to the left so that the attention units, the circles, of the file clerk itself are present, and does so the instant you count from one to seven, he is a hypnotic subject. He may not be aware, when he awakens, of what has taken place, for "I" was out of contact. Work him there, for he will have full sonic, etc., but be very, very careful to work very early in his prenatal area. He might not be able to recall what has taken place and a late engram which, if tapped, will not reduce, may have its full force opened up on "I" when the patient regains possession of himself. Further, you might give him positive suggestion by accident. Work by preference with trance depth well to the right of the reactive bank.

The characteristics of the units we label "file clerk" are similar in desires to those of the basic individual when he is cleared. Thus, in any patient, the basic personality can be reached for here is a sample of it. But the auditor should be content to know it is there; as the clearing goes forward, he will see more and more of it. The individual is himself, his personality does not alter, it simply becomes what he wanted it to be all the time at his optimum moments.

The units up against the standard banks can be considered the file clerk. But the file clerk has more than just the standard bank which he can tap. He also has the entire engram bank from which he can pull forth data.

The time track may have several aspects to the preclear. There is actually no track there except time and time is invisible: but the awareness, the "I," can return along it. The track is always there, stretched out. But ideas of it continually occur and recur in the same patient. It may get all bunched up. It may be very long. It may be that he cannot get on it at all (here's the schizophrenic -- he is off his time track). But it is there. It is the filing system by time and "I" can be returned back along time by the simple request that he do so. If he does not, he is stuck in the present or an engram, which is easy to resolve. And so forth.

Now let us consider the engram bank. It was drawn as a black rectangle in the above sketch. Let us alter that a trifle and draw all this again, with the rectangles represented as triangles with all their points downwards and together but all else as before -- the standard banks, the analyzer (consciousness), and "I." This is a working model now, an analogy, of what the auditor is trying to contact. It is as if the engram bank itself existed in that black triangle. Actually it doesn't, only its circuits, but all we need to visualize is that it does. Therefore, there is a thin point at the bottom. "I" and the file clerk can get together here. This is the bottom of the time track. This is immediately after conception. A little higher up, let's say two-and-one-half months after conception, it is a little harder for "I" and the file clerk to achieve contact. There is more reactive circuit between them. At seven months after conception it is more difficult. And at twenty years of age it has approached impossibility in most cases without dianetic technique.

Hence, the auditor will find it expedient to work in the prenatal area and as early in that as possible. If he can clear the time from conception to birth, including birth, his task is nine-tenths complete. To clear the entire reactive bank is his goal.

The reactive bank is like a pyramid which is fairly well armored everywhere but just under the point, and which becomes unarmored when the point is contacted. This is taking the reactive bank in an exposed sector. The effort is to get into the basic area, contact early

engrams, erase the basic-basic engram by recountings and then progress upwards, erasing engrams. These engrams apparently vanish. Actually it takes a hard search to discover once they are really gone. They exist as memory in the standard bank, but that memory is so unimportant, having been integrated now as experience, that it cannot aberrate. Nothing in the standard bank can aberrate. Only the contents of the reactive bank can aberrate -- moments of "unconsciousness" and what was recorded within them -- and locks. The auditor, in his work, considers an engram erased when it vanishes, when the pre-clear can no longer contact any part of it, but only after the pre-clear has thoroughly re-experienced it, complete with somatics.*

This inverted pyramid, in its upper reaches, is affect. In the lower reaches, it is the primary cause of aberration. The cement that holds this inverted pyramid together is physical pain and painful emotion. All the physical pain ever recorded by the organism and all the painful emotion are parts of this inverted pyramid.

The auditor first discharges the painful emotion from later life as it was displayed in "conscious moments." He runs these periods as true engrams until the pre-clear is no longer affected by them. Then he tries to contact basic-basic, that first engram. He reduces all engrams he contacts en route to that primary goal. In every session he tries to reach basic-basic until he is certain he has it.

Basic-basic is the bottom point. Once it has been gained, an erasure is begun during which engram after engram is "re-experienced" with all somatics until it is gone. Before basic-basic had been reached, the auditor may have had to run engrams twenty times before they reduced. Later he may have found they reduced in five runs. Then he contacts and erases basic-basic. If the patient has sonic by this time -- or if he has had it all along -- the engrams start erasing with one or two recountings.

The file clerk is smart. The auditor who does not credit the ability of these attention units will involve the case beyond necessity and will lengthen it. The file clerk may hand things out by phrases, by somatics, by time. Whatever he hands out ordinarily will reduce on recountings. By working with, not trying to command, the file clerk, the auditor will find his case steadily improving until it is released or fully cleared. The only time the auditor disregards this is when he uses the repeater system, which will be described.

We have "I" in a reverie; we return him to a period in his life along his time track; the file clerk gives incidents forth which the pre-clear re-experiences; the auditor makes the pre-clear recount the engram until it is relieved or has "vanished"* (all engrams will eventually "vanish" after basic-basic is erased); anything new the file clerk offers, even during the recounting, is addressed by the auditor to make the pre-clear re-experience it. That is the total sum of activity in dianetics. There are, as accessories, the repeater technique and a few short-cuts. This is therapy. Amplification is needed, of course, and will be found in the ensuing pages to give the auditor all the data he needs. But this is the entire outline of dianetic therapy. * The words "vanished" or "erased," when applied to an engram which has been treated mean that the engram has disappeared from the engram bank. It cannot be found afterwards except by search of the standard memory.

CHAPTER VI

The Laws of Returning

The engram has the aspect of -- and is not -- a live entity which protects itself in various ways. Any and all phrases in it can be considered commands. These commands react on the analytical mind in such a way as to cause the analytical mind to behave erratically.

Dianetic therapy is parallel to the methods of thought and thinking itself. Anything which reacts against dianetics and the auditor can uniformly and without exception be found to react in just that way on the patient's analytical mind. Conversely, the patient's problems of thinking in his usual activities are the auditor's problems in therapy.

The bulk of these "commands" the engrams contain are not computable in any way, since they are contradictory or demand unreasonable acts. It is the impossibility of computing them and reconciling them to thought and existence which makes the patient aberrated. Let us take an engram which comes from one of Mother's bowel movements. She is straining, which causes compression, which brings about "unconsciousness" in the unborn child. Then, if she habitually talks to herself (a monologist) as an enormous number of aberrated women do, she may say, "Oh, this is hell. I am all jammed up inside. I feel so stuffy I can't think. This is too terrible to be borne."

This may be in the basic area. The dream mechanism of the mind (which thinks in puns mostly, symbologists to the contrary) may bring forth a dream about hell-fire as the engram is approached. The pre-clear may be sure that he is going to descend into fire if he goes on his time track toward this engram. Further, he may think his time track is all jammed up. This will mean, perhaps, that the incidents are all in one place on it. So much for "This is hell," and "all jammed up inside." Now let us take a look at what happens with "I'm so stuffy, I can't think." The pre-clear snuffles because he thinks this means a cold in his nose. And as for "This is too terrible to be borne," he is filled with an emotion of terror at the thought of touching the engram, for this command says it is too painful to bear. Additionally, engrams being literal in their action, he may think that he was too terrible to be born.

The emotional reaction to hell, from some other place on the track -- as contained in some other engram -- may say that "going to hell" is loud sobbing. Hence he does not "want" to recount this engram. Further, he is terrified of it because it is "too terrible to be borne." That Mother was only discussing with her ambivalent self the necessity of laxatives is never entered into the computation. For the reactive mind does not reason, it thinks in identities, seeking to command the analytical mind.

There is only as much data as is in the engram and the analytical reaction to this unthinking thing is utterly literal.

Let us look at another. This is a coitus experience. It has, as its somatic, varying pressure. It is not painful and, by the way, no matter how painful these engrams may be in present time when restimulated, no matter how forceful, when they are actually contacted, their reexperienced pain is very mild, no matter what it was when received. So this is a shaking up of the unborn child, that is all. But it says, "Oh, darling, I'm afraid you'll come in me. I'll just die if you come in me. Oh please don't come in me!"

What does the analytical mind do with this? Does it think about coitus? Does it worry about pregnancy? No, emphatically not. The engram that would make one think about coitus would say, "Think about coitus!" and the engram that contained a worry about pregnancy would say, "I am worried about pregnancy." The pain is not severe in this coitus experience but it specifically states that the engram is not to be entered. "Do not come in me!" He would die if he did, wouldn't he? It says so right there. And the patient finds himself wandering around the track until the auditor uses repeater technique (as will be covered).

How about another type of engram? Let us suppose that our poor patient has been unlucky enough to get a Junior tagged on him. Let us suppose his name is Ralph and his father's name is Ralph. (Be careful of these Junior cases, they are unusually complex sometimes.) Mother (see the Kinsey report, if you've any doubts) is having a quiet affair on the side with Jim. This coitus somatic is no more painful than being gently sat upon, but the patient has a terrible time with it. Mother: "Oh, honey, you are so wonderful. I wish Ralph were more like you but he isn't. He just doesn't seem to be able to excite a girl at all." Lover: "Oh, Ralph isn't so bad. I like him." Mother: "You don't know his pride. If Ralph found out about this, it would kill him. He would just die, I know." Lover: "Don't worry, Ralph'll never hear."

This little gem of an engram is more common than one would suppose before he begins to get an embryo-eye view of Mother. This won't compute in the analyzer as data. Therefore it is a worry. (A worry is contradictory engram commands which cannot be computed.) Ralph, Junior, finds that he is very shy sexually. That is the aberrative pattern. Approaching it in therapy we find we have a sympathy computation with the lover. After all, he said Ralph wasn't so bad, that he liked Ralph. Well, the only Ralph is, of course, to the reactive mind, Junior. This keeps our patient from approaching this engram because he thinks he will lose a friend if he touches it.

Further, on the aberrative side, Junior has always worried about people's pride. As we contact this in therapy, he shies violently from it. After all, if he found out about it it would "kill him dead right where he lies." And there is another thing here, a sonic shut-off. It says right there that Ralph will never hear. This is survival stuff. That is what the cells believe. Therefore Ralph never hears in recall. There will be more sonic shut-offs; Mother is promiscuous and that generally means blockage on the second dynamic. Blockage on the second dynamic often means she dislikes children. In short, this would be an attempted abortion case which stabbed Junior full of enough holes to supply a cheese factory for some time.

Junior, now a man, may have extended hearing because he is frightened in general of "life." But his sonic recall is zero. This engram, then, would have to be sorted out through the demon circuits as "impressions" which come to the mind. The auditor, taking what the patient says about this, may very soon guess its content and explode it by repeater technique.

Now take the case of the mother who, a soul of propriety if a little on the whiny side, discovers she is pregnant and goes to the doctor. Mother: "I think I'm pregnant. I'm afraid I am." Doctor punches her around for a while, knocking the unborn child, who is our pre-clear thirty years later, into an "unconscious" state. Doctor: "I don't think so." Mother: "I'm really afraid I am. I'm sure I'm caught. I just know it." Doctor (more punching): "Well, it's hard to tell this early."

It says right there that this man patient of ours is pregnant. If we look, we'll see he has a paunch. That's good survival, that is. And in therapy we find he is afraid he exists: I am afraid I am. And suddenly he isn't moving on the time track. Why? He's caught. That doesn't mean he's pregnant, that means he is caught. Further, he won't be able to recount it. Why? Because it is hard to tell this early. Consequently he doesn't speak about it. We free him on the track with repeater technique.

Oh, this language of ours which says everything it doesn't mean! Put into the hands of the moronic reactive mind, what havoc it wreaks! Literal interpretation of everything! Part of the aberrative pattern of the person who had the above engram was great cautiousness about advancing any opinion. After all, it was hard to tell, this early.

Now let us take an engram from a girl patient whose father was badly aberrated. He strikes Mother because he is afraid Mother is pregnant and Father is blocked on Dynamics One, Two, Three and Four. Father: "Get out! Get out! I know you haven't been true to me! You were no virgin when I married you. I should have killed you long ago! Now you're pregnant. Get out!"

The girl, some five weeks after conception, is knocked “unconscious” by the blow to Mother’s abdomen. She has a severe engram here because it has painful emotional value which she will never be able to dramatize satisfactorily. The aberrative pattern here demonstrates itself in hysterics whenever a man might accuse her of not being true. She was a virgin when she was married twenty-one years after this engram was received, but she was sure she was not. She has had a “childhood delusion” that her father was likely to kill her. And she is always afraid of being pregnant because it says now she is pregnant, which means always, since time is a march of “nows.” In therapy we try to get near this engram. We return the patient to basic area and suddenly find her talking about something which happened when she was five years of age. We return her again and now she is talking about something which happened when she was ten years of age. The auditor, observing any such reaction as this, knows he is handling a bouncer. It says, “Get out!” and the patient gets out. The auditor recognizes what is wrong, uses repeater technique, and reduces or erases the engram.

Always and invariably, the analytical mind reacts to these engrams as though commanded. It performs on the track as these engrams state. And it computes about the case or about life as these engrams dictate. Healthy things to have around, engrams! Real, good survival! Survival good enough to lay any man in his grave.

The auditor is not much worried by the phrases which assist therapy. An engram received from Father beating Mother which says: “Take that! Take it, I tell you. You’ve got to take it!” means that our patient has possibly had tendencies as a kleptomaniac. (Such things are the whole source of the impulses of a thief, the test being that when an auditor erases all such engrams in a patient, the patient no longer steals.) The auditor will find it eagerly recounted because its content offers it to the analytical mind.

The whole species of engrams which say, “Come back here! Now stay here!” as Fathers are so fond of saying, account for a snap back to an engram when therapy is entered. The patient goes straight back to it the moment it is exposed. When recounted the command is no longer effective. But while that engram existed, unentered, it was fully capable of sending people to an institution to lie in a foetal position. Anyone left in institutions who has not been given shocks or pre-frontal lobotomy and who suffers from this type of insanity can be released from such an engram and restored to present time simply by use of repeater technique. It sometimes takes only half an hour.

Traveling on the track, then, and wandering through the computations the analyzer is compelled by these engrams to attempt is something like playing a child’s game which has a number of squares and along which one is supposed to move a “man.” A game could actually be composed on the basis of this time track and engram commands. It would be similar to parchesi. Move so many squares, land on one which says, “Get out!” which means one would go back to present time or toward it. Move so many squares and then lose a move because this square on which we now land says, “Stay here!” and the “man” would stay until the auditor let him out by technique (but because this is struck by therapy, it would have no power to hold long). Then move so many squares to one which said, “Go to sleep,” at which the “man” would have to go to sleep. Move so many squares until one was hit which said, “Nobody must find out,” and so there would be no square. Move so many until one was reached which said, “I’m afraid,” at which the “man” would be afraid. Move again to a square which said, “I must go away,” so the “man” would go away. Move once more to a square which says, “I’m not here,” and the square would be missing. And so forth and so forth.

The classes of commands which particularly trouble the auditor are only a few. Because the mind actually does some part of its thinking, especially when remembering, by return, even when the individual is not returning, all these commands also impede the thought processes of the mind. In therapy they are particularly irksome and are the constant target of attention of the auditor.

First is the patient-ejector species of command. These are colloquially called “bouncers.” They include such things as “Get out!” “Don’t ever come back,” “I’ve got to stay away,” etc. etc., including any combination of words which literally mean ejection.

Second is the patient-holder species of command. These include such things as “Stay here,” “Sit right there and think about it,” “Come back and sit down,” “I can’t go,” “I mustn’t leave,” etc.

Third is the engram-denyer species of command which, literally translated, means that the engram doesn’t exist: “I’m not here,” “This is getting nowhere,” “I must not talk about it,” “I can’t remember,” etc.

Fourth is the engram-grouper species of command which, literally translated, means that all incidents are in one place on the time track: “I’m jammed up,” “Everything happens at once,” “Everything comes in on me at once,” “I’ll get even with you,” etc.

Fifth is the patient-misdirector which sends the pre-clear in the wrong direction, makes him go earlier when he should be going later, go later when he should go earlier, etc. “You can’t go back at this point,” “You’re turned around,” etc.

The bouncer sends the pre-clear soaring back toward present time. The holder keeps him right where he is. The denyer makes him feel that there is no incident present. The fourth, the grouper, foreshortens his time track so that there is no time track. The misdirector reverses the necessary direction of travel.

Contacting any engram causes the pre-clear to react “analytically.” Just as in the case of an engram being restimulated, the commands are impinged upon his analyzer, and although the analyzer may firmly believe it has just computed the reaction all of its own accord, it is actually speaking straight out of the content of an engram or engrams.

This is the method of repeater technique.

As he goes back along the track contacting engrams, the pre-clear runs into areas of “unconsciousness” which are occluded by “unconsciousness” or emotion. In most early engrams the pre-clear can be expected to yawn and yawn. It is not the command “to sleep” which is responsible for this: the “unconsciousness” is releasing (boiling off, the auditors call it). A pre-clear may, for a space of two hours, fumble around, drop off into “unconsciousness,” appear doped, start to go to sleep, without any such command being present.

Part of the engram bundle of data is the analyzer shut-off. When he is returned and an engram is contacted, the pre-clear then experiences an analyzer attenuation, which means he is much less able to think in the area.

Boiling-off “unconsciousness” is a process very necessary to therapy, for this “unconsciousness” could be restimulated in the everyday life of the individual and, when restimulated, make his wits shut off just a little or a very great deal, slowing down his thought processes.

The aspect of “unconsciousness,” then, reduces the pre-clear’s awareness whenever it is contacted. He has dreams, he mumbles foolish things, he flounders. His analyzer is penetrating the veil which kept him from the engram. But it is also highly susceptible, when in this state, to an engram command.

When urged by the auditor to go through the engram and recount it (although the auditor knows it may take minutes for this “unconsciousness” to boil off enough to let the patient through) the pre-clear may complain that “I can’t go back at this point.” The auditor promptly takes note of this. It is an engram command coming through. He does not apprise the

patient of this knowledge; the patient usually doesn't know what he's saying. If the patient then continues to have trouble, the auditor tells him, "Say, 'I can't go back at this point.'" The patient then repeats this, the auditor making him go over it and over it. Suddenly the somatic turns on and the engram is contacted.

In interviewing a patient, the auditor notes carefully without appearing to do so, what phrases the patient chooses and repeats about his ills or about dianetics. After he has placed the patient in reverie, if he discovers the patient, for instance, insists he "can't go any place," the auditor makes him repeat the phrase.

Repetition of such a phrase, over and over, sucks the patient back down the track and into contact with an engram which contains it. It may happen that this engram will not release -- having too many before it -- but it will not release only in case it has that same phrase in an earlier engram. So the repeater technique is continued with the auditor making the patient go earlier and earlier for it. If all goes on schedule the patient will very often let out a chuckle or a laugh of relief. The phrase has been sprung. The engram has not been erased, but that much of it will not thereafter influence therapy.

Anything the patient does about engrams and any words he uses to describe the action are contained, usually, in those engrams. Repeater technique takes the charge off the phrases so that the engrams can be approached.

This technique, of course, can very occasionally land the patient in trouble, but the kind of trouble into which one can get in dianetics is not very severe. The engram, restimulated in everyday life, can be and is violent. Murders, rapes and arsons, attempted abortions, backwardness in school, -- any aberrated aspect of life -- stems from these engrams. But the act of approaching them in dianetic therapy goes on another channel, a channel closer to the source of the engram. Ordinarily, acting on an unsuspecting individual, the engram has enormous motor and speech power, ties up great numbers of circuits in the mind which should be used for rationality, and generally effects havoc: its contacts are "soldered-in" and cannot be thrown out by the analyzer. In therapy the patient is headed toward the engram: that act alone begins to disconnect some of its "permanent leads." A patient can be gotten into an engram which, unless approached on the therapy route, might have made him curl up like a foetus and get shipped off to the nearest institution. On the therapy route, which is a return down the time track, the most powerful holder has its force limited: a patient can get into a holder which in normal life might be a psychosis: his only manifestation, perhaps, is that when he is told to "Come up to present time," he simply opens his eyes without actually traversing the interval up the track to present time. He does not suspect he is in a holder until the auditor, watchful for such a manifestation, feeds him repeater technique.

AUDITOR: Are you in present time?

PRE-CLEAR: Sure.

AUDITOR: How do you feel?

PRE-CLEAR: Oh, I've got a slight headache.

AUDITOR: Close your eyes. Now say: "Stay here."

PRE-CLEAR: All right. Stay here. Stay here. Stay here. (Several times)

AUDITOR: Are you moving?

PRE-CLEAR: No.

AUDITOR: Say "I'm caught. I'm caught."

PRE-CLEAR: I'm caught. (Several times)

AUDITOR: Are you moving on the track?

PRE-CLEAR: Nope.

AUDITOR: Say, "I'm trapped."

PRE-CLEAR: I'm trapped. I -- Ouch, my head!

AUDITOR: Keep going over it.

PRE-CLEAR: I'm trapped. I'm trapped. I'm trapped, Ouch! That's worse! (His somatic is getting stronger as he approaches the engram holding him on the other side of the "unconsciousness" veil)

AUDITOR: Keep going over it.

PRE-CLEAR: I'm trapped -- "Oh, God, I'm trapped. I'll never get out of this place. I'll never get out. I'm trapped!"

AUDITOR: Contact it closely. Make sure there is nothing more in it. (A trick to keep the pre-clear from replaying what he himself has just said and keep running the engram)

PRE-CLEAR: My head hurts! Let me come up to present time!

AUDITOR: Go through it again. (If the pre-clear comes up with this much charge, he'll be unhappy and the incident may be hard to enter next time)

PRE-CLEAR: "Oh, God, I'm trapped. I'm afraid I'm trapped (new word showed up). I'll never get out of this place as long as I live. I'm trapped. I'll never get out. I'm trapped." (aside) She's crying. "Oh, why did I ever have to marry such a man!"

AUDITOR: How's your head?

PRE-CLEAR: Hurts less. Say, that's a dirty trick. She's pounding herself on the stomach. That's mean! Why, confound her!

AUDITOR: Re-experience it. again. Let's make sure there isn't more in it. (Same mechanism to keep the pre-clear from replaying what he said before rather than what he now gets from the engram. If he replays rather than re-experiences, the engram won't lift)

PRE-CLEAR: (Does so, getting some new words and several sounds including the thud of the blows on her abdomen and an auto horn (bulb type) in the street outside) Don't tell me I have to run this thing again.

AUDITOR: Recount it, please.

PRE-CLEAR: Well, so this dame tries to bust my head in and get rid of me. And so I jumped out and beat hell out of her.

AUDITOR: Please re-experience the engram.

PRE-CLEAR: (Starts to do so, suddenly finds out that like a piece of string with a loop in it, this engram has straightened out and contains more data where the loops were). "I've got to think of something to tell Harry. He'll jump all over me." (This was the source of his joking -- "jumped out, etc.")

AUDITOR: Please go over it again. There may be more in it.

PRE-CLEAR: (Does so, old parts of it reduce, two new sounds appear, her footsteps and running water. Then he is happy laughs at it. This engram is released because it may not have entirely vanished. Such an engram is in this shape only when it is contacted prior to basic-basic.)

This is both repeater technique and an engram talked into recession. This engram may appear again with a very faint additional charge after basic-basic is contacted, but it has lost all power to aberrate or give out a psycho-somatic headache or other illness. Yet this engram, not contacted by therapy, was quite enough to make this patient, when a boy, scream with terror every time he found he could not get out of some closed space (claustrophobia).

The repeater technique is the one particular phase of dianetics which requires cleverness from the auditor. Given persistency and patience, any auditor can succeed in the other phases of the science with minimal intelligence. In the repeater technique he must learn how to think -- for therapy purposes -- like an engram. And he will have to observe how the subject is conducting himself along the time track. And he will have to observe the type of reaction the subject has and draw from this the conclusion as to what sort of command is troubling the subject when the subject himself either does not cooperate or does not know.

This is not to say that the repeater technique is hard: it is not. But the ability of the auditor to use it is the principal reason why a case takes longer with one auditor than another. It is a definite ability. It is playing the game mentioned earlier with cleverness. Where is the pre-clear stuck and with what command? Why has the pre-clear suddenly stopped cooperating? Where is the emotional charge which is holding up the case? With the repeater technique the auditor can resolve all these problems and a clever auditor resolves them much faster than an unclever one.

How does one think like an engram? Ronald Ross, discovering that insects carried germs, considered it necessary to think like a mosquito. Here is a similar menace, the engram. One has to learn to think, for therapy purposes, like an engram.

The auditor could not and does not have to be able to look into a patient's eyes and guess why the patient won't eat anything but cauliflower on Wednesdays. That is an aberration and the auditor does not have to guess at either aberrations or psycho-somatic illness sources; they all come out in time and he will learn much about them as he goes. But the auditor must be able to keep his patient straightened out on the track, moving earlier into the basic area, moving upwards from there for a reduction. The current answer to this is the repeater technique. Understand that a whole new art of practice, or many arts of practice, could be evolved for dianetics: one would be unhappy with his fellow man if such evolution and betterment did not take place. Just now the best that has come forward -- and the criterion of best is that it works uniformly in all cases -- is the repeater technique. The auditor must be able to use it if he expects anything like results from a case at this time. When the auditor -- or some auditor -- has run a few cases and knows the nature of this beast, the engram, he may -- and better had -- come forward with improved techniques of his own. The real drawback which repeater technique has is that it requires the auditor to be clever.

Being clever does not mean talking a lot. In dianetics, when one is auditing, that is being very unclever. Indeed auditors, when they begin to work cases, almost invariably so love the sound of their own voices and the feel of their skill that the poor pre-clear hardly gets a chance to get a word in reactive-wise -- and it is the pre-clear who is to be cleared, who has the only accurate information, who can make the only evaluations.

Being clever in the sense of the repeater technique is being able to pick out, from the subject's conversation or action, just what the engrams contain which will prevent his reaching them, progressing through them and so forth. The repeater technique is addressed only to action, not to aberration.

Here is a case, for instance, which was so “sealed-in” that thirty hours of almost continual repeater technique were necessary to break the walls between the analytical mind and the engrams. It is important to know that an engram would not be an engram if the pre-clear could contact it easily. Any engram which can be easily contacted and has no emotional charge is about as aberrative as a glass of soda water.

A young girl, with sonic recall, but with extended hearing and such a complete imbalance of the endocrine system that she had become an old woman at twenty-two, was worked for seventy-five hours before she contacted anything in the basic area. This is almost incredible but it happened. In a patient with sonic shut-off and off his time track, seventy-five hours of work would just about get the wheels greased. But this girl, having sonic recall, should have been well on the road to being clear and she had yet to touch basic-basic.

By repeater technique and repeater alone the case was finally resolved. It contained practically no holders or bouncers. It simply appeared that the whole prenatal area was a blank.

Now it happens that an engram, being not a memory with reason in it, is just a set of waves or some other type of recording which impinges itself on the analytical mind and the somatic mind and runs the voice and muscles and other parts of the body. The analytical mind, to justify what it finds going forward, and cut down by the engram in dramatization, may be interjecting data to make this action seem reasonable -- to justify it. But this does not make an engram sentient. When an engram is first approached in therapy it appears to be absent entirely. It may be that three sessions will be required to “develop” this engram. As many are worked, this does not mean three blank sessions, but it means that the “I,” in returning, must pass over an engram a few times for the engram to “develop.” This is important to know. Just as you ask the mind for a datum one week and don’t find it (in an aberree) and ask it again the next week and find it, so with engrams. A cardinal principle in therapy is that if you keep asking for it, you will eventually get the engram. Returning over and over the prenatal area will, of itself alone, eventually develop the engrams in it so that the analytical mind can attack them and reduce them. This is slow freight. The repeater technique -- although the engram is still in need of development by several sessions -- speeds the process immensely.

In the case of this young girl it probably would have taken another fifty or sixty hours of work to contact the engrams unless a technique like repeater had been used.

Repeater technique resolved it when the auditor noted that she kept saying, “I’m sure there’s a good reason why I feel bad up in my childhood. After all, my brother raped me when I was five. I’m sure it’s up in my childhood, much later. My mother was terribly jealous of me. I’m sure it’s later.”

This young lady, as might be imagined, had studied some school of mental healing in college which thought sex or eating vitamins caused aberrations of the mind and she had often held forth on the fact that while she was not averse to what she called “analysis” she did think it dull to expect a foetus to hear anything. She would go into the area before birth and declare she was quite comfortable. But birth was not in sight. That is important. The basic engram or engrams in the basic area -- around the embryo period -- cannot vanish and will not vanish short of therapy, and when birth cannot even be contacted by so much as one somatic, it is certain that something lies before it. If birth were the first engram, everybody could be cleared in five hours. Birth can even be in sight and there may still remain half a hundred severe prenatal experiences. In her case, nothing was in sight. Her educational pattern had slowed the case: she was always trying to sit in present time and “remember” with a memory so full of occlusions that she couldn’t have recalled her mother’s right name. (She had acquired this from being in the hands of mental practitioners for ten years who had asked her to do nothing but “remember.”) As has been said, she was quite comfortable before birth, sensed the amniotic fluid and was certain that life in the womb was a joyous life for all. The incongruity that she could experience the sensations of this amniotic fluid and floating comfort and warmth and a continued belief that there was no prenatal memory escaped her utterly. The auditor made no

slightest effort to convince her. Knowing his business, he merely kept sending her back and forth, trying this mechanism or that.

She finally wanted to know if there had to be prenatal experience and was told that what was there was there, that if there was no prenatal memory then she wouldn't recall any but that if there was, she might. This is a good, equivocal attitude for an auditor. Dianetics, after all, as one auditor put it, "just shows the yard goods" and makes no sales effort at all.

The auditor had been using repeater technique on varieties of phrases. She was moving on the track so there must be a denier present. And he had utterly run out of ideas when he realized, suddenly, that she was very handy with that phrase, "much later."

AUDITOR: Say "Much later" and return into the prenatal area.

GIRL: "Much later. Much later," etc. (very bored and uncooperative).

AUDITOR: Continue please. (Never say "Go ahead" for that means to do just that. Say "Continue" when you want them to keep on progressing along an engram or repeating and "Return over it" when re-running an engram already run once.)

GIRL: "Much later. Much..." I have a somatic in my face! It feels like I am being pushed. (This was good news for the auditor knew she had a mid-prenatal pain shut-off which prevented later somatics from appearing.)

AUDITOR: Contact it more closely and continue to repeat.

GIRL: "Much later. Much later." It's getting stronger. (Naturally. On repeater technique, the somatic gets stronger until the phrase appears, exactly right. On a non-sonic case it impinges itself indirectly on "T"; in a sonic, the sound comes through as sound.)

AUDITOR: Continue.

GIRL: "Much..." I hear a voice! There. That's it. Why, that's my father's voice!

AUDITOR: Listen to the words and repeat them, please.

GIRL: He's talking to my mother. Say, this face pressure is uncomfortable. It keeps going up and down on me. It hurts!

AUDITOR: Repeat his words please.

GIRL: He's saying: "Oh honey, I won't come in you now. It's better to wait until much later to have one." And there's my mother's voice. Say, this pressure is hurting me. No, it's eased up considerably. Funny, the minute I contacted his voice, it got less.

AUDITOR: What is your mother saying, please, if you hear her?

GIRL: She's saying: "I don't want you in there at all then!" She's mad! Say, the somatic stopped. (Coitus had ended at this point.)

AUDITOR: Please return to the start of this and recount.

GIRL: (Regains the beginning, somatic returns) I wonder what they're doing? (then a pause) I hear a squishing sound! (then a pause and embarrassment) Oh!

AUDITOR: Recount the engram please.

GIRL: There's a sort of a faint rhythm at first and then it gets faster. I can hear breathing. Now it's beginning to bear down harder but a lot less than it did the first time. Then it eases up and I hear my father's voice: "Oh, honey I won't come in you now. It's better to wait until much later to have one. I'm not too sure I like children that well. Besides, my job ..." And my mother must shove at him because there's a sharper somatic here. "I don't want you in there at all then. You cold fish!"

AUDITOR: Return to the beginning and recount it again, please.

GIRL: (Recounts it several times, somatic finally vanishes. She feels quite cheerful about it but doesn't think to mention that she doubted prenatals existed.)

This is repeater technique at work. This particular case had had about two hundred phrases thrown at her for repeater technique without finding one of them that would fit. In the first place, there were only a few lower engrams which the file clerk was willing to give out and the auditor was guessing at the whole gamut of deniers. A later incident might have contained -- and did but no somatic appeared -- numbers of the phrases he used. But the file clerk was willing to settle for this one for it was early and could be erased.

The file clerk rarely hands out something in a badly occluded case which cannot be reduced to recession. And an auditor never leaves an engram so offered until he has made every effort with many recountings to reduce it. The file clerk, in this case, by the bye, would have let down the auditor by putting forth such an engram as birth, which would not have lifted and which would have caused a lot of lost work and given the patient a headache for a few days. The auditor would have let the file clerk down if he had not reduced the engram offered by making the girl go over it several times until the somatic was gone and the voice faded out.

The reason this engram stayed hidden was because its content said so. Actually it was a coitus. As an engram it seemed to say that the incidents would be found later on in life. Further, as an engram, it said that it was not to be entered.

Repeater technique will sometimes embroil a patient in trouble of a minor sort by getting him "sucked into" incidents which will not lift. This is not common but the file clerk occasionally hands out a late incident, rather than an early one. However, this is not an error on the part of the file clerk. Remember, he has these engrams filed by subject, somatic and time, and the auditor can use any one of these. When the file clerk responds and hands out a somatic on a repeater phrase the auditor has gleaned from the pre-clear's chatter or has guessed himself and yet that somatic will not lift or no voice appears with it (in a sonic case, or merely won't lift with a non-sonic), the file clerk had to unstack a pile of material. Therefore, the auditor, realizing this, finding that a voice does not appear or that the somatic will not lift, has the pre-clear repeat the same phrase and tells him to go earlier and earlier. Another somatic may turn up in a different place in the body. The file clerk has gotten an even earlier one loose, now that a small amount of trouble has been taken from what he could first get. Now this earlier one is addressed similarly. It may get mediumly strong as a somatic, the pre-clear repeating the phrase all the while, and still no voice may appear. The auditor then sends the pre-clear earlier. The file clerk again has managed to get out an even earlier one, now that something has been taken from the second. This time again, an even earlier somatic turns on, probably down around the basic area in a case which has not previously contacted this area, and this time a voice can be heard. The engram reduces. The file clerk, in short, was willing to risk trouble in order to get several somatics unstacked and let the auditor get a basic incident.

There are variations on this sort of thing. As the filing system is by subject, somatic and time, the auditor can use other things than phrases. He can send a pre-clear to the "highest intensity of a somatic," and often results may be obtained, though this is not as reliable as by subject nor as foolproof. The pre-clear, incidentally, does not mind going to any "highest intensity" of somatic because somatics are about a thousandth part as strong as the original agony, though they are quite strong enough. In present time with the pre-clear not in therapy, the intensity of one of these somatics can be a drastic affair as witness the migraine headache.

Taking the migraine, a pre-clear can be returned to the very moment of its reception when one would think its intensity would be the highest and yet find a mild, dull ache such as one would get with a hangover. This is part of the principle that any entrance of a case is better than a case not entered at all. For by return with standard reverie technique the source is approached, and if the source is contacted at all, the power of the engram to aberrate has become reduced in strength no matter how many mistakes the auditor makes.

Returning to “maximum intensity” of a somatic, then, is nothing very painful. Actual maximum intensity is when the pre-clear is awake before the contact with the incident is made. But in returning to “maximum intensity” the incident may often be contacted and reduced. If “maximum intensity” however, contains in its engram the phrases, “I can’t stand it!” “It’s killing me,” or “I’m terrified,” then expect our pre-clear to respond to it in some such way. If he does not respond, then he has an emotional shut-off, which is another problem which will be taken up later.

Similarly, the auditor can handle his pre-clear in time. There exists a very accurate clock in the mind. The file clerk is very well acquainted with this clock and wherever possible will comply. The auditor who wants the patient to go “six minutes before this phrase is uttered” will generally find that his pre-clear is now six minutes before it, even though the incident is prenatal. The auditor can bring his pre-clear forward, then, minute by minute as he desires. He can take a pre-clear straight through an incident by announcing, “It is one minute later, it is two minutes later. Three minutes have gone by,” and so forth. The auditor does not have to wait for those minutes to elapse; he just announces them. He can make a pre-clear go through time at five minute intervals or hour intervals or day intervals, and unless there is engramic material which holds him or otherwise affects the operation, the auditor can move the pre-clear on the time track at will. It would be very nice if the auditor could send the pre-clear to conception and then tell him it is one hour later, two hours later and so forth to pick up the first engram. However, there are more factors involved than time, and the plan, though pretty, is not feasible. The time shift is generally used when the auditor is trying to get the pre-clear ahead of an incident to make sure that he really has a beginning. By returning the pre-clear by five or ten minute intervals, the auditor may sometimes discover that he is running backwards into a very long and complicated incident and that the headache he has been seeking to alleviate on the pre-clear was received, actually, hours before the period in which he thought it had initially been received. In such a case there is a second engram appended to an earlier engram and the auditor cannot lift the second one until he has the first one.

Actually time shift is of limited use. The auditor who tries to go chasing backwards through time will find that he will have on his hands an artificially restimulated case and that the work is much impeded. Repeater technique works best and is most easily handled by the file clerk. The auditor uses a time shift to get the pre-clear as close to basic area (early prenatal) as possible and then generally, if the file clerk doesn’t simply go to work handing out engrams which can be washed, one after the other, the auditor uses repeater technique. Time shift and “running down a somatic” have some limited use. Some experimentation will show about how much use they have.

The laws of regression are these:

- (1) A returned patient reacts more, theoretically, to those commands which are earlier than he is on the time track and less to those commands which are later than his point in time.
- (2) A pre-clear reacts to those engramic commands which are: (a) in chronic restimulation, or (b) to which he is nearest on the time track. Thus, if an engram says, “I’m afraid,” he is. If it says, “I’d rather die than face this,” he would. If the command to which he is near says, “I’m sleepy,” he will be. If it says, “Forget it,” he will. Commands in chronic restimulation give a false color to the personality: “I can never be sure of anything,” “I don’t know,” “I can’t hear anything” are all possibly in chronic

restimulation. If the file clerk won't give them up, then keep working the case anyway around these. They will give up after a while.

- (3) The action of the pre-clear on the time track and the condition of the track are regulated exclusively by engramic commands classifiable as bouncers, holders, deniers and groupers and misdirectors. (These conditions, it is repeated, are quite variable, as variable as language: "I don't know whether I am coming or going," for instance in an engram makes it very confusing. "I can't go back at this point" makes the pre-clear keep progressing later and later.)
- (4) The engramic command manifests itself either in the awake speech of the pre-clear after a session of therapy or is inadvertently announced as a supposedly "analytical" thought when he nears the vicinity of the command.
- (5) The engram is not a sentient, rationalized memory but a collection of unanalyzed perceptions, and it will develop into contact simply by the process of returning through it, to it, over it or asking for it.
- (6) The file clerk will give the auditor whatever can be extracted from the engram bank. The auditor must aid the file clerk by reducing in charge or severity everything the file clerk offers. This is done by making the patient recount it. (Otherwise the file clerk gets so much material piled around that, with this in restimulation, he can no longer get at the files. The auditor who bucks the file clerk is not rare. The file clerk who will buck an auditor except by withholding data which will not reduce has yet to be found.)

The techniques available to the auditor are as follows:

1. Returning, in which the pre-clear is sent as early as possible on his track before therapy itself is engaged upon.
2. Repeater technique, by which the file clerk is asked for data on certain subjects, particularly those affecting the return and travel on the time track, and which aid the ability of the pre-clear to contact engrams.
3. Time shift, by which a pre-clear can be moved short or long distances on the track by specific announcement of the amount of time forward the pre-clear is to go or time backwards, or return or progression through intervals of time. (It is also useful to find out if the pre-clear is moving or which direction he is moving on the time track in order to discover the action some engram may be having upon him.)
4. Somatic location, by which the moment of reception of the somatic is located, in an effort to discover whether it is received in this engram or to find an engram containing it.

CHAPTER VII

Emotion and the Life Force

One of the largest roles in therapy is played by Emotion. In the second book we covered this subject and divided it tentatively as a theory only into three divisions: (a) the emotions contained in the command of engrams whereby physical pain became confused with emotions; (b) the emotions contained as endocrine reactions subject to the analytical mind of the clear and the analytical mind and reactive mind of the aberree; and (c) the emotions contained in engrams which bound up free units of Life force.

Further work and research on emotion will undoubtedly bring about an even closer understanding of it. But we have a workable knowledge of emotion now. We can use what we know and produce results with it. When we know more, we shall be able to produce much better results but just now we can produce the release and the clear. If we treat emotion as bound up life force and if we follow these general precepts to release it, we shall obtain a very large gain in any pre-clear; indeed, we shall produce our largest single gains by so releasing emotion.

In an engineering science like dianetics, we can work on a push-button basis. We know that throwing a switch will stop a motor, that closing it again will start it and that no matter how many times we open or close that switch our motor will stop or start. We are using here a force which is still as mysterious to us as electricity was to James Clerk Maxwell. Much earlier Benjamin Franklin had observed that electricity existed and had done some interesting things with it: but he had not used it much and he could not control it. A philosopher like Bergson selected out a thing he called *elan vital*, a life force. Man is alive, there must be a force or flow of something which keeps him alive; when Man is dead there is no force or flow. This is life force in the Benjamin Franklin stage. As he considered electricity, so did Bergson consider life force. Now we are up, in dianetics, to the James Clerk Maxwell stage, or very nearly. We know that certain equations can be made about life force and we can use those equations. And we can theorize that "life force" and what has been called a certain kind of "emotion" are either similar or the same thing. We may have the wrong theory, but so might James Clerk Maxwell. Indeed, Maxwell's theories may still be wrong: at least we have electric lights. In dianetics we are pretty certain that the majority of tenets are parallels of natural law: these are the big computations. We are not certain that we have emotion properly bracketed, but then we shall not be sure until we have actually taken a dead man and pumped him up with life force again. Short of this extreme, we are on solid ground with emotion as life force.

We can, for instance, take a girl, examine something of her background with, let us say, an electro-encephalograph (an instrument for measuring nervous impulses and reactions) and then proceed on the basis of the information so obtained to do one or two things. The first is inhuman and would not be done, of course, but she could be made sick or insane merely by using this data, so obtained. (If the data is obtained in therapy, it is obtained by actual contact with engrams and an engram contacted in reverie has lost its power to aberrate: dianetic therapy thus makes such an eventuality utterly impossible.) The second and far more important fact to us is that she can be made to recover, with this same data, all the force, interest, persistence and tenacity to life and all the physical and mental well-being possible. If it could not be made to work both ways, we would not have the answer, at least in workable form. (Some fiction writer, by the way, if tempted to horrify on the first fact, must please recall that the data was obtained with apparatus which would have staggered Doctor Frankenstein for intricacy and skill in use and that dianetic therapy contacts the data at source: the apparatus is necessary to keep from touching the source for the instant the source is touched by therapy its power vanishes like yesterday's headlines: so let's have no "Gaslight" plays about dianetics, please: they'd be technically inaccurate.)

This is not as simple as electricity in that the switch cannot be turned off and on. So far as dianetics is concerned, it can only be turned on. We have a rheostat, then, which will not

drop back but which, when pressed forward, releases more and more dynamic force into the individual and gives him more and more control over its use.

Man is intended to be a self-determined organism. That is to say that as long as he can make evaluations of his data without artificial compulsions or repressions (held down 7's in an adding machine) he can operate to maximum efficiency. When man becomes exteriorly-determined, which is to say compelled to do or repressed from doing without his own rational consent, he becomes a push-button animal. This push-button factor is so sharply defined that an auditor, in therapy, who discovers a key phrase in an engram (and does not release it) can use that phrase for a little while to make a patient cough or laugh or stop coughing or stop laughing at the auditor's will. In the case of the auditor, because he got the data at source -- contacted the engram itself, which robbed it of some power, the push-button will not last very long, certainly less than two or three hundred pushes. The whole pain-drive effort at handling human beings and most of the data accumulated in the past by various schools has been, unwittingly, this push-button material. If the engram is not touched at source it is good for endless use, its power never diminishing. Touched at source, however, the original recording has been reached and so it loses its power. The "handling of human beings" and what people have been calling, roughly, "psychology" have been actually push-button handling of a person's aberrational phrases and sounds. Children discover them in their parents and use them with a vengeance. The clerk discovers that his boss can't stand a full waste basket and so always has one full. The bosun on a ship finds out one of his sailors cringes every time he hears the phrase, "fancy-pants" and so uses the word to intimidate the man. This is push-button warfare amongst aberrees. Wives may find that certain words make the husband wince or make him angry or make him refrain from doing something and so they use these "push-buttons." And husbands find their wives' push-buttons and keep them from buying clothes or using the car. This defensive and offensive dueling amongst aberrees is occasioned by push-button reacting against push-buttons.

Whole populaces are handled by their push-button responses. Advertising learns about push-buttons and uses them in such things as "body-odor" or constipation. And in the entertainment field and the song-writing field push-buttons are pushed in whole racks and batteries to produce aberrated responses. Pornography appeals to people who have pornographic push-buttons. Corn-and-games government appeals to people who have "care for me" push-buttons and others. It might be said that there is no necessity to appeal to reason when there are so many push-buttons around.

These same push-buttons, because they are 7's held down by pain and emotion (false data forced into the computer by engrams -- and every society has its own special patterns of engrams), also happen to drive people insane, make them ill and generally raise havoc. The only push-button the clear has is whatever his own computer, evaluating on his experience which itself has been evaluated by the computer, tells him is survival conduct along his four dynamics. And so, being no marionette in the hands of careless or designing people, he remains well and sane.

It is not true, however, that a clear is not emotional, that his reason is cold, and that he is a self-conscious puppet to his own computations. His computer works so rapidly and on so many levels with so many of his computations going on simultaneously but out of the sight of "I" (though "I" can examine any one of them he chooses) that his inversion or acute awareness of self is minimal. Inversion is the condition of the aberree whose poor computer is wrestling with heavy imponderables and held down 7's in his engrams such as "I must do it. I just have to do it. But no, I'd better change my mind."

The computational difference between the clear and the aberree is very wide. But there is a much grander difference: life force. The dynamics have, evidently, so much potential force. This force manifests itself as tenacity to life, persistence in endeavor, vigor of thought and act and ability to experience pleasure. The dynamics in a man's cells may be no stronger than those in a cat's cells. But the dynamics in the whole man are easily greater than those in any other animal. Assign this as one will, the man is basically more alive in that he has a more volatile

response. By more alive is meant that his sentient-emotional urge to live is greater than those found in other life forms. If this were not true, he would not now command the other kingdoms. Regardless of what a shark or a beaver does when threatened with final extinction, the shark and the beaver get short shrift when they encounter the dynamics of Man: the shark gets worn as leather or eaten as vitamins and the beaver decks a lady's back.

The fundamental aspect of this is seen in a single reaction. Animals are content to survive in their environments and seek to adjust themselves to those environments. That very dangerous animal -- or god -- Man has a slightly different idea. Ancient schools were fond of telling the poor demented aberree that he must face reality. This was optimum conduct: facing reality. Only it isn't Man's optimum conduct. Just as these schools made the fundamental error of supposing that the aberree was unwilling to face his environment when he was actually, because of engrams, unable to face it, they supposed that the mere facing of reality would lead to sanity. Perhaps it does, but it does not lead to a victory of Man over the elements and other forms. Man has something more: some people call it creative imagination, some call it this or some call it that: but whatever it is called, it adds up to the interesting fact that Man is not content merely to "face reality" as most other life forms are. Man makes reality face him. Propaganda about "the necessity of facing reality," like propaganda to the effect that a man could be driven mad by a "childhood delusion" (whatever that is) does not face the reality that where the beaver down his ages of evolution built mud dams and keeps on building mud dams Man graduates in half a century from a stone and wood dam to make a mill wheel pond to structures like Grand Coulee Dam, and changes the whole and entire aspect of a respectable portion of Nature's real estate from a desert to productive soil, from a flow of water to lightning bolts. It may not be as poetic as Rousseau desired, it may not be as pretty as some "nature lover" would desire, but it's a new reality. Two thousand years ago the Chinese built a wall which would have been visible from the Moon had anybody been up there to look; three thousand years ago he had North Africa green and fertile; ten thousand years ago he was engaged upon some other project; but always he has been shaping things up pretty well to suit Man.

There's an extra quality at work or perhaps just more of it, so much more of it that it looks like a new thing entirely.

Now all this is not any great digression from therapy; it is stated here as an aspect of life force. Where the individual finds himself "possessed of less and less life force," he is losing some of the free units somewhere.

And the free units of this life force, in a society or an individual, are the extra surge that is needed to tame North Africa, divide an atom, or reach the stars.

The mechanical theory here -- and recall it is but theory and dianetics can stand without it -- is that there are so many units of force per individual. These units may be held in common by a group and may build to higher and higher numbers as "enthusiasm" increases; but for our purposes, we can consider that Man, as an individual or a society -- both are organisms -- has a ready number to hand for use in any given hour or day. He may manufacture these life units as required and he may simply have a given supply: that is beside the point.

What is to the point is that he can be considered, at any hour or day, as just so much alive. Consider this as his dynamic potential as we can see on our descriptic earlier.

What happens, then, to this dynamic potential in the aberree? He has a large quantity of engrams in his bank. We know that these engrams can sleep for his entire life without being "keyed-in," and we know that any or all of them can be keyed-in and thereafter wait for restimulators in the environment to set them into action. We know that his necessity level can suddenly rise and surmount all these keyed-in engrams, and we know that a high survival activity can bring him such a chance of pleasure that the engrams can stay unrestimulated, though keyed-in. And we can suppose that these engrams, from one period of life to another,

can actually key-out again and stay out because of some vast change of environment or survival chances.

The usual case, however, is that a few engrams stay keyed-in continually and are restimulated rather chronically by the environment of the individual, and that if he changes environment the old may key out but eventually new ones will key-in.

Most aberrees are in a state of chronic restimulation which, on the average, starts the spiral dwindling down rather rapidly.

As this pertains to life force, the mechanical action of an engram on being keyed-in, is to capture so many of these units of life force. Sudden and sweeping restimulation of the engram permits it to capture a great many more units of life force. In the average case, every restimulation captures a greater residue of life force and holds it. When enthusiasm or impetus aligns the purpose of the individual toward a true survival goal (as opposed to a pseudo-goal in the engrams) he recaptures some of these units. But the spiral is dwindling: he cannot capture back, except in very unusual circumstances, as many as he has lost into the engram bank.

Thus it can be said, for purposes of this theory of life force action, that more and more life force units out of an individual's supply are captured and held in the engram bank. Here they are perverted in use to counterfeit themselves as dynamic (as in the manic and the high euphoria case) and force action upon the somatic and analytical mind. In this engram bank, the life force units are not available as free feeling or for free action but are used against the individual from within.

An observation here tends to demonstrate this action: the more restimulated an aberree is, the less free feeling he may possess. If caught in a manic (highly complimentary pro-survival engram), his life force is channeling straight through the engram and his behavior, no matter how enthusiastic or euphoric, is actually very aberrated: if he has this much life force to be so channeled, then he can be shown to have even more life force, sentiently directed, when clear. (This has been done.)

We have demonstrated the parasitic quality of the "demon circuits" which use pieces of the analytical mind and its processes. This parasitic quality is common to engrams in other ways. If a man has, arbitrarily, a thousand units of life force, he has an ability to channel them, when clear, into highly zestful existence: in a manic state, with a pro-survival engram in full restimulation, the life force is directed through an aberrated command and gives him, let us say, five hundred units of pseudo-dynamic thrust.

In other words, the power is out of the same battery: such an engram has at best less power than the whole organism, cleared, would have. (This aspect of the manic or super-personality neurotic has misled some of the old schools of mental healing into the thoroughly aberrated and poorly observed belief that insanities alone were responsible for Man's ability to survive, a concept which can be disproven in the laboratory simply by clearing one of these manics or any other aberree.)

The engram uses the same current but perverts it just as it uses the same analytical mind but usurps it. Not only does the engram have no life of its own, but it is wasteful as are so many parasites, of the life force of the host. It is thoroughly inefficient. If a comparable device were fitted into an electronic circuit it would merely lead off and make "unalterable" some of the functions of the equipment which should be left variable and would, in addition, consume, simply by lengthened leads and bad condensers and tubes, power supply vital to the machine.

In the human mind, the engram assumes its most forceful "assist" aspect in the manic, channeling and commanding the organism into some activity of wild violence and monomaniac concentration.

The “super-salesman,” the violently buoyant “glad-hander,” the fanatical and apparently unkillable religious zealot are classifiable as manics. The abundance of “power” in these people, even when it is as grim as Torquemada’s or as destructive as Genghis Khan’s, is an object of admiration in many quarters. The manic, as will be later covered, is a “pro-survival,” “assist” command in an engram which yet fixes the individual on some certain course. But an engram is capable only of as much “power” as is present in the host, just as it is capable of tying up only as much analyzer as is present.

Let us take a forceful manic who is displaying and functioning on 500 arbitrary units of life force. Let us assume that the entire being is possessed of 1000 arbitrary units of life force. Suppose we have here an Alexander. The dynamics of the average person are unassisted by manics in most cases but are dispersed as a stream of electrons might be dispersed by a block before them.

Here are scattered activity, scattered thoughts, uncomputable problems, lack of alignment. In such a person, with 1000 units present, 950 of those units could be so captured in the engram banks and yet so thoroughly counteractive that the person displays a functioning capacity of only 50 units. In the case of Alexander, it could be assumed, the manic must have been an alignment in a general direction of his own basic purposes. His basic purpose is a strong regulator: the manic happens to align with it: a person of great ability and personal prowess becomes possessed of 500 units via a manic engram, believes he is a god and goes out and conquers the known world. He was educated to believe he was a god, his manic engram said he was a god and had a holder in it.

Alexander conquered the world and died at 33. He could hold in his manic only so long as it could be obeyed: when it could no longer be obeyed, it changed his valence, became no more a manic and drove him, with pain, into dispersed activities. The engram, received from his mother, Olympia, can almost be read even at this late date. It must have said he would be a joyous god who would conquer all the world and must keep on conquering, that he must always strive to rise higher and higher. It was probably a ritual chant of some sort from his mother, who was a high priestess of Lesbos and who must have received some injury just before the ritual. She hated her husband, Phillip. A son who would conquer all was the answer. Alexander may well have had fifty or a hundred such “assist” engrams, the violent praying of a woman aberrated enough to murder. Thus he could be assumed to have conquered until he could no longer stretch a line of supply for conquering, at which time he, of course, would no longer be able to obey the engram and its force of pain would turn on him. The engrams dictated attack to conquer, and they enforced the command with pain: once conquering could no longer be accomplished, the pain attacked Alexander. He realized one day he was dying: within the week he was dead: and at the height of his power. Such, on a very large scale, is a manic phrase in an engram at work.

Now let us suppose that Alexander, with only education to turn him against his father, with only prayers to ask him to conquer the world, not engrams, had been cleared. Answer: given a sufficient and rational reason, he would most certainly have been able to conquer the world and at eighty might well have been alive to enjoy it.

How can we assume this?

The manic with 500 units of directed purpose has been cleared. He now has 1000 units of sentiently directed purpose. He is exactly twice as forceful as he was when he was in a forceful manic and his basic purpose may be similar but now can be realized and will not turn on him the moment he has reached a goal or failed.

This is clinical, the theory behind life force. It was formulated in an effort to explain observed phenomena.

The theory may be wrong, the observed data is not. But the theory must be somewhere close to right because with it could be predicted considerable phenomena which had not been

known to exist before: in other words, it is a profitable theory. It followed after dianetics was well formulated, for a strange fact, vital to the therapist, turned up: the pre-clear advanced in therapy in exact ratio to the amount of emotional charge released from his reactive bank.

The purpose and persistency of the aberree was hindered in ratio to the amount of emotional charge within his engram bank. His recovery of survival potential increased in ratio to the amount of energy freed from the engram bank.

His health increased in ratio to the amount of energy feed from the engram bank.

The engrams which contained the greatest discharge were those which centered around loss of imagined survival factors.

Hence, this theory of life force was formulated. Any manic cleared seemed to demonstrate far more actual power and energy than before he was cleared. And any "normal" cleared increased in accessible life force units to compare with any manic cleared.

Undoubtedly further work and observation will refine this theory. At the present moment, however, it serves. It is one of those "scientific theories" thrown in to explain an operation or a long series of observations. In this case it happens to be squarely aligned with the basic tenets of dianetics, for it predicts data which can then be found and does not throw out former data predicted by the basic mathematics and philosophy of dianetics.

Here we are speaking, actually, not of this slippery term, emotion, but, we believe, life force. This life force is considerably enhanced by success and pleasure in general and is, according to this theory, augmented in terms of arbitrary units, by pleasure. In other words, pleasure is a thing which recharges the batteries or permits them to be recharged and in a clear, far from leading to softness, leads to renewed activity since indolence is engramic.

Pleasure is a vitally important factor: creative and constructive endeavor, the overcoming of not unknowable obstacles toward some goal, the contemplation of past goals reached all combine to recharge life force. The person, for instance, who has been an enormous success and then loses that success and so becomes ill is following no rational cycle but an engramic command cycle. In a way he has disobeyed an engramic command and having disobeyed, suffers pain. The "child wonder" who early "burns out" is actually, via therapy, about as burned out as a banked furnace. Any "child wonder" is a forced affair: think of the dreams mama must have poured through his engrams. She's hurt: "Oh, I'll never forgive myself! If I have ruined my child, I will never forgive myself. My child, that's to be the world's greatest violinist!" or "Oh, you brute! You have struck me! You have injured our child. I'll show you. I'll make him the greatest child pianist in all Brooklyn! He's to be a beautiful child, a wonder child! And you've struck him, you brute. Oh, I am going to sit right here until you go away!" (Actual engrams.) The last computes that the way to get even with papa is to be the greatest pianist in all Brooklyn. The child is a great success -- musical ear, practice and great "purpose." He gets this engram restimulated constantly by his mother. But then, one day he loses a contest, he knows suddenly he is no longer a child, that he has failed. His purpose wavers. He gets headaches (papa's blow) and is at last "neurotic" and "burned out." Cleared he went back to being a pianist, not as an "adjusted" person but one of the best paid concert pianists in Hollywood. Music aligned with basic purpose.

Again, in another manic example, a patient who had been some time in therapy -- not the first to do this by far -- raved that he had been "turned-on" by dianetics. He was walking about a foot off the earth, chest punched out and so forth. His glasses suddenly would not fit him, his eyes were too good. He was a beaming, powerful case of euphoria.

Artificial restimulation had touched a manic engram, had brought it into key for the first time in his life. He felt wonderful. The auditor knew that he was due for a complete come down within thirty-six hours to three days (the usual time) because an artificial restimulation, by therapy, had tapped the engram. It happened that his grandmother had told her daughter that

she must not abort the child because someday it might become a “fine upstanding man or beautiful woman.” He was upstanding all right: it almost strained his back muscles. Another glance at the engram in therapy and the manic phase was gone.

This manic, then, as in the case of the boy wonder, can be assumed to have gathered up available life force and suddenly channeled it along basic purpose lines, making a high level of concentration of life force. In the case of the pianist his cleared force was well above the manic force. In the other case, currently in process, a level has been reached which is approaching the former level and will surpass it by far.

In the same way an enthusiasm for a project will channel life force along some purpose line and necessity will suddenly rob back from engrams enough power to carry an individual far, although he has no active manics whatever.

Now we come to the heart of this matter: the pro-survival engram. It is pseudo-survival like all engramic “assist,” a mirage which dissolves and leaves burning sands.

Formerly we spoke mainly of contra-survival engrams. These lie across the dynamics of the individual and his basic purpose.

The contra-survival engram is, to the dynamics, like a log jam which dams a necessary river. The dynamic is blocked in some degree. Any blockage to any one of the four dynamics (or any section of that spectrum) causes a dispersal of the flow. It does not make less dynamic, particularly, but it does misdirect it in the same order that the river, blocked in its natural flow, might become five streams going in various directions or flood a fertile pasture it should merely have watered.

The pro-survival engram alleges to assist (but does not actually assist) the dynamic on its way. It pretends it is the dynamic. In the analogy of the river, the pro-survival engram would be a canal which took the river’s force and sent it off in some unintended direction. The pro-survival engram is not a manic; it can and does contain at times manic phrases.

A contra-survival engram says, “He’s worthless, damn him, let’s kill him.”

The pro-survival engram says: “I am saving him.” If it added: “He is a darling and a very wonder with the ladies,” it would then be a pro-survival with a manic.

In terms of the descriptive which defines the survival dynamic and the suppressor earlier in this book, the contra-survival engram would be part of the suppressor (an aberrated part) and the pro-survival engram would be part of the dynamic thrust (an aberrated part).

Neither one of these things is actually a sentient and computable portion of survival dynamic or suppressor.

The engram (delirium from illness, perhaps) which says, “I will stay with you, darling, so long as you are sick” is an apparent but wholly shadow-stuff part of the survival dynamic. But the reactive mind has no sense of time when restimulated and this engram, keyed-in and constantly restimulated by some concept in it such as an odor or a person’s voice who may or may not be the original person, demands that the person who has it be ill just as he was ill when it was said. This way, according to our moron, the reactive mind, lies survival: “I had some one taking care of me when I was ill. I need some one to take care of me. I must be ill.” Here is the basic pattern of all sympathy engrams. Here is the basic pattern of the engram which will contain the chronic psycho-somatic illness in any patient. The variety is, of course, very large but all insist that the individual who has them be ill in order to survive.

The suppressor-type engram, always contra-survival, can be cut into restimulation in exactly the same way as the pro-survival engram. An engram is an engram and all the mechanics are the same. The fact that the analytical mind cannot time the engram can make any engram seem omnipresent. Time can “heal” the experiences of the analytical mind, perhaps, but

not the reactive mind which has no time, a fact which makes time not the Great Healer but the Great Charlatan. There may be no actuality at all in this suppressor data. It is false data. Such engrams let an individual, for instance, see a butterfly and then tell him it is dangerous: he then comes to detest spring because that is the time he sees butterflies. This engram may say: "You're all against me. You're against everything I do," which was actually Mama making a stand against her husband and mother-in-law. It contains a concept, a recording of the sound of a sewing machine as well. The individual possessing this engram hears a sewing machine (if this engram has at some time been keyed-in) at a moment when he is weary and dull and, looking toward the machine (he never identifies the actual sound: these engrams protect themselves), sees his wife. She is the associative restimulator, something his analytical mind, told to scent danger, picks up as the cause. So he searches around and finds something he is angry about (something almost "rational") and begins to tell her she is against him. Or it can be an engram of such low emotional tone that it is an apathy, and so he sits down and weeps and moans that she is against him. If, during "unconsciousness" at birth, the doctor said he'd have to spank him, the individual possessing this engram howls and gets headaches when he is spanked and when grown spansks his children as the strongest suppressor he can think of.

There is a difference, then, between the pro- and contra-engrams, particularly the real sympathy pro-engram and the contra-engram. And it is a difference, even if we have been long on the road in this chapter, which is of vital interest to the auditor.

All the real reluctance he will see in pre-clears during therapy will come from these sympathy pro-survival engrams. These add up into some very weird computations. They tell the patient that he had better not "get rid of it" and so the patient struggles to retain his engrams. Such an engram is very common. A typical case is Mama pushing off Papa, who insists he cannot afford a child: the struggle injures the child and in the "unconsciousness" he receives, of course, an engram: Mama is refusing to get rid of it. Mama is on baby's side, therefore baby had better do exactly as Mama says and "not get rid of it." This aligns with purpose, the deepest purpose, to survive. If he gets rid of his engrams, he will die because getting rid of it means death, for Mama said she would die if she got rid of it. Further, on up through life, Mama may have the nasty habit of telling him when he is ill that she will "take care of her baby and protect him from his father," and this makes a new force in the old computation.

Thus we come to the ally computation. This will be the chief and number one struggle of the auditor, the thing which will most elusively resist him, the thing which lies down close to the core of a person.

The ally computation is severe enough that an auditor once said that a man is not victimized by his enemies, he is murdered by his friends. Engrammatically speaking, that is quite true.

The only aberration and psycho-somatic ill the patient will continually hold to is a pro-survival engram which is part of an ally computation. That could be written fifty times here without being stressed enough. It is most important, it is the first thing which the auditor is going to buck when he enters a case, the first thing he must discharge if he wishes therapy to go swiftly. He may have to touch and reduce many contra-survival engrams, for they come swiftly enough when called, before he can even get an idea of what the ally computation is. But when he gets an ally computation he had better run it out and discharge all its emotion or the case will hang fire.

The ally computation is the reactive mind level moronism that survival depends on Grandma or Aunt Sue or some serving maid thirty years dead. The attendants of the individual when he was ill, the people who begged his pregnant mother to stop trying to abort him, or fed him or otherwise tried to keep him from being hurt: these are the allies.

The reactive mind operates wholly on two-valued logic. Things are life or they are death, they are right or they are wrong, just as the engram wording states. And the personnel of engrams are friends or enemies. The friends, the allies, mean Life! The enemies mean Death!

There is no middle ground. Any restimulator or associated restimulator for the pro-survival engram means Life: and any restimulator or associated restimulator for a contra-survival engram means Death!

The auditor, of course, may be a really restimulative person (one who is a pseudo-father, a pseudo-lover of mother before birth, etc.) but he is always an associative restimulator, the person who may take away these terribly, horribly vital things, the pro-survival engrams. The contra-survival engrams outbalance this factor and, of course, the analytical mind of the pre-clear is always all for the auditor and the therapy.

The trouble comes when the analytical mind is shut down by restimulation and the auditor is seeking the ally computation. Then the pre-clear's reactive mind dodges and avoids.

The ally computation, however, is simple to trace. And it is very vital to trace it, for this computation may contain the bulk of all the emotional discharge of the case. Freeing the complete ally computation wholly before basic-basic is reached is wholly impossible. But as much life force as possible must be restored to the pre-clear to make the case work well.

For the ally computation, above all things, encysts the life force of the individual. Here is caught and held the free feeling, the very heartbeat of life itself. A pre-clear is only placed in apathy by ally computations. The body can be almost dead in the presence of antagonism and still rally and fight. But it cannot fight its friends. The law of affinity has been aberrated into an entrance into the reactive engram bank. And that law, even when twisted with the murky shadows of unreason in the reactive mind, still works. It is a good law. It is too good when the auditor is trying to find and reduce engrams which are making the pre-clear ache with arthritis or bleed internally with stomach ulcers.

Why can't he "get rid of" his arthritis? Mama said, when she gracefully fell over a pig, "Oh, I can't get up! Oh, my poor, poor baby. Oh, my baby! I wonder if I hurt my poor, poor baby. Oh, I hope my baby is still alive! Please God let him live. Please God let me keep my baby. Please!"

Only the God to which she prayed was the Reactive Mind, which makes one of its idiot computations on the basis of everything is equal to everything. A holder, a prayer for life, a thoroughly bruised baby's spine, Mama's sympathy, a pig grunt, a prayer to God, all these things are equal to the reactive mind and so we have a fine case of arthritis, particularly since our patient sought "survival" by marrying a girl with a voice just like Mama's sounded when he was in the womb. Ask him to get rid of his arthritis? The reactive mind says "NO!" Arthritis is a baby is a pig grunt is a prayer to God is wife's sympathy is being poor is Mama's voice and all these things are desirable.

He's kept himself poor and he's kept his arthritis and he married a wife who would make a harlot blush and this is pro-survival: wonderful stuff, survival, when the reactive mind computes it! And in the case of the ulcers, here was baby poked full of holes (Mama is having a terrible time trying to abort him so she can pretend a miscarriage, and she uses assorted household instruments thrust into the cervix to do it) and some of the holes are through and through his baby's abdomen and stomach: he will live because he is surrounded by protein and has a food supply and because the sac is like one of these puncture-proof inner tubes that seals up every hole. (Nature has been smart about attempted abortion for a long, long time.)

It so happens that Mama in this case was not a monologist, although most of Mama's activity on this line is a dramatization and has conversation with it; but it also so happens that Grandma lives next door and she comes over unexpectedly, shortly after the latest effort to make baby meet oblivion.

Grandma may have been an attempted abortionist in her day but now she is old and highly moral and besides, this baby is not giving her any morning sickness: she therefore finds much to censure when she sees a bloody orangewood stick in the bathroom. Baby is still

“unconscious.” Grandma berates Mama: “Any daughter of mine who would do such a horrible thing should be punished by the vengeance of God (the principle of, don’t do as I do, do as I say, for who gave Mama this dramatization in the first place?) and driven through the streets. Your baby has a perfect right to live: if you don’t think you can take care of him, I certainly will. Now you go right on through with your pregnancy, Eloisia, and when that baby is born, if you don’t want him, you bring him to me! The idea of trying to hurt that poor thing!” And so, when our bleeding ulcer case gets born, there is Grandma and there is security and safety. Grandma is here the ally (and she can become an ally in a thousand different ways, any of them based on the principle that she talks sympathetically to baby when he is out like a flounder, and fights Mama in his favor when he is “unconscious”), and when he grows to boyhood he can be found placing a large dependency on Grandma, much to the parental wonder (for they never did anything to little Roger, not they). And Roger will, when Grandma is dead, develop bleeding ulcers to get her back.

Whoever is a friend is to be clasped to the bosom with bonds of steel, says this great genius, the reactive mind, even though it kills the organism.

The ally computation is a little more than the mere idiot calculation that anyone who is a friend can be kept a friend only by approximating the conditions wherein the friendship was realized. It is a computation on the basis that one can only be safe in the vicinity of certain people and that one can only be in the vicinity of certain people by being sick or crazy or poor and generally disabled.

Show an auditor a child who was easily frightened by punishment, who was not at ease around home and who had allies who seemed more important to him than the parents (grandparents, aunts, boarders, doctors, nurses, etc.) and who was sickly, and the auditor can usually spring into view an attempted abortion background because, more often than not, it is there. Show an auditor a child who showed enormous attachment for one parent and detestation for the other and the auditor can bring out a background wherein one person wanted to get rid of or hurt the child and the other parent did not.

The ally computation, then, is important. And it is also very secret. Trying to get the real allies in a case is often a great struggle. It may be that a patient had eight or ten of these allies in some cases and tried desperately to hold to them, and when he could not, searched and found mates and friends who were approximations of his allies. A wife, around whom A is continually ill but whom he will not leave under any circumstances, is usually a pseudo-ally, which is to say she approximates some mannerism of the actual ally, has a similar voice or even a similar first name. B, who will not leave a job and yet who is working far below his ability level in life, may be there because his boss is a pseudo-ally; further, he may be working at this job because an ally had a similar station in life and he is being the ally.

Anything which can so far corrupt a person’s life is naturally going to be difficult to some degree in therapy, for when he is asked to get rid of his ally computation, it is as likely that he will give any clue to it as it is that he would have spit in his ally’s face.

These pro-survival engrams containing the ally computation can be described as those which contain personnel who defended the patient’s existence in moments when the patient conceived that his existence was under attack. This need not be an actual, rational defense: it may only be that the content of the engram seems to indictate it; but it can safely be assumed that the worst ally computations are those when the life of the patient was defended against attackers by the ally. Most ally computations have their genesis in the prenatal area.

The ally computation is sought as the first action in any case and new ally computations are sought throughout a case.

These sympathy pro-survival engrams, which make up the ally computations, vary only in intensity from the standard pro-survival engram. A standard pro-survival engram is bad only because someone has expressed friendship for the patient or another person when he was “unconscious”: it is difficult to discover and clear even when it actually has been entirely

misread -- which is to say that the pro-survival content was intended for another person than the patient but is only misconstrued by the patient. If the patient is "unconscious" and somebody says "he is a good guy," actually meaning another person entirely, the egocentric reactive mind takes the phrase to have been meant for oneself.

In the sympathy pro-survival engram (the ally computation is composed only of these) there is an actual defense of the person from danger by some ally: this can vary from a dramatic scene wherein somebody has been bent on killing the patient and the ally has arrived, like the cavalry, in the nick of time, to the incident wherein the patient was simply saved (or assumed he was being saved) from destruction such as drowning, being run over, etc. And the sympathy pro-survival engram is only as good as its content in words, for it does not rationalize the action. Engrams have been discovered where the patient was actually being murdered but the content was such that he was convinced he was being saved: such a case would include what auditors call a "mutual AA" -- a father and mother together attempting an abortion, AA meaning "attempted abortion" -- wherein Mama was in utter agreement and disposed herself for the operation but became frightened and began to scream about "her precious baby" in an effort to save herself from being injured: patients with this sort of sympathy pro-survival engram can get pretty confused about mother.

The insidious aspects of the sympathy pro-survival engrams are several. (1) They are aligned with the fundamental dynamic of survival in the most literal sense and are therefore aligned with the purpose of the individual; (2) they are like cysts round which contra-survival engrams serve as the outer shell; (3) they most sharply affect the health of the individual and are always the basic factor beneath the psycho-somatic illness which the individual displays; (4) they cause the reactive mind (but not the analytical mind) to resist therapy; and (5) they are the largest drain upon the life force units.

In (3) above, the pro-survival sympathy engram does more than just carry forward the injury which becomes the psycho-somatic illness. Any engram is a bundle of data which includes not only all perceptics and speech present but also metering for emotion and state of physical being. The last, the state of physical being, would be serious enough. This metering says that structure was so and such at the moment this sympathy pro-survival engram was received: in the case of an embryo engram, then, the reactive mind, in forcing the engram back into action, may also force the structural pattern back upon the body: this occasionally results in retarded development, embryo-like skin, embryo-type back curvature, and so forth. The glands themselves, being physical organs, are also sometimes so suppressed in the reactive mind's effort to approximate all conditions. The underdeveloped gonads, the sub-level thyroid, the wasted limb, all these things often come from sympathy pro-survival engrams. This is so observably the case that when an individual is being cleared, growth process begins to bring the body up to genetic blueprint even before the case is completed: the change which takes place in the physical being of the patient is sometimes so remarkable and so marked that it is far more startling than the mere disappearance of a catalogue of psycho-somatic ills such as coronary, ulcers, arthritis, allergies, and so on.

It would be supposed that anything powerful enough to twist the physical blueprint and keep the body from developing or make it keep on growing where it should have stopped would resist any therapy. This is true only in a most limited sense. Once one is aware of what suppresses a case, one can go about vanquishing the suppressors because a pro-survival engram, unlike a contra-survival engram, has an Achilles heel.

The most workable answer now known to dianetics lies in the principle of life force units and a technique for throwing them back into circulation. The pro-survival engram collects and holds such units, according to this theory, and collapses when its power to hold units is broken.

Entering a case, then, where one has a chronic psycho-somatic illness (and what case doesn't have, even though it is as slight as an occasional fit of sneezing or hiccoughs), the auditor first scouts it, going through a returning routine to find out how early he can get for

material, how the state of the sonic recall is, how occluded is the youth of the person, and so forth. When he has made this survey, he begins to make his computation on the case: first, was the child happy with both father and mother, and if not, where was the child happiest (there will be where the allies live). Was either parent an unreasonably powerful factor in shaping the thinking powers of the child: here again may be an ally, even if a poor one. Did the patient have grandparents or other relatives; how did he feel toward them? All this data will be more or less occluded and warped by demon circuits and is about as reliable as the data this patient will inevitably try to get from “loopy” parents or relatives, who not only do not know what happened to him but might be most anxious not to have anything discovered.

What really did happen? Don't let patients ask relatives or parents anything if you can help it, for these are restimulators in the extreme and never have any data you can use; the patient is just trying to use them as by-pass circuits to avoid the pain of recalling things himself. When the case is finished he will no longer want to hound these people and if you want a check for research reasons, get one of the relatives and put him through therapy.

The auditor now has some slight idea of who the allies may be. And here comes the Achilles heel of the ally computation:

Any ally computation may have included the loss of the ally. And the loss of the ally may be the trigger which will start chain fission. For what we are going to try to do is blow off or discharge as many life force units as possible from the reactive engram bank and weaken it. Every charge we get from the bank will reinforce the ability of the patient to carry on in existence and will aid his analytical mind to get into the engram bank. Hence, discharging these frozen units is a vital and important part of therapy and the condition of the case will improve in direct ratio to the number of these units so discharged.

Consider these life units as free life energy: an engram capturing them can set itself up, for all intent, as a life force. It is then an entity and only then. The demon circuits, the valence walls (which compartment the analyzer, so to speak, and bring about multi-valence), the force and power of the engram itself are all dependent, according to theory and as observed in practice, upon usurped life units.

To free these units is the primary task of therapy: to relieve pain from the engrams is the secondary task; to make the patient comfortable during therapy does not even rank, though there is no need he should be uncomfortable. The dual character of therapy, then, is actually two sections of the same thing: relieving engrams. There is this dual nature in engrams, however, that they have painful emotion (where that means usurped life force) and physical pain (where that means pain of injury, illness, etc.).

To get as early as possible as fast as possible and find basic-basic is the direction and intent of therapy in its first stages: to accomplish this (when it cannot be done immediately merely by returning and finding basic-basic which can and always should be tried) one relieves the case and robs the engram bank by releasing life units (painful emotion captured them) from the ally computations.

In brief, the entire intent and act of therapy is to find the earliest engram and erase it and then proceed to erase all other engrams as engrams so they can no longer be discovered (they refile in the standard bank but it takes a genius to find them there and a search of hours and hours: hence, to the auditor they can be said to have “erased” for they are no longer engrams and are now experience). The first, last and only job of the auditor is to find the earliest engrams available and erase them. That cannot be said too often or too strongly.

The various ways to accomplish this are the techniques and arts of therapy. Anything which brings about this erasure of engrams in place and their refiling as experience is useful and legitimate whatever it includes. An engineer intends to remove a mountain which is in the way of a river: his intent and all his effort is directed toward moving that mountain; the ways

and means employed by him to move that mountain, by steam shovel, hydraulic rams or dynamite are the art and techniques applied to do the job.

There are three degrees of knowledge in our task: (1) In dianetics we know the goal: we know the results which come about when that goal is attained; (2) We know the character of the obstructions between us and the goal but of the exact character of the obstruction we can never learn too much; (3) The art and technique of removing the obstruction between us and the goal are legitimate only by the test of whether or not they remove the obstruction.

The method of attack on the problem can always be improved by learning more about the character of the factors in the problem, and by learning new arts and techniques which can be applied to the problem, and by studying to improve our skill in practicing existing arts and techniques. The currently existing art and technique is not to be considered optimum merely because it does the job. The time and ease of work could be shortened by new techniques or advancing skills for old techniques.

All this is interjected so that dianetics, unlike Aristotelian logic and natural history, will be recognized as an advancing, changing science. It is interjected at this place because no auditor should just sit back with this routine and never try to improve the routine.

Very well: this is the routine: it works but it can never be made to work too quickly or too well:

- (1) Place the patient in reverie and scout into the prenatal area to see if engrams are available for lifting without further work. If they are there and can be found, take the charge out of them and erase them if possible. Do not try to erase anything as remote from basic-basic as birth unless the file clerk insists on presenting birth. In other words, get the subject into the prenatal area and look for the earliest engrams. Do not ask for specific instances, particularly for something like birth, just take whatever is presented. If you can't get back early, take step two.
- (2) Scout the patient's life, while he is in reverie (do this in any event sooner or later if the case slows down but only if it slows down to a point where early engrams are either not reducing or are without any emotion). Establish in this scout whomever may have been depended upon by the patient and be suspicious always that he has not told you the really important allies, but do not tell him you are suspicious.
- (3) Find out when the patient lost any ally through death or departure. Approach this moment and one way or another, by getting earlier material and this incident or getting just this incident, discharge the sorrow of loss out of the incidents. Treat any incident in which the ally departs or the patient is separated from the ally as an engram and erase it accordingly or run it until it has no "charge" of sorrow on it. If the "charge" holds, suspect an early moment of sorrow about this ally and find that and treat it as an engram.
- (4) First, last and always, the job is to get basic-basic and then ever afterwards the currently existing earliest moment of pain or sorrow, and to erase every incident as it is advanced by the file clerk or found by repeater technique.
- (5) Any incident that hangs fire always has a similar incident earlier, and the patient should be taken earlier for the prior incident when an engram will not "reduce" on recounting.
- (6) At any time the engrams start to become emotionless in tone, even though they reduce, suspect another ally computation and, early or late in the patient's life, get it and reduce it at least until the emotional discharge is gone. Do not get everything in a case restimulated by changing from an unreduced incident to something which looks more fruitful, but reduce everything in view before you go looking for a new sorrow charge.

- (7) It is better to reduce an emotionless early engram than it is to upset the case by hounding him for an ally computation when a cunning search fails to reveal none in sight. Erasing early emotionless engrams will eventually bring a new ally computation into sight if you occasionally look for it.
- (8) Consider that any hold-up on a case, any unwillingness to cooperate, stems from ally computation.
- (9) Treat all demon circuits as things held in place by life force units absorbed into the bank and address the problem of demon circuits by releasing charges of sorrow.
- (10) Consider that loss by death or departure of an ally is identical with a death of some part of the patient and that the reduction of a death or departure of an ally will restore that much life back to the patient. And remember that great sorrow charges are not always death or departure but merely may be a sudden reversal of stand by the ally.

Always keep in mind that that person who most nearly identifies himself with the person of the patient, such as a sympathetic mother or father or grandparent or relative or friend, is considered by the reactive mind to be a part of the person himself and that anything happening to this sympathetic character can be considered to have happened to the patient. In such a case, where an ally has been found to have died of cancer, you may occasionally find the patient to have a sore or scaly place where he supposed the ally's cancer to have been.

The reactive mind thinks in identities only. The sympathetic pro-survival engram identifies the patient with another individual. The death or loss (by departure or denial) of the other individual is therefore a reactive mind conviction that the patient has suffered some portion of death.

Emotional charges may be contained in any engram: the emotion communicates, in the same tone level, from the personnel around the "unconscious" person into his reactive mind. Anger goes into an engram as anger, apathy as apathy, shame as shame. Whatever people have felt emotionally around an "unconscious" person should be found in the engram which resulted from the incident. When the emotional tone of personnel in an engram is obviously angry or apathetic from the word content and yet the patient, recounting, does not feel it, there is something somewhere which has a valence wall between the patient and the emotional tone, and that valence wall is nearly always broken down by the discovery of an engram with a sorrow charge sometime earlier or later in a patient's life.

The only legitimate reason for entering later portions of a person's life before the prenatal area has been well exhausted is search for sorrow discharges occasioned by the death, loss or denial by an ally. And by "denial," we mean that the ally turned into an active enemy (real or imaginary) of the patient. The counterpart of the ally, the pseudo-ally, is a person whom the reactive mind has confused with the real ally. The death, loss or denial by a pseudo-ally can contain a sorrow charge.

According to theory, the only thing which can lock up life units is this emotion of loss. If some method existed of doing nothing but freeing all life units, the physical pain could be neglected.

A release is brought about, one way or another, by freeing as many life units as possible from periods of loss with minimal address to actual engrams.

The loss of an ally or pseudo-ally need contain no other physical pain or "unconsciousness" than the loss itself occasions. This is serious enough. It makes an engram.

Any person who is suddenly discovered to be occluded in a patient's life can, with some reliability, be considered an ally or pseudo-ally. If, either while remembering or returning, large sections of a patient's association with another person are missing, that person

can be called an occluded person. It is a better guarantee of ally status if the occlusion surrounds the death of the person or a departure from or a denial by that person. It is possible for occlusion to take place, also, for punishment reasons; which is to say, the occluded person may also be an arch enemy: in such a case, however, any memory present will concern the death or defeat or illness of the occluded person. Occlusion of a person's funeral in the memory of a patient would theoretically label that person an ally or pseudo-ally. Recollection of the funeral of a person but occlusion of pleasant association might tend to mean that the person was an enemy. Such rules are tentative. But it is certain that any occlusion means that a person had a vast and unrevealed significance in a patient's life which should be explained.

It may be remarked at this point that the recovery of the patient will depend in large measure on the life units freed from his reactive bank. This is a discharge of sorrow and may be quite violent. The usual practice is to "forget" such things and the "sooner forgotten, the sooner healed." Unfortunately this does not work: it would be a happy thing if it did. Anything forgotten is a festering sore when it has despair connected with it. The auditor will find that every time he locates that arch denier, "forget it," he will get the engram it suppressed; when he can't locate the engram and yet has found a somatic, a "forget it" or "don't think about it" or "can't remember it" or "don't remember it" or some other denier will be sitting there in the context of the engram. Forgetting is such unhealthy business that when a thing has been "put out of mind," it has been put straight into the reactive engram bank and in there it can absorb life units.

This "loopy" computation, that forgetting things makes them bearable, is incredible in view of the fact that the hypnotist, for instance, gets results with a positive suggestion when he puts one of these deniers on the end of it. That has been known now for a great many eons: it was one of the first things the author was taught when he studied Asiatic practices; from India it long ago filtered to Greece and Rome and it has come to us via Anton Mesmer: it is a fundamental principle in several mystic arts: its mechanics were known even to the Sioux medicine man. Yet people at large, hitherto unguided about it, and perhaps because they lacked any real remedy, believed that the thing to do with sorrow was to "forget it."

Even Hippocrates remarks that the whole of an operation is not finished until the patient has recounted the incident to all of his friends in turn, and while this is inadequate therapy, it has been, like the Confessional, a part of popular knowledge for lo, these many ages: yet people persist in suppressing sorrow.

The auditor will many times in his activity be begged by a patient "not to talk to me about so-and-so's death." If he is foolish enough to heed this tearful plea when the patient is in reverie, then the auditor is actively blocking a release. That is the first incident he should get!

Perhaps it would be bad, without dianetic technique, to approach such things; but with our art it is easy not only to enter the actual moment of the incident but to then recount it until the tears and wailings are but echoes in the case book. Treating that loss like an engram, recounting it until it is no longer painful emotionally, is to give back to the patient vitality he has not had since the incident took place. And if the incident does not ease on a dozen recountings, slide back down its sorrow track, just as you would with any other engram, and find earlier and earlier moments. A patient starting to discharge sorrow at the age of fifty may find himself, two hours later, down in the basic area recounting the primary moment of sorrow, at the moment when the lost ally first became an ally. If the auditor can get the whole chain on any one ally, exhausting sorrow from it from later to earlier, taking all the sorrow he can get from every incident and stripping the entire series of engrams of their charge, he may, in a few hours work, rid the case of enough emotional charge to then begin an orderly erasure.

Please observe this difference: the Achilles heel of the ally computation can be considered late on the chain of incidents which concern that ally, which is to say that we have a funnel here, upright in time, which can be entered late and followed early: the Achilles heel of the contra-survival engram chain is in the earliest incidents, exactly the reverse of the emotionally painful engrams.

To regain out of the engram bank life units so that enough free emotion is available to release or clear a case, start with late ally or pseudo ally losses and work back earlier.

To release the physical pain of the individual from the engram bank, start early (as close to conception as you can get) and work through to late. Physical pain in the contra-survival chain can suppress painful emotion in the pro-survival chain.

Painful emotion in the pro-survival chain can suppress physical pain in the contra-survival engrams.

If you were to draw a picture of the prenatal area of the reactive engram bank, it would appear somewhat as follows: a long line drawn horizontally, representing time, would have dark blots on it representing engrams; one end of the line would represent conception, the other end birth: above this line would lie a dark area, like a heavy mist, extending from one end of the line to the other and dropping down almost to it: above this dark mist would lie another horizontal line, the apparent time track along which the patient returns. The first long line is the actual time track; the mist is painful emotion; the uppermost dark line is what the patient mistakes and uses for his time track.

The painful emotion is, of course, occasionally tapped in the prenatal area itself, and the opportunity of dispersing it by so discovering prenatal emotional charges should never be overlooked by the auditor: indeed, once much of the later life painful emotion is discharged, a great deal of painful emotion can be found amongst the early engrams. The better part of this mist, and the first part the auditor often contacts, is in late life: although it originates, as charge, in late life, it can be said to lie on this prenatal area.

Moments of loss, the loss by death or departure of any of the patient's allies, and the loss of an ally because he turns against the patient, trap these emotional charges and intervene them between the patient and actuality. Although the moment of loss was post-birth, in infancy, childhood, adolescence, adulthood, it was retroactive in suppressing early engrams.

This aspect of painful emotion is a key-in of the early incidents by the moment of loss. In other words, a moment of great loss suppresses the individual on the tone scale to a point where he approximates the level of early engrams and these, keyed-in, hold the units of charge thereafter.

Life units so seized are held and are the life of engrams. As in electricity, a positive charge glances away from a positive charge: like charges repel each other. The analyzer, operating, it can be said for analogy, on the same kind of charge as that contained in the engram, glances away from the engram, which remains thereby unknown and intact.

As the individual returns into the area of the early engrams -- which are held keyed-in by virtue of the seized charges from late incidents -- he can quite comfortably pass by enormous quantities of aberrative material without even suspecting it is present. However, when the late moments of painful emotion are released, the auditor can go immediately into the early area and find engrams of physical pain which he had not hitherto been able to uncover.

Actually the late moments and the early moments are both engrams: the news or observation of loss shuts down the analyzer and everything which then enters it is engramic and is filed in the reactive mind. Because of sight and a memory of activity which is connected to the present, all of which serves to keep an individual oriented, a person can often recall the moment of loss, whereas he cannot recall prenatal material, for he lacked in that area any connection with orienting factors which would impinge themselves on the analyzer. While the prenatal infant definitely, especially in the late stages, has an analyzer, experience and memory are not coordinated and the existence of engrams is not then suspected by the analytical mind. This is not true of the later periods of life, particularly those after speech has been learned and is being used. The fact of the matter is that this later-life ability to recall surrounding

circumstances without feeling any extremity of pain also serves to hide here the existence of an actual engram: a person feels that he knows all about such a moment of loss analytically: actually he has no contact with the engram itself, which contains a moment of "unconsciousness" of a lesser depth than that, for instance, of the anesthetic variety. Childhood losses of allies, however, can be so entirely occluded that the allies themselves are not remembered.

The auditor will find very late engrams easy to contact. And he will also discover something else. The patient may not be, as he is returning to such a moment of loss, occupying his own body. This "phenomenon" has been known for several thousand years and even the latest mention of it merely said that it was "interesting" without making any further effort to find out why a person, returned to an area in hypnotic regression, sometimes could be found within himself (which is to say, seeing things as though he were himself) and sometimes saw things there and himself included as part of the scenery (as though he had a detached view). Because we have discovered that a natural function of the mind is to return in an awake state to past incidents does not alter the fact that we encounter aspects hitherto known as mysterious "phenomena" of drug dreams and hypnotism. We are not by any means practicing hypnotism; so this means that hypnotism and dianetics use similar abilities of the mind -- it does not mean that such abilities belong in the field of hypnotism. And one of the various aspects of the return is that it occasionally -- or, in some patients, continually -- encounters areas where the patient is "outside" his body. These exteriorized views of self have two explanations. One of them is valence, whereby the patient has taken unto himself the identity of another person and sees the scene through that other person's eyes; the other is exteriorization, in which painful emotion is present in such quantity that the patient cannot occupy himself. That painful emotion may stem from past or future incidents to the moment when the patient is witnessing a scene to which he has been dianetically returned. On several recountings of the scene, the patient will come nearer and nearer to an occupation of his body until at last he sees the scene from within his body. At times no emotional discharge (tears, etc.) takes place until the patient has gone over the incident several times and until he is within his own body. It is as though, returned, he had to scout the ground to find out if it was safe to occupy himself. If, after a few recountings, no discharge such as tears takes place, then the emotion is suspended elsewhere, earlier or later but usually much later. Exteriorization because of emotion is the same as exteriorization because of physical pain to all intents and purposes of the auditor. When he encounters a case which, all the way up and down the track, is continually exterior, he should address his skill to the release of moments of painful emotion.

All patients seem to have the idea that time heals and that some incident of ten or twenty years ago no longer has any effect upon them. Time is a Great Charlatan, not a great healer, as has been remarked. Time by the processes of growth and decay alters, and environment introduces new faces and activities and thus alters the restimulators: a moment of painful emotion in the past has, like any other engram, its own restimulators and is, in addition, holding keyed-in all the early engrams which relate to it so that their restimulators also work: every restimulator has a set of restimulators which are associated to it by the analytical mind, which cannot see the real restimulator. All this makes a complex pattern but complex in therapy only if one does not know the source of aberration. If the auditor returns the patient to any moment of painful emotion in the past and runs it as an engram, he will discover that all its original charge is present and will discharge.

He will usually find the patient shying away from any thought of going into the actual engram: the pre-clear may attempt to detail all manner of bric-a-brac, his own thoughts, the reasons why it no longer is painful to him, and so forth. These thoughts and data before the fact or after it are about as much use in running an engram as a dissertation about "childhood illusions" was to the problem of removing aberrations from the human mind. The auditor who will listen to these "reasons" and "I remembers" in lieu of running the engram itself will not get his patient well and will waste valuable hours of therapy. An auditor who will do this belongs to the hand-patting school of thought which believes sympathy has value. He does not belong in an auditor's chair. It is wasted time, wasted valuable time, to listen to anything the patient thought or said or did or believed when the patient should be going into the engram and

running it as an engram. Certainly there is a necessity to find out, from the patient's talk, where that engram is, but once it is located, all else is dross.

Take a moment when a child is notified of his parents' deaths. The auditor learns that the parents died when the child was two years of age. He can then deduce, without further trouble or questions, that somebody must have told his patient about the death of the parents, that there was a precise moment when the patient, then an infant, learned about that death. Recounting the matter in present time -- without being returned, the patient is using all the intervening years as buffers against the painful emotion. The auditor returns the patient, without further preamble than the usual routine of putting the patient into reverie, to the moment when the patient learned of the death of the parents. The patient may do a little fumbling to orient himself in the past, but shortly he will have a contact with the instant somebody informed him. Be assured, if that child loved his parents at all, that an engram exists here. The engram starts at the first moment the child is informed, when the analyzer can be expected to have shut down. The end of the engram is a moment, an hour, a day or even a week later when the analyzer again turned on.

Between the first moment of analytical attenuation and a regain of analytical power is the engram. The first minutes of it are the most severe. Running an hour of it (an hour of incident, not of therapy) should be more than ample. Most auditors run only the first few minutes several times to get a test of whether or not there is going to be any emotional discharge. Run such a period of loss which must contain painful emotion exactly as you would run a period of physical pain and "unconsciousness" with another source. For the period of painful emotion is an "unconscious" period just as certainly as if the patient had been struck with a club. If the emotion in this period can be contacted with four or five recountings (each time starting at the beginning, making sure the patient is returned and in contact with all perceptics of the incident, and running it for what it is, an engram) then the engram should be recounted until the emotion in it is gone, until the patient is bored with it or even cheerful about it. If, after four or five recountings the patient is still well exteriorized, still has not contacted any emotion, then the charge is suspended elsewhere, either earlier or later, and tries should be made in terms of other losses, no matter how many years from the unyielding incident, to get a discharge.

After a discharge is blown off elsewhere the incident first addressed, as in the case of the two-year-old who lost his parents, may discharge. It is certain that sooner or later such an incident will discharge and it is also certain that the case will not make much progress in getting any bulk of physically painful engrams until such a severe incident is well discharged.

Discharges are contacted, often, in very unlikely places. Somewhere they contact the surface enough so that a touch by the returned patient will permit the units to free, permit engrams to key-out and come into view on the time track in their proper places.

The engram bank becomes severely distorted by painful emotion and the areas of painful emotion become severely distorted by physical pain elsewhere. The filing system of the reactive mind is bad. The file clerk is able to recover and deliver to the auditor only so many painful emotion engrams or physical pain engrams at a time.

They may be disordered in their positions on the track, which is to say, the auditor may contact an early physically painful engram (always his most important job) then contact one in mid-prenatal, then one post-birth, and thereafter no other engrams of the physical pain variety seem to be present (engrams of the physical variety which contain knock-outs by accidents, illnesses, surgery or injury). This does not mean that the case is stalemated or that the patient is cleared. It more likely means that there are incidents of the other engram variety (painful emotion, stemming from loss by death, departure or reversal of allies) which can now be contacted.

The auditor then looks for and exhausts the emotional discharge from the loss engrams, usually later in life.

These, with the units freed back in circulation, allow earlier physical pain engrams to appear and the auditor reduces each one of these he can contact. As soon as he can no longer find physically painful engrams, he goes back to a search for painful emotion engrams and so forth alternately as necessary. The mind, being a self-protecting mechanism, will sooner or later block the patient from physical pain engrams if painful emotion engrams are ready; and it will block him from painful emotion engrams as soon as physical pain engrams are ready.

Start late to get painful emotion and work back early.

Start early to get physical pain engrams and work toward late. And whenever any engram is contacted, run it until it is no longer troublesome in any way to the patient or is entirely gone (refiled, but gone for all the auditor and patient will be able to tell at the moment). If an incident, after many recountings, shows no signs of lightening (somatic decreasing or emotion either not expressed or not decreasing), only then should the auditor seek another incident. In a painful emotion engram the charge is often later, in a physical pain engram the suspension is invariably caused by the existence of the same phrase in an earlier physical pain engram which can be contacted, and in such case the auditor should go back over the phrases which brought him to the somatic until he finds a contact and a lift of the engram.

It should be extremely clear by this time that rationalization about action or conduct or conditions does not advance therapy and is of no use beyond occasional aid in locating engrams. It should be equally clear that no amount of explanation or hand-patting or evaluation by the auditor is going to advance the erasure of the engrams themselves. It should be plain that what a person thought at the time of the incident was not aberrative. It should be clear that painful emotion puts the compartments and demon-circuits into the mind and that the physical engrams hold the aberration and physical pain in the body.

This entire operation is mechanical. It has nothing to do with justified thought or shame or reasons. It has only to do with exhausting the engram bank. When the bulk of painful emotion is gone, the person is released; when the engram bank is exhausted of content, the person is cleared.

The mind is like a fine piece of equipment: as itself and as a mechanism it is almost impossible to destroy except by removing some of its parts: engrams do not remove parts of the mind, they add unnecessary things to it. Envision a beautiful, stream-lined machine, operating perfectly -- that would be the mind without the additions of pain and painful emotion. Now envision this beautiful machine in the hands of a crew of moronic mechanics: they start to work around it and do not know that what they do affects the machine at all. Now they see that something is wrong with the machine and are all unwitting that they have placed various assorted monkey-wrenches, hatpins, old cigar butts and yesterday's garbage into it and around it. Their first thought is to put something new on or in the machine to correct its operation and they add arbitrary gadgets to it in order to patch up the machine's operation. Some of these gadgets appear to help the machine (sympathy engrams) and can be used, in the presence of the remaining bric-a-brac, by the machine itself to help its stability. The morons interrupt the fuel supply (painful emotional engrams) or, like the Japanese captain who beat the car with a switch when it would not go, try to goad the machine (punishment drive) and so add more trouble. At last this machine appears to be a hopeless wreck, being almost hidden beneath everything added to it and thrust into it, and the moron mechanics shake their heads and say, "Let's put something else on it or it will stop!" They do and the machine appears to stop (goes insane).

In dianetics, a workmanlike job of clearing away the debris in and around the machine is performed. It is not done by adding any more debris. The moron mechanics (the content of the reactive mind) seem dismayed at this action, but the machine itself, suddenly aware that something is being done for it which will actually bring it into good running operation again, begins to help. The more debris which is cleared, the better it runs and the less force the moron mechanics have. The course of improvement should be and is rapid. We can stop when the machine is running at least as well as the "normal" machine (a release) or we can stop when we have all the debris out of the machine (a clear). When we have effected a clear, we behold

something which has never been beheld before because it never before existed in a debris-free state: a perfect machine, stream-lined, powerful, shining, able to adjust and care for all its own operations without further therapeutic assistance of any kind.

CHAPTER VIII

Some Types of Engrams

Two examples of each kind of engram are given, so that the auditor can clearly understand their differences:

CONTRA-SURVIVAL ENGRAM

This is any kind of engram which lies across the dynamics and has no alignment with purpose: Fight between mother and father shortly after conception. Father strikes mother in stomach. She screams (first percepts are pain, pressure, sound of blow and scream) and he says, "God damn you, I hate you! You are no good. I'm going to kill you!" Mother says, "Please don't hit me again. Please don't. I'm hurt. I'm hurt. I'm frantic with pain!" Father says, "Lie there and rot, damn you! Good-bye!"

In this engram we have a severe aberrative situation, first, because it is early; second, because its content says the person who has it is hurt and frantic; third, because it has a holder and is therefore apt to become chronic ("Lie there"); fourth, because it can produce disease ("and rot"); fifth, because it has religious connotation about God and being damned; sixth, because it gives the individual a feeling other people are no good ("you" applies to other people, ordinarily); seventh, because it has an emotional tone, by content, of hostility ("I hate you") and eighth, because the individual, post-birth, has to live with these restimulative persons, his father and mother. It has other additional effects, giving, like all engrams, two additional and unnecessary valences to the individual, one of which, the mother's, is a coward valence and the other, the father's, a bully valence. The individual may dramatize this in several ways: if he does not dramatize it, he feels the pain (as he would then be in his own valence) whenever it is restimulated; if he dramatizes the mother, he will feel the pain she received, which is a blow in the stomach (whereas his own was on his head and heart); if he dramatizes the father, he will be in trouble with society, to say nothing of his own wife and children. There is no winning with any engram of any kind but so long as a person has engrams, some kinds, the sympathy engram particularly, serve to hold away antagonistic engrams.

The second contra-survival example is a morning sickness engram where the mother is vomiting so violently that the compression on the child is severe and renders it "unconscious." The mother is vomiting and gasping and saying to herself between spasms, "Oh, why was I ever born! I knew I shouldn't have let him come in me. I knew it, I knew it. It was wrong but he had to do it anyway. Ugh, how nasty. Sex is nasty. It's horrible. I hate sex. I hate men. I hate them. Oh, ugh, it won't come up, it won't come up. I am so sick at my stomach and it won't come up."

In this engram we have something a woman might dramatize if she were pregnant but which a man could never dramatize as pregnancy but only by being sick at his stomach. Much morning sickness seems to be an aberration stemming from engrams: somewhere back in time some mother may have vomited from food poisoning and started the whole thing -- perhaps in the days when Man was still in trees. Now note that the mother is throwing up, that the content of her stomach is being regurgitated: the engram, however, says that it won't come up: when this is dramatized with the individual in his own valence, he experiences pressure on him and "unconsciousness" and thus such a dramatization is impossible; when this is dramatized it must be dramatized as the mother but the action is not dramatized so much as the command and we get a condition where the individual with such an engram, when he is sick, cannot vomit. The command of the engram is more important than the action people take in it. On a reactive level there is no rationality. If this were on a conscious level, where it would not be aberrative, of course, the action could be mimicked and then would contain actual vomiting, the action on the conscious level being more important than the word content.

In therapy, when we encounter this engram, we may have difficulty entering it because it says that “I shouldn’t have let him come in me,” which is a denier. We also find, with the “It won’t come up,” a holder. The engram will most certainly lift the moment these words and the somatic lift, and these words could not interrupt the engram. If the engram does not lift, it is because there is a previous engram with much the same content (the aberree has a pattern of dramatization which he repeats over and over and over, giving people around him many incidents which are more or less alike except in their point in time). This could be restimulated in the environment (but not in therapy) to a point where it would cause madness, for “it” may also refer to the child, who identifying himself with the word “it,” then cannot rise to present time. In therapy the engram is somewhat drained of power just by being touched with the returned analytical mind; further, the auditor discovers the patient is not moving on the track and a scout of the situation soon discovers the holder, for the patient will sooner or later say he “can’t come up” even if the auditor has not guessed it.

In the aberrative sphere, this engram would probably put a heavy block across the second dynamic and we would find the person in whose reactive mind it was being frigid, prudish and sharp with children (all of which go together in various combinations). Further, we would find an apprehension that “he” was going to have to do something when he found out it was wrong.

In the psycho-somatic sphere it might cause headaches during or because of coitus or a tendency to nausea whenever coitus was performed. Any of the phrases of this engram, like any other phrases in any other engram, would tend to give him both the somatic and the aberration, providing, of course, the individual was in a state of low analytical power as found in weariness or slight illness. Thus, this one is waiting until somebody says during a future “unconsciousness” period, preferably in a voice like the mother’s would sound through the walls of the abdomen and womb, “Ugh, how nasty!” or some other phrase to key it in. “Nastier,” by the way, would not key it in: “ugly” despite a similar syllable to “Ugh” would not key it in. The sound of vomiting itself probably would key it in.

PRO-SURVIVAL ENGRAM

This could be any engram which, by content only, not by any real aid to the individual containing it, pretended to assist survival. Let us take a coitus engram: mother and father are engaged in intercourse which, by pressure, is painful to the unborn child and which renders him “unconscious” (common occurrence, like morning sickness, usually present in any engram bank). Mother is saying, “Oh, I can’t live without it. It’s wonderful. It’s wonderful. Oh, how nice. Oh, do it again!” and father is saying, “Come! Come! Oh, you’re so good. You’re so wonderful! Ahhh!” Mother’s orgasm puts the finishing touch on the “unconsciousness” in the child. Mother says, “It’s beautiful.” Father, finished now, says, “Get up,” meaning she should take a douche (they do not know she is pregnant) and then begins to snore.

Obviously this is a valuable incident because one “cannot live without it.” Furthermore, “it’s beautiful,” also, “it’s wonderful.” But it is also extremely painful.

It cannot be followed because it has first something which beckons part of the mind back, “Come!” and then, later, tells it to “Get up.” Things that are “beautiful” and “wonderful” can cause our patient, not in therapy, to have an orgasm when she looks at beautiful and wonderful things, providing they have been so labeled.

Dramatization of this can be in either the father valence or the mother valence: to dramatize it in the personal valence would mean physical pain. Thus, the individual holding this, will be found, varied only by his other coitus engrams, to be, as father, disgusted after the act and telling his partner to “Get up.” The emotion is contained in how the words, “Get up,” were spoken: this is a telegraphed emotion out of voice tones, not word content: engrams always contain both.

In therapy, we find the reactive mind very chary of letting this one come to view because, after all, one "cannot live without it." There are whole classes of these favorable evaluation phrases in engrams and wherever he comes upon one the auditor will find the pre-clear's reactive mind holding out on him. "I don't want to lose you," "Hold on to this," "I can't let go of this, I'd fall," and so forth. But this is, after all, just another engram and "pleasant" or not is aberrative.

Masochistic and sadistic impulses often stem from coital engrams which contain those specific things, so the auditor is not to infer that merely because this coitus is painful to the child, it will make the child a masochist or a sadist. If masochism or sadism is present in the patient it is caused by engrams which contain rapes, beating for sexual gratification, enjoyment of pain, etc., and engrams which homonymically seem to state that sex and pain are alike such as a "normal" coitus which says, "It hurts so good! Hurt me again, Bill. Hurt me again! Oh, shove it in me, way up! Make it hurt so I can come." Dramatized by a boy, this might very well bring about sodomy because the engram is not an observed action but a series of commands, literally taken.

Thus our pro-survival coitus engram, as the first example of one here, is relatively innocent in a person's aberrative pattern. But by an accident of words, it could be very different in its aberrative effect.

The second pro-survival example concerns another prenatal engram. (One auditor commented, while he was being cleared, that he "had thought of my life B.D. -- before dianetics -- as a graph of years, in which the time from conception to birth occupied one-fiftieth of the linear distance between conception and present time, but now think of the prenatal period as occupying two-thirds of the distance between the beginning and now." The prenatal area, cleared, at last went back to being one-fiftieth.)

The mother, subject to high blood pressure, continually brought about a condition of great pain in the unborn infant, particularly when she was agitated. (This is a prime source of migraine headache.) Whatever it was which agitated her into high blood pressure at the moment this engram was received was unknown -- and much of the "plot" of prenatal life may remain unknown for the explanatory data may come before the pain and the engram and a complete recording only happens after the instant of pain when some degree of "unconsciousness" comes about. The mother, at the beginning of the engram, when pressure began to build up and stiffen out the unborn child, was weeping. She was by herself. "Oh, how am I ever going to get out of it. Everything looks so drab and colorless to me. Oh, why did I ever start it; I can't possibly go through with it. But I have to, I have to. I would be sick if I didn't. Oh, Lord, everything comes in on me at once. I am utterly trapped. But there, I will go through with it, I'll feel better. I'll be brave and do it. I've got to be brave. I am brave. I am the bravest person in the world. I have to be and I am." The pressure receded.

Exactly what this was about will remain a mystery to the auditor who reduced it, the patient who had it, the auditor and the reader: such is often the case with an engram. They are conceived in misunderstanding and they aren't to be understood, save mechanically, and only deleted from the engram bank.

This is a particularly dangerous engram to have for it contains a manic in the words, "bravest person in the world." "I," of course, is ordinarily used by the unborn child to be himself, when the engram is at last able to affect an analyzer in which there is speech. Before that moment, of course, there is just a recording without word meaning, although even before the words are given meaning, the engram can be aberrative. This is further dangerous because it says, "I'm trapped," and because it says, "Everything comes in on me at once." "Trapped" is our enemy, the holder. But "everything comes in on me at once" is a grouper. Further, the remainder of the content, as an engram, will not compute in the analyzer. It says one "must go through with it," but that one "cannot go through with it," that one "would get sick if I didn't go through with it" but that "it is impossible." Everything being equal to everything, as our

moronic enemy, the reactive mind computes, this engram both repels and attracts therapy: it brings about a condition of indecision in the analytical mind which is insufferable.

The individual holding this engram might find himself -- as it acted as aberration -- first in the manic portion of being the bravest person in the world and then, regressed a trifle by a slight change of restimulators such as his migraine headache getting bad, find himself utterly undecided about any course of action and with the telegraphed emotion, contained in the tears, of being very depressed. But this is pro-survival because it apparently dictates a way out of a situation. As an additional factor, it brings, with its phrase about "everything being drab and colorless" color blindness at least in recall so that the recalled images of the past are "seen" in the mind as having no color. It can bring about, if added to by enough subsequent dramatizations, actual perceptic color blindness. The whole engram is very likely, when combined with other factors, to place the individual in an institution with all of his somatic turned on (migraine) and, because of the grouper, all other pain he felt in his life turned on as well. This grouper bunches the track of the engram bank all into one place and then puts the individual squarely in that place.

In therapy, when this was contacted, a case which had been classified as "insane" came into a release state of "normal." The patient had been institutionalized, was in the foetal position and had regressed physically. That she kept screaming these exact words and weeping had been placed on her record as the manifestation of a childhood delusion. The case was opened by repeater technique, using the words she kept screaming, after she had had her attention fixed upon the auditor by loud, monotonous noise. There were some former incidents containing these words which had to be reached before the incident in dramatization would ease. However, engrams like this are commonly contacted in more or less "normal" people and are relieved as routine. A very high degree of restimulation had been experienced by this patient and several severe "loss" engrams had occurred which had kept earlier content keyed-in.

It might also be remarked in re all these "trapped," "caught," "can't get out of it" cases (which is to say where there are several holders and also a high quantity of painful emotion) that certain foetal aspects are visible even when the case is "normal." A shiny skin, a spinal curvature, only partial development of the gonads, all are common and one or many such signs may be present.

SYMPATHY ENGRAM

The first example is an illness suffered by a patient when he was a small boy. At two years and a half he was taken ill with pneumonia. He had a considerable background of attempted abortion and the usual engram cargo received from aberrated parents. He was extremely worried about the quarrels and upsets of his own home; numbers of his engrams had been keyed-in and amongst them was his pneumonia. His grandmother came and took him to her home because, whenever he was ill, his mother would go away and leave him. The incident was extremely occluded and was only reached after several late life painful emotion engrams had been discharged and after almost a hundred prenatal physical pain engrams had been released. The grandmother, when he was crying in delirium, mistook his activity as demonstrating that he was "conscious," which he was not, and she sought to reason with him. She said, "Those people don't really mean to be so bad to you, honey. I know they have good hearts really. You just do what they say and believe what they tell you and you'll be all right. Now promise you'll do that, won't you, honey." The child, in the last depths of reaction, responded and promised her he would believe them and do what they said. "I love you very much," the grandmother continued, "and I will take care of you. Now don't worry, honey. Forget it now. Just get a little rest."

The phrases contained in this engram, because they were on a trance level and because they could be held in place by his fever and pain, produced a very profound effect on the child. He had to believe whatever was said. This means literal belief and cost him, for one thing, much of his sense of humor. Because he wanted to be all right, he had to believe what his

parents said; the things they had said, prenatally, contained every kind of a bad datum possible about who was the boss and how much fun it was to beat the mother and so forth. All this, then, was made into "true data" which, because his sympathy engram said so, he had to believe. No more horrible curse could ever be laid on anyone than those in sympathy engrams which say "Believe what is said," "Believe what is read," "Believe people," because that engram means literally that the poor old analyzer will now never be able to evaluate its own data unless, by utter rebellion, the individual negates against the whole world, which can occasionally be done. Let this individual, however, as this one did, marry a woman who has characteristics similar to his grandmother's (a pseudo-grandmother) and he becomes prey to: (a) the pain and illness, chronic, which he experienced in his grandmother sympathy engrams (necessary to get and keep her sympathy); and (b) all his prenatals, since the pseudo-grandmother throws him into his own valence: This makes him quarrel, which makes his wife fight back, and suddenly this woman is not pseudo-grandmother but pseudo-mother. Exit sanity.

In therapy, when we encounter this sympathy engram at last, it is discovered to have been buried in two ways: (a) it was aligned with purpose; and (b) it had a forgetter mechanism on it.

Because of (a) the self-protection of the mind permitted it to give up the engram only when enough tension was taken off the case to permit the mind to get along without this engram.

In (b) we have a device which is common in engrams. Whenever we try to run an engram which has somatics enough even to make the pre-clear roll around on the couch but which contains no word content, we suspect a forgetter mechanism. There are evidently people in this world who think that the panacea for all mental discomfort is to forget: "Put it out of my mind," "If I remembered it I would go mad," "Junior, you never remember a thing I tell you," "Nobody can remember anything," "Can't remember," and just plain "I don't know," as well as the master of the family of phrases, "Forget it!" all bar information from the analyzer. A whole case, freshly opened, may keep answering everything with one of these deniers (there are many other kinds of deniers, if you recall). Repeater technique will eventually begin to release the phrase from various engrams and begin to show up incidents. To have a grandmother who says, "Forget it" continually every time a child gets hurt is to be cursed beyond Macbeth. A forgetter, used by an ally, all by itself and with practically no pain or emotion present will submerge data which, in recall, would not be aberrative but which, so buried -- by a forgetter -- makes things said just before it aberrative and literal.

Hence this engram remained utterly out of sight until the case was almost finished and as soon as it was contacted, the already de-intensified reactive bank collapsed and the patient was cleared.

The second example of the sympathy engram concerns a childhood experience of a patient who, at the beginning of therapy, was a remarkably confused individual. Here is an example of sympathy engram which is not uncommon. (It will not be primary in any ally computation but because it is often repeated in the same case, becomes aberrative.) This incident occurred when the child had been badly hurt in an accident. He had received a fractured skull and concussion and was for many days in a coma. He had never learned that such an incident happened to him although examination afterwards disclosed evidence of the fracture and disclosed also that while he had known there was a ridge in his skull he had never wondered about it for an instant. His father and mother were, at the time, on the verge of divorce and, in the presence of the only partly conscious child, quarreled several times in these few days, evidently upset by his accident and recriminative as to whose fault it was. The first part of the series of engrams within this one large engram are unimportant as an example save that they brought about a condition where the mother put herself forward as a defender of the child who was not under attack by the father. The mother's conversation aberratively indicted that the father was attacking the child, and the words in an engram rather than the action are important as aberrative factors. Finally the father left the house and home. The mother sat down

by the boy's trundle bed and, weeping, told him she would keep him from dying, that she would "work and slave and wear her fingers to the bone" to keep him alive and "I am the only reason you are alive. I have defended you against that beast and monster. If it were not for me, you would have died long ago and I am going to care for you and protect you. So don't pay any attention to anything people tell you. I am a good mother. I have always been a good mother. Don't listen to them. Please, baby, stay here and get well, please!"

This remarkable piece of nonsense came, of course, straight out of her reactive mind. She did not feel guilty about the way she was taking care of the baby, though she had done her cyclic worst for this child since conception. (There is no such thing as guilt nor a guilt complex that is not straight out of an engram that says, "I am guilty" or some such similar phrase.)

Here is ambivalence at work. By ambivalent is meant power on two sides. It had better be called multivalence, for it is demonstrable that people have many valences, twenty or thirty not being unusual for a "normal." This mother, with her wild pleas and her mawkish sentimentality, shifted around in valences like a whirling dervish. She was capable of being viciously cruel, torturing her child with, as the Navy calls them, "capricious and unusual punishments": yet one of these valences which, unfortunately for the patient, only turned on when he was ill, was one of savage protection for the child and assurances to him that she loved him and would never leave him to starve, etc. She formed, in this child, because of her own reactive pattern and her inabilities, close to a thousand engrams before he was ten. This particular specimen given was fairly standard.

The aberrative aspect of this engram was a "conviction" that if one's mother were not around and if one were not on good terms with her, one would starve, die or suffer generally. Also it meant, because of the time it was given, having a bad headache if one wanted to live. The whole series of these engrams made a highly complex pattern of psycho-somatic ills including sinusitis, a chronic rash, allergies and numerous other actual physical ills, despite the fact that the patient had always tried to be as forthright in his physical being as possible and was not in any way a hypochondriac.

In therapy the entire chain of fights in this area, much of the prenatal area and most late life painful emotion engrams were relieved before this sympathy engram displayed itself.

As a note on the subject of sympathy engrams, these are in nowise exclusively found in childhood: they exist prenatally and postnatally -- and sometimes late in life. Any persons who defend the child against further abortion attempts become part of the sympathy engram chains and, of course, they are allies whose loss is something to be dreaded. Late sympathy engrams have been discovered at fifty years of age. One, discovered at thirty, consisted of a nymphomaniac nurse who, during the period when the patient was still under ether and still in pain, talked to him obscenely, played with his genitals and still managed, by the content of her remarks, to plant a sympathy engram which produced a very serious psychic condition in the patient. (It is in nowise true that many cases of sexual play exist while the patient is under anesthetic or drugged but because this is a standard psychotic reaction of delusion is no reason to rule that the incident cannot occasionally happen.)

The sympathy engram only has to sound like a sympathy engram to become one: there is no evaluation of actual intent by the reactive mind.

PAINFUL EMOTION ENGRAM

Three of these are given to illustrate a type of each. They can happen at any period, including prenatally, but are most easily tapped in more recent life, when they will then lead back to early incidents of physical pain, sympathy engrams and the like. The first example is a case of loss by death of an ally. A girl, at the age of eighteen, was given a painful emotion engram by being told by her parents that her aunt was dead. The aunt was a prime ally. The patient, treated at the age of thirty-one, recalled the death of her aunt but attributed her sorrow

to other things such as a restimulation of what she called her own “death instinct” (which was, in reality, engramic chatter by mother about wanting to die and get it all over with). Actually the aunt had been a large factor in dissuading the mother from “getting rid of” the child and had made the mother promise that she would not. The aunt had also tended the child, postnatally, through illnesses and was, in fact, the only refuge for the girl when a termagant mother and a religiously bigoted father would converge on her, for neither had wanted her and there had been a number of efforts to terminate the pregnancy pre-term.

Her father communicated the information to the girl with a sonorous voice and appropriately long face. “I want you to be very respectful at the funeral, Agatha.” (“What funeral?”) “Your aunt just passed to the great beyond.” (“She’s dead?”) “Yes, death must come to us all and we must all be prepared some day to meet the fate which waits for us at the end of the road. For it is a long path, life, and God and flaming hell wait at its other end and someday we all must die. Be sure you are very respectful at the funeral.” She had begun to pale at the word “funeral,” she was to all purposes “unconscious” when she heard the first mention of “death” and she remained “unconscious,” if moving about, for two whole days. The case had been very slow until this engram was discovered and run. An enormous discharge of grief took place, which had never before manifested itself. It was reduced to boredom in eight recountings, at which the first moment of the aunt’s intervention in the abortion attempts was automatically contacted and released.

Thereafter the case made progress in the prenatal area, prohibition against “getting rid of it” having been removed and (according to theory, free units being available), the charge had come off the prenatal area. There were five other allies in this case, the girl, with parents who had been so wicked to her, having attached herself to anyone who would show her interest and refuge. As lower physical pain came into view, more allies showed up and more painful emotion engrams were discharged, permitting new physically painful engrams to display themselves.

The next example is an engram from a patient who had all his life been reared and cared for by “moneyed parents.” He had a very severe prenatal area which yet would not lift to view. It was discovered at length that his nurses had been his only source of love and affection and that his mother, being a woman who liked to unsettle the household as often as possible, would discharge a nurse every time she found the child had grown fond of her, even though the mother herself made it plain that she considered the child “nasty.” The engram: the boy sees his nurse coming out of the house with her suitcase in her hand: he stops playing in the yard and runs to her to “scare her”: she is quite angry from the scene she has just had -- an Irish girl -- and yet she smooths her face and kneels down beside him. “I am leaving, Buddy. I can’t stay here any more. No, I can’t be your nurse now. But there, there, you’ll have another one. Don’t cry. It’s not good for little boys to cry. Good-bye, Buddy. I love you.” And she goes off out of sight.

He was stunned from the first instant she said she was leaving. The prohibition against crying was from an ally: whatever an ally says must be good and must be believed because allies are survival and one must survive: allies therefore must be believed. He had not cried except on rare occasions of enormous sorrow in all the years thereafter. Eight of these departures were touched without result but with this one, they all loosened and discharged, one after the other.

Any departure of or from an ally contains an emotional charge which, if it will not display itself, is elsewhere suppressed.

The third example of the painful emotion engram is the third type, loss of an ally by reversal. A wife loved her husband very dearly. They had gotten along well together until his parents came into the vicinity and began to malign his wife. He was furious with them for it and quarreled with them. His wife was a pseudo-ally and unfortunately that ally had told the child to believe his parents. (This is fairly chronic with allies -- if they would give the child correct data when he is emotionally disturbed or ill, there would be less trouble. A remark such

as, “Well, you’ll grow up some day and be able to care for yourself,” is much better than a hat full of Emersonian platitudes.) This brought about a tragic reversal. The reactive mind, restimulated at the sight of his wife (the husband was emotionally disturbed, very restimulated already by his parents) threw in the data that one must believe one’s parents. This made his wife no good, as per their aberrative chatter. He went into his father’s valence to escape this imponderable situation and that valence beat women. He struck his wife repeatedly, dramatizing one of his father’s engrams: “I hate you. You are no good. I should have listened to them sooner. You’re no good.”

The wife was in therapy. This charge suppressed itself, not out of shame for her husband’s actions but for the mechanical reason that the early area had to be relieved before this one would discharge (smart file clerk). Her case had slowed down to a point where the board looked entirely clear although somatics (which she attributed to natural causes) and aberrations (which she said were reasonable reactions) still manifested themselves. Suddenly this incident appeared when repeater technique was used on the auditor’s random guess: “I hate you,” for it was known that she said this now and then to her husband. Three recountings discharged this painful emotion despite its violence (it made her weep until she almost choked). Immediately twelve prenatals, all fights between her mother and father (an ally, of which her husband was the pseudo-ally) wherein the mother beat her abdomen and cursed the child, appeared and were erased and the case progressed to clear.

Loss of dogs, dolls, money, position, even the threat of a loss, anything may bring about a painful emotion engram so long as it is loss. It may be loss by death, loss by departure, loss by reversal. Anything connected with the life of the patient and associated by him with his own survival seems to be capable of locking up life units when lost. A condition of such painful emotion is that it has early physically painful engrams upon which to append. The physically painful engram is still the villain but it has an accomplice in the painful emotion engram.

CHAPTER IX

PART ONE

Mechanisms and Aspects of Therapy

THE CASE ENTRANCE

Every case presents a new problem of entrance. No two human beings are exactly alike and no two cases will follow the exact pattern. However, this presents no problem to dianetics since the mechanics are always the same.

There are three case classifications: the sonic-recall, the non-sonic recall and the imaginary recall (what auditors call a “dub-in” recall).

In the sonic recall case, the entrance is very easy. But in all cases the basic procedure is the same. Put the patient in reverie (and don't worry too much if he doesn't go into a very deep reverie because reverie only serves to fix his attention on himself and the auditor and you can at least accomplish that). Install a canceller. Return him to childhood to pick up a pleasant incident and then find a minor pain incident such as a slap in the face. Run him through this a few times just to let him get the idea. If he doesn't respond well, put him into yesterday and let him ride to work and ask him about sounds and sights, then send him to childhood again.

The object of finding a minor incident such as a slapped face is to find out if the patient has a pain shutoff. A pain shut-off is not particularly difficult in dianetics. You can get back before the command which installed the anesthesia, but it is interesting to know about it because you want to look for it early in the case. See then if the patient has an emotional shut-off. This again is not particularly embarrassing but again is data you want to find eventually.

Test now to find out if the patient is within himself or if he is outside himself, watching himself. If he is exteriorized, you are working a case which has considerable walled up emotion in it which must be discharged.

Now make a try to basic-basic. You might surprise yourself and get it. And you might work fifty hours for it, releasing the case the while. Get whatever the file clerk will give you in the prenatal area and what you get, reduce.

Whether basic-basic is contacted or not, locate as many prenatals as will present themselves without much coaxing and reduce each one.

If you find no prenatals, bring the patient up to present time but remind him to keep his eyes closed. Now ask him a few questions about his family, his grandparents, his wife or, if the pre-clear is a woman, her husband. Ask about any former husbands or wives. Ask about children. And ask particularly about death. You are looking for a painful emotion engram, an instant of loss which will discharge.

Finding out about one, even if it is just the death of a favorite dog, return the pre-clear to it and run it from the first moment he hears the news of it and for the ensuing few minutes of it. Then start it again. Reduce the moment as an engram. You want an emotional discharge. Run it several times. If you don't get a discharge, find some other moment of loss, some failure, something, anything which will discharge: but do it all quietly as if with sympathy. Lacking any success, start in repeater technique, never for a moment giving any intelligence that you are anything but calmly concerned for his welfare (even if some of his gyrations worry you). Try such phrases as “Poor little -- “ using his or her childhood name.

When the pre-clear has repeated this several times (the auditor at the same time stating that somatic strip will return to any incident containing the phrase to assist the “suck down”), he may find himself in a high tension incident which will discharge. If nothing discharges yet,

keep calm (all this work will pay dividends in the next session or the next or next), keep searching, keep observing. There is emotional charge here somewhere which will discharge. Try other combinations of words such as those which would be said to a sick and worried child, make the pre-clear repeat them.

If you have had no success as yet, make another test, without saying it is a test, to see if the pre-clear is actually leaving present time. Don't let him "try to remember" -- you want him to return and that is another process, although it is just as natural to the brain. If he is stuck in present time, start him on repeater technique again, suggesting bouncers: "Get out and never come back!" "You can't ever return!" etc., which would account for his being still in present time. If he is not returning after some of this, start in with holder phrases: "I'm stuck!" "Don't move!" and so forth.

Stay calm, never appear anxious. If you get neither a discharge nor an engram with repeater technique in this first session and if you get no motion on the track, read this manual again and try your patient not later than three days after this first session. At that time some of the data you have asked for may be available.

Ordinarily, however, you will receive either a prenatal or a discharge and if you get a discharge, then ask the somatic strip to go back for the prenatal it was sitting on. Reduce everything you can find. If birth turns up and seems to be in full recall, try to reduce that but do so in the knowledge that it probably will not lift very far and in the knowledge that you had better run it over and over and over to de-intensity it all you can.

Sometimes the pre-clear will go into a deeper reverie than you wish. But do not try to wake him into a higher level. Work him where he is. But if he seems to be in something approaching hypnotic trance, be very careful of your language. Never tell him, for instance, to go back there and stay there until he finds something. That's a holder. Don't use holders and bouncers and groupers et al. on anyone in dianetics. "Will you please return to the prenatal area?" "Let's see if the somatic strip can locate an early moment of pain or discomfort." "Please pick up the somatic at the beginning and roll the engram." "What do you hear, please?" "Continue" (when you want him to keep on going from the point of the engram where he is to the later end of the engram). "Recount that again, please."

There's nothing to be nervous about. If you get nervous, then he'll get nervous.

Sometimes you run into a pain shut-off. This has a tendency to put the pain into the muscles and the muscles will jump and quiver and the patient may sense this and still feel nothing more. Once in a great while a patient will have such a thorough pain shut-off that he bounces about, all unconscious of the action, and almost falls from couch to floor. If you run into this, do not be alarmed: the pain is locked in somehow. Get early enough and you'll locate a somatic he can feel, or go late and find an emotional charge.

Don't be misled if he tells you, with regard to emotion, that he has worked it all out in psycho-analysis or some such thing. He may have walled in the death of his wife or sweetheart or child, but the whole engram is still there, crammed with captured units, ready to be run exactly as an engram.

If you run into a heavy emotional charge, simply let the patient weep, keep him at the business of running the engram in a soft, sympathetic voice, have it recounted until there is no charge left in any of it and then run him early into the prenatal area or early childhood to get a physical pain engram that must have been below that emotional charge and held it in place.

The extravagance of emotional discharge is nothing to be alarmed about. Bringing the patient out of it and to present time suddenly would cause him unhappiness about it. Running the painful emotion engram will discharge, in a few recountings, sorrow which society has believed could never be countered or relieved except by repression. Get the moment he first heard the news or observed the thing which made him feel so bad. Run it far enough from its

beginning to make sure that you have the initial shock -- a few minutes of engram time will do -- and then get him to recount it again. He may observe himself to be far outside himself when you start. The moment may not discharge until you have run it several times. Remember, he is returned to the incident, he is not running it as a memory, a thing which would do no good whatever.

Do not let him replay anything, ever. Replay is a bad habit some pre-clears have of playing over what they remember they said the last time instead of progressing through the engram freshly on each recounting and contacting what is contained in the engram itself. Tell the pre-clear there may be some more in it, ask him what color the bed in the room he is returned to is, keep his attention, by any quiet mechanism, upon the scene. And do not let him replay ever, not on any engram at any time: he could replay forever without therapeutic value, each time saying what he remembered he said the last time. There is a difference between this and the repeated re-experiencing of the engram to gather additional data and to get rid of the charge.

Discharge emotion, reduce incidents of physical pain as early prenatally as possible. If you can't get into the prenatal area at first, it has many bouncers in it and repeater technique will take you there.

If the patient keeps saying such a thing as "I can't remember," be patient -- always follow the code. Have him start running that phrase as repeater technique. If he gets a somatic but contacts nothing else, send him earlier. If he gets another and still can't contact on "I can't remember," send him earlier, his whole engram bank must be strewn with them -- poor fellow. Somebody really didn't want him to know what had happened to him. Eventually you will get back to an engram which will release a phrase. When he has gone over the phrase a few more times, he will smile or chuckle or perhaps merely feel relieved. Now you can either run the engram in which you found the earliest phrase, which is best, or you can come back toward present time, lifting the phrase as it later appeared. Or you can start on something else which may block the case.

The goal and the whole goal is to place the standard bank in entire conscious reach of the individual by deleting (a) early and subsequently all physical pain engrams; (b) all demon circuits (which are merely contained in engrams and come up more or less automatically); and (c) all painful emotion engrams.

The process of work is to get as early as you can, preferably prenatal and very early in that, and try to find and reduce an engram, complete with all somatics (pain) and perceptics (words and other sensations). If you fail in this, you go late, any time from birth forward to present time, and find a moment of loss or threatened loss from which you can get an emotional charge. Then you go back early, early, early and find the engram on which it rested. You try always, until you are certain you have it, to get basic-basic, the earliest engram. You reduce as many early engrams as you can find, using the file clerk and repeater system, and when you seem to run out of material, you go later into life and try to find another emotional charge.

The physically painful engrams cover up later emotional charges. Emotional charges cover up physically painful engrams. Back and forth, back and forth. Run as much as you can get early: when it seems to be running out or getting too unemotional, get some later material.

This is the way you work a case. No matter what kind of a case it is, no matter what the state of its recall, no matter if the case is normal, psychotic or neurotic or what, this is the way.

These are the tools:

- (1) Reverie or fixed attention if you cannot get reverie.
- (2) Return.
- (3) Repeater technique.

- (4) A knowledge of bouncers, holders, groupers, misdirectors, denyers.
- (5) A knowledge of the painful emotion engram.
- (6) The reduction or the erasure.
- (7) The flash answer.
- (8) The valence shift.

This is all you need to do:

- (1) Keep the patient mobile, able to move on the track.
- (2) Reduce or erase everything you get your hands on.
- (3) Deduce from the remarks of the patient, in or out of therapy, what must be his bouncers, holders, groupers, misdirectors, denyers.
- (4) Keep it solidly in mind that the number one goal is basic-basic, the earliest moment of pain and “unconsciousness.”
- (5) Keep in mind that the patient may have “computations” which make his illness or his aberrated state “valuable” to him and discover whence those “computations” come by flash answer to your questions.
- (6) Keep the case progressing, gaining, work only for progress and gain, not for sudden, soaring results. Worry only when the case remains static and worry then in terms of finding the engram which is balking everything. Its content will be a close approximation to the way the patient says he feels about it and will contain the same or similar words.
- (7) Get the patient back to present time each time you work and feed him the canceller. Test him with an age flash, get his first reply to how old he is, find the holder at that age if he is not at present time.
- (8) Keep your temper no matter what the patient says.
- (9) Never try to tell him what his data means: he knows and he alone knows what it means.
- (10) Keep your nerve and run dianetics; like Farragut said, “Damn the torpedoes! Go ahead.”
- (11) Wife, son, whatever you may be to the pre-clear, you are the auditor when you are auditing. He cannot compute his own engrams to find them -- if he could they would not be engrams. You can compute them. Do what you think a good auditor would do, never what the patient says save only when he accidentally concurs in his opinion that a good auditor would do that. Be the auditor, not a recording device. You and the file clerk in his mind are running the case: what his engrams and his analytical mind believe should have no force in any of your computations. You and his file clerk know. He, as “I” doesn’t know.
- (12) Be surprised at nothing. Audit.

These are the things you must not do:

- (1) Dilute dianetics with some practice or belief of yesteryear; you will only slow or sidetrack a case. Analyzing data received on any other basis than getting more engrams leads to delay and confusion for the pre-clear. It is a temptation to use this material for other reasons than getting engrams if one has been trained in another field than dianetics. Yielding to that temptation before one knows how dianetics works is a very unfair test of dianetics, completely aside from the way it snarls a case. The temptation is great because, with dianetics, you get such a wealth of data.
- (2) Do not bully the patient. If the case is not progressing, then the fault lies with the auditor. Do not surrender to an old practice of getting mad at a patient just because he doesn't get well. You may be sure the engram you have just reduced out of his reactive engram bank is the reason he won't take baths, but if he still refuses to bathe, be certain there is an earlier reason.
- (3) Don't assume grandly that you have a "different" case just because it doesn't resolve swiftly. They are all "different" cases.
- (4) Don't run for help to somebody who does not know dianetics if your nerve fails you. The reason the case did not progress or became involved is right there -- your nerve failed you. Only dianetics can work a problem in dianetics.
- (5) Do not listen to a patient's complaints as complaints; use them as data to get engrams.
- (6) Do not suppose that just because you cannot reach prenatal engrams in a case that they are not there. There are scores and scores of them in every case. Remember that an engram isn't a memory, it has to be developed to become within recall. There is no human being walking on earth today who does not have a plentitude of prenatals.
- (7) Do not allow the patient to use his mother or his memory of what he has been told as a by-pass of prenatals. Every time you find a patient talking in past tense instead of present tense he is not returned to an incident. Unless he is returned, the engram will not lift.
- (8) Do not suppose that because a patient does not feel bad today about a sorrow of yesterday that a despair charge is not located back on his track when he received the impact of that despair. Time may encyst, it does not heal.
- (9) Do not think in terms of "guilt complexes" or "shame" unless you think of them as engram content for there they will be found. Never suggest to a patient that he may be at fault in an engram.
- (10) Any departure from optimum behavior or conduct or rationality on the part of the patient is engramic: don't make "allowances for human nature" any more than you, as a mathematician, would make allowances for an adding machine which brought up wrong answers. Sexual fears, repressions, defenses are not "natural" as they have been regarded in the past.
- (11) Don't worry about the patient's aberrations. Work to contact and reduce and erase engrams. You will find, in any patient, enough aberrations to fill a dictionary.
- (12) Don't fret if your patient does not become a clear in an evening or a month. Just keep working. You'll have him above normal so quickly you won't realize when you passed it. Above that you are shooting for a very high goal.

STUCK IN PRESENT TIME

Cases, when they are entered, are found in various positions and situations on the time track; sometimes they are off the time track entirely and sometimes the time track is all snarled up in a ball. Now and then the time track is found to be in good condition and the engrams available, but this is not ordinary.

No case can be said to be more difficult than another except in the matter of recalls, “dub-ins” and shut-offs. But the case which seems to be “stuck in present time” and on whom no repeater phrase works is very often quite puzzling to an auditor. The pre-clear will not return to engrams. Ordinarily there may be pain and emotional shut-offs and the painful emotion cannot be quickly discharged. Sometimes somatics will turn on but no content can be gained. Sometimes there is no somatic but content. The situations are quite various.

There are several things an auditor can do. The first of them is to use his wits. The next is to indoctrinate the patient into returning. This indoctrination is quite simple. The auditor takes the patient back a few hours and has the patient tell what he sees. The sonic and visio may be occluded but the patient may have some idea of what is taking place. The auditor then takes him back a few days, then a few months and finally several years, each time getting the patient to describe his “surroundings” as best he can. The patient now has the idea of returning. He can travel at least along portions of his life which are not occluded by engrams.

When the patient is returned to some early moment in his life, begin to use repeater technique on him, aiming toward obvious things such as feeling shut-offs (going over the word “feel”) or forgetter mechanisms (such as “forget”). An engram may then be contacted and reduced.

If repeater technique still does not work and still does not get data, diagnose by his behavior in therapy and his statements what must be troubling him or occluding his recalls and again use these guesses as repeater. For instance he may have no recollection of some member of his family. Have him repeat the familiar name. Or have him repeat his own childhood nickname until an incident is contacted.

Should this still fail, then find some light locks, incidents which contain minimal pain, and run those. Such things as falls from a tricycle, getting sent from the table, getting spanked or scolded, being kept after school and so forth will serve. After he has reduced several locks, again try to find an engram.

The running of locks will not bring about any great recovery, and there are thousands and thousands of locks in any case, most of which will vanish without assistance from the auditor once the severe engrams are located. But locks may be used to indoctrinate the patient into returning and therapy in general and may even bring about an improved condition in him by demonstrating to him that he can face his past.

The foremost things to do in any case at the beginning are to (1) attempt to locate and erase basic-basic, and (2) discharge painful emotion. The sooner emotion can be released, the better, and there is always emotion on a case just as there are always a plenty of prenatal incidents.

But when a case is stuck in present time either when it is opened or during progress, it is highly charged with occluded emotion and it is obeying a restimulated engram to the effect that it must go all the way to now and stay there. The wording of this engram will generally be expressed by the patient himself in complaining of his trouble. Repeater technique is used with this clue. That failing, indoctrinate the patient by taking him back to what he can contact and when indoctrination is done, as above, start using repeater technique again.

There is one motto which applies to all therapy, “If you keep asking for it, you’ll get it.” Any and all engrams surrender on the basis of returning the patient to the area time and again, session after session. The engram bank may be balky but enough asking will bring forth any data in it sooner or later. Just keep asking, keep the routine of therapy running. Even a

“stuck in present time” case will eventually begin to return on the sole principle of repeater technique.

There are certain things that the auditor may be doing which are wrong. He may be trying to work the case on data taken from parents or relatives, which is usually fruitless in view of the fact that it undermines the pre-clear’s faith in his own data (all the data will check with the relatives; just don’t worry about checking it until the case is finished). Or he may be trying to work the case in the presence of other people. Or he may be violating the auditor’s code. A list of these deterrents to progress is to be found elsewhere in this volume.

BASIC-BASIC

The first goal of the auditor is basic-basic and after that always the earliest moment of pain or discomfort which he can reach. He may have to go late for emotional charges and these themselves may be physically painful. Emotion may bar the patient from basic-basic. But always that first turn-off of the analyzer is important and when it is gained, subsequent engrams are much more easily reduced.

Basic-basic is the vital target for two reasons: (1) It contains an analyzer shut-off which itself is restimulated every time a new engram is received. The common denominator of all engrams is analyzer shut-off. Turn it on the first time it was shut off and a vast improvement takes place in the case, for thereafter analyzer shut-off is not as deep. (2) An “erasure” (which is to say an apparent removal of the engram from the files of the engram bank and refiling in the standard bank as memory) of basic-basic widens the track beyond it markedly and brings many new engrams into view.

Basic-basic is occasionally found weeks before mother’s first missed period, which would place it much earlier than any examination for pregnancy or an attempted abortion. Sometimes in a non-sonic case sonic is discoverable in basic-basic but far from always.

Considerable material may be “erased” before basic-basic appears.

Sometimes basic-basic gets “erased” without either the auditor or the pre-clear knowing that it has been reached, basic-basic being merely another engram in the basic area. Sometimes much painful emotion must be discharged in the later life areas before basic-basic discloses itself.

Always, however, basic-basic is the target and until he has a good idea that he has reached it, the auditor, once every session, makes an effort to get it. Thereafter he tries to get the earliest moment of pain or discomfort he can reach every session. If he can reach nothing early, he seeks to discharge a late emotional engram -- when it is completely discharged, “reduced” or “erased” as an engram -- then he goes down into the earliest material the file clerk will give him.

Whatever comes up, the auditor seeks to take all the charge out of it, whether that charge is pain or emotion, before he proceeds on his way to new material. This is done merely by returning the patient back over the incident many times until it no longer affects him either painfully or emotionally, or until it seems to vanish.

THE REDUCTION AND THE ERASURE

These two terms are highly colloquial. Serious effort has been made to deter their use and substitute for them something sonorous and wonderfully Latin, but no progress has been made to date. Auditors insist on using colloquial terms such as “AA” for attempted abortion, “louse up” for engrams which seriously aberrate, “aberree” for a person not released or cleared, “zombie” for an electric shock or neuro-surgical case and so forth. It is feared that a tendency

exists in them to be disrespectful to the hallowed and sacred tomes of yesteryear, to the dignity of past Authorities which labeled much and did little. However this may be, “reduction” and “erasure” are in such common use that to change them is hardly necessary.

To reduce means to take all the charge or pain out of an incident. This means to have the pre-clear recount the incident from beginning to end (while returned to it in reverie) over and over again, picking up all the somatics and perceptions present just as though the incident were happening at that moment. To reduce means, technically, to render free of aberrative material as far as possible to make the case progress.

To “erase” an engram means to recount it until it has vanished entirely. There is a distinct difference between a reduction and an “erasure.” The difference depends more upon what the engram is going to do than upon what the auditor wants it to do. If the engram is early, if it has no material earlier which will suspend it, that engram will “erase.” The patient, trying to find it again for a second or sixth recounting, will suddenly find out he has no faintest idea what was in it. He may ask the auditor who, of course, will give him no information whatever. (The auditor who prompts is slowing down therapy by making himself the patient’s memory.) Going through it and trying to find it may cause the patient some amusement when he cannot. Or it may make him puzzled for here was something which had, on first contact, a painful somatic and a highly aberrative content which now no longer seems to exist. That is an “erasure.” Technically the engram is not erased. If the auditor cares to spend some time, solely for purposes of research, he will find that engram in the standard banks now, labeled “formerly aberrative: rather amusing: information which may be useful analytically.” Such a search is not germane to therapy. If the incident had a somatic, was recounted a few times and then, when its last new material was found, vanished, it is erased so far as the engram bank is concerned. It will no longer be “soldered” into the motor circuits, will no longer be dramatized, it no longer blocks a dynamic and is no longer an engram but a memory.

The “reduction” has some interesting aspects. Let us take a childhood incident (age of four, let us say) which had to do with a scalding. This is contacted while much data remains in the basic area. It has many things below it which will hold it in place. Nevertheless, it has emotional charge and therapy is slowed by that charge. The file clerk hands out the scalding. Now it will not erase, but it will reduce. Here is a job which will take more time than an erasure. And there may be several aspects to that job.

The somatic is contacted, the incident is begun as close to the beginning as the auditor can get, and is then recounted. This scalding, let us say, has apathy as its emotional tone (Tone 0.5). The pre-clear slogs through it apathetically, well exteriorized, watching himself be scalded. Then suddenly, perhaps, an emotional discharge may come off, but not necessarily. The pre-clear returns to the beginning and recounts (re-experiences) the whole thing once more. Then again and again. Soon he begins to get angry at the people involved in the incident for being so careless or so heartless. He has come up to anger (Tone 1.5). The auditor, although the patient would like to tell how vicious his parents are or how he thinks laws ought to be passed about scalding children, patiently puts the pre-clear through the incident again. Now the pre-clear ceases to be angry and finds that he is bored with the material. He has risen up to boredom on the tone scale (Tone 2.5). He may protest to the auditor that this is a waste of time. The auditor puts him back through the incident again. New data may show up. The somatic may or may not be still present at this period but the emotional tone is still low. The auditor puts the pre-clear through the incident again and the pre-clear may, but not always, begin to be sarcastic or facetious. The incident is again recounted. Suddenly the pre-clear may be amused about it (but not always) and the incident, when it obviously has reached a high tone, may be left. It will probably sag in a few days, but that is a matter of no great importance for it will be erased wholly on the return from basic-basic. In any case it will never be as aberrative as it was before the reduction.

A reduction will sometimes result in the whole engram’s apparently disappearing. But it is obvious when this will occur. Without much lifting in the tone scale, the incident, by repetition, simply goes out of sight. This is reducing to recession. In a few days that incident

will be back in force again, almost as strong as ever. There is material before it and emotional charge after it which make it unwieldy.

Several things can happen, then, to an engram in the process of work. It can reduce, which is to say, discharge emotionally and somatically and be of no great aberrative power thereafter. It can reduce to recession, which is to say it merely goes out of sight after several recountings. It can erase, which is to say, vanish and cease to be thereafter so far as the engram bank is concerned.

A little experience will tell an auditor what engrams are going to do after he has contacted them. Erasure takes place, ordinarily, only after basic-basic has been reached or, for that matter, when the basic area is being worked. The reduction occurs with an emotional discharge. The reduction to recession happens when there is too much in the engram bank suppressing the incident.

Every now and then even the best auditor will get hold of an engram and decide to grind it out now that it has been contacted. It is a sorry job. Perhaps it is better to grind it out than to merely restimulate it and let the patient be irritated by it for a couple of days. Perhaps not. But in any case that engram which reduces only to recession was better not contacted in the first place.

New auditors are forever charging at birth as an obvious target. Everybody has a birth: in most patients it can be located rather easily. But it is a painful incident and until the basic area has been thoroughly worked and until late life painful emotion has been discharged and until the file clerk is ready to hand up birth, the incident is better left in place. It will usually reduce to recession and afterwards keep popping up to plague the auditor. The patient gets obscure headaches, gets sniffles, feels uncomfortable afterwards unless birth is taken on the return (from the basic area). The auditor is wasting time, of course, by trying to remove these headaches and sniffles because birth, with the whole prenatal life before it, will not properly reduce or erase but only recede. It is too often the case that birth, if prematurely contacted, will give the patient a headache and a cold. These discomforts are minor and of no great importance, but the work the auditor may have invested in working an incident which will only reduce to recession is lost work.

True, the file clerk occasionally hands out birth: if he does, there is an emotional charge on it which will discharge and the incident will reduce properly. The auditor by all means should take it. True, a case sometimes stalls down and the auditor runs birth anyway just to see if he can speed things up. But merely going back to birth to put one's hands on an engram because he knows it is there will bring about discomfort and lost time. Go prenatal as far as you can and see what the file clerk will hand forth. Try repeater technique in the basic area.

You may get incidents which will erase. If there is nothing there, find out about a painful emotion engram in late life, the death of a friend, the loss of an ally, a failure of a business, something. Blow a charge from it and reduce it as an engram and then go back prenatally as early as possible and see what has turned up. If the file clerk thinks you need birth, he'll give it out. But do not ask for birth just to have an engram to work, because it may prove to be a thoroughly uncomfortable and fruitless endeavor. Birth will come up when it will come up and the file clerk knows his business.

Charging into any late period of "unconsciousness" such as surgical anesthetic, where physical pain is present in large quantities, can bring about this needless restimulation. You can, of course, fare better with such things in reverie than in hypnosis or narco-synthesis where such a restimulation might bring about severe results. In reverie the effect is light.

HANDLING THE SOMATIC STRIP

There are two little men on each side of the brain, a set for each lobe, hanging by their heels. The outer one is the "motor strip," the inner one, the "sensory strip." If you wish to know more about the structure of these pairs dianetic research will have the answer in a few more years. Currently there is something known about them, a description. To an engineer who knows dianetics the current description which will be found in the library is not entirely reasonable. These are, possibly, switchboards of some sort. Readings can be taken in the vicinity of them -- just aft of the temples -- if you have a very sensitive galvanometer, a galvanometer more sensitive than any on the public market today. Those readings show emanations of a field of some sort. When we have established the precise type of energy flowing here, we can probably measure it with better precision. When we know exactly where the thinking is done in the body we will know more about these strips. All dianetic research has established to date is that, beneath a welter of labels, nothing is actually known which is worth recounting about these structures beyond the fact that they have something to do with coordination of various parts of the body. We do, however, refer to them for lack of something better, in the course of therapy. Now that we know something about function, further research certainly cannot help but yield precision answers about structure.

The auditor can turn somatics on and off in a patient like an engineer handles switches. More aptly, he can turn them on and off in the body like a conductor runs a street car along a track. Here we have the game referred to previously when we talked about the time track.

In a patient who is working well, the "somatic strip" can be commanded to go to any part of the time track. Day by day, hour by hour, in normal life the somatic strip ranges up and down this track as engrams are restimulated. The auditor, working a patient, may find his own somatic strip obeying his own commands and some of his own somatics turning on and off, a fact which is at worst mildly uncomfortable. The whole body, the cells, whatever it is that is moving we do not really know. But we can handle it and we can assume that it at least passes through the switchboard of the little men who hang by their heels.

"The somatic strip will now go to birth," says the auditor.

The patient in reverie begins to feel the pressure of contractions thrusting him down the birth canal.

"The somatic strip will now go to the last time you injured yourself," says the auditor.

The pre-clear feels a mild reproduction of the pain of, perhaps, a bumped knee. If he has sonic and visio recall, he will see where he is and suddenly realize that it was in the office: he will hear the clerks and typewriters and the car noises outside.

"The somatic strip will now go into the prenatal area," says the auditor.

And the patient finds himself in the area, probably floating along, not uncomfortable.

"The somatic strip will now go to the first moment of pain or discomfort which can now be reached," says the auditor.

The patient drifts around a moment and suddenly feels a pain in his chest. He begins to cough and feels depression all over him. Mama is coughing (often source of chronic coughs). "Roll the cough," says the auditor.

The patient finds himself at the beginning of the engram and begins to run it. "Cough, cough, cough," says the patient. He then yawns. "It hurts and I can't stop," he quotes his mother. "Go to the beginning and roll it again," says the auditor. "Cough, cough, cough," begins the patient, but he is not coughing as badly now. He yawns more deeply. "Ouch. It hurts, it hurts, and I can't seem to stop," quotes the pre-clear, listening directly if he has sonic, getting impressions of what's said if he does not have. He has picked up words now that were suppressed in it by "unconsciousness." "Unconsciousness" is beginning to come off with the

yawns. “Roll it again,” says the auditor. “I can’t stop,” says the pre-clear, quoting all that he finds this time. The somatic is gone. He yawns again. The engram is erased.

“The somatic strip will now go to the next moment of pain or discomfort,” says the auditor.

The somatic does not turn on. The patient goes into a strange sleep. He mutters about a dream. Suddenly the somatic gets stronger. The patient begins to shiver. “What occurs?” says the auditor. “I hear water running,” says the pre-clear. “Somatic strip will go to the beginning of the incident,” says the auditor. “Roll it.” “I keep on hearing water,” says the pre-clear. (He must be stuck, the somatics did not move. This is a holder.) “Somatic strip will go to whatever it is that is holding,” says the auditor. “I’ll hold it in there awhile and see if it does some good,” quotes the pre-clear. “Pick up the beginning of the incident now and roll it,” says the auditor. “I feel myself being jostled,” says the pre-clear. “Ouch, something bumped me.” “Pick up the beginning and roll it,” says the auditor. “I’m sure I must be pregnant,” quotes the pre-clear. “I’ll hold it in there awhile and see if it does some good.” “Is there anything earlier?” says the auditor. The pre-clear’s strip goes to the earlier moment where he feels pressure as she tries to get something into the cervix. Then he rolls the engram and it erases.

This is handling of the somatic strip. It can be sent anywhere. It will pick up the somatic first, usually, and then pick up the content. Using repeater technique, the somatic is “sucked down” to the incident and the somatics turn on. Then the incident is run. If it does not lift, find an earlier incident simply by telling the somatic strip to go to the earlier incident.

If the somatic strip does not move, which is to say, if somatics (physical sensations) do not turn on and off, then the patient is stuck somewhere on the track. He can be stuck in present time, which would mean he has a bouncer thrusting him all the way up the track. Use repeater technique or merely try to send the somatic strip back. If it won’t go, get various bouncer phrases like “Can’t go back,” “Run a mile,” etc. and with them suck the somatic strip down to the incident and run it.

The somatic strip may move through an incident with full sensation and yet, returning over the same ground several times will not bring out data. Time after time this can be done without result in some engrams: the somatics remain almost the same, undulating through the incident each time but with no other content. Then the auditor is “bucking” a denier, a phrase such as “This is a secret,” “Don’t let him know,” “Forget it,” etc. In such a case he sends the somatic strip to the phrase which denies the data: “Go to the moment a phrase is uttered denying this data,” says the auditor. After a moment, “If he found out about this, it would kill him,” quotes the pre-clear, either from sonic or from impressions. Then the auditor sends the somatic strip back to the start of the incident and it goes on through it, this time with other perceptic content. The somatics, unless the incident is very late prenatal with basic area full of material, undulate (fluctuate according to the action of the engram) and diminish to either reduction or erasure on consecutive recountings.

The auditor tells the somatic strip to go earlier, sometimes it goes later. This is a misdirector. “Can’t tell which way I am going,” “Going backwards,” “Do just the opposite,” these are the type of phrases of the misdirector. The auditor recognizes that he has one in the pre-clear, guesses it or discovers it from the pre-clear’s wording of the complaint about the action, and by repeater or direct command of the strip, picks up the phrase and the engram, reduces or erases it and continues.

If the somatic strip does not respond according to command, then a bouncer, a holder, a misdirector, or a grouper has been restimulated and should be discharged. The somatic strip will be where the command is which forbids it to function as desired.

There are good and bad conductors of this somatic strip. The good conductor works closely with the file clerk, using such broad orders as “The somatic strip will pick up the earliest moment of pain or discomfort which can be reached,” or “The somatic strip will go to

the highest intensity of the somatic you now have” (when a somatic is bothering the patient). The bad conductor picks out specific incidents which he thinks might be aberrative, bullies the somatic strip into them and somehow beats them down. There are moments when it is necessary to be quite persuasive with the strip and moments when it is necessary to pick out incidents of physical pain, but the auditor is the best judge of what should take place. As long as the strip will work smoothly, finding new incidents and running over them, he should not tamper with it beyond making sure that he reduces everything the strip contacts.

A very fine way to thoroughly wreck a case is to put the somatic strip into an incident, decide something else is more important and go rushing off to it, get that half lifted and go off to something else. By the time three or four incidents have been so touched but not reduced, the strip stalls down, the track starts to bunch up and the auditor has a snarl which may take him many hours of therapy or a week or two of rebalancing (letting the case settle) to bring back to a workable state.

The patient will sometimes want a somatic turned off. It has been bothering him. That means that the strip is somehow hung up in some incident which therapy or the patient’s environment has restimulated. Ordinarily it is not worth the time and trouble to locate the incident. It will settle out of its own accord in a day or two and it may be an incident which cannot be reduced because of the earlier engrams.

The somatic strip is handled in a late incident just as it is sent to an earlier one. Despair charges are contacted in the same way.

If you want a test to see if the strip is moving, or to test recall, send it back a few hours and find out what you get. While the prenatal area is easier to reach than yesterday in many cases, some idea will be gained of how the patient is working.

PRESENT TIME

The beginning is conception. Your patients sometimes have a feeling that they are sperms or ovums at the beginning of the track: in dianetics this is called the sperm dream. It is not of any great value so far as we know at this time. But it is very interesting. It does not have to be suggested to the pre-clear. All one has to do is send him to the beginning of the track and hear what he has to say. Sometimes he has an early engram mixed up with conception.

At the late end of the track is, of course, now. This is present time. It happens now and then that patients are not getting back to present time because they have struck holders en route. Repeater technique with holders will generally free the strip and get it to present time.

A patient may get a trifle groggy with all the things which have been happening to him in the course of a therapy session. And he may have reduced resistance to engrams as he comes back up the track and may thus trip a holder. The auditor should be very sure the patient is up in present time. Occasionally the patient will be so thoroughly stuck and the hour so advanced that the effort to bring him all the way up is not feasible at the time. A period of sleep will generally accomplish it.

There is a test whereby the auditor can tell if the pre-clear is up to present time. He snaps a question at the pre-clear, “How old are you?” The pre-clear gives him a “flash answer.” If it is the pre-clear’s right age, the pre-clear is in present time. If it is an earlier age, there is a holder there, and the patient is not in present time. There are other methods of determining this but it is not very important, by and large, if the patient does fail to make it.

Snapping questions at people, asking how old they are, elicits some surprising answers. Being stuck on the track is so common in “normal” people that a day or two or a week or two of failure to reach present time in a pre-clear is far from alarming.

Anyone who has a chronic psycho-somatic illness is definitely stuck somewhere on the time track. Snap questions about it get, "Three," or "Ten years," or some such answer quite ordinarily even when asked of people who suppose they are in good health. Reverie reveals to them where they are on the track. Sometimes, in the first session, a pre-clear shuts his eyes in reverie to find himself in a dentist's chair at the age of three. He has been there for the last thirty years or so because the dentist and his mother both told him to "stay there" while he was shocky with pain and gas -- so he did, and the chronic tooth trouble he had all his life is that somatic.

This doesn't happen very often, but you can find someone you know, it is certain, who would flash answer "Ten years" and, being put in reverie, would find himself, as soon as the engram came to view, lying flat on his back in a ball park or some such situation, with somebody telling him not to move until the ambulance came: that's his arthritis!

Try it on somebody.

THE FLASH ANSWER

A device in common use in therapy is the flash answer. This is done in two ways. The first mentioned here is the least used. "When I count to five," says the auditor, "a phrase will flash into your mind to describe where you are on the track. One, two, three, four, five!" "Late prenatal," says the pre-clear, or "yesterday" or whatever occurs to him.

The flash answer is the first thing which comes into a person's head when a question is asked him. It will come from the engram bank, usually, and will be useful. It may be "demon talk" but it is generally right. The auditor merely asks a question, such as what is holding the patient, what denies him knowledge, etc., prefacing the question with the remark, "I want a flash answer to this."

"I want a flash answer to this," says the auditor. "What would happen if you became sane?" "Die," says the patient. "What would happen if you die," says the auditor. "I'd get well," says the patient. And with this data they then make an estimate of the current computation on allies or some such thing. In this case, the ally said to the pre-clear when he was ill, "I'd die, just die if you didn't get well. If you're sick much longer I'll go insane." And a former engram said the pre-clear had to be sick. And this is, after all, just an engram. So repeater technique is used on the word "die" and an ally is uncovered that the pre-clear never knew existed and a charge is blown.

Much valuable data can be recovered by clever use of the flash answer. If there is no answer at all, it means that the answer is occluded and that is almost as good a reply as actual data since it means some kind of a cover-up.

DREAMS

Dreams have been used considerably by various schools of mental healing. Their "symbology" is a mystic foible forwarded to explain something which the mystics did not know anything about. Dreams are crazy house mirrors by which the analyzer looks down into the engram bank.

Dreams are puns on words and situations in the engram bank.

Dreams are not much help, being puns.

Dreams are not much used in dianetics.

You will hear dreams from patients. Patients are hard to shut off when they start telling dreams. If you want to waste your time, you will listen.

VALENCE SHIFT

A mechanism used in dianetics is the valence shift.

We know the way a patient gets into valences when he dramatizes his engrams in life. He becomes a winning valence and he says and does rather much what the person in the winning valence did in that engram.

The theory behind it is this: returned to a time the patient may consider too painful to enter, he can be shifted into a valence which felt no pain. A dull way to persuade him is to tell him he does not have to feel the pain or the emotion and let him go through it. This is very bad dianetics because it is a positive suggestion and every safeguard must be taken to keep from giving suggestions to the patient, for he may be very suggestible even when he pretends not to be. But there is the valence shift and this permits the patient to escape the pain and still remain in the engram until he can recount it.

Example, father beating mother, unborn child knocked "unconscious." The data is available in the father valence with no pain, in the mother valence with her pain, in the child's valence with his pain.

The way to handle this, if the patient positively refuses to enter it although he has somatics, is to shift him in valence. The auditor says, "Go into your father's valence and be your father for the moment." After some persuasion the patient does so. "Bawl your mother out," says the auditor. "Give her a fine talking to." The patient is now on that circuit which contains no "unconsciousness" and approximates the emotion and the words his father used to his mother. The auditor lets him do this a couple or three times until the charge is somewhat off the engram. Then he turns the patient's valence into the mother: "Be your mother for the moment now and talk back to your father," says the auditor. The patient shifts valence and is his mother and repeats his mother's phrases. "Now be yourself," says the auditor, "and recount the entire incident with all somatics and emotion please." The patient is able to re-experience the incident as himself.

This works very well when one is trying to get at an ally. "Shift valence," says the auditor to the returned patient, "and plead with your mother not to kill the baby." "Now be a nurse," says the auditor, with the pre-clear returned to some incident he seems very fearful about entering, "and plead with a little boy to get well." The patient will correct the auditor's concept of the script and usually will proceed.

The patient will often refuse to go into a valence because he hates it. This means there must be considerable charge in the person he refuses to be.

This mechanism is rarely used but is handy when a case is stalling. The father did not obey the holders or commands, he uttered them. The nurse would not obey her own commands. And so forth. Thus many holders and deniers can be flushed to view. It is useful in the beginning of a case.

Valence shift is seldom used except where an engram is suspected which will not otherwise be approached by the patient. He will often approach the engram with valence shift when he will not approach it as himself. Valence shift is somewhat undesirable when employed on a suggestible subject since it violates the dianetic rule that no positive suggestion be used beyond those absolutely necessary in returning and recounting and uncovering data. Therefore valence shift is seldom employed and rarely on a suggestible person.

TYPE OF CHAINS

Engrams, particularly in the prenatal area, are in chains. That is to say there is a series of incidents of similar types. This is useful classification because it leads to some solutions. The chains one can most easily contact in a pre-clear are the least charged. The most aberrative chains will usually be the hardest to reach because they contain the most active data. Remember the rule that what the auditor finds hard to reach, the analyzer of the patient found hard to reach.

Here is a list of chains -- not all the possible chains by any means -- found in one case which had passed for "normal" for thirty-six years of his life.

COITUS CHAIN, FATHER. 1st incident zygote. 56 succeeding incidents. Two branches, father drunk and father sober.

COITUS CHAIN, LOVER. 1st incident embryo. 18 succeeding incidents. All painful because of enthusiasm of lover.

CONSTIPATION CHAIN. 1st incident zygote. 51 succeeding incidents. Each incident building high pressure on child.

DOUCHE CHAIN. 1st incident embryo. 21 succeeding incidents. One each day to missed period, all into cervix.

SICKNESS CHAIN. 1st incident embryo. 5 succeeding incidents. 3 colds. 1 case grippe. One vomiting spell -- hangover.

MORNING SICKNESS CHAIN. 1st incident embryo. 32 succeeding incidents.

CONTRACEPTIVE CHAIN. 1st incident zygote. 1 incident. Some paste substance into cervix. entirely and completely unable to confront and attack an engram which the auditor is certain is present: and this is rare.

FIGHT CHAIN. 1st incident embryo. 38 succeeding incidents. Three falls, loud voices, no beating.

ATTEMPTED ABORTION, SURGICAL. 1st incident embryo. 21 succeeding incidents.

ATTEMPTED ABORTION, DOUCHE. 1st incident foetus. 2 incidents. 1 using paste, 1 using lysol, very strong.

ATTEMPTED ABORTION, PRESSURE. 1st incident foetus. 3 incidents. 1 father sitting on mother. Two mother jumping off boxes.

HICCOUGH CHAIN. 1st incident foetus. 5 incidents.

ACCIDENT CHAIN. 1st incident embryo. 18 incidents. Various falls and collisions.

MASTURBATION CHAIN. 1st incident embryo. 80 succeeding incidents. Mother masturbating with fingers, jolting child and injuring child with orgasm.

DOCTOR CHAIN. 1st incident, 1st missed period. 18 visits. Doctor examination painful but doctor an ally, discovering mother attempting an abortion and scolding her thoroughly.

PREMATURE LABOR PAINS. 3 days before actual birth.

BIRTH. Instrument. 29 hours labor.

In that mother was a sub-vocal talker this made a sizable quantity of material to be erased for the remainder of the patient's life was in addition to this. This was a 500-hour case,

non-sonic, imaginary recalls which had to be cancelled out by discovering lie factories before the above data could be obtained.

There are other chains possible but this case was picked because it contains the usual ones found. Mother's lover is not very unusual, unfortunately, for he puts secrecy into a case to such an extent that when the case seems very, very secret, then a lover or two will seem indicated. But don't suggest them to a pre-clear. He may use them for an avoid.

DIANETIC DON'TS

Don't give any patient a positive suggestion as therapy in itself or to assist therapy.

Don't fail to give a canceller at every session's beginning and use it at every session's end.

Don't ever tell a patient he can "remember this in present time" because the somatic will come to present time and that is very uncomfortable.

Don't ever, ever, ever, ever tell a patient that he can remember everything that ever happened to him in present time because that groups everything in present time if the patient has slid into a deep trance. And that makes it necessary to unsnarl a whole case. Want to waste two hundred hours?

Don't ever retaliate in any way when a patient in reverie gets angry at you. Follow the auditor's code. If you get angry with him you may throw him into an apathy which will take you many hours to undo.

Don't evaluate data or tell a patient what is wrong with him.

Don't crow. If the pre-clear is your wife, or husband, or child, don't rub it in that the favorite argument phrase was out of an engram. Of course it was!

Don't question the validity of data. Keep your reservations to yourself. Audit the information for your own guidance. If the patient doesn't know what you think, the engrams will never get a chance to evade.

Don't ever snap a patient to present time just because he begs for it. If he is in the middle of an engram, the only way out of it is through it. The power of the engram is slight when the patient is returned to it. It turns on hard when the patient comes to present time. The patient will have a nervous shock if he is snapped to present.

Don't ever get frightened, no matter what kind of squirming or squalling a patient may do. It isn't serious, any of it, although it is sometimes dramatic.

Don't ever promise to clear a case: promise only to release it. You may have to go away or work on something more urgent. And a broken promise to a pre-clear will be taken very hard.

Don't interfere with the private life of a pre-clear or give him guidance. Tell him to make up his own mind about what he should do.

Don't break the auditor's code. It is there to protect you, not just the pre-clear. Therapy can't hurt him if you do but half a job on it and do half of that wrong; breaking the code can make you very uncomfortable because it will make you a target of the pre-clear and cost you considerable extra work.

Don't leave engrams half-reduced when you are given them by the file clerk.

Don't get inventive about dianetics until you have worked at least one case out. And don't get too inventive until you have worked a case which has sonic, a case which has shut-off sonic, and a case which has imaginary sonic. Clear these and you will know. And you will have met enough engrams to get some ideas that can be of great benefit to dianetics. If you don't get ideas after that and after you yourself are in therapy and cleared, there's something wrong. Dianetics is an expanding science; but don't expand it until you know which way it travels.

Don't mix gasoline and alcohol, or dianetics and other therapy except purely medical, dispensed by a professional medical doctor.

Don't get a case snarled up and then take it to a psychiatrist who knows no dianetics. Only dianetics can unsnarl dianetics and yesterday's methods won't help your patient one slightest bit when all he needs is another run through the one you snapped him out of too fast. Take a cinch on your nerve and send him back through the incident again. In dianetics today's obvious nervous breakdown is tomorrow's most cheerful being.

Don't quit, don't balk. Just keep running engrams.

And one day you'll have a release. And another day you'll have a clear.

TYPES OF SOMATICS

There are two kinds of somatics, those which properly belong to the patient and those which belong to his mother or some other person. The first actually happened, so did the second. But the patient should not have his mother's somatics. If he does, if he is found complaining of headaches whenever his mother has a headache, there is an engram, very early, which says he must have whatever she has: "The baby is part of me," "I want him to suffer as I suffer," etc. Or the phrase may be some entirely misunderstood thing literally taken. However, all this "comes out in the wash" and should be no great concern of the auditor's.

"UNCONSCIOUSNESS"

While "unconsciousness" has been covered elsewhere in various ways, in therapy it has two special manifestations. The yawn and the "boil-off."

The engram of physical pain contains deep "unconsciousness" and if it is going to lift, particularly in the basic area, it comes off in yawns. After a first or second recounting, the patient starts to yawn. These yawns are turning on his analyzer.

In a very extreme engram -- a prenatal electric shock which mother received -- five hours of "unconsciousness" "boil-off" have taken place during therapy. The shock lasted for less than a minute but so close did it bring the individual to death that when the incident was first contacted in therapy, he swam and floundered and had strange dreams, muttered and mumbled for five hours. That is a record. Forty-five minutes of this "boil-off" is rare. Five or ten minutes of it are not uncommon.

The auditor will take a patient into an area. No somatic turns on. But the patient begins to drowse into a strange kind of sleep. He rouses from this from time to time, mutters something, usually idiotic, rouses again with a dream and generally makes no progress to all appearances. But progress is being made. A period when he was almost dead is coming up to the surface. Soon a somatic will turn on and the patient will run an engram a few times on command, will yawn a little and then brighten up. Such a quantity of "unconsciousness" was, of course, sufficient to keep his analyzer about nine-tenths shut off when he was awake for, if it was near basic, it was part of every other engram. Such an engram, with such deep

“unconsciousness,” when released, produces a marked improvement in a case, as much as a painful emotion engram at times.

It is up to the auditor to sit it through no matter how long it takes. It may make an uncleared auditor very sleepy to watch all this but it should be done. He will rarely strike one that lasts an hour but every case has such a period lasting from ten minutes to a half hour.

He should stir the patient up once in a while and try to make him go through the engram. There is a very special way to stir a patient into life: don't touch his body for it may be highly restimulative and make him very upset. Touch only the bottoms of his feet with your hand or your own feet and touch them just enough to jog him into attention for a moment. That keeps the “boil-off” in progress and does not permit the patient to sag into ordinary sleep.

The “boil-off” can be confused, by an inexperienced auditor, with an engram command to sleep. However, if the auditor will observe the patient closely, he will find that in the “boil-off” the patient gives every appearance of being drugged while in a sleep command, he simply goes to sleep and does it very smoothly. The “boil-off” is a trifle restless, full of mutterings and flounderings and dreams. The sleep is smooth.

An engramic command to go to sleep, acting on the returned pre-clear, is broken by sending the somatic strip to the moment when the sleep command is given. If the pre-clear contacts it and goes over it, he will quickly awaken on the track and continue with therapy.

The “boil-off” may be full of yawns, mutterings or grunts. Sleep is usually quiet and gentle.

Just why this is called a “boil-off” and just why auditors are fond of the term is obscure. It was originally and sedately named “comatic reduction” but such erudition has been outvoted by the fact that it has never been used.

If you are fond of listening to dreams, you will find them in plenty in the “boil-off.” As images on the desert are distorted by the glass snakes of heat waves, so are the engramic commands distorted to the analyzer through the veil of “unconsciousness.”

LOCKS

It is one of the blessings of nature that the lock is something which needs minor attention. A lock is an incident which, with or without charge, is in conscious recall and which seems to be the reason the aberree is aberrated. Perhaps this was another way the bank protected itself. A lock is a moment of mental discomfort containing no physical pain and no great loss. A scolding, a social disgrace: such things are locks. Any case has thousands and thousands of locks. The auditor will discover them in plenty if he cares to waste time looking for them. The treatment of these locks was the main goal of an old art known as “hypno-analysis.” Most of them can be reduced.

The key-in of an engram takes place at some future date from the time the engram was actually received. The key-in moment contains analytical reduction from weariness or slight illness. A situation similar to the engram, which contained “unconsciousness,” came about and keyed-in the engram. This is a primary lock. Breaking it, if it can be found, produces the effect of keying out the engram. But it can be considered a waste of time even if it has some therapeutic value and was used, without understanding, by some past schools.

If an auditor wants to know how the case was reacting to life, he can find some of these thousands and thousands of locks and look them over. But that is probably all the interest he has in them, for locks discharge. They discharge automatically the moment the engram holding them is erased. A whole life rebalances itself when the engrams are gone and the locks need no

treatment. Neither does the pre-clear now cleared need education as to how to think: like the blowing of locks, this is an automatic process.

These locks lie down amongst the engrams sometimes. The pre-clear may be deep in the prenatal area and suddenly think about a time when he was twenty or, as is common in therapy, think about an engram he heard from somebody else. This is a good clue. Pay no further heed to the lock: find the engram to which it attached itself, for there is an engram immediately with it. In dreams these locks in distorted form, come swimming up out of the bank, complicating the dream.

THE JUNIOR CASE

Do not take on a Junior for your first case if you can avoid it. If father was named George and the patient is called George, beware of trouble. The engram bank takes George to mean George and that is identity thought de luxe.

Mother says, "I hate George!" "That means Junior," says the engram though mother meant father. "George is thoughtless." "George must not know." "Oh, George, I wish you had some sex appeal, but you haven't." And so go the engrams. A Junior case is seldom easy.

It is customary to shudder, in dianetics, at the thought of taking on a Junior case. An auditor can be expected to slave his hardest when he has a case with non-sonic, which is off the time track, and which is named after father or mother. Such cases resolve, of course, but if parents knew what they did to children by giving them any name which might appear in the engram bank, such as that of parents or grandparents or friends, it is certain the custom would vanish instanter.

RESTIMULATING THE ENGRAM

"Ask often enough and you will receive," is always true when working the engram bank. Simply by returning into an area enough times engrams will appear. If it is not there today, it will be there tomorrow. But if it is not there tomorrow, it will be there the day after and so forth. Emotional discharges are most certainly located by asking for them time after time, returning the patient over the part of the track where the charge is expected to lie. What repeater technique will fail to do can be done by returning the patient, session after session, to a portion of his life. Sooner or later it will come into view.

OCCLUDED LIFE PERIODS AND PEOPLE

Whole areas of the time track will be found occluded. These contain suppressors by way of engram command, ally computations and painful emotion. Persons can vanish utterly from sight for these reasons. They come to view after a few engrams have been lifted in basic or the area has been developed as above.

ANIMOSITY TOWARD PARENTS

It always happens, when one clears a child or adult, that the pre-clear goes through stages of improvement which bring him up the tone scale and cause him, of course, to pass through the second zone, anger. A pre-clear may become furious with his parents and other offenders in the engram bank. Such a situation is to be expected. It is a natural by-product of therapy and it cannot be avoided.

As the case progresses the tone scale, of course, rises and places the pre-clear in a state of boredom toward the villains who have wronged him. At last he reaches Tone 4, which is the

tone of the clear. At this time he is very cheerful and willing to be friends with people whether they have wronged him or not: of course he has the data about what to expect of them, but he nurses no animosity.

If a parent feels that the child, knowing all, would turn against him, then the parent is mistaken. The child has already, as an aberree, turned very thoroughly against the parent whether his analyzer knows all or not and the most uncertain and unlovely conduct may result from further hiding of the evidence.

It is a matter of continual observation that the good release and the clear feel no animosity whatever toward their parents or others who had caused their aberrations and indeed stop negating, defending and fighting so irrationally. The clear will fight, certainly, for a good cause and he will be the most dangerous opponent possible, but he does not fight for irrational reasons like an animal and his understanding of people is very much enlarged and his affection can at last be deep. If a parent wishes love and cooperation from a child, no matter what he has done to that child, permit therapy and achieve that love and cooperation with the child self-determined and no longer secretly in apathy or rage. After all, the clear has learned the source of his parents' aberrations as well as his own; he recognizes that they had engram banks before he did.

PROPITIATION

In the process of work a stage will be passed, in the upper range of apathy, of propitiation. This conciliation is an effort to feed or sacrifice to an all destructive force. It is a state wherein the patient, in deep fear of another, offers expensive presents and soft words, turns the other cheek, offers himself as a doormat and generally makes a fool out of himself.

Many, many marriages, for instance, are marriages not of love but of that shabby substitute, propitiation. People have a habit of marrying people who have similar reactive minds. This is unfortunate for such marriages are destructive to both partners. She has a certain set of aberrations: they match his. She is pseudo-mother, he is pseudo-father. She had to marry him because father tried to murder her before she was born. He had to marry her because mother beat him when he was a child. Incredible as it may seem, these marriages are very common: one or the other partner becomes mentally ill, or both may deteriorate. He is unhappy, his enthusiasms crushed; she is miserable. Either with another partner might be a happy person yet, out of fear, they cannot break apart. They must propitiate each other.

The auditor who finds a marriage in this condition and attempts to treat one of the partners, had better treat both simultaneously. Or such partners had better treat each other and soon. Tolerance and understanding are almost always fostered by mutual help.

Propitiation is mentioned here because it has a diagnostic value. People who start bringing the auditor expensive gifts are propitiating him, and it probably means that they have a computation which tells them, engrammatically, that they will die or go crazy if they become sane. The auditor may enjoy the gifts, but he had better start looking for a sympathy engram not yet suspected or tapped.

LOVE

Probably no single subject in the concerns of Man has received as much attention as Love.

It is not untrue that where one finds the greatest controversy, there he will also find the least comprehension. And where the facts are least precise there one can also find the greatest arguments. And so it is with Love.

Without doubt Love has ruined more lives than war and made more happiness than all the dreams of Paradise.

Entangled with a thousand songs a year and submerged beneath a solid tonnage of poor literature, Love should have a proper chance to be defined.

It has been discovered that there are three kinds of Love between woman and man: the first is covered under the law of affinity and is the affection with which Mankind holds Mankind; the second is sexual selection and is a true magnetism between partners; the third is compulsive "Love" dictated by nothing more reasonable than aberration.

Perhaps in the hero and heroine legends there have been cases of the second kind, and surely as one looks about him in this society he can discover numbers of happy partnerships based on a natural and strongly affectionate admiration. The third kind we find in plenty: tabloid literature is devoted to it and its travails; it crams the courts with urgent pleas for divorce, with criminal acts and civil suits; it sends children weeping into the corner away from quarrels and it launches from its broken homes broken young women and men.

Dianetics classifies this third kind of love as "reactive mind partnership." Here is a meeting of minds -- but the minds are on the lowest computational level possessed by man. Driven together by compulsion, men and women mate who will find in that mating nothing but sorrow and reduction of their hopes.

He is pseudo-brother who beat her regularly or he is pseudo-father whom she had to mind. Maybe he is even pseudo-mother who screamed ceaselessly at her but whom she had to placate, and he might be the doctor who hurt her so savagely. She may be his pseudo-mother, his pseudo-grandmother whom he had to love despite the way she undermined his decision; she may be a pseudo-nurse in some operation long gone or the pseudo-teacher who kept him after school to whet her sadism upon him.

Before the marriage takes place they only know there is a compulsion that they must be together, a feeling that each must be extremely nice to the other. And then the marriage takes place and more and more restimulation of ancient pain is felt until at last each is ill and life, complicated now perhaps by unhappy children, is an unhappy ruin.

The mechanism of propitiation carries with it covert hostility. Gifts given without cause and beyond the ability to expend, self-sacrifices which seem so noble at the time compose propitiation. Propitiation is an apathy effort to hold away a dangerous "source" of pain. Mistaken identity is one of the minor errors of the reactive mind. To buy off, to nullify the possible anger of a person perhaps long since dead but living now again in the partner, is the hope of propitiation. But a man is dead who will not sometimes fight. The hostility may be masked, it may be entirely "unknown" to the individual who indulges it. Certainly it is always justified in the mind of the person who exerts it and is supposed to be a natural consequence of some entirely obvious offense.

The wife who makes inadvertent blunders before the guests and by them accidentally gives away the truth of her husband's favorite myth, the wife who forgets the little favors he has asked, the wife who suddenly stabs him with a "logical" pin in the region of his hopes: these are wives who live with partners whom they must, out of some wrong done years before the courtship and by some other man, propitiate, and these are wives who, propitiating, numb the hopes and misunderstand the sorrows of their mates.

The husband who sleeps with another woman and "accidentally" leaves the lipstick on his tie, the husband who finds her excellent cooking bad and idleness in her days, the husband who forgets her letters he must mail, the husband who finds her opinions silly, these are husbands who live with partners whom they must propitiate.

A soaring, roller-coaster curve of peace and war in the home, failures to understand, mutual curtailment of liberty and self-determinism, unhappy lives, unhappy children and divorce are caused by reactive mind marriages. Compelled by an unknown threat to marry, repelled by fear of pain from trust, this "meeting of minds" is the primary cause of all marital disaster.

The law lacked definition and so invoked great difficulty in the path of those involved in such marriages. The track of it is the dwindling spiral of misery which accompanies all chronic restimulation and leads only down to failure and to death. Someday there will, perhaps, exist a much more sentient law that only the unaberrated can marry and bear children. The present law only provides that marriages must be at best most difficult to part. Such a law is like a prison sentence for the husband, the wife and the children -- all and every one.

A marriage can be saved by clearing its partners of their aberrations. An optimum solution would include this in any case since it is most difficult for a wife or a husband to rise, even when divorced, to any future plane of happiness: and where there are children, if clearing is not effected, a great injustice has been done.

It is usually discovered that when both partners in a reactive mind marriage are cleared of aberration, life becomes considerably more than tolerable; for human beings often have a natural liking even when no sexual selection has been present. The restoration of a marriage by clearing the partners may not bring about one of the great loves that poets strummed about but it will at least bring a high level of respect and cooperation toward the common goal of making life worthwhile. And in many marriages so cleared it was discovered that the partners, beneath the dirty cloth of aberration, loved each other well.

A major gain to such a clearing is for the children's sake. Nearly all marital discontent has as its major factor aberration on the second dynamic, sex. And any such aberration includes a nervous disposition toward children.

Where there are children, divorce does not answer, clearing does. And with clearing comes a fresh new page of life on which happiness can be written.

In the case of the reactive mind marriage, turn-about clearing is often complicated by the concealed hostilities which lie below the propitiative mechanism. It is wise for the partners to look outside the home, each interesting a friend in a therapy turn-about. If such mutual clearing is begun, with the partners working on each other, much restraint of anger and exertion of patience must be practiced, and the auditor's code must be most severely followed. It requires a saintly detachment to bear the Tone One of the partner who, returned to a quarrel, seasons the recountings with further recrimination. If it must be done, it can be done but, when many quarrels and travails have beset a couple, it is easier if they each look without the home for a therapy partner.

Additionally, there is a kind of "rapport" established between any auditor and pre-clear and after the therapy session is done, a strengthening of the natural affinity is such that a small deed or word may be taken as a savage attack with the result of a quarrel and the inhibition of therapy.

Men can be considered to be best audited by men and women by women. This condition is changed when one deals with a woman who has such severe aberrations about women that she is in fear around them or when one is auditing a man who has deep fear of men.

The dynamics of men and women are somehow different and a wife, particularly if there have ever been quarrels of any magnitude, sometimes finds it difficult at times to be sufficiently insistent to audit her husband. The husband may audit, in the usual case, without great difficulty but when in therapy himself, his feeling that he must rise superior to the situation forces him to attempt auto-control, a thing which is impossible.

THE ERASURE

Sooner or later -- if you keep trying -- you will get basic-basic, the earliest moment of "unconsciousness" and physical pain. You will know when you have it, perhaps, only because things start to erase rather than reduce. If the patient still has a sonic shut-off, you can still erase: sooner or later that sonic will turn on, perhaps not even until the case is almost finished. You will reach basic-basic sooner or later.

The erasure, then, is more or less the same procedure as the entrance. You erase all the early engrams, always the earliest you can find, and you keep discharging painful emotion engrams either in the basic area or in the later periods after birth and later in life. You erase as much as you can find in the early part of the case, then you release all the emotion you can find later in the case (erase everything in each engram you touch) and then you come back and find early material.

The reactive engram bank is a hurrah's nest. The file clerk must have a great deal of trouble with it. For things are keyed-in early and late, sometimes all he can get is material under certain topics, sometimes all he can get is material under certain somatics (all teeth, for instance), sometimes he can go in an orderly parade forward in time and give consecutive incidents: this last is the most important proceeding.

Not until you have worked out every moment of physical pain and discharged all the moments of painful emotion will the case be cleared. There will be times when you are sure that you are almost to the goal only to discover, going into the prenatal area again, a new series of material uncovered by the later life painful emotion you have released.

One day you will find a case which will not have any occlusions anywhere on the track, which will no longer be interested in engrams (apathy cases aren't interested at the start; clears, at the top level, are not interested either, making a cycle, though the clear is a long way from apathetic), which will have all recalls, which will compute accurately and make no errors (within the limitations of the data available) and which, in short, has an exhausted engram bank. But do not be too optimistic, ever. Keep looking until you are sure. Observe the case to make certain no aberrations are displayed about anything, that dynamics are high in it and that life is good. If this person now feels he can solve all the problems of life, lick the world with one hand tied behind him and feel a friend to all men, you have a clear.

The only way you can go wrong is to compute with the idea that human beings are full of error and evil and sin and that if you have made a person less unhappy and above normal he is to be judged a clear. This is a release.

In gold panning, it is true that every tenderfoot mistakes iron pyrites -- fool's gold -- for gold. The tenderfoot will crow with delight over a bright bit of something in his pan which, actually, is worth a few dollars a ton. And then he sees real gold! The moment he sees real gold in that pan, he knows what gold really looks like. It cannot be mistaken.

Aside from the fact that psychometry would show a clear phenomenally intelligent, would show his aptitude and versatility wide, there is another quality, the human quality of a freed man. You take a release through psychometry and show him to be above normal, too. But a clear is a clear and when you see it you will know it with no further mistake.

That a clear is no longer interested in his extinct engrams does not mean he is not interested in the troubles of others. That a person is not interested in his own engrams does not necessarily argue a clear but may well be another mechanism, the apathy of neglect. To have engrams and neglect them is a common aberration with the reactive mind on a tone scale of apathy. To have no engrams and neglect them is another thing. Every apathy case, neglecting his engrams as an answer to his woe, insisting he is happy, insisting, as he racks himself to pieces, that there is nothing wrong with him, will, in work, particularly after basic-basic is lifted, become interested in his engrams and more interested in life. It is easy to tell the apathy

case from the clear for the two are at opposite ends of the spectrum of life: the clear has soared up toward victory and triumph, the apathy case knows victory and triumph are not for him and explains they are not worth it.

What the life span of a clear is cannot be answered now; ask in a hundred years.

How can you tell a clear? How close does the man measure to optimum for Man? Can he adjust to his environment smoothly? And far more important, can he adjust that environment to him?

Sixty days and again six months after a clear has apparently been effected, the auditor should again make a search for any neglected material. He should question the possible clear carefully as to the events of the past interval. In such a way he can learn of any worries, concerns or illnesses which may have taken place and attempt to trace these to engrams. If he cannot then find engrams, the clear is definitely and without question, cleared. And he will stay that way.

If a case merely stalls, however, and while aberration seems to be present, engrams cannot be found, the cause probably lies with thoroughly masked despair charges -- painful emotional engrams. These are not necessarily postnatal, they can be within the prenatal period and involve circumstances which are very secret -- or so the engrams announce. Also, some cases have stalled and proven "impenetrable" because of a current or immediately past circumstance the patient has not revealed.

There are two reasons which can delay a case:

(a) the person may be so aberratedly ashamed of his past or so certain of retribution if he reveals it that he does nothing but avoid;

and

(b) the person may be in fear because of some existing circumstance or threat.

The auditor is not interested in what the patient does. Or in what the patient has done. Dianetics treats of what has been done to the person exclusively in therapy. What has been done by a patient is of no concern. The auditor who would make it any concern is practicing something other than dianetics. However, a patient, because of his engrams, may become obsessed with the idea that he must hide something in his life from the auditor. general classes above cover the general conditions.

These active reasons, as under (a), may be such a thing as a prison sentence, a murder hitherto unknown (although many people think they have done murder who have not even threatened it to anyone), abnormal sexual practices, or some such circumstance. The auditor should promise not to reveal any confidential matter, purely as a matter of routine and explain the principle of "done to. not done by." And no auditor would taunt or revile a patient for having been victimized by his engrams. As under (b) there may exist some person, even the wife or husband, who has cowed the patient into secrecy. One case is at hand where no advance was made although there were many incidents contacted: the incidents would not reduce or erase no matter where they were. It was discovered that this case, a woman, had been beaten savagely and often by her husband and that she had been threatened with death if she told the auditor a word of these acts; and yet these acts contained the whole despair charges of the case and had to be released. Seeing this, finally suspecting, the auditor was able to gain her confidence and locate the despair charges. Even if he had not gained her confidence, by constant restimulation of late life areas he would have provoked her tears. In another case, that of a small child, "dub-in" recall was so obvious and lie factories were so busy that the auditor at last realized that he was attempting to penetrate not just the secrecy on an engram but the secrecy imposed upon a child by some one at hand. The mother, in this case, out of the idea that she would be apprehended, had furiously threatened the child to say nothing about his

treatment at home. There was more than this behind the case, there were eighty-one attempted abortions, an incredible number.

Anything is the business of an auditor if it has become an engram. If society has jailed a man, if all is not well in the home, these are things done to a person. What the person did to "deserve" this treatment is of no concern.

THE FOREIGN LANGUAGE CASE

Now and again an auditor will encounter a strange sort of hold-up in a case. He will be unable to get anything to clear or make sense in the prenatal area and sometimes in childhood as well as the prenatal area. He may be encountering a "foreign language case." Occasionally the child did not know he was born to other parents (who may have spoken a foreign tongue) than those he has known as his parents. This is a special sort of mix-up of its own which is rather easily resolved simply by running engrams. It is always possible for the patient to forget that his parents spoke some other tongue in the home. Another tongue than the one the patient is using or other than that of the country in which the patient resides is, in one way, an asset: it gives a prenatal area which is very difficult to restimulate although it may still be acting upon the patient's mind. But it is no asset to the auditor, who must now deal with a patient who does not know the language, who may not have sonic recall and yet has an engram bank full of data which once had meaning and really is his basic language.

The best remedy for such a case is to get an auditor who knows both the language used in the prenatal area and the present tongue. Another remedy is to take a dictionary to the case and figure out the bouncers et al. from the dictionary. Another way is to regress the patient often enough into the infant period that he begins to pick up the language again (making the file drawer of it come forth) and then ask the patient for phrases which, in the foreign tongue, would mean this or that. Gradually he may recover the language and so exhaust the bank. This is an extremely difficult case only when there was no childhood use of the other tongue. Given childhood use of that tongue, the auditor simply keeps returning the patient to childhood when he knew the tongue and then returning him into the prenatal area: the patient can translate what is happening. The cliches of other tongues than that the auditor speaks are often quite productive of other literal meanings than comparable cliches in the auditor's tongue. This difference of cliché is a very responsible agent in the social aberrations of one nation as they differ from those of another. "I have hot," says the Spaniard. "I am hot," says the Englishman. Engrammatically, they mean different things, even if they mean the same to the analyzer.

CHAPTER IX

PART TWO

Mechanisms and Aspects of Therapy

EXTRA-SENSORY PERCEPTION

Every time the auditor has a case with dub-in recall or which is highly charged with emotion, the case may return into the prenatal area and start describing scenery. This is the awe and wonder of some beholders. There is the patient in the womb and yet he can "see" outside. The patient tells about father and mother and where they are sitting and what the bedroom looks like, and yet there he is in the womb. Some pretty theories can be advanced for this: one of them is that the tortured foetus develops extra-sensory perception in order to see what is coming next. ESP is an excellent theory and some observation may confirm it but not in the foetus.

One must recall that the foetus, even if it has highly developed and clever cells, is yet not a truly rational organism. The presence of the engram does not necessarily mean that the foetus could think. The engram became most severely aberrative when the child finally learned speech. The engram is not a memory but a recording of pain and percepts.

Returning a grown man or a child into the prenatal area returns there an experienced mind which, connecting with these engrams, forms conclusions. To listen to some pre-clears one would think they read Keats and drank lemonade every afternoon at four throughout the prenatal period.

To return reason and analytical power back into a period when neither reason nor analytical power existed, of course, impinges upon the returned individual many ideas. All he is supposed to run are the engrams and their contents. He may additionally, by dream mechanisms and current computation, try to fashion in a whole technicolor picture of the scenery.

This prenatal ESP does not in fact exist. It has been proven, after considerable test, that whenever the returned pre-clear thinks he sees something, the scenery itself is mentioned in the engrams and gives him an imaginary picture of it. There is no prenatal ESP, in other words. There are only descriptions and actions which suggest scenery and these suggestions, operating now upon the imagination, bring about the supposed visio.

This is most chronic with patients who have high powered lie factories. When the auditor sees this he begins to form a notion of the case he is engaged upon, he knows "dub-in sonic" may be used and he should find and discharge all painful emotion he can reach for it is this painful emotion which so disposes a case to avoid. He can find, then, the lie factory itself, not the lie factory of the lie factory which produces lie factories, but the actual engram which causes all this delusion.

However, never bring a pre-clear up short on this material. Don't tell him it is imaginary, you'll drive the lie factory into higher effort. For there are sympathy computations here, despairful losses, great prenatal pain and childhood neglect. And it would take little to shatter what self-confidence this patient has managed to assemble. Therefore walk softly, look for despair charges, allies, sympathy engrams and get the lie factory. Then the case will settle down and progress to clear.

ELECTRIC SHOCK

It has been found important, in entering a case to locate and relieve all engrams caused by electric shock of whatever kind. These seem to produce a grouping of engrams, whether they are received prenatally (as some have been), accidentally, or at the hands of psychiatrists.

Any electric shock seems to have more than usual force in the engram bank and apparently deranges the memory files of both past and future events surrounding the shock area. Further, electric shock injury contains a great depth of "unconsciousness" which thereafter holds the analytical mind in a reduced state.

TACIT CONSENT

In the case of two pre-clears working on each other, each one assuming in his turn the auditor's role, a condition can arise where each prevents the other from contacting certain engrams.

For example, pre-clear A has an ally computation concerning a dog. He unknowingly seeks to protect this "pro-survival" engram within himself although, of course, failure to release it will hinder therapy. As he audits pre-clear B he has a tendency to project his own problems into pre-clear B, which is to say he has some slight confusion of identity. If pre-clear B is known to have some "pro-survival" engram about a dog, then pre-clear A, auditing, will actually avoid making pre-clear B contact B's own engram. This is a mistaken idea that by letting B keep his dog engram, A can retain his dog engram. This is "tacit consent." It might be summed as a bargain: "If you don't make me get well, I won't make you get well." This should be guarded against: once known that such a condition exists and that such reluctance to clear the other is manifested, "tacit consent" ceases.

It may also happen that a husband and wife may have a mutual period of quarrels or unhappiness. Engaged upon clearing each other, working alternately as auditor, they avoid, unknowingly but by reactive computation, the mutual period, thus leaving in place painfully emotional engrams.

Tacit Consent is not easily recognized by the individuals so involved, and pre-clears, alternating as auditors, should be very wary of it for it cannot do other than slow a case.

EMOTION AND PAIN SHUT-OFFS

A case which manifests no emotion or cannot feel pain when emotion and pain should be present in some incident is suffering from a "feeling" shut-off: this most likely will be found in the prenatal area. The word "feeling" means both pain and emotion: thus the phrase, "I can't feel anything," may be an anesthetic for both.

If an exteriorized view of the incident (where the patient sees himself and is not in himself) or what pretends to be prenatal "ESP" is present, the emotional shut-off probably stems from painful emotion engrams in late life or at least post-birth. If there is no exteriorized view and the patient is within himself, and yet no sharpness of pain or emotion manifests itself while he is running through an engram, an early emotional shut-off or an early pain shut-off should be suspected and should be located by repeater technique. Run the words "No emotion" until a paraphrase is obtained: run the words "I can't feel," or some other phrase meaning the same thing and the patient, if the engrams are available and are not suppressed by others, will eventually respond.

It may happen that a case may "work" very well, which is to say that engrams present themselves and can be run and reduced, without emotion manifesting itself as part of the content and with somatics which are dull and not so much pain as simply pressure. If the pain and emotion shut-offs do not yield at first to repeater technique, many engrams may have to be

run in the basic area without pain or emotion but only with pressure and word content. In such a case pain and emotion can eventually be contacted, after which therapy is more beneficial.

EXTERIORIZED VIEWS

Whenever you find a patient, returned, outside himself and seeing himself, that patient is off the track. He should not be told so but the despair charges, which is to say, the painful emotion engrams, should be found as soon as possible and discharged. This is something of the same mechanism as the ESP described above.

TELEPATHY

Every few cases some pre-clear may try to palm off telepathy as an aberrative factor. This is more rainbow chasing. There may be telepathy but so far as research has shown the foetus doesn't receive any and even if he receives it, it is not aberrative in any way.

Exhaustive tests were made on telepathy and ESP and in every case an explanation was found which did not need to go into mind reading or radar sight.

When a patient tries to tell the auditor that he is reciting mother's thoughts received prenatally, be certain that somewhere around there is an engram in which she says these exact words aloud. Mothers, especially when aberrated severely and especially when aberrated severely enough to attempt abortion, have many engrams they dramatize. The power of the dramatization commonly manifests itself as monologues. Some mothers have a very great deal to say to themselves when alone. All of this speech is, of course, transmitted to the child when he is injured, and he may be injured without mother being injured as in an attempted abortion. For considerable time after such an injury the child is usually "unconscious" and in pain; he therefore records in engrams these monologues (and often the voice is quite loud). He doesn't hear it: it is simply cellularly recorded. All such monologuing is aberrative, of course, and produces some remarkable patterns of insanity and neurosis.

But of telepathy, there is none that is aberrative so far as we know at this time. So the auditor should not accept telepathy any more than he would accept ESP.

PRENATAL LIVING CONDITIONS

It is very noisy in the womb. A person may think he has sonic and yet hear no "womb" sounds, which means that he does not have sonic but only "dub-in." Intestinal squeaks and groans, flowing water, belches, flatulation and other body activities of the mother produce a continual sound.

It is also very tight in later prenatal life.

In a high blood pressure case, it is extremely horrible in the womb.

When mother takes quinine a high ringing noise may come into being in the foetal ears as well as her own -- a ringing which will carry through a person's whole life.

Mother gets morning sickness, has hiccoughs and gets colds, coughs and sneezes.

This is prenatal life.

The only reason anybody "wanted" to "return to the womb" was because somebody hit mother and yelled "Come back here!" so the person does.

THE ENGRAM FILING SYSTEM

Engrams are not filed in the orderly fashion managed by a cleared standard bank. Engrams are filed in a way which would defy Alexander. Hence, it is difficult to know when the proper consecutive item will appear.

Time, topic, value, somatic and emotion are the methods of filing.

The return from basic-basic may be an apparent orderly progress into late life. Suddenly a despair charge is triggered and discharged. The auditor looks back at the prenatal area and finds a whole new series of incidents in view. Progress is then begun back to present time, step by step, another discharge is triggered and another series of prenatals come into sight. These are erased and progress is made back toward present time when still another despair charge is released and still more prenatals come to view. These are erased and so forth and so on.

The engram filing system gives out data by somatic, time, topic, value or emotion. Usually the file clerk hands out material on the basis of time and topic. Emotion in the bank keeps the file clerk from getting at a certain series of incidents; when the emotion is discharged, the incidents become available and incidents are brought out until another emotional charge stops the file clerk. The wit of the auditor is most used, not in getting prenatals, but in finding these later life emotional charges and discharging them.

All in all the engram filing system is very poor, unlike the standard bank. But it is also very vulnerable now that we understand it.

The engram filing system data can be erased. Standard bank data cannot be erased. Pain is perishable -- pleasure endures.

ALLEVIATION

The psycho-analyst or general counselor in human relations is occasionally faced with a type of problem which dianetics, applied in small quantity, can resolve easily.

It is possible, when a person has been too disturbed by an event of the day to address himself to the problem at hand to alleviate his disturbance with a few minutes of work.

A sudden change in the aspect of a patient, a sudden deterioration of his serenity, generally stems from some incident which has caused him mental anguish. Although this change of mind has its source in the restimulation of an engram, the moment of restimulation, which is a lock, may be addressed and alleviated with success.

Using reverie or merely asking the patient to close his eyes, the analyst can request him to return and be in the instant wherein he was disturbed. That instant may be in the same day or the same week as the office call. A moment of analytical shut-down will be discovered wherein some restimulative person or circumstance upset the equilibrium of the patient. This moment is a lock. It can be recounted, ordinarily, as an engram and the latest source of tension will relieve so that work can be continued. The engram itself, upon which the lock depended, may not be accessible without a full dianetic address to the problem.

The auditor, finding a patient much disturbed, can often save time by relieving the lock which caused the immediate disturbance of the pre-clear.

Locating locks on a wholesale basis is unremunerative from a dianetic viewpoint since there are thousands and thousands of them in every case. Locating the last lock, which is hindering work, may be of benefit.

THE TONE SCALE AND REDUCTION OF ENGRAMS

Because it is very important, the mechanism of the reduction of a late painful emotion engram must be specifically detailed.

The uses of reduction on late engrams are wide and various. When the auditor gets into trouble with his pre-clear by some violation of the auditor's code, he can treat the violation as a painful emotion engram and reduce it, at which moment the effect of his blunder will be gone in the pre-clear. The auditor merely returns the pre-clear back to the blunder and runs the error itself as an engram. When the husband has quarreled with his wife or she has found out some unpleasant thing about his activities, he can treat the quarrel or the discovery as a painful emotion engram and release it with the result of no further worry about it by his wife. When the little boy's dog has just been run over, the incident can be treated as a painful emotion engram and released. When the pre-clear's wife has just left him, treat the leaving as a painful emotion engram and release it. Whatever the shock or upset, it can be reduced in an individual by regular reduction technique and the individual will cease to be troubled by it in the painful emotion sense. It does not matter whether the engram occurred two hours or ten years ago, painful emotion can be reduced from it. It is run exactly like any other engram, beginning at the beginning of the first shock with the patient returning to it and continuing far enough along it to adequately embrace its first impact.

The aspect of this reduction is a pattern which does not much vary. If the news struck the individual into apathy, then, as he recounts, he will, unless there is a severe emotional shut-off elsewhere, progress through the incident a time or two, perhaps, before he contacts it properly. Then there will come the tears and despair of apathy. Another two or three runs should bring up anger. Then further recounting (always from beginning to end as re-experience) brings the tone up into boredom. Further recounting should bring it to Tone 3 or 4, release or, most favorably, laughter.

This progress of the tones is the clue which led to the establishment of the tone scale from 0 to 4. A Tone 4 is laughter.

There is sometimes a stage in the Tone 2 area where the patient begins to be offhand and flippant. This is not Tone 4, it denotes more data present. He may resist recounting at this point, saying the incident is released. The auditor must insist on further recounting whenever he finds the pre-clear unwilling to recount again, for here is data being suppressed and more charge is present. The flippancy is generally found to be an escape mechanism and is sometimes uttered in the very words which are yet concealed. More recounting (without the auditor insisting any certain words be found) is then done until the patient reaches Tone 4.

Here we have, in vignette, the behavior of the whole engram bank in the process of therapy. The entire bank rises from its initial tone level eventually up to Tone 4, higher and higher as more and more engrams are erased or reduced. The bank's rise is not, however, a smooth upward curve for new engrams will be contacted with apathy in them and some have manics in them. The painful emotion engram, however, does a rather smooth rise. If it is going to release at all it will rise up the scale. If it does not rise up the scale -- apathy to anger, anger to boredom, boredom to cheerfulness or at least no concern -- then it is suppressed by an incident with similar content.

An engram may begin at Tone 1 -- anger -- and rise from there. If it is found to be in Tone 2 at the start -- boredom -- it is hardly an engram.

It may, however, be in a false Tone 2 and suppressed by other data so that the patient merely appears bored and careless about it. A few recountings may bring about release of it, at which moment it will sag instantly to apathy -- Tone 0 -- and then come on up the scale of the tones. Or another engram may have to be contacted.

The whole physical being follows this tone scale throughout a course of therapy. The mental being follows this tone scale. And painful emotion engrams follow it.

On an erasure down in the basic area or when returning from basic-basic, two or three runs will erase an engram of whatever kind unless it is the basic on a new chain of similar incidents. But engrams which show no emotion anywhere on the track are suppressed by emotional or feeling shut-offs, late painful emotion or early engrams which simply shut off the pain or emotion in so many words.

A case should be kept "live." There must be variability of emotion. A monotone recounting, which is to say, one which does not vary the engramic tone but merely reduces, is necessary in the basic area at times, but anytime a patient becomes orderly and "well-drilled" and expresses no concern over his engrams as he recounts them, there is late painful emotion to be tapped or early emotional shut-off. Conversely, if the patient is too continuously emotional about all and anything, if he weeps awhile and then laughs hysterically, therapy is being done but one should be alert for something engramic in the prenatal area which says he has to be "too emotional" -- which is to say, he has engrams which make him emotional by their command content.

The tone scale is very useful and is a good guide. It will be most prominent in reducing post-speech engrams, but will also appear earlier.

Any painful emotion engram can be run. If it is properly reducing and not suppressed elsewhere, it follows the tone scale upwards to Tone 4.

IF THE PATIENT DOES NOT WORK WELL ON REPEATER TECHNIQUE

If, when the patient repeats a line the auditor has given him, the patient does not move to an incident, three things can be wrong: first, the patient cannot move on the track; second, the phrase may be sensibly withheld by the file clerk until such time as it can be cleared; or third, the phrase does not exist as engramic material.

The patient may also have strong "control yourself" engrams which manifest themselves by his snatching control from the auditor, being very bossy or simply refusing cooperation. Repeater technique, when directed at "control yourself" and "I've got to operate" and allied phrases, can then work.

The usual reason repeater technique does not work is that the patient is in a holder. If he is returned but does not shift on the track when repeater technique is given him, use repeater technique on the holders.

Remember that a "feeling" shut-off can deny all somatics so that the patient does not feel them. If the patient seems insensible to trouble on the track, be sure that he has a feeling shut-off.

A large emotional charge may also inhibit repeater technique.

The somatic strip does not go well into emotional charges -- painful emotion engrams -- and repeater technique is therefore indicted.

If repeater technique "the worst thing that could happen to a baby" and so forth and from his conversation may be garnered new phrases for repeater work which will take the patient into an engram.

SINGLE WORD TECHNIQUE

Words as well as engrams exist in chains. There is always a first time for the recording of each word in a person's life. The whole common language may lie within the engram bank.

The possible combinations of that common language may well approach infinity. The ways various deniers, bouncers et al., can be phrased are always beyond count.

Two “happy” facts exist, however, to reduce the auditor’s labors. First, the dramatis personae of his engrams are at this date aberrated. Each aberration has standard dramatizations which he repeats over and over in restimulative situations. The reaction, for instance, of the father to the mother is repetitious: if he utters a set of phrases in one engramic situation, he will utter it in subsequent similar situations. If the mother, for example, has an accusative attitude toward the father, then that attitude will be expressed in certain terms and these terms will appear in engram after engram. The second fact is that where the father or mother is abusive to the other, the other will eventually begin to suffer contagion of aberration and will repeat the other’s phrases. In a first-born child, where parental brutality is present, one can observe the parents through the engrams of the patient and see one or the other gradually take up the other’s phrases either to worry about themselves or to redeliver them. All this tends to make the engrams appear in chains of incidents, each incident much like the next. When one has the basic on each type of chain, the subsequent incidents on that chain are sufficiently similar to permit many incidents to be reduced or erased immediately after the first is found. The first incident on the chain, the basic for that chain, holds the others more or less in place and out of sight; therefore, the basic of the chain is the goal.

Each word in the bank can be discovered to have been delivered to the bank for the first time. Words also reduce in chains with the virtue that each subsequent appearance of the word in the bank locates automatically a new engram, which, of course, is reduced or erased as soon as it is contacted or as soon as its basic can be located.

Single word technique is very valuable and useful. It is a special kind of repeater technique. On most patients, the repetition by themselves of one word will cause the associated words to suggest themselves. Thus, one asks the patient to repeat and return on the word Forget. He starts repeating the word Forget and shortly has an associated set of words, making a phrase, such as “You can never forget me.” Here we have a phrase in an engram and the remainder of the engram can then be run.

When a late engram has had to be contacted to progress a case and yet will not relieve, it is possible to take each word or phrase of that late engram and run it back with repeater technique. Thus the earlier engrams which hold this late engram in place can be located and reduced, and eventually one will have reduced the late engram itself. This, by the way, is a common and useful practice.

There is a law about this: When any phrase or word in an engram will not reduce, the same phrase or word occurs in an earlier engram. One may have to discharge late emotion to get the earlier phrase, but ordinarily single word repeater or phrase repeater will attain it.

There are only a few dozens of words necessary to get almost any engram. These would be the key single word repeaters. They are such words as these: forget, remember, memory, blind, deaf, dumb, see, feel, hear, emotion, pain, fear, terror, afraid, bear, stand, lie, get, come, time, difference, imagination, right, dark, black, deep, up, down, words, corpse, dead, rotten, death, book, reed, soul, hell, god, scared, miserable, horrible, past, look, everything, everybody, always, never, everywhere, all, believe, listen, matter, seek, original, present, back, early, beginning, secret, tell, die, found, sympathy mad, crazy, insane, rid, fight, fist, chest, teeth, jaw, stomach, ache, misery, head, sex, Anglo-Saxon four letter words of sex and profanity, skin, baby, it, curtain, shell, barrier, wall, think, thought, slippery, confused, mixed, smart, poor, little, sick, life, father, mother, familiar names of parents and any others of household during prenatal and childhood period, money, food, tears, no, world, excuse, stop, laugh, hate, jealous, shame, ashamed, coward, etc.

Bouncers, deniers, holders, groupers, misdirectors et al., each have their common single words and these are few. The bouncer would contain: out, up, return, go, late, later, etc.

The holder would contain: catch, caught, trap, trapped, stop, lie, sit, stay, can't, stuck, fixed, hold, let, lock, locked, come, etc.

The grouper would contain: time, together, once, difference, etc.

The single word technique shines nowhere brighter than in the Junior Case -- where the patient carries the name of one or another parent or grandparent. By clearing out the patient's name from the prenatal engrams (where it is applied to another person but misinterpreted by the patient as himself) the patient can regain his own definition and valence. Always use the patient's first name and last name (separately) as repeater, Junior or not.

If the engram bank is blank on a phrase, it probably is not blank on a common word. Any small dictionary will provide an ample fund for single word technique. Use also any list of familiar first names, male and female, and you may discover allies or lovers not otherwise contactable.

The painful emotion engram sometimes yields slowly by simply directing the somatic strip to it. Sometimes the patient finds it difficult to approach an overcharged area. Single word technique using the name of the ally, if known, or words of sympathy, endearment, death, rejection or farewell and the love name of the patient as a child in particular will often yield swift results.

By the way, in using repeater technique, word or phrase, the auditor must not stir the case up too much. Get what shows and reduce that. Reduce the somatic the person manifests when he goes into reverie and always try to find it for a while, even if you don't succeed. If you stir up something en route down a chain which won't reduce, mark it to be reduced when you have the basic.

Using single word technique one often obtains phrases which would otherwise remain hidden but which come into view when the key word is tapped. Using "hear" as a single word, for instance, the following phrases came to light which had thoroughly impeded the progress of the case. No effort was being made to contact such an engram in the prenatal area. Indeed, the "fight" chain had never been suspected since the patient had never dramatized it and because such a violent prenatal fight chain existed the fact that his parents fought violently in the home was utterly struck from the standard banks so that he would have denied such a thing with shocked surprise had it been suggested. The somatic was unusually severe, caused by the father kneeling on the mother and choking her:

Patient repeated "hear" several times, the auditor asking him to return to an incident containing that word. The patient continued to repeat and then suddenly sank into a stupor when he reached the prenatal area. He remained in this "boil-off" for about thirty minutes and then, the auditor rousing him occasionally to make him repeat the word "hear," manifested a strong somatic. "Hear" became "Stay here!" The somatic became stronger and "Stay here" was repeated until the patient could move freely on the track through the engram. He contacted his father's voice and was most reluctant to carry on with the engram, due to its intense emotional violence. Coaxed and edged into it by the auditor, the engram was recounted.

FATHER: "Stay here! Stay down, damn you, you bitch! I'm going to kill you this time. I said I would and I will. Take that! (Intensified somatic as his knee ground into the mother's abdomen) You better start screaming. Go on, Scream for mercy! Why don't you break down? Don't worry, you will! You'll be blubbering around here, screaming for mercy! The louder you scream the worse you'll get. That's what I want to hear! I'm a punk kid, am I? You're the punk kid! I could finish you now but I am not going to! (Auditor suddenly has trouble, patient taking last phrase literally and stopping his recounting; auditor starts him again) This is just a sample. There's a lot more than that where it came from! I hope it hurts I hope it makes you cry! You say a word to anybody and I'll kill you in earnest! (Patient now running ahead with such an emotional surge that commands are less active on him. This command to

remain quiet disregarded) I'm going to bust your face in. You don't know what it is to be hurt! (Somatic lessened by removal of the knee) I know what I'm going to do to you now! I'm going to punish you! I'm going to punish you and God is going to punish you! I'm going to rape you! I'm going to stick it into you and tear you! When I tell you to do something you've got to do it! Get up on the bed! Lie down! Lie still! (Crack of bones as she is struck in the face with a fist. Blood pressure coming up and hurting baby) Lie still! You'll always be here! I'm going to finish this! You're unclean! You are dirty and diseased! God's punished you and now I'm going to punish you! (Coitus somatic begins, very violent, further injuring child) You've got something terrible in your past. You think you've got to be mean to me! You try to make me feel like nothing! You're the one that's nothing! Take it, take it!" (String of sexual banalities screamed for about five minutes) The patient recounted this three times and it erased. It was basic-basic! Three days after conception as nearly as could be judged by the subsequent days to the missed period. It threw into view almost all the other important data in the case, which then resolved and was cleared.

The single word might have landed the patient on some other of the "hears" in the case. In this event it would be necessary to pick it up at its earliest moment or the remainder of the engram might not erase or reduce.

The word "hear" might also have landed the patient later on the track in which case the engrams would have had to have been traced back earlier until one was found which would erase, reducing each one as it was encountered until the earliest was reached when all would erase.

In using single word repeater as in phrase repeater, the auditor should not permit a rapid, unmeaning repetition but a slow repeat, the auditor requesting the somatic strip to return the while and asking the patient to contact anything else which might associate with the word.

Caution: if the patient is not moving on the track, do not give him repeater words or phrases at random as these will pile up engrams where the patient is stuck. Use only efforts to get the patient moving on the track by discovering and reducing the phrase that is holding him.

Caution: basic-basic does not always have words in it, often being only painful and accompanied with womb sounds. It will, nevertheless, hold everything in place by its perceptics.

SPECIAL CLASSES OF COMMANDS

There are several distinct classes of commands. They are outlined here for ready reference with some samples of each.

Aberrative commands can contain anything. The auditor does not much concern himself with them. Refer back to our young man and the coat in Book II and there we find, in the guise of hypnotic commands, some idea of what aberrative commands are. "I am a jub-jub bird," "I can't whistle Dixie," "The world is all against me," "I hate policemen," "I am the ugliest person in the world," "You haven't any feet," "The Lord is going to punish me," "I always have to play with my thing," may be very interesting to the patient and even amusing to the auditor and may have caused a considerable amount of trouble in the patient's life. Where dianetic therapy is concerned, these all come up in due course. Looking for a specific aberration or a specific somatic is sometimes of interest and sometimes of some use, but it is not usually important. These aberrative commands may contain enough data to make the patient a raving zealot, a paranoid or a catfish, but they are nothing to the auditor. They come up in due course. Working on them or about them is secondary and less.

The primary business of the auditor in any case is to keep the patient moving on the track, keep his somatic strip free to come and go and reduce engrams. The moment the patient acts as though or responds as though he was not moving or the moment the file clerk will not

give forth data, then something is wrong and that something has to do with a few classes of phrase: there are thousands of such phrases contained in engrams, variously worded, but only five classes:

DENYERS

“Leave me alone,” which means, literally, that he must leave the incident alone. “I can’t tell” means he can’t tell you this engram. “It’s hard to tell” means it is hard to tell. “I don’t want to know” means he has no desire to know this engram. “Forget it” is the classic of the sub-class of denier, the forgetter mechanism. When the engram simply won’t come to view but there is a somatic or a muscle twitch, send the somatic strip to the denier. It is often “Forget it” or “Can’t remember” as a part of the engram. “I don’t know what’s going on” may be Mama telling Papa something but the pre-clear’s analyzer, impinged, then doesn’t know what’s going on. “It’s beyond me” means he is right there but he thinks he isn’t. “Hold on to this, it’s your life!” makes the engram “vital” to existence. “It can’t be reached,” “I can’t get in there,” “Nobody must know,” “It’s a secret,” “If anybody found out, I’d die,” “Don’t talk,” and thousands more.

HOLDERS

The holder is the most frequent and the most used since whenever the pre-clear can’t shift on the track or come to present, he is in a holder. A holder combined with a denier will still hold: if it can’t be found, look for the denier first, then the holder. “I’m stuck” is the classic phrase. “That fixed it” is another. “I’m caught” doesn’t mean to the pre-clear what Mama meant when she said it. It may mean to her that she is pregnant but it tells the pre-clear he is caught on the track. “Don’t move,” “Sit there until I tell you to move,” “Stop and think” (on this last phrase, when it is uttered on a first recounting the auditor may have to start him going again for he does just that, he stops and thinks and he would stop there and think for some time: the auditor will see this strange obedience to this literal nonsense as he works a case). And thousands more. Any way words literally understood can stop a person or keep him from moving.

BOUNCERS

The bouncer could best be demonstrated by a curve. The pre-clear goes back into prenatal and then finds himself at ten years of age or even present time. That’s a bouncer at work. He goes early on the time track: it says come back up.

When the pre-clear can’t seem to get earlier, there is a bouncer ejecting him from an engram. Get a comment from him on what’s happening. Take the comment or some phrase which would be a bouncer and use repeater technique until he settles back down on the engram. If he contacts it easily, it won’t bounce him again. “Get out” is the classic bouncer. The patient usually goes toward present time. “Can’t go back at this point” may mean Mama has decided she will have to have the baby after all or finish the abortion but to the pre-clear it means he must move on up the time track or that he can’t get any earlier period. “Get up there.” “Run a mile” (“Beat it,” would not be a bouncer; it would mean the pre-clear should beat the engram). “I must go far, far away,” so he does. “I’m growing up,” “Blow you higher than a kite,” “Batter up.” And thousands more.

GROUPER

The grouper is the nastiest of all types of command. It can be so variously worded and its effect is so serious on the time track that the whole track can roll up into a ball and all incidents then appear to be in the same place. This is apparent as soon as the pre-clear

hits one. The grouper will not be discovered easily. But it will settle out as the case progresses and the case can be worked with a grouper in restimulation. "I have no time" and "Nothing makes any difference" are the classic groupers. "Everything comes in on me at once" means just that. "They're all in there together," "Screwed up," "Balled up," "It's all right here." "You can remember all this in present time" (a serious auditor error if he uses this to a suggestible patient, for it will gloriously foul a case). "You associate everything." "I am tangled up," "Jam everything in there at once," "There's no time," and thousands more.

MISDIRECTOR

This is an insidious character, the misdirector. When it appears in an engram, the patient goes in wrong directions, to wrong places, etc. "You're doing it all backwards." "All up now" is a grouper and a misdirector. "Always throwing it up to me" puts the pre-clear up the track some distance and from there he tries to pick up engrams. "You can't go down" is partly bouncer, partly misdirector. "We can't get to the bottom of this" keeps him off from basic-basic. "You can start over again" keeps him from finishing the recounting, whereupon he goes back to the beginning of the engram instead of running it. "Can't go through that again" keeps him from recounting. "I can't tell you how it began" keeps him starting his engrams in the middle and they will not then reduce. There are many such phrases. "Let's settle down" and all "settlings" make him drift backwards down the track. "I am coming down with a cold" puts the aberree in a common cold engram. This can be counted upon to make every cold much worse. "Come back here" is really a call back but it directs him away from where he should be. A patient who reaches present time with difficulty and then begins to go back has a "Come back here" or a "Settle down." "Down and out" misdirects him not only away from present time but to the bottom of the track and off it. This is a misdirector and a derailer all at once. "Can't get past me" is a misdirector on the order of a reverser. "You don't know down from up" is the classic phrase. "I'm all turned around."

A special case is the derailer which "throws him off the track" and makes him lose touch with his time track. This is a very serious phrase since it can make a schizophrenic and something of this sort is always to be found in schizophrenia. Some of its phrases throw him into other valences which have no proper track, some merely remove time, some throw him bodily out of time. "I don't have any time" is a derailer as well as a grouper. "I'm beside myself" means that he is now two people, one beside the other. "I'll have to pretend I am somebody else" is a key phrase to identity confusion. "You're behind the times" and many more.

There is another special case of the misdirector. The auditor says to go to "present time" and the file clerk throws out a phrase with "present" in it. It does not matter if the present in the phrase was a Christmas present, if it is in the prenatal area, the pre-clear goes there, ignoring what the auditor meant. "That's all at present," is a vicious phrase, putting everything in present time. "It's a lovely present."

And others. "Now" is sometimes confused with present time but not often. The auditor should not say "Come to now," because if he did he would find more "nows" than he could comfortably handle. "Present" is a rarer engramic word and is therefore used. "Now" appears too frequently.

Several severely aberrated persons who had little memory of the past have been found to be entirely off their time tracks, regressed into the prenatal area and stuck when the case was entered. As far as their wits were concerned, they had only a few months of past from where they were back to conception. And yet these people had managed somehow to function as normals.

Emotional charges usually hold the person off his track and, indeed, are the only things which give these engram commands any power according to current findings.

DIFFERENCES

There are two axioms about mind function with which the auditor should be familiar.

- I. THE MIND PERCEIVES, POSES AND RESOLVES PROBLEMS RELATING TO SURVIVAL.
- II. THE ANALYTICAL MIND COMPUTES IN DIFFERENCES. THE REACTIVE MIND COMPUTES IN IDENTITIES.

The first axiom is of interest to the auditor in his work because with it he can clearly establish whether or not he is confronting a rational reaction. The seven-year-old girl who shudders because a man kisses her is not computing; she is reacting to an engram since at seven she should see nothing wrong in a kiss, not even a passionate one. There must have been an earlier experience, possibly prenatal, which made men or kissing very bad. All departures from optimum rationality are useful in locating engrams, all unreasonable fears and so forth are grist to the auditor's mill. The auditor, with the above law, should study as well, the Equation of the Optimum Solution. Any departure from optimum is suspect. While he cares little about aberrations, at times a case will stall or seem to have no engrams. He then can observe the conduct of his patient and his patient's reactions to life in order to gain data.

The second law is dianetics' contribution to logic. In the philosophic text this is more fully entered. Aristotle's pendulum and his two-valued logic were abandoned not because of any dislike of Aristotle but because broader yardsticks were needed. One of these yardsticks was the spectrum principle whereby gradations from zero to infinity and infinity to infinity were used and Absolutes were considered utterly unobtainable for scientific purposes.

In the second axiom the mind can be conceived to recognize differences very broadly and accurately, in its nearest approach to complete rationality and then, as it falls away from rationality, to perceive less and less difference until at last it achieves a near approach to utter inability to compute any difference in time, space or thought and so can be considered completely insane. When this follows one thought only, such as a sweeping statement that "All cats are the same," it is either careless or insane since all cats are not the same, even two cats who look, act and sound alike. One could say, "Cats are pretty much the same," and still be dealing with rather irrational thought. Or one could recognize that there was a species *felix domesticus* but that within it cats were decidedly different not only from breed to breed but cat to cat. That would be rationality, not because one used Latin but because he could tell the difference amongst cats. The fear of cats has as its source an engram which usually does not include more than one cat and that is a very specific cat of a specific breed with a certain (or perhaps uncertain) personality. The pre-clear who is afraid of all cats is actually afraid of one cat and a cat which is most likely dead these many years at that. Thus as we swing from complete rationality down to irrationality there is a narrowing of differences until they nearly vanish and become similarities and identities.

Aristotle's syllogism in which two things equal to the same thing are equal to each other simply does not begin to work in logic. Logic is not arithmetic, which is an artificial thing Man invented and which works. To handle a problem in logic the mind flutters through an enormous mass of data and computes with dozens and even hundreds of variables. It does not and never did think on the basis that two things equal to the same thing are equal to each other except when employing mathematics it had conceived the better to resolve abstract problems. It is an abstract truth that two and two equal four. Two what and two what equal four? There is no scale made, no yardstick or caliper or microscope manufactured, which would justify the actuality, for instance, that two apples plus two apples equal four apples. Two apples and two apples are four apples now if they are the same apples. They would not equal four other apples by any growth or manufacturing process ever imagined. Man is content to take approximations and call them, loosely, exactitudes. There is no Absolute anything save in abstract terms set up by the mind to work out exterior problems and achieve approximations. This may seem to be a

stretched conception, but it is not. The mathematician is very well aware that he is working with digit and analogue approximations set up into systems which were not necessarily here before Man came and will not necessarily be here after he is gone. Logic, even the simple logic of wondering about the wisdom of going shopping at ten, is handling numerous variables, indefinites and approximations. Mathematics can be invented by the carload lot. There is no actual Absolute, there is only a near approach. Our grammarians alone, much behind the times, insist, probably in memory of the metaphysician, on Absolute Reality and Truth.

This is here set down partly because it may be of interest to some but mainly because the auditor must realize that he has an accurate measuring stick for sanity. Sanity is the ability to tell differences. The better one can tell differences, no matter how minute, and know the width of those differences, the more rational he is. The less one can tell differences and the closer one comes to thinking in identities ($A = A$) the less sane he is.

A man says, "I don't like dogs!" Spot it, auditor, he has an engram about one or two dogs. A girl says, "All men are alike!" Spot it, auditor, here's a real aberree. "Mountains are so terrible!" "Jewelers never go any place!" "I hate women!" Spot them. Those are engrams right out in broad daylight.

Those engrams which inhibit the analytical mind in differentiating are those engrams which most seriously inhibit thinking.

"You can't tell the difference," is a common engram. "There is no difference," "Nothing will ever make any difference to me again," "People are all bad," "Everybody hates me." This is insanity bait, as the auditors say, and puts a man "spin-bin bound."

There is another class of identity thought and that is the group which destroys time-differentiation. "You don't know when it happened!" is a classic phrase. "I don't know how late it is," and others have a peculiar effect on the mind for the mind is running on a precision chronometer of its own and the engrams can thoroughly misread the dial. On a conscious level one goes along fairly well on analytical time. The engrams slide around back and forth according to when they are keyed-in or restimulated. An engram may underlie today's action which belonged forty years ago on the time track and should be back there. It is not remarks about time difference so much that aberrate, it is the untimed character of engrams. Time is the Great Charlatan, it heals nothing, it only changes the environmental aspects and a man's associates. The engram of ten years ago, with all its painful emotion, may be encysted and "forgotten" but it is right there, ready to force action if restimulated today.

The reactive mind runs on a dime-store wrist watch, the analytical mind runs on a battery of counter-checking chronometers of which a liner could be proud. The cells think that wrist watch is a pretty fair gimmick -- and it was, it was, back there in the days when Man's ancestor was washed in by the waves and managed to cling to the sand.

Thus, a primary test for aberration is similarity and identity, the primary test for rationality is differentiation and the minuteness or largeness with which it can be done.

"Men are all alike," she says. And they are too! To her. Poor thing. Like the fellow who raped her when she was a kid, like her detested father who said it.

RELATIVE IMPORTANCES AND "BELIEVE" AND "CAN'T BELIEVE"

The auditor will find himself confronted with two arch enemies in "you must believe it," and "I can't believe."

The mind has its own equilibrium and ability and it is aided no more by engrams than an adding machine is aided by a held-down seven. One of the most important functions of the mind is the computing of the relative importances of data.

In discovering and conducting research on dianetics, for instance, there were billions of data about the mind accumulated throughout the last few thousand years.

Now, with a six foot rear vision mirror we can look back and see that here and there people had expressed opinions or turned up unevaluated facts which are now data in some of the axioms of dianetics or parts of its discoveries. These facts existed in the past, some exist now in dianetics, but with a tremendous difference: they are evaluated. Evaluation of the data for its importance was vital before the information was of value. Dr. Sententious might have written in 1200 A.D. that he believed actual demons did not exist in the mind; Goodwife Sofie in 1782 was heard to say that she was certain that prenatal influence had warped many a life; Dr. Zamba might have written in 1846 that a hypnotized patient could be told he was crazy and that he would thereafter act crazy. Dr. Sententious might have said also that angels, not demons, caused mental illness because the patient had been evil; Goodwife Sofie also might have said that punk water poultices cured "ravings"; Dr. Zamba might also have declared that hypnotized patients needed only a few more positive suggestions to make them well and strong. In short, for every datum which approached truth there were billions which were untrue. The missing part of each datum was a scientific evaluation of its importance to the solution. The selection of a few special drops of water from an ocean of unspecial drops is impossible. The problem of discovering true data could be resolved only by jettisoning all former evaluations of humanity and the human mind and all "facts" and opinions of whatever kind and starting fresh, evolving the entire science from a new highest common denominator (and it is true that dianetics borrowed nothing but was first discovered and organized; only after the organization was completed and a technique evolved was it compared to existing information).

The point here is that monotone importance in a class of facts leads to nothing but the most cluttered confusion. Here is evaluation: opinions are nothing, authority is useless, data is secondary: establishment of relative importance is the key. Given the world and the stars as a laboratory and a mind to compute the relative importance of what it perceives, and no problems can remain unsolved. Given masses of data with monotone evaluation and one has something which may be pretty but is useful.

The stunned look of fresh-caught ensigns of the Navy when they first see in the metal the things about which they have so laboriously read is a testimony to more than the faulty educational system currently employed: the system seeks to train something which is perfect -- the memory -- ; it aligns little or nothing with purpose or use, and ignores the necessity of personal evaluation of all data both as to need for it and its use. The stunned look comes from the overwhelming recognition that whereas they have thousands of data about what they see, they do not know whether it is more important to read the chronometer when they take a sextant sight or use only blue ink in writing a log book. These gentlemen have been wronged educationally not because they have not been given thousands of data relative to ships but because they have not been told the relative importance of each datum and have not experienced that importance. They know more facts than the less educated but they know less about factual relation.

More pertinent to the auditor, there are two species of engramic commands which give monotone evaluation to data. The persons who have either of these as a major content in the engram bank will be similarly aberrated even if each manifests the aberration with opposite polarity.

Every now and then some unfortunate auditor finds a "Can't believe it" on his hands. This case is extremely trying. Under this heading come the "I doubt it," the "I can't be sure," and the "I don't know," cases.

Such a case is easy to spot for when he first comes into therapy he begins by doubting dianetics, the auditor, himself, the furniture and his mother's virginity. The chronic doubter is not an easy case because he cannot believe his own data. The analyzer has a built-in judge

which takes in data, weighs it and judges it right, wrong or maybe. The engramic doubter has a "held down 7" to the effect that he has to doubt everything, something much different from judging. He is challenged to doubt. He must doubt. If to doubt is divine, then the god is certainly Moloch. He doubts without inspecting, he inspects the most precise evidence, and he still doubts.

The auditor will return this patient to a somatic which tears half his head off, which is confirmed by scars, which is confirmed by aberration, and which is doubted as an incident.

The way to handle this case is to take his pat phrases and feed them to him in reverie or out of reverie with repeater technique. Make him go over and over them, sending his somatic strip back to them. Shortly a release of the phrase will take place. Feed all doubter phrases which the patient has used in this manner. Then continue the case. The object is not to make him a believer but to place him in a situation where he can evaluate his own data. Don't argue with him about dianetics -- arguing against engrams is senseless since the engrams themselves are senseless.

In ten or twenty hours of therapy such a patient will begin to face reality enough so that he no longer doubts the sun shines, doubts the auditor or doubts that he had a past of some sort. He is only difficult because he requires these extra hours of work. He is usually, by the way, very aberrated.

The "Can't believe it" finds difficulty in evaluation because he has difficulty giving credence to any fact more than any other fact: this produces an inability to compute relative importances amongst data with the result that he may be as concerned with the shade of his superior's tie as with the marriage he himself is about to undertake. Similarly, the "You must believe it" case finds difficulty in differentiating amongst importances of various data and may hold equally firmly the idea that paper is made from trees and that he is about to be fired. Both cases "worry," which is to say they are unable to compute well.

Rational computation depends upon the personal computation of the relative importances of various data. Reactive "computation" deals exclusively with the equation that widely different objects or events are similar or equal. The former is sanity, the latter is insanity.

The "Must believe it" case will present a confused reactive bank, for the bank embraces the most unlikely differences as close similarities. The "Must believe it" engram command can dictate that one person, a class of persons, or everyone must be believed, no matter what is written or said. The auditor, returning the patient, will find major aberrations held in place by a lock containing only conversation.

When father is the actual source and is an ally of the patient, the auditor will discover that almost everything father said was accepted literally and unquestioningly by his child. The father may not have been aware of having established this "Must believe it" condition and he may even be a jocular man, given to jokes. Every joke will be found to be literally accepted unless the father carefully labeled it a joke, which meant it must not be literally accepted. One case folder is to hand here where father was the source of "Must believe": one day the father took his daughter, three years of age, down to the seacoast and, through the fog, pointed to a lighthouse. The lighthouse gave an eerie aspect in the foggy night. "That's Mr. Billingsly's place," said the father, meaning that Billingsly, the lighthouse keeper, lived there. The child nodded faithfully, if a little frightened, for "Mr. Billingsly" threw around a mane of hair-shadows -- glared to seaward with one eye sweeping the water and stood a hundred feet tall and "Mr. Billingsly" let out moans which sounded quite ferocious. His "place" was a ledge of rock. As a pre-clear twenty years later the daughter was discovered to be frightened of any low moaning sound. The auditor patiently traced down the source and found, much to the delight of himself and the daughter, "Mr. Billingsly." Vast quantities of aberration, peculiar conceptions and strange notions were found to derive from casual statements the father had made. Being skilled in his task, the auditor did not bother to try to locate and erase everything the father had

said -- a task which would have taken years and years: he located, instead, the prenatal "You must believe me" and its engramic locks, and all the non-engramic locks, of course, disappeared and were automatically re-evaluated as experienced data rather than "held-down sevens." Of course there is always much more wrong with a case than a mere "You must believe me," but the change of viewpoint which the patient experienced immediately afterwards was startling: she was now at liberty to evaluate her father's data, which she had not been before.

Because they teach in terms of altitude* and Authority, educational institutions themselves form a social "You must believe it" aberration. It is impossible to reduce an entire university education even if it sometimes appears desirable, but by addressing the moments when the patient was hammered into believing or accepting school, from kindergarten forward, many a fact-clogged mind can again be made facile which was not so before, for the facts will be re-evaluated automatically by the

* (By altitude is meant a difference of level of prestige -- one on a higher altitude carries conviction to one on a lower altitude merely because of altitude. The auditor may find himself unable to gain sufficient altitude with some patients to work them smoothly and he may have so much altitude with others that they believe everything he says. When he has too little altitude, he is not believed; when he has too much he is believed too well.) mind for importances, not accepted on monotone evaluation as is the case in "formal education."

The "Can't believe it" is a subject so weary and dreary to the auditor that he may find himself, after a few finished cases, running adroitly away from one. The "I don't know" and the "I can't be sure" cases are not as bad as the "I can't believe it." The prize case in difficulty in dianetics is a patient who is a Junior named after either father or mother, who has not only shut-down pain, emotion, visio and sonic recall but also "dub-in" for them on a false basis, with a lie factory working full blast, who is uncooperative and who is a "Can't believe it."

Monotone evaluation hinders the "Can't believe it's" acceptance of all facts. Any case may have a few "Can't believe its" but some cases are so thoroughly aberrated by the phrase that they disbelieve not only reality but also their own existence.

The mind has a "built-in doubter" which, unhindered by engrams, rapidly sorts out importances and, by their weights, resolves problems and arrives at conclusions. The rational mind applies itself to data presented, compares it to experience, evaluates its veracity and then assigns it relative importance in the scheme of things. This is done, by a clear, with a rapidity which sometimes requires the splitting of seconds. By a normal the time required is extremely variable and the conclusions are more apt to be referred to another's opinion or compared to Authority rather than to personal experience. That is the fundamental effect of contemporary education which, through no particular fault of its own and despite every effort it has made to free itself, yet, through lack of tools, is forced to follow Scholastic methods. These, by contagion of aberration, persist against all efforts of advanced educators. The normal is taught on one hand to believe or else he'll fail and on the other to disbelieve as a scientific necessity: belief and disbelief cannot be taught, they must be personally computed. If a mind could be likened to a general served by his own staff, it could be seen to have a G-2 which, as a combat intelligence center, collected facts, weighed them for importance and formed an estimate of a situation or the value of a conclusion. As the intelligence officer would fail if he had a signed order to disbelieve everything, so does the mind fail which has a reactive command to disbelieve. Certainly a military organization would lose to every puny enemy if it had, conversely, a command to believe everything, and a man will fail if he has a reactive mind order to believe all information in the world around him.

The believe and disbelieve engrams present different manifestations, and while one cannot be said to be either more or less aberrative than the other, it is certain that the disbelieve engram, by and large, seems to make the less sociable man.

Disbelief occurs in various degrees, of course. There is, for instance, a social disbelief engram which promotes a class of literature which is as insincere as it is unwitty. Insincerity, shame of emotional demonstration, fear of praising may stem from other things than merely a disbelief engram, but a disbelief engram is most certainly present in the majority of such cases.

The auditor will find, when he is trying to enter a very strong "Can't believe it" case, that experience is disbelieved, the auditor is disbelieved, hope of results is disbelieved and that the most ridiculous and unreasonable insults and arguments may be presented. The patient may squirm in a veritable snake pit of somatics and still disbelieve that he is re-experiencing anything.

It is a sadly chronic fact that an aberree has a certain set of cliches from out of his engram bank. He will repeat these cliches for all occasions and circumstances. Mother, having an engram bank of her own and father having his, will be found to be uttering pretty much the same sort of statement time after time. These are dramatizations. One of the parents may have had an "I don't know" ready to precede everything he or she said, which makes a whole "stack" of "I don't know" in the engram bank: which much undermines understanding. In the same way, "You must believe!" or "You can't believe!" may become "stacked" in the engram bank. Once one has heard a few engrams from a patient, he knows he will have many, many more similar engrams from that source. Once an auditor has listened to the personnel in the patient's engram bank for a very short time he knows pretty much what he will have in many, many more engrams. Hence any phrase is liable to be much repeated in the engram bank, with varying somatics and accompanying perceptics. If Mother is troubled with high blood pressure, it is raised by Father -- to the intense discomfort of the child and a degree which often produces a later migraine headache -- she is apt to utter, "I can't believe you would treat me this way." Privately, she must have been hard to convince (one doesn't convince much against engramic "reasoning"), for he treated her this way about every three days; and every three days she was saying, "I can't believe you" or "I can't believe you would do this to me," or "I can't believe anything you say," or some such thing.

The "Can't believe" is apt to be rather hostile since "Can't believe" is often hostile conversation. "You've got to believe me" is more apt to be a pleading or whining sort of an engram. "Believe what I tell you, God damn it," is, however, fully as hostile as an auditor might expect.

An auditor who finds a case intensely and unreasonably skeptical should expect a "Can't believe" stack in the engram bank. If he finds a patient incapable of holding an opinion of his own but weather-vaning to each new person or quoting an Authority (all authorities get easily identified with father in the reactive bank), he should suspect a "Must believe" in some form as well as other things. There are many manifestations of either case. The chronic aspect in therapy is that the "Can't believe" suspects his own data so strongly that he alters it continually and the engrams which, after all, have just one, exact package of content, will not properly reduce; the "Must believe" takes up every engram he hears about as his own and that does him little good.

Do not suppose that any case has a standard aspect, however. The language contains many words and combinations of words, and aberrees are not unusual who have the entire basic language and all its idioms securely connected up to some somatic or other. Cases ordinarily contain "Can't believe" and "Must believe" phrases in the same bank. Only when these phrases become top-heavy does the person respond in a set pattern. When the set pattern is of either species of phrase, then the auditor confronts a patient who must have had, at best, a most unhappy life. But either case clears. They all clear, even Juniors.

PHYSICAL PAIN AND PAINFUL EMOTION COMMANDS

Besides visio and sonic, another vital recall to therapy is the somatic, which is to say the physical pain of the incident. Running a physically painful incident without a somatic is worthless.

If physical pain is present, it may come only after considerable “unconsciousness” has been “boiled-off.” If the incident contains pain but the somatic is not turned on, the patient will wriggle his toes and breathe heavily and nervously or he may have jumping muscles. The foot wriggling is an excellent clue to the presence of any somatic turned on or not turned on. Breathing heavily and jumping muscles and various twitches without pain denote two things: either a denier is in the incident and the content isn’t being contacted or, if the pre-clear is recounting, the somatic may be shut-off in the incident or elsewhere, either earlier by command or late by painful emotion. The patient who wriggles a great deal or who does not wriggle at all is suffering from a pain or emotion shut-off or late painful emotion engrams or both.

There is a whole species of commands which shut-off pain and emotion simultaneously: this is because the word “feel” is homonymic. “I can’t feel anything” is the standard, but the command varies widely and is worded in a great many ways. The auditor can pick up his own book of these from patients who, describing how they feel or rather, how they don’t feel, give them away. “It doesn’t hurt” is a class of phrases specifically shutting off pain, a class which includes, of course, such things as “There isn’t any pain,” etc. Emotion is shut-off by a class of phrases which contain the word “emotion” or which specifically (literally translated) shut off emotion.

The auditor should keep a book of all deniers, misdirectors, holders, bouncers and groupers which he discovers, each listed under its own heading. In this way he adds to material he can use for repeater technique when he sees something is wrong with the way the patient is moving on the track. But there are four other classes of phrases which he should also study and list: shut-offs, exaggerators, derailers and lie factories. He can also add to his classes.

He will discover enormous numbers of commands in engrams which can accomplish these various aspects. And he should be particularly interested in the pain and emotion shut-offs and the exaggerators, which is to say, those engramic commands which give the aspect of too much pain and too much emotion. There is no reason to give large numbers of them here. They are quite various, language being language.

Many combinations are possible. A patient can be found to weep over the most trivial post-speech things and yet have few or no somatics. Several things can cause this. Either he had a mother or a father who wept for nine months before he was born or he has an exaggerator at work which commands that he be emotional about everything: “Too much emotion.” In combination with this he can have something which says he can feel no pain or can’t hurt or even can’t feel.

A patient who aches and suffers and yet cannot weep would have a reverse set of commands: he has a “no emotion” command early on the track or a long chain of them and yet has commands which dictate pain to excess: “I can’t stand the pain,” “The pain is too great,” “I always feel I’m in agony,” etc. “I feel bad,” on the other hand, is a shut-off because it says there is something wrong with the mechanism with which he feels and implies disability to feel.

Both pain and emotion can be commanded into exaggeration. But it is a peculiar thing that the body does not manufacture pain to be felt. All pain felt is genuine, even if exaggerated. Imaginary pain is non-existent. A person “imagines” only pain he has actually felt. He cannot imagine pain he has not felt. He may “imagine” pain at sometime later than the actual incident but if he feels pain, no matter how psychotic he is, that pain will be found to exist somewhere on his time track. Scientific tests have been carefully conducted in dianetics to establish this fact and it is a valuable one. You can test it yourself by asking patients to feel various pains, “imagining them” in present time. They will feel pains for you so long as you ask them to feel pains they have had. Somewhere you will find the patient unable to actually feel the pain he is

trying to “imagine.” Whether he is aware of it or not, he has had pain wherever he “imagines” it and is simply doing a somatic strip return for you on a minor scale.

This aspect of pain is quite interesting in that many patients have, at one time or another in their lives, pretended to the family or the world that they had a pain. The patient thought, when he asserted this “make-believe” pain, that he was lying. In therapy the auditor can use these “imaginings” for they lead straight to sympathy engrams and actual injury. Further, these “imaginary” pains are generally displayed to the person or pseudo-person who was the sympathy ally present in the engramic moment. Thus, if a small boy always pretended to his grandmother, and thought he was pretending, that he had a bad hip, it will be discovered eventually that sometime in his early life he hurt that same hip and received sympathy during the engramic moment which is now eclipsed from the analyzer. Patients often feel quite guilty over these pretenses. Sometimes soldiers in the recent war have come home pretending they had been wounded and, when in therapy, are afraid the auditor will find out or give them away to their people. This soldier might not have been wounded in the war, but an engram will be found which contains sympathy for the injury of which he complains. He is asking for sympathy with a colorful story and believes he is telling a lie. Without informing him of this dianetic discovery, the auditor can often flush into view a sympathy engram which might otherwise have to be arduously hunted down.

“Cry baby” is a phrase against which the pre-clear will negate in an engram, thus inhibiting tears. It is quite ordinary to find the pre-clear confusing himself with older brothers and sisters who are in his prenatal life: their jeers, mother’s orders and so forth then all register. If the pre-clear knows of any older children, the auditor should look for them in the engrams of prenatal life, for children are quite active and often bounce up and down on mother’s lap or collide with her. Any childish phrases of derision are then not always post-birth.

It has been said during dianetic research that if one could release all the painful emotion of a lifetime, he would have ninety-percent of the clearing done. However, the painful emotion is only a surface manifestation of the physical pain engrams and would not be painful if the physical pain did not co-exist or exist priorly.

When emotion and pain shut-offs exist in a case, the patient is normally tense of muscle and nervous, given to twitching or merely tension. When pain and emotion are exaggerated by commands, one has a highly dramatizing case on his hands.

THE ALLY VERSUS THE ANTAGONIST

It is necessary for the auditor to know the reactive mind’s evaluation of importances. Moronic or not, the reactive mind distinguishes violently between friend and foe, about the only piece of differentiation it does.

There is a prime test for an ally. And recall that the ally is a part of sympathy engrams, the things which are most likely to produce psycho-somatic illnesses, immaturities and confusion on a grand scale. As long as it can rebel and negate, the reactive mind takes care of the enemies so far as it is able. It can, of course, be twisted by circumstance into the valence of the enemy and so cry havoc and abreact in general if this was a winning valence. But it will not ordinarily use the data of the enemy contained in a contra-survival engram save to negate against it. When the general tone nears Zone One, of course the reactive mind starts picking up and obeying antagonistic commands. Thus, if father is the villain of the piece, an antagonist, father’s commands are not the reactively obeyed commands but the commands the aberree will usually negate against or avoid.

This is not the case, however, with the ally. The ally, the person from whom sympathy came when the patient was ill or injured, is heeded and obeyed since his “purpose” is apparently aligned with the purpose of the individual to survive. If one thing about a person is

right then, according to our moronic little friend, the reactive mind, everything about that person is right, everything that person says and does is right and particularly is right whatever that person said in the engram.

The chronic psycho-somatic illness is ordinarily from a sympathy engram. This is quite important, for the sympathy engram will be the last or hardest to reach, being aligned with survival purpose.

A “Must believe” from an ally means that the person must believe. A “Must believe” from an antagonist ordinarily brings about a circumstance that the person must not believe.

Here, in the ally and the antagonist, we have the age-old tale of the hero and the villain, the heroine and the villainess, Mazda and Ahriman, the cowboy in the white hat and the cowboy in the black. The Hindu trinity is found, as source, in father, mother and unborn baby. But the war of “good and evil” is found as reactive data in the engram bank in the form of the ally and the antagonist.

The very best logic of which the reactive mind is capable is two-valued, white and black, and two-valued logic finds its response only in the reactive bank. And the reactive mind works out all problems in absolutes, bringing about logical monstrosities, for there is the absolute of good, the absolute of evil and the absolute of identity thought. Any rational computation demonstrates an absolute to be impossible from a standpoint of truth or workability: but the reactive mind never quibbles, it just reacts. It knows a champion when it sees one (it thinks) and it knows a villain (it supposes). The ally, the champion, is everybody who has any characteristic of the ally and the antagonist, the villain, is everyone who has any characteristics of the antagonist. Further, anything associated with the ally is a champion and everything associated with the antagonist is villainous. If the ally is an aunt, then aunts are good. If the antagonist is a sign painter, then sign painters are all evil. Further, the dollies Auntie crocheted mean that dollies are good and that all lacework is good and that anything on which lacework sits is good and that anything which looks like lacework is good and so on in the ad absurdum which only the reactive mind can manage without a qualm. And the signs the painter painted were evil and where they sit is evil and paint is evil and smell of paint is evil and brushes are evil so hair brushes are evil so the dresser on which hairbrushes sit is evil and so on.

There is an axiom here which is well not to slight in working a patient:

ANY CHRONIC PSYCHO-SOMATIC ILLNESS HAS AT ITS SOURCE A SYMPATHY ENGRAM.

And another:

A REACTIVE MIND WILL NOT PERMIT AN INDIVIDUAL TO BE ABERRATED OR CHRONICALLY PSYCHO-SOMATICALLY ILL UNLESS THE ILLNESS HAS SURVIVAL VALUE.

This does not mean that the individual has a power of choice analytically. It does mean that the reactive mind, working quietly and hitherto hidden so well, chooses, on identity computation, physical and mental conditions to match any circumstance even remotely similar to any concept in the engram bank.

There is such a thing as necessity level. This rises and keys-out engrams and can key out the control of the reactive mind itself. Necessity level often rises. The individual can force it to rise analytically whether or not actual cause exists. A person may have no engram about going to the electric chair for murder and yet have an engram about murdering people. Necessity level rises and analytically overwhelms all impulse to kill for the analyzer knows all about electric chairs. When the necessity level cannot rise, then one is dealing with a low dynamic individual. An artist, terribly aberrated about his work through the kind efforts of

obligingly caustic critics, can yet boost himself by his necessity bootstraps to do another piece of work and damn the aunt who said he gave her too many chins in her portrait and ripped the work to shreds or damn the critics who said he was too new and his work too swift. Necessity level can soar above the reactive mind by, as the marine sergeant said, "Sheer guts." Given too many current restimulators, used too hard by life, an individual, caught in the dwindling spiral of reactivated engrams, may come at last to a point where he cannot longer remain well. If this is his first serious sag and if the sag is deep, a psycho-somatic illness will appear and become more or less chronic and, this is important, it will stem directly from a sympathy engram.

All psycho-somatic ills carry with them, if less obvious, aberrative commands which mean that a person suffering from psycho-somatic illness, whether he relishes the idea or not, is also suffering from the aberration which is part of the same engram.

If the auditor wants to find the real holders, the real reasons his case appears to resist getting well, the real aberrative factors and illnesses, he will look to the ally or allies, for any case may have many. He will exhaust from them the painful emotion of loss or denial and backtrack immediately to find the underlying engrams.

Remember too that the reactive mind is not bright enough to realize that two sides of the same person are the same person. Hence we can have Mother-the-white-angel and Mother-the-howling-harridan. As the white angel she is implicitly followed, as the harridan she is negated against. Father may be Father-the-beneficent and Father-the-baby-killer. And so with all allies. But only the pure, the absolute, the never changing ally who, resolute and firm, stayed the cold sharp hand of death and placed tenderly in the expiring hand of the wistful child the strong and flaring torch of life (or at least said, "Poor baby, you feel so bad; please don't cry,") is the model, the paragon, the gold-footed idol with free access to the gods. (This was grandpop: he drank too much and he cheated at cards, but the reactive mind doesn't see it that way because grandpop hauled baby through pneumonia and was darned sure baby got well: good acts if he hadn't been so melodramatic about it and if he hadn't talked so much while the poor kid was "unconscious.")

Question the patient adroitly about Father and Mother: if he isn't much disturbed by their deaths (if they are dead) or if he is simply careless of them or if he bares his teeth, they are antagonists; the allies are elsewhere. If the mother and father are indifferently or angrily or propitiatively regarded, be very sure then, that the patient had a rough time of it between conception and birth and later and be sure, if this is the case, that there will be allies in plenty for the child will have sought them out in every scrape or injury. But you will not find the allies, usually, by mere questions. The reactive mind considers them to be pure gold even if the engrams in which they appear have somatics enough to wreck a person for life. It hides allies. The auditor has to look for them through discharging painful emotion. The death, departure or denial by an ally is a certain painful emotion engram. One way or another, working at it from later painful emotion or earlier physically painful engrams, the ally will eventually uncover and can be entered as memory in the standard banks and erased as illness out of the engram bank.

The solution of chronic psycho-somatic ills lies largely in the field of sympathy engrams. These will not erase early, however, for they are the inner bastion behind which the reactive mind crouches and observes the storming of the outer defenses by antagonists. The painful emotion of ally losses masks, at times, not only allies but antagonists as well. The sympathy engram is not the only source of psycho-somatic illness by far, but it is the source of the chronic psycho-somatic ill.

By the way, nothing in this dissertation about allies should be construed to mean that one should not show love to a child. Observers in the past have jumped at questionable conclusions when they felt that demonstrated affection aberrates a child. Lack of affection may kill him, but the reverse is not true. The only way an ally can aberrate a child is by talking to and sympathizing with a child who is very ill or "unconscious" from injury. If he does this he alloys the child's personality with his own, creates an eventual possibility of psycho-somatic illness and aberration and may generally disable the child for life (except for dianetics, of

course). Love a child best and do for him best when he is well. Do anything you please with him when he is well, say what you please. When he is sick or hurt, it is best, as the bosun said, "Patch him up and keep God-damned quiet!"

TOKENS

The tale of the magic amulet, the lucky talisman, the belief in the charm and the long catalogue of fetishes, the objects and mannerisms which one keeps as sakes are the "dearly beloveds" of the reactive mind.

There is nothing wrong with a man keeping llamas in the parlor or wearing purple and green suspenders or rubbing fire plugs for luck, nor is there anything wrong with sighing over a stolen lady's slipper or smoking Pittsburgh stogies. Any Rights of Man should provide for such eccentricities. But the auditor can use this data to detect vital information.

In dianetics, the term token is defined to embrace the objects and habits which an individual or society keeps by not knowing they are extensions of an ally.

By identity thought there are associative restimulators for every restimulator in the environment -- these things connected with the restimulator. Being blank on the subject, the analytical mind, apprised by physical reaction that a restimulator of something is nearby, then picks up the associative restimulator but does not select the actual restimulator. (In Book II, the young man's signal to remove his coat was a touch of the tie: he did not cite the tie in his complaint, the nearest he came to it was the person and clothing of the hypnotic operator. These were associative restimulators.)

A restimulator for a contra-survival engram might be an electric light; the aberree looks to the shade, the pull chain, the room or the person under the light to be a source of annoyance, and not only does he not know that a restimulator is present but supposes that the associated objects have some evil in themselves.

The associative restimulator for a contra-survival engram needs no name other than that, associative restimulator. The pain is the thing, the things associated in any way with the thing are the thing, are other things, etc. is the reactive equation which fills the world of the aberree full of fear and fills him full of anxiety. Leave a child in a place or a room where he has been unhappy and he may become ill, for he is confronted with some restimulator and he can at best explain, like the adult, his fear in terms of things not rationally connected to the restimulator. This is the mechanism of engramic restimulation.

It is mostly terribly uncomfortable to any aberree who, try as he might, cannot say why he does not like some person or object or locale and who cannot connect any of the three with the actual item which is the restimulator and does not know he has an engram about it. This method of detecting engrams leads nowhere quickly since one cannot select objects, persons or locales and know they are restimulators. They may be only associative restimulators to the actual restimulator item in the environment. (Words contained in engrams, by the way, and any other precise restimulator can "push-button" the aberree into action or apathy if they are used upon him. In words it has to be the exact word; for instance painted will not do when painter is in the engram. What is painted, however, may be an associative restimulator and the aberree may declare he does not like it; that he does not like it does not mean that it will "push his buttons" and made him cough or sigh or get angry or get sick or whatever the engram containing the word dictates he should do.)

The token is a very special kind of restimulator. While the auditor may not find much use for the associative restimulator as applied to contra-survival engrams, he can employ the token as a means of detection to locate allies.

The token is any object, practice or mannerism which one or more allies used. By identity thought the ally is survival; anything the ally used or did is, therefore, survival. The valence of the ally is that one most frequently employed by the aberree. While the clear can shift himself into valences he imagines or beholds at will and convenience and out of them at will and can stabilize in his own at will, the aberree skids around into valences without his knowledge or consent and is most likely to be in any valence but his own. The person who seems to be a different person every time he is met or a different person to each person he meets, with special valences manifesting here and others manifesting there, is shifting into various winning valences; interfered with in his shifts, he goes into secondary valences; if forced into his own valence he becomes ill. It is understood, of course, that all valences manifest something of himself.

Shifting into ally valences is the fundamental practice of the aberree. He will feel most at ease when his own valence is alloyed to some degree with an ally valence. So long as the ally or the pseudo-ally is not available, the aberree reminds himself of the ally valence with tokens. These tokens are the things the ally possessed, practiced or did.

An aberree will often inextricably associate himself with a pseudo-ally, as in marriage, and then make the astonished discovery that he is not partnered with the optimum ally conduct. (Mother was an ally, Mother baked bread; wife is pseudo-Mother though neither she nor he knows it; wife does not bake bread: Mother frowned on lipstick, wife wears lipstick; Mother gave him his way, wife has a bossy attitude; wife is pseudo-Mother because she has similar voice tones only.) The aberree then reactively and unknowingly attempts to coax wife or partner into the ally valence by assuming that the moment of the sympathy engram is present time -- a mechanical shift caused only by the restimulation of the sympathy engram because of voice tones or some such thing -- and proceeds to manifest the ghost of the engram illness or injury or operation as a psycho-somatic sickness. The computation of the reactive mind is simple -- just like Simple Simon -- one forces the ally into being by manifesting the somatic with which the ally sympathized. This can also be an effort to turn a partner in which the reactive mind thinks it has discovered an ambivalent friend-enemy into the sympathy valence. Wife is cruel.

Mother was cruel until the injury, then she was nice. Manifest the injury as a chronic psycho-somatic illness and wife will be nice. Actually wife isn't nicer, so the computation gets stronger, the illness gets stronger, and down into the dizzy dwindling spiral we go. The psycho-somatic illness is also a denial of dangerousness, a plea of helplessness -- a shade of opossum playing, fear paralysis: "I'm no menace to you. I'm sick!"

The aberree goes into his own valence of the time of the sympathy engram in his bid for sympathy and his denial of his own dangerousness. The valence of himself, of course, is complicated by the age-tab and somatic of the engram in which he was immature and not well.

The psycho-somatic illness is, as well, a token, which is to say it is a reminder of a time when he once had love and care and was told so. He needs it about as much as he needs to be atom bombed, of course, but this is good, solid reactive mind "survival" and the reactive mind is going to make it so he can survive if it kills him.

This is all mechanical and is actually merely restimulation of an engram, but it is better understood as a low order computation.

In the absence of an ally, and even in the presence of the ally, he uses reactive mimicry. Conscious mimicry is a wonderful way to learn. Reactive mimicry is most alloying to the personality. Reactively, he once had an ally and imitates the ally. Consciously he may not even recall the ally or the habits of the ally.

The ally, remember, is somebody who has entered the interior world of the mind when the analyzer was shut down by illness or injury or an operation and gave forth sympathy or protection. The ally is part of the sympathy engram. If a child had grandparents he liked and was lucky enough not to be ill around them or be talked to by them in sympathetic terms when

he was ill or injured, the grandparents would still be much loved. In dianetics an ally is only some one who has offered sympathy or protection in an engram. We don't have to have engrams to be loved or to love: quite the contrary, one is better loved and loves more without engrams.

The token applies, dianetically, only to the ally and is an object, practice or mannerism similar to an object, practice or mannerism of the ally.

The ally smoked Pittsburgh stogies, so the aberree may smoke Pittsburgh stogies no matter what they do to his throat or his wife. The ally wore bowlers, the lady aberree dotes on riding habits but has never ridden a horse. The ally knitted, the aberree specializes in wearing knit things or a lady at least makes a pretense of knitting and sometimes wonders why she ever took it up, she is so bad at it. The ally used profanity, the aberree uses the same profanity. The ally wipes his nose on his sleeve and picks his nose, the aberree wipes his nose on a dinner jacket and fiddles with his nostrils.

The token may be a reminder of pure ally or it may be a reminder of the friend side of an ambivalent friend-enemy. And it may be a winning valence that was also ambivalent toward the aberree. The token is never an associative restimulator in the meaning that it reminds of some antagonist, for associative restimulators are abhorred.

The most chronic token, the most constant habit, practice or mannerism of the pre-clear is a direct arrow to the pure ally. And the pure ally is the one the reactive mind will guard to its highest level of the beset donjon keep. And that is the target of the auditor. He may have to relieve the majority of the engram bank before he can erase the engram which is most likely to aberrate the individual, to saddle him with strange practices and to make him chronically ill.

Observe your pre-clear and see what he does and says that are strange to his personality, things he does but does not much seem to enjoy. See what he uses and what his mannerisms are. Amongst this collection you may, by asking discreet questions, jog an ally into his memory which he had forgotten and so jogging, reach swiftly toward the sympathy engram in which that ally is contained or reach toward, for an emotional discharge, the painful emotion engram of the loss of that ally, his illness or incidents concerning him.

Another but special token is that which stems from a "die if you don't" command. Fathers, for instance, suspicious of paternity, sometimes claim while trouncing or upsetting mothers that they will kill the child if it isn't just like Father. This is a very unhappy type of token to say nothing of being, usually, a bad engram; it can go to the extent of remodeling structure, of making noses long or hair absent; it may compel an aberree into a profession he does not admire and all out of the engramic command that he must be like the parent. As this type of command is usually given before birth it is often addressed, unknowingly, to a girl, fathers not being gifted ordinarily with clairvoyance; in such a case it will bring about a most remarkable structural change in a woman and form some unusual mannerisms, "ambitions" (like the dog that gets whipped if he doesn't fetch the duck) and some habits which, to say the least, are astonishing. Father, post-birth, to accomplish the reactivation of such an engram, must be quite ambivalent so that the friend-enemy compute comes into being. Not to be like father is to die: to force father into his sympathy engram self the reactive mind must manifest the token of illness. Token and likeness is the answer to such a computation. And recall, all such computations are not simple but are made further complex by the addition of dozens of other engramic computations.

The friend-enemy is rather easy to find as an enemy, not too hard to find as a friend. Standard technique with its repeater and return et al. would in themselves at last locate any engram and erase the bank so that it properly refiles. The use of the token facilitates the auditing.

In the case of the pure ally, the champion of the right, standard technique also at last arrives. But here how smooth the use of the token sometimes makes the road! For the token

may be as alarmingly strange as an elephant in a bird cage. It takes a real ally to keep some of these odd habits around.

Measure the pre-clear against his environment and education and his society and profession. See what doesn't seem to belong amid the things he uses, the objects he adores and the mannerisms his friends find so strange. Then find out if he or the spouse knew of anyone who did those things or liked those things.

Do not suppose from all this that our clear has jettisoned all strange mannerisms. Self-determinism is individuality in the extreme; personality is inherent and revealed by clearing, looms up high above the aberree. The engrams compress a man and make him small and afraid. Released his power comes into play. The sympathy engram is to a man like a crutch when he has two sturdy legs. But oh, the pre-clear sobs where he loses old Uncle Goston, whose habit of spitting on the floor, as transplanted, so astonished our pre-clear's friends and business associates. But the grief is brief, usually the half-hour it takes to run the sympathy engram out. Suddenly the pre-clear recalls Uncle Goston, recalls a thousand things Uncle Goston and he used to do, for the engram had Uncle Goston occluded and amongst those missing from the sight of "I." Although it might have said in the engram, "All right, there, there, there, Billy. I'll take care of you. Don't thrash around so. You'll be all right.

There, there, there. Poor little fellow. Poor little fellow. What a terrible rash you've got. How feverish. There, there, there, Billy. You'll be all right as long as I am here. I'll take care of my Billy. Go to sleep now. Go to sleep and forget it." And Billy was all the time "unconscious" and never "knew" about it. Afterwards he got a partner who looked like Uncle Goston (but happened to be a fool), and when bankrupt somehow developed a rash and a chronic cough and got very "feverish" about his business affairs. He took to spitting on the floor no matter where he was; and his health got worse and he got worse: but if you had asked him about any uncles before he went into therapy, he would have been very vague. "Give me a flash reply," says the auditor. "Who used to spit on the floor? "Uncle Goston," answers the pre-clear. "Gosh, that's funny (hawk, spit), I hadn't thought of him for years. He was never around much, though (not more than ten years constantly, the auditor may discover). Don't suppose he's important. Let's take up Mrs. Swishback, that teacher I had -- " "Let's return now to the time Uncle Goston helped you," says the auditor, "The somatic strip will now go back to the time your Uncle Goston helped you." "I feel like my skin's on fire!" complains the pre-clear. "This must be -- hey, it's my allergy! But I don't see anybody. I don't -- Wait, I get an impression of somebody. Somebody -- Why, it's Uncle Goston!" And he runs it and the rash goes away. But maybe the auditor had to get a hundred engrams before he got this one. And then the pre-clear suddenly remembers about him and Uncle Goston and the time -- but get on with therapy.

Complete remembering seems to be a synonym for complete sanity. But don't suppose that just because a clear gets rid of his Uncle Gostons and his habit of spitting on the floor that he will not now indulge in any eccentricity. The difference is, he is not compelled into eccentricity without his consent. Good Lord, what a cleared mind can think up to keep itself from being bored!

WHAT TO DO IF A CASE STOPS PROGRESSING

Even in the easiest cases there will come times when progress seems to stop. Here is a list of possibilities of why:

1. The pre-clear is not moving on the track despite appearances, but is being subject to one of the five types of commands which can inhibit his free motion or information. The commonest of these is a holder and the pre-clear may be found to be in an engram and in a strange valence.

2. There is an emotional or pain shut-off. These can always be detected even at the beginning of a case. The patient's muscles will tremble or twitch when he is in an engram but he will not feel the somatic: this is inevitably a pain shut-off. Out of therapy the patient may be very tense, his neck muscles in particular may be tight: this is often an emotional shut-off. Either of these conditions can be observed in many aberrees before beginning therapy. If they appear while therapy is in progress, look for pain or emotional shut-offs.
3. There is an exaggerator of emotion and a pain shut-off so that the patient weeps over anything but wriggles and twists when asked to approach pain. He is feeling emotion without feeling the pain.
4. There is an emotional charge in some area which has not been discharged but which is ready to discharge. Or, conversely, if you have been trying to get an emotional discharge in a late painful emotion engram and have had no success, there is a feeling shut-off early in the prenatal area.
5. The Auditor's Code has been broken. Change auditors or reduce the moments when the code was broken.
6. There is an emotional upset in the patient's life current with therapy. Question him closely and remove the charge, if possible, of the emotional upset as an engram.
7. The auditor has missed an important point in this book. Study it.

IF A CASE "REFUSES" TO GET WELL

It has long been a popular idea, if an erroneous fact, that people desire to retain their neuroses. In any case which "resists" therapy, you may be certain that the engrams are resisting, not the patient; do not, therefore, attack the patient but the engrams.

There are many computations which give the appearance of resistance. The commonest of these is the ally computation, which derives from engrams containing allies who seem to plead that the patient is not to rid himself of anything. An ordinary situation is one in which some relative or friend of the mother's is advising the mother against aborting the child. The ally is pleading, "Do not get rid of it!" The pre-clear knows this person to be a friend of his of the highest order. The pre-clear may interpret this to mean that he is not to get rid of his engrams.

Another computation is the stupidity computation, wherein the pre-clear begins to believe he will be stupid or lacking a mind if he gives up engrams. This stems, for example, from the mother saying she will lose her mind if she loses the child: she calls the child "it." A whole chain of these may appear in a case, giving the pre-clear the idea that if he parts with any engrams, he will lose his mind. This is the primary reason why past schools believed that the mind was composed of neuroses instead of an inherent personality. The engrams, even though unknown, appeared very valuable, which they are not -- none of them.

Yet another computation is one of secrecy. It seems to the pre-clear that his life depends upon holding some secret. This is common in a case where the mother has had a lover. Mother and the lover both enjoin secrecy. The pre-clear, obeying engramic commands, believes that he has much to lose if he tells this secret even though those who enjoined it were not even aware that he was present, or if they knew, that he was "listening." One secrecy computation stems from the mother's fearing to tell the father that she is pregnant: if the mother is an ally of the child, then the child will be extremely tenacious of this type of engram.

All cases have one or more computations which inhibit a delivery of engrams. Some have all the above and more. This is no great worry to the auditor for, by repeater technique, he can open the engram bank.

DRUGS

The so-called hypnotics have no great use in dianetics except, on occasion, when a patient is psychotic and narco-synthesis is employed. By hypnotic is meant such preparations as phenobarbital, hyacine, opium and so on. These sleep-producing drugs are undesirable save only as a sedative and would be administered as sedatives by a medical doctor. Any patient who needs a sedative already has a medical doctor whose business it is. The auditor should not, then, concern himself with hypnotics or anything producing sleep. Some pre-clears will beg to be given sleeping drugs to "facilitate therapy" but any such drug is an anesthetic and shuts down somatics, inhibiting therapy. Further, none but the insane should be worked in amnesia trance, particularly a drug trance, for the work is longer than necessary and the results slow, as elsewhere explained. Dianetics wakes people up; it does not try to drug them or hypnotize them. Hence, the hypnotic drug is worthless to the auditor.

Patients who wish to be knocked over the head with lead pipes or otherwise put into a deep trance should not be allowed to have their way even when they humorously present their own lead pipes.

The trick is to put "I" in contact with the file clerk. All hypnotics work to shut-down "I." While the file clerk can be reached and sonic and visio are available and even while, with much labor, a clearing can be so effected, even the most "hopeless" case is better worked in contact; the work is faster, more satisfactory and less troublesome.

When one discovers the science of mind, he inevitably discovers numerous other things not properly in his province. Amongst these is the confusion which has unwittingly existed about hypnotics. Those things labeled "hypnotics" as named above are not hypnotics at all but anesthetics. And those things labeled anesthetics are not anesthetics but hypnotics. This will become brilliantly clear to the auditor when he finds himself tangling with his first "anesthetic" nitrous oxide engram in some pre-clear. Perhaps there will have been another engram wherein morphine was administered for days and even weeks, leaving the patient in a stupor which, by the definition "hypnotic" should have been a trance: the aberrative material will be there but it will be found to be slight -- compared to a chloroform or nitrous oxide engram.

Ether, chloroform and nitrous oxide, the "anesthetics," place the patient in a deep hypnotic trance: the reactive bank is wide open and all reception is sharp, clear and aberrative in the extreme. Of the three, nitrous oxide is easily the worst, being no anesthetic which would dull pain at all but a first class hypnotic. In nitrous oxide the pain is filed and the content is filed with high and brilliant fidelity. Some years ago some investigator wondered if nitrous oxide did not make the brain decay. Fortunately brains do not decay that easily; but nitrous oxide does bring into being particularly severe engrams. The serious late-life engrams which the auditor will encounter may include, at the list's top, a nitrous oxide dental or surgical or obstetrical engram. Nitrous oxide engrams are particularly bad when they involve exodontistry; they often form the most severe late-life engram. Aside from the fact that all exodontists have in the past talked too much and have offices which are far too noisy with street sounds, running water and flapping drill belts, nitrous oxide is not at all anesthetic and sharpens rather than dulls pain.

In reverse, nitrous oxide makes an excellent hypnotic for institutional therapy. It is far from the best obtainable from the chemists, that is certain, for some brilliant chemist will certainly be able to bring out a good gas hypnotic now that dianetics is known and the need of it in institutions is realized.

There are some drugs which assist reverie, however. The commonest and most easily obtainable is plain, strong coffee. A cup or two of this occasionally alerts the analyzer enough

so that it can reach through deeper layers of “unconsciousness.” Benzedrine and other commercial stimulants have been used with some success, particularly on psychotic patients. These bring the mind enough awake to permit it to overcome engramic commands. Such commercial stimulants have the disadvantage of exhausting a Q quantity in the mind.

This Q Quantity has not been much studied. It is as though the brain burns a certain amount of Q when it is exhausting engrams. For instance, therapy every day may bring results more rapidly but it will also bring some stale sessions. Therapy every two or three days produces the best results as observed. (Therapy once a week permits the engrams to sag and slows a case, one week being too long.) Benzedrine burns up Q. After a few sessions with benzedrine the current stock of Q is exhausted and the work has been observed to deteriorate either until a higher dosage was administered -- and there is a close limit to that -- or until more Q was manufactured.

Here, with all this, must be included an important and vital fact. It should be on a page by itself and underscored. All patients in therapy should be given a dosage of vitamin B1 orally or by injection at the minimum of 10 mg. per day. Reducing engrams exhausts Q which seems to depend in some measure on B1. You can be absolutely certain of nightmares in a patient who is not taking his B1. Taking liberal doses of that, he will have no nightmares. DT's are probably caused by a similar exhaustion of Q Quantity. DT's are best treated by B1 and dianetics. Something like DT's on a very minor scale have been observed to develop in occasional patients who were negligent about their B1. With it, in therapy, they thrive.

Alcohol is rarely an assist to the auditor. In fact, alcohol is rarely an assist to anyone. A depressant, classifiable at best as a poison, alcohol has the single virtue of being highly taxable. All alcoholics are alcoholic because of their engrams. All alcoholics, unless they have injured their brains -- which case is cited only because it is possible, not because research in dianetics demonstrated any real evidence of it -- can be released. Alcoholism is engramic. It has become, in some very understandable way, a class of contagious aberration whereby the reactive mind confuses alcohol and “being a good sport” or “having fun” or “forget your troubles.” Some of these things can also be obtained by strychnine and cyanide. Alcohol has its uses: one can put specimens of frogs and such in it: one can clean the germs off needles with it: it burns well in rockets. But one would not consider preserving his stomach in a glass jar and, unless insane, does not think of himself as a needle. While some drunks think they act like rockets, few have been observed to reach an altitude of more than the floor. It is not only a poor stimulant-depressant, it is also an hypnotic in the finest sense: what is done to a drunk becomes an engram. The chronic alcoholic is physically and mentally ill. Dianetics can clear him or even merely release him without too much trouble for alcohol is apparently not physiological in its addictive effect. With the whole range of chemistry to choose stimulants and depressants from, why the government chooses a superiorly aberrative and inferiorly stimulative compound to legalize is a problem for the better mathematicians, possibly these who deal exclusively in tax income problems. Opium is less harmful, marijuana is not only less physically harmful but also better in the action of keeping a neurotic producing, phenobarbital does not dull the senses nearly as much and produces less after effect, ammonium chloride and a host of other stimulants are more productive of results and hardly less severe on the anatomy: but no, the engrams, contagion unpleasantly along from the first crude brew which made one of our ancestors drunk, decree that alcohol is the only thing which is to be drunk if a person wants to “forget it all” and “have a good time.” There is really nothing wrong with alcohol save that it depends mainly on engrams and other advertising for its effect and is otherwise remarkably inferior in performance: that it makes such aberrative engrams is probably its main claim to fame and infame. Making one drug immoral and another one taxable is a sample of the alcohol engram in society. However, although it is immensely legal, it is doubtful if the auditor will find any use for it in therapy.

And speaking of drugs, that three thousand cycle note in your ears came either from a nitrous oxide engram or mother taking lots of quinine before you were born in the hope that she would not be a mother, saying the while, “It makes my ears ring so: it just keeps on and on and on and will not stop!”

AUTO-CONTROL

Since the beginning of dianetics research eleven years ago, patients have, in the majority, had some belief that they could run their cases in auto-control.

Not understanding that an auditor is only interested in what has been done to, not done by a patient, some shyness or imagined guilt often prompts this vain hope that one can accomplish therapy alone.

It cannot be done. That is a flat statement and it is a scientific fact. The auditor is necessary for a large number of reasons. He is not there to control or order the pre-clear about, but he is there to listen, to provide insistence, to compute the trouble the pre-clear is having and remedy it. The work is done on these equations:

The dynamics of the pre-clear are less than the force in his reactive bank.

The dynamics of the pre-clear plus the dynamics of the auditor are greater than the force in the pre-clear's reactive bank.

The analytical mind of the pre-clear is shut down whenever he reaches an engram and he is then unable to pursue it and recount it enough times to discharge it without auditor assistance.

The analytical mind of the pre-clear plus the analytical mind of the auditor can discover engrams and recount them.

(There is another equation, not elsewhere mentioned, but germane to the auditor's code, which demonstrates mathematically the necessity of that code:

The force of the pre-clear's engram bank plus the force of the auditor's analytical mind is greater than the analytical mind and the dynamics of the pre-clear. This explains the necessity of never attacking the pre-clear personally. It also explains the behavior of the aberree under attack in usual life and why he grows angry and apathetic, for this equation overwhelms his analyzer.)

These equations demonstrate actual natural laws.

Auto-control finds the pre-clear attempting to attack something which has never been overcome by his analyzer although his analyzer has never been trying, interiorly, to do anything else but attack that bank so long as the analyzer would operate. The fact that the pre-clear's analyzer shuts down whenever he comes into an area of "unconsciousness" was why the engrams could take him over and use him as a puppet when they were restimulated -- they simply shut down the analyzer.

Many efforts by many patients have been made to put dianetics on an auto-control level. They have all failed and thus far it is believed to be utterly and completely impossible. The pre-clear in auto-control reverie may be able to reach some locks: he can certainly reach pleasant experiences and achieve data recall by return: but he cannot attack his own engrams without a standard auditor-pre-clear arrangement.

Aside from dianetic reverie, some pre-clears have been foolish enough to attempt auto-hypnosis and thus reach their engrams. Hypnotism in any form is unwarranted in dianetics. Auto-hypnosis used in dianetics is probably as close to fruitless masochism as one can get. If a patient places himself in auto-hypnosis and regresses himself in an effort to reach illness or birth or prenatals, the only thing he will get is ill. Of course, people will try. None are ever convinced until they have tried once they begin to agitate about auto-control. But be sure to

have a friend and this book handy so that he can audit away the headaches and such that suddenly turn on.

Dianetic reverie, which means with an auditor present, is not dangerous or severe. Auto-control is often very uncomfortable and often fruitless. It should not be attempted.

The clear alone can auto-control his whole time track back to conception and does when he wants specific data from anywhere in his life. But he is clear.

ORGANIC MENTAL ALTERATIONS

There are several things which can happen to the nervous system including the brain which can cause structural change. These are called in dianetics, organic mental alterations. They are not called "organic neuroses," or "organic psychoses" because the alteration of structure does not necessarily produce aberrations. There has been a confusion in the past between behavior caused by organic differences and behavior caused by engrams: this confusion came about because the engram bank and the reactive mind were not known.

Any human being with an organic mental alteration also has engrams. The behavior dictated by the engrams and the action caused by alteration are different things. Engrams carry dramatizations, delusions, tantrums and various inefficiencies with them. Alterations establish inabilities to think or perceive or record or recall. For instance the radio set may have new filters and circuits added to it which change and vary its performance and reduce it from optimum; these would be engrams: the radio set might have original tubes or circuits deleted from it or it might have some of the wires crossed; this would be organic mental alteration.

The sources of organic mental alteration are as follows:

1. Variation of the blueprint of structure by reason of a changed gene pattern. Some parts of the body would grow too much or too little to establish any alteration of structure. This is usually so gross a change that it is obvious. The feeble-minded and so on may suffer either from engrams or an altered blueprint, but usually both.
2. Alteration of the nervous system by disease or growths which divides into two classes: (a) Disease destruction as in paresis. (b) Additional construction as in the case of tumors.
3. Alteration of the nervous system by drugs or poisons.
4. Alteration by physical disorder as in the case of a "paralytic stroke" wherein certain tissues are inhibited or destroyed.
5. Physical change in structure due to injury as in the case of a head wound.
6. Alteration of structure by surgery as a necessity to remedy injury or disease.
7. Iatrogenic alterations (caused by doctors) undertaken under a misapprehension of brain function. These can be divided into two classes: (a) Surgical, to include such things as the trans-orbital leukotomy, pre-frontal lobotomy, topectomy and so forth. (b) Shock "therapies" of all kinds including electric shock, insulin shock, etc. etc. etc. etc. etc. etc. etc. etc. etc. etc.

The first six sources of organic mental alteration are much less common than has been supposed. The body is an extremely hardy mechanism and its repair facilities are enormous. If an individual can be made to speak or follow orders at all, it is conceivable that the techniques of dianetics can be applied to reduce the engrams in the engram bank, bringing about considerable improvement in the condition and mental ability of the individual. When these

various sources are so severe that they inhibit any use of therapy, and when it is certain that no recourse to therapy is possible and that it is utterly impossible to reach the engram bank by standard technique, hypnotism or drugs, such cases can be considered beyond help of dianetics.

Category 7 presents another problem. Here we have selective experimentation at work and it would be flatly impossible to conceive, without months of study of their experimental subjects, how many brands and varieties of operation have been performed and how many odd and bizarre shocks have been used.

All iatrogenic alterations of the nervous system can be considered under the heading of "reduced ability," in other words, inability. In each case something has been done to reduce the ability of the individual to perceive, record, recall or think. Any of these complicate a case for dianetics, but they do not inevitably bar dianetics from working.

In shock cases, such as electric shock, tissue may have been destroyed and the memory banks may in some way have been scrambled, the time track may be altered and other conditions may exist.

In all such iatrogenic alterations, the results of dianetics must be considered equivocal. **BUT IN ALL SUCH CASES, PARTICULARLY THOSE OF ELECTRIC SHOCK, DIANETICS SHOULD BE USED IN EVERY POSSIBLE WAY IN AN EFFORT TO IMPROVE THE PATIENT.**

All shocks and operations should be picked up for what they are -- engrams.

NO PERSON WHO CAN PERFORM ROUTINE TASKS OR WHOSE ATTENTION CAN BE ATTRACTED AND FIXED SHOULD FEEL DESPAIR OR BE CONSIDERED HOPELESS.

Any person who has been subjected to such treatment may not be able to reach optimum mental efficiency but he may be able to reach a level of rationality even yet in excess of the current normal. The thing to do is try. In spite of what has happened or what has been done, in the large majority of cases there may be a chance of excellent recovery.

ORGANIC DERANGEMENT

A standard class of prenatal engrams has as its content the worry of the parents that the child will be feeble-minded if not now aborted in earnest. This adds an emotional overload to such engrams and it adds, as importantly, an aberrative condition in the now grown patient that he is "not right," "all wrong," "feeble-minded," and so forth. The difficulty of aborting the child is nearly always underestimated: the means used are often novel or bizarre: the worry because the child has not come out of the womb after the abortion attempt is acute, and the concern that he is now damaged beyond repair all combine to make severely aberrative engrams and, because of their content, engrams which are difficult to reach.

The aberrative quality of the "feeble-minded" species of remark is of course, high. The worry that the child may be born blind or deaf or otherwise incapacitated is common. The former class of engramic remarks can bring about actual feeble-mindedness; the latter concern over blindness and so on bring about, at best, impaired visio and sonic recall.

The shut-off of the recalls is occasioned as well by an engramic belief in the society at large that the unborn child is blind, unfeeling and not alive. This belief is introduced into AA (attempted abortion) engrams by people's self-justification remarks while attempting an abortion: "Well, he can't see, feel or hear anyway." Or, "It doesn't know what's going on. It's blind, deaf and dumb. It's a sort of growth. It isn't human."

The greater part of all sonic and visio recall shut-off has as its source the remarks made at such times or by painful emotion and other engramic data. Hundreds of hours of therapy may pass before these recalls turn on.

The bulk of all shut-offs will turn on in the course of therapy. There are thousands of engramic remarks and emotional situations which will deny the pre-clear his recall and that recall can be expected ordinarily to restore.

A very low dynamic patient (for people have various native strengths of the dynamic) may have recalls shut-off rather easily. A high dynamic patient would require much more aberration before the recalls are closed down.

These recalls can be turned on simply by running out the physically painful and painful emotion engrams.

It must not pass unremarked, however, that the abortion attempts actually can, if rarely, derange the brain and nervous mechanisms beyond the foetal ability to repair. The result of this is actual, physiological disability.

Children and adults now classified as feeble-minded may then be separated into two groups: the actual, physiological class and the aberrated class. Further, recall shut-offs must be classified into two classes as well, regardless of the dynamic and intelligence of the individual: those occasioned by brain damage received during an attempted abortion and those which are solely aberrational and derived from engramic commands and emotion.

The ability of the foetus to repair damage is phenomenal. Brain damage can ordinarily be repaired perfectly regardless of how many foreign substances were introduced into it. Just because the brain was touched in an attempted abortion is no reason to suppose that the recall shut-off has this as a source, for this is the rarer of the two causes.

It is understood that this is being read by many with recall shut-offs and it is understood that it may well produce a considerable upset. But remember this, sonic and visio recall are not vital to a nearly full release. This comment about organic damage does not mean that a release cannot be effected which will leave the person more competent and happier, for this can always be done regardless of the recalls. And remember this, recalls almost always turn on even if it takes five hundred hours or more. This condition is only remarked because it will be found in some few cases.

The "tests" and "experiments" with human brain vivisection in institutions are not, unfortunately, valid. For all the pain and trouble and destruction caused by these "experiments," they were done without a proper knowledge of aberration and mental derangement. None of such data is of any value beyond showing that the brain can be cut in various ways without entirely killing the man. For the patients used responded both to engramic disorder and the physical disorder caused by the psychiatrist, and there is no way to differentiate between these after the operation except by dianetics. Conclusions drawn from this data are then invalid conclusions, for the response of the patient after the operation might have stemmed from a number of sources: engramic, the engram of the operation itself, attempted abortion damage early in life, brain disability on account of the operation and so forth. Hence, draw no conclusions that impairment of conceptual thinking, for instance, results only when a part of the brain is removed, that recall is shut off only when the brain is vivisected and so on. From a scientific standpoint no such "findings" were conclusive of anything except that the brain can be damaged late in life without entirely killing a man and that surgery of any kind often brings about a mental change in the patient. True, it may have been discovered that this or that portion of the switchboard called the brain, when removed, removed also some ability to perform.

DIANETIC FIRST AID

It will be of interest to those associated with emergency hospital work particularly that the healing and recovery of any patient can be enormously benefited and the term of illness shortened by removing the engram occasioned at the moment of injury.

The accident case sometimes dies, in a few days, from shock, or does not recover and will not heal swiftly. In any injury -- a burn, cut, a bruise of whatever kind -- a trauma lingers in the injured area. The moment of the injury created an engram. This engram inhibits the release of the trauma. The fact that the injured part still hurts is an organic restimulator which depresses the ability of the patient to recover.

Using reverie or merely working the patient with his eyes closed, and working the patient as soon after the injury as possible, the doctor, nurse or relative can return the injured person to the moment when the injury was received and usually recover and exhaust the incident as a usual engram. Once the engram of the injury is reduced, the general mental tone of the patient improves. Further, the injured area is no longer inhibited from healing.

Some experimental work on this demonstrated that some burns would heal and disappear in a few hours when the engram which accompanied their reception was removed. On more serious injuries tests showed definite and unmistakable acceleration of the rate of healing.

In operations, when anesthetics have been used, dianetics is useful in two ways: (1) as a preventive measure and (2) as a recovery measure. In the first, no conversation of any kind should be held around or with the "unconscious" or semi-conscious patient. In the second, the trauma of the operation itself should be recovered and relieved immediately afterwards.

A PROBLEM IN MUTUAL THERAPY

R and his wife C cleared each other in eight months with dianetics, working four hours a night four nights a week, each of them auditing the other for two hours of the four. This mutual arrangement had been complicated by the fact that whereas R was very eager to be cleared, his wife was quite apathetic about the work: he had managed only after much persuasion to get the cases started.

He was a high dynamic case with much emotion encysted; she was an apathy case who entirely neglected her troubles (black panther mechanism). He was troubled with a chronic ulcer and anxieties about his job; she was troubled with a general allergic condition and a chronic carelessness in domestic affairs. They were not to any great degree mutually restimulative, but they had problems about tacit consent, avoiding the subjects which had most upset them while together, such as a miscarriage she had had and the loss of their home by fire many years before, as well as other shocks. Further they were faced by R's intensity on the one hand and his introversion, which caused him to slight her therapy, and C's apathy on the other hand, which at once aided R's effort to take more time as the pre-clear than she and which made her less interested in being a good auditor.

Further complication took place because C did not understand the auditor's code or its use and on several occasions had become angry and impatient with R when he was in session and returned, an attitude which tended to force R into an anger valence.

Along this uncertain course therapy had been continuing. R was then informed of tacit consent and told he had better release some of their mutual painful emotion. He thereafter addressed the engram of the burning home and suddenly found himself able to audit some early sympathy engrams of his wife's which had not heretofore been available. It was discovered that her allergies stemmed from a father sympathy compute and that R was the pseudo-father. This resulted in a marked improvement in C's case. She began to suffer less from her allergies and a chronic heart pain she had had so long that she no longer heeded it vanished as well. She became interested in being a good auditor and studied the subject. She became slightly annoyed

with R when he demanded more than his share of therapy time. (This increase of interest is always true of any aopathy case which began with neglect of engrams.)

R, however, was much inhibited by her periods of anger and found that he now operated almost exclusively under auto-control, a condition wherein he decided what should be run and what should not be run in himself. This auto-control is, of course, useless, since if he knew about his aberrations and the data in his engrams, they would not be engrams. He, therefore, started on a period of refusing to display any emotion since she had mocked him about it, would not follow her directions and was, in short, obeying the engrams which she had given him when angry with him during past sessions. C was advised to pick up the moments of anger she had displayed as an auditor during therapy and when these were reduced, it was found that R worked well again and cooperated.

His ulcer stemmed from an attempted abortion. His father, an extremely aberrated individual, had sought to abort the baby when it was seven months in the womb. The mother remonstrated that the baby might be born alive. The father said that if it were alive when born he would kill it as soon as it came out. He had said, further, that the mother had to hold still while he operated. On another occasion the father had said that he would lock the mother in a closet until she decided to abort the child. (This case was much complicated because the mother had been afraid to tell the father and had pretended not to be pregnant for three months, giving the husband the belief that the child, seven months along, was actually only four months along. Therefore, there was much secrecy in the case, much confusion and conflicting data.) This meant that R had a severe holder in the prenatal area: he was held by the engram which included a penetration of his stomach. This was the key engram, which is to say other engrams, by the mechanism of similar somatic and content, had gathered around it to suppress it. This was the tangle of incidents which C was confronting unknowingly: it had become more tangled by her anger. R would now cooperate but his time track had wound into a ball around the holder engram, the key. Two exodontistries for the removal of wisdom teeth with nitrous oxide anesthesia were also suppressing the prenatals.

C worked for some time trying to get at the late extraction engrams, which contained an enormous amount of conversation between the dentist and his assistants and R's mother, who, unfortunately for his sanity, had accompanied him to the dentist's office.

R was made intensely uncomfortable by the continual restimulation of engrams which yet could not be reached. He was no more uncomfortable than he had often been in the past and his discomfort would have been absent had C understood and followed the auditor's code. The case made no progress for several weeks.

C's therapy was progressing. It was intensely restimulative to R to work upon her and increase his discomfort, but the more he worked on her the better auditing she did and the more intelligent she was (her I.Q. went up about fifty points after five weeks of therapy). C desired to know how she could break the impasses in his case and was informed that she was now practicing tacit consent, for she had many times been needlessly thoughtless of R long before therapy was undertaken and she now realized what she had done to him and yet could not bring herself to face the fact that she was a responsible party to so much of his unhappiness -- she had quite ordinarily used angry language to him which she well knew would "push-button" him into doing something or into retreating from a quarrel, which language had been restimulative to him long before therapy.

C thereupon entered into painful emotion engrams late in R's life and, by working early physically painful engrams which said R could "feel nothing" alternately with late engrams when he was feeling intensely on an emotional plane but could not exhibit it, began to release the emotion in the case. R then showed steady improvement. Late painful emotion was released and early prenatals would show to be reduced, at which more late emotion would be visible for reduction.

It was suddenly disclosed in the case that the reason R was so easily upset by C lay in the person of a nurse who had attended R during his tonsillectomy when he was five years of age. C had some similarity of mannerism to this nurse. This was a sympathy engram, and when it was released the time track began to straighten out and the abortion engrams could be more easily contacted.

It so happened that R had been well off his time track most of his life, his memory occluded, his recall in poor condition. This was found to lie in the hidden key engram, the abortion attempt wherein his father had vowed to kill him if he came out and had added that the child could not see, feel or hear anything anyway, engramic material which was demonstrated by R's inability to move on his time track.

The moment the key was found -- two hundred and eighty hours of therapy had elapsed -- R came back on the time track, could move on it, and the erasure of his engrams proceeded in an orderly fashion.

C had been cleared about two months before R reached the final engram. C's allergies, however, disappeared long before her case was cleared completely and R's ulcer and some other psycho-somatic difficulties also vanished well before his case was finally cleared.

A PROBLEM IN A RESTIMULATED CASE

G was cleared in ten months of sporadic sessions. His case had the initial diagnosis of non-sonic, non-visio, pain and emotional shut-off, permanent light trance, permanent "regression" at the age of three years. This is to say that the instant he went into reverie he was startled and frightened to find himself in a dental chair, three years old, and having a tooth pulled, an engram in which he had been situated, unknowingly, about half of his ensuing life. It had been the partial cause of his chronic tooth decay and his inability to sleep as negation against the anesthetic. The situation was obvious since he immediately began to wrestle about and lisp, which condition was instantly remedied by running the engram so that he could come to present time, which he did.

He had had considerable difficulty in life, was a high dynamic but manifested apathy. It was discovered after seventy-five hours, at which time release took place, that his wife was sometimes his pseudo-grandmother and also, by ambivalence, was his pseudo-mother. As his sympathy computation demanded that he be ill so that his grandmother would stay with him and as his contra-survival engrams demanded that his mother was only nice to him when he was ill, the reactive computation added up to the fact that he must be ill continually, which demand had been obeyed by his body for twenty-three years. All this was recovered and remedied, of course, only by reducing engrams.

The erasure began to take place at the end of about two hundred hours of therapy and was proceeding when the case suddenly stopped all progress. For fifty or more hours of therapy, few engrams could be located, those which were located could not be reduced, no painful emotion could be reached and whatever engrams were reached and reduced were located and treated only because the auditor in this case used highly skilled forcing techniques which are almost never necessary and should not be employed save in psychotic cases. Such endeavor had not been necessary at the beginning of the case. Something was obviously wrong.

On close questioning it was discovered that G's wife was violently opposed to dianetics, that she never lost any chance of leveling the most scathing attacks against it to G and particularly when he was in the company of friends. She derided him as being psychotic. She sought a lawyer to give her a divorce (announcing it after he had entered therapy but actually having had continual consultation on it with a lawyer for two years past) and generally agitated and disturbed G to such an extent that he was continually receiving painful emotional engrams even though he did not display any emotion against her.

They had a child, nine years of age, a boy. G was very fond of the boy. The child had had an unusual number of childhood illnesses and suffered from eye trouble and chronic sinusitis; he was backward in school. The wife was somewhat sharp with the child. Anything he did made her nervous.

The auditor in the case, on learning the facts about her attitude toward her husband in general and dianetics in particular, held a conference with her about her husband. She was found to be unopposed to therapy for herself. Shortly after the conference, G and this woman had a brief quarrel in which G made the remark that she must be aberrated. She took intense affront at this and said that he must be the one who was crazy since he was interested in dianetics. He countered with the fact that of the two he must be the least aberrated since he was taking steps to do something about it. Further, he pointed out that she must be aberrated or she would not be as quarrelsome with the child as she was, a fact which definitely indicated that she must have a block on her second dynamic, sex.

The following day he came home from work and found she had withdrawn the money from the bank and gone to another town, taking the boy with her. He followed and found her staying with some of her relatives. She had told them that he beat her and had gone so crazy that he had to have therapy. The truth of the matter was that he had never touched her brutally in his life. In this meeting, before witnesses, she began to rave and revile any "system of psychiatry" which believed in pre-speech memory. He pointed out to her that many schools of the past had believed in pre-speech memory, that the whole background of psychiatry had long talked about "memories of the womb" without knowing what they were, and so forth.

Her relatives, seeing him so calm about it, forced her to return home with him. En route she made a dramatic gesture, although in no way threatened, of committing suicide by leaping out of the car.

The auditor in the case had a private conversation with her on her return. He had somewhat belatedly deduced the fact that there was something in her life which she was afraid her husband would find out and that, confronted with a science which could recover all memory, she had become wildly emotional about it. She at length admitted under close questioning, that this was the case, that her husband must never know. She was so disturbed that the auditor, with her consent, gave her a few hours of therapy. It was instantly discovered that her father had many times threatened to kill her mother and that her father had not wanted her. Further, it was found that her father's name was Q and that her engram bank was strewn with remarks such as "Q, please don't leave me. I will die without you." Additionally, when she was no longer in session, she suddenly volunteered what was to her a hysterically humorous fact that all her life she had been having affairs with men named Q no matter what their shape or size or age. This was far from a release but in view of the fact that his other patient, G, was jeopardized by all this unnecessary hubbub and that therapy was being stalled, the auditor further questioned her. She divulged that she had tried many times to abort their son because she was terribly frightened that he would be a blond whereas she and her husband had dark hair. Further, the engrams of that child, she knew, contained data which she considered incriminating beyond mere abortion; while pregnant she had had intercourse with three men other than her husband.

The auditor pointed out to her that this guilt feeling, no matter how real, was still engramic in her and that it was doubtful if her husband would kill her on receipt of these tidings. He told her that she was condemning a child to a second-rate existence and that she was reducing her husband to apathy by her fears and causing the auditor far more work than was necessary. In her husband's and the auditor's presence she confessed her infidelity and learned with some amazement that her husband had known about it for years. He had not known about her attempts on their child.

She was requested to study a therapy manual and clear the child which, with her husband's help, she did. The auditor continued G on to clear, who then cleared his wife.

ADVICE TO THE AUDITOR

The hidden source of human aberration was hidden for a number of very specific reasons. The auditor will encounter all of these and although with these techniques, the ability of the reactive engram bank to deny him is precisely nil, he should know the nature of the beast he has under attack.

The mechanisms of protection which the engram bank had -- although they are not very good now that we know how to penetrate this armor of insanity's cause -- are as follows:

1. Physical pain.
2. Emotion in terms of captured units.
3. "Unconsciousness."
4. The delayed character of the key-in.
5. Delay between restimulation and illness.
6. Utter irrationality.

Of the physical pain we know much -- that the mind, in memory, sought to avoid it just as the mind in life seeks to avoid it as an outside source: hence, memory blockage.

Emotion of loss piles up to make a buffer between the individual and the reality of death.

"Unconsciousness" is not only a mechanism of hiding data, it is also a block to memory which cannot jump the gaps of past moments when the fuses were blown.

An engram might slumber for the better part of a lifetime and then, given the correct set of restimulators in the right moment of physical weariness or illness, manifest itself, making an apparent cause of insanity or lesser aberration many years after the actual incident had taken place.

Another aspect of the bank protective mechanism was the restimulator lag, which is to say that when a keyed-in engram was restimulated it often required two or three days for action to take place. (Example: say a migraine headache has as its restimulator a rhythmic bumping sound; that sound is heard by the individual who has the engram; three days later he suddenly has a migraine.) Given this lag, how could one locate the cause of a specific restimulation of a sporadic illness?

The utter irrationality of an engram, the ultimate in irrationality, that everything equals everything else in the engram and that these are equal to things in the exterior environment which are only vaguely similar is a feat of idiocy which any sentient man might be expected to overlook as a "thought process."

Man has been looking for this source for some thousands of years; but he was looking for something which was complicated on the grounds that anything which could be so harrowing, so destructive, so vicious and so capable of producing complex manifestations must therefore have a complex source; on examination it is remarkably simple.

The auditor will have very little to do with trying to draw a line between sanity and insanity, they are such relative terms. He will be asked to compare dianetics with old standards

such as the complex classifications of Kraepelin: it can be done but it has the usefulness of Aristotelian natural history, of interest only to the historian.

If an individual is incapable of adjusting himself to his environment so as to get along with or obey or command his fellows, or, more importantly, if he is incapable of adjusting his environment, then he can be considered to be “insane.” But it is a relative term. Sanity, on the other hand, closely approaches, with dianetics, a potential absolute meaning for we know the optimum mind. Modifications of education and viewpoint may make the rational action of one person appear irrational to another but this is not a problem of sanity, it is a problem of viewpoint and education, with which the auditor will have but small concern.

Thus the patients the auditor will encounter will fall into the three general dianetic classes of non-sonic recall, imaginary recall and sonic recall. The question of sanity does not arise: the question of how difficult or how long the case may be is fairly well determined by the degree of these three conditions.

However, the auditor will find that he may have in his hands a truly “insane” case, one which is “psychotic.” The treatment of such a case depends on which of the three above classes the psychotic patient may be entered. The problem is to de-intensify the engrams of the patient as swiftly as possible.

The conditions and mechanisms which hide the engram bank do not vary: they are uniformly present in every patient, in every human being. The techniques of dianetics may be improved upon -- and what scientific technique, particularly in its first few years of existence cannot be -- but they also do not perform selectively but are applicable to all individuals.

Hence, if we have an “insane” patient, the fundamental problem does not change and dianetic technique works as in any other case. The task is to reduce the intensity of charge in the case so that it can be resolved by standard technique.

Insane patients are often found stuck on the time track, in which case a holder is fed to them, one kind after another, until they are moving again. If the patient is regressed, he has become so thoroughly stuck that he has lost touch with the present time. Any patient can begin to relive instead of merely return and the auditor, as the remedy for this, merely snaps at them that they can remember this, which places them in a returned status again. Insane patients are often found listening to one engram over and over, in which case it is again only necessary to fix attention and feed them holders until they are once more moving on the track. Insane patients are sometimes discovered completely off the time track, listening to demons or seeing illusion. The problems are always the same; use repeater technique when, by one means or another, their attention has been fixed and then either get them moving on the track or get them back on the time track. The schizophrenic is usually a long way off his time track.

The best way to de-intensify a case so that it can be entered in routine therapy is to discover and discharge painful emotion engrams. If ordinary means fail, get the help of a medical doctor, place the patient under nitrous oxide or sodium pentothal and reach a deep level of trance where the patient will be found, ordinarily, to be capable of moving on his track even though he was off his track when awake. Find a late despair engram and discharge it as described in the chapter on emotion. The technique for deep trance is no different except that very cautious safeguards must be taken to say nothing which will aberrate the patient further but to limit all conversation to therapy patter, being very careful to include the canceller.

The insane patient is obeying some engramic command, perhaps many, no matter what he is doing. That command may dictate, by the patient’s misinterpretation, some strange action; it may dictate demons; it may dictate anything. But diagnosis merely consists of observing the patient in order to discover, by his actions, what the engramic command might be.

This volume does not cover Institutional Dianetics beyond these few remarks, but an auditor who knows the fundamentals in this volume and with any understanding can bring

about a "sanity" in patients in a short time which the boards of these institutions normally consider a miraculous recovery. The patient, however, is very far from a release, and many more hours should be spent in discharging further painful emotion and reducing engrams before an auditor should consider it safe to permit him to leave therapy.

The auditor should be extremely cautious, at least for the next twenty years, about any case which has been institutionalized, for he may be getting a case with iatrogenic psychosis -- caused by doctors -- in addition to the patient's other engrams. Dianetics may help a mind a little in which the brain has been "ice-picked" or "apple-cored," but it cannot cure such insanity until some clever biologist finds a way to grow a new brain. Electric shock cases are equivocal: they may or may not respond to treatment, for brain tissue may have been burned away to a point where the brain cannot function normally. In entering any such case, the auditor will be perplexed by the scrambled condition of the standard bank, to say nothing of the circuits by which he should be able to reach the engram bank. Syphilis and other brain erosions should be similarly classified and should be approached or undertaken only with the full knowledge that dianetics may not be able to help the dismembered machine at all. There have been many thousands of these brain "operations" and hundreds of thousands of electric shock treatments: thus the auditor should be alert not to engage upon what may be a hopeless cause when there exist so many cases which can better be helped. Any case which has been institutionalized should be suspected. And if anything unusual in the way of memory scramble or lack of coordination is observed, searching inquiry may reveal hidden institutionalization. Further, an auditor called upon to assist a case which is about to be institutionalized should always be wary. The case which is being sent to an institution may be a case which has been in one before, regardless of the protestations of relatives or friends that such is not the circumstance.

Similarly combat exhaustion cases should be warily undertaken, for the case was probably processed before quitting the service, at which time electric shock or brain operation or narco-synthesis may have been applied without the knowledge or consent of the patient.

These warnings are given not because the auditor will be in any particular physical danger -- patients seldom do anything but cooperate, sane or insane, when dianetics is applied, even if they snarl about it -- but because much work may be expended only to discover that the entire mental machinery has been wrecked beyond repair.

If the auditor undertakes an electric shock case, he should address his primary attention to the release of that shock as an engram, for there is all manner of careless chatter contained in these institutional engrams, which may further inhibit treatment. This is aside from the fact that any electric shock, anywhere in the body, has a tendency to derange the engram bank and bind it so that its incidents are more than usually snarled.

For no other reason than the advance of dianetics, and the conservation of an auditor's time, it should also be remarked that the third degree methods of some police departments and general police abuse of criminals or ordinary citizens may have to be released in a case before it can be further treated. Prison terms may contain large despair charges sufficient to derange the mind and yet may be hidden by the patient under the mistaken idea that the auditor is interested or will be disappointed in his "character."

Various other things enter into the engram bank which would not be suspected as obstacles to therapy unless mentioned. Hypnotism can be extremely aberrative and may hold up a case. An auditor should have some working knowledge of it so that he can release the engrams it makes, not so he can work dianetics. Hypnotism is the art of implanting positive suggestions in the engram bank. Here they may append themselves to engrams and become locks on those engrams. As most engram banks contain a sample of most common words, hypnotism is almost certain to be aberrative. The reduction of analytical power by artificial means places the subject in an optimum condition for the receipt of an engram. The hypnotist uses the forgetter mechanism with most of his suggestions and most people have similar engramic remarks which make it impossible for the hypnotist's suggestion to release. Hypnotism can be considered as a "high-powered" lock and may be a serious obstacle in the

patient's engram bank. With clearing, the suggestions having no anchors of pain below them in engrams, vanish as locks. But hypnotic suggestions may have to be found and cleared before a case can proceed. Hypnotism is very commonly used in this society and it is very often the case that, with the forgetter mechanism, the patient is unable to recall whether he had ever been hypnotized or not. Return technique will discover it, repeater technique, making the patient return with repetition of hypnotic patter (by the patient) such as "Go to sleep, go to sleep, go to sleep," can be depended upon to locate it.

Not all hypnotism is in the parlor. Perverts quite commonly use it despite the fact that the "moral" nature is supposed to rise in a hypnotized subject. Incidents even with people of repute have been found in patients when examining their childhood. These incidents were often entirely occluded to the patient, so thoroughly cowering were the commands contained in the hypnotic suggestion.

Dianetics and hypnotism can be combined, but so can dianetics and astronomy. The auditor will find himself working with hypnotic patients and will have to be very careful with patter in order to install minimal words of his own in the engram bank so as not to turn dianetics into hypnotism.

Any benefit derived from hypnotism is in the field of research or the installation of a temporary manic engram. The latter has far more harm than value. Hypnotic anesthetic is vastly overrated. And hypnotism as a parlor game is a thing which no society should tolerate, for it may be sufficiently destructive to cause the engrams to restimulate to a point of insanity. And the hypnotist never knows the content of the engram bank. Any good hypnotist, if he can conquer his desire to talk, should make a good auditor: but if he tries to combine dianetics and hypnotism he will find himself with a very thoroughly sick patient on his hands. Never install a positive suggestion of any kind in a patient no matter how much he may beg for one. It has proven nearly fatal.

An entire case can be worked in deep amnesia trance. It is often possible to waken a sleeping person into a deep trance simply by speaking to him quietly several nights in succession at the same hour and finally getting him to respond to the invitation to talk. Dianetic therapy can then be entered upon and pursued and will succeed particularly if the auditor is not careless enough to artificially restimulate a late physical pain engram, treating in the post-birth life mainly engrams of painful emotion.

If the person on whom the therapy is being done is aware of the action, he can be put into reverie so that earlier data can be reached, "I" being more powerful than the weak if wise attention units which constitute basic personality. He is alternately worked in amnesia trance and then in reverie. The case will resolve eventually even if reverie is not used. But there are grave responsibilities with amnesia trance: a canceller must always be installed and used in every session. Minimal conversation must be employed. All auditor desires should be stated as questions if possible, as these are not aberrative to the degree that commands are. This method has been successful and can be used, but reverie, even if it appears slower, even if sonic is not present, is far more satisfactory for the excellent and incontrovertible reason that the patient recovers more swiftly and recovers on a steady upgrade whereas amnesia trance may incapacitate him for days together, when incidents are apparently lifted in deep trance but nevertheless "hung up" in the awake state. Amnesia trance is definitely not advised: it has been subjected to much research and has been found to be both uncomfortable for the patient and harassing to the auditor. However, if other methods cannot be used for one reason or another (and none of those reasons include the desire of the pre-clear who, if the auditor would let him, might crave drugs, hypnotism and positive suggestion in an effort to escape his engrams and who, if allowed, would have himself a wonderfully messy case for the auditor to unsnarl), amnesia trance can be employed, but always with the greatest caution and always with the full knowledge that the patient's recovery is retarded by as much as a factor of three, for working on a level with the engram bank leaves the analyzer circuits unused in the discharge. Reverie is best.

EXTERNAL PROBLEMS WITH PATIENTS

It may happen that a patient who has made progress suddenly ceases to make further progress. The answer may lie elsewhere than therapy. The environment of the pre-clear may be so intensely restimulative that he is distracted, always in restimulation and thus works slowly. It may be discovered, in such a case, that the pre-clear (as in one case) has made a bargain with a wife or husband who desires divorce that he or she wait until the pre-clear is cleared. Other situations of a life nature can place an environmental value on not being cleared. The auditor has no business with the private lives of his pre-clears, but in a case where therapy itself is made difficult by existing situations the auditor, with his time at stake, has every right to discover the reason. All these reasons will compute into some environmental advantage in not being clear. Removing the pre-clear temporarily from his home, for instance, may change his environment and advance therapy. The auditor has a right to ask that, clear or not, the patient resolve the problem on his own initiative. It is common with pre-clears that they do not realize that they are releases for so glittering is the goal of clear that they cease to compare themselves to the normal which they have already overpassed.

A patient can commonly be expected to introvert to a very marked degree in the course of dianetic therapy. As the case progresses this introversion reaches an acute stage about three-quarters or thereabouts through and thereafter recedes. Ambiversion is a marked characteristic of the clear. When introversion has been marked, a fairly good gauge of the advance of the case is in the pre-clear's interest in exterior things.

Nearly all pre-clears talk a great deal about their engrams up to the point when they are very solid releases. If they don't or won't talk about their engrams in common conversation, the auditor can suspect something highly protected in the engram bank concerning the necessity to hide something: the auditor can act accordingly. Although the auditor may weary of such conversation, it nevertheless reveals much new material to him if he observes the phrases which the pre-clear uses about engrams.

It is very, very true that aberration is caused by what has been done to not what has been done by the patient.

The actions of the patient in dramatizing, in committing crimes and so forth are not aberrative to the patient. Therefore the pre-clear's activities need be no concern whatever of the auditor's. Whole cases have been completed without the auditor's knowing what the pre-clear did for a living. While responsibility for his actions is necessarily demanded of him by an aberrated society, antisocial activity is the result of engrams which dictate it. The patient is not responsible for what he himself has done. Cleared, the matter is different. A clear can be considered entirely responsible for his own actions, for he can compute rationally on the basis of his experience. But the aberrant has little or no real control over his actions. Therefore, the auditor should make it plain that he does not care what the aberrant who becomes a pre-clear has done in life. The problem on hand between the auditor and the pre-clear is an engram bank which contains, exclusively, what other people have done in life and what has been done to the pre-clear in moments when he could not protect himself. This approach is not only truth, it has a therapeutic value, for in so explaining himself an auditor can often obtain cooperation which would otherwise be denied.

The auditor should never violate the auditor's code with a patient. Extended terms of therapy inevitably result from such violations.

RESTIMULATION

The mind is a self-protecting mechanism -- but so is dianetics. A science of thought which works would so closely approximate the working principles of the mind that it would follow in parallels the injunctions and provisos of the mind itself. Such is the case with

dianetics: the mind is diagnosed by its reaction to therapy, therapy is improved by the reactions of the mind to it. This is a working principle of great value since it explains much observed phenomena and predicts most of the remainder. Part of this parallelism is the self-protection feature.

It is almost impossible to injure a mind: it is an extremely tough organism. Of course, when one begins to hew and saw upon it with metal or poison it with drugs or bacteria or throw its natural armor aside as with hypnotism, unfortunate things can occur.

Charlatanism is almost impossible where dianetics in any of its principles is being practiced. One either practices all dianetics and gets results or practices himself into a decline: that is a mechanical, scientific fact. Dianetics, as a self-protecting science, demands practice by clears or at least good releases. A clear very closely follows in all his conduct the better aspects of the auditor's code: his ethical level is very high. Hence, anyone starting a practice of dianetics is going to find himself, no matter what his original intention, thrust toward the goal of being a clear.

There is an excellent reason for this. There is a principle known as restimulation of the auditor. We have an understanding now of what makes an engram come into restimulation. When it comes into restimulation, it forces the pain or the action of the engram into being in the organism. The observation of some percept in the environment which approximates a recording, sound or sight or organic sensation, in the engram brings the engram into greater or lesser play. Similarly, when an auditor is not cleared himself or when he is not in therapy himself working toward the goal of a clear, he becomes restimulated. He is, after all, listening constantly to engramic material in a patient. This engramic material is the very stuff of which insanity is made. Anyone has engrams: sooner or later a patient is going to start going over an engram of his own which will approximate the auditor's own engrams. This leads to great discomfort for the auditor unless the auditor is in therapy and can have the discomfort so brought forth released. So long as one is merely working late locks, this is not so much the case and has made it possible for practitioners and mental healers of the past to escape much of the penalty of their own aberrations, but when one deals with the root material of these aberrations, a constant hammering by restimulators can bring about a serious condition. This is the mechanism which causes people in asylums to fall prey themselves to psychoses, although one must have had them in the first place for them to have been restimulated.

The auditor may run one or two cases without any serious repercussion: indeed, no matter what the repercussion, it can be eliminated by dianetics. To save his own comfort, however, he should himself be cleared or released as soon as possible. He can work as a release without too much trouble, and this makes it possible for him to make a mutual compact where he is worked on while he is working the other. A condition can then come about where two pre-clears are each auditors. This alternation between the couch and the auditor's chair will usually work very well.

Two persons, however, after they have begun work, may discover that they are mutually restimulative -- which is to say each is a pseudo-person in the other's engrams or one is restimulated (voice tone, incidents) by the other. This should be no bar to therapy. It has been overcome and therapy has gone forward despite the most severe restimulative circumstances. A common avoidance technique on the part of a subject is to claim the auditor restimulates him: it is not sufficiently important to stop therapy. It may be, however, that two people can enter a third into the chain and by one clearing the next considerably ease the tension. The triangular work plan, where no person is working on the person who is working him, is quite successful.

A husband and wife who have quarreled long and often may find it too restimulative to clear each other. It is possible to do if other arrangements cannot be made and it is often done: but if therapy does not go well, he should find a therapy partner and so should she. Mothers who have attempted abortion on their children or otherwise maltreated them can accomplish therapy on those children, but in any case of restimulative circumstance such as this, the

greatest precaution must be taken by the auditor to adhere severely to the auditor's code -- to do otherwise might bring much more stress into therapy than is necessary. In such a case, the mother had better herself have at least a release accomplished upon her before she attempts to clear her children -- and she should not touch those children until they are at least eight.

The subject of auditor-restimulation, where the auditor restimulates the pre-clear or the pre-clear restimulates the auditor, does not include the routine aspect of therapy that the pre-clear is always being artificially restimulated via standard therapy. An engram can be restimulated by being touched several times and so it will lift. The auditor-restimulation problem is a specific one where the auditor is a pseudo-enemy, a similarity to a person who has harmed the patient. Wild antagonism on the part of a patient to an auditor is usually traced to this. Some patients have such a hatred of men that only women can work them, some have such a hatred of women that only men can work them. But even when there is a wild antipathy, if there exists no other auditor or person who can be trained quickly as one, therapy can proceed anyway: and it will accomplish results.

REBALANCING A CASE

Any case dropped out of therapy will rebalance itself in a few weeks, which is to say, it will settle to a new high for the individual. Unless drug hypnosis or some other dianetically illegal method is used, all cases will so rebalance, much benefited. Restimulations can be expected to die down if they are due to therapy. The patient will gradually find his own level in the released state. Cases do not have to be carried forward to clear if auditor time is short, but it is, of course better if they are and, indeed, the majority of patients will insist that they be.

WORKING TIME IN THERAPY

The usual period of a dianetic treatment is two hours. In these two hours, with the usual patient, everything is going to be accomplished which can be accomplished on that day. Working every day is not necessary, but working every two days or every three days is desirable. Working with periods a week apart is not optimum, for the case tends to rebalance. Further, there is a "sag" in a case, usually every fourth day when it is not worked in periods as short as three days. The fourth day "sag" is a natural mechanical thing: an engram, keyed-in, when it is restimulated in life, takes about four days to cut in sharply. In therapy, three days is sometimes required to "develop" an engram. This does not mean that three days have to elapse before it is available and it does not mean that work has to stop for three days, but it does mean that engrams, not being memories and articulate as such, take three days, sometimes, to come to the surface.

To be more clear, an engram can be asked for on day one and will be found on day three. Meanwhile the auditor is getting other engrams. This process is so automatic that it requires no attention and will not come to notice except in cases that are being worked once a week. The engram is asked for on day one, is ready to reduce on day three, sags on day four and is rebalanced by day seven.

The three day aspect is interesting in another sense. This time of three days is just an observation of the average behavior of pre-clears. Precision investigation may fix it at 2.5 days or 3.6 days (it varies in individuals), but three days is close enough for our purposes. When one is doing just a release on a case, he will sometimes find that it is necessary to take a late engram and run it: the physical pain engram of later life (post-birth) will appear to rise, will remain constant for three days and then will "sag." When it sags, the auditor will have to go back to it and run it again. Taking out these "sags" will eventually make the later life engram stay in a recessed state.

Euphoria often sets in on a case when the auditor touches an engram which contains a manic. The patient will then go around saying how wonderful dianetics is because he is now in

magnificent condition and is so happy. Watch out. In three or four days this manic will have sagged back to a depressive state. Be wary if somebody experiences one of these sky-rocket "recoveries" for it is about as permanent as the fire of a burning match. It goes out and leaves very cold ashes. The auditor, seeing this euphoria, had better enter the case again and reduce the engram it contains more thoroughly or get a more basic engram.

The length of time it takes to clear a person is quite variable. By blowing despair charges and working a few early engrams, an auditor can get a better state of being in the patient than in any past therapy in twenty or thirty hours: this is a release. It compares to two or three years of past therapeutic work. The length of time it takes to get a clear cannot be compared to any past standard because a clear is something no past standard ever dreamed about.

In a sonic case, where recall is in good condition, a clear can be obtained in a hundred hours. In a case which has thoroughly shut down recalls, anything can happen up to, in extremity, a thousand hours. Similarly, the imaginative case which has things which never happened, may be long.

Look at it this way: we can get the results of two or three years of psycho-analysis in a score or two of hours of dianetics and what we accomplish with dianetics does not have to be done again, which is not true with psycho-analysis. This is the release. He can go about his business in a far more competent fashion, his emotional charges being largely freed. In the clear we are attempting and can achieve a supernormal state of mind. Thousands and thousands and thousands of hours were spent in the education of a man: the expenditure of two or even ten thousand hours of work to make him rank about what would formerly have been possible for him is work well spent. But we do not have to spend anything like this amount of time. People have been cleared in anything from thirty hours, when they had sonic and little volume, to five hundred hours when they had shut-down recall plus imaginary recall. What an auditor can do with his first few cases by way of time is a question mark. He will get to the clear eventually and certainly in less than twelve hundred hours in a severe case. All the time he is working toward a clear he is achieving a higher and higher release which, after at least fifty hours, rises well above the current norm and keeps right on soaring. Improvement is such that from week to week the charge is physiologically noticeable and psychologically startling. If one thinks the reach for clear is a short jump and a small gain, then he has no conception of just how high that goal is.

Most auditors will try for release at first and are wise if they do. When their own case is finally cleared, only then will they suddenly realize that the state was worth far more time than was expended to attain.

It is impossible to forecast, with a new auditor, just how much time he will consume in making errors, learning his tools, attaining skill. It is therefore impossible to estimate for him how long it will take him to gain a clear in a patient. A well trained auditor never takes more than eight hundred hours with the worst of cases: five hundred is high.

DATA FROM RELATIVES

The auditor will always be plagued by the anxiety of the patient to get data from relatives or friends. The request for this data itself is restimulative both to the pre-clear and the relative. Mothers have been made very ill by being given the restimulators of their own past illnesses by the child who has "suddenly found out."

It is a uniform experience that the data obtained from relatives, parents and friends by the pre-clear is absolutely and utterly worthless. Here we are depending upon an aberree's memory when we have at hand, with dianetics, a reliable source of accurate material. Auditors have had cases progress very smoothly and then suddenly stop progress: on inquiry it is discovered that the pre-clear has been running around to his parents and relatives for material

and they, wanting nothing more than that he forget all about what they have done to him, throw him red herrings which have to be carefully eliminated. These are the villains of the piece, the people who have done the things to the pre-clear which made him an aberree. If one expects accurate data from them, one might as well expect the moon to be green cheese.

If the auditor wants data from these people and requests it, by-passing the pre-clear, he may get somewhere. But any data so received has a value which, in intelligence, is used to label "Incompetent Source -- Improbable Material."

Warn a pre-clear not to bother his relatives and parents and explain to him that he can make them ill by asking for data, on the restimulator principle. If we want confirmation of the data received, the only way to get it is put the parent or relative in therapy. At such time, we shall get the basic dramatization sources: in the prenatal life and childhood of the parent. This is a problem of research, not of therapy.

If the auditor has Mama available, he can run off the child's birth and then Mama giving birth, keeping the two apart, and get his check on the accuracy of therapy. And there are other data that can be so compared, using proper safeguards.

The subjective reality, not the objective reality, is the important question to the auditor. First, last and always, does the patient get well?

STOPPING THERAPY

The woman scorned has a violent rival in the pre-clear on whom therapy has been stopped by the auditor's decision.

Keeping the pre-clear in therapy, no matter how seldom are the sessions, satisfies in some measure the effort his basic personality makes to fight clear of the aberrations.

The basic personality, the file clerk, the core of "I" which wants to be in command of the organism, the most fundamental desires of the personality, may be considered synonymous for our purposes. There is an enormous surge of this basic self -- which is really the individual himself -- to conquer the engrams. The engrams, borrowing life from their host, appear as things which do not want to be conquered. As mechanistic as all this actually is, the auditor will often find himself wondering at the resistance the engrams can make and marveling at the efforts of the basic personality to conquer the engrams. He works with the basic personality, the individual himself, and ignores the engramic efforts to interfere. But there is a situation in which the basic personality seems to give free play to the engrams in an effort to accomplish therapy.

In work, a "patient" might have been skeptical, sarcastic or even vicious to the auditor. Or the patient may have been thought to be completely neglectful of his engram bank. Or the patient may even rage that he hates therapy. For some of these reasons the auditor may injudiciously decide to cease working the patient. The patient is so informed. For a short while, perhaps, the patient may manifest no reaction but in a few minutes, a few hours or a few days, basic personality, denied a route out, may begin to use every weapon to hand to compel the auditor to resume therapy.

Disturbed by cessation of therapy, even though he may have insisted upon its being stopped, the ex-patient may begin either to rapidly decline or to attack to his face or behind his back the auditor and even therapy itself. The woman scorned has rarely made such thorough upsets as ex-patients who have been refused continuance of therapy. Auditors have been personally reviled, have had other pre-clears searched out and undermined by violent attacks upon therapy itself, have been targeted by all manner of accusations and whispering campaigns and have been made most uncomfortable by pre-clears who have had further therapy denied to them before a release had taken place. Even solid, legitimate releases, whose psycho-somatic

ills have disappeared and who should be quite cheerful, have been observed to create turbulence when the auditor would not take them through to clear. Any number of mechanisms may be used by the ex-patient. as many mechanisms as men use to force other men into action. One of the mechanisms is a resumption of apathy and a "swift decline." Another is wild campaigning against therapy. Another is personal attack of the auditor. Each has, as its provable intention, the resumption of therapy.

The mind knows how the mind works. And the mind which has tasted a way out of pain and unhappiness may be expected, if that way is blocked, to use all methods to cause therapy to be resumed.

No matter how thoroughly disagreeable the ex-patient has been, the moment the auditor starts therapy upon him again, the attitude alters. No further destructive efforts are made against the auditor or therapy but all is almost as well as it was before the cessation was declared.

Do not suppose, however, that the pre-clear, if he has been neglectful, recalcitrant or generally uncooperative before, will now embrace therapy as chastened patient. Far from the case, he is now at least as difficult to work as he was before plus some additional antagonism engendered by the cessation order.

In such a case the auditor is damned if he does and double-damned if he doesn't. But there is a way out of this. The phenomenon of "transference," where the patient simply transfers his griefs to the practitioner, is not the mechanism here at work; transference is a different thing, bred of a thirst for attention and a feeling of needed support in the world. Transference can be expected to keep up forever if permitted; the patient of a doctor, for instance, may go on and on having illnesses just to keep the doctor around. Transference may occur in dianetic therapy, the patient may lean on the auditor solidly, beg the auditor for advice, appear to hold out engrams in an effort to keep the auditor working hard and available and interested; all this is the resultant of a sympathy computation and is aberrated conduct. The clever auditor will not give advice or attempt to run anyone's life, for a person works well only as a self-determined organism. In dianetic therapy, no matter what the attitude of the patient, no matter how great his "desires to be ill" or his transference of burden, no matter about even his vicious remarks to the auditor during sessions, the condition cannot obtain forever.

Basic personality is trying to get through; "I" is trying to integrate self. Even indifferent work will eventually release enough charge from a case and reduce enough engrams to bring a higher stability to the patient. Basic personality gets stronger and stronger and therefore more self-reliant. The introversion occasioned by continual effort to reach the interior world of the engram bank de-intensifies and extroversion comes more and more into being as the case advances. The way out is to work the patient smoothly and well and one day he will be well released or clear. But meanwhile, if you stop therapy on anyone, don't be surprised at anything that happens; you can only remedy it by resuming the case.

AUDITOR EVALUATION

The auditor must do much evaluation to himself. He does not evaluate or force upon his pre-clear any computation. If the pre-clear computes that this was what was making him ill, then this is what the auditor accepts. Explaining to the pre-clear what it was in the engram which affected him so and so is not only a waste of time but also makes the pre-clear confused. The reason an auditor evaluates is to make sure he is not accepting imagined data or incomplete data as engrams.

An incident will not lift unless the data in it is correct: this is automatic. Change just one syllable in the incident and it will stick. Or, if it seems to go away, it will be back. So there is no fear that any incident which decreases with recounting is incorrect. The data in it must be more or less correct or it would not so reduce. Thus the auditor who challenges incidents, data or otherwise plays god is going to have a thoroughly fouled up case on his hands before he goes very far, and he is going to have a subject who is not progressing. If the subject begins to

run an engram where Mama is having intercourse with five Eskimos, let him run it and never, never, never, never tell him that you feel it was untrue. If you tell the subject you think he is imagining things, you may give him a serious set-back. Tell him you think Mama had her reasons and you have sided with the opposition: you are not attacking the engram, you are helping Mama attack the subject. To criticize, correct or otherwise judge the pre-clear has no slightest part in dianetics and will do more to slow up a case than any other single action. An auditor who challenges the material given him may be practicing witchcraft or Chinese acupuncture or shamanism or voodoo, but he is not practicing dianetics. And he will not get results. One remark to the subject such as, "I think that you are mistaken in believing your mother would try to abort you," or "I feel that you are imagining it" may set your pre-clear back fifty hours. The auditor does not criticize or judge the pre-clear, nor does he evaluate for the pre-clear that person's material.

Auditing is all done privately and to oneself. If the patient has just recounted his fifth prenatal train wreck, you may be sure you have run into a lie factory in some engram. The wrong way to go about correcting this is communicating it to the pre-clear. The right way to go about it is to find the lie factory, an engram containing such a remark as, "Tell me anything! Tell me anything. I don't care so long as you say something. But for God's sakes don't tell me the truth, I can't stand it!" Or, "You can't tell him the truth. It would hurt too much." There are a thousand forms of lie factory. And they are not too uncommon.

Never tell the pre-clear why you are looking for anything. If you say you want a lie factory, the lie factory will make up a lie factory. If you say you want an emotional charge, you will inhibit any emotional Charge from discharging. Simply make a quiet estimate of the situation, reduce everything which seems valid and keep on trying to get the reason why the case is not functioning as well as possible.

The test for validity of an engram is not plot. Plot is worthless. Engrams are just collections of remarks contained in periods of "unconsciousness." It makes no difference whatever whether these remarks agree with the way the auditor thinks a life should be run or the way a pre-clear should look up to his parents. Plot is something writers put in stories. Auditors have nothing to do with it. An engram is basically illogical and irrational; don't try to read rationality into one! If the parents were known to be fine, upstanding members of the community and the engrams seem to indictate that Mama nightly played the prostitute, accept the engrams.

Validity is very simply established. Ask these questions of the engrams:

- (1) Does it have a somatic?
- (2) Does the somatic undulate, which is to say, undergo a running change?
- (3) Does it reduce? (If it does not, the content the pre-clear is running is wrong or the engram is way up the chain and has others before it.)
- (4) Does the engramic content agree with the patient's aberration?
- (5) Does the somatic agree with psycho-somatic ills the patient is known to have had?
- (6) Does it bring relief to the patient? And this last is more important than all the rest.

Because mental healers of the past have grandly said, "Oh, this does not fit with my idea of how life is run" is no reason an auditor should run dianetics off the rails. Mental healers of yesteryear did not get results. Dianetics gets results: and one of the most important reasons why dianetics gets results is that it is not trying to warp life to fit dianetics but is applying dianetics to life. Many new and startling things will come to the notice of the auditor.

His motto, as seen on an ancient English crest where a ninety-foot raven stood upon a castle, could read, "Be surprised at nothing."

The Kinsey report did not begin to tell the story you, as an auditor, will get in dianetics. Because the mother, by herself, is neither the face she showed Junior nor the face she showed society and because mother and father, by themselves, do not conduct themselves as they might be supposed to have done in society is insufficient reason to force a pre-clear to go on being an aberree.

Continually in the psychiatric texts we come upon patients who tried to tell psychiatrists about prenatal life and who were told, with droll solemnity that the incidents were imaginary. Patients who had been given up on all fronts by all existing schools because their data was not tailored to fit the belief of those schools have recovered fully and achieved optimum mental condition, well above that of their former mentors, with dianetics, partially because dianetics does not set itself above the facts of life. He not only requires the patient to face reality by running the engrams but he also requires himself to face reality by accepting the fact that whatever the content, if it fits any of the above conditions listed, it is valid in therapy.

Auditing means to listen; it also means to compute. Computing on a case consists of establishing where the patient departs from optimum rationality in his conduct of life but, more important, where physically painful and painful emotion engrams exist and how they can be approached and reduced.

Patients discover some astonishing things about their parents and relatives when they are in therapy. Often they discover, like one patient who had believed he had daily been beaten by his father, that life was actually much better than it had seemed.

Pre-marital conception cases are very common, with the patient yet unborn discovering himself at his parents' wedding. And these cases are often very difficult to resolve since they contain so much secrecy in their engrams.

The lie factory mechanisms will often try to give Mama extra lovers and try to make Papa into a raving beast, but a lie factory is very easy to detect: the incidents brought forth do not run like engrams: the second time over their content is widely changed, they do not have somatics and their content is not aberrative.

In short, the test is whether or not one has an actual engram, not whether or not the engram makes sense. For father could well have been a raving beast in a boudoir and mother could well have had coitus with the boarders: and father could well have been a tame lamb for all the reputation mother gave him post-birth and mother could well have been a frigid prude despite the wild tales the pre-clear might have heard. The truth will come out in the reduction but its truth is no concern of the auditor's beyond getting up engrams.

First, last and always, get engrams, get them as early as possible for pain, later for emotion, get them, erase them, discharge them, clear them! That they did not compute as true data was what drove the aberree into being an aberree. Leave plot to writers: our task is therapy.

But don't "buy garbage": ask for the somatic, see if it varies as the pre-clear utters the words. Test for engrams. And devil take the plot.

CHAPTER X

Dianetics -- Past and Future

THE HISTORY OF DIANETICS

The history of dianetics would be the history of a voyage of discovery, of an exploration into new and nearly uncharted realms, Terra Incognita, the Human Mind, a land which lies an inch behind your forehead.

The voyage has taken twelve years and the labor has been long, but we have charts now and can go and return at will.

Observations of savage and civilized races in this and far climes formed the foundation for the anthropological research: the writings of a few men in the last four thousand years formed the scholarly pilots. The ancient Hindu writings, the work of the early Greeks and Romans including Lucretius, the labors of Francis Bacon, the researches of Darwin and some of the thoughts of Herbert Spencer compose the bulk of the philosophic background. Inevitable absorption from our current culture provided much unnoticed information. The remainder has been what the navigator calls, "off the chart."

In 1935 some of the basic research was begun: in 1938 the primary axioms were discovered and formulated. For the next several years these axioms were tested in the laboratory of the world. The war interrupted the work, as wars will, being chaos, but shortly after the cessation of actual hostilities, research was renewed. Within a year the fundamentals of this science as they applied to the human mind had been integrated. They were tested on a long series of random patients and each test further refined the work, but each application brought specific results.

Five years after the initial resumption of labor, in 1950, the work was prepared for release, all tests having brought forth the conclusion that dianetics is a science of mind, that it does disclose hitherto unknown laws about thought and that it has worked on every type of inorganic mental and organic psycho-somatic illness. Further, in the refinement of form attained, it was proven possible for the work to be used easily by people not lengthily trained.

The goal we have here reached is a science which is workable and which can be worked with success by briefly taught individuals. This goal has not hitherto been attained or even approached.

Once one has gained a foothold on unknown lands, more things become known to him and with each new datum his horizon further widens, including broader bodies of knowledge. Dianetics cures, and cures without failure. And there are further goals.

Education, medicine, politics and art and, indeed, all branches of human thought, are clarified with dianetics. And even so that is not enough.

Dianetics has, as yet, a brief history: it has a strong youth: it forecasts a better tomorrow. Before it is much older it will have included even more within its scope. The history of dianetics is scarce begun.

Plan A included the perfection of the science, its testing on patients of all kinds and, finally, the dissemination of dianetics as pertaining to therapy. That plan ends with the release of this book.

Plan B includes a further research into life force, an attempt at resolution of some of the ills not yet embraced such as cancer and diabetes, and the perfection of techniques discovered and their dissemination. That will end Plan B.

Plan C includes an effort to discover a higher echelon of universal origin and destination, if the problem is one of origin and destination, and the factors and forces involved to the end of securing a better understanding and useful application of the knowledge so gained, if gained, and if so gained, its dissemination.

A portion of Plan B is the organization of a foundation so that the research can be more swiftly accomplished.

The history of dianetics has just begun. What other things begin with the origin of a science of mind only tomorrow can tell.

JUDICIARY DIANETICS

This brief summary of Judiciary Dianetics is included in this present work as an aid to the auditor.

JUDICIARY DIANETICS covers the field of adjudication within the society and amongst the societies of Man. Of necessity it embraces jurisprudence and its codes and establishes precision definitions and equations for the establishment of equity. It is the science of judgment.

Jurisprudence and its adjudications are constructed on the cornerstones of right and wrong, good and evil. Definition of these is inherent in dianetics: by these definitions a correct solution can be reached with regard to any action or actions of Man.

The fundamental test of rationality is the ability to differentiate right from wrong. The fundamental factors in establishing censure are good and evil. Without precision definition of these four factors any structure of law or judgment is rendered forceless and becomes involved through its introduction of arbitrary factors which seek to adjudicate by introducing errors to nullify errors. Penal codes which will answer all needs can only be written when precision, scientific definition exist for the four factors, and civil equity which will not lead to injustice can only then be established and formulated.

The problems of jurisprudence and, indeed, all judgment, are inextricably interwoven with the problems of behavior.

An ideal society would be a society of unaberrated persons, clears, conducting their lives within an unaberrated culture: for either the person or the culture may be aberrated. The aberrations of the culture enter into the equations of conduct as irrational factors both from the door of education and of social customs and jurisprudence. It is not enough that an individual be himself unaberrated, for he discovers himself within the confines of a society which itself has compounded its culture into many unreasonable prejudices and customs.

The establishment of actual source for wrong and evil is a fundamental problem of all jurisprudence. The actual source unfortunately lies in the irrationalities of those in past generations who, working with limited knowledge and oppressed by their environs, sought solutions with equations which contained false and indefinite factors. These generations, long entombed, cannot be brought to bar. We are the heirs to all the ages of the past and that is good: but we are heirs as well to all the irrationalities of the past and that is evil. Under such circumstances and in the absence of broad reason, adjudication by the auditor of the pre-clear as relates to evil or wrong actions cannot be performed with accuracy. The criminal and the insane, the hypochondriac and the wife-beater, the merciless dictator who seeks to shake the world and the street cleaner who only sits and weeps are all, each one, gripped and driven by their own sources of unreason, by the world which has entered into the hidden depths of their pain-wracked minds and which, in the form of social aberration, pounds against them from without.

The auditor is interested in what has been done to, not done by his patient; for whatever the patient has done is forever beyond recall and was not the source but was only the manifestation of his griefs.

Given a society of unaberrated persons, given a culture from which has been deleted all unreason, then and only then can Man be truly responsible for his acts, then and only then. But we must take the shadow of the responsibility now for the fact of it. A man does not have to surrender to his engrams.

Perhaps at some distant date only the unaberrated person will be granted civil rights before law. Perhaps the goal will be reached at some future time when only the unaberrated person can attain to and benefit from citizenship. These are desirable goals and would produce a marked increase in the survival ability and happiness of Man.

Even now the codes of jurisprudence can be reformed and it can be ascertained with precision whether the act which brought the individual before law was an aberrated act, or stemmed from an aberration of culture, or was an act which was committed to the detriment of another or of society. Surely the process of punishment can be refined so as to sentence the individual not to further aberration as a prisoner or a ruined man but to a higher plane of reason through the deletion of the aberration.

The past acts of an individual who has been cleared should be stricken from his record even as his illnesses have been, for with the cause removed there can be no point in retribution unless society itself is so aberrated that it desires to operate on sadistic principles.* There is more than idealism here for it can be shown that aberration in individuals and the society rise in progressive ratio to the amount of punishment employed.

Efforts to resolve problems of jurisprudence which yet did not embrace precision definitions for right and wrong, good and evil, had recourse only to a principle known in dianetics as the Introduction of an Arbitrary. Our present society is not aberrated in this respect: the insane man is not held guilty or responsible for his acts. Lacking definition of a precise scientific nature for insanity and failing to recognize that all irrational acts are temporary insanity, the society has not been able to carry out its fundamental intention.

Broad, unchangeable rules were thrust into problems in an effort to resolve them and yet each new rule further drove reason aside so that more rules were needed. An arbitrary structure is one in which one error has been observed and an effort has been made to correct it by introducing another error. In progressive complexity, new errors must be introduced to nullify the evil effects old errors. A culture, to say nothing of jurisprudence, grows complex and unwieldy in progressive ratio to the number of new evils it must introduce in an effort to nullify old evils. At last there can be no reason; there can be but force and where there lives no reason and yet lives force, there is naught but the maelstrom of an insane rage. Where there dwells an insane rage, still unresolved, there must at length come apathy; and apathy, dwindling down, inevitably reaches death.

We are here at a bridge between one state of Man and a next. We are above the chasm which divides a lower from a higher plateau and this chasm marks an artificial evolutionary step in the progress of Man.

The auditor is at that bridge; when cleared he will be at its higher end. He will watch much traffic cross. He may see customs, laws, organizations and societies attempt to avoid the bridge but, being swept along, tumble into a nothingness below.

In his attitude toward his pre-clears or toward society at large, he can gain nothing by reprimanding and judging past error in the light of current sentience. Not only can he gain nothing but he can inhibit progress. It is a remorseless fact that the attack upon unreason has begun. Attack unreason, not the society or the man.

DIANETICS AND WAR

The social organisms which we call states and nations behave and react in every respect as though they were individual organisms. The culture has its analytical mind, the combined sentence of its citizens in general and its artists, scientists and statesmen in particular. The social standard memory bank is the data accumulated along the generations. And the social organism has as well its reactive mind as represented by the prejudices and irrationalities of the entire group. This reactive mind is served by an engram bank wherein lie past painful experiences and which dictates reactive action on certain subjects whenever those subjects are restimulated in the society. This, all too briefly, is an analogy used in Political Dianetics.

The social organism behaves in a manner which can be graphed on the tone scale; it has its survival dynamic and its suppressors, its internal suppression due to engrams and its urge toward an infinity of optimum duration. Criminals, traitors, and zealots constitute, for instance, internal engrams which suppress the survival potential on the tone scale.

There is a precision definition for each social level as related to the tone scale. A free society, working in complete cooperation toward common goals would be a Tone 4 society. A society hindered by arbitrary restrictions and oppressive laws would be a Tone 2 society. A society managed and dictated to by the whims of one man or a few men would be a Tone 1 society. A society governed by the mystery and superstition of some mystic body would be a Tone 0 society. The potential of survival in each case can be seen anywhere in history. Any Golden Age is a Tone 4. Oppressive practices, individual greeds and miscalculation in general reduce the society by introducing into it dissatisfied elements. To cope with these, in the past, further oppression has been used. The survival of the society reduced further. With more oppression came new engrams and so down the tone scale slipped the chances of long survival. And with this reduction of potential came pain as the lower zones were entered.

Societies rise and fall on the tone scale. But there is a danger point below which a society cannot go without reacting as would an individual so suppressed: the society reaches a break point and goes mad. This point is around 2.0.

The quarrel of society with society, nation with nation, has many causes, all of them more or less irrational. There have been many times when one society was forced to crush another less sentient than itself. But with each clash, new engrams were born both in the international scene and within the societies themselves.

War is an international Tone 1. It is no more rational than any individual who, reaching a general and chronic Tone 1, is placed in an institution or, temporarily Tone 1, commits some crime and is thereafter imprisoned. But there is no jailer to societies, there is at this time only death and so they die and so they have died.

Before this time no tool could be employed by a nation but force when faced with another nation gone mad. By contagion of aberration, both nations then went mad. No nation ever fully won a war. No nation ever finally triumphed by force of arms. No nation ever averted war by posing threat or exhibiting defense.

Man is now faced, by these pyramiding hatreds, with weapons so powerful that Man himself may vanish from the earth. There is no problem in the control of these weapons. They explode when and where Man tells them to explode. The problem is in the control of Man.

There is no national problem in the world today which cannot be resolved by reason alone. All factors inhibiting a solution of the problem of war and weapons are arbitrary factors and have no more validity than the justified explanations of a thief or murderer.

The farmer of Iowa has no quarrel with the storekeeper of Stalingrad. Those who say such quarrels exist lie.

There are no international concerns which cannot be resolved by peaceable means, not in the terms of supra-national government, but in the terms of reason.

Jockeying with indefinable ideologies, playing with mass ignorance, non-existent entities like nightmares march the world in the form of the Gods of Ism.

No self-interest can be so great as to demand the slaughter of Mankind. He who would demand it, he who would not by every rational means avert it, is insane. There is no justification for war.

Behind the curtains of language and different customs populaces are taught to recognize no kinship with other populaces. Taught by their own terrors and governed by their own aberrations leaders hold up other isms as detestable things.

There is no perfect political state on earth today, there is not even a good definition of a perfect political creed. States are the victims of internal and external aberrations.

Dianetics addresses war because there is in fact a race between the science of mind and the atom bomb. There may be no future generation to know which won.

Rationality alone can guide Man past these threats to his extinction.

Insanity does not exist without a confusion of definitions and purpose. The solution to the international problem does not lie in the regulation or curtailment of weapons nor yet in the restraints of men. It lies in the definition of political theory and policy in such terms that there can be no mistaking the clear processes; it lies in the establishment of rational goals toward which societies can collectively and individually work; and it lies in an inter-social competition of gains so great that none become dispensable to any other.

Man's primary fight is not with Man -- that is insanity. Man's primary fight is with those elements which oppress him as a species and bar his thrust toward high goals. Man's fight is with the elements, with space and time, and with species which are destructive to him. He has hardly begun his conquest. He is just now armed with tools enough and science enough to make good his conquest of the Universe. He has no time to bicker and indulge in tantrums and yah-yah across back fences about atom bombs.

The harnessing of atomic power puts other worlds within his reach. Why haggle for this one? The late discoveries in the field of photo-synthesis bid fair to feed and clothe him royally even though he number a thousand times his present two billions on earth. For what reason can he quarrel? Why?

Two rational men will enter into a contest of gain and worth and production. Are these mighty nations, these powerful, fearful, thundering "giants," actually small and poorly educated, barely sane little boys screaming insults at each other over the possession of a dead cat? What of armies? Armies die. If might makes right, then Rome still rules the world. Who fears now this archeological curiosity that was Rome?

There is a higher goal, a better goal, a more glorious victory than gutted towns and radiation-burned dead. There is freedom and happiness and plenty and a whole Universe to be won.

He who would not see it is far from worthy to rule. He who would indulge his hates is too insane to advise.

How much can Man conquer? He loses if he conquers Man. He wins if he conquers his own fears and conquers. then the stars.

Attack the natural enemies of Man, attack them well, and war of Man with Man cannot thereafter be a problem. This is rationality.

Dianetics is not interested in saving the world, it is interested only in preventing the world from being saved. One more time would be fatal! Dianetics is not against fighting; it defines what may be fought. Those things include the sources of Man's travail within the individual, within the society and the enemies of all Mankind. Man, bewildered, has not known his enemies. They are visible now; attack!

THE FUTURE OF THERAPY

In twenty or a hundred years the therapeutic technique which is offered in this volume will appear to be obsolete. Should this not prove to be the case, then the author's faith in the inventiveness of his fellow man will not have been justified. We have here something which has not before existed, an invariably working science of Mind. The application methods cannot but be refined.

All sciences began with the discovery of basic axioms. They progress as new data is discovered and as the scope of the science is widened. Various tools and techniques rise up continually, improved and re-improved. The basic axioms, the initial discoveries of dianetics are such solid scientific truths that they will be altered but little. The data discovered by those axioms is already large and daily expanding. The techniques of using that data as represented in this volume will, before much more time elapses, be modified and improved. Their virtue just now is that these techniques work and produce good, solid, scientific results.

Once upon a time somebody set up the basic principles which had to do with fire. There had not been controlled fire before. Cooking, heating and finally metallurgy made a new culture. The basic principles of fire are not much altered. The techniques employed in handling fire soon after it was discovered by Man would be considered somewhat obsolete to us now. We have matches and lighters and fuels today, but just after fire was understood and began to be used, the bow-drill fire-maker and flint and steel would have been considered marvelous inventions: even so Man was already using fire and had been using it with profit for some time both as a weapon and as a household utility when the bow-drill and flint and steel were discovered or invented.

In the case of the wheel, basic principles were laid down which have not altered to this day. The first workable wheel must have been a rather unwieldy affair. But compared to no wheel, it was a miracle.

Thus with dianetic therapy. The basic principles, axioms and general discoveries of dianetics form an organization not before possessed by Man. Not unlike the first fires and the first wheels, the therapy technique can be enormously improved. It works now; it can be used now with safety and effectiveness.

There are two definite drawbacks to this present technique. It demands more skill of the auditor than should be necessary and it is not as swift as it could be. The auditor should not be required to do any computing whatever and indeed, a therapy technique could be envisioned where no auditor at all was necessary, for he is vital at the present time. A complete clear should take but a handful of hours. The problems here are those of improvement in terms of less skill required and less work.

One might say that it is an imposition upon a mathematician and philosopher to require him to resolve all the problems himself and to put forth all improvements. Indeed, it is an imposition that he be required to develop any technique of application at all, for there should be in any society an apportionment of labor.

When the basic axioms and computations were finished, it was impossible to release them for there were none to whom such research could be released for application. Thus the work had to be carried out to its furthest extent of not only experimentation but the development and proof of the techniques of application.

One might here use an analogy of bridge engineering. Let us suppose that two plateaus exist, one higher than the other, with a canyon between them. An engineer sees that if the canyon could be crossed by traffic, the hitherto unused higher plateau, being much more fertile and pleasant, would become the scene of a new culture. He sets himself the task of building a bridge. It has been supposed that no bridge could be built across the canyon and indeed, since those on the lower plateau could not see the higher level, the existence of the higher plateau itself was denied. The engineer, by evolving new principles of bridge building and discovering new significance in his materials, manages to throw a bridge across the canyon. He himself crosses and he inspects the plateau carefully; others cross over his bridge and examine the new terrain with delight. Still more and more cross the bridge. The bridge is solid and, if not wide, can yet safely be negotiated. It has not been built for heavy fast traffic. But it contains the basic principles and axioms by which the canyon can be spanned again and again. Many people begin to approach the canyon and look up.

What sort of an opinion would you have of the society on the lower plateau if they but moaned and wept and argued and gave no hand at all in the matter of widening the bridge or making new bridges?

In this handbook we have the basic axioms and a therapy which works.

For God's sake, get busy and build a better bridge!

APPENDIX I

The Philosophic Method

Science seems always to advance, while philosophy seems always to lose ground. Yet this is only because philosophy accepts the hard and hazardous task of dealing with problems not yet open to the methods of science -- problems like good and evil, beauty and ugliness, order and freedom, life and death; so soon as a field of inquiry yields knowledge susceptible of exact formulation it is called science. Every science begins as philosophy and ends as art; it arises in hypothesis and flows into achievement. Philosophy is a hypothetical interpretation of the unknown, ... or of the inexactly known ... it is the front trench in the siege of truth. Science is the captured territory; and behind it are those secure regions in which knowledge and art build our imperfect and marvelous world. Philosophy seems to stand still, perplexed; but only because she leaves the fruits of victory to her daughters the sciences, and herself passes on, divinely discontent, to the uncertain and the unexplored.

Shall we be more technical? Science is analytical description, philosophy is synthetic interpretation. Science wishes to resolve the whole into parts, the organism into organs, the obscure into the known. It does not inquire into the values and ideal possibilities of things, nor into their total and final significance; it is content to show their present actuality and operation, it narrows its gaze resolutely to the nature and process of things as they are. The scientist is as impartial as Nature in Turgenev's poem: he is as interested in the leg of a flea as in the creative throes of a genius. But the philosopher is not content to describe the fact; he wishes to ascertain its relation to experience in general, and thereby to get at its meaning and its worth; he combines things in interpretive synthesis; he tries to put together, better than before, that great universe-watch which the inquisitive scientist has analytically taken apart. Science tells us how to heal and how to kill; it reduces the death rate in retail and then kills us wholesale in war; but only wisdom -- desire coordinated in the light of all experience -- can tell us when to heal and when to kill. To observe processes and to construct means is science; to criticize and coordinate ends is philosophy: and because in these days our means and instruments have multiplied beyond our interpretation and synthesis of ideals and ends, our life is full of sound and fury, signifying nothing. For a fact is nothing except in relation to desire; it is not complete except in relation to a purpose and a whole. Science without philosophy, facts without perspective and valuation, cannot save us from havoc and despair. Science gives us knowledge, but only philosophy can give us wisdom.

Will Durant

APPENDIX II

The Scientific Method

The Scientific Method is based solidly on definite rules, but is none the less, like the American Way of Life, something that must be lived to be fully understood. The United States has a Constitution, but the American Way of Life is far more than that; so the Scientific Method is, while based on certain readily cited rules, far more than those rules.

For one thing, the Scientific Method implies zestfully, gleefully attacking, with every available weapon of logic, every possible logical loophole in -- your own structure of logic and theory. It requires that a man tear into his carefully built theory with the vim, vigor and spite of his worst enemy. It implies that a scientist's best friend will review his work starting with the premise that it's all wrong and do his best to prove it's wrong.

For the intellectual triumph, the warm glow of victory in science, comes not from producing a new theory -- but from producing a new theory that stands up, and is useful, even when the most knowing make deliberate attempts to find a flaw.

The Scientific Method is behind the testing of Navy armor plate. The production of a perfect piece of 16-inch armor plate is routine and gives no special satisfaction. But the production of a slab of 16-inch armor plate with a 16-inch armor-piercing projectile with its nose buried in that armor, a plate bulged, distorted, but unpierced and unbroken -- that is triumph and satisfaction. We don't test the 16-inch plate with machine-gun fire, or with 6-inch projectiles. Test it with the heaviest, deadliest weapons you've got; then, and only then, do you have something to be proud of.

So with a theory.

There are rules for argument that lead to the building of a theory; they can be condensed to three key, critical points, the sense of which is clear. The problem in application is the subtlety with which violations of those rules can creep in. The critical rules are:

1. Argument by appeal to authority is of no value whatever.
2. The observation, not the observer's report, are the important data.
3. No theory, however well-established or long-held, can stand in the face of one relevant, contradictory fact.

The first of those rules is the one that is most often violated, usually quite unintentionally and without realizing it. Everybody knows that appeal to authority is no sound way to argue a case, even if the authority happens to be right. Yet so subtle can appeal to authority be that, it is exceedingly easy to miss noticing its insertion; the preceding sentence, for instance, deliberately exemplifies one type of very easily missed "appeal to authority," actually the most common of all such appeals. "Everybody knows," "of course," "naturally" and similar phrases are the slipperiest customers in that respect. "Everybody knew" the world was flat for a long, long time, and "of course" the Sun went around the Earth, as any fool could plainly see. And common clay and the precious ruby have nothing in common -- nothing, that is, except the same elements in somewhat different proportions.

But even the less subtle appeal-to-authority that is stamped with the Great Name is a source of immense amounts of trouble. It was not Aristotle's fault that, for nearly a thousand years, science was stopped still by consistent appeal to Aristotle; he didn't claim he knew all the answers -- the scholastic arguers did. Even today, in an age which has some understanding of the scientific method, Great Name arguments show up -- except, of course, that the Great Name himself has become a Great Name by most carefully refraining from using that method!

The sentence, "Einstein says that nothing is faster than the speed of light; it is theoretically impossible," contains two arguments by appeal to authority, and sounds so learnedly scientific that anyone might be taken in by it. Saying a thing is "theoretically impossible" is, actually, appeal to the authority of present theories. But a theory is not a fact -- it's an intelligent set of opinions, and no more, as any scientist realizes. So far as the Great Name argument goes, those are easy to spot, and their value comes into focus very quickly if you simply substitute the arbitrary name "Joe Doakes" for the Great Name. The corrected, scientific-method sentence above -- so far as argumentative value goes -- would read, "Joe Doakes says nothing is faster than the speed of light; in his informed opinion it appears impossible."

Scientifically, there is no difference whatever between the two statements, so far as evidential value goes. The evidence-statement on the subject would read, "Einstein suggested, and physical experiment appears to prove, that nothing is faster than the speed of light; current physical theory, which seems to fit most of the observed data, indicates it is impossible."

That is, admittedly, a much less solidly satisfying sort of statement. It sounds weak, uncertain of itself or anything else. And it is the sort of statement -- the sort of thinking -- that went from the first small scientific evidence of the atomic theory in 1800 to atomic fission in less than a century and a half. It is the scientist -- who operates on the principle that he doesn't already know all the answers -- who is out looking for new and better answers. A man who thinks in terms of "This is the answer. I know this is true. That is impossible, because it disagrees with what I know," does not have to do research. He already knows the answers. He is in no danger of making new and disturbing discoveries that might upset his certainty of mind. The scientist, on the other hand, operates with the certain knowledge that he is uncertain; he is never disappointed, for new data is constantly being found -- he's looking for it -- that shows that he was, indeed, a bit mistaken.

The non-scientist, who likes to work with Truths and Certainties and think in Absolutes, the method of uncertainties and probabilities seems stifling, an impossible method of operation. It is so impossible that it produces, in a single century, electric light and power, radio, television, atomics, the entire science of organic chemistry ranging from dyes to synthetic drugs, automobiles, airplanes -- practically an entirely new civilization.

By realizing that no theory is final, complete, or perfect, a new concept is admitted: a theory is good so long as it is useful. It is, naturally, a very pleasant thing if the theory also happens to be true, but that (shocking though the thought may be to the layman) is not at all necessary. The really important question is not, "Is it true?" but "Does it work?" If it works, we can use it and pretend it's true; if it is true, that's an added bonus.

This reasoning, which seems to some specious and downright dishonest, is the only method so far found that produces results. Look about you: every product that has been touched by machines in its production is a demonstration of the observed fact that, by provisionally assuming a theory is true, concrete, useful results can be obtained. And that by maintaining a willingness to discard or modify that theory at the first sign of failure, progress is made.

For if a theory is good only when it works, then the first time it fails to work -- the first fact it encounters which does not fit -- the theory must be discarded, and a new and better one found. Only someone who insists that a theory is Truth would hesitate to discard a theory that didn't work. And a scientist never insists that a theory is Truth; only that it is useful.

When an apparent contradiction appears, however, the most careful checking must be instituted. First: check the interpretation of the theory. The basic concepts of the theory might be right, and the application of those concepts wrong. The reinterpretation of the theory may explain the new fact. Second, and actually simultaneously, remember that the observation, not the observer's report, is the datum, and repeat the observations. The observer may have been wrong. Men can't see beyond the violet or below the red; quinine makes a man's ears ring, so he hears sounds that aren't there, and no man can hear sounds above 20,000 cycles when they

are there. Under ultraviolet light, the human eyeball glows slightly, so that one sees a mist of light that isn't there, but since we can't see ultraviolet light itself, an observer will not see the source of ultraviolet that is there. Always check the observations; the observer may be wrong.

But actual observations, facts, are never wrong.

One source of a lot of misunderstanding is the difference between theoretical impossibility and factual impossibility. That is best illustrated, perhaps, by the old story of the man who telephoned his lawyer, explained a legal contretemps, and was told, "Don't worry about it; they can't put you in jail for that!" The client replied, "I'm calling from the jail."

A slight change on that might demonstrate reverse aspect. Make the troubled caller a circus owner; this time we'll say the lawyer replies, "That's serious. I'm afraid they can put your elephant in jail for that."

In each case, theory is in conflict with physical fact; in each case, as it invariably must by the very nature of things, theory, not fact, breaks down.

But all of this is, in essence, a discussion of the scientific method of argument, of thought. There is, at the root of it all, the scientific technique, the final test and proving ground of all scientific thinking. Ideally, the scientific method follows seven steps:

1. Make a series of careful observations.
 - A. These observations must be repeated, and are acceptable as observations only if many people following the prescribed techniques can duplicate the results.
 - B. Variations of the prescribed techniques must be tried to eliminate the possibility that the observed results might be due to a factor other than that intended. As a gross example, suppose it is reported that a magnet will attract objects. Demonstration show it does attract and lift iron balls; that is Step A above. Now variations of the experiment show that the magnet attracts iron but not copper, silver, etc. The observed effect -- attraction -- is real. Variation of the original experiment is needed to show the actual limits of the effect.
2. Combining all relevant data, from all relevant experiments, formulate a hypothesis.
 - A. The hypothesis must explain all observed data.
 - B. It must not demand as a consequence of its logical development, the existence of phenomena that do not, in fact, exist.
 - C. But it should indicate the existence of real, hitherto unobserved facts.
3. Using the hypothesis, predict new facts.
 - A. A logical structure broad enough to explain all observed, relevant phenomena will necessarily imply further phenomena that have not yet been observed. Use this mechanism to predict the existence of something which, under previous theories, would not exist.
4. Perform an experiment and make observations on these predictions.
5. As a result of the experiment, discard the hypothesis, or advance it now to the status of "Theory."
6. Make further predictions, further experiments, and collect more observational evidence until a contradictory relevant fact is found.

7. Discard the old theory, take the new total of observational data, and form a new hypothesis.
8. See Step Three.

This process seems, at first glance, a completely circular, going-nowhere system. It isn't; the 50-passenger airliner flying by just overhead testifies to that. Notice that each time round that cycle the new hypothesis shows how to get new data, new experimental evidence, new information. The process is not circular; it's an expanding spiral, and each sweep around it covers a broader and broader field of understanding.

But the most important step of all -- the one that took men longest to make once the idea of organized knowledge was started -- is Step Seven. "Discard the old theory ... and start all over again." It's hard for men -- who are basically conventional, status-quo animals! to give up the comfortable familiarity, the nice, easy routine, of that Old Time Theory, to embark on a completely new system that calls for a total revision of all their thoughts. It's so easy and comfortable to believe that the old theory is Truth, and doesn't and won't ever need changing, even if it doesn't work all the time. Like an old pair of shoes, it is comfortable, and familiar, even if the holes are apparent.

The true scientist is in a somewhat different position. He starts off with any theory and finds it useful only so long as it works. If it no longer works, it should be discarded, and a new, better one fashioned.

And that is an old, comfortable familiar theory that you can settle down into, and stick with for life. Expect change; you can be sure you won't be disappointed.

John W. Campbell, Jr.
Nuclear Physicist,
Author of *The Atomic Story*

NOTE: Formulation of this Scientific Methodology was contributed in part by the engineers of "Ma Bell", the Bell Telephone research laboratories -- to whom thanks are extended.

APPENDIX III(A)

Mind Schematic

The mind schematic is a block diagram illustrating analogically the observed operation of the mind in the organism. It may be likened to the schematic diagram of an electrical circuit, in which the position and relationship of elements derive from the connections to them and not from their placing on the page. The connecting lines represent paths for the transmission of messages which control activity. In this activity we can trace three separate behavior patterns.

First is the basic cycle of automatic physical adjustment, involving only the Life Function Regulator as it regulates the life processes of the Organism. This cycle involves the continuous metering of body conditions, such as heart rate, temperature, digestion, with the issue of orders through the automatic nervous system to correct untoward conditions as they develop. Here lies control of circulation, respiration, perspiration, endocrine secretion and all other body fluid flow, and hence control of metabolism itself for each part of the body and for the whole. The Life Function Regulator, like the governor of an engine, balances the life processes against each other and against the environment of the Organism, through the simple cycle of measure and correct, measure and correct, measure and correct.

It is to be noted that the Life Function Regulator in operating to regulate the Organism regulates the physical aspects of the Analyzer, the Standard Memory, the Reactive Mind and the Learned Motion Pattern Responder, all of which are parts of the Organism. The functions of these parts are described at suitable points in the development of the behavior patterns involving them.

Second is the cycle of reasoned behavior. The phases of this cycle are the receipt of percepts by the Analyzer, the comparison of these percepts with the contents of the Standard Memory and the selection of relevant data, the computation of possible actions and the choice of action to be taken, and the transmission to the Organism of orders which result in that action. These orders are ordinarily converted from relatively simple to complex patterns in the Learned Motion Pattern Responder, whose function is commonly attributed to the spinal cord. Reasoned behavior is rarely recyclic, because each act changes the relationship of the Organism to its environment, thereby changing the percepts, so that the next act differs in a progressive pattern.

The Standard Memory, on which the Analyzer depends for data, is a tremendous file of recordings covering every sight, sound, smell or other perception of the individual's life, awake or asleep. The only exceptions are that it does not record pain and that it does not receive data when the Gate is closed during "unconsciousness." Such data are recorded in the Reactive Mind, to be discussed later, and cannot be transferred automatically to the Standard Memory after consciousness is restored, because the recordings of pain and unconsciousness with them prevent access by the Analyzer. For the same reason they are not available for conscious recall. The contents of the Standard Memory are complete and detailed, including shades of colors and timbres of sounds, and are indexed accurately by time, by topic, and by value to the Organism.

The Analyzer is a calculating machine arranged to analyze each situation in the light of available data and to determine and direct the next acts of the Organism so as best to enable the individual, his progeny, associates, and environment to survive. Except for bias toward survival, which is essential to the continued exercise of its faculties, the Analyzer is self-determined, and is the seat of choice in the human being. Its ability is so highly developed that it can handle several problems at once, involving procedures whose basic patterns are compare-select-act or compare-select-combine. This computing is ordinarily carried on below the level of awareness, not in language but in concepts, with only the premises and solutions appearing.

In emergencies which raise the necessity level the Analyzer not only orders the voluntary kind of behavior but also assumes control of the Life Function Regulator in order to

quicken the whole performance of the bodily machine. By this means it suppresses the behavior of the Reactive Mind.

Third is the cycle of reactive behavior. This cycle compasses automatic, or stimulus-response, behavior of such elaborateness that it is often mistakenly supposed to be volitional and deliberate. The phases of this cycle are the receipt of percepts by the Reactive Mind, where they stimulate reactions, the transmission of these reactions to the Organism as commands, the physical response of the organism to these reactive commands, and new percepts arising from the physical activity. This cycle of perceive and react, perceive and react, may occur once, may repeat in a spiral of increasing vigor, or may develop a series of cycles progressively varied in their nature. Each of these response patterns will contain emotion, speech, motion and psychosomatic disturbances in varying proportions.

The exact nature of reactive behavior will follow precisely, congruently, the content of memories in the Reactive Mind. These memories cover only perceptions received and recorded during "unconsciousness" and in the presence of pain. They therefore cover events or groups of events in which the individual has been a passive participant, but include data from all the senses.

Reactive Mind memories are restimulated, or triggered, by percepts which are at least fragmentarily congruent with them, such as a word or group of words, a smell, a scene or a blow. The effect of repeated or extensive restimulation is to increase the sensitivity of the stimulus-response cells in which these memories may be conceived to be held, so that smaller and smaller restimulations suffice to trigger reactive behavior. Conversely, in the absence of restimulators these cells become less and less sensitive, so that strong, extensive or repeated restimulation becomes necessary to produce reactive behavior. It is to be noted that this threshold is lowered by illness, injury or fatigue, as we often see in when people go "all to pieces" in a state of over-fatigue. The variation of sensitivity with degree of restimulation is independent for each memory of an event or group of events deriving from a separate period of "unconsciousness." It is apparent, however, that if portions of two or more such memories are identical, they will have common restimulators and will restimulate each other through their dramatization in reactive behavior.

Since Reactive Mind memories contain pain and "unconsciousness," it follows that these will appear to some degree in the dramatizations of these memories in reactive behavior, through action on the Life Function Regulator. The dramatization of pain, with its concomitant life function disturbances, can interfere seriously with organic function, particularly by affecting all kinds of body fluid flow. This mechanism is at the root of psycho-somatic illness. The dramatization of "unconsciousness" can interfere with rational behavior by causing temporary or partial Analyzer shutdown, with the filing of additional memories in the Reactive Mind instead of the Standard Memory. Through this mechanism the content of the Reactive Mind can multiply itself in the presence of chronic restimulators until the behavior of the individual becomes mostly or entirely reactive and the person is judged insane.

The three cycles of activity described may be followed readily on the diagram, where each forms a closed loop. The tempo of the whole is determined by the Life Force of the individual, which manifests itself physically as tenacity in life and mentally as vigor and persistence. This Life Force is not to be confused with physical vigor, which depends also on health, or with "energy," which depends in part on the content of the Reactive Mind. The Life Force should not be looked on as the fuel for the engine, but rather as the ignition.

APPENDIX III(B)

Analyzer Schematic

This schematic diagram is a device which enables us to resolve the Analyzer into components with an arrangement capable of explaining analogically its observed behavior as the conscious computing, counselling and control agency of the Organism. The schematic does this by placing the various elements conveniently and interconnecting them with circuit pathways to show the flow of signals and messages.

The key to understanding the Analyzer is the idea of multiple attention. It possesses a considerable number of units of attention, perhaps a score, and can devote them to a large or a small area of activity. Each of these units may be considered to be a separate computer circuit capable of compare-choose-combine or compare-select-act calculations. The input, or attention, end of each of these computers may then be considered to be one of the lines of an attention switchboard. The incoming trunks from any area of activity to which attention is paid will carry in all perceptions, data from the Standard Memory and, when necessary, output data from the computers themselves.

Complementary to the attention switchboard we must postulate an action switchboard which can direct the results of thought to the Organism as action orders, to other computers for further thought, or to the Standard Memory for filing or for delayed action.

The diagram shows these two switchboards with the computers between them, the incoming and outgoing trunk lines, and a group of interconnecting trunk lines which handle information being routed back from output to input for further use. It also shows separately a control center and a consciousness monitor, which must be described carefully in order to avoid errors in using such words as "awareness" and "consciousness."

The control center monitors all circuits and orders attention and action by acting as switchboard operator. It is thus another and more elaborate compare-select-act computer, exercising the function of personality. The diagram shows the connections for monitoring and control, and also the Life Force connection through which the whole Analyzer is animated. It is important to note that the control center operates continuously (but in varying degree of alertness), whether the individual is awake or asleep, going entirely out of operation only during complete unconsciousness.

The consciousness monitor is that element which defines our conscious awareness, our continuity of past, present and future, our ability to look out of our eyes and say, "This is I, looking out of here." While the control center is aware as a normal part of its operation cycle of perceive, judge and act, the consciousness monitor is more than aware; it is aware of being aware. It integrates the pattern of perception, not on a calculator basis, but on a display basis, producing a unified outlook. It is partly like the display panel in the control room of a large machine, which, when a button is pressed, shows in moving light the inner working of the machine, whose processes go on whether the button is pressed or not.

The consciousness monitor, however, goes out of operation when the curtain of sleep is drawn. And with it there go out of operation the first group of computers, all of which it monitors. The second group of computers, which it also monitors, do not necessarily cease operation at this time. In a light sleep the individual retains these attention units alert. As sleep deepens, however, they go out of operation one by one until in deepest sleep only the lowest group of computers, which are unmonitored, remain in operation.

These unmonitored computers provide the attention for a watchman function, to waken us when peril looms. They also provide creative imagination for the solving of problems while we sleep, and for the fabrication of airy structures in dreams. Less spectacular but equally important is their day-labor of scanning the Standard Memory for relevant data for every daily

computation in the moment-by-moment recalculation of the Organism's position with respect to survival and its next move to further that end. (Survival is here considered a spectrum, from self at one end to all life at the other.)

One trunk is shown entering the attention switchboard which existed but was unknown and unused save as a dream channel before dianetics. It is that from the Reactive Mind, and the Analyzer is unable to connect to it in its normal operation. With outside help, during therapy, however, a large number of units of attention may be directed along this trunk for the recovery of engrams from the Reactive Mind.

D. H. Rogers

APPENDIX IV

Advice to the Pre-clear

Certain facts should be made known to the pre-clear. It is not vital that he know anything at all about the technique of processing or that he understand dianetics; all this is inherent in him and he will respond and work as desired by the auditor. In short, the auditor need not explain anything except those items listed below.

1. The pre-clear should take vitamin B1 while in therapy. It requires a certain mental energy to carry through with therapy and B1 is intimately connected with that energy's generation. If he doesn't take B1 he may have nightmares now and then. Ten to twenty milligrams a day are sufficient.
2. The pre-clear can in no way be damaged by dianetic technique. It is not hypnotism in any remote sense of the word; in the process he remains entirely awake and is able to pull himself out of any situation he feels he cannot face.
3. The auditor is not interested in anything the pre-clear has himself done. The data may be of some aid, of course, but it is not at all vital to a resolution of the case. The auditor is interested in what has been done to not what has been done by the pre-clear. Hence wild efforts to cover up material in the belief that the auditor will discover something bad in the pre-clear's life are all wasted, for the auditor doesn't want to know about it anyway. Further, the pre-clear can save a lot of an auditor's time by simply going into therapy without large preambles about guilt or sorrows. The auditor will ask for the personal relationships he needs such as attitude toward father and mother, grandparents and friends as well as the current environment. The auditor knows what he wants to know and the pre-clear doesn't. Therefore, just answer the questions. If the pre-clear is a junior (named after a relative) or if he was raised in a family which spoke some foreign tongue he should volunteer this information immediately. He should also tell the auditor if he has ever had any shock treatment or brain operations. Beyond that, random self-revelation has no use and only wastes time which could be better expended in work.
4. If the pre-clear has had some therapy such as psycho-analysis, he may tend to carry a "remembering" habit into dianetic process. Remaining in present time and "remembering" does no good. Dianetics has no relationship with past mental treatment. It is entirely mechanistic and works with engineering precision.
5. The pre-clear sometimes feels a vanity in a knowledge of some study of mental healing. It will not be of great use to him in dianetics. Arguing about dianetics with the auditor will not accomplish any therapy. If the pre-clear wants to know about dianetics, the auditor can tell him where he can buy a copy of the handbook. The auditor's time is wasted by endless argument over whether or not this or that is a fact. Entered into actual therapy, only then can the pre-clear understand the validity of dianetics. Without studying or experiencing at least as much as a demonstration run on the time track, the pre-clear can know little about dianetics. Short of knowing, the arguer has no data and all urge to argue thus proceeds from prejudice; there is no substitute for knowledge.
6. The pre-clear should know that the total process of therapy is a complete recall of his life and complete refileing of engrams (moments of actual "unconsciousness") as experience and memory. The pre-clear is not being asked to get rid of anything nor is he being asked to believe anything.
7. The pre-clear should understand that any attitude of antagonism or skepticism or even apathy or a "desire" to neglect his engrams is derived wholly from the engrams themselves and that these dictate his attitudes in a large measure. If he does not like the

auditor personally, then the auditor has some counterpart in an engram. Other auditors can be found, but this is not a good enough excuse to shift auditors.

8. Bombarded by his engrams, the pre-clear is apt to conceive the idea that he talks and acts only from those engrams and that he is never thinking analytically. Repeater technique tends to give this conception. It is not a fact, however, that the pre-clear operates only on engrams. The best and most effective portions of his life, all his rational acts, concerns and conclusions, are analytical. During therapy he has a tendency, at first, to believe everything must be engramic but this is not true. His analytical mind is powerful and active and as therapy progresses he is more and more in command of his actions and words.
9. At first, in therapy, the pre-clear is apt to introvert markedly. This is a temporary condition, usually, but may extend for some distance into therapy. Gradually he begins to extrovert. Finally he is no longer interested in his engrams, though he may be interested in those of others.
10. There has long been an incorrect theory that neurosis is the source of mental vigor and ambition. This is emphatically false. If the pre-clear believes that his engrams are of any assistance to him let him go hit his hand hard with a hammer and then argue that he will now be better at his profession because he has a bruised skin. No engram has any value. The engram is a parasite, regardless of its pretension that it aids the individual. Anything the pre-clear does with engrams he can do far better without engrams. It is true and valid that experience plays a major role in educating a man and determining his ambitions. Engrams are not experience; they are hidden commands. Only when they have been processed by dianetics can their content be properly used in thought and classified as valid experience. Knowledge of the exact content of his engrams makes a man wiser, but until he knows what they contain they can only drive him and hound him with pain and reduce his general health and ability to think.
11. Once he knows, in the most general sense, that he has engrams, a man can raise his necessity level to a point which will overcome them. He does not have to obey his engrams.
12. If the pre-clear is being audited by one who is engaging his first case and has lately studied dianetics, no apprehension need be felt. No damage can result, even if a large number of mistakes are made. The brain cannot be damaged by dianetic therapy. Engrams may be restimulated which contain such a phrase as "Stop it, you are taking my mind away, piece by piece!" or "You will be well as long as I am with you," but these are just engrams and their actual effect may well have been to make the individual quite ill. Have confidence in your auditor. He will become skilled with practice and the skills of dianetics themselves will carry you through. If he is clever and experienced, your auditor may bring about a quicker clear and a more comfortable passage through therapy. If he is not experienced, you and he may have some interestingly involved times. But no damage can be done.
13. If the pre-clear finds his auditor becoming angry with him, the pre-clear should refer to the Auditor's Code. It is there mainly to accelerate therapy and to protect the auditor, but it is of considerable use to the pre-clear who, by every right, should insist that it be observed. The engrams, when the pre-clear is returned to an early place on the time track he follows in therapy, often dictate irrational statements. The auditor should understand this. While engrams give the pre-clear no license to abuse an auditor when the pre-clear is not in session, in actual work the pre-clear should maintain his rights in the code to be treated fairly no matter what he does or says.
14. The pre-clear should not expect the auditor to shoulder all his burdens. The end of therapy is to make the pre-clear much less a "push-button" machine, pushed around at the whim of the world which uses his aberrations. The sooner the pre-clear asserts his

own self-determinism and exercises his power of decision in his own affairs, the faster therapy will advance. Self-determinism comes about automatically. It can be artificially induced by the pre-clear himself who, raising his necessity level to act with entire self-determinism, can meet the end half-way. The auditor is there to audit, not to be an adviser in the pre-clear's conduct of existence.

15. If the pre-clear catches himself lying to the auditor, he should know that he is only slowing therapy. If one has pretended war wounds never received or a glittering past, dianetic therapy is no place to carry out the illusion. Such pretenses stem from aberrations and a clear is not responsible for his own errors in the past once he is cleared, though society may for some time attempt to dictate, aberratedly, otherwise.
16. If the pre-clear is being audited by a marriage partner with whom there have been many quarrels, the way of therapy may be difficult. Either be as forbearing as possible or persuade some one outside the home to audit. Wrangles over therapy between marriage partners markedly slow therapy.
17. If the pre-clear is a child and is being audited by a parent, the child should be advised to express what he feels in therapy, not argued into different or false attitudes from some mistaken parental idea of respect. The parent is already restimulative to the child, being contained in many of the child's engrams; it is therefore possible for the parent to reactivate engrams by being overbearing. The child as a pre-clear should have every right of an adult including recourse to the Auditor's Code.
18. It is usually worthless for the pre-clear to seek data from relatives. The data is being sought from a source not necessarily unaberrated, with memory occlusions, and which has a personal interest in making everything in the past as creditable as possible. Such a relative may have great power over the pre-clear, being a part of the pre-clear's engrams. The seeking of data is always an effort to avoid confronting the engrams themselves and use the relative's account as a by-pass memory. Experience has taught that even when such a relative knows the data and remembers it, some personal interest may be served in delivering a distorted idea to the pre-clear. If the pre-clear wants his data checked by mother or father, be sure that mother or father has inflicted pain on him and is a source of much trouble in the engram bank, no matter what the pre-clear thinks. If the pre-clear wants a confirmation, take it after therapy is completed.
19. Should the pre-clear discover that anyone is attempting to prevent him from starting or continuing dianetic therapy, the fact should be communicated immediately to the auditor for this is a useful datum.

Anyone attempting to stop an individual from entering therapy either has a use for the aberrations of that individual -- on the "push-button" order -- or has something to hide. In the former case, a fear may exist that when the individual becomes stronger he cannot be handled easily by the complainant or that he may take revenge upon the complainant for past acts. In this case, it is true that the clear has no puppet strings and the fear is well-grounded. As for revenge, the clear, being free from the fears and commands in his engrams, holds no grudges: his understanding combines with his strength; a person is only a menace as long as he is aberrated and he poses no insane threats when he ceases to be aberrated. When the complainant against the undertaking of therapy fears the disclosure of information, this is the very data which the auditor most needs and which he can obtain through standard therapy. No matter how wonderfully logical are the arguments a wife or a relative may advance against therapy, it has its root in either fear that their control over the patient will be slacked or fear that data exists in the patient's engram bank which is detrimental to them. There is a further extension of this case: wives with children may have a fear that therapy will eventually be applied to the children, in which case much information might come to light which the husband or society "should never know." In any case, the aberrations of the person

arguing against the undertaking of therapy choose self-interest rather than the welfare of the pre-clear. There is no altruistic motive in any attempt to stop therapy.

20. The pre-clear should not regard himself as neurotic or insane merely because he wishes to undertake dianetic clearing. The greatest majority of those who will be processed will be "normal" people. The end of dianetic therapy is not to relieve subnormality but to create the optimum individual. Its concern is not with mental derangement but with the creation of mental freedom. Should anyone infer that the pre-clear engages to be cleared because he is "crazy" and that the critic scornfully does not need such a thing, the pre-clear need only point out that one of the ancient tests for insanity was whether or not the person boasted of his sanity. The average person today contains scores of major engrams. The pre-clear need only indictate that he must be the more sane because he is doing something about his engrams and is attempting to gain a more rational plane of existence. Psychiatry and psycho-analysis in specializing in neurosis and psychosis have fostered a public belief that when anyone does anything about his mind he must be neurotic or psychotic. Education is also doing something about the mind and yet none would declare all children in schools were neurotic and psychotic. Dianetic therapy specializes in creating the clear and though as a matter of course it resolves mental derangement, a clear is to a current normal person as the current normal person is to the insane -- such are the gulfs.
21. The pre-clear may find himself begging for amnesia trance, hypnosis, drugs and other means to "facilitate therapy." Such yearnings are not derived from any other reason than that the pre-clear is afraid to face his own engrams; deep trance does not resolve this problem. It can be used but is useful mainly on the insane. Dianetic reverie keeps a steady progress and is accompanied by a steady rise in the individual's health and outlook. Short-cuts have not proven practical. If they had, they would be included in dianetic therapy.
22. It is useful to advise the pre-clear that while he may grow as angry as he please at his relatives when he discovers what they have done to him, when he is clear he will no longer be angry and will then have the sometimes arduous task of making friends again. This does not excuse the relatives nor does it mean that the auditor should take umbrage at the pre-clear's enthusiasm for revenge when he discovers what Mama may have done to him or what Papa said; it does mean that whenever a pre-clear has given voice to these rancors to the offenders, he has afterwards had to patch up broken relations, for when therapy is ended there is no reason nor desire for rage. Therapy passes up a tone scale from apathy, through anger to cheerfulness. At the beginning of the case the pre-clear may feel very propitiative toward offenders against him and not even know they are offenders. Half through a case he may become incensed at the offenders and indeed, should become angry if the case is progressing at all. At the end of the case he realizes that he was dealing, after all, with aberrees, and he weighs their disfavours with their favours and understands without anger. If the pre-clear is a child who has been badly abused, the auditor may have a difficult time trying to keep him from being extremely angry and generally impolite to his parents. The phase is, after all, only a phase. When cleared the child can love his parents of his own free will and not out of fear and necessity. Such cases invariably right themselves. When one parent is the auditor, he may have upon his hands at one or another stage of the case, a very impertinent and even caustic youngster: if the parent wants the phase to pass, he will permit the rage to reign and vigorously follow the auditor's code, giving the child all the dignity of his righteous anger. After all, the child is entitled to a demonstration after keeping it in and living with it for years. He will not recover his feeling of love if that anger is checked and scolded.
23. The health of the pre-clear can be expected to take a roller-coaster aspect during therapy. It will not get steadily better on an even curve of progress. It will surge upward and fall back many times during one session of therapy and will be inconstant from day to day as new engrams restimulate and old ones reduce. He will not become seriously ill and

he cannot become as sick as he ordinarily was. But it is disconcerting to the pre-clear to have a nose cold three days after his birth engram was accidentally touched before it could be reduced; it would alarm a physician who did not know the patient was in dianetic therapy to watch blood pressure vary and the physical tone change so rapidly from lows to highs. Yet nothing serious happens and indeed the bulk of therapy is spent in improved and improving physical comfort. But a pre-clear should not be disheartened or dismayed to find himself with a flicker of "coronary trouble" on Tuesday, the shadow of a "migraine" on Saturday and a cough on Wednesday. These are somatics which sometimes come into restimulation before they can be reduced. Anything so restimulated by therapy cannot reach any dangerous heights and is of passing duration. They are the illnesses he will never have again and he should be glad to see them go. A very clever auditor can conduct a whole case without restimulating in the period after a session more than an occasional slight ache. But if somatics manifest themselves after and between sessions, do not be surprised, and above all do not interrupt therapy because of these aches and pains; they are less in any case than even a minor illness and are at worst merely uncomfortable. The point is, do not believe, as some patients are apt to do, that the presence of an unidentified ache or pain means anything serious is forecast in the way of illness. In therapy sessions some mild reproduction of past pain is felt and these may continue on a milder scale between sessions, that is all. You won't get sick, you are getting well.

24. The daily work of the pre-clear should never be interrupted and laid aside in the thought that a week or two of dianetics and nothing but dianetics will solve all problems. In grade school, high school, and college 18,000 hours are consumed making an individual a storehouse of knowledge and skill. Many more thousands of hours are spent gathering experience on how to apply the knowledge and develop the skill. In dianetic therapy, a clearing of all occlusions puts the individual into possession of all he has ever studied, heard and learned and takes away the clumsiness and errors which may have inhibited his reaching the height where he belongs. It would be worth 10,000 additional hours of time to recover and be able to use and apply the knowledge, experience and skills of a lifetime. One receives a bonus of increased health, happiness and longevity, an increase in longevity which is at least a hundred to one for every hour of therapy. Yet therapy all the way to a clear takes far, far less than 10,000 hours of work. A case is as long as it has quality and quantity of engrams: if it takes a thousand hours, then blame the parents, not therapy. Yet few cases should consume a thousand hours even in unskilled hands and the bulk of them should take at most two or three hundred hours, a paltry amount of time compared to the thousands of hours of "forgotten" education, the tens of thousands of hours of occluded reading and experience which will be recovered, completely in addition to health, happiness and longevity. There is no Royal Road to Clear; it takes as long as it takes. The pre-clear should then settle his mind on the fact that he will be in therapy for some time. He should not hold off making decisions or hang his life on the end product of being cleared. Of course he will be impatient. Of course he will attempt to speed the process all he can and that is good.

But he should not forget to carry along his life nor should he abandon his diversions or his work. It has been proven that pre-clears follow a rapidly advancing curve of progress and that from week to week their potential rises. It has been observed that they neglect to remember (since it is no longer important to them in any way) that aberrations are fleeing from them at a rapid rate. In dianetics one does not "learn how to live with his troubles." The troubles vanish like the bubbles in a ship's wake. One does not keep them in mind and remember that the reason one does not like spinach was because Papa beat him when he would not eat it. The engram, refiled, does not inhibit the eating of spinach and Papa's beating is no longer a source of pain. The troubles are gone.

Therefore, it sometimes appears to the pre-clear, who looks only at the engrams ahead, that he is standing still. The auditor may have to ask him how he felt this time last August and make the pre-clear ponder it well before the pre-clear recalls that last August

whenever he tried to write a letter he became nervous, that he hated his children's racket, and that rain made him wonder about suicide. When he has compared his existence at his present level in therapy and his level shortly after he entered therapy, the pre-clear will agree he has made progress.

In the next breath he is asking the auditor about possible identity of the ally they have just scented in the case. The pre-clear, in other words, recognizes no progress, since all progress is by loss of aberration; blind to this he tends to be extremely anxious and aggressive about getting along with therapy and does not stop being so (unless he is near the start and is a "neglect-engram" case) until one day he finds himself cleared. On that day he takes a glance at the fact that he is cleared and is already wading knee-deep in the enthusiastic business of living. So do not stop looking at the exterior world or living in it for the period of therapy. Take clearing interestedly but as routine to be followed. Give as much time to it as can be afforded and give the rest to life. And don't scold the auditor because work was started Tuesday and here it is Thursday and one is not yet cleared.

25. The pre-clear should thank the auditor after each session. And he should tell the auditor when he feels better and that he appreciates progress whenever progress has been made. The pre-clear introverts and forgets that the auditor deserves some courtesy. This is more important than is readily realized. Even the best of auditors are human.
26. The pre-clear has his own responsibility in aiding his own case. He has just as active a part in locating engrams as the auditor. The pre-clear who expects to be run through dianetic therapy as though he were a car, with no volition of his own, slows his case enormously.
27. The pre-clear who is being handled by an auditor less forceful than himself either from inherent personality or aberrations is liable to dictate to the auditor where they will look for engrams and what they will do about them. Remember that if a man knew his engrams they would not be engrams. Only an exterior mind, the auditor, knows what is best for the case. The pre-clear who attempts this is wasting his and the auditor's time. At the start of the session the pre-clear may dictate that, as he has a headache, they should put him back to a certain accident and see if that is it and so get rid of the headache. The headache isn't important, ever. Getting engrams that will erase or reduce is important. All such dictations are "dodges," aberrated efforts to avoid engrams. The less forceful auditor, man or woman, should recognize a "dodge" when they see one and the pre-clear, knowing this, should abandon this avoidance technique and let the auditor audit.
28. The pre-clear should understand that the auditor is restrained in many ways by the Auditor's Code. The pre-clear should know the code and, knowing it, should not impose unreasonably upon the auditor's time or patience, for the auditor also has a life to live and out of courtesy and the code, may be imposed upon without being able to prevent it. Be thoughtful.
29. There is one major motto in therapy for the pre-clear: "The only way out of it is through it!" Remember this. When the auditor says to go through the engram, be it ever so threatening, do not beg to come to present time for that brings the engram with it. Two or three runs and the power of that engram is broken forever. "The only way out of it is through it!" Remember that.
30. The pre-clear is the only one who "knows" what has been done to him. It may not be immediately in conscious recall, it may require dozens of hours to find specific information as to what people have done. But all the data is there, available for recall in therapy. If the data is not there, then it is not aberrative; if the data is there, it is aberrative. Only the pre-clear "knows" how long the case will take, only the pre-clear "knows" how many allies he is trying to disguise. The pre-clear may not be able to

immediately recall it, but the information is there; he “knows” it. All knowledge of his whole lifetime is available to him via dianetic therapy. The auditor can use technique to attain the information, but it is the pre-clear who does the work, does the recalling. He is assisted by the auditor and by dianetics. Neither the auditor nor dianetics “knows” what the content of the pre-clear’s engrams may be; only he knows that. The auditor and dianetics furnish the process, the pre-clear has the information necessary to resolve his case.

Good hunting!

GLOSSARY

ABERRATION: Any deviation or departure from rationality. Used in dianetics to include psychoses, neuroses, compulsions and repressions of all kinds and classifications.

ABERREE: Dianetic neologism for any aberrated individual.

ANALYTICAL MIND: That mind which computes -- the "I" and his consciousness.

AUDITOR: The individual who administers dianetic therapy. To audit means "to listen" and also "to compute."

BASIC: The first engram on any chain of similar engrams.

BASIC-BASIC: The first engram after conception, the basic of all chains by sole virtue of being the first moment of pain.

BOUNCER: Any engram command which, when approached by the analytical mind on the time track, makes the patient move back toward present time.

CHAINS: Any series of incidents in the engram bank which have similar content.

CIRCUIT: See DEMON.

CLEAR: The optimum individual; no longer possessed of any engrams. A clear is an individual who, as a result of dianetic therapy, has neither active nor potential psycho-somatic illness or aberration. Dictionary: Bright; unclouded, hence, serene; clean; audible; discriminating; understanding; free from doubt; sure; innocent; net, as profit over expenses; free from debt; free from any entanglement. V.t. To make clear, as of dirt or obstruction; to enlighten; to free from guilt, blame, etc.; to open for passage; to disentangle. V.i. To become clear and bright. N. A clear space or part.

DEMON: A by-pass circuit in the mind, called "demon" because it was long so interpreted. Probably an electronic mechanism.

DENYER: Any engram command which makes a patient believe that the engram does not exist.

DIANETICS: Greek, dianoua -- thought -- or more correctly, DIA (Greek) "through," NOUS (Greek) "soul."

DYNAMIC: The urge, thrust and purpose of life -- SURVIVE! -- in its four manifestations: self, sex, group, and Mankind.

ENGRAM: Any moment of greater or lesser "unconsciousness" on the part of the analytical mind which permits the reactive mind to record; the total content of that moment with all perceptics.

ENGRAM BANK: The storage place in the body where engrams, with all their perceptics, are recorded and retained and from which engrams act upon the analytical mind and the body.

ENGRAM COMMAND: Any phrase contained in an engram.

ERASE: To cause an engram to "vanish" entirely by recountings, at which time it is filed as memory and experience.

GROUPER: An engram command which makes the time track or incidents on it become tangled in such a way that the track appears shortened.

HOLDER: Any engram command which makes an individual remain in an engram knowingly or unknowingly.

MEMORY: Anything which, perceived, is filed in the standard memory bank and can be recalled by the analytical mind.

MISDIRECTOR: Any engram command which makes the patient move in a way or direction on the track which is contrary to instructions of the auditor or the desires of the analytical mind of the patient.

PERCEPTIC: Any sense message such as a sight, sound, smell, etc.

PRE-CLEAR: Any person who has been entered into dianetic therapy.

PRE-RELEASE: Any patient who is entered into therapy to accomplish a release from his chief difficulties, psycho-somatic or aberrational.

PSYCHO-SOMATIC: Any physical disorder or ill generated by the mind. Psycho-somatic ills are caused by engrams.

REACTIVE MIND: The cellular level mind which is not “unconscious” but is always conscious -- the hidden mind, hitherto unknown.

REDUCE: To render an engram free from somatic or emotion by recountings.

RELEASE: Any person who has been advanced to a state approximating 1950 normal by dianetic therapy, whether advanced from a psychotic or neurotic condition. The act of releasing by therapy.

SOMATIC: Dianetic neologism for pain, any body condition experienced when contacting an engram; the pain of a psycho-somatic illness.

SONIC: Recall by hearing a past sound with the “mind’s ear.”

STANDARD MEMORY BANK: The storage place in the mind where all consciously perceived data (sight, sound, hearing, smell, organic sensation, kinesthesia, tactile as well as past mental computations) are recorded and retained and from which they are relayed to the analytical mind. Includes all data of a conscious nature from conception to “now.”

SUPPRESSOR: The exterior forces which reduce the chances of the survival of any form.

SYMBIOTE: Any entity of life or energy which assists an individual or Man in his survival.

TIME TRACK: The time span of the individual from conception to present time on which lies the sequence of events of his life.

VISIO: Recall by seeing a past sight with the “mind’s eye.”

The aims of the Hubbard Dianetic Research Foundation are rooted in a new science of the mind, Dianetics. As described in the book *Dianetics*, the sole source of human aberration has been discovered, and techniques evolved for its invariable relief. Such a discovery will quickly affect every individual and every activity of human beings in all parts of the world. The aims of the Foundation, therefore, are:

1. To maintain the integrity of Dianetics.
2. To resolve concerns of the individual.
3. To stabilize and advance our society.
4. To stabilize the concerns of nations, and render a recourse to war unnecessary.

The speed with which Dianetics must accomplish its research program and expand on a worldwide scale, in order to achieve these purposes in time to prevent catastrophe, can easily be seen.

L. RON HUBBARD

5008C30 LECT Preventive Dianetics

Schizophrenia is caused by a superabundance of control circuitry. It is contained in the phrase, "I'm all alone." Paranoia has the phrase, "they're all against me."

The repeater phrase, "I love you," gets the PC into a sympathy engram.

Prevent aberration by keeping calm around a child. Don't quarrel, Pull attention units to PT by creating a necessity level, even if it has to be an artificial one. E.g. a person who is drowning and seeing his whole life flashing before him is coming up to PT. If you can do this to a kid in early life, nothing will bother him later. Cultural patterns such as an extended period of mourning are just cultural patterns; in the absence of engrams you don't get long term misemotion.

It should be made part of the social mores not to talk or even say, "Shh!" around injured or anaten persons.

In industry, you get the situation where an individual who has worked in one place gets a chain of injuries with the same perceptics and lots of words. Therefore, he is out of PT at work and may cause industrial accidents. 100% of auto accidents are caused by engramic restimulation (whether of the driver, mechanic, or manufacturers).

Accident proneness is telepathic. One finds that engrams are the best telepathic broadcasters. This is analogous to an alarm system for the herd. Thus, of two persons who have never met, one will act out the other valence in the other's engram.

At high tones, affinity is raw cohesiveness; at lower tones, it is as if there is a herd that must be alerted and needs shock (e.g. fear, grief, anger) to be broadcast to cohere the herd into fight or flight. You can notice this telepathic alarm system when you enter a room where people have been quarreling. So when you are in the society of others, you run into this all the time. Similarly, in the vicinity of accidents, other accidents occur. Engrams are keyed in and then acted out. Thus "accidents come in threes". If you took driver's licenses away from the 8% of people who have been involved in car accidents involving injury, you could eliminate 90% of the accidents.

If you audit grief charges in pregnant women, with sobbing or self-beating, etc., you may get transmission of engrams to the child. Then, when later you try to audit the child, you may get oddities, or restimulation, from dianetic patter, which is part of the child's incident. Therefore, probably dianetic patter will have to be changed in 15 to 20 years. So auditing a pregnant woman has to be adjudicated. You should go ahead if there is a threat of attempted abortion or difficult birth. Also, you should observe how the mother behaves during auditing. By the way, girdles, etc., cause more or less continuous engrams for the child, so watch out for young kids or unwed mothers, or anyone who would try to hide pregnancy.

Social aberrations are fragments of old morals whose practical origin is forgotten. Morals, in their turn, are a socially agreed upon attempt to handle a problem for which no rational answer exists. It's a jury-rigged solution. [Thus some morals may be unethical].

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The Processing of Children

L. Ron Hubbard

It is possible to process a child at any age level beyond the point when he learns to speak. No extensive processing should be undertaken until the child is at least five, and full dianetic processing is not encouraged, except in very unusual circumstances, until the child is at least eight years of age. Much good can be accomplished before eight by straight line memory technique, but reverie should not be attempted before that age. In the period from eight to twelve years the child may be processed by any of the techniques outlined here. One should not force the child into the prenatal area until after he is twelve years old. Sometimes a child will willingly return to the basic area and if this happens naturally, engrams can be reduced or erased. If a return to the basic area is made by the child, it is to be accepted and treated as a matter of course, but the auditor should not in any way force him to do so.

In all except severe cases, a child may be successfully processed by a parent. In all cases, however, it is more difficult for a parent than an outside auditor, since the parent, by dint of being a parent, is a restimulator for the child. Even the tone of a parent's voice, without similarity of word content, will sometimes act as a restimulator. Nevertheless, with some intelligence and objectivity on the part of the parent, it can be done. It should be set up as a well defined program occurring in a slightly different form than any other household happening. It should be a new, different, exciting game in which the rules are slightly different from those of other forms of play. Even if the processing is done by an auditor from outside the household, the parents still form an essential part of the child's environment, and must be educated into acceptance of the facts of Dianetics.

There are three major steps in the processing of children:

1. Prevent restimulation.
2. Break locks.
3. De-intensify painful emotion.

The parent should attempt to avoid the language which is in the child's reactive bank. The emotions accompanying this language should also be avoided, as well as any known duplication of situations which are likely to have been recorded by the child's reactive mind. If the parent cannot recall the incidents in which engrams might have been created, or if he cannot remember the language used at that time, he can soon determine by the child's reactions what sets of words and what kinds of emotion are in the child's reactive bank. He should then be very careful to avoid this language, especially when situations exist which might be engramic. Any aberration in a child is evidence that a key-in has occurred, and the situations in which the aberrations are most apparent will have similar perceptics to the perceptics which were present when the engram was laid in.

For example, one set of parents tried desperately to keep their child from wetting the bed by continually telling him to go to bed and not to drink any water before he went. In spite of this "education" the child continued to wet the bed. Dianetic evaluation of this situation showed immediately that something in the immediate situation around the child was stimulating an engramic command which caused the bed wetting. In this case, as in many others, the action taken in all good faith by dianetically untrained parents was not preventing the aberration, but rather was keeping it chronically keyed in. These parents found that commands which meant reactively that if you are told not to drink water you must urinate in the bed were contained in the birth engram. The actual engram content was:

“The water is going to come.”

“It’ll break and go in the bed.”

“Just lie there and let it go.”

The engram was keyed out by removing the restimulators. When the parents stopped telling the child not to drink water before he went to bed, the bed wetting tapered off and then stopped entirely.

Locks can be contacted and blown through straight line memory techniques. The parent can be of great help in this part of the process because he knows pretty well when he has created a lock, especially in an emotional blow-up of any kind. By remembering the standard pattern of his dramatizations during emotional crises, he can help the child or the child’s auditor to find the locks which will best help the child to overcome his difficulties. Whenever anaten* is present in the child, and it is present when any engram is being restimulated, a lock can be created. The resulting aberration will depend on the emotion and pain of the lock as well as of the original engram. This fact, plus the nature of the aberration, can be used to determine which locks should be investigated first.

In a child, returning is a simple and natural mechanism, and the technique of blowing locks is to use a combination of memory and recall. Ask the child, for instance, if his mother ever bawled him out. If so, try to get him to remember a specific incident. At this point many children will close their eyes and return to the event. If the child can remember the exact words his mother used, and the words of any other people in the incident, allow him to run through it as often as it interests him. Most locks will blow with a single recounting, and will cease to have any aberrative effect on the child.

Grief can be contacted in a child as easily as in an adult. The chief point of difference is that the grief will be on moments which seem not very important to an adult. A child will have a definite sense of loss when, for instance, his mother did not allow him to sail his boat on a rainy day. The discharge over this type of grief engram will be small when compared to the grief occasioned by the leaving of a favorite nurse, or the loss of a pet, but any moment of grief which can be discharged will improve the health and well-being of the child.

THE ACCESSIBILITY OF CHILDREN

The auditor who wishes to deal successfully with children must have, above all, the ability to establish affinity with the child. This is a problem of interesting the child in the incidents which have caused his difficulty. A child’s attention is badly scattered. He has not yet learned to focus his attention well, and it is the part of the auditor to pick up his attention and channel it back against the locks and grief engrams.

A child has a great natural sense of dignity. Do not talk down to a child. Treat him with as much dignity as you can. You will find that the child has weird misconceptions about many everyday things around him. Trace these misconceptions to their source and you will usually find an adult who has not taken the trouble to give this child the right data. *Never talk over a child’s head to his parents.* It is better to talk over the heads of the parents to the child. Always work on a partnership basis with the child.

One little boy was almost completely inaccessible at the beginning of processing. He was very noncommittal about anything connected with his past life and completely silent in regard to his parents. Knowing that this behavior was not natural to a child, his auditor asked suddenly, “Which one of your parents told you they’d lick you if you told about their quarrels?” The little boy looked startled, and then burst into tears. Subsequent investigation proved that both parents had threatened him if he told anything about their fights. The auditor who deals with children needs to understand that there may be artificial barriers to the building of affinity with the child. In many cases the child can best be processed by dealing with the parents.

STEPS IN ADDITION TO PROCESSING

Quite often the processing of a child inevitably involves more than working with the child alone. Much of the aberration found in a child will have come from a lack of dianetic

knowledge on the part of the parents and steps other than putting the child on a couch and removing locks and running grief engrams need to be taken in the interests of preventing restimulation.

There are three ways of treating a person dianetically, and all of these ways are sometimes necessary in the processing of a child.

1. Standard processing procedures.
2. Dianetic education.
3. Shifting environment.

The case of the little boy who had been warned not to talk about his parents' quarrels will serve to illustrate the type of action sometimes required in addition to regular processing procedures. The measures taken in this instance were rather extreme, but were necessary for the child's health. Blowing of the locks on this case revealed that violent quarrels occurred as a regular feature in the household, particularly during mealtimes. It was not uncommon for dishes to be utilized as weapons, and for the child to be caught in the line of fire. The child was continually being restimulated at mealtime and was not being fed properly. During the course of processing he had not only blown locks and grief over these and other incidents, but had begun to pick up weight.

When the time came for him to return home, his auditor made the suggestion that the child should be allowed to eat his meals in the kitchen. Both parents immediately became very upset about what their boy had told concerning their quarrels, and the situation seemed to indicate that the parents were not going to be at all cooperative in keeping the child from further restimulation. Since the parents in this particular instance could not be reached with ordinary educational techniques, the auditor merely informed them that if the child ate his meals away from the family he would gain weight, and that if he did not gain weight the proper authorities to prevent cruelty to children would be contacted. The child gained weight.

DIANETIC EDUCATION OF PARENTS

The auditor who deals with children needs to evaluate the child's environment from a dianetic viewpoint. In many cases it will be the parents who need processing, not the child. In any case it is important that the parent understand what key-ins are, and how to avoid them. One of the important points to remember in this connection is that the "usual" childhood illnesses quite often occur *three days after* some emotional upset in the home. In processing the child, make sure to explore the area before any illness he may have had for the key-in which helped to bring it on. The first sickness of the child will help you locate the first key-in. If enough of these are found in the child, the parents will be convinced of the necessity of preventing further key-ins. If the child's processing does not provide enough evidence to persuade the parents of the importance of key-ins on the health of the child, it is a part of the processing of the child to demonstrate on one of the parents that such key-ins do take place, and that they affect health and happiness.

A small amount of education for the parents in the principles of Child Dianetics will sometimes accomplish more than the same number of hours spent in processing the child. Perhaps the single most important point in such education is to make clear to the parents the importance of giving goals to a child, and that the most important goal is that of growing up to be an adult. A child should have responsibility and independence commensurate with his status as a child. He should have things which are wholly his, and about which he decides everything. But under no circumstances should he be possessed automatically of as much right as an adult in the sphere of the home. To give him this is to remove the main goal of his life: growing up. The child, cared for without question and trained toward nothing, loses his prime incentive in life when the adults around him do not enjoy themselves as adults, take pleasure in their rights as adults, and insist on their rights as adults. When a child is kept dependent and shielded and recompensed for being a child, his incentive for being otherwise is much reduced, with a consequent deterioration of ability and a serious reduction in the quantity of knowledge he will acquire since he does not see any real reason to acquire it.

If a child is not robbed of his main goal, growing up, he can quite often salvage himself. But the child's idea of the adult world depends on the adults around him. If the child looks at mama and sees that she is really a sort of nursemaid for him, and that he can make her do most anything he wants her to do, and that she is always moaning and complaining about having so much work to do, about her health, about a lot of things, he is certain to conclude that he doesn't want to grow up to be like mama. If he looks at papa and sees that papa works all day at the office, comes home at night and sits in a chair doing nothing for the rest of the night, and "plays" by pushing a little white ball around on the lawn, the child may well decide that he doesn't want to be like papa, either. The child is making a pretty good analysis of the situation if he decides that he'd rather stay a child anyhow!

Education of the parent includes, of course, the basic ideas of Preventive Dianetics. Don't talk around a sick or injured child. As soon as anaten begins to depart after a minor accident, act to make the child comfortable, but do not talk for many minutes. Don't leave the child in a restimulative atmosphere. Don't take a child up from the middle of a nice sleep and tell her repeatedly to "sit there in that chair and listen to what a terrible thing it is to be married to a man," as one mother did. Try to keep the child away from highly charged dramatizations of any kind. Care for the child efficiently, but quietly. Do not establish yourself as an indispensable ally.

EDUCATION OF THE CHILD

If an auditor finds at the beginning of processing that the child he is working with is in need of constructive things to do (and this will be customary rather than unusual) it is sometimes a good thing to set up a definite program of acquiring skills for the child. These should be primarily bodily skills. This program can be used as a means of shifting his environment slightly away from most of the restimulation he is getting. Let the child pick his own program. Help him in setting it up, but if it is specifically designed to be *his* program do not in any way insist on its being carried out.

The child needs very little education in Dianetics, or in the dianetic viewpoint toward children. These things are natural for him. He will quickly come to look on his processing as an interesting game if the auditor builds the situation up in this way.

SEMANTIC RE-ORIENTATION

In one respect the auditor can perform a very important function in the education of the child. A child is almost always confused about the world around him because of the labels which have been placed on objects by adults who do not understand the serious nature of incorrectly labelling an object for a child. Consider the case of a child who has had no previous data concerning death who is read a poem about little tin soldiers and angels with golden hair. If this is his *first* understanding of the word "death" it must be very puzzling to observe the adult reaction to death. The impression made by this first misconception about the meaning of death must somehow be obliterated before any accurate communication on the subject can be made to the child. The divergence between this first conception of death and all future conceptions forms a troubled area in the filing system of the analyzer which will tie up some of the available attention of the child until the tension is resolved. The technique for accomplishing this is simply to treat the original incorrect labelling as a lock incident and to lift the tension from it by close present-time contact with it.

Sometimes a lack of semantic orientation will cause problems which have such far-reaching implications that the resolving of the semantic problem in the mind of the child will produce results which appear to be miraculous. One little girl was failing in arithmetic. She was very bright in other subjects and no reason suggested itself for her failure to be able to do her work in this one subject. She was given a few problems, but became hopelessly bogged down trying to work them.

Auditor: If an airplane is travelling at 10,000 feet at 2:00 P.M. and at 5,000 feet at 3:00 P.M., how far would a man have to fall to reach the ground at 3:00 P.M.?
 Little Girl: Gee! I dunno. Well, if it's ten thousand and then it's five thousand. Honest. I can't tell you. It's really a problem.

Auditor: Is it just that problems bother you?
 Little Girl: I guess so.
 Auditor: Does anyone around here ever talk about problems?
 Little Girl: Well, maybe mommy might talk about having lots of problems.
 Auditor: Has anyone ever called you a problem?
 Little Girl: Well . . . no. I don't think so.
 Auditor: Who might call you a problem?
 Little Girl: Well, maybe mommy. Oh! You mean *that* kind of a problem!

The word had assumed its right meaning, and the little girl soon started getting good marks in arithmetic.

SHIFTING ENVIRONMENT

An auditor may discover information which will make changes in the environment of the child necessary for the child's health. Usually it is possible to obtain the cooperation of the parents in making these changes. There is a great deal of natural affinity between parent and child, and the parent is usually genuinely interested in the welfare of the child. If it can be demonstrated to the parent that his child's health will be adversely affected if he visits his aunt and uncle every summer, this parent will usually discontinue the visit.

Most of the changes necessary in a child's environment will be along the line of removing him from the restimulative effect of allies. The insidious way in which allies can completely undermine the health and sanity of a child without even being aware of what they are doing is hard to imagine unless you have examined it for yourself.

In one instance an auditor visited a girl in a hospital. When he arrived he found that the grandmother had arrived previously, and that the girl had developed a fever. A little questioning established the fact that grandmother and the fever had arrived together. Straight line memory contacted an illness at nine years of age during which grandmother had re-established herself as an ally and insisted that she would be around any time the little girl was sick. When this lock was blown, the fever went down immediately and vanished completely in a few hours.

In this respect it is interesting to note that *any person who countermands the authority of a parent also undermines the independence of the child*. The child's reality consists largely of his relationship to his parents. Any factor which comes between him and his parents is not good for the growth of the child. Any relative or other person who interrupts the communication between a child and his parents, no matter how well meaning his efforts, and especially if he attempts to set himself up as another, less stem parent, is harming the health and sanity of the child. An auditor should use every possible means to have such a person removed from the immediate environment of the child.

SPECIAL PROBLEMS

The child is not capable of sustained concentration and should not be extended in this regard. Even in working pleasure moments the auditor should be careful not to attempt to keep the child concentrated on one activity any longer than the child can accomplish without tiring. When it is at all possible it is better to work every day with a child, since the working period with a child is shorter. The length of time a child may be able to work at one sitting may be very short, in some cases not more than fifteen minutes to a half hour, but if the child is unable to concentrate his attention for longer than this period, it will do no good at all to attempt to keep him at it longer. In this respect it might be well to note that although working time must necessarily be cut shorter, the amount of good that can be accomplished in a child by these shorter sessions sometimes seems miraculous to persons who have not tried using dianetic techniques with children.

One problem which exists with children more than with adults is that sometimes one or both of the parents will be actively against Dianetics. If this has extended to the point of using dianetic terminology in a disparaging way the task may be made even more difficult. The answer to this problem is, of course, affinity and communication between the auditor and the child. It is good in a case of this kind to emphasize even more the "playing a game" approach, and to avoid use of dianetic terminology until affinity is well established.

Another special problem with children is that the child will sometimes not willingly enter a lock incident which appears light to an adult. One way of getting around this is to ask the child to imagine a television or a movie screen and to picture an incident similar to the lock on this screen. Quite often the actual lock will appear on the screen. One word of warning about this technique (which also may be used with adults on badly occluded locks). *Never tell the child that any part of any situation is imaginary or a delusion.*

Children, even more than adults, lose their grasp on reality when their data is invalidated. If Junior's picture-screen image of mama has green hair, do not point out to him that mama's hair is really red. Simply run the lock through and proceed with processing. Eventually the data will begin to straighten out in Junior's mind and he will volunteer the information that mama's hair is really not green, but red, and that he knew it all along.

DIVIDENDS

Nothing in Dianetics provides more thrill than to see a child regain his grasp on reality. Once communication between an auditor and a child has been definitely established, the results of processing in a child are immediately apparent. A child grasps Dianetics easily, and it is not at all uncommon to see him beginning to use the new memory games on mama and papa and on playmates. Unless there is a very bad prenatal bank which has already been keyed in, a child's perceptics are usually in good shape. It is a pleasure to watch them regain their own data and re-establish its validity.

Children become particularly adept at running out minor pain incidents immediately after they occur. Since the latest bump or fall may be contacted and the pain lessened or relieved completely by the child itself, several auditors have taught their children the technique of taking care of minor bruises.

Considering the high adaptability of children it was not at all surprising when one professional auditor found his little girl out in the backyard, with a look of grim determination on her face, running out the licking papa had just administered!

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Handling the Psychotic

L. Ron Hubbard

Man's chief weapon in the struggle for survival has been the analytical mind. It is his ability to act rationally that has brought man to his present position of dominance over the other forms of life on this planet. The story of the rise of civilization is the story of man's increasing rationality in the governing of his life. Despite the tremendous job of breaking away from the encystment of old habit patterns, and despite the insidious nature of the contagion of aberration, most of the areas of man's activity are at least partly rational. Only in one area has man made very little progress. *Man has not learned to be rational about irrationality.*

THE USUAL REACTION TO PSYCHOSIS

When confronted with the complete irrationality of psychosis, the first reaction is generally one of fear and terror. The average person, observing a psychotic for the first time, will feel a sweep of terror through him that is somehow connected with his own ability to survive. This is the most incomprehensible of all types of conduct. This psychotic has thrown away the thing which differentiates him from the lower animals. He seems, because of this one reason, less than human. Yet obviously, from his appearance, he is a part of the human race. But, if the human race should evolve in this direction it would no longer be human. After only a short contact with a psychotic, the average person begins to feel that he is not dealing with a human being, but with a thing that is not an animal, but most certainly not human, either.

The built-in reactive mind reaction to psychosis is not only that the psychotic has forfeited his own personality, but that he has forfeited his right to be a human being. Immediately after this sub-monitor-level computation is made, the attitude of the normal person toward a psychotic becomes punitive.

In a thousand years the phrases have changed somewhat, but the intent is still the same. "Kill him! Do away with him!" has changed to, "Take him away! Lock him up!"

"The devil is in him! Tie him to the whipping post!" has become a bit quieter: "He's not himself. Give him shock treatment."

"He'll kill us all! Throw him in the dungeon!" is now much more polite: "He may injure himself. He should be given a complete rest."

The slight change in attitude reflected by these changes in the language is all to the good, and should be heartily commended. Nevertheless the old feelings of terror have only a thin veneer of politeness over them, and the result as far as the psychotic is concerned is not much better. He is still shunted aside, put out of sight, thought of not as a person, but as something that is not quite human, and not quite an animal.

The confusion of personality with the reasoning faculty is very much in evidence in the reaction of an average family to a psychotic break. For a day or so, the family will continue to regard the person who has had a psychotic break as a human being. Then, bit by bit, they begin to excuse his irrationality on the basis that he is "not himself". By this time, fear begins and irrationality sets in. The family will begin to avoid the use of the person's name in their conversation. "What'll we do with him? We can't let him run around loose. He's liable to hurt someone. We'll have to get rid of him. He won't know the difference anyway, the way he is now."

Gradually the emphasis shifts from taking care of a real person to taking care that others are not hurt by something which is not a real person. The family is generally very glad to shift

the responsibility for solving this vexing problem into the hands of a professional person who is trained to handle the situation.

THE ATTITUDE OF THE PROFESSIONAL

Unfortunately, this shift is not always accompanied by a shift in attitude toward the psychotic. The professional bends his efforts toward making the psychotic an acceptable member of society, *not toward helping him to regain his rationality*. All too often, the highest goal of the professional person who deals with a psychotic is what is called a *remission*. This means that the psychotic can be handled by ordinary people, that he will not cause trouble, and so can be released from confinement. It means that the psychotic will not harm society. It says absolutely nothing about the psychotic himself.

The professional is not immune from the wish to *do something to* the psychotic. He, too, has changed his terminology in the past thousand years, and has refined his techniques. No longer does he house his patient in a dark, stone dungeon. Now he pads the cell! No longer does he publicly flog the miscreant, he privately and discreetly induces an artificial convulsion by running an electric current through his brain. No longer does he burn his patients' eyes out with a red hot poker, or cut off his tongue. He has recognized that the tongue is not responsible for what the psychotic says, nor the eyes for what he sees, so he turns to the brain which controls these members. Now he cuts, and digs, and slices at the brain itself with the most antiseptic of weapons, and in a small percentage of cases, produces a remission.

One successful prefrontal lobotomy was performed on a man who was most unhappy because he could hear voices. After the operation, he could still hear voices, but he was no longer unhappy about it. Before the operation, he was still fighting to be a sane and happy person. Afterwards, there was no fight left in him, and very little rationality. The doctors who performed the operation were very happy with the results.

Most medical men have a sincere interest in helping those who come to them for help. They are not to be censured for their inability to resist the behavior patterns which permeate society. At the same time, now that the real basis for irrationality has been discovered, they certainly should not be encouraged in a pattern of conduct which is so damaging to others.

PRESENT OUTLOOK

Dianetics cannot, at this moment, offer a completed program for the processing of all psychotics, no matter how badly they have been handled. Our work with persons who have had electric shock seems to indicate that most of the damage done to the nervous system by shock can be repaired by the body after dianetic processing. At any rate, a number of electric shocks have been run out as engrams, and the results in restoring sanity to the preclears who have been processed in this way are definitely encouraging. Some work has also been done with persons who have a part of their brain missing, and these persons also respond to dianetic processing, but, of course, the destruction of brain tissue introduces a wild variable, and results are also wildly variable.

Psychotics who have not been treated with shock of any type, or with surgery, may be successfully processed using the techniques outlined in *Dianetics: The Modern Science of Mental Health* as amplified by the material presented in *The Dianetic Auditor's Bulletin*. Data on the processing of psychotics is growing, and a new synthesis of these data will probably yield fresh techniques for the processing of psychotics, particularly in regard to accessibility. Such a synthesis will be made within the next few months, and a full report will be made at that time. In the meantime, much can be accomplished through the use of standard procedure processing and the hints which are given in this article. Immediately, however, three things can be accomplished:

1. Persons who understand that a psychotic is merely a person who does not have enough attention in present time to be able to act rationally, can stop being irrational about psychosis.
2. These people can help to keep others from being irrational about a psychotic.
3. There need be no despair about psychosis. Something *can* be done.

THE CLASSIFICATION OF PSYCHOTICS

A better definition of the dividing line between psychosis and neurosis is needed. The difference appears to be in whether "I", the awareness of awareness, has been completely taken over by an engram, a series of engrams, or a demon circuit. A neurotic person has not given up the strain of keeping some of his attention in present time, and will not do so until forced by chronic, constant restimulation to do so. When this happens, the neurotic suddenly becomes psychotic: a psychotic break has occurred.

As a neurotic person enters the section of the dwindling spiral of restimulation in which he is in danger of becoming psychotic, his hold on the reality around him becomes more and more frantic. He will cling desperately to the avenues of communication open to him. The attention which is still available for present time use will try in every possible way to stay in present time against the pull of the restimulated engram. But this very narrowing of the possibility of awareness in itself constitutes a lessening of the chance to remain stabilized, and bit by bit, the attention becomes more caught up in the engram or series of engrams which is in such violent restimulation. The last stage of the struggle is almost visible in the face of the person undergoing it. Then, suddenly, the last bit of attention is caught by the reactive mind and forced out of present time. The form of the psychosis depends entirely on the type of engram or circuit which is in restimulation.

In general, there are three types of psychotics: Computational, dramatizing, and the psychotic with missing parts.

A computational psychotic is sometimes able to act more like a normal person than a severe neurotic. Such a person has been caught up completely by a demon circuit, and all of the communication to this person and from him is filtered through this circuit. If the circuit is not of a type that restricts too much the activity of the mind, such a person may well be able to conduct a fairly normal kind of life. Since a demon circuit is able to make elementary computations, this person will be able to act with a slow, stumbling sort of rationality in areas which do not contradict the engramic commands which set up the circuitry. Since the current norm requires only a small area of rationality, such persons are sometimes able to pass as normal. If, as is more generally the case, the circuitry is of a type that affects most of the activity in which a person engages, the answers which are possible to the person may be so restricted that it becomes obvious that there is no real communication with his environment. Such a person will be institutionalized, but will be considered a "good" patient by the authorities at the institution: slow, dull-witted, perhaps capricious, but rarely violent.

The dramatizing psychotic is almost always recognized as a psychotic. Such a person is caught either in one engram or in a series of engrams. He will play through a literal recording of the engram on any occasion. He will switch from valence to valence during the playback of these recordings with amazing rapidity. He will pick up new valences from the people around, and will, in general, occupy any valence other than his own. His reaction to the command phrases of the engrams is literal and he is solely dedicated to carrying out these commands. The bewildering variety of the classes of psychotics is simply due to the language which is used while engrams are being formed.

The dramatizing psychotic has formed, prior to Dianetics, the most incomprehensible and the most irrational of all the classes of behavior. They form the bulk of those who are considered insane, and are generally thought to be hopeless unless they respond to shock therapy of one kind or another. A knowledge of engrams and the action of engrams is all that is necessary to enable a person of normal intelligence to understand the actions of a dramatizing psychotic. These actions are overt engrams— engrams face-to-face.

The psychotic who has part of his brain missing is not difficult to spot. He is not so much a case of irrationality, as of simply an inability to be rational. Something is missing from this person and it can be felt much more easily than it can be described. They may or may not dramatize, but if they do, it will not follow the same set kind of pattern which is followed by the dramatizing psychotic. Mostly, they simply are not able to control themselves in some fashion or another.

These persons can be helped by dianetic processing, but a complete job of rehabilitation would be manifestly impossible for them.

It is a remarkable fact that a great deal of the nervous system can be destroyed by disease or injury or surgery without making the person completely beyond help. Unless the

portion of the brain regulating bodily functions has been seriously damaged you can normally do something.

If a person is dramatizing in any way, he is dramatizing out of an engram. If the engram is there, and there is any way at all of communicating with the psychotic, you can do something about reaching the engram and relieving the tension on it.

PROBLEMS PECULIAR TO PSYCHOTICS

There are many problems in working with a psychotic which an auditor will not encounter in processing the average case. The difficulty of finding proper working conditions, for instance, is much greater when dealing with a psychotic than with an average case. Psychotics are apt to make more noise and to demonstrate much more violently than the average case, and the problems of securing a proper place for processing are thus increased. In addition, psychotics frequently must be cared for constantly, and the securing of these services in an institution which will also grant free access to the auditor is sometimes a difficult problem. Nevertheless, something can be done.

One preclear was recently released from a state institution, even though the auditor only worked during visiting hours, releasing grief and blowing locks.

Another peculiarity in working with psychotics is that an auditor cannot expect to be able to do full processing every minute of the time he spends with a psychotic. Sometimes it is necessary to spend several hours in attempted processing in order to accomplish ten minutes of actual processing. Fortunately, the ten minutes thus accomplished will have effect in the psychotic far beyond ten minutes of processing in the average person. A psychotic has so little attention available that even when a small amount is released, the effect is sometimes astonishing.

The problems of working with electric shock and insulin shock are likely to be encountered when dealing with a psychotic. This may be true even though all the information you get from the psychotic or from his relatives and friends indicates that he has never been in an institution and has never had shock of any kind. Unfortunately, there is still a tendency in the society to hide a psychotic away from the public, and to make a dark secret out of the fact that someone in a family has been a psychotic. The fact that almost all psychosis is not hereditary does not seem to alter the feeling that psychosis is something which should make all persons connected with a psychotic ashamed for him. This hiding away of information which is very much needed by anyone who attempts to deal with a psychotic is, of course, foolish and inconsistent, but it can be expected.

If your preclear is psychotic, always expect to find shock of some kind in his bank, no matter what information you are given about him. The running out of electric shock and insulin shock is quite difficult and should not be attempted except by an experienced auditor. The techniques used for this will appear in a future *Bulletin* article.

Psychotics are often subjected to hypnosis and, if so, may be stuck in these hypnotic incidents. Hypnosis, like shock, must be run before prior events are contacted.

One more problem which is more usual in psychotics is the problem of tampering by outsiders. The psychotic must be cared for by others until he can take care of himself, and these persons are, for some time to come, likely to be curious about dianetic techniques. Your preclear may be called on the carpet and grilled at some length over what was done in your sessions. He may have his data constantly invalidated. Some hospital authorities will add locks and engrams as fast as an auditor can pull them out, sometimes with the best of intentions.

One auditor arrived at a hospital to treat a psychotic only to find that the potential preclear had died before he had ever seen her. A careful and searching investigation revealed that the hospital authorities had tried to have this elderly woman in the best possible condition for the auditor, and had given her an electric shock to prepare her for processing! The woman's spine had been fractured.

Until dianetic processing has become the standard method of dealing with psychotics, such tragedies are likely to continue. Let us hope that such completely muddled thinking as brought about this tragedy will not go on for much longer. Widespread knowledge of Dianetics should quickly bring about needed reforms in the treatment of psychotics.

FAMILY RELATIONSHIPS

If the human world were built along rational lines, an auditor could expect to obtain his best support and counsel from the family of a psychotic. There are rare occasions when one or more members of a family can be relied upon to act rationally about irrationality, but in general, families are peculiarly unable to act sanely about the psychotic. The reason for this is quite obvious when you consider the probable content of the engram banks of the people who make up a family.

Most families have a great many engrams and a great many standard dramatizations in common. In other words, the same irrational patterns which occur in your preclear will also occur, in most instances, in the members of his family. Do not expect rational action from the psychotic's family. Usually, the best they will be able to do is to take another valence of the same engram. If the preclear is a paranoid, they will only be able to go over and over the other side of some dramatization: "You don't have to worry. They're not after you. Why, nobody'd hurt you. Can't you see there's nobody wants to hurt you." This, of course, was originally sound advice to somebody, but reasoning with irrationality is like catching elephants with a popcorn popper: It would be a pleasant way of doing things, but it won't work.

It's like a problem in semantics. Reason and irrationality are on different levels of abstraction. One cannot be brought to bear on the other until it is transferred to the same level of abstraction. Once you do that, the problem disappears. Either you have irrationality battling it out with irrationality, or you have rationality. Dianetic processing is a means of transferring irrational patterns to the rational level of abstraction.

The sincerely felt attempts by a psychotic's family to reason with his aberration normally drive him farther into the pattern of his irrationality. Playing through the other side of the engram in which he is held will only result in his being caught more firmly by the engram.

Even in the unusual case of a person in a family who is unaberrated enough to act rationally about a psychotic in his own family, there is still a problem of restimulation to be considered. The voice tones, mannerisms, methods of expression, emotional reactions of any member of a family will be found in the reactive bank of any other member of that family. This definitely does not preclude auditing by a member of the family, but it does mean that processing by a member of the same family is especially difficult for an uncleared auditor, and that the factor of unnecessary restimulation in the preclear must be taken into consideration.

It is one of the problems of working with psychotics, that the people who are most genuinely interested in the condition of the preclear are least able to help directly in the process. Nevertheless, it can be done. A member of a psychotic's family can successfully process the psychotic, and can achieve remarkable results. It has been done. It is being done.

ACCESSIBILITY

The major problem in processing a psychotic is accessibility. There is, at present, no established procedure for accomplishing this. It has been a recognized problem for many years, and a number of techniques have been devised, but this is one area in which the auditor must rely on his own improvisations. One factor works in favor of the auditor. He knows the anatomy of the engram, and knowing this, is able to understand many types of behavior that are utterly incomprehensible to persons who do not have this knowledge.

In addition, the degree of accessibility required for dianetic processing is much smaller than that of many other ways of dealing with a psychotic. An auditor who has once gained the attention of a psychotic for ten minutes should be able to accomplish enough in that ten minutes to make the problem of accessibility much simpler from then on. One of the most gratifying things about dealing with a psychotic is the rapidity with which he responds to processing. Even if the amount of attention released to a psychotic seems incredibly small (one yawn, a few tears) the resulting stabilization of his behavior in present time may be astonishing.

There are many tricks in gaining accessibility, but one principle underlies all of them. Get into communication with basic personality through affinity.

The simple assumption by an auditor that the psychotic is not some strange, non-human form of life, but is a reasonable human being who is operating from a frame of reference somewhere in his past life rather than in present time will do a very great deal toward

establishing this affinity. Until an auditor has had sufficient experience in Dianetics to understand this thoroughly, it is not recommended that he attempt work on a psychotic.

The approach which Homer Lane used on occasion, remarking to some homicidal maniac, "I understand you can help me!" may be found useful.

Sometimes simply taking a long walk with a psychotic, giving him exercise until he is very tired, will help you in gaining the few minutes of communication you must have with him.

It is of utmost importance that an auditor should have full confidence that something can be done for the psychotic. This point again underscores the importance of a genuine, firsthand acquaintance with the way engrams aberrate. Once the simple, mechanical point is grasped emotionally as well as intellectually that ALL ABERRATION IS DUE TO ENGRAMS it follows irrefutably that something can be done with any person who can be induced to recount his engram to a person who is in communication with him. A dianetic auditor, understanding why the psychotic acts the way he does and says the things he does, is in a position to be in communication with the psychotic. A person whose sole attempt is to try to force present-time reality on a person who is caught in a past-time event, is in no such position.

A point of note in the gaining of accessibility is that intelligence varies greatly during the day, or during a week, or during a month. This is well recognized already, and it will be possible to check this cycle with an intelligent nurse or doctor. One psychotic, for instance, was kept in a wet pack in the mornings, but in the afternoons displayed much more intelligence. This was, of course, a response to an engramic command, and once the command was lifted the wet pack in the morning was discontinued. Pick your preclear up at the highest point of his rationality and work with him at those times.

There are four types of treatment which will *not* help and should be avoided at all costs.

1. Never be a taskmaster. A psychotic is like a child in that you must deal very gently with the good reactions you get from him. He cannot be forced, and will react badly to any suggestion that processing will be forced on him. Most psychotics have had too much forced on them already. They will yield to gentle persuasion backed with genuine affinity.

2. Never, never, never punish. Nobody was ever cured of anything by swearing or beating. Nor was anyone ever cured by the more modern method of hosing down. Surely there has been enough of this in the history of mankind. Dianetics is a tool which can be used to make punishment unnecessary.

3. Do not attempt to appeal directly to the rationalizing portion of a psychotic's mind. "Now, George, you know that what you are saying just couldn't be true!" is in direct opposition to what George *knows* to be true. The words and the situations he is describing are more real to him than present time. They *are* true, but merely displaced in time. Explaining phobias never alleviated them. Reliving the incident which caused the phobia a sufficient number of times and with a sufficient part of the attention focused on the event will automatically "explain" the phobia to the individual who had it, to such an extent that any further explanation by any other individual, no matter how learned, is not only superfluous, but laughable.

4. Do not use hypnotics or depressants or attempt to work with a person under their influence. Dianetics wakes people up. It does not put them to sleep. Engrams may be contacted when a person is under the influence of a depressant, but they will not reduce or erase without the greatest difficulty.

If an auditor can secure the cooperation of a medical doctor it may be found useful to use stimulants. Follow the doctor's advice about what stimulants to try and about dosages. In the absence of a physician, strong black coffee is sometimes of assistance in waking up the analyzer enough to establish communication.

When a psychotic has reached the point where he does not talk at all, or does not hear when spoken to, other measures may have to be taken to attract attention. A strong, steady light, a flashing light, a steady monotonous noise have been found useful. Again, these are matters which require individual initiative on the part of an auditor, and, whenever possible, should be left for a Hubbard Dianetic Auditor who has had experience with other, milder types of psychosis.

PROCESSING TECHNIQUES

Psychotics run very much like an ordinary case with all the stops out. Once in reverie, there is a marked difference in the way a psychotic runs, but the difference is one of degree rather than of kind. A psychotic will frequently have every engram in the bank open and yelling for reduction. The difficulty is frequently not one of scarcity of material, but control of the huge amounts of material which present themselves. This is also true of the person who is near a psychotic break.

Once Basic Personality has been contacted, an auditor can count on a high necessity-level drive for getting rid of engrams from a psychotic. Sometimes there will be very bad tangles in the time track, but these can be handled through the ordinary techniques of running out groupers and misdirectors. In addition, the effects of the treatment of psychotics often thoroughly mix up the person in the chronological filing of the events of his life. This is always true of electric shock and insulin shock. Psychoanalysis sometimes seems to loosen up the entire bank, and a person who has been exposed to long series of psychoanalytical treatment is often an incipient psychotic who will try to run everything in the reactive bank at the same time.

Most psychotics have a tendency toward rather violent reliving. With an ordinary person it is sometimes an effort to teach the habit of allowing enough attention to go back into past events to contact the event fully enough for erasure. This problem is reversed with a psychotic. It is frequently an effort to keep enough attention in present time to cause an erasure. This should be evident from the description given of the nature of psychosis. One thing is in favor of the auditor on this score. When any attention, no matter how small, is released from its eternal circling through one engram in a psychotic, that attention is eagerly grabbed up by "I", the awareness of awareness, and immediately goes to work to stabilize the person in present time.

A psychotic who has reached the stage where present-time communication is impossible, but who is still trying to communicate some past event does not offer a serious problem in establishing communication. One technique used is based on the principle of "button pushing". Simply listen to this muttering of disconnected words and phrases long enough to catch one of the recurring patterns. Those words are your button. Push the button over and over again by repeating the words to the psychotic. This will probably draw his attention to you. In time he may get angry, cry a little, and then shrug as though those words had no more significance for him. They don't for the moment. They have lost part of their charge, and what they have lost has gone into the analytical mind, and will from that moment work for you rather than against you.

One psychotic was started on the road to recovery when an auditor discovered her talking about how no one loved her, and discovered that she had often been left alone as a child. "Poor Mary, all alone. No one loves you," brought a flood of tears and the beginning of a new life to one near-hopeless psychotic.

WORKING NEAR THE BREAK

Most auditors will be faced with the problem of working with a person who has never been classed as a psychotic, but who is very near a psychotic break. This is a ticklish situation, and should be entered only in a circumstance where the utmost care can be exercised. The working rules which are outlined below, apply equally well to a psychotic and to a near-psychotic. To work with either class of persons late at night is to ask for trouble. It is much better to place a near-psychotic in an unstimulative environment, and to give him plenty of rest and food before beginning processing. It is not the time to work when he has started down the dwindling spiral. After his necessity level has reacted and he is trying to fight his way back up is the perfect time for processing.

One aspect of changing the environment of a person near a psychotic break needs special emphasis. Not only is a person near a break usually tired and improperly fed, he usually has too many people making too many demands on him. His communication lines are strained. Do not place an additional strain on his attention by giving him one more person to try to fit into the switchboard. Take him away from too many people.

GENERAL WORKING RULES

The following working rules apply to all processing, but especially to processing psychotics or near-psychotics.

1. Do not work when you are too tired. It is better not to audit when you are below a tone three.
2. Do not work when your preclear is too tired. This is especially dangerous in a near-psychotic.
3. Do not change auditors when it is at all possible to avoid the change.
4. Do not mix any other form of treatment with Dianetics. This is especially dangerous in an institutionalized psychotic. One preclear who had neared the point of release from a hospital was thrown into a temporary spin when one of the doctors used the probing, "you're responsible" type of questioning all too common in mental institutions.
5. Keep your courage no matter how violent your preclear is. If he picks up a chair and starts to hit you over the head, simply say in an even voice, "Go back to the beginning of that, please!" Most of the time he will do so. Remember that your preclear is acting sanely within the framework of the engram he is caught in. Of course you must defend yourself, but do so with your wits and you will accomplish something by it.
6. Remember that there is only one good way out of an engram, and that is through it.
7. Get Basic Personality on your side and work with it. You will like Basic Personality, and it will like you. No human being is basically not likable. Build affinity with your preclear.
8. Never give up. Something can be done.
9. Work with a physician whenever possible. Nothing in Dianetics is at variance with the best medical thought, and Dianetics has no quarrel with the medical profession. Enlist the aid of a doctor whenever possible, always specifying that no technique other than Dianetics is to be used on the preclear. Normally, a doctor will be actually very interested in what you are doing, even though he may scoff officially. When you obtain results, he may become openly interested.
10. Do not work with severely neurotic or psychotic persons until you have had some experience with more normal preclears. Under no circumstances try a *part* of Dianetics on a psychotic or near-psychotic person. Unless you understand the simple, basic principle that engrams cause aberration, you should not process anybody, and especially psychotic or near-psychotic persons.
11. DO NOT ATTEMPT TO WORK A PSYCHOTIC WHO IS UNDER SEDATION. A psychotic has very little attention in present time even under the best of circumstances. He must be caught at his best moments, when he is most awake, in order to bring the attention loosened up by processing back into present time. Sedation will destroy the opportunity for this. Even persons who have most of their attention in present time do not work well under sedation (some sedatives make processing completely impossible), and this is even more true for the psychotic than for the normal or above-normal person.

STRAIGHT LINE MEMORY

The beginning of processing in a psychotic will be almost exclusively in straight line memory. It is unwise to attempt to do anything at all with prenatal engrams until after the psychotic has already become stable. This is not a rule which must be followed in every case, but it should be followed unless the prenatals are forced on the auditor by the file clerk.

The problem with a psychotic is one of getting enough attention units stabilized in present time so that he can begin real processing. The psychotic with attention units permanently in present time is no longer a psychotic, but a neurotic, and he will be able to live like a normal person while continuing his processing.

To work a psychotic through prenatal engrams would be merely to cause him to be stuck in more places on the time track than he had been before. All work must be directed toward getting attention into present time, and there will be more than enough attention tied up in locks to bring any psychotic back up to the current norm.

Occasionally a psychotic will go immediately to a grief incident, and this, of course, should be followed up and encouraged. More often, the auditor will have to work for some time getting small amounts of attention off irritated areas by straight line memory before the psychotic can stabilize enough for more than minor grief engrams. In almost all cases a grief engram is the only type of engram which should be attempted while a person is still psychotic.

In the psychotic as well as in other persons, the greatest amount of release of attention will normally come from the removal of grief, and after one major grief discharge, a psychotic may stabilize out of that classification. This has already happened in one case.

There are nineteen million persons in the United States who have been institutionalized for one reason or another. Dianetics offers a hope to these and to millions of others who have nearly reached the point of breaking under the dwindling spiral of aberration which has already set in, in this civilization. To ignore Dianetics without giving it an honest trial, to overlook any possibility it may contain for halting the downward spiral at this critical point in man's history, is like a drowning man refusing to climb into a lifeboat when nothing else is in sight which offers the slightest hope of saving him.

THE CREDO OF A TRUE GROUP MEMBER

January 1951

1. The successful participant of a group is that participant who closely approximates in his own activities the ideal, ethic and rationale of the overall group.
2. The responsibility of the individual for the group as a whole should not be less than the responsibility of the group for the individual.
3. The group member has, as part of his responsibility, the smooth operation of the entire group.
4. A group member must exert and insist upon his rights and prerogatives as a group member and insist upon the rights and prerogatives of the group as a group and let not these rights be diminished in any way or degree for any excuse or claimed expeditiousness.
5. The member of a true group must exert and practice his right to contribute to the group. And he must insist upon the right of the group to contribute to him. He should recognize that a myriad of group failures will result when either of these contributions is denied as a right. (A welfare state being that state in which the member is not permitted to contribute to the state but must take contribution from the state.)
6. Enturbulence of the affairs of the group by sudden shifts of plans unjustified by circumstances, breakdown of recognized channels or cessation of useful operations in a group must be refused and blocked by the member of a group. He should take care not to enturbulate a manager and thus lower ARC.
7. Failure in planning or failure to recognize goals must be corrected by the group member for the group by calling the matter to conference or acting upon his own initiative.
8. A group member must coordinate his initiative with the goals and rationale of the entire group and with other individual members, well publishing his activities and intentions so that all conflicts may be brought forth in advance.
9. A group member must insist upon his right to have initiative.
10. A group member must study and understand and work with the goals, rationale and executions of the group.
11. A group member must work toward becoming as expert as possible in his specialized technology and skill in the group and must assist other individuals of the group to an understanding of that technology and skill and its place in the organizational necessities of the group.
12. A group member should have a working knowledge of all technologies and skills in the group in order to understand them and their place in the organizational necessities of the group.
13. On the group member depends the height of the ARC of the group. He must insist upon high level communication lines and clarity in affinity and reality and know the consequence of not having such conditions. **AND HE MUST WORK CONTINUALLY AND ACTIVELY TO MAINTAIN HIGH ARC IN THE ORGANIZATION.**
14. A group member has the right of pride in his tasks and a right of judgment and handling in those tasks.

15. A group member must recognize that he is himself a manager of some section of the group and/or its tasks and that he himself must have both the knowledge and right of management in that sphere for which he is responsible.

16. The group member should not permit laws to be passed which limit or proscribe the activities of all the members of the group because of the failure of some of the members of the group.

17. The group member should insist on flexible planning and unerring execution of plans.

18. The performance of duty at optimum by every member of the group should be understood by the group member to be the best safeguard of his own and the group survival. It is the pertinent business of any member of the group that optimum performance be achieved by any other member of the group whether chain of command or similarity of activity sphere warrants such supervision or not.

L. RON HUBBARD

LRH:ddb.rd

THE CREDO OF A GOOD AND SKILLED MANAGER

January 1951

To be effective and successful a manager must:

1. Understand as fully as possible the goals and aims of the group he manages. He must be able to see and embrace the *ideal* attainment of the goal as envisioned by a goal maker. He must be able to tolerate and better the *practical* attainments and advances of which his group and its members may be capable. He must strive to narrow, always, the ever existing gulf between the *ideal* and the *practical*.

2. He must realize that a primary mission is the full and honest interpretation by himself of the ideal and ethic and their goals and aims to his subordinates and the group itself. He must lead creatively and persuasively toward these goals his subordinates, the group itself and the individuals of the group.

3. He must embrace the organization and act solely for the entire organization and never form or favor cliques. His judgment of individuals of the group should be solely in the light of their worth to the entire group.

4. He must never falter in sacrificing individuals to the good of the group both in planning and execution and in his justice.

5. He must protect all established communication lines and complement them where necessary.

6. He must protect all affinity in his charge and have himself an affinity for the group itself.

7. He must attain always to the highest creative reality.

8. His planning must accomplish, in the light of goals and aims, the activity of the entire group. He must never let organizations grow and sprawl but, learning by pilots, must keep organizational planning fresh and flexible.

9. He must recognize in himself the rationale of the group and receive and evaluate the data out of which he makes his solutions with the highest attention to the truth of that data.

10. He must constitute himself on the orders of service to the group.

11. He must permit himself to be served well as to his individual requirements, practicing an economy of his own efforts and enjoying certain comforts to the wealth of keeping high his rationale.

12. He should require of his subordinates that they relay into their own spheres of management the whole and entire of his true feelings and the reasons for his decisions as clearly as they can be relayed and expanded and interpreted only for the greater understanding of the individuals governed by those subordinates.

13. He must never permit himself to pervert or mask any portion of the ideal and ethic on which the group operates nor must he permit the ideal and ethic to grow old and outmoded and unworkable. He must never permit his planning to be perverted or censored by subordinates. He must never permit the ideal and ethic of the group's individual members to deteriorate, using always reason to interrupt such a deterioration.

14. He must have faith in the goals, faith in himself and faith in the group.

15. He must lead by demonstrating always creative and constructive sub-goals. He must not drive by threat and fear.

16. He must realize that every individual in the group is engaged in some degree in the managing of other men, life and MEST and that a liberty of management within this code should be allowed to every such sub-manager.

Thus conducting himself a manager can win empire for his group, whatever that empire may be.

L. RON HUBBARD

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THE DIANETIC AUDITOR'S BULLETIN
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The Problem of Sedation

From a Lecture By
L. Ron Hubbard

The first and most important thing which can be said about processing a person who is under sedation is: DON'T.

At first glance that seems to be an easy rule to follow, even though the reason for following it might not be so evident. Actually, however, a constant awareness of the possibility that your preclear might be taking light dosages of a sedative or a hypnotic is necessary if you wish to avoid the ill effects which might occur as a result of processing under sedation.

Processing should never be attempted until you have thoroughly checked with your preclear on the question of what drugs, if any, he has taken during the past week. The inquiry should not be general and routine. Many persons have become so accustomed to their daily dosage of sleeping pills or pain-killers that they do not consider their little pills as drugs.

Indeed, the prevalence of drugs in our present society is amazing to a person who has not become concerned with the problem. Luminal, nembutal, phenobarbital, et al are often treated as though they were a panacea for all ills. Too often the attitude has been: "Well, if I can't find the cause of the pain, at least I'll deaden it." In the case of a mental ill, the sentence would have to read: "Well, if he can't be made rational, at least he can be made quiet." Unfortunately, it is not recognized that a person whose pain has been deadened by a sedative, has *himself* been deadened by the same drug, and is much nearer the ultimate pain of death. It should have been obvious, but apparently has not been so, that the quietest people in the world are dead.

Aside from checking verbally with your preclear or with people who have been associated with him, the easiest method of obtaining evidence of the use of drugs is by watching the action of your preclear's eyes. Any unusual dilation or contraction of the pupil is an indication that drugs may be in the preclear's system, and a thorough investigation should be made before any processing is begun.

The suggestion that you need to investigate further into the possibility of drugs even though your preclear gives a negative answer to direct questioning is meant not only to guard against the general tendency to falsify the facts about sedatives or hypnotics, but to point out that drugs are sometimes not considered drugs, and that in some cases the preclear will be taking a sedative or a hypnotic without realizing he is doing so. This is, of course, especially applicable when dealing with a person who has recently been institutionalized. Indeed, in dealing with such a person, or with one who is still under treatment, you will often find that he has been given so much sedative that only a little more would bring him to the point of trance which is used in narcosynthesis.

It has generally been forgotten that the trance state used in narcosynthesis can be induced by simply adding to some of the drugs commonly used in sedation. The trance of narcosynthesis and the drugged state of sedation are not two different conditions, but merely two points on a spectrum. The administration of any sedative or hypnotic starts a person into this spectrum and breaks to some extent his communication with his environment. This trance, whether light or heavy, is a step away from the ultimate goal of alleviating the cause of the disorder. Not only does it render a person temporarily inaccessible for processing, but because anaten is present it also creates a secondary engram of varying intensity, depending on the amount of sedation given. This type of engram, created (as it often is) in the midst of the turmoil and confusion usually associated with conditions of such a nature that sedatives have to be given, can be very aberrative.

WHEN TO BEGIN PROCESSING

For most sedatives or hypnotics, in average dosages, a three-day waiting period will be enough to bring the preclear back close enough to his current best state of awareness to begin processing. This is not true for all drugs. Demerol, for instance, seems to have some effect on processing for almost a month after the last dose is taken, if there has been a strong addiction to it.

If your preclear has been taking a sedative or a hypnotic, find out from his physician how long *any* effect from the drug would be noticeable, add two days to his answer, and then give your preclear a short run. If you contact material easily, but this material does not reduce or erase, wait a couple of days longer. When the reduction of engrams or locks seems to be normal for your preclear, begin processing. *Be sure to run as locks all sessions where reduction did not occur.*

WHAT MAY HAPPEN—AN ANALOGY

The whole field of research in the effect of chemicals on processing has scarcely been scratched. It is a field that has enormous possibilities, and is one of the main roads that will lead eventually to a physiological understanding of what has been observed in Dianetics. At the moment, however, our knowledge of this field is strictly limited, and it is possible to say only that the mind seems to work in a certain way. The analogy which best explains the observed action of sedatives and hypnotics is an electronic one.

Sedation seems to have the temporary effect of allowing the individual memories of a person to differentiate from each other. The analytical mind possesses some way of distinguishing between past events, and between abstractions made from these events—roses are red, a horse is a certain kind of animal, a church is a certain kind of building. Some type of insulation is present which keeps the charges containing the impulses which cause these ideas separated in the brain. Sedation seems to strengthen, temporarily, this insulation between the memories of different events in the mind.

A reactive mind is, of course, all the memories soldered together. If Mr. Jones thinks of a horse he will connect this horse with other horses, other events, other facts in his mind. If the horse memories are soldered into engrams which are connected with other engrams which have church memories in them, a horse will equal a church for Mr. Jones. If Jones is an average person he will, when not anaten, merely have a vague feeling that somehow horses seem to belong with churches—old country church with horses hitched outside, etc. If he is near-psychotic, or if this chain of engrams is in violent restimulation, there will be a compulsion to think of horses and churches as being equal to each other, and he will resent any implication that this is not true. If poor Jones is psychotic, he might insist on stabling his horse in the church.

The action here is that the charge contained in the engrams was so great that the insulation which would normally exist between the ideas and the words “horse” and “church” has been blown through and burned out. What is an engram but a series of perceptics, shorted out and interconnected completely, soldered in by pain?

So we administer some drug or some herb which restores the effectiveness of the insulation in Mr. Jones’ mind. All of a sudden the memories will stand apart a trifle and you then have a person who is able to differentiate (slightly) between a horse and a church. So far, this sounds like a good thing, but let’s follow it further.

Now, since Mr. Jones is under the influence of the drug which acts as an insulator stiffener, he gives the appearance of some amount of rationality. We can talk to him and he will agree, rationally, that roses are red. He responds very well to this. He can think about it. He’s in good condition. But let the effect of this drug wear off for any reason.

A horse is a church as roses are red. A horse with red roses is a church. A rose church equals a red horse. A rose horse means a church is red, or read. A horse rose up]n the church and read. Mr. Jones will swear to it. The engrams say so.

The same identifications are made *plus* all the factors encountered under sedation. Everything is undifferentiated again. And a new engram has been added to Mr. Jones’ repertoire. And this is a permanent addition. The engram will not key out again until properly processed.

Ordinarily, if you restimulate an engram which refuses to reduce or erase, it will not stay in restimulation more than three to eight days. A late life engram may stay in pretty stiff restimulation for three to eight days, but at the end of this time it will key out again.

If you put a person under sedation, because you have added a drug factor to the whole thing, it does not key out in from three to eight days. It just goes on and on. Your preclear has another permanent, soldered-in computation in his mind.

CONCLUSION

A great deal of work needs to be done to determine the exact effect of chemicals on processing. Enough has been discovered, however, to warrant a reiteration of the warnings about sedation in the Handbook.

As for processing a person who is under sedation, one word pretty well sums up the advice which can be garnered from the research already done in this field: DON'T.

SCIENCE OF SURVIVAL

Prediction of Human Behavior

by

L. Ron Hubbard

Dedicated to
DIANA HUBBARD

Acknowledgement is made to fifty-thousand years of thinking men without whose speculations and observations the creation and construction of Dianetics would not have been possible. Credit in particular is due to:

Anaxagoras	Thomas Paine
Aristotle	Thomas Jefferson
Socrates	Rene Descartes
PlatoJames	Clerk Maxwell
Euclid	Charcot
Lucretius	Herbert Spencer
Roger Bacon	William James
Isaac Newton	Francis Bacon
van Leeuwenhoek	Sigmund Freud
Voltaire	William A. White
Cmdr Thompson (MC) USN	Will Durant
Count Alfred Korzybski	

and my instructors in atomic and molecular phenomena, mathematics and the humanities at George Washington University and at Princeton.

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The Goal of Dianetics

A world without insanity, without criminals and without war -- this is the goal of Dianetics.

For thousands of years man has struggled forward with his conquest of the material universe but he has known almost nothing about his most important weapon, his most valuable possession, the human mind. Despite this obstacle of ignorance he has made progress, but because of this obstacle he has accumulated unto himself not only the penalties of madness and disease but more important, the threat of destruction for all his works -- modern war.

Dianetics is the science of thought. The word is from the Greek "dianoua" (through mind). The scope of Dianetics includes all valid data pertaining to thought. Far simpler than Man supposed, the workings of the human mind and knowledge itself became, in Dianetics, a body of knowledge with which any reasonably intelligent individual can work.

No civilization can progress to the stability of continuous survival without certain and sure command of knowledge such as that contained in Dianetics. For Dianetics, skillfully used, can do exactly what it claims. It can, in the realm of the Individual, prevent or alleviate insanity, neurosis, compulsions and obsessions and it can bring about physical well being, removing the basic cause of some seventy percent of Man's illnesses. It can, in the field of the family, bring about better accord and harmony. It can, in the field of nations or smaller groups such as those of industry, improve management to a point where these pitifully inadequate ideologies for which men fight and die with such frightening earnestness, can be laid aside in favor of a workable technology.

Perhaps our present generation is too benighted for a new science. It would be very sad if it were true, for atom bombs are quite destructive to people and to town and might well obliterate whole cultures. Perhaps the vendors of crack-pot ideologies and destructive therapies are too rich and too powerful and too selfish to permit a ray of hope upon our generation's stage. Perhaps it will be tomorrow -- if tomorrow is let come -- before Dianetics is used and widely applied.

Dianetics was asked to vindicate itself in 1950. It did, as you will see in the publisher's introduction. This was very tolerant of Dianetics for no existing "ology" pertaining to the human mind has ever been validated or has been called upon to validate itself. The entrenched therapies, flatly do not work. Their results are much the same as those which would have been achieved had no work been done. What sort of a society is this in which we live where pretence is accepted as validity against all opposing facts?

Dianetics works. None who have spent any time around the Foundation can doubt that. It even works in relatively unskilled hands. Daily, it does its miracles. And this is not very strange, for Dianetics is root knowledge of human activity.

But Dianetics is not a psychotherapy and it is not psychosomatic medicine. Those who want and need these things find Dianetics swiftly efficacious in these fields and so think of it as a psychotherapy. Those whose "field" it invades would love to have it outlawed before their boxes of beautiful "Snake Root Oil" have been discredited.

Preventive Dianetics means more for humanity in the long run than Dianetic processing. Group Dianetics means more for these war-torn societies than any number of arthritis cures. Dianetics is the basic science of human thought. It embraces human activity and arranges a body of hitherto uncoordinated knowledge. Dianetics has a basic goal, a good goal, a goal which should not be discounted or thrown aside because some quack will lose his income or because some revolutionary will lose his crack-pot cause. The goal of Dianetics is a sane world -- a world without insanity, without criminals and without war. If our generations live to write history, let them sadly give a page to those who, in this chaotic and dark age, sought, through

personal profit and through hate, to bring a truly humanitarian science down. The goal of Dianetics is sanity. It would be stopped only by the insane.

From Funk and Wagnall's New Standard Dictionary, Supplement No. 5: di.a.net'ics noun: A system for the analysis, control and development of human thought evolved from a set of coordinated axioms which also provide techniques for the treatment of a wide range of mental disorders and organic diseases: term and doctrines introduced by L. Ron Hubbard, American engineer. (Gr. dianoetikos - dia, through plus noos, mind) -- di.a net'.ic adj. Dianetics is the science of survival. Although it is much simpler than the physical sciences of physics and chemistry, it compares with them in the preciseness of its results. The source of psychosomatic illness and human aberration has been discovered, and in Dianetics skills exist, for the first time, with which to resolve them. An understanding of human behavior is made possible by Dianetics. The precision of science is brought by Dianetics into the broad fields of the humanities. It is actually a family of sciences, and enlarges the humanities beyond previous understanding. The present volume deals with human evaluation and with dianetic processing. With it the behavior of human beings can be estimated and predicted with exactness. Although Dianetics is a broad subject and should never be limited to the field of mental healing, any true science which embraced man's activities could not but touch upon and resolve neurosis, criminality, insanity and psychosomatic illness.

Application of the human evaluation chart contained in this volume permits the student to estimate with some exactness the behavior and reactions he can expect from the human beings around him and what can happen to him as a result of association with various persons. Additionally, the use of human evaluation permits the individual to handle and better live with other human beings.

Man has known many portions of Dianetics in the past thousands of years, but not until now has this data been organized into a body of precision knowledge. Dianetics, as a master science, embraces psychology, psychometry, psychiatry, psychoanalysis, and any other field of mental healing or evaluation but goes on, more importantly, to predict human behavior precisely and to delineate the causes of that behavior, to enhance the field of politics and to enlarge all other activities of man. Despite this scope, Dianetics is simple enough to be easily understood by the intelligent layman, and after a study of this volume many of its lesser techniques can be employed by the layman to better and increase the life potential of individuals with whom he associates.

The first law of Dianetics is the dynamic principle of existence: **THE DYNAMIC PRINCIPLE OF EXISTENCE IS SURVIVE! OR SUCCUMB!** No activity of living organisms has been found to exist without this principle. It is not meant here that survival should be in terms of barest necessity, since one of the best guarantees of survival is abundance.

In Dianetics, survival is understood to be the basic single thrust of life through time and space, energy and matter. Survival is subdivided into eight dynamics. Man does not survive for self alone, nor yet for sex, nor yet for groups, nor yet only for the species of man. Man apparently survives, as do other living organisms, along eight separate channels. These channels are called the dynamics, and these eight represent the eight fundamental urges or drives which motivate conduct.

Dynamic one is the urge of the individual to survive as himself.

Dynamic two is the urge of the individual to survive through his progeny. The second dynamic has two main subdivisions, the sexual act and the creation of children and their rearing.

Dynamic three is the urge of the individual to survive as a member of a group, whether civil, political, racial, or just a number of individuals who compose a group.

Dynamic four is the urge of the individual to reach the highest survival in terms of mankind and is the urge of mankind to survive as man.

Dynamic five is the urge to survive as a life organism and embraces all living organisms.

Dynamic six is the urge to survive as part of the physical universe and includes the survival of the physical universe.

Dynamic seven is the urge toward survival in a spiritual sense.

Dynamic eight is the urge toward survival as a part of or ward of a Supreme Being. The number eight, laid on its side, gives us the symbol -oo- for infinity.

With these various drives, all the behavior and activities of individuals or groups can be integrated, evaluated and understood. With all of these dynamics in full play in the individual, a high level of sanity and optimum conduct is obtainable.

Dianetic processing attempts to give the individual the highest possible potential of survival and the happiest possible life. Severely tested and evaluated, dianetic processing has been found to deliver, in the hands of a competent dianetic practitioner, a considerably heightened productivity and happiness to the individual, as will be shown below.

Without using hypnotism, drugs, surgery, shock or other artificial means, Dianetics unblocks the flow of these dynamics and considerably enhances the ability of the individual to act in life and enjoy it. The source of mental disturbance and psychosomatic illness and irrational conduct is one of the basic discoveries of Dianetics. This source remained unknown and unsuspected for thousands of years, although relentlessly sought by the thinkers and philosophers of all ages.

That this source is the valid source has been rigorously tested and has been proven beyond doubt by the best authorities. The source of aberration lies in a hitherto unknown submind which, with its recordings, underlies what man understands to be his "conscious" and. The concept of the "unconscious" is re-evaluated in Dianetics by the discovery that the "unconscious" mind is the only mind which is always conscious. This submind is called the reactive mind.

A holdover from an earlier step in evolution, the reactive mind is able to command the conscious mind without the individual suspecting he is being so ordered about. Hidden and mysterious impulses, obsessions, delusions and other unwanted ideas are able to manifest themselves against the conscious mind of the individual without his suspecting what is happening. These compulsions and obsessions and irrationalities greatly reduce an individual's survival potential as well as his energy and physical health. The reactive mind takes any and all of the data which it contains from moments of physical pain or painful emotion which have been experienced by the individual in the course of life. When an individual is unconscious, which is to say when he is drugged or knocked out by shock, injury or illness, the reactive mind is wide open to receive recordings.

Previously it was not known that an individual who was unconscious could and did record those things which were said and done around him. For instance, during an operation while the patient lies on the table under ether, his reactive mind records everything that is said and done around him and records additionally the physical pain and the drugged feeling of the anaesthesia. All these perceptions combine together to create what is known in Dianetics as an engram. An individual, then, has an engram for every moment during his entire lifetime when he has been Knocked out or severely injured. Everything which occurs in these moments lies dormant in the reactive mind.

Further, every moment of great emotional shock, where loss occasions near unconsciousness, is fully recorded in the reactive mind. These shocks of loss are known as Secondaries. For instance, the death of a loved one brings about a state of near unconsciousness, and everything which is said or done around a person in such a state is recorded and becomes compulsive as part of the reactive mind. The reactive mind is composed solely of these experiences.

Later on, when an individual is tired or only slightly ill, similar circumstances or voices in his surrounding may restimulate one of the engrams or secondaries and so cause him to react according to its commands upon him. This is called, dianetically, a lock and is a conscious-level irrational reaction. In the reactive mind there exists, thus, an interior world of force which acts upon the individual. This is aberration, and it is caused by what has been done to not done by the individual, during moments when he was unconscious. The eradication of the content of the reactive mind is made possible by dianetic processing. One would agree that if the entire physical pain and painful emotion of a lifetime were eradicated from his life he would be saner and happier. Dianetic processing does just this. Dianetic processing is very simple in its elements.

Several new things have been learned in Dianetics about the human mind. One is the time track. Every moment of consciousness, from an individual's earliest instant of life to present time, constitutes what may be called a track of time. During these consecutive moments in time, everything the individual has heard, seen, felt or smelled is recorded faithfully. These recordings may not be available instantly to every human being, but in dianetic processing they become available.

This time track, then, is a record not only of the life span of the individual but also of everything which has happened within that span. When something is forgotten it does not disappear from this time track but is only denied to the individual by an occlusion occasioned by some physical or emotional pain. This pain makes it difficult for the individual to reach the data without re-experiencing the pain, and so the data becomes lost to him until he is processed. Processing is done by recovering data on the time track. Wide awake, without hypnotism, drugs or other artificial means any individual can be sent down the time track to earlier moments.

The preciseness with which he will go to these moments is astonishing. Many people are held in these moments by some past physical pain to such a degree that they are actually not in present time. When an individual is somewhere on the time track other than in present time he can be said to be out of present time. He will be experiencing some of the pain and will be reacting to the commands of the moment. If you were to ask one of your friends how old he is and request that he give you the first figure that flashed into his mind you would be astonished how often that figure would not be his proper age but an earlier age. If you pursued the quest you would find, by enlarging his memory, that he had been injured or had experienced some painful event at the age which he gave you in lieu of his own. This individual would be out of present time.

It is a primary purpose of dianetic processing to bring the individual wholly into present time. Processing is simply done. The auditor (as the processor is called) directs the attention of "I" back along the time track. The preclear (the person who is undergoing processing) is wide awake, knows everything which is taking place, is in full control of himself and is able to bring himself to the present whenever he likes. In a fully returned state, wherein the auditor has directed that "I" go back to a certain moment in the preclear's life, the preclear can be seen to approximate, involuntarily, the state he was in at some earlier period of his life. There exist, however, many severely occluded cases which cannot easily reach moments on the time track and there exist people who are stuck on the time track so thoroughly that they cannot reach earlier or later moments easily.

Lighter methods of dianetic processing have been devised to free those individuals in such a way that their recall becomes much more adequate. Psychosomatic illness, as it is called

in the field of medicine, is named in Dianetics a chronic somatic, since it is not an illness and cannot be diagnosed as such but is only some former pain which is in restimulation. For instance, the individual who has what a physician may have diagnosed as arthritis of the elbow is really suffering from the restimulation of an actual pain or series of pains he has received at some much earlier time in that very elbow.

In other words, a child which breaks its elbow at the age of three may at the age of thirty experience a rheumatic pain in that elbow. The test of all dianetic processing is whether or not it works. In the case of the chronic somatic, which accounts for some seventy percent of man's illnesses, the pain and discomfort of the "psychosomatic illness" vanishes when dianetic processing reaches and eradicates the recording of the original injury or illness. No pharmaceutical, mental, surgical or other medical treatment has been able to resolve or even vaguely control psychosomatic illness -- a thing which dianetic processing does easily as routine.

That Dianetics must be vastly successful in eradicating these chronic somatics is attested by the hysterical violence expressed against it by some members of past healing arts. Dianetics relegates psychosomatic surgery into nearly the same category as bloodletting. Occasionally, chronic somatics surrender in a matter of an hour or two. However, for the most part, highly competent auditing and many hours of work are necessary to resolve things which have been classified as arthritis, sinusitis, rheumatism, conjunctivitis, or any of the thousands of names assigned to these chronic somatics. The auditor in no case diagnoses the chronic somatic as an illness and does not need to make such diagnosis to resolve the chronic somatic. Beyond the resolution of psychosomatic illness and human aberration, Dianetics, even more importantly, encompasses human behavior.

Various specific states of being are occasioned by the amount of pain or painful emotion stored in the reactive mind, as are certain set mechanical reactions in the behavior of individuals. Groups as well can be found to react in this way. These mechanical reactions to life and the environment are represented by the tone scale, a full copy of which is included in this volume. By finding one or two manifestations of an individual one can go on to predict the remainder of his characteristic reactions toward his associates and his environment. One can discover what will interest him, what will depress him, how ethical he is, and what he will do in various situations.

The reader should not confuse Dianetics with the arts of mental healing or with schools of thought on the subject of thought. Dianetics is truly a science. It is new and it is young, but it fulfils the true requirements for a science in that it is "an organized body of knowledge that has been accumulated on a subject." According to some of the best known critics in America, Dianetics is considered to be the foremost advance of man, certainly during this century. Its conclusions are derived from the discovery of natural laws concerning thought, organisms, and the physical universe, and it is a bold strike toward further knowledge and the enhancement of man. Its limitations at this time are not even vaguely known. What it can do for the individual and the world cannot be estimated. According to Walter Winchell, the creation of Dianetics is a milestone for man comparable to his discovery of fire and superior to his inventions of the wheel and the arch. Any project or any set of discoveries as vast as Dianetics cannot but challenge the citadels of conservatism, but these are easily challenged.

In the book, Albert Einstein (page 120), L. Infeld states, "In 1921, when I went to study in Berlin, I saw with amazement the disgraceful spectacle which attended Einstein's fame." Editorials attacked Einstein, and mathematics professors in one of Berlin's greatest halls told a large audience that Einstein's theory was "the greatest hoax in the history of science." From Albert Einstein we have the direct bequeathment of atomic fission. From Dianetics and the brilliant mind of its discoverer and originator, L. Ron Hubbard, we may have the sanity and salvation of our future race. The advent of Dianetics into a lethargic society last May, 1950, created a stir which spread around the world.

There were those who believed Dianetics implicitly and to whose searching minds it seemed the final answer both for their personal problems and for the problems of the entire world. To those who did not share this hearty acceptance of its revolutionary tenets it was a fad, a cult, or even a blasphemy. Loudly this faction clamored for "validation," demanding that Dianetics prove its startling claims. It did not matter to them that never, before Dianetics, had any claims concerning "cures" or remissions of mental illnesses been validated, or that no formal attempt by any psychotherapy had ever been made toward this end. They sought, for one reason or another, to make Dianetics either prove its claims of what to them were fantastic cures of psychoses, or to withdraw once and for all into the obscurity of admitted defeat. Dianetics accepted the challenge.

The ardent enthusiasts and practitioners of the new science provided a fertile field for obtaining the demanded "validation." Prospective students, flocking to the Foundation and its branches from all walks of life and all levels of mental and physical health, were required to take psychometry before attending classes. Those who appeared at the Foundation for clinical processing were likewise given psychometry both before processing began and after processing was completed. The psychometry given one and all was the standard testing of established schools of psychology under the direction of fully qualified psychologists. Dianetics had not yet developed its own batteries of tests; but even had this been accomplished at that time, it would not have been acceptable to those who sought to discredit the budding science. They would have shouted that anyone could pass a test of his own making. Thus, in one more way, did Dianetics meet its critics on their own

The Minnesota Multiphasic Test is well known among psychometrists, college and industrial personnel. It has specific advantages and disadvantages, as have all modes of mental testing, but it is popular because of its simplicity and ease of scoring, and because of the relative ease of picturing the mental state of the testee which it affords. Therefore, in picking a "scientific" standard psychometric test, the Foundations chose as one of its tests the Minnesota Multiphasic Personality Inventory. Among professional people the Wechsler-Bellevue Intelligence Scale stands in high esteem, since it reveals more about the pattern of an individual's mental functioning than do similar tests. Originally, it was designed because its author felt that other tests existing at the time were more fitting for children. Early in the war the War Department requested that this test be used for channelling recruits into the services, and the particular Wechsler-Bellevue which was used became known as Form B. Its special characteristics include the Point Scale as contrasted to others using an I.Q. scale; each item is credited with a certain number of points, and the total points determine the score.

The Wechsler-Bellevue is divided into eleven sub-tests, and it affords separate scoring of eleven types of behavior. Sub-tests are grouped into two series, one yielding a "Verbal I.Q." and the other a "Performance I.Q." This feature alone makes the Wechsler (pronounced "wex-ler") of outstanding value in the measuring of rises in mental performance and activity. In the field of testing itself a favorite method of "validating" a mental test is simply by correlation with other tests.

Dianetics has undertaken to give a broad picture of the improvement afforded in human behavior by using more than one test. Thus, it is impossible to level a finger of criticism at a specific test in order to belittle the unprecedented improvement which is brought about in an individual by dianetic processing. It must be remembered however that testing takes up a lot of valuable time. Except for this reason hundreds of tests might have been given these 88 testees, to satisfy each and every one of the critics of Dianetics.

Those who are not satisfied with the results obtained from the tests which were chosen are cordially invited to set up a testing programme of their own; to send for a Hubbard Dianetic Auditor to audit the chosen preclears, and to draw their own conclusions from the results which accrue. The results of the "befores" were quite within keeping of the general average results any psychometrist would expect from a cross-section of the population. But the results of the "afters" were completely bewildering to those dyed-in-the wool doubters who hesitate to believe evidence seen with their own eyes.

The signatures of the examining psychometrists Gordon Southon, Peggy Southon and Dalmyra Ibanez, Ph.D., Ed D., are affixed to each bank of tests, and witnessed. These psychometrists are registered professional personnel whose honesty and standing in the field of psychology is above question. In past comparative testing, it has been quite within the keeping of those conducting mental research to choose about five persons for examination, retaining an equal number as a "control" group. Dianetics has built this particular validation programme around 88 persons. Never before has such an astounding number participated in tests to show improvement in mental health, specifically in the testing of increase in mental ability and reduction of psychoses and psychosomatic illnesses. A vast backlog of psychometry has since been accumulated, many times outnumbering this original 88. Dianetics is now in a position to do the challenging, and the following charts are submitted as proof of the efficacious results of processing. Dianetics was challenged to prove the claim of increased I.Q. and that dianetic processing has as two of its by-products the relief of psychoses and psychosomatic illnesses. Had the challengers any idea that this proof could be presented they might not have been so blatant in their demands, and had they any inkling that the results would be so completely in Dianetics' favor they might have withheld them completely.

However, Dianetics has met the challenge.

The arbitrary measure of human intelligence popularly known as the individual's "I.Q." is not a measure of how well a person remembers. Neither is it a measure of how much he has learned over a period of a lifetime. I.Q. ratings are a measure of an individual's capacity for learning something new; they are scales based upon how old in years a person has become compared to how "old" he is mentally. One might be 30 years of age and yet have an equivalent mental capacity of an average 15-year-old school boy. On the other hand, a particularly adept pupil of grade school, perhaps 8 years of age, might have a mental capacity equivalent to someone ten years his senior.

It has become a cliché that an individual's I.Q. rating does not change throughout his lifetime. Indeed, until Dianetics, a gain in I.Q. scoring from one test to another was greeted with astonishment and an immediate assertion that a mistake had been made by the psychometrist scoring the tests.

When Dianetics made the statement that a person's Intelligence Quotient (I.Q.) increased remarkably following a few hours of dianetic processing, the clamor for "proof" began. The Foundation has this proof, in abundance. As shown on the bar graph one group of 88 persons was given standard I.Q. tests, and their scores plotted along the horizontal bar, regardless of whether these particular scores were 50 I.Q. or 150 I.Q. One month passed, a month in which the preclears received about 60 hours of dianetic processing. Then they were given a second I.Q. test. The score on the second test was then plotted on the vertical bar at the point which represents the points of gain or loss.

Let's call the vertical bar on the extreme right of the graph by the name John Smith. John appeared at the Foundation for training in Dianetic Auditing, and before being permitted to attend classes, was given a group of tests, among which was an "I.Q." test. He was found to have, according to the standards set forth by the originators of the test, an I.Q. of 125. He went to class, learned dianetic theory, learned to audit effectively, and during the course received 65 hours of dianetic processing from classmates. On Certification Day, he was given a second block of tests containing a standard follow-up of the I.Q. test he had taken a month before. His rating on the second test was 151. Thus, John Smith gained 26 points in I.Q. in a period of one month, and these 26 points are plotted on the graph as a vertical bar.

Among the tests in the block taken by John Smith was the California Test of Personality. Various aspects of his social and individual personality were determined by use of this test. One of his most marked improvements was in his occupational relations (he had lost job after job because he couldn't get along with his boss and fellow workers). His second greatest personality change was in his feeling of personal worth; prior to his processing he had

considered himself as incapable of handling a foreman's position, or of leading a group. The after-processing test showed that he had acquired a much deeper feeling of personal worth, and that he would rate highly with his fellow workers.

The Summary of Average Percentile Scores as shown on the Personality Bar Graph is a display of the results showing increases in the twelve categories listed. Seventy-six individuals were given before-and-after-psychometry which included the California Test of Personality, and their average is displayed in graphic form. To obtain the "average" score of all 76 persons, it is necessary to total their scores and divide the result by 76. The average scores of the 76 individuals on the first test are shown by the height of the shaded bars. The average scores of the 76 persons after they had received dianetic processing of about 60 hours each is shown by the height of the solid bars. In each case, there is an evident increase.

Two graphs display the results obtained with use of the Minnesota Multiphasic Personality Inventory test. As in the preceding graph, these show the averaged scores of a number of individuals, divided into two displays: 21 cases, all male, and 7 cases, all female.

The graphs are marked off in arbitrary scale form, beginning with 40 and ending with 100, and the averaged results of the first tests taken by the individual concerned are located where the dotted line crosses each sub-title line. The averaged results of the second tests taken after the persons had received about 60 hours of dianetic processing are located where the solid black line crosses each sub-title line.

The first sub-title, "Manic Tendencies," means that a person is to a measurable degree influenced by compulsions which cause him to feel, for example, that he has to conquer the world, as Napoleon or Alexander set out to do. The averages of both the before- and the after-processing tests came out practically at the same point on the scale, about 59. Although this indicates that as a group there was no decrease in maladjustment, a few individuals within the group may have adjusted remarkably in this category.

The second sub-title, "Schizoid Tendencies," means roughly that a person might be suffering from what Dianetics defines as a valence shift or the assumption of a second or third personality which is not inherently the individual's own. The average for the group in the pre-test was about 76 toward maladjustment. The after-processing test shows that the group as an average decreased in maladjustment or, in other words, adjusted toward gaining and recognizing their own personality.

Under the sub-title "Obsessive-Compulsive Tendencies" might be placed those who "just have to wash their hands" after every tiny chore, or those who, before they turn a written page they have just completed, are compelled to dot every "i" or else be completely unable to continue writing. Persons in this category are compelled to carry out some routine, idiotic or otherwise, regardless of what might be more important at the moment.

The remainder of the sub-titles refer to various conditions evident in individuals, such as the feeling that "everybody's against me" and the tendency for a man to feel somewhat feminine, as well as the extreme anti-socialness of hermits and pyromaniacs. Psychosomatic symptoms are evidences of bodily discomfort or disease which have no physical origin, while the Undue Bodily concern category represents the degree of obsession regarding sickness, referred to by the medical profession as "hypochondria."

Although there are hundreds of individual cases to choose from, the test results of the individual displayed in the graph entitled Typical Test Results of One Individual are average, hence typical. Case No. 446 from the California files shows that according to the results obtained from the California Test of Personality this person became very much better adjusted than he had been before processing. His social adjustment, or the manner in which he gets along with groups, became more acceptable. The third bar in the first section of the graph merely shows the average of the previous two factors and is entitled Total Adjustment.

As shown by the Mental Health Analysis test, he adjusted his liabilities toward usefulness, and increased his assets. His total adjustment is shown on the third bar column.

In the third test, the Johnson Temperament Analysis Profile, there are nine categories of test results, graded on a scale of Excellent, Satisfactory, Fair and Poor. The greatest improvement shown on this test was in the energy he evidenced in the tackling of a problem, and in his congeniality among people. His relaxation and buoyancy categories already satisfactory when he took the first test, increased to a rating of Excellent.

When this man first came to the Foundation, he was not particularly liked by his classmates and others who came in contact with him. He was often morose, sullen, uncommunicative and, as one classmate put it, "downright unfriendly." A noticeable change in his social awareness came about within the first week of his processing, and by the time he had finished his training he had reached an overall adjustment to an extent that he was congenial to everyone, and was well liked in return.

Physicians interested in Dianetics generally desire that several months of observation follow the release of a "psychosomatic illness" during the course of dianetic processing, before the results are pronounced permanent. Accordingly, the Foundation has not released information on any but remarkable recoveries (which seem to make themselves known automatically) until after this waiting period has elapsed. The cases which are mentioned in the second paragraph which follows are all, except the last case, more than six months completed.

Dianetic processing does not set out to cure any physical ailment, but it happens in the course of bringing a preclear up the tone scale that all the chronic somatics of engrams from which the preclear has been suffering will disappear -- often with startling suddenness. Since these chronic somatics account for at least seventy percent of man's "illnesses," many many people who have considered themselves ill for years have "gotten well" during dianetic processing.

Among the chronic somatic conditions from which our present available records show complete recovery are some which have been diagnosed by physicians as follows: bursitis, osteoarthritis, migraine headaches, thyroid complications, chronic headaches, chronic backaches, chronic indigestion, constant fatigue, chronic colitis, and near-sightedness. Almost every chronic condition commonly known has been relieved or alleviated during the course of dianetic processing. These are only some of the cases on which we have careful records. One gentleman had suffered from a chronic somatic which had been diagnosed by no less than 10 physicians as "psoriasis" or "psoriatic arthritis". None of them had offered him any hope of cure. For three years he was periodically disfigured by lesions which covered nine tenths of his skin area. During dianetic processing the lesions healed so rapidly that fellow employees inquired as to the reason for his sudden change in appearance. Time will tell whether this recovery is permanent, but there seems to be no valid reason for thinking that it is not.

Alcoholism is considered by some to be a physical condition and by others a mental one. Dianetics is not prepared to arbitrate the mind-body ratio of alcoholism, but the Foundation can report that alcoholism responds just as favorably to dianetic processing as any other aberration.

Aberrations which are apparently physical are easier to measure, and improvement in them is easier to judge than in mental aberrations. However, the main goal of dianetic processing is not the alleviation of chronic somatics, but the erasure of irrational components in the thoughts of the preclear. The apparently physical results are a by-product of this.

The Foundation presents this report as a brief survey of some of the work done by the Foundation during its first year of operation. Obviously, research in such a broad field as Dianetics requires time and careful, thorough planning. Studies which measure clinical improvement in individuals and groups are usually extended not over months, but over years. Even though a preclear himself can give a glowing subjective report, and though change in his abilities and behavior is easily seen by friends and family, it is difficult to measure

improvement adequately. Tests which measure all the various improvements in a preclear do not as yet exist, and those which we have used in order to meet the challenge to Dianetics are actually admittedly inadequate even within their own fields.

We in the Foundation urge scientists in all fields, particularly those working in biology and the social sciences, to test dianetic theory and technique in their own laboratories and under their own controlled conditions. Dianeticists are eager to co-operate with any worker who would like to test or explore Dianetics. Dianetic theory and technique can be applied in many areas. We wish to thank those scientists and institutions who have already participated in dianetic research and have applied it in their own fields. They have been of great assistance to the Foundation and to the science of Dianetics.

We who are working with Dianetics have seen so much of what it can do, and have become so enthusiastic about its effects and possibilities, that it is difficult to moderate our statements about it or our expressions of eagerness to see it develop further. We hope that more and more people, from all fields, will join us in our exploration and our work.

-- Editorial Staff

Hubbard Dianetic Research Foundation, 1951

Introduction

This book is built around a chart. On the many columns of this chart we find the majority of the components of the human mind and all those necessary to process an individual.

In this book we will take up these columns one by one from left to right, and explain each column. When this has been done, and you have read the book and thoroughly examined the chart, you will at least have the rudiments you need to process people. If you desire to process individuals on a limited basis, you may specialize in straight memory, lock reduction and lock scanning. This can be done to almost anyone you would ordinarily contact without any harm and with a great deal of improvement in his general tone. If you feel a little more adventurous, you can learn how to audit secondary engrams and so become proficient in discharging grief and fear from a case. Should you desire to go the whole way and feel yourself competent, you can try running engrams on a case, with a very close regard to the kind of case on which you try to run them.

For a full education in dianetic processing the elements are here. But just as you went to high school to learn algebra or physics, you should take a Foundation course in order to become a truly proficient auditor. Qualification at the Foundation, coupled with any other training you may have, will permit you to become a professional practitioner. Most people, however, take a Foundation course because they want to be better educated and to function better in their own professions, for Dianetics is not just processing. That's not a thousandth of it. Dianetics deals with thought and the behavior of men and groups; and those who know the subject thoroughly survive better.

Simply reading this book then, although it contains all the basic information, does not qualify an individual to practise professionally. But once he has thoroughly studied this book, he should be able to handle routine cases without difficulty. He should not try Dianetics on insane or severely neurotic person unless he feels himself especially gifted in understanding or unless he has taken a qualification course at the Foundation. This particularly applies to analysts and psychiatrists and medical doctors who, having concourse with the insane and the chronically ill, could achieve remarkably better and faster results with a knowledge of Dianetics. The science was made available to them in the past, and it is again urged that they take advantage of its techniques in the best interest of mankind and the advancement of their professions. Many physicians and psychologists have already been trained by the Foundation and they, experience shows, have made good auditors.

In the same vein, the layman should be very careful whom he allows to practise Dianetics upon him. Before submitting to dianetic processing, the individual should either look for the auditor's certificate on the wall and see that it is in good order or demand the right to give his auditor a test as to the various definitions contained in this volume. The individual who desires processing should not submit himself to a psychiatrist or a psychoanalyst or medical doctor for dianetic treatment in the belief that they, as practitioners, know Dianetics. Only those psychoanalysts, medical doctors and psychiatrists trained by the Foundation are fully qualified to handle the whole parade of skills necessary in an auditor. If your auditor is not qualified by the Foundation, then let him run straight memory, locks and chains of locks on you until you are entirely satisfied he knows what he is doing.

An auditor, by diligent study of this volume and by entering slowly into the use of his tools, making sure he understands each one of them progressively before using the next, can achieve great skill in processing. These cautionary remarks are addressed to those who, by haphazard reading of the volume may attempt to plunge into the whole array of skills at once. This would be like trying to take a plane off the ground before one learns where the throttle is located and how to bank. Dianetics is not as difficult as flying a plane but it is a technical subject.

You can't drive anybody mad with dianetic processing. Cases driven mad by dianetic processing do not exist. Cases do exist where reversed techniques have been criminally used on persons. Pain-drug-hypnosis can deliver anybody into a straightjacket with greater neatness and despatch than anything hitherto known. Dianetic processing, however, has nothing to do with restimulating or planting engrams.

So read what is written and get to know your chart. You will know more about men and women and their behavior when you have finished. If you feel you could stand some processing, come to the Foundation, or team up with somebody on whom you can rely, starting in with straight memory and locks and studying as you work. If possible, get supervision from a Foundation-trained auditor or take a basic or professional course. You can't know too much about this subject.

No attempt is made in this volume to be literary or academic. I would happily take off a couple of years and write you something highly polished, but we're trying to get where we're going before the atom bomb gets there, and navigating the course takes a little time. So I've just written here what I know about this chart in a way I think you'll understand. The book is organized around the chart, not around the longest words in the dictionary: this is made possible by a certain difference between Dianetics and some other subjects -- in those, the author has to make up in complication what he lacks in understanding of his subject, so the critics will be impressed.

Damn the critics, let's get down to paragraph one and open up to flank speed. There's a sane world to be won.

L. Ron Hubbard January, 1951

BOOK ONE:
The Dynamics of Behavior

CHAPTER ONE

COLUMN A

The Tone Scale

From Funk and Wagnall's New Standard Dictionary, Supplement No. 5:

di.a.net'ics noun:

A system for the analysis, control and development of human thought evolved from a set of coordinated axioms which also provide techniques for the treatment of a wide range of mental disorders and organic diseases: term and doctrines introduced by L. Ron Hubbard, American engineer. (Gr. dianoetikos - dia, through plus noos, mind) -- di.a.net.ic adj. Assuming the basic idea that the sole fundamental of existence is survival, the problems of man's behavior apparently resolve rapidly. His interpersonal relations, the operation and purposes of his organizations and groups become understandable.

Science is, to many people, a sacred cow. Actually, by definition, science is only the organization of apparently disrelated facts into a useful whole. Aligned on certain basic axioms (which can be found in the appendix) Dianetics is a useful body of knowledge by which may be resolved the puzzle of man and his behavior.

A search for an energy of life begun in 1930 has been partially resolved by the discovery of the lowest common denominator of existence: SURVIVE.

A gross error has been made by scientists in the past who sought, materialistically, to explain life on the basis of mud, chemicals and electricity. It was the contention of these individuals that matter, electrical energy, operating in space and time, combined in some incredibly lucky moment to form a self-perpetuating unit and that this item fortuitously grew and grew and one day man appeared on the scene. This child-like logic breaks down if only on the basis of the odds against it. It breaks down again when evolution, as postulated, is seen to be of only limited usefulness, being actually as full of holes as an ocarina. The main test of any "scientific" hodgepodge, is its usefulness to man. The mud-to-man theory, and it is just a crude theory, has not resolved man's behavior. These schools of thought gave man unlimited weapons such as the atomic bomb and yet failed to give man sanity enough to regulate his own affairs or use the type of energy released by that bomb for purposes other than destroying towns. So we can conclude and lay in a quiet grave any and all scientific theories which have not led to peace on earth or have failed to give us a predominance of men of good will. Of course there are lots of individuals who would like to go on having man believe he is basically mud but to those we bequeath the electric shock machine and the prefrontal lobotomy, the highest level of operation to which the mud-to-man theory led.

An examination of existence and the fondest hopes to which man has clung discovers for us the possibility that the energy of life is a different thing from the current flowing in a power line or the energy radiated by atomic fission. It is not necessary to have a vast knowledge of physics to conclude that life is something more than a mechanical contrivance rigged out of atoms and chemicals. In the first place, it follows only a few of the electromagnetic-gravitic laws and at best only vaguely parallels these. Life has its own performance rules.

A further examination of life demonstrates that it is undoubtedly made up in part of matter and that it exists in space and time. This is quite certain because a dead organism disintegrates into dust. Something has obviously ceased to be a part of this organism, however, the moment it fully died. This "something" has variously been called the human soul, the spirit, the life force. Bergson called it "elan vital."

The scientist who deals constantly with machines and chemical reactions has for some decades looked on a life organism as an oxygen-carbon motor, a heat energy machine which operated not unlike a steam locomotive. He dismissed the wild variables this introduced into any attempted solution to life and living by the expansive statement that life was simply more complicated than machines men built but that it was actually just another machine. A “too-complicated” school of thought, masquerading as science, took up this argument, seeing that it obfuscated any real explanation, or reason for one, and began to say that the human mind, being part of a machine which was too complicated for biology and biochemistry, was of course too complicated to understand. It is felt that this waving aside of the problems of mind operation, this acting on the defeatist principle that the problem could not be solved, introduced “therapies” which were “too complicated.” It took four to twelve years to get an inkling of these therapies and all evidence to hand, carefully compiled, shows that they do not work, that the problems of criminality, insanity and war still remained, with these systems of “therapy,” far out of control. The too-complicated school of life and mind operation gives us a picture of a group of demon exorcists rushing around plague-ridden London a couple of centuries ago, telling everyone they had the solution to the plague, while some hundreds of thousands of Englishmen died the black death.

Let us look for a simpler solution, one which does not require twelve years of schooling and practice to learn, one which will deliver to us a therapy and, more important, an understanding of life, man, and mind operation which can resolve the 19,000,000 insane, our millions of criminals, and international madness.

We find the first leg of this solution in considering life force, elan vital, or what have you, as an energy dissimilar to electrons and molecules and mud. The laws of this “energy,” once they are isolated and stated, are found to be parallel to, but dissimilar to the laws of the physical universe.

Let us call this life energy by a symbol in order to identify it. We will assign to it the Greek letter theta and distinguish it as an energy existing separate and distinct from the physical universe as we know it.

The physical universe would be the universe of matter, energy, space and time. It would be the universe of the planets, their rocks, rivers, and oceans, the universe of stars and galaxies, the universe of burning suns and time. In this universe we would not include theta as an integral portion, although theta obviously impinges upon it as life. From the first letters of the words matter, energy, space, and time, we can composite a new word: MEST.

In Dianetics we are dealing then with theta and MEST. Theta is thought, life force, elan vital, the spirit, the soul, or any other of the numerous definitions it has had for some thousands of years.

As soon as we separate the two entities, a host of problems heretofore quite complex resolve into simplicity. Theta, we could say, comes from the universe of theta, which is different from the MEST universe. Theta has its own matter -- ideas; it has its own energy and the characteristics of that energy; it has its own space of operation, as distinct from MEST space; and it has its own time.

There is an enormous amount of evidence to support theta as a postulate. Thought is instantaneous in the MEST universe so far as can be discovered. The flow of energy along nerves in an organism does not travel at light speed. Time and past, of the MEST universe, do not exist for theta.

Considering theta one finds that it, alone of observable energies, motivates and activates MEST matter and energy through space and time. Further, it computes, reasons, learns and retains what it learns. Men, building a computer with electronics which would do only a part of what the human mind can do would have to use enough electrical power to light New York City, enough cooling system to absorb Niagara Falls, and enough vacuum tubes, if they cost a

cent apiece, to run up a bill of a million dollars. And the apparatus so rigged, under the existing life terms of tubes, would run a split second before stopping for tube replacement. The human mind does more than such a clumsy machine, does it better, last a lifetime and, to cap it, is portable.

Now all a student of Dianetics needs to know and understand about all this is that theta plus MEST equals life; that theta and MEST have a natural affinity for each other and combine, linking the two universes, so to speak; that theta and MEST coming together too hard get into a turmoil which we call pain; and that the turbulence of theta and MEST under the duress of too much impact gives us a tone scale.

Theta crushed too hard into MEST becomes entheta. MEST crushed too hard into theta becomes enMEST. Entheta is simply a compound word meaning "enturbulated theta." And enMEST is another word meaning "enturbulated MEST."

Consider that theta in its native state is pure reason or at least pure potential reason. Consider that MEST in its native state is simply the chaotic physical universe, its chemicals and energies active in space and time.

The cycle of existence for theta consists of a disorganized and painful smash into MEST and then a withdrawal with a knowledge of some of the laws of MEST, to come back and smash into MEST again.

MEST could be considered to be under onslaught by theta. Theta could be considered to have as one of its missions, and its only mission where MEST is concerned, the conquest of the physical universe. MEST is under raid. Theta is doing the raiding.

Theta survives by conquering MEST and retaining the conquest. Theta may have numerous other methods of survival but they do not apply to this particular physical universe where we are situated.

The survival of theta depends, as it applies to this universe, on changing MEST and organizing MEST.

Life is a manifestation of theta-conquered MEST. Theta has conquered and organized with high complexity certain MEST chemicals and energies into life forms. These forms are very diverse. They progress from the lowest orders, such as the lichens and moss, through the entire vegetable kingdom, through the animal kingdom and up to man. Each form evolved from the initial impact of theta against MEST, and each form on a higher level is supported by lower-level forms.

Without the lichen and the moss to make soil, no plant life could grow. Without plant life converting sunlight and chemical into cellular food, no animal could live. Without the array of life forms below him, man could not support himself as an intelligent organism. Intelligence would be more or less wasted in lower forms. Evolution from lesser forms to greater forms exists in present time and wholly in present time. Evolution traced back along the time span is evolution traced through the MEST remaining after the theta had passed over it.

Man alone of the animal and vegetable kingdom possesses the potential power of changing MEST in wholesale lots into something theta can use. Man can, by steam shovel and dynamite, move mountains and perhaps -- who knows? -- conquer a galaxy. Theta thus evolves toward higher and higher reason and a higher and higher ability to conquer and change the physical universe -- MEST.

If we grant the cycle of re-creation, growth and decay and the postulate that theta conquers MEST by first impinging solidly into it and learning about it and then withdrawing to come back with what it has learned, we can see that theta learns by becoming enturbulated and then straightening itself out as an endless process. People have known this for a long while --

one learns, they say, by hard knocks. That would be a simple way of saying that theta gets painfully mingled with MEST and withdraws to come back for an orderly conquest.

If this is the cycle -- and this assumption solves problems which were never solved before -- then we can see that theta would have to have a withdrawal mechanism, and so it does. Death is that mechanism. Theta and MEST are attached to each other but when they become painfully mixed up, they become entheta and enMEST. Entheta rejects MEST. EnMEST rejects theta. Theta combines with theta or MEST. MEST combines with theta or MEST.

Here we have something not unlike a chemical reaction. Two chemicals reside placidly with each other until stirred up.

Stirred they blow apart. Or we could liken this to a characteristic of some energies which, when they have their wavelengths changed, reject each other. This is death. Theta and MEST get too enturbulated and the organism dies, the remaining theta rejecting the MEST body, the MEST body rejecting the theta.

There is nothing very complicated about this postulate, even though it solves a great many problems. One could say that when life becomes too painful, the body sickens and withers and the soul departs.

Man has for many ages inclined to a belief in free theta. Science became very unpopular when it sought to break down and abolish, by logarithmic decree, the human soul.

However, we do not need a human soul to explain the theta-MEST separation called death even though evidence is growing -- good evidence of a highly scientific nature on a much more practical level than parapsychology -- that the human soul does exist in fact.

Recently at a major university a group of well done experiments demonstrated that living organisms had about them a field of energy which had a point source. If the energy radiated from the cells alone, according to past theory, the picture presented would have been quite different. Free theta, then, could be postulated to exist. The usual genetic line of generations begetting generations of like organisms explains, in accepted biological terms, the traverse of theta through generations.

It seems inevitable that, as theta conquered MEST and made it into higher and more complex organisms, the problem of getting enturbulated theta and MEST separated for the next generation would be resolved, at last, on an intellectual level and within one generation; theta mastering the problem of smoothing itself out within the organism itself. Actually, at a swift glance, this is Dianetics.

The defeat of death entirely is not wholly desirable. Evolution is set up to provide better and better organisms, better able to survive. Without death, all existing planetary space would soon be glutted with life which could not be supported. Death can take no holiday. But life can be much more effective at least for the species called Man.

The cycle of conception, growth, decay, and death, according to our postulate of theta and MEST, would be the cycle of pleasure-and-pain learning by which the organism is refined so that the new generation it begets is better able to cope with the environment and conquer MEST than was the older generation. In one lifetime, there is much accumulated pain. The cells are subjected to pain by continual forceful contact with MEST as in accidents, or by collision with other life forms. The whole organism as an organism is subjected to pain with every defeat in its efforts to fulfil its purposes of survival by a conquest of MEST. By pain the cells learn new methods of construction for better survival. Out of organism pain, the organism learns new skills and methods of surviving.

The hitch has been that once an organism was subjected to pain, it accumulated some knowledge but it also accumulated some entheta and enMEST. When it had accumulated enough to be highly ineffective it died, leaving the next generation to carry on. For a man, this is not efficient. There is nothing wrong with his learning by pain and pleasure what is bad and good about existence, but there is a great deal in error with his having to carry with him an excess of entheta and enMEST which hide knowledge from him and cut down his ability to function in his proper role.

Inevitably a high form of life could be expected to resolve this entheta-enMEST problem without an intervening death cycle.

The enMEST-entheta turbulence is called in Dianetics an engram. An engram is an area in time when theta and MEST have come forcefully together and have intermingled “permanently.”

A small boy falls and hits his head. He is for an instant unconscious. As soon as he gets up he may think he has a complete memory of what happened to him. But there is an instant which is occluded from his consciousness. That instant contains a turbulent area of entheta and enMEST. A tiny bit of his theta and a small portion of MEST have become a part of his unreasoning mind. This moment is an engram.

There are two minds, for our purposes. One is the analytical mind, the other is the reactive mind. The analytical mind is where theta coordinates and reasons for the organism. The reactive mind is where theta and MEST have become enturbulated. The analytical mind operates by reason. The reactive mind operates by reaction.

The reactive mind, having a different polarity than the analytical mind, has the capacity of compelling or inhibiting the organism in regard to certain of its actions. Lower forms of animals have this as their main method of thought.

The reactive mind was once called the “unconscious” mind. It is a tough, rugged mind which is alert during any moment of life, regardless of the presence of pain, and which records everything with idiotic faithfulness. It stores up the entheta and enMEST of an accident with all the perceptics (sense messages) present during the “unconsciousness” resulting from the accident. Thus the small boy who hit his head on the rock knows analytically that he fell and hit his head, perhaps, but he “knows” better with his reactive mind. Suppose the smell of dust was present in the accident. The reactive mind has stored the perceptic of the smell of dust. The boy one day happens to be weary and to smell this identical smell. He becomes a little nervous. This is the reactive mind telling him to react and get out of here because when this smell is present, one gets a bump on the head. That is not logical, but that is the way the reactive mind operates. If the boy does not leave the area and the smell of dust, the reactive mind turns on the pain, in an effort to force him to leave. Finally, the boy learns to avoid the smell of dust because when he is tired this smell makes his head ache. He does not like the smell of dust, because to the reactive mind the smell of dust equals a bump on the head.

With an analytical mind, the organism can think complex thought and is aware of being alive. With the reactive mind, the organism reacts in accordance with data received during the highest threat to survival -- unconsciousness.

So long as the reactive mind functioned in organisms which had not evolved language it was a very workable mechanism. When an animal was injured, his reactive mind picked up all the perceptics regarding this injury -- sounds, smells, tactile, sights -- and whenever these appeared in the environment of the animal his mind would make him run or fight. Thus he was safeguarded by past moments of pain. It is a sort of shotgun method and has a thorough workability which, while it would deny the animal pleasure at times, at least kept him alive in a tooth and claw environment. When man evolved his analytical mind into a high enough level of action to need language, trouble set in, for the reactive mind could also contain words. Words heard during moments of unconsciousness, such as those spoken during operations or

around a very ill or severely injured person, are faithfully recorded along with their pain. Like hypnotic suggestions, these recordings can be brought into play by a similar word or environment and cause the individual to act as though in the presence of danger. Restimulated by the environment, these past moments of physical pain and unconsciousness force the individual into obedience.

Engrams, these moments of pain and unconsciousness stored in the reactive mind, act like hidden command posts in the mind, forcing the individual into patterns of thinking and behavior which are not called for by a reasonable appraisal of the situation. For the engram is not reasonable. It is simply a recording which has the sole purpose of steering the individual through supposed but usually non-existent dangers.

Until Dianetics, the engram was not suspected for it was well hidden as an entity. The word, engram, is an old one, borrowed from biology. It means simply, "a lasting memory trace on a cell." It may be engraved on more than the cell. But, up against dianetic processing, it is not very lasting.

Here, then, is a piece of entheta-enMEST -- the engram. MEST and theta, coming together too forcefully, as in an impact or injury, or getting enturbulated through illness, are stored in the reactive mind and from there mechanically enturbulate the theta of the analytical mind into compulsive or obsessive action or enturbulate the MEST of the body into pain, deformity or psychosomatic illness (chronic somatics, as they are called in Dianetics).

Accumulate enough entheta in the reactive mind, and the analytical mind becomes aberrated enough to commit suicide or to undertake non-survival activities in order to remove the organism from the world of organisms and let another generation take up the work. Let enough enMEST accumulate in the reactive mind and the MEST of the body will enturbulate into pains and illnesses which will kill the organism and serve the same purpose.

This, then, is the basic assumption on which we are operating in Dianetics. The assumption is a workable postulate in that its application produces very advantageous results. The relatively sane person becomes more sane. The psychosomatically ill become well. The unhappy become able to obtain pleasure and lead happy lives, and we have a chance to bring about enough sanity amongst men to stop the mass murder of war. We can resolve the usual problems of behavior and set up a better organization.

The person undertaking to process another individual dianetically is seeking only to raise the "tone" of that individual -- in other words to increase his survival potential. In order to do this, the processor simply regains for the other the theta involved in the reactive mind as entheta. Theta is restored to the analytical and, the reactive mind is left without its destructive store of turbulence and the individual being processed becomes a dianetic release or clear.

Column A on the chart is graduated as a tone scale. Actually this scale has many more heights and levels than those we can now measure and use. How high it actually goes we have no way of knowing at this time. For our purposes, it is put to use here between the levels of -3 and 4.0.

It is different from other MEST only in that it has been organized by theta into new chemicals and compounds, for MEST is evolved into new complexities by theta just as organisms are evolved by theta.

At -1, for a short time after death, we have body cells alive. Some of these cells live for as much as a year after organism death, according to some investigators. This is, in any event, the band of cellular life, as different from organism life.

At 0.0 we have death at the moment the theta withdraws from the organism.

From 0.0 to 2.0 we have the band of operation of the reactive mind. Between these points on the tone scale, the reactive mind is in command of the organism. The reactive mind, in this band, directs the organism according to stored engrams and the analytical equivalent of the engram, the lock.

From 2.0 to 4.0 we have the band of operation of the analytical mind.

Above 4.0 we could postulate other mind levels such as the aesthetic mind, through other minds, to the free theta mind, if such things exist.

This tone scale shows the current level of survival of the organism. It shows also the potential of survival in terms of longevity of the organism (unless processing intervenes, of course).

The higher the individual is upon the tone scale, the better chance he has of obtaining the wherewithal of living, the happier he is, the healthier his body will be.

Actually a person fluctuates on this scale from hour to hour and day to day. He receives good news, he goes momentarily to tone 3.0. He receives bad news, he may sink for a moment to tone 1.0. He falls in love and for a month he is at level 3.5. His girl leaves him and for a week he is at tone 0.5. When he is very young he rides around tone 3.5. As he grows older his tone drifts down to 2.5. As an old man he may drift down to 0.0 and death either slowly or swiftly.

We are interested in the average level for the individual for the period of life we are addressing. The average is fairly constant. An individual's average place on the chart can be gauged by inspecting the other columns. Thus he may be an average 2.7 on the tone scale and yet reach 3.5 on occasion, and yet sink to 0.5 on other occasions but only for a short time.

The constant position on the tone scale is determined by three factors. The first is the accumulated entheta in the person -- how much of his theta is enturbulated in engrams and analytical locks and so strikes back against him, forcing him into non-survival activities or compelling him or inhibiting him in environments containing imagined dangers.

The second factor is the amount of theta the person has as life force. This would be his volume of theta. It is another dimension on the chart. Terror is fear with lots of volume. One person has more volume of theta than another and can thus stand to have more enturbulence, more engrams. One may have so little native theta that half a dozen engrams will convert it all into entheta, leaving the person insane. Another may have so much theta that thousands of engrams still leave him with enough actual theta to go on living a productive life in the 2.0-plus zone.

The third factor is a ratio between the analytical mind and the reactive mind. An individual may have a reactive level of 1.0 and an analytical level of 3.5. The result is that when he is in a restimulative environment he may be covertly hostile but in a more favorable environment he may be analytically very productive. These two minds average out to a constant. All the person doing processing -- an auditor, he is called in Dianetics -- needs to know about this tone scale is that it gives the percentage of theta of the case which by engrams and locks has become chronically entheta.

To raise a person on this tone scale it is only necessary to recover or convert theta from entheta. Remove, in other words, the stores of turbulence from a person's life or render them unstimulated.

An auditor is not trying to cure anything. He is simply raising tone. Incidental to a raised tone, psychosomatic ills commonly vanish and aberrations disappear. But this is incidental. The task is to make a human being happier, more effective, better able to accept responsibility and aid his fellow man. That the person being processed gets "well" in the period and stays "well" is a bonus. Anything which raises a person's tone can be considered

legitimate processing. This includes, of course, nutrition, environment, and education, as well as processing. Simply taking the person to see a movie he wants to see may raise his tone. Processing achieves permanent rises in tone. If it is illegal anywhere to process people, then it must also, sequitur, be illegal to make people happy.

CHAPTER TWO

COLUMN B

Dianetic Evaluation

The goals of dianetic processing form a graduated scale. Actually this scale is also the scale of sanity, for there is a parallel between the amount of life force (theta) in the individual available for his survival and the amount of sanity he displays. Turbulence of this life force decreases not only his sanity but his level of survival. The life expectancy of the individual is also proportional to his physical well being (absence of factors which predispose him to illness) and his mental well being. In other words, dianetic processing is directly concerned with increasing the ability of the individual to survive, with increasing his sanity or ability to reason, his physical ability, and his general enjoyment of life.

As we look at this scale, we are also looking at the emotional tones of the individual as he reduces an engram. There is a very direct relation between this scale and natural performance. As the individual reduces an engram under processing, he may begin in an apathy tone; as he recounts it the second or third time, he is found to be hostile to the personnel in the engram but will not express that hostility. Then he begins to get angry with the personnel who have done this to him. The anger fades to antagonism. Then he becomes bored with the whole thing. Further recounting brings him into a cheerful frame of mind about it and finally he simply laughs over it. It was this sequence of behavior, of an engram being reduced with processing, which gave the clue to the existence of these points on the tone scale. At the top of the chart we have levels of possible well being which we have not yet explored and which, while we have hopes, cannot at this time be reached. Our technology does not extend as far as derivation and observation say the individual may be able to go. In this range from 4.0 to 40.0 on the tone scale lie many possible states of being. What is the theta being? How much can man attain toward spirituality? How can full theta perceptics be best uncovered if they actually exist? These are some of the questions. The technology may possibly be developed which will permit man to reach a higher state than he can now attain by our current techniques of dianetic processing.

The highest point we can at this time reach with dianetic processing is what is called here the MEST clear. There are probably several kinds of clears and several conditions of being clear. A MEST clear would be an individual who no longer retained engrams or locks, these having been erased by dianetic processing. The erasure of all engrams and locks in an individual restores to him a full play of his endowment of theta. His store of theta may or may not be increased by other means. That would be a matter for solution above this level on the tone scale.

A clear in Dianetics, then, is simply one whose engrams and locks are erased and who does not become confused, obsessed or impelled by past moments of physical pain. This goal is far, far beyond anything envisioned by such investigators as Freud. There may be goals far beyond the state of MEST clear.

Currently a clear will do. Psychometry and all tests for aberration demonstrate the clear to be unaberrated. His recalls are excellent. His mental stability is very good since environmental circumstances cannot cause him to act irrationally by reason of aberrations. His emotion and ability to enjoy life is free. By becoming clear the individual attains an intelligence quotient far in excess of what he enjoyed before processing. A clear does not instantly grow wings or sprout a ten-kilowatt aura. He is not superman. But he has his advantages. He has fewer accidents, and none because of his own doing. He is healthy. His education and experience are available for his use as he needs them. He acts on reason and he reasons swiftly. His reaction time is about half the normal. What his longevity is we have no way of knowing at this time but we can only suppose that it is higher than if he had remained aberrated.

A general tendency is to regard a clear as a sideshow piece. True, he is better than men have ever been before. But too much emphasis has been laid upon mental tricks a clear may be able to do, his ability to recall accurately, his ability to see again anything at which he has gazed. In the business of living these things are not important.

Happiness is important. The ability to arrange life and the environment so that living can be better enjoyed, the ability to tolerate the foibles of one's fellow humans, the ability to see the true factors in a situation and resolve problems of living with accuracy, the ability to accept and execute responsibility, these things are important. Life is not much worth living if it cannot be enjoyed. The clear enjoys living to a very full extent. He can stand up to situations which before he was cleared, would have reduced him to a shambles. The ability to live well and fully and to enjoy that living is the gift of the clear. Anyone looking for tricks can best find them in vaudeville.

The clear has the advantage of not retaining, hidden from himself, pain and painful situations in his past which, being restimulated by the environment, enturbulate his reason and sicken his body. The clear is produced by simply erasing all the engrams and locks -- the pain and painful moments of the past. He is the current technical goal of dianetic processing.

He is called a "clear" because his basic personality, his self determinism, his education and experience have been cleared of aberrative shadows.

Actual experience demonstrates that man, once socially imposed controls and domination by others have been cleared away, is basically good. He is evil only when he is aberrated. Reduction of his aberrations discovers man to be well intended toward his fellows. The highest reason, in this world of complex interdependencies, depends upon the highest cooperation of the individual with his fellows and his environment and a constructive attitude toward life. The more aberration (engrams and locks) cleared from an individual, the more independent and the more cooperative he is. There are four valid therapies, if we wish to use the term loosely. First there is dianetic processing. This rids the individual of the pain and painful emotion which aberrates his reason. Second there is education. This indoctrinates the individual with the culture in which he lives and gives him the skills of survival, better enabling him to survive. The third is changing his environment into one which is less restimulative, is happier for him and in which he can better survive. This would include nutrition, medical care, and recreation. The fourth is regulating the amount of MEST which the individual should control. He can be given less if he has too much, he can be given more MEST if he has not enough for his ratio of theta, or the MEST which he is trying to control may be changed for him into another kind of MEST (sublimation).

All four of these therapies do the same thing: they enhance the survival of the individual by giving him better tools of survival, better conditions in which to survive, better reasons for surviving. Any of these do one basic thing: they raise the individual on the tone scale. The reward of survival being pleasure, for instance, giving the individual pleasure raises his survival level. However, the last three of these are relatively ineffective if the individual has aberrations against pleasure or changing his environment or learning from life, and so we come to the conclusion that the first step toward a higher survival level would be ridding the individual of his aberrations. Within reasonable limits the rest should follow.

The auditor who is doing processing regularly and has been trained for it will use any method to raise the tone of his preclear*, for when the tone is raised, processing is easier. About all one can do with a thoroughly apathetic person is raise his tone by one of the last three methods; that done, he can be processed.

Thus we have the current final goal of processing: the clear. This is the long range goal. It is not swiftly reached. It is reached, evidently, only by very good auditing and in the hands of an auditor who is somewhat higher on the tone scale than the preclear.

A considerably nearer goal is the dianetic release. The release has reached a point where he no longer has psychosomatic illnesses, where he has good stability and where he can enjoy life. If one simply took all the secondary engrams off a case, one would have a dianetic release.

The dianetic release is very high above normal and, itself, has not been attained before by any past known methods of therapy. The psychometric testing of the usual dianetic release shows him to be in very superior mental condition. An even nearer goal to the start of processing is the very high normal. By this is meant a person who is well above the current level of average intellect and behavior. One attains, in processing, levels one is capable of reaching by reason of genetic endowment, education, and current physical potentials. One becomes the best that can be made of what one is natively. Thus, a moron by genetic endowment would reach the level of moron when processed -- but he would have been, by reason of aberration, around the level of idiot when he started. An average intellect, by processing, reaches a level of stability and capability very high above the average. Hence, to reach a very high normal, one would have had to be not too much below average to begin. The use of the term "average" or "normal" is susceptible to considerable misunderstanding. It simply means the average of the population's intelligence and ability. It is remarkably low in the United States compared to what it could be. But the United States' average is considerably higher than that, for instance, of Panama.

The next level is boredom. This is borderline between what is called neurotic and what is called normal. Moderate but unused ambition, a state of mind toward life which is not discontented nor yet contented, a purposelessness in living, these mark this stratum. It is a rather sorry stratum, actually, but is so superior to what lies below it that the auditor who can get an anger case up to boredom considers he has done very well indeed, and so he has.

Below this we have the level of overt hostility. Here is the occasional grouch, the complaining individual who yet makes no mistake about what he finds wrong. The "blunt, honest" type who tactlessly tears up the tenderer feelings of his companions is found in this band.

At 2.0 we cross the borderline between the reactive mind and the analytical mind control. And just below this we get the anger band. Here is the person of rather continuous hatred. Here we have impulsive and destructive action.

Below anger we go into a slightly sorrier level, covert hostility. Here is the person who hates but is afraid to say he hates, who deals in treachery and who yet expects to be forgiven. At the lower end of covert or hidden hostility we have the continually frightened person, the individual ridden by fears, the person who is afraid to be or to own anything. A far more serious level is the apathy level. Here is the suicide. Here is the person who has lost so much in life that he cannot rise to any situation but simply gives up about everything. If the auditor can bring the apathy to covert hostility he has accomplished a rise in tone. But overt acts by the auditor are likely to drive the apathy case down toward complete paralysis or death itself. This is a very dangerous state of mind, bordering next door to death.

Finally we have the lowest band of organic life, pretended death. Some animals have developed pretended death into a survival mechanism. Pretended death says, "I am not dangerous. I am dead. Go away and leave me alone." The soldier on the battlefield who suddenly becomes paralyzed is using this mechanism. Some races, the Chinese in particular, descend into this stratum and actually die as a form of suicide self-willed. The auditor who can get a pretended death case to open and close its eyes is achieving remarkable results. Finally we have the band below death and the MEST body and on these we can do nothing, of course. The rightest right a man can have is to survive to infinity. The 0.0 level is death. How wrong can a person be? Dead!

The higher a person can rise on this scale, the righter he is in terms of reason, in terms of survival, and in terms of general well being. The higher he is, the happier. The lower he is, the sadder. The whole intent of processing is to raise the individual from lower to higher strata on this scale.

CHAPTER THREE

COLUMN C

Physiology and Behavior

Under this column we have data which is considerably more complex than any other section of this book but which is of considerable interest to biologists and other scientists. The auditor need not suppose he needs to know it by heart, or even understand its terms.

What one should understand about this column is that it gives a clue to behavior and to physiology in an individual or, in reverse, permits the auditor better to locate his preclear on the chart -- which, indeed, is the purpose of many of these columns.

There are three main actions by which life handles itself and MEST. These are 1. Attack, 2. Retreat, 3. Neglect. These are broken down into their relative positions on the tone scale.

Tone	Behavior	Physiology
4.0	Motion toward, swift approach	Full control of autonomic by cortex, both cranio-sacral and thoracolumbar systems of autonomic functioning at optimum under direction of cortex; muscle tone excellent; reactions excellent; energy level high.
3.5	Motion toward, approach	Moderate control of autonomic by cortex; cranio-sacral functioning well, thoracolumbar slightly depressed; muscle tone good; reactions good; energy level moderate.
	Motion toward, slow approach	Autonomic functioning independent of cortex; cranio-sacral functioning well, slight activity in thoracolumbar; muscle tone fair; reactions fair; energy level fair.
3.0	No motion, stay	Autonomic independent of cortex; cranio-sacral functioning well, but no activity in thoracolumbar muscle tone, reaction time, and energy level poor.
2.5	Motion away, recede slowly	Autonomic begins to take over control; cranio-sacral inhibited, thoracolumbar up; slight restlessness, heightened activity, wavering attention.
	Motion away, recede quickly	Increased activity thoracolumbar, cranio-sacral more suppressed; increased restlessness, wavering of attention, inability to concentrate.
2.0	Motion toward, slow attack	Increased activity of thoracolumbar; inhibition of cranio-sacral; irritability; increased heart action, spasmodic contractions of gastro-intestinal tract, respiration increased.
1.5	Motion toward, violent attack	Full autonomic mobilization for violent attack complete inhibition of craniosacral, thoracolumbar in full action; respiration and pulse fast and deep; stasis of gastro-intestinal tract; blood to peripheral vascular system.

1.1	Motion away, slow retreat	Autonomic settles down to chronic rage reaction, inhibition of craniosacral; imperfect gastro-intestinal action; increased peripheral vascular circulation; increased pulse and respiration.
0.9	Motion away, violent flight	Autonomic mobilization for full flight reaction; laxity of gastro-intestinal tract; all blood to peripheral vascular system, especially muscles for rapid flight; breathing and pulse rapid and shallow.
0.5	Slight motion, agitation in one place, suffer	Autonomic mobilized for cry for help, grief; cranio-sacral on full; thoracolumbar, inhibited; deep, sobbing breathing; pulse hard and irregular; discharge of tears and other bodily secretions.
0.1	No motion, apparent death	Shock reaction; thoracolumbar inhibited; cranio-sacral full on, gradually decreasing as organism approaches death; breathing shallow and irregular; pulse thready; blood pooled in internal organs; muscles limp, lacking tone; pallor.
0.0	Death	Cessation of organic function.

CHAPTER FOUR
COLUMN D
Psychiatric Range

The auditor should know three psychiatric terms, the only psychiatric terms he will find used in Dianetics as they are used in psychiatry.

These terms are: 1. Psychotic, 2. Neurotic, and 3. Psychosomatic.

Psychotic is really not a noun but an adjective. However, psychiatry uses it as a noun to mean an individual afflicted with psychosis. A psychosis is any major form of mental affliction or disease. In other words, a psychotic, so far as we are concerned, is an individual who cannot handle himself or his environment well enough to survive and who must be cared for to protect others from him or to protect him from himself.

The psychotic state which receives the most interest is that one which threatens the survival of the individual himself or of those around him. Such a psychotic is placed in an institution -- when there is room for him. Otherwise, he roams the town or country. However, many other persons are psychotics but are not sufficiently alarming as a menace to themselves or others to be placed in an institution.

The next classification is simply a matter of degree. The neurotic individual is one who is afflicted mentally but can perform some reasonable function or other.

The term, psychosomatic, has meant an illness caused by or notably influenced by -- the emotional state of the patient." Actually, more practically, one could say that it is an illness caused by the mind. About seventy percent of man's ills are psychosomatic.

In Dianetics we use these terms as follows: Psychotic: A person who is physically or mentally harmful to those about him out of proportion to the amount of use he is to them. Neurotic: A person who is mainly harmful to himself by reason of his aberrations, but not to the point of suicide.

Chronic somatic: A psychosomatic illness, since it is discovered that psychosomatic illness is only the restimulated somatic of some engram and goes away when the engram is contacted and reduced or erased.

This current chart gives a scale by which psychosis and neurosis can be accurately classified and described for the first time. Dianetics does not need a more complex terminology than it has. Definition of individual tone level by numbers, plus the citing of obviously manifested engrams, give adequate clue to what should be done for the preclear.

The individualities of psychosis and neurosis are occasioned by the engrams of a particular psychotic or neurotic. These peculiarities of behavior have as their root certain engramic commands -- words contained in past moments of pain and unconsciousness. An engram can bring about a manic state wherein the individual declares hysterically and continually that he is happy or strong and yet is very low on the scale. Such a condition is brought into view by the auditor's inspecting the chart for various other manifestations of the preclear. Any one column or characteristic of the chart can be altered by a pattern of engrams or severe education, but the other portions of the chart will remain constant for that level. For instance, as in the case of a manic engram, the individual appears to be happy at first glance, even says so repeatedly. But further inspection demonstrates that this person is very shy, that he gives presents to buy people off, that he is given to suspicion and hurtful lies about people. The manic engram demands a tone 3.5 be manifested, but this does not alter the position of the preclear on the chart.

This is not very complicated and it is very important. To establish the level of sanity on the chart, the auditor must only locate the level which contains a majority of the manifestations of the preclear. Almost every case will have a place on the chart which does not hold true on the chart for the majority of characteristics named. In other words, look for the majority of characteristics, the level where the preclear is found in most of the columns. Do not be upset if the preclear fails to hold true in one or two columns. A chain of engrams may command a manic or a depressive aspect in the preclear for a particular subject or column. Engrams which command, for one subject on the chart or one characteristic in life, a tone lower than the actual tone of the preclear may be hard on the preclear but they have a certain safety factor for the auditor. It is the manic, which commands by engrams a higher tone in one or two columns than the actual tone, that is dangerous; for then the auditor may try to use a level of processing too high on the chart for his case. If in doubt, work the preclear a tone or two lower than you estimate him by the chart. The potential manic-depressive psychotic can be hammered into a psychotic break by being worked too forcefully too high on the chart. A saving grace in diagnosis is that a manic-depressive is not always a manic or above tone but is often depressive and well below tone. None but a qualified auditor has any business working with a psychotic. The danger in handling psychotics is very great. This danger did not originate with Dianetics. From the beginning of man's efforts to solve the riddle of insanity, the psychotic has been a great liability to the practitioner. The percentage of psychotics who commit suicide during ordinary treatment is vastly larger than the percentage of suicides of psychotics during dianetic processing. The conclusion one reaches is that psychotics commit suicide easily. They commit suicide oftener when in the hands of other practitioners than in the hands of those who know Dianetics.

When a person drops below the 2.0 level he has so much entheta compared to his theta that a sudden shock may simply enturbulate the remaining theta and send him into a psychotic break. When all the theta is enturbulated, its reaction is to kick apart theta and MEST, in other words, cause death and remove the organism from the path of other organisms. Suicides are assisted normally by engrams which specifically demand suicide. But suicide is a natural manifestation, apparently, a fast means of separating theta and MEST and gaining death quickly. Suicide is always psychotic.

People below the 2.0 level, no matter their avowed intention, will bring death or injury to persons, things and organizations around them, if in the anger bracket, or death to themselves, if in the apathy bracket. Anyone below the 2.0 level is a potential suicide. The fascist, for instance, is almost always, in the face of any severe reverse, a sure suicide, fascism being below the 2.0 line.

A psychotic is a threat of death for somebody or something, if not for himself. A manic-depressive, sometimes cheerful and apparently only neurotic, is actually very low on the scale and may suddenly commit suicide without any real warning.

The psychotic is a definite liability to the auditor, not so much because of processing or what unskilled processing may do, but because some factor may come suddenly into the environment of the psychotic which causes him to commit murder or suicide. This can then be laid to the processing. Every such action on the part of psychiatric patients is forgiven psychiatry as a natural consequence of handling psychotics. Handle one gently and keep him out of a non-survival environment and the psychotic may be very successfully treated by Dianetics. But do not be amazed if your preclear seems cheerful today and goes into a psychotic break tonight and commits suicide tomorrow, after murdering the family. Below 2.0 on the tone scale we have theta and MEST trying to kick apart and bring about death.* * One of our most brilliant instructors, David Cary, in the Los Angeles Foundation, had married, long before Dianetics, a psychotic girl. He went into Dianetics first trying to help her. He persuaded her to take a course with him at the Foundation. He tried in every way he could to give her processing but as she was actually there under protest she would not accept processing from him. Cary went on to become an instructor, having an excellent background for teaching and a skill in it, while she separated herself from him. She was not obviously psychotic, although the training department at Los Angeles had refused her as far below student calibre on the grounds

of her psychometry and a former suicide attempt and was only persuaded to take her as a favor to Cary. Some time later, in an effort to bring her some relief, Cary took a leave of absence and went home. There he was murdered by his wife, who then committed suicide. His devotion and his efforts to assist her had been mistakable. She had been intensely inaccessible. He had been told many times by his friends in Dianetics that she was dangerous. But that danger was hidden. Cary's devotion cost him his life and cost Dianetics a brilliant instructor and a man well-loved by all who had a chance to know him. This footnote is included here not simply as a memorial to David Cary, but as information which will give pause to husbands or wives who are seeking to assist a psychotic spouse. Husband and wife is difficult at best, the partners being usually very restimulative to each other. As husband and wife they will do better to make an arrangement for auditing with another couple. If one of them is psychotic, they should seek the best professional auditor Dianetics can give them.

In treating psychotics, always remember that one is working with minimal theta present and maximal entheta. Thus, a sudden shock may so restimulate an engram that the remaining theta enturbulates and vanishes, leaving a lock composed of entheta. There goes sanity. Approach the lock gently and turn it back into theta with great care and caution.

No mixture of Dianetics with old treatments or practices of any kind are recommended to the auditor. Electric shock has been found to lay a severe engram into an already overcrowded reactive mind and is not successful in any way, other than making a few patients so apathetic that they are barely acceptable to society. Psycho-surgery, removing pieces of the brain, has long been acknowledged an entire failure so far as any actual "cure" is concerned. Free association is a long drawn-out procedure which is, at best, of very questionable value. Restraints and cold packs only succeed in shocking the patient into a deeper state of lethargy. Do not condone such methods nor permit them to be used on your preclears, for the simple reason that they do not work.

Handle the psychotic gently. Respect his rights to a whole brain and a future. Do not consider that he is your toy or your experimental animal. Above all, when you are auditing, be a civilized human being. Don't try to punish your patient because he "refuses to get well." His engrams and general turbulence make your preclear very hard to reach. His basic personality is in there trying to help you. Smooth out entheta and make theta out of it and do it as gently as you can. Don't lose your temper or resort to drastic methods. Be civilized. Man can be handled only with reason, not by Hitlerianistic force. You can't beat a man into sanity. If you feel so exasperated by a preclear that you would like to scold him or hit him, stop the session and go cool down. Don't fill him full of sedatives or put him in restraints. By being as gracious and serene as you possibly can be, you will greatly increase your success in treating your fellow man. And you have to be first cousin to a saint to get the best results with psychotics. Any effort made to hammer a patient or scold a patient into sanity will meet with failure. The proof of that is the 19,000,000 insane, institutionalized or at liberty, in the United States alone. Don't be convinced that you have rights of ownership or life-and-death powers over your fellow man. Leave that to the accomplished authoritarians, of whom we, unfortunately, have so many.

Be a human being and you'll get good results.

CHAPTER FIVE

COLUMN E

Medical Range

The medical doctor a short time ago seldom thought of his patients in terms of mental disorder. Recently he realized that some seventy percent of man's ills are of mental origin -- which is to say, psychosomatic illnesses account for a high majority of sicknesses.

In addition to those commonly listed as psychosomatic illnesses many others must be suspected, because of another factor. Bacterial infection itself is assisted by the presence of engrams. Thus the percentage is possibly higher.

The engram assists bacteria and viruses in this fashion. The physical injury (the enMEST of the engram) resides in a certain portion of the body, that portion which was injured. Let us say an engram is received by reason of a severe chest injury. This engram may not become active for many years. But keyed-in then, it brings about a chest weakness in that the blood and endocrine fluids tend to avoid the area as though it were just now injured. Into this weakened area may come bacteria of one kind or another such as those of pneumonia or tuberculosis. This is a temporary infection. But now the area is restimulated by the pain of the infection and so the engram is further keyed-in and reinforced and the area of the chest cannot become resistant enough to throw aside the infection. Thus we get the chronic infections, the lasting illnesses.

Technically one can say there are three phases in a disease: 1. predisposition, 2. precipitation, and 3. perpetuation. The engram accounts for these in that it renders an area of the body, or an organ such as the heart, weak, then by the key-in of the engram brings about the illness and finally, because the keyed-in pain keeps on being restimulated, makes the illness continue.

As far as injuries are concerned, engrams apparently cause the accident prone. The engram may command the person to injure himself or others. One such engram restimulated in a preclear caused him to "unwittingly" injure his hand severely three times in one week. The engram was found and reduced and the preclear has not since injured that hand. Thus accidents of major and minor character may be chalked up to engrams. A command in an engram such as "I always have to hurt myself" will cause the individual to do just that.

The endocrine system is very sensitive to thought and is under the control of thought. A doctor who attended a series of lectures on Dianetics at length came forward and, rather disturbed, said, "For forty years of study and practice I have been using the standard concept that structure controls function. I finally see what you are saying. It is the other way around. Function controls structure. Now maybe we can solve a few more problems."

Endocrine imbalances such as reduced thyroid, over-weight, reduced sexual capability, sterility, and numerous others are monitored by engrams. The proof of this is simply that when engrams are reduced the glandular imbalances tend to correct themselves. Also, engrams reduce the acceptance by the body of artificial hormones, for when engrams are reduced artificial hormones can be administered with benefit.

There is a direct index between the amount of entheta in an individual and his physical health. This is manifest when one examines the state of health of the psychotic. A pretended death case is almost impossible to keep alive. Apathy cases starve and develop illnesses and cannot resist the smallest infections, just as grief shocks are so often followed by illness. The covertly hostile individual is usually a hypochondriac, is continually developing illnesses which even he knows to be false. The anger case suffers from all manner of ills, particularly arthritis and other illnesses which settle as chronic somatics and develop deposits, which enlarge

glands, which alter the condition of the heart, and so forth. From there on up the scale, the less entheta and the more theta, the greater the physical health of the individual.

As an example, a young girl was in a hospital recovering from appendicitis. She was running a fever, a very serious thing in such a case. An auditor was called in and by a few questions found out she was stuck on the time track in an earlier mumps engram. He brought her up to present time and the temperature dropped to normal within the next ten minutes and recovery then proceeded uneventfully.

A usually well but temporarily ill person slides down the tone scale because of temporarily restimulated engrams. Getting him into present time will often materially shorten any course of illness.

Another part of Medical Dianetics is the dianetic assist. Any very recent engram can be run with impunity. Picking up engrams of injuries which have just happened demonstrably shortens the term of recovery and increases life potential threatened because of the accident. Shock occasioned by operations and accidents is rendered less dangerous, according to observation, by the dianetic assist.

In preventative Dianetics, the first rule is to maintain silence around an injured or ill person. This prevents the engram from having words in it and reduces its dangerousness markedly. Several hospitals now practice this. Doctors in other hospitals would find their work much easier and more successful if they would simply make standard the practice of complete silence around operating tables.

It should not be overlooked by the auditor, regardless of his ability to do near miracles in the face of physical malady, that virus, bacteria and broken legs still exist. The auditor would do well to recognize the function of the medical doctor as a primary necessity in a society. When an artery is pumping the life of the patient out upon the ground, the engram being received is the least important part of the circumstance. The important thing is to inhibit the artery. Picking up an engram will not heal but will only assist the healing of broken bones. While most surgery, by the admission of surgeons themselves, is unnecessary, only surgery can effect emergency repairs. The field of the medical doctor is evidently the field of the acutely ill, and it is a wise auditor who works smoothly and harmoniously with medical doctors in the full recognition that medicine is often the only means of preserving or extending life. The auditor's job is to shorten the course of any illness, to assist the healing of any injury, and particularly, to bring people up the tone scale to a level where they will seldom fall victim to accident or illness.

CHAPTER SIX

The Basic Laws of Theta

Affinity - Reality - Communication

There is in Dianetics a triangle of great importance. Theta, the energy of thought and life, has as primary manifestations affinity, reality, and communication.

This is the peculiarity of theta: in lieu of the cohesion, matter, and force laws of the physical universe (MEST), thought (theta) has to have affinity, reality, and communication to survive. MEST requires certain laws to survive -- or obeys those laws in the business of surviving. Energy and matter in space and time hang together in a certain fashion, governed by certain laws. The discovery and use of those MEST laws make up the science of physics. Theta also hangs together in a certain fashion, and the discovery and use of those laws make up the science of Dianetics.

We do not know nearly as much about theta as we know about atoms and electrons, the probable parallel entity in the physical universe. Electrons, protons, neutrons and various other parts of physical-universe energy flow at certain speeds and, in various combinations, exist and function in the physical universe. There is, for instance, the speed of light; there is the composition of atoms and molecules. Theta probably has various similar laws, and at this time we do not know much about them; but we know enough to know that there is a difference between theta's laws of function and those of the energies in the physical universe.

Primary amongst the laws of theta is that it has a fundamental Goal, the changing of MEST. It changes MEST by constructing it into mobile units we know as life organisms and, through those, making MEST into various forms and objects or destroying those forms and objects.

Theta uses an evolutionary scale in present time. Lower forms of life support higher forms of life. We have thought of evolution in the past as something stretched back along the eons, as a graduated scale of various species which changed as the ages progressed down to our present life forms. This concept of evolution has many limitations and gaps and is not very workable. In Dianetics, using the theta theory, we see that all theta is actually in present time and that no action is possible except in present time and that present time is a continuing series of instants in which, moment to moment, theta goes on changing MEST. It is not very complicated to see that right here in present time we have evolution operating. The lichen and moss convert crude MEST ash and rock into soil. On this soil higher forms of plant life can grow.

Vegetable life, however, is not very mobile. Theta animates organisms which are composed of theta and MEST. But trees change very little MEST. Thus, following up the scale, we find theta involved with making animals and insects. And the larger animals, unable to live on soil and sunlight, live on vegetable forms which are themselves the converters of soil and sunlight into comestibles for higher forms.

As soon as we get up to the very complex forms of life such as the mammal, we find a very large amount of MEST being converted. When we arrive at the level of man we begin to see that theta can create or destroy vast forms of MEST.

A man damming a river and installing a hydroelectric plant is, for his own survival, changing MEST. Another man turning a switch and lighting an electric bulb, is shifting and altering MEST.

Theta, on this chain of evolution right in present time, exists in a state which can change a very great deal of MEST. As we learn more and more about MEST we can change more

MEST. And as we learn more about theta we can control and Change more MEST. The atom bomb is a case of changing a great deal of MEST in a direction which defeats a great deal of theta -- thus we consider the bomb wrong. It fails to enhance survival.

Man can reasonably change large amounts of MEST. Therefore he can be considered a sort of intermediate goal. Lower life forms cannot change MEST on any grand scale. Man, potentially, can build or blow up planets. Man will evolve into more than man, probably. Educationally, he evolves a long distance when he begins to understand something about his own purpose of being.

The cycle by which theta understands MEST is a very simple one. Theta impinges heavily against MEST. This causes a turbulence. But from that confusion theta extracts some tiny law of MEST and withdraws to apply to MEST this newly learned law for the conquest of MEST. No knowledge exists without a

primary enturbulation. MEST is conquered by theta's taking successive laws of MEST and turning MEST against MEST to change it.

Theta, with this mechanism of turbulence, can learn much about MEST. But if theta is going to be embroiled with MEST in a disorderly fashion, then theta must have some means of becoming unenturbulated so as to profit by what it has learned through the confusion. Theta has to be able to withdraw in order to come back for an orderly conquest of MEST, using the laws of the physical universe to conquer the physical universe.

The basic mechanism theta had in the past was death. The cycle of creation, growth, decay, and death was one and is one which applies to a species as a species, to an organism as an organism, or to a group of organisms. The only way theta could get free, evidently, was through death.

With the advent of a science of thought, whereby some of the natural laws of theta are understood, man can in one lifetime disenturbulate his theta and MEST and benefit from the experience gained by the enturbulence. What Dianetics does to longevity has not even been surveyed, but it certainly upsets the evident purpose of the death cycle.

In Dianetics we have much to do with affinity, reality, and communication. Whatever the accuracy of the basic postulates, it becomes evident to the auditor as he uses these three points of the triangle that he has a highly useful tool.

The triangle of affinity, reality, and communication could be called an interactive triangle in that no point of it can be raised without affecting the other two points and raising them, and no point of it can be lowered without affecting the other two points. The postulated reason for this is that affinity, reality, and communication are component parts of theta, and thus affinity, reality, and communication are three manifestations of the same thing.

This has a very high usefulness to the auditor. For instance, when his preclear has a very thorough sonic shutoff the auditor knows that he can regain some sonic either by increasing the present-time affinity of the preclear or by raising the level of reality of the preclear. Likewise, if the affinity of the preclear is markedly low, the auditor can raise that affinity by bettering the communication and reality concepts of the preclear. And finally, when the reality of the preclear is low, it can be raised by increasing affinity and communication.

This is highly useful because often the auditor cannot directly discover the suppressor on one point of the triangle. By blowing locks on the other two points he can make this suppressor accessible.

Whether or not one either understands or agrees with the theta-MEST theory of Dianetics, the affinity, reality and communication postulate which derives directly from it is of infinite use.

It is very difficult to suppress the affinity of an individual, his capacity, that is, to receive or give love, without also suppressing his communication and reality factors. Likewise, one cannot suppress the communication factor without also suppressing the affinity and reality factor. And finally, one cannot suppress reality without suppressing affinity and communication. For instance, a mother telling a child that she does not love it is also forbidding the child to speak and is blunting the child's reality, since the child normally expects to be loved. To tell the child to keep quiet is also to reject the child and is to offend the child's concept of what the real world should contain. Contradicting one of the child's statements or beliefs, which is to say his reality, is also to break affinity with him and suppress his communication. One cannot touch this triangle at any point without affecting the other two points; and yet each point is highly specific and has its own characteristics.

One must also consider in a discussion of theta that theta is measured on a gradient tone scale from 0.0 upwards to 40.0. At the highest range, theta could be considered to be in a pure state. It would be a clear, even-flowing river. It would be reason at its highest. It would be complete rationality. It would be complete reality. It could accomplish complete communication in its own level. And it would be pure affinity.

Descending down the tone scale, greater and greater dissonance could be considered to be introduced into theta. The stream, so to speak, becomes more and more tumultuous, more and more fixed within narrow banks, flowing over heavier rocks and then shoals. As a musical analogy, one could say that the note was becoming less and less a pure and harmonious vibration and was becoming more and more off-key from itself.

Descending down the tone scale, affinity, reality, and communication form in themselves a dissonance one with the other. Also, theta is in more and more tumultuous confusion with MEST. Instead of an orderly and harmonious conquest of MEST by theta, one sees, as the tone scale is descended toward death, greater and greater turbulence.

The sudden impact of theta and MEST together could be considered a turbulence which creates dissonance in theta. This is registered and recorded as pain. Theta and MEST so impacted together, the characteristics of the theta are changed, according to theory and observation, and theta below 2.0 on the tone scale can be considered enturbulated theta -- theta which has been confused and chaotically mixed with the material universe and which will lie in this confusion until death or some other process disenturbulates it. Theta below 2.0 we call entheta.

The mechanism here is a simple one. MEST, in a life form, is an orderly array above 2.0 on the tone scale; below 2.0 MEST is considered to be confused and enturbulated and is referred to as enMEST.

We could draw a diagram which would show theta and MEST appearing above 2.0 and entheta and enMEST appearing below 2.0. From 2.0 upwards, theta and MEST are more and more orderly mingled until MEST is left behind entirely and theta exists in its pure stage. Below 2.0, entheta and enMEST are more and more enturbulated in the life form until the point of death and below is reached.

We could consider that theta gradually reverses polarity as it descends the tone scale toward 0.0. We could consider that MEST reverses its polarity when it rises up the tone scale from -3. Entheta has a very repelling effect upon theta and MEST. EnMEST has a repelling effect upon theta and MEST. Below 2.0, MEST and theta are at best turbulently united. Above, they are united more and more smoothly as they rise up the scale, the MEST more and more under the influence of theta, the theta more and more able to do things with the MEST. Below 2.0, the theta is less and less able to do anything with the MEST. Entheta becomes as chaotic as MEST in its pure state.

Here is the mechanism of death, then: entheta and enMEST driving out from the organism the remaining theta and MEST. This is an important postulate in Dianetics, since from this can be derived the entire tone scale and all the manifestations.

It may occur to someone to ask "What is the difference between MEST and enMEST, if both are without order or plan?" The answer is both simple and important. Pure MEST may be said to be virgin chaos, entirely innocent of plan. An organism at tone 4.0 may be said to contain MEST harmoniously planned and organized by theta. But enMEST is neither of these: it is neither organized nor virginal it is confused and embroiled with entheta in a twisted disorganized plan of human behavior and aberrations. These postulates are what an engineer calls a highly workable truth -- for to all engineer, truth is not the absolute of the metaphysician; it is simply something which has a relatively high workability.

From the theta-MEST theory also may be derived an explanation of faith healing -- which is more than an explanation, being a very workable tenet for the auditor. It has been many times noted in the course of man's adventures in the realm of mental and physical healing that one individual or another, merely by his presence, or an area, by its sanctity or the belief of people in it, could accomplish the nearly entire de-aberration of mentally or physically ill human beings. In South America there is a church outside of which stands a small mountain of crutches cast away by cripples who became well merely by approaching the altar; and in Bethany, some years ago a man named Lazarus came forth from his tomb.

It is an axiom in Dianetics that a sufficient quantity of theta brought into proximity with entheta will disentrurbulate the entheta and convert it into theta. This is important enough to form the basic axiom of processing. It explains to the auditor why he cannot take a psychotic who has practically no remaining theta and successfully send that psychotic into the entheta of an engram. The remaining theta of the psychotic would itself merely become entrurbulated, not being sufficient in quantity, and the psychotic could theoretically become worse. Thus the second axiom: Entheta in sufficient quantity brought into proximity with theta will entrurbulate that theta.

Here we have a matter of quantity. When there is a great deal of theta present a lesser amount of entheta will disentrurbulate and become theta. But when we have more entheta than theta, the theta is likely to become entheta. This is the contagion factor of aberration. Theta itself could be called reason; entheta could be called unreason. Reason in sufficient quantity brought into the presence of a lesser quantity of unreason will cause reason to prevail. Unreason in sufficient quantity brought into the presence of a lesser quantity of reason will cause that reason to become unreason. Hence the restimulative character of processing to the auditor. Hence also the various kinds of processing which must be used on various cases.

The purer the theta, the more MEST will be attracted under it. Theta attempting a conquest of enMEST will become in itself entrurbulated. Entheta applied to MEST will make it into enMEST.

Entheta will tend and act in the direction of death. EnMEST tends and acts in the direction of death. Theta tends and acts in the direction of survival; and MEST tends and acts in the direction of survival when it has been conquered in an orderly fashion, in an organism or by a theta organism.

As an example of entheta consider the thief. A thief is chiefly entheta and prefers enMEST to MEST. A thief will make enMEST out of the MEST he steals, which is to say cloud its title and possibly injure its form or substance. EnMEST, possessed by theta, has a tendency to entrurbulate the theta. Thus, an honest man attempting to own a confused and dishonest property will himself become entrurbulated. A whole series of axioms and optimum conduct codes can be derived from these principles.

It is also observable that a high-theta-volume individual can conquer and handle more MEST than a low-theta-volume individual or an entheta individual. The psychotic, for instance,

will ruin any MEST he contacts; whereas the highly reasonable man will enhance the MEST he contacts.

Here also we apparently have some small clue as to what "luck" is. MEST moves in automatically under good theta. MEST moves out from under entheta.

When we speak of affinity, reality, and communication we are talking about the three component parts of theta. These three quantities in combination playing upon MEST give us the manifestation we might call computation, or understanding. One has to have some affinity for an object, some communication with it, and some concept of its reality, before he can understand it. His ability to understand any thought or object depends upon his affinity, his communication, and his reality. All mathematics can be derived from affinity, communication, and reality playing upon MEST.

Because affinity, reality, and communication are three component parts of the same thing, namely theta, it would be difficult to increase one component without increasing the other two.

The physical universe and what we have called the theta universe are each based upon the principle of survive and succumb. So far as life is concerned, everything above the 2.0 level is survive, and everything below the 2.0 level is succumb. Above the 2.0 level, the organism tends toward life; below the 2.0 level, the organism tends only toward death. The dynamics could actually be considered as theta applied to various subjects and in different manifestations. Any individual, even an aberree, has occasional moments of functioning as a clear. When he is not restimulated -- when his engrams, locks, and secondaries are not forcefully restimulated by his environment -- the theta gradually disenturbulates, and he becomes possessed of a higher level of reason. Most people reach 3.0 part of the time, as a normal course of events. Some rare people behave and reason like MEST clears. Hardly anyone has failed to have moments when he approximated the condition of clear. Being clear is a state of being possessed of all available theta, which in an aberree would be partially trapped in engrams and locks. The ordinary person, with his engrams and locks, is rarely in the happy and reasonable state of a release or a clear. The release or clear is in that desirable state rather constantly; but this does not mean that the release or clear are not, in the presence of an overwhelming amount of entheta in the environment, susceptible to enturbulation, for they are. They, however, do not greatly retain the enturbulence, and as soon as they are free from such an entheta environment they restore immediately to a cleared state. Further, they do not sink very far down the tone scale. This case is very different from that of an individual who has relatively little theta left to enturbulate and who in even a mild entheta environment sinks rapidly down the tone scale. It is a question of resilience and recovery ability, as well as the ability to reason constantly and clearly in most situations.

The chart should be read with the understanding that nearly everyone who does not have to be put away in a sanatorium, wholly bereft of his senses, has some available theta. There are many persons possessed of a high volume of theta but whose aberrations bring them down chronically below the level of 2.0, who can yet function, having some theta available. These people enturbulate rapidly. There are many people who are not classified as psychotic ordinarily, who demonstrate considerable quantities of theta, and who yet, on some slight set-back, enturbulate rapidly down to 1.1 or 0.5 on the tone scale and remain there for some time after the enturbulence. These people, rested, and not in immediate contact with the restimulative situation, regain some of the theta from the turbulent area.

The strength of the dynamics of an individual could be considered to be determined, first, by the native volume of theta possessed by the individual and, second, by the impeding effect of his engrams, as restimulated in the environment. One could, then, have a very high dynamic individual who yet has been so thoroughly aberrated that on the least set-back he would fall rapidly down the tone scale below 2.0. People like this, having high dynamics, attempt naturally to conquer a great deal of MEST, but in the process of conquering it are enturbulated by the MEST, the society, and the environment, so that they accumulate enormous

quantities of locks. And if such a person has hidden within him many engrams these will rapidly become charged, and the person will become highly concluded and intensely aberrated, but will yet be able to function sometimes on a creative and constructive level. The system of dynamics is a method of subdividing the theta of an individual to show how much theta he has available in any one sphere of activity. These divisions could be made as follows: First: the dynamic of self, the urge for individual survival, reason toward individual survival for one's self;

Second: the dynamic of survival through sex and children; Third: the urge to survive through groups, as a member of the group, or for the survival of the group itself; Fourth: the urge of the individual to survive for mankind, or the urge of all mankind to survive; Fifth: the urge of the individual to survive for life, or of life to survive for itself,;

Sixth: the urge of the individual to promote the survival of MEST, either for his own benefit or for the benefit of MEST itself (manifested in the preservation of property, as such, no matter to whom it belongs); Seventh: the urge of theta to survive, the urge of the individual to promote the survival of theta and to survive through the survival of theta. Any of these dynamics can be broken down into the three component parts of affinity, communication, and reality. On the first dynamic, one has the affinity for self the concept of the reality of self and the ability to communicate with memory of self.

The second dynamic would concern itself with the affinity for a mate or children for the future of a race, the communication with a mate or children, and a concept of the reality of these.

In the third dynamic lies the affinity of the individual for the group, or the affinity of the group for itself; the ability of the individual and the group to communicate; the general reality or agreement existing in the group and between the individual and the group.

The fourth dynamic, as ARC, would mean the affinity of the individual for all man, and of mankind for the individual; it would include the communication of man with man, and the reality concepts or agreements of men with mankind.

The fifth dynamic would include the affinity of the individual for life, or the affinity of life for other life; the ability of life to communicate with life, or with the individual; and the concept of agreement and reality of life.

The sixth dynamic would include the affinity, communication, and reality of MEST as itself within its own laws as expressed in the physical sciences; but more important for our purposes, the feeling of the individual for MEST, to know it, to use it, and to preserve it. The seventh dynamic would be that of theta itself which is composed in its component parts, according to our postulates, of affinity, reality, and communication.

CHAPTER SEVEN

COLUMN F

Emotion

Emotion could be called the energy manifestation of affinity. They are listed in two columns because emotion may be treated as a subdivision of the more general subject of affinity.

Emotion is not synonymous with life energy but is evidently only a part of one of the points of the triangle of affinity, communication, and reality. Emotion, however, furnishes an obvious index to the psychic state, and is the quantity most easily observed by the auditor. As used in Dianetics, emotion could be called the index of the state of being.

The development of a new science naturally means the development of many new terms; and as new data is discovered, old definitions are often found to be inadequate. Thus it is with emotion. In the English language "emotional" is often considered synonymous with "irrational." One often hears the statement, "Don't be so emotional, be reasonable." This would seem to assume that if one is emotional one cannot be reasonable. No more unreasonable assumption could possibly be made.

Engrams have, each one of them, their own emotional tones, just as each engram has a somatic. This is false emotional tone which is foisted upon the aberree in lieu of natural and reasonable emotion. Because emotion has a strong manifestation and because the less desirable kinds of emotion are displayed by people in highly tense states, emotion has been clouded as a desirable quantity.

A fully reasonable human displays the emotion called for, rationally, by the circumstances with which he is confronted in present time. Thus if the present time circumstance requires grief a rational and reasonable person is apt to display grief. If the present-time situation demands anger, the rational human being will display anger. Irrational emotion could manifest itself irrationally for any given situation. If the present-time circumstances required grief yet the individual displayed no grief this would be irrational. If the present-time situation seemed to indicate, because of happy circumstances, happiness, and yet the individual remained apathetic, this would be irrational.

Emotion, then, is neither rational nor irrational except as it is displayed. An aberrated person seldom displays the type of emotion rationally called for by any given circumstance. To describe this we would actually need a new word, perhaps "misemotional." Such a word would indicate that a person did not display the emotion called for by the actual circumstances of the situation. This would indicate that his aberrated condition caused him to display an emotional reaction inappropriate to the present-time situation. Being misemotional would then be synonymous with being irrational. Being emotional, however, would indicate, if the emotionality agreed with current circumstances, a rational state of being.

One can fairly judge the rationality of any individual by the correctness of the emotion he displays in a given set of circumstances. To be joyful and happy when circumstances call for joy and happiness would be rational. To display grief without sufficient present-time cause would be irrational.

Engrams, and the generally aberrated state of a being, generally deny emotion. Happiness and cheerfulness being the very trademark of survival, one could expect with considerable justification that as an individual became more and more aberrated he would be less and less able to be happy. Such is the case. From happiness, at the top, down the dwindling spiral through anger, grief and apathy to no reaction whatever would run not only

emotion but the life potential of the individual. And thus live have a direct index of measurement of the aberrated state of the person.

One must remember that even a very aberrated person, in relatively unenturbulated present-time moments, has considerable free theta. The fact that a person enturbulates readily, for instance, to the 1.1 level and thus reacts along that level does not mean that every waking moment finds him reacting on such a level. Until he is entirely psychotic in the face of present-time enturbulation, he quite ordinarily demonstrates a great deal of free theta. The danger of his condition does not lie in the fact that he is always psychotic; it lies in the fact that when he becomes enturbulated, his existing free theta, which itself is capable of happiness and reason, will enturbulate down the tone scale to 1.1. As this individual lives longer and becomes more aberrated, when a trying situation confronts him, a situation which enturbulates his free theta, he will drop not only to the 1.1 level but below that, to the 0.5 level. Once the dwindling spiral has set in, from year to year the environment of the aberrant remaining more or less unchanged, he can be expected, when enturbulated, to drop lower and lower on the tone scale. Dianetics can interrupt this dwindling spiral; it can restore free theta to the mind, it can erase the traps which wait for the individual when his free theta is enturbulated. Thus, a person who is a dianetic release or a MEST clear is extremely resilient. Trying present-time circumstances do not form heavy locks. He has no irrational reasons to experience grief or fear, but when present-time circumstances strongly call for these emotions, he will display them, and yet soon afterwards be fully recovered. The only thing which can enturbulate his theta and cause him to drop any distance down the tone scale momentarily is some circumstance in the immediate environment strong enough to influence and affect him. A person who has been freed of engrams, secondaries, and locks should not be expected to remain in a state of idiotic cheerfulness in the face of any and all circumstances. This in itself would be a very aberrated type of conduct. There are certain manic individuals who do this, and they, unfortunately, are quite insane.

One of the primary things which dianetic processing does is free the emotions of the individual so that he can experience emotion ranging from happiness, eagerness, and exhilaration, down to anger, fear, and grief when these emotions are called for by present-time circumstances.

Emotion is a primary index of the tone scale. This does not mean that emotion is all there is to theta. Emotion is used as a primary clue to the auditor of the preclear's position on the tone scale because it is so easily recognized. The two gradient systems, however, on the margin of the chart, one from zero to 1000, and the other from -3 to 40.0 are both arbitrary number systems. The zero-to-1000 scale exists so that psychometric percentiles can be computed on the chart. The -3 to 40.0 scale is the original tone scale of Dianetics. This original scale is preserved because it is handy for the auditor to use and is a basic part of dianetic terminology. One quite commonly hears auditors speaking of a "1.5 case," meaning a case of chronic anger or one which enturbulates easily into anger. Or one may hear an auditor speak of a "2.5 case," which tells his indoctrinated listener that this case is rather bored with the whole thing, but is fairly well advanced and comes up easily to what is known as "false four."

The tone scale is not a derived scale, but one which has been constructed after observation of many preclears. An auditor can very easily observe this. Suppose he discovers his preclear to be in an anger tone as he runs an incident. The auditor can expect that the anger will generally, on one recounting, abate; and on the second recounting, that the preclear will begin to express resentment; on the third recounting, or fourth, or fifth, the preclear may come to boredom; then to indifference; and on subsequent recountings, rise up to perfect cheerfulness about the incident. If the auditor were to discover an incident where the preclear was in the deepest apathy, the tone of the preclear would be seen to rise during auditing through the whole span of the tone scale, step by step.

First, the preclear would be in very deep apathy, not knowing or caring whether this incident would resolve or not. He would then go up the scale to apathy, then to grief. He would express some fear and apprehension. He would become sullen. Finally he would

become angry. Then he would express resentment, and through boredom, would gradually rise up to "false four."

Not all incidents, of course, find the preclear going up the scale step by step. He follows exactly the same scale, but he may skip or omit various stages of the emotion. Starting an incident at grief, the preclear may come to boredom, and thus to complete carelessness about the incident. Thus, the tone scale is based upon observation. It is a very valuable index to the state of an engram. If the preclear enters the engram in anger -- is made angry by it, that is -- the auditor knows that the incident will be relatively easy to run on up the line. But if the preclear is found to be in very deep apathy, the auditor knows that he has a long way to travel with this incident before he can bring the preclear entirely out of it up the tone scale.

Finding the preclear in deep apathy in an incident should alert the auditor to the fact that he must handle this situation with the greatest care, that he must request subsequent recountings very gently, so that the apathy will gradually rise, with repeated recountings of the incident, up to grief; so that the grief can release and so bring the preclear up to the top of the scale, concerning this incident.

The emotional tone scale introduces something else as an auditor's tool. When the auditor discovers he cannot run grief out of a case, he should examine the preclear's bank; little more carefully to discover what emotional tone he can turn on in the preclear, since he can turn on at least one emotional tone. If he cannot turn on grief, he may be able to turn on anger; and once he has taken some of the anger off the case perhaps he can run some of the lower levels such as fear. Having run several incidents which have fear in them, the auditor may discover that he can run grief off the case.

Sometimes a case will fall so easily into apathy that the auditor has to be very alert in order to unburden some of the higher-level emotions before he attempts to run the incidents of deepest apathy which he finds in the case.

As a working rule, an auditor can always find some emotional tone to run on a case. He should make it his business to discover what emotional tone is easiest to run on the case and run some incidents of that tone. There have been instances when merely running happy incidents on a case recovered theta from the lower strata of tones of the scale that sufficient attention units were made available to turn on sonic and visio. This trick of running pleasure moments is easily the best way to get a preclear up to present time. One runs the pleasure moment just as though it were an engram, and the attention of the preclear can be attracted to this incident so strongly that attention units are recovered from other incidents in the past.

Emotion is an integral part of every engram; but it will stand by itself in what is called a "secondary engram." There are actually three kinds of secondary engrams: affinity break or enforcement engrams; reality break or enforcement engrams; and communication break or enforcement engrams. These are called secondary engrams because they do not contain physical pain but depend, for their permanence, on a physical pain engram earlier in the bank. Thus the words, "secondary engram," mean a highly charged moment in the analytical mind of the preclear which depends for its force on a physical pain engram lower in the bank. In running secondary engrams, or painful emotion, the auditor must develop considerable skill. One cannot, for instance, bluntly demand grief; nor can one bluntly demand fear. Skill and tact are required to reach the necessary incident to resolve the case.

It is a working rule of the auditor that a case must always be unburdened of some emotion. Only cases in a very high range of the tone scale can have physical pain engrams run on them without running some secondary engrams. If one could run off a case all painful emotion -- all unexpressed resentment, anger, fear, grief and apathy -- one would have a dianetic release whether he touched physical pain engrams or not. This is theoretically true but practically almost impossible, since, when he starts to run various secondary engrams, the auditor will often find the case sliding back into the supporting physical pain engram, which must then be run.

Running the painful emotion off a case produces the most signal improvements that are obtained in dianetic processing.

CHAPTER EIGHT

COLUMN G

Affinity

In view of the fact that the word “love” has at least two outstanding meanings in the English language, a misunderstanding could result if it were employed to represent this factor in theta.

“Affinity” is a broad term and means simply a sympathy of feeling, an affection, the feeling of one person for another, as we use it in Dianetics. Affinity, in the theta sense, dianetically, might be compared to cohesion and adhesion in the physical universe, as applied to energy. There are degrees of affinity, according to our definition, as represented by the tone scale. These range from a feeling of well being along all the dynamics down the various stages of emotion to severance of feeling from any and all of the dynamics. Affinity broadly includes emotion.

The tone scale of affinity, as represented on the chart, refers to the reaction of the individual at any particular time to just one or to a small number of people. But as affinity is suppressed repeatedly, the individual will begin to take on an habitual level on the affinity scale, an habitual reaction to almost all people. This is also true of the affinity scale of groups, and one can find on this scale the tone level of any nation or, indeed, of mankind for any given period, which would be the averaging out of the general reaction of mankind to mankind.

At the top of the scale around tone four, the individual experiences love, strong and outgoing; he experiences friendliness, this is an extroversion of affinity. One commonly finds this in children, who when growing older and receiving rejections and rebuffs, first from one or two people and then from many, will gradually experience the blunting of their affinity.

Around tone three, we have the individual experiencing tolerance, without much outgoing action. The individual at this level will accept advances offered but does not readily make such advances himself.

Around 2.5 the individual begins to neglect his own person, or people in general. He may even dislike them as a general rule and attempt to get away from them.

At the level of tone 2.0, the affinity is expressed as antagonism, a feeling of annoyance and irritation caused by the advances of other people toward the individual. Love is received with suspicion; it is seriously questioned, and may gain as its return distaste.

Around 1.5, affinity has almost reversed itself. Its dissonance has become hate, which can be violent and is so expressed. Love offered to such a person may excite him into violent acts of repulsion. Here, actually, we have a factor of enttheta repelling theta, since theta itself contains, as one of its components, love.

Around 1.1, we reach the level of covert hostility. Here the hatred of the individual has been socially and individually censured to a point where it has been suppressed, and the individual no longer dares demonstrate hate as such. He yet possesses sufficient energy to express some feeling on the matter, and so what hatred he feels comes forth covertly. All manner of subterfuges may be resorted to. The person may claim to love others and to have the good of others as his foremost interest; yet, at the same moment, he works, unconsciously or otherwise, to injure or destroy the lives and reputations of people and also to destroy property. Below 1.0 we reach fear, which is expressed on its highest level as acute shyness, stage fright, extreme modesty, being tongue-tied among other people, being easily frightened by proffered affection. Here also we reach the strange manifestation of the individual attempting to buy off the imagined danger by propitiation. We have an interesting example of this in processing.

Cases which are far down on the tone scale will, when they reach 1.0, quite commonly offer the auditor presents and attempt to do things for him. A crude description of this was once contained in the idea of transference. At this level we have withdrawal from people. At 0.5, we reach the level of grief, wherein we have supplications by the individual, his pleas for pity, his desperate efforts to win support by tears. We may even have at this level extremely strange perversions of truth intended to achieve the pity and support of others. For instance, the rejected sweetheart, reaching this level of grief may invent all manner of odd and peculiar incidents of cruelty on the part of the last lover in order to win the sympathy of those around her.

Sinking below grief, one reaches apathy, wherein affinity is expressed by complete withdrawal from person or people. There is, in apathy, no real attempt to contact one's self and no attempt to contact others. Here we have a null point of dissonance which is on the threshold of death.

The auditor has a handy measuring stick with the affinity scale, since he can, by observing the preclear, establish the position of the preclear on the chart. Further, by watching preclear's attitude toward people or groups he can see the improvement of the relations of the preclear. With others and, he can see the gradual rise in tone of the case.

CHAPTER NINE

Communication and Reality

The overall subject of communication covers far more than the exchange of intelligence. Basically, communication could be called the science of perceptions. As general semantics is organized on the subject of words and ideas; so can be organized, and so has been organized in Dianetics, the entire subject of perception.

Everything which we know of the physical universe and, possibly, anything which we can know of theta universe, allowing that it exists, could be said to be embraced by perception, computation, and imagination.

By perception we mean the perceiving of entities or existences. We achieve what we know of reality by perceiving entities and existences in the physical universe, and possibly the theta universe, by combining these perceptions and computing or imagining results not in disagreement with the results obtained by others.

The channels of our perception of the physical universe are twenty-six in number. The most important of these are sonic, vision, tactile, olfactory, kinesthesia, thermal, joint position, body position, moisture, organic perceptions, and, adding one more discovered in Dianetics, perception of movement on the time track. It is with these that the auditor most vitally concerns himself as it is through these that we learn the most of the physical universe.

With sonic we perceive, by mental mechanism, the sound waves of the physical universe, and by comparison and experience, both genetic and environmental, interpret them. With visio we perceive light waves, which, as sight, are compared with experience and evaluated. By tactile we perceive the shape and texture of surfaces and compounds. With olfactory perception we perceive the minute particles of matter which register as smell.

By kinesthesia we perceive motion through space and time.

By thermal we perceive temperature, hotness and coldness, and so can evaluate further our current environment by comparing it to past environments. By perceiving joint position we can measure space and the size of objects and know more about our physical situation. By perceiving body position we sense our relationship with our immediate environment. Moisture perception permits us to sense the dampness or dryness of the atmosphere and so judge further our environment.

Through organic perceptions we perceive the states of our own bodies, internally.

These and other sense messages combine to make up a body of experience. Just how much of this experience is genetic and how much of it is carried in the theta body, if that exists, we cannot at this time accurately measure. In our environment, however, by the various sense channels we gain experience and can act in the present-time environment or plan for the future. It might be said that we have potentially a sensory reception mechanism for every type of sense message which can be radiated or delivered to us from the physical universe, and from the theta universe. Thus, we have hearing because there are sound waves which can be registered and interpreted; we have sight because light waves exist to be registered; and so forth. A very interesting paper could be prepared upon the probable evolution of our senses. Theta, combining with MEST to make life, reaches out in its conquest of MEST, via the sense perceptions, to exist within and control the environment and to some degree regulate the future -- and, particularly in man, to adjust the environment to the organism, the species, or the race.

Just what theta-universe perceptics are is a subject at this time so diffuse that one cannot even be sure there is a theta universe. Such manifestations as extra-sensory perception, intuition, clairvoyance, clairaudience, and others make up a body of quasi-knowledge which is

normally relegated to the field of psychic phenomena. The existence of God and spiritual manifestations could be classified as theta universe; contact with these would be considered a use of theta perceptics. Oddly enough, in Dianetics considerable evidence, whether we wish it or not, is accumulating in favor of not only a theta universe and a theta body but of theta perceptics, as well.

This has proceeded far enough to contain some evidence that certain techniques of application, already partially formed, exist by which the theta perceptics can be cleared, raising the prediction potentiality of the individual, amongst other things. Judging solely on the evidence at hand, one would say that more evidence existed in favor of the theta universe, the theta body, and theta perceptics than existed to deny them. This evidence has accumulated to a sufficient extent to cast extreme doubt on the "scientific" postulate that all man would ever know was the physical universe.

Indeed, science was unable to resolve mental problems and forecast behavior and invent better human technologies so long as it assumed that life and man rose from compounds and clay of the physical universe, with no other ingredient. This line of reasoning led to no advances in technology and, indeed, permitted the physical sciences to outstrip all knowledge of human behavior. This would seem more or less inevitable, however, if one considered that the primary mission of theta was to conquer the physical universe, at least insofar as the branch of theta which ourselves is currently concerned. With such a mission, the physical would, of course, become the best-known sphere of reality. Perhaps theta is now in a position where it can understand more of itself. By this one does not urge upon the reader that Dianetics concerns itself vitally at this time with psychic phenomena, but it is mentioned in passing that in the course of investigation data continues to accumulate against the idea that man is a creature of the physical universe alone.

The auditor, working case after case, cannot but run upon evidence strongly in favor of a relatively timeless theta body existing as a personal identity, running parallel to the genetic line of species; and if he ignores this he may bog down some of his cases. Specifically, I refer to the continuing and growing volume of reports from auditors on the subject of past deaths and past lives. This subject needs to be warily and thoroughly examined; but it remains that the auditor who runs into a past death and does not reduce it properly by standard procedure will find his case thoroughly bogged down; and, indeed, some cases cannot be run and will not move on the time track until these factors are taken into consideration. Some of this data has been known for two years, but a diffidence to comment upon it until the evidence was overwhelming has suppressed and continues to suppress the knowledge.

As it develops, Dianetics more and more seems potentially able eventually to contact the often-postulated but never thoroughly sensed, measured, and experienced human soul. The subject of past deaths and past lives is so full of tension that as early as last July (1950 -- Ed.) the board of trustees of the Foundation sought to pass a resolution banning the entire subject. And I have been many times requested to omit any reference to these in the present work or in public for fear that a general impression would get out that Dianetics had something to do with spiritualism.

Further, the view has been many times expressed that in view of the fact that prenatales are so "controversial" the introduction of past lives and past deaths into Dianetics, even as an experimental investigation, would permit old schools of therapy to persist in their delusion that all is delusion. This would hardly be a scientific way of handling a science. A true scientist boldly and fearlessly reports that which he finds. A famous writer told me, a short time ago, a story about Thomas Carlyle, who upon hearing that an American lady writer named Margaret Fuller had said, "I accept the universe," said only, "By God! she'd better!" The auditor who runs his preclear down the track and suddenly finds the preclear possessed of strong somatics and a visio of 1210 A.D. scenery had better reduce the incident as an engram. Failing to get a proper reduction, the auditor had better ask for the incident necessary to resolve this weird manifestation. If the auditor is dull indeed he will invalidate the incident to the preclear and pass up running it, at which point his preclear will bog down.

There are evidently three kinds of these experiences: (1) those which are dub-in and which occur only in cases which dub in in the present life; (2) fantasies built upon reading and imagination, but without somatics; and (3) what seem to be valid and real experiences. If this data of past lives and past deaths in the theta body continues to stand up and becomes susceptible to exacting proof, it certainly threatens to alter our culture radically. At the present time all we can do is gather evidence. The Foundation would be glad to have any and all such evidence which auditors may discover and care to submit. Never invalidate a past life of a past death, and never fail to run such somatics as actual experiences: failure to observe this enjoinder may seriously harm the case. I have given you this information because I do not believe that helping the auditor to audit and helping cases to run can seriously hurt Dianetics. To unburden a case to the point where the individual is a MEST clear it is only necessary to work with the avenues of perception to the physical universe.

What we conceive to be reality is actually agreed upon perception of the physical universe. There is an endless philosophic wrangle as to whether or not our perceptions perceive anything, or whether or not our perceptions are merely an illusion themselves. True enough, the physical universe can be reduced down to zero mathematically. Matter, energy, space and time could be said to be the result of certain motions. The moment we go off into the by-road of wondering whether the physical universe is real or not we come rapidly upon many philosophic imponderables. What we know as reality, however, is an agreed-upon conception of the physical universe in which we live. You and I agree that a table exists in the center of the room; we can see it, and feel it, and when we rap it with our knuckles we can hear that something is there. You and I have agreed upon the reality of the table, mainly because each of us agrees that he perceives it via his senses. Should someone come up and say that not a table but a black cat stood there, you and I would consider the man mad. Indeed, by a sort of natural selection we remove such "madnesses" from our society. When someone is in disagreement with the majority as to the sense perceptions of the physical universe, the first reaction of the majority is to have this person pronounced mad and locked up. Locked up, he does not procreate and so breaks the genetic line. This happens often enough to select out of the human race those who do not agree on the nature of the physical universe via sense perceptions. Many amusing and entertaining postulates can be formed on the subject of reality.

Certain it is that by communication -- by the group of sense perceptions which make up communication -- we know reality. Our affinity with that reality -- our admission that we are a part of that reality, and our acceptance of our participation in it -- is necessary to our communication with it, and thus we have the triangle of Dianetics: affinity, reality, and communication. One cannot stand without the other two. There cannot, for instance, be communication and affinity alone; these two things would result in an agreement of some sort, which agreement would be reality. If communication exists, some agreement can be reached, and as soon as an agreement is reached between two people or by a man with himself, there is some affinity. If affinity and reality exist, then a communication must ensue or must already exist in order to act as a channel of expression and recognition of the agreement. An auditor, knowing the trio -- affinity, reality, and communication -- can use any point of the triangle as a point of attack in order to enhance the other two corners of the triangle. The overall subject of communication, as we have seen, contains all avenues of sense perception: sonic, visio, tactile, olfactory, and the rest. It includes, as well, the perception of too strong a contact with the MEST universe -- pain, which is itself less directly, a form of communication. The receipt of perceptions of the real universe and the purpose of theta come about as a computation. Computation creates ideas concerning reality, and this creation of ideas leads to the type of communication which is commonly and ordinarily classified as communication -- conversation, messages, and other methods of exchange of ideas.

The auditor must appreciate the value of communication; since if his preclear cannot communicate with his own past he cannot make an accurate adjudication of his own present and he certainly cannot compute his own future. When a man is unable to contact the reality of the present or appreciate it, and when he cannot compute his own future and act upon that computation, that man is considered in varying degrees neurotic or psychotic. The auditor, then, does well who knows this subject thoroughly.

CHAPTER TEN

COLUMN H

Sonic

By the word sonic in Dianetics is usually meant sonic recall, rather than hearing sounds outside the body. Sonic means hearing the sounds which have been remembered. Those sounds which the individual has heard in the past are all recorded, either in the analytical standard memory bank or in the reactive bank. Those which were recorded in the analytical standard memory bank are all available to the recall mechanisms of the individual -- to his "I." Those which have been recorded in the reactive bank have been received by the individual while he was unconscious -- in a hypnotic state, while drugged, while delirious, while unconscious from a severe injury, or even while unconscious momentarily because of a light injury. Such perceptics as sonic were not thought, before Dianetics, to be recorded at all during a period of unconsciousness. One of the basic discoveries of Dianetics was that these perceptics were recorded during the periods of unconsciousness of an individual, and that this material was available for recovery, and that this material, so recorded, had an aberrative effect on the individual.

Whether the sound has been heard while the person was awake, or asleep, or unconscious, that sound is available to the recall mechanism of I. The fantastic storage capacity of the mind has no structural explanation at this time. But every sound, whether a voice, an auto horn, the click of table ware, footsteps, the wind, every sound which the individual has heard in his lifetime is recorded. Thus recorded, it is available to the "I" of the individual. Dianetic technique sends the individual back through his life, and by the perceptics of sonic, visio, and so forth, enables him to recover information which has been occluded from him.

There are very many gradations of the quality of sonic. A case on which there is much grief and other types of charge may or may not have sonic recall. A case which is generally occluded from one end of the track to the other may be so occluded by charge, valence trouble, sonic command shut-offs or being stuck out of present time, that it has no sonic at all. This condition may be so bad that it renders the individual unable to remember anything that has been said even shortly after it has been uttered, as well as back along the time track. The charge, valence troubles, and command shut-offs of sonic may be relatively light, under which circumstances the individual will receive what are known as sonic impressions; he can get impressions of the voice tones in which the words are being uttered, as he travels along the track, but he does not hear the sounds clearly. The case may have, however, so little sonic shut-off, valence trouble, and charge that clear sonic, just as it was heard in the first place, is available as the person travels on the time track, as well as near present time.

Sonic shut-off may be quite selective: the individual may be able to hear sounds but not voices; he may be able to hear an entire symphony orchestra and yet be unable to hear again what his wife asked him to bring home for dinner. Selective shut-offs are caused both by charge on the case and by selective sonic shut-off commands, such as "You cannot hear your wife," or "You pay no attention to me."

A primary concern of the auditor is the turning on of sonic; therefore he must know what turns it off. According to present theory, which works out relatively well in practice, the most severe source of sonic shut-off is being stuck on the track: in that the individual cannot move on the track, he cannot, of course, move through incidents and hear them. The next most severe interference with sonic comes from valence shifters; the person's identity is confused with that of another person; he is not in his own valence, and he is off his own time track. The next most severe source of sonic shut-off is the command phrase which says specifically "You can't hear anything," "You never listen to a word I say," "You have to keep still," "I'm as deaf as a post," etc., etc. Sonic is additionally affected somewhat by grief and charge on the case,

but not as much as might be expected, since cases which have enormous grief and charge on them in general yet retain sonic recall in the absence of valence shifters.

The most severe sonic shut-off would be that caused by a combination of factors, which would include not only being stuck on the track in an engram but also having the track itself collapsed by groupers. There are cases which have fake sonic -- sonic dub-in. According to theory, this dub-in is caused by demon circuits which is to say, heavily charged portions of the analytical mind which have been captured by the reactive mind and do its bidding, walled-off by charge into separate entities. These are very easy to spot, however, since dub-in sonic usually is inane. Furthermore, when the individual with dub-in has gone through an incident once, he cannot return through the incident with the same words. One should not regard a dub-in recall case as something hard to detect; it is very simple, even for the beginner to detect dub-in, since it will not repeat or bear repetition but alters markedly, and it is not particularly sensible, and it does not run at all like an engram. The dub-in sonic case, after it has been worked for a short time, can be expected to lose the dub-in, once the circuit causing it is contacted or when the tone of the case rises. A non-sonic case results. This should not be confused with a case which has sonic but which has experienced severe auditor code breaks, has had engrams run partially but not reduced and has had groupers triggered so that the time track is collapsed. The way to differentiate these is that the case which had dub-in that has turned off will still run as easily and ably on the time track as formerly; from a non-sonic condition, as valence shifters and sonic shut-off commands are run out of the case, sonic impressions will become available, and then sonic itself should return. The subject of sonic recall is one which requires an enormous amount of study before final adjudication can be made by anyone as to its total ramifications. Experience in Dianetics has demonstrated that recalls in general are very fully recovered by the clear, and this is true of sonic. As may be seen on the chart, the gradient scale of sonic does not show it to be a phenomenon by which the position of the preclear on the chart may be established, save only in the broadest sense. The clear, at the top of the scale, has, ordinarily full sonic recall. But such may have been his aberrated condition that over large areas of the track his analytical memory bank has received no adequate or sharp recordings. From the moment a person is clear or nearly clear, on forward in his life, he will have sonic recall; during his period of aberration, however, he may not have registered sounds here and there on the track.

There is much misunderstanding about sonic and vision recalls in the state of clear. These recalls are not eidetic in all cases, as photographic or phonographic recall are a matter of training, and a person not trained into them will not necessarily register sights and sounds with sufficient concentration to have all the material available for immediate recall. A very large number of tests must be undertaken on the whole subject of recalls and a great number of cases must be observed before we can clearly and scientifically evaluate recall potentials in every individual when cleared. The recalls, however, are good in those cases so far observed but are not necessarily eidetic. A person may have sonic recall of an accurate nature at any place on the tone scale, providing the person can move freely on the track and is in valence. Ability to recall in sonic is not an index of neurosis or psychosis. Sonic recall is affected by factors which, in themselves, are not such an index. The amount of free theta available for analytical perception and computation is itself actually the only index.

However, in the lower portions of the tone scale one ordinarily expects the reasonable person not to have sonic recall or any other recall and one expects the true psychotic or neurotic individual to have sonic recall. This has misled practitioners and authorities in the past into believing that sonic recall was only to be found in idiots and morons, an entire falsity based on limited observation.

The influencing mechanism on sonic recall is whether or not the mind has sufficient power (structurally, most likely) to cut off and wall up charge and the general results of engrams and still reserve a portion of the analyzer for free thought with the remaining free theta. The psychotic or neurotic individual does not have the power to reserve for clear thinking some portion of the analyzer, and so, when enturbulated by engrams but still in valence, becomes analytically completely and wholly enturbulated, with no reserved portion of

the analyzer not subject to that enturbulation. Where a person has a psychosomatic illness and sonic recall one should expect to find a near-psychotic individual, the psychosomatic illnesses telling of many engrams and the sonic recall stating that the analyzer has not the power to wall up unhappy and painful memories. Where one finds psychosomatic illnesses and a sonic shut-off, one may find a person who is potentially low on the tone scale but who yet has enough free theta to respond on a high analytical level -- and yet who may perform in life in a very aberrated fashion, for all this.

The thinking on this subject in the past has been entirely too short. The strange belief has been held in the past that a great deal of aberration meant a

great deal of thrust and drive and, therefore, that an individual who was neurotic could be expected to perform in the arts and in other directions more ably than a person who was sane. This, by derivation and observation and much experience, is an outright fallacy. The individual with a great deal of free theta is apt to be more robust than his fellows. He may or may not have more engrams; but he tries, from his earliest days, to take in more area than his fellows and to adjust his environment to him rather than follow the sheep-like course of trying to adjust himself to the environment. He is, therefore, continually rebuffed, and his engrams will gradually charge up, by the process of affinity, reality, and communication breaks, until he responds rather neurotically to his environment. Such a person is, normally, rather thoroughly shut off so far as sonic and visio are concerned. His theta, what is left of it in a free state, operating in what small portion of his analyzer is still available, is still greater than the theta available to the average human being. When we take this individual and dianetically process him and turn the entheta into theta, he becomes more and more powerful and able to cope with and adjust his environment. He will not have sonic and visio until he reaches a released or a cleared state. Such individuals are difficult to process only because the mind has so expertly walled itself in from the charge on the case. However, such an individual is very worthwhile to process, since when the auditor has finished, or even if the auditor never does finish, one has left a strong, creative asset to the society. The auditor who, because they seem easy, works near-psychotic or psychotic cases which have sonic, may have when he is through an individual who, no matter if structurally intelligent, is yet possessed of so little theta that his worth to the society is small. These conclusions are highly generalized, but have been borne out in a large number of cases.

Cases exist in which the individual is so unaberrated that, though he is endowed with enough free theta to make him a tremendous asset to the society, he still has sonic and visio, being already at the 3.5 range on the tone scale. It is far from true that a person, to be of worth to the society, must be highly aberrated and must have his recalls cut off; since in such an aberrated state he is likely to be so low on the tone scale that his positive worth to the society, which would be realized were he at 3.0 on the tone scale or above, becomes a liability, and his aberrations violently affect his environment and bring about his destruction. Such persons are the dictators who lead their countries to ruin through war; the artists who, through their grossness and vulgarity, destroy the more's of a race, and so destroy the race.

What the auditor should know, principally, about sonic recall is that it makes a case easier to run, and that a case without it, properly processed, will eventually pick it up. The auditor should never despair of sonic recall shut-off cases; impressions will get stronger; and sonic recall will eventually turn on. But the individual has to be very high on the tone scale before he regains sonic, if he began with complete shutoffs. Further, there is a technique, which sometimes turns on sonic, known as running pleasure moments.

Pleasure moments can be run on a case just as the auditor runs engrams, going through the moment over and over again. Attention units are attracted to the pleasure moment, since it is one of the missions of the mind to attain happiness and pleasure along the various dynamics. By returning the preclear to a moment of pleasure and running that moment, the auditor will be able to regain a few attention units out of areas of enturbulence; this will make it a little easier for the preclear to move on the track, and in so moving he may pick up sonic recall. In any event, the running of pleasure moments is highly beneficial to a case.

The running of future pleasure moments sometimes tunes up the perceptics. These are actually imaginary incidents, so far as can be told. The tone of the individual goes up when running moments of pleasure, and so when moments of pleasure in the future are imagined, the tone of any individual may be expected to rise.

Affinity breaks often depress sonic; so that a preclear who has sonic on Monday and a quarrel with his sweetheart on Tuesday, may be found to have much less sonic recall on Wednesday. Further, when the sonic recall of an individual is invalidated, his reality is depressed, so the recall reduces. ARC locks and secondaries markedly influence sonic or any other type of recall. Heightened affinity, reality, and communication may, by themselves, turn on sonic.

CHAPTER ELEVEN

COLUMN I

Visio

Recalling a scene by seeing it again is called, in Dianetics, visio, by which is meant visual recall.

There are two kinds of visio which the individual may encounter. One is imaginary visio, by which is meant the scenery imagination constructs. The other is actual visio, by which is meant recall of actual and authentic scenes. In dianetic terminology, visio usually means valid recall of past scenes; the word dub-in is used to characterize visio which is imaginary.

Visio may occur in present time, of past scenes, which would be the process of visually remembering. Or it may occur as the preclear is returned on the track, seeing again in recall scenes which he has recorded in his past. Dub-in visio may work in much the same way.

Possibly the most exact borderline between sanity and insanity would be that between knowing that one was imagining what had happened and not knowing that one was imagining. All recalls can become short-circuited through the imagination, so that the "I" is led to believe that it is recalling an actuality when really it is having furnished to it from the memory banks an imaginary sequence. When ARC is very low on a case, usually below the 2.0 range, the condition obtains with the case that many of his recalls, no matter how authentic "I" considers them, are imaginary. As an example of this, consider the person in an anger state who is recounting a conversation or a quarrel he has had. People who are angry almost never tell the truth. People who have sunk to the covert hostility range become so confused between reality and imagination that even their small talk is utterly untrustworthy, and yet these people may believe they are telling the truth. This is a case of recall being short-circuited through the imagination and "I" being furnished imaginary data which is yet labelled as authentic data. Possibly the most flagrant breach of truth occurs in the apathy range or slightly above it, where fear, mingled with grief can cause the wildest perversion of recall.

The best example of dub-in visio would be the scenery which the preclear gets when he is returned on the track into the prenatal area. He may get very clear and active, but exteriorized, pictures of the scenery around his mother -- which views and scenes are entirely false and are not to be attributed by the auditor to extra-sensory perception. They denote a 1.3 to 1.0 position on the tone scale. Circuitry, about which much will be said later, is the cause of this visio. When the case has been unburdened of many secondary engrams this visio will cease, and the actual visio of the pre-natal will take its place. Actual pre-natal visio, of course, is black, except at such times when a light may be entered into the area for surgical purposes, at which times the light is sometimes recorded. A person who is found to be on the tone scale between 1.5 and 0.5 should not be expected to have accurate visio -- or any visio at all, as in the occluded case.

Visio and all other recalls follow the same pattern as sonic, and in considering any recall the data which is given on sonic may be used interchangeably.

In the 4.0 range the individual, when in present time, sees what he remembers, and when returned on the track, gets accurate and clear pictures of the scenery just as he saw it when he was looking at it. He is inside himself which is to say, in valence, and does not get a view of himself as a part of the scenery. The condition normally obtains down to the 3.0 band. Here we begin to get occlusions and exteriorizations in areas which contain highly-charged engrams which themselves contain command phrases that shift the person out of his own valence, such as "I can't be myself around you," etc. Around 3.0 the person is, in most cases, on the track; he can get visio on pleasure moments, and he is able to be inside himself except

when in secondary engrams. Around 2.5 the occlusion becomes marked. Large areas of the track may be missing because of charge and valence-shifter engrams.

From 4.0 down to 2.0 it is relatively easy to run out occluded areas and discharge secondaries so that visio returns easily. Below 2.0 the auditor begins to get into trouble and must use a great deal of patience with his preclear, because the visio may be either absent or exteriorized. The auditor, when working such a case, should be very careful at all times never to call any of these oddities to the preclear's attention, as this would be an invalidation of the preclear and would do him much damage. The trouble with a preclear from 2.5 down is that life has invalidated him too often. When the auditor, who is attempting to maintain high ARC with the preclear, seems to rank himself with those factors in life which have already suppressed and hurt the preclear, what little visio has survived may very easily fold up, so that the auditor causes himself a great deal of work in rehabilitating the ARC and getting the visio or other recalls back.

Around the anger band we begin to enter the potentially psychotic area. This does not mean that a person who is at 2.0 is a psychotic. It means that when the free theta of the individual enturbulates momentarily, he finds himself easily along the 2.0 band, and that he conducts himself generally, in his reactions toward life, along this band. It is possible for a case to be in valence all the way down the track and to get good, moving visios and still be in the 2.0, 1.5, 1.1 band, and be thoroughly psychotic. Here again we have an individual whose structural mechanisms are insufficient to bar out existing charge on the case; thus the person's theta is continually and entirely enturbulated, having no free portion of the analyzer in which to operate. His theta is always under the influence of the charge on the case because he has made for it no protecting partitions. By partition, compartmentation, and occlusion are not meant valence walls; these are something else. The valence wall can actually exist in the individual to a point where he can be either one of two persons, himself and another person. In the very highly-charged case, in the case of the obvious psychotic, these valence walls are so well defined that the auditor can almost watch the person click from one valence to another. The schizophrenic of psychiatry -- the person who shifts from one identity to another -- is called in Dianetics a valence case. And when these valence walls are so well defined that a whole new personality emerges with the shift, we have a person, of course, below the 2.0 band. Such people ordinarily "run" (undergo processing) in Dianetics quite noisily and are called screamers. The visio of such people is normally present for the valence in which the preclear is at the moment. If he is in father's valence, he will get the same view of the scenery that father would get. Or he may be in mother's valence, in which case he would have a view of the scene just as mother would see it. Or he may be in a synthetic valence, the valence of no actual person, which might give him a view of the scene looking down from the ceiling. Such cases almost never have their own point of view.

Even valence walls are a sort of protective mechanism by which the charge of the case is compartmented to permit the individual to work at least some of the time. The truly low power individual merely continues to accumulate charge until he is suppressed to the near bottom of the scale without ever developing a mechanism to overcome the charge. As far as his recalls are concerned, he is continually in his own valence.

Just as in sonic, visio manifests itself all the way down to the bottom of the case when the mental structure is insufficient to compartment off for the use of "I", any portion of the analyzer.

Dub-in visio actually has two subdivisions: (1) where the actual scenery is approximated, and (2) where entirely new scenery is substituted. The first is caused by valence shifts; the visio the person gets of the scene when he is being acted upon by a valence shifter, highly charged up as in any secondary engram, is exteriorized -- which is to say, he sees himself as part of the scene; he may be in the valence of another person, or he may be merely out in the blue, looking at the scene. When the charge is run off of this particular scene by repeating it over several times (providing any release takes place in the first four or five recountings) the engram on which this secondary is depending and which, of necessity if it creates such an illusion, must contain a valence shifter command, loses some of its charge, and

the individual is then able to get inside himself and get a view of the scene as he saw it at the time. Any engram in which the preclear is exteriorized cannot be fully discharged until the visio is restored to the scene as it was viewed by the preclear. In other words, if the preclear continues to be exteriorized, the whole charge is not off the engram. However, if any charge at all can be gotten off a secondary, the auditor should run it to exhaust all possible charge.

If visio persists in being exteriorized in spite of many runnings of the incident, there is usually later charge on the case, a later secondary which has to be tapped and discharged first; since physical pain runs from early to late, and secondaries have to be discharged from late back to early.

Imaginary exteriorizations are most chronic around 1.1. In such cases the auditor may sometimes use the mechanism of running the preclear on somebody else's track, which is to say, on father's track or mother's track or grandfather's track, in order to contact scenes. In such cases it is as if the person's track had been swallowed up, leaving available only the tracks of other valences around the individual. This mechanism is of very limited use. In any apathy secondary the preclear may commonly be found to be outside himself until the charge is off the incident, at which time he becomes interiorized. There is always a valence shifter somewhere in a physical pain engram which creates this illusion. Charge itself will not cause a person to be exteriorized, as evidenced by people who have highly charged tracks and who yet remain in valence all the way to the bottom of the scale.

In the very occluded case, visio is the most notably absent thing. The preclear may think that visio is necessary for him to scan locks; but this is not true. He can scan through locks "in the dark," with no visio whatever, and yet bring to his consciousness phrases or incidents which can be run. The auditor must not make the mistake of believing that visio is necessary for the individual to move on his track.

Very little is known of the reasons for visio, and no large body of observation exists to determine the state of visio in all persons that have been cleared of their engrams. This much has been observed, however, that visio does return in a clear; and any effort to palm off as a clear an individual who does not have an interiorized visio on his track is a dishonest one.

Most children have visio, for the simple reason that their engrams are not yet charged up to a point where secondaries can be formed and so occlude visio or thrust the child out of valence. In a case which has many valence shifters, affinity, reality and communication secondaries will bring about a chronic exteriorized visio. In a case which has an analyzer sufficiently able to block off charge, visio starts to disappear in the presence of repeated secondaries. After a major ARC break, such as the loss of a sweetheart, visio may cut out, in such a case, entirely. Also, in the case of an individual who is stuck in a prenatal engram, visio is blocked off by the simple fact that the prenatal visio of black is present through all of his memories. He is not, of course, moving on the track, and so cannot pick up the scenery of any incidents but those in which he is stuck.

Visio is not a good test of the tone level of a case except in the generality that when visio is present and accurate, and other columns on the tone scale agree, the person can be said to be above the 2.0 line. But in view of the fact that visio can exist all the way down the track, such a test must be considered only cursory.

Note: Discussion of reactive exteriorization phenomena as found here should not be confused with exteriorization as a theta activity, which is covered in Scientology 8-8008 (1953) by L. Ron Hubbard, and later works.

CHAPTER TWELVE

COLUMN J

Somatics

The word somatic means, actually, bodily or Physical. Because the word pain is restimulative, and because the word pain has in the past led to a confusion between physical pain and mental pain, the word somatic is used in Dianetics to denote physical pain or discomfort of any kind. It can mean actual pain, such as that caused by a cut or a blow; or it can mean discomfort, as from heat or cold; it can mean itching -- in short, anything physically uncomfortable. It does not include mental discomfort such as grief. Hard breathing would not be a somatic; it would be a symptom of misemotion suppression. Somatic means a non-survival physical state of being. It is distinguished, on the one hand, from a nonsurvival mental state of being and, on the other hand, from a physical action or pro-survival perceptic, such as kinesthesia or tactile, or visio.

An engram has several component parts: the two main components, of course, are entheta and enMEST. Free theta has come into collision with MEST, with resultant enturbulation. In a living organism, the enMEST component would be the manifested somatic.

The chief difference between the analytical and reactive minds, aside from their functions, is that the reactive mind registers pain, and the analytical mind merely records the fact that pain exists. This gives the reactive mind an additional perceptic; this perceptic is called a somatic.

In the presence of any physical pain the analyzer goes off. Even if the pain is very mild and brief there is still a moment of analytical shut-off. In Dianetics this is called anaten, an engineering type of abbreviation for "analytical attenuation." The anaten buries the somatic, and, unfortunately, buries with it all the perceptics present when the somatic was received. It may be difficult to realize that anaten is present with every somatic, until one has mildly injured his finger, for example, and has gone back over the incident a few times. He will discover that there was an incident during the injury which became occluded because of anaten; and by running the incident two or three times, he will find some additional perceptics which he may not before have noted. Thus the somatic is buried by this mechanism of anaten. This is a workable mechanism in a life organism which is not analytically capable of recovering pain and running it out; but it is not workable in a rational organism possessed of considerable analytical power, since the perceptics of the painful moment can then react back against the analytical power, and the organism is then victimized by its somatics rather than trained into the avoidance of danger by the avoidance of pain--the evident primary use of somatics. A severe physical pain causes considerable analytical attenuation, shutting off the analyzer thoroughly for a period of time. This, technically, is an engram, although any incident, painful or not, contained in the reactive mind and occluded by anaten can be considered an engram.

Once an engram exists, analytical experiences can restimulate it by approximating its perceptics or breaking the dramatization demanded by the engram. These analytical moments are called locks, and they charge up the engram. There are, technically speaking, two types of such locks: those which merely restimulate the engram, which is then dramatized by the individual; and those which break the dramatization. The first type are not as severe as the second type; since the second type, by making it impossible for the individual to obey the "mandates" of the engrams, cause the physical pain to turn on, and the individual gets what has been known as a psychosomatic illness.

A psychosomatic illness, according to dianetic findings, is the somatic side of the engram, turned on by continual suppression of the dramatization. Thus, in Dianetics, psychosomatic illnesses are not regarded as such but are called chronic somatics, since they disappear once the engram and its locks are discharged from the case.

Another manifestation than anaten occurs with regard to a physical pain. The somatic enturbulates theta, and if the analytical incident which forms a lock on this engram contains considerable misemotion, as caused by fear or loss, the presence of the physical pain earlier in the bank makes it possible for a secondary engram to be formed. Misemotion is actually a conversion of physical pain, according to dianetic findings. There is much more that could be discovered about this mechanism or conversion of physical pain to, for instance, terror or grief or apathy; and the discovery probably lies in the field of further examination and understanding of free theta; but it is certain that secondary engrams, with their misemotion, occlude somatics. When the misemotion is discharged, the engram itself then becomes available.

Indeed, so intimate is the relationship between misemotion and physical pain, that the case is run by "layers." One may discover, early in the case, many physical pain engrams which easily discharge when recounted. This brings to light a long series of secondary engrams, later in the case. One is unable to find any further physical pain engrams until one has discharged these secondaries of their fear, grief and apathy. Having done this, the auditor will find that he has a new series of physical pain engrams available for running.

A somatic, then, may be said to be buried beneath anaten and beneath misemotion or secondary engrams. Thus, somatics in a case can be seen to "hide."

Somatics can be turned on by dianetic auditing only when the anaten and the misemotion are not too heavy for the particular somatic the auditor is trying to reach. A very heavily charged case (by which is meant a case with a very heavy burden of secondaries) may be found to have no somatics available for auditing. A very occluded case, in which the mind has compartmented off charge, will also have blocked off the majority of the somatics.

The case which is stuck thoroughly on the time track may have in constant restimulation the somatic which was present at the moment he received the engram in which he is stuck. The characteristic of the psychotic is that the entheta side of the engram is in constant action and that the somatic side of the engram is not particularly active.

The case which was formerly referred to as the psychosomatically ill case would be said to be one in which the entheta side of the engram is suppressed and the somatic side of the engram is in restimulation. These chronic somatic cases are usually found to be cases which have been subjected throughout life to breaking of each and every dramatization, cases, in other words, which have been denied the MEST control irrationally directed by the engrams, as well as the MEST control rationally directed by theta. The tone scale of somatics could begin, at the top, with the MEST clear at 4.0, who would have no somatics left to be run. This is the technical definition of the MEST clear, that each and every incidence that contained physical pain, during his entire lifetime from conception forward to the present time, has been erased, thus freeing the theta which has been held as entheta in the bank by freeing the body of pain or potential pain. This does not mean, by the way, that the clear cannot receive new pain and new engrams. It does mean that new incidents of pain will have much less effect on him than they would were he not a clear; and he can ordinarily run out such incidents by himself unless he has been from the start a very low theta-power individual.

In the 3.5, 3.0, and 2.5 bands, somatics are sharp and readily available to the auditor. Almost any engram on the case can be run, providing the basic on its chain and other preceding engrams have been erased before it. Slightly over 2.0, engrams begin to be suppressed by charge and anaten on the case.

In a heavily occluded case, who is yet in the 2.0 band, somatics may all but be absent. In a less occluded case in the 2.0 band somatics may be very light. In a case which is in valence, and yet in the 2.0 band, and which can move on the track, somatics are available and can be run.

Around 1.1, the heavily occluded case will have no somatics available. The auditor must here work solely for the discharge of locks and secondaries before he can find somatics

on the case. in the less occluded case, however, some extremely light somatics will be found available. And in the un-occluded case, which is yet at 1.1, somatics will be found to be light, and, again, will not discharge adequately until locks and secondaries are run.

At the 0.5 level, somatics in the occluded case, the partially occluded case, or the wide open case will be found to be so light as to be practically non-existent, according to usual experience.

Below this level somatics do not exist at all.

The auditor should very thoroughly recognize somatics for what they are -the physical pain of past injuries. He should recognize, further, that it is the somatic, in the first place, which makes locks and secondaries possible. And he must further realize that somatics are buried beneath anaten and misemotion, when these are present. He must not believe, however, that just because somatics make locks and secondaries possible, his primary mission is to run somatics off the case, but where somatics are not easily available he must be very chary of trying to find them, and should devote himself to locks and secondaries rather than somatics. He will discover that by discharging locks and secondaries he can very often relieve what have been called psychosomatic illnesses.

Running somatics is the act of putting the case into permanent good shape. Running locks and secondaries is a much more rapid way of raising the tone of the case; however, that tone can fall again so long as engrams remain. It is theoretically possible to bring a case up to 3.0 or 3.5 without ever running a somatic; but this is not possible in common experience, and one has to run physical pain engrams when they offer themselves, save in those cases where so little free theta is available that by running a somatic the remaining free theta may become enturbulated and involved with the engram, forming a new lock in auditing. Such an act can take the borderline psychotic down into the psychotic band. This is prevented by addressing locks and secondaries on the borderline case, rather than somatics. The auditor should not try for specific somatics in the case in the hope of relieving chronic illnesses. He can best address a specific chronic somatic by running locks and secondaries involved with that somatic.

Merely by running the preclear through various parts of his life, up and down the track, the auditor may relieve enough anaten and misemotion from the case to permit somatics to occur. This was once upon a time known as "greasing the track." However one should not run a preclear into a somatic unless one intends to reduce it or to discover the basic on the chain and reduce that. Once somatics are contacted they must be reduced; if they do not easily reduce on a few recountings, an earlier engram or a chain of locks or a secondary should be found which inhibits the somatic from reducing.

It is the somatic which predisposes a case to illness. An old physical pain in an area of the body weakens that area, to the extent that there is a remembered injury in it; body fluids approach the area with caution. When that old injury is restimulated, the approach of body fluids is inhibited even more, and so the area is denied, more and more, the nourishment, support, repair, and protection which the general flow of fluids in the body is designed to bring about. Bacteria are then able to enter the area and maintain themselves, and an illness can result, according to theory and according to what has been observed while working with Dianetics on many people. If the somatic in the area is heavy, the presence of bacteria may further restimulate it, and so the illness is perpetuated and becomes a chronic infection. In the case of a simple pain -- known to doctors as "strange, bizarre pains" -- or of rheumatoid arthritis, it may only be that the somatic itself is restimulated, and the reduction of the somatic is often attended by the sudden loss of the psychosomatic illness. This is not to make the claim that removing the somatic cures a psychosomatic illness: such a claim is specifically forbidden by law, as applied to past healing arts. Clinical experience, however, law or no law, demonstrates this to be a workable theory in practice. Any law which would seek to force people to remain ill when they might be well would be an evil law. Furthermore, the laws of man have never been able to do much to suppress the laws of God.

CHAPTER THIRTEEN

COLUMN K

Speech, Talks

Speech, Listens

Probably the most accurate index for the auditor of the preclear's position on the tone scale is speech. Here is a generalized manifestation of perceptic communication.

Engrams can induce, by specific command, too much talking, too little talking, too much listening to other people, or too little listening. Throughout the chart there is this liability that the individual is operating upon compulsive or obsessive commands regarding one or more of the columns. The average position on the columns is the most important. A manic, telling a person to talk continuously, or a suppressive engram, requiring a person to do nothing but listen, will produce such behavior; but unless a person talks openly and listens receptively he cannot be considered very high on the tone scale. There are double boxes in the speech column: one set referring to talking, the other to listening. It may not have occurred to some people that communication is both outgo and income. An observation of how a person both listens and talks will make it possible to form an opinion as to whether or not the person is operating on an engramic command either about listening or about talking: because usually one or the other, talking to or listening, will be an accurate indication of his position on the tone scale. A person who is not operating on engramic commands which deny or enforce either talking or listening, will talk and listen more or less equally. Mind operation being what it is, as a person drops lower and lower on the tone scale his affinity potential, his reality potential, and his communication potential also drop. Thus, by entirely mechanical means, we get reduction of visio, sonic, somatic recall, all other perceptics, and talking and listening. The highest level of the scale contains the faculty of communicating completely and withholding nothing; also the ability to communicate with complete rational selectivity, also the ability to be conversationally creative and constructive.

At this high level of the scale, the individual is able to listen to everything which is said and evaluate it rationally. He can listen to entheta communications without becoming severely enturbulated. He can receive ideas without making critical or derogatory comments. And, while receiving another person's ideas, he can greatly aid that person's thinking and talking.

At the level of 3.5, the individual is capable of communicating deeply-felt beliefs and ideas to others and can communicate with others selectively, which is to say, he can cut off entheta lines, and hold back or give forth conversation according to the rational or pleasant circumstances of the moment. The individual at this level can listen without becoming critical and can aid and assist others in conversation, but he is apt to become enturbulated slightly if given entheta conversation.

Between 3.5 and 3.0, the ability of a person to talk to others decreases to a tentative expression of a limited number of beliefs and ideals and borders on the conservative. He may have a very conservative reaction toward people who have highly creative and constructive ideas. He is critical of flagrant irrationalities. In other words, from 3.5 down to 3.0 we are in a band where injury from life has created a defensiveness on the part of the individual.

At 3.0, the speech of the individual becomes more casual and reserved. Here is the level of small talk, about weather and good roads. At this level the individual has a resistance toward ideas which are too massive. An analytical fear is expressed here of being not quite at ease. At 2.5, we have the level of indifference to conversation with others, a "let's not argue about it" attitude, a dismissal of communication, a carelessness as to whether one's conversation is being received or is even understandable. Between 2.5 and 2.0 we have a level where communication from other people is refused, and where one does not like to talk.

At 2.0 we reach a level of antagonistic conversation. The individual is apt to nag or to make derogatory comments to invalidate other people. On this level the individual can only be roused by nagging, nasty cracks, invalidations, and other antagonistic communication.

At the 1.5 tone level, we have a shutting off of other persons' conversation, a complete refusal to listen, and efforts to destroy incoming conversation. The conversation which is given forth by an individual at this level is forthrightly destructive and is given without any thought of the possible retaliation which may result from this destructiveness. Conversation on this level could hardly be called conversation, as it is a forward motion toward destruction and a refusal to accept anything which might prevent that destruction.

Below this level, before we reach 1.1, the individual sinks into stubborn silence, sulks, refuses to talk. He will not listen to any communication of any kind from other people, except that which encourages him in his attitude. At 1.1, we have lying, to avoid real communication. It takes the form of pretended agreement, flattery, or verbal appeasement, or simply a false picture of the person's feelings and ideas, a false facade, an artificial personality. Here is the level of covert hostility, the most dangerous and wicked level on the tone scale. Here is the person who smiles while he inserts a knife blade between your vertebrae. Here is the person who tells you he has stood up for you, when actually he has practically destroyed your reputation.

Here is the insincere flatterer who yet awaits only a moment of unguardedness to destroy. The conversation of this level is filled with small barbs which are immediately afterwards justified as intended compliments. Talking with such a person is the maddening procedure of boxing with a shadow: one realizes that something is wrong, but the guardedness of a 1.1 will not admit anything wrong, even as, all the while, he does his best to upset and wreak havoc. This is the level of the pervert, the hypocrite, the turncoat.

This is the level of the subversive. From such a person one should never expect an outright frontal attack; the attack will come when one is absent when one's back is turned, or when one sleeps. Any luckless person married to a 1.1 is, literally speaking, in danger of his life and sanity; for such a person is incapable of any real affection; such a person is so introverted that any demonstrated affection is a hectic sham. Such a person will opportunistically take any avenue which leads to his own security and will leave in the lurch anyone he has pretended to call his friend.

A 1.1 is the most dangerously insane person in society, and is likely to cause the most damage. Because of the covert nature of this insanity, it is completely beside the point whether such a person is pronounced insane by any agency. On this level there is no concept of honor, decency or ethics; there is only desperate, death-bent thought of self and of damage to others. Society can handle the angry man; it knows what to expect from him. Society can handle the apathy case; his insanity is obvious.

But the 1.1 is a skulking coward who yet contains enough perfidious energy to strike back, but not enough courage ever to give warning. Such people should be taken from the society as rapidly as possible and uniformly institutionalized; for here is the level of the contagion of immorality, and the destruction of ethics; here is the fodder which secret police organizations use for their filthy operations. One of the most effective measures of security that a nation threatened by war could take would be rounding up and placing in a cantonment, away from society, any 1.1 individual who might be connected with government, the military, or essential industry; since here are people who, regardless of any record of their family's loyalty, are potential traitors, the very mode of operation of their insanity being betrayal. In this level is the slime of society, the sex criminals, the political subversives, the people whose apparently rational activities are yet but the devious writhings of secret hate. A 1.1 can be accurately spotted by his conversation; since he seeks only to enturbulate those around him, to upset them by his conversation, to destroy them without their ever being aware of his purpose. He listens only to data which will serve him in his enturbulations. Here is the gossip, here is the unfaithful wife, here is the card cheat; here is the most undesirable stratum of any social order.

No social order which desires to survive dares overlook its stratum of 1.1's. No social order will survive which does not remove these people from its midst.

The 1.1 is so low on the tone scale and yet so active mentally, as a rule, that he is very difficult to process. The longest and most arduous course of therapy may still leave the auditor baffled by a mind which is so full of circuits that no real desire for improvement on the part of the preclear can make itself felt. The auditor may feel that only an offer of an obvious present-time advantage, like being let out of confinement, would tempt this preclear into genuine cooperation. The auditor may feel that this case is just not salvageable. But if, in the case, the auditor can manage to remove some of the circuits or destimulate them he may be able to make progress. It takes a very clever Dianetician to do anything with a chronic, computational 1.1.

The 0.5 talks dolefully and hopelessly in terms of bad things which are happening and will happen and for which there is no remedy. He listens only to such conversation. He cannot be heartened or cheered up but will slump immediately into his apathy. Here is hopelessness. At 0.1, we have an inability to talk, and an individual who is completely unresponsive to conversation.

It is interesting to note that the auditor can, with this column conduct what we call a "two-minute psychometry" on the preclear. The trick is simply to start talking to the preclear at the highest possible tone level, creatively and constructively, and then gradually drop the tone of one's conversation down to the point where it achieves response from the preclear. An individual best responds to his own tone band; and an individual can be lifted only about half a point on the tone scale by conversation. In doing this type of "psychometry" one should not carry any particular band of conversation too long, not more than a sentence or two, because this will have a tendency to raise slightly the tone of the preclear and so spoil the accuracy of the test.

Two-minute psychometry, then, is done, first, by announcing something creative and constructive and seeing whether the preclear responds in kind, then, giving forth some casual conversation, perhaps about sports, and seeing if the preclear responds to that. Getting no response the auditor starts talking antagonistically about things about which the preclear knows -- but not, of course, about the preclear -- to see if he achieves a response at this point. The auditor may then give forth with a sentence or two of anger against some condition. Then the auditor can indulge in a small amount of discreditable gossip, and see if there is any response to that. If this does not work, then the auditor dredges up some statements of hopelessness and misery. Somewhere in this range the preclear will agree with the type of conversation that is being offered -- that is, he will respond to it in kind. A conversation can then be carried on along this band where the preclear has been discovered, and the auditor will rapidly gain enough information to make a good first estimate of the preclear's position on the chart.

This two-minute psychometry by conversation can also be applied to groups. That speaker who desires to command his audience must not talk above or below his audience's tone more than half a point. If he wishes to lift the audience's tone, he should talk about half a point above their general tone level. An expert speaker, using this two-minute psychometry and carefully noting the responses of his audience, can, in two minutes, discover the tone of the audience -- whereupon, all he has to do is adopt a tone slightly above theirs. In Italy and Germany, where an entire people were at the level of 1.0 or slightly below, two death talkers, Mussolini and Hitler, were received by great crowds with wild enthusiasm. A powerful saint could have come forth and talked to these people in the most creative and constructive terms and would have had no response from them at all. This phenomenon has led historians to believe erroneously that individuals were created by the moment and that the moment was not created by the individual. Some instinct prompted these extinct leaders of Europe to seek and find the point on the tone scale at which they could most rapidly seize the attention of their audiences. It so happens that anyone in the 1.5 band will bring about disaster regardless of his stated intentions. A death talker can bring an entire people up to anger and hold them there long enough to destroy them, as did Mussolini and Hitler during the second phase of World War I.

CHAPTER FOURTEEN

COLUMN L

Subject's Handling of Written or Spoken
Communication when Acting as a Relay Point

As in speech, it is a mechanical fact that a person at a certain position on the tone scale tends, unless affected by engrams specifically demanding different action, to follow a definite pattern in handling messages when acting as a relay point.

This is mentioned here partly because it is important to organizations, but mostly because it is a good diagnostic point for the auditor. What does the subject do with letters he is given? Does he answer them, or does he put them away? When you give him a message to give to somebody else, does that other person receive the message which you wanted him to receive, or is it twisted or altered in some way, or is it not delivered at all?

The handling of messages approximates the ability of the individual to contact his own standard memory bank -- which is to say, he will handle in the external world various communications from one person to another just as his own circuits handle information between his standard memory bank and himself. At the highest level of the tone scale we have complete communication, and at the lowest level we have no communication at all.

At 4.0, the individual passes communications freely, contributes to them, normally, and rather tends to cut entheta communications -- which is to say, lines he knows are vicious or slanderous he is not likely to assist.

At 3.5, the individual passes communications, but resents and hits back at entheta lines -- by "line," of course, is meant communication line, which is any sequence through which a message of any character may go.

At 3.0, we begin to get a breakdown of the communication line on which our individual is acting as a relay point, because an individual at this level is likely to be slightly suspicious of 4.0 construction and creation and is likely to tone down the message considerably. Here we have conservatism; and conservative communications are most rapidly relayed at this level. Here the individual does not readily lend himself to either an entheta line or to a heavy theta line.

At 2.5, the individual devaluates emergencies. He is not likely to believe a very highly constructive message or a destructive message. He handles communications above or below his level poorly, but passes communications which are at the boredom range.

An individual at 2.0 deals mostly in hostile or threatening communications. He lets only a small number of constructive communications go through, tends to select out theta communications, and tends to pass entheta communications -- which is to say he will make himself a party to slander but will not make himself a party to high endeavor unless it happens to fit his own antagonistic purposes. Here we have a very poor relay point but one which, when pressed, will function.

At 1.5 we run into a relay point level which is a dangerous one in any organization, or nation, or family, since here all good, constructive, theta communications are stopped or perverted in some way. Suspiciousness and other entheta elements are added to the communication before it is sent through. This level favors and most readily passes angry communications which will cause destruction. Giving a communication to such a person to give to someone else will most certainly bring about different results than one intended, when that communication has been relayed.

At around 1.3, all theta communications are cut, and malicious communications are most readily relayed. Communications that are passed are twisted and perverted.

Around 0.9, we have an individual who tends to cut communication lines and who, on one pretext or another, will not relay communications. At this level we have the individual who specializes in secret communications and is apt to give the classification of secret or confidential to the most banal matters.

At 0.5, the individual takes very little heed of communications. He cannot see the necessity of passing anything to anybody -- it's "hopeless" anyway, and so there is "no point in doing anything about it." At 0.1, of course, the individual is unaware of communications of any kind and so does not relay them.

This subject is much more exhaustively covered in the field of Group Dianetics, since it applies, with enormous importance, to the conduct of business, governments, armies, and other organizations. One might safely say that ninety-five percent of an executive's trouble is with communication lines. This index on the tone scale will give him some idea of what to expect from certain of his subordinates. If any executive is surrounded by individuals who will not pass communications or who pervert communications, he can be very certain of trouble in the organization, caused by this point alone.

The auditor can establish his preclear's position on the tone scale by observations and inquiries about his preclear's handling of written and spoken communications when acting as a relay point. He may best do this by giving the preclear a message to relay to someone else, in order to see what happens to that message -- the preclear, of course, thinking not that this is a test, but that it is a sincere effort to relay a communication.

CHAPTER FIFTEEN

COLUMN M

Reality
(Agreement)

As has been said in earlier chapters of this book, the quality known as reality exists, so far as we know, mainly because we agree that it exists. The entire physical universe, according to the tenets of nuclear physics, is reducible to near-zero, if we think in terms of an actuality that can be sensed, measured, or experienced. Matter and energy exist in space and time; but matter is composed of energy; and energy seems, at best, to be a motion rather than a substance. For a motion to take place, one sees that space and time are necessary, but that space and time are themselves such strange entities, according to Einstein and others, that they are also reducible and expandable and are not sharply defined entities. Much could be said on this subject, all more or less of a confusing and indecisive nature. Philosophers for many centuries have been debating over the reality of reality, and each one has come to the final admission that man agrees that he perceives something with his various senses and that man has agreed to call this reality.

For our purposes, the lowest common denominator of reality could be called, then, agreement. If you and I both agree that we are gazing at an automobile, then that automobile has reality for us. If another person comes forward and says that it is not an automobile but a barrel of olives, then you and I are apt to suppose him crazy. Majority opinion rules, where reality is concerned. Those who do not agree with the majority are commonly pronounced insane, or are exiled, and thus we have a sort of continuous natural selection which gives us a social order that has agreed upon certain definite realities. Anyone who seeks to alter those realities in any way is attacked, unless the strength and force of his reason are such that they carry into the minds of men a new reality on which those men can agree.

There are, actually, two kinds of reality. There is the reality which can be sensed, measured, and experienced in the physical universe. This MEST reality is so thoroughly constructed into a human being genetically and is so uncompromisingly consistent in its behavior, as in the science of physics, that man finds it unwieldily consistent and so works, as in the science of physics, to discover certain natural regularities of behavior of the physical universe. When new data about the physical universe is discovered to compare favorably with what the current age is accustomed to sense, measure, or experience, a high order of agreement is attained. A second type of reality is postulated reality, which is brought into being by creative or destructive imagination. This reality borders over into the still unexplored field of aesthetics. There are men, usually in the fields of the arts and philosophy, who postulate new realities for the social order. Social orders progress or decline in ratio to the number of new realities which are postulated for them. These postulates are made, usually, single-handedly by men of imagination. Social orders are normally very conservative and seek to hold hard to old realities. The reason for this is a simple one. In the absence of wide communication networks by which new realities can be generally offered it takes considerable time for the new reality to become known. Indeed, a new reality postulated by some individual becomes known in direct ratio to the velocity and magnitude of the idea. There undoubtedly exists a formula for the speed and advance of ideas. For example, a man named Ibsen, by writing a few plays, wildly altered single-handedly the entire cultural aspect of Scandinavia within a few years. Ideas, and not battles mark the forward progress of mankind. Individuals, and not masses, form the culture of the race. On a lesser scale actors and other artists work continually to give tomorrow a new form. Hollywood makes a picture which strikes the public fancy, and tomorrow we have girls made up like the star walking along the streets of the small towns of America. A Hollywood interior decorator dresses a set which takes the eye of the American audience, and tomorrow that set is seen in the apartments of Miami Beach and other resorts. A culture is as rich and as capable of surviving as it has imaginative artists, skilled men of science, a high ethic level, workable government, land and natural resources, in about that order of importance.

One might postulate two more realities. The first is that of the Supreme Being. No culture in the history of the world, save the thoroughly depraved and expiring ones, has failed to affirm the existence of a Supreme Being. It is an empirical observation that men without a strong and lasting faith in a Supreme Being are less capable, less ethical, and less valuable to themselves and society. A government wishing to deprave its people to the point where they will accept the most perfidious and rotten acts abolishes first the concept of God; and in the wake of that destroys the family, with free love; the intellectual, with police-enforced idiocies; and so reduces a whole population to an estate somewhat below that of dogs. A man without an abiding faith is, by observation alone, more of a thing than a man. Modern science, producing weapons for the annihilation of men, women, and children in wholesale lots, has solidly run itself aground on the reef of Godlessness. Modern science has gone so far as to advocate the rise of man from mud and clay alone; has denied to him even a semblance of a soul; and so has not only solved none of the problems of the humanities, but has aided and abetted Godless totalitarian governments which seek nothing less than the engulfment and enslavement of all men and the extinguishment of every spark of decency in the breast of every human being. These two tracks which have led away from the affirmation of the existence of a Supreme Being -- modern science and totalitarianism -- are bringing man into a machine-like state of being where the ideal has become a lump of muscle, greasy with sweat, or a grimy mechanic serving a howling monster of steel. The arts, the humanities, and the decencies are fallen away from, until they are like tiny stars shining across a great, black void. The abandonment of the admission of a Supreme Being as a reality, intimate to the life of man, makes prostitution the ideal conduct of a woman; perfidy and betrayal the highest ethic level attainable by a man; and obliteration by treachery, bomb, and gun the highest goal attainable by a culture. Thus, there is no great argument about the reality of a Supreme Being, since one sees, in the failure to countenance that reality, a slimy and loathsome trail, downward into the most vicious depths.

The theta universe is a postulated reality for which there exists much evidence. If one were going to draw a diagram of this, it would be a triangle with the Supreme Being at one corner, the MEST universe at another, and the theta universe at the third. Too much evidence is forthcoming in research to permit us to overlook this reality. Indeed, the assumption of this reality is solving some of the major problems of the humanities and fills in many gaps which existed formerly in the theory of the engram. It has long been considered beneficial in psychotherapies for a person to be able to face reality. However, none defined what reality was, and so the individual found this rather difficult.

There would be two realities with which the individual was most intimately concerned. The internal reality, of his own existence and past, and the external reality, of his present-time environment. To this could be added, of course, his future reality.

The reality tone scale on extroversion-introversion would be, at a glance, that around tone 4.0 the interior world was sufficiently comfortable so that the individual's thought and perception was mainly directed toward the exterior world and his computation had to do with present time and the future. And as one descended the tone scale, one could see the gradual involvement of free theta with enMEST, with less and less concern with the exterior world and the future and more and more involvement in the interior world and the past, until the majority of the theta was enturbulated and death ensued. There would be, then, an extroversion-introversion scale which would mark very sharply the position of the person on the tone scale. The position of the person would, of course, be determined by the amount of free theta with which he was endowed and the percentage of that theta which had become entheta. Yet another reality scale could be postulated on the basis of the theta perceptics, but that is beyond the scope of this work. The general attitude of the individual with regard to reality, as shown on the tone scale, would be as follows:

At 4.0, the individual would be creatively and constructively inclined toward reality. He would be more likely to adjust reality to him and to postulate new future realities than he would be to adjust himself to existing realities. He would search for different viewpoints and

changes in reality in order to broaden his own reality. He would have a complete flexibility and understanding in relating and evaluating different realities. At 3.5, the individual would have the ability to understand, relate, and evaluate realities, regardless of the difference in viewpoint; moderate flexibility about realities brought to view, without eager search for new ones. A little lower on the tone scale, the individual would be involved with attempts to reconcile his own reality with conflicting realities, and he would have a limited flexibility. At 3.0, the individual would possess an awareness of the possible validity of a different reality without relating this to his own reality.

At 2.5 would ensue an indifference to conflicting realities, a “maybe -- who cares?” attitude. Below this would be a refusal to match two realities, rejecting conflicting realities.

At 2.0 would be found verbal doubt, defense of one’s own reality, and attempts to undermine the reality of others. Here is the critical level, and criticism intensifies from here down to 1.0 and then dies out.

At 1.5, the individual is mainly concerned with the destruction of opposing realities, wrecking or changing them, knocking apart the realities of other people. The environmental reality would be attacked, with destruction in view. The only change that would take place would be a destructive change.

Below this would be doubt of the opposing reality, a nonverbal disbelief a refusal to accept the disbelief of others, a refusal to accept conflicting realities without trying to fight back.

At 1.1 on the tone scale would ensue doubt of one’s own reality, insecurity, and attempts to gain reassurance. In the sphere of MEST realities there would be appeasement of gods or elements.

At 0.5 we would have shame, anxiety, strong doubt of one’s own reality with a consequent inability to act within it. If the person is to act at all he must be told what to do. He is afraid to act of himself since he has no way to assess the consequences.

Below this is a complete withdrawal from conflicting reality and a refusal to recognize the existence of any reality but one’s own, in which one is rigidly locked.

At tone 0.0, the only reality is death.

CHAPTER SIXTEEN

COLUMN N

Condition of Track and Valences

Everyone has a time track. To some preclears, this may not be immediately apparent.

The time track consists of all the consecutive moments of "now," from the earliest moment of life of the organism to present time. Actually, the track is a multiple bundle of perceptics; and it might be said that there is a time track for each perceptic, all tracks running simultaneously. The track might also be considered as a system of filing recordings made of the environment and the organism, filed according to time received. All the perceptions of the environment and the organism during the entire lifetime, up to now, or present time, are recorded, faintly or deeply, upon the time track.

It was not generally known, before Dianetics, that the time track existed for an awake and conscious person and that the individual could move upon it. In the field of hypnotism something was known of the phenomenon, but it had been indifferently studied and was thought to be available only to a hypnotized person. Experiments conducted by experts in hypnotism have demonstrated that the person, awake, moves more readily on his time track than a person in a hypnotized state.

There is actual perception of movement on the time track, if the individual is moving. Present time is an ever extending moment; and a person who is free on his time track is generally in present time, moving forward through the consecutive moments of time.

A primary concern of the auditor is to keep the case of his preclear in such good condition that the preclear can continue to move upon the time track and contact locks, secondaries and engrams in order to recount them at the place they occur a sufficient number of times to reduce or erase them. It is possible for the auditor, by failing to conduct his preclear properly through locks, secondaries and engrams, to cause the preclear to stick upon the time track in some moment of the past. When this happens the preclear is not able to move upon the time track, and the auditor should make it his first concern to return mobility to the preclear.

Various things can happen to the preclear with relation to the time track. The most upsetting of these is when a grouper, a phrase such as "pull yourself together," "it all happens at once," "everything is against me," "it all comes down to this," and other action phrases which would tend to bunch all incidents in one place, creates the illusion that the time track is collapsed and that all incidents are at the same point in time. A case must be heavily charged and the action phrases in the case must have considerable effectiveness with the preclear before this can happen. The auditor can detect its occurrence rather easily, and at the first difficulty with the time track, the auditor should suspect a grouper.

The question of how early the time track goes has not been completely resolved. The auditor, in the absence of such resolution, should take into account the fact that considerable experimental evidence exists that the time track continues into the past earlier than the life of the present organism. There is a possibility that the time track is a portion of what we call the theta body rather than of the organism itself. There could be a genetic time track which would go back through the generations preceding the organism, but experimental evidence has not borne out this possibility uniformly, as it has the existence of the theta body. Thus, the auditor should be prepared to discover some astonishingly early incidents; and if and when he does discover them he should be very careful to run them and to erase or reduce them, or if they will not reduce, to find an earlier incident which can be erased or reduced, in order to relieve them. It is not in the province of the auditor to question the data of the preclear in any way; it is in the province of the auditor to reduce any and all engrams which he recovers in the case.

In addition to the grouper, there can be other troubles with the time track. The most common of these is for the preclear to be stuck in an incident of the past. A holder (a phrase like “stay here”) existing in an engram has seized him at some earlier age, and he is not in present time but is locked in an earlier period of his life, which also contains pain and unconsciousness or heavy grief of fear charges.

Lock scanning or running earlier engrams generally remedies this condition. This condition is checked for very simply, by the use of the flash answer. As will be covered elsewhere, the auditor uses the file clerk of the preclear. The file clerk uses automatic response mechanisms which are not “thoughtful” mechanisms but instantaneous replies, the first thing that flashes into the preclear’s mind at the snap of the auditor’s fingers. The auditor asks the preclear for a date, and snaps his fingers; the preclear may not give the present-time date; if he does not, he is giving the date of the moment where he is stuck on the track. Simply asking various people around you their age will give you considerable data on this mechanism. Tell these people to give you the first number that comes into their heads when you snap your fingers, and then ask them “How old are you?” (snap !). In a number of instances you will get ages much earlier than present time. Asking them to remember what happened at that period will very often bring them up to present time, where they may not have been for years. An auditor could walk through any sanatorium and simply tell patient after patient “come up to present time,” and he would find that some very small percentage of the “insane” people would come up to present time and would begin to be sane: this has been done several times, with some astonishing results. This is mentioned to give the auditor some idea of the importance of having the preclear in present time and the importance of being in present time. Flash answer checks can also be done by the following mechanism: the preclear is asked to give the first answer that flashes into his head, yes or no, to each of the following questions; the auditor then says “Hospital?” to which the preclear answers yes or no; the auditor then says “Nurse?” and the preclear gives him a yes or no. When the preclear is unable to recall anything having happened at the age he gives in lieu of his present-time age, by flash answer, this yes-or-no check will serve to tell the auditor the nature and character of the incident in which the preclear is held. The preclear’s memory can then be more ably directed toward discovering whether it was an accident, an injury or an illness in which he was concerned and who gave him the holder which keeps him in the incident. Sometimes merely remembering the incident will free the preclear so that he can come to present time. Sometimes in a case which has been non-sonic there is sonic at the exact moment where the preclear is held, and the sonic phrase is the holder by which the preclear is held.

Simply directing the preclear’s attention to a pleasure moment and running him through it many times, over and over, particularly one in which the preclear was victorious as himself, will often snap the preclear out of an engram in which he is held and permit him to come to present time. It is common procedure to end all sessions by running the preclear through some pleasure moments in order to bring him easily and completely to present time.

Another mechanism which gives the auditor trouble in bringing the preclear to present time or moving him on the track is the call-back. Such phrases as “come here,” “come back,” and other action phrases which would, in present time, cause the preclear to move back to another position in space, act, when contained in engrams, to pull the preclear down from present time into the engrams. It often happens that the auditor tries to bring the preclear to present time and every time the preclear nears present time he is pulled back down the track to an earlier age. This is caused by a call-back.

Another mechanism which keeps the preclear early on the track is the down bouncer. This type of phrase is one which tells the person to “get down” or “get back” and keeps the preclear below the actual incident in which he is held.

Another difficulty on the track is the bouncer. The preclear may be in an engram and yet be bounced into present time. This creates a situation in which the preclear seems to be in present time but is actually under considerable tension being held in an engram.*

Another difficulty with the time track is the misdirector. This would be a phrase which, when the auditor sends the preclear in one direction, makes the preclear go in another direction. Such a phrase as “you do everything backwards” causes this situation. When the auditor tells the preclear to come up to present time, if such a phrase is active the preclear may go back to basic-basic (the first engram in the case). Any case in which phrases are this active is a highly charged case, and it will be necessary for the auditor to get rid of many locks and secondaries before he can run engrams.

Another difficulty which affects the time track, but is not exactly a time-track difficulty, is the matter of valence.

A valence is a false or true identity. The preclear has his own valence; then there are available to him the valences of all persons who appear in his engrams. A valence-shifter is a phrase which causes the individual to shift into another identity. The phrase “you ought to be in his shoes” and the phrase “you’re just like your mother” are valence-shifters, which change the preclear from his own identity into the whole identity of another person. There are, then, many valences open to the preclear. The valence is a whole identity.

In the handbook issued in 1950 (DIANETICS: The Modern Science of Mental Health, by L. Ron Hubbard), there was an error (pg. 283) in the omission of quotation marks around the phrase “stuck in present time.” It is not possible for an individual to be stuck in present time. He is always stuck in an engram. Some people who find it very difficult to move on the track seem to be stuck in present time, but they are not. Lock scanning or the running of a secondary or the location of the actual engram in which the preclear is stuck will serve to get the preclear moving on the track. to have all the troubles grandfather had and most of the peculiarities and characteristics. These characteristics do not have to be contained in engrams themselves; they are simply part and parcel of the valence. The preclear may be in several valences at once, in a synthetic valence, or in no valence at all. Or he can be in his own valence. If the preclear is not in his own valence, every effort should be made in the course of processing to cause him to find his own valence. Running pleasure moments very often brings the preclear into his own valence.

Being out of valence is a primary cause, evidently, of sonic, visio and somatic shut-offs. The auditor may be running an engram in which the preclear has sonic, visio and somatics which suddenly disappear. The first thing he should suspect is a valence-shifter. He asks for a yes-or-no flash answer as to whether a valence-shifter is present, and if the answer is yes, he asks for the wording of the valence-shifter, and when he gets the words he has the preclear repeat them, and the preclear will go back into his own valence and visio and sonic will turn back on. Most cases which are occluded are out of valence.

Valence is a survival mechanism, one of the means used by the mind to escape too painful an existence; therefore, in order to get the preclear into his own valence much of the charge has to be unburdened from the track. Locks can be scanned with the individual out of valence. In most secondaries, where terror and apathy are present, the preclear will be found to be out of valence. It is necessary to run such an incident several times before the preclear can get into his own valence and so get a proper discharge of the grief fear, or apathy.

On the tone scale we see that we are, again, involved with two different types of cases. The first is the case which is wide open, in valence, with sonic and visio, although highly charged; being too weak structurally to cover up charge, this case stays in its own valence though that valence is too painful to bear. The other type is the one in which the mind has the ability to get out of valence and so occlude painful moments in the past. The mind ordinarily chooses winning valences. Valence-shifters, however, can force the individual into the valence he abhors. Continued repetition by a parent that the preclear is “just like grandfather” but that he “must not be like grandfather” because “grandfather is detestable” will bring about a conflicting situation in which the preclear is forced, by valence shifters, to occupy a character he feels is abhorred. This is the primary mechanism which causes an individual to “detest

himself; he actually does not detest himself at all; he detests the valence in which he has been forced to live.

The chart is self-explanatory for the occluded case. It goes without saying that in a wide open case the person is in valence from top to bottom, wherever he is on the tone scale. From this it should not be adjudicated that it is either desirable or undesirable to be a wide open case; such cases are relatively easy to work. The occluded case, when finally in his own valence, with sonic and visio, and with most of his engrams gone, is in excellent condition, with a very high mental potential.

The condition of the track is normally regulated by the factors of charge, valence-shifters, and action phrases. In view of the fact that action phrases are not active unless there is heavy charge on the case, it actually comes down to the fact that the condition of the track and of the valence of the preclear is regulated by charge. By charge, of course, is meant anger, fear, grief or apathy contained as misemotion in the case. This form of entheta (there is other entheta, in the form of communication and reality secondaries, as well as misemotion secondaries) charges up the track so much that the action phrases act. The charge must be very heavy on a case before engram action phrases -- action phrases contained in engrams themselves -- can be active. The charge must be much heavier for action phrases to be active in secondary engrams, which are those containing misemotion and communication and reality breaks and enforcements. The charge on the case must be extreme indeed for action phrases to be active in locks.

Thus it can be seen that the condition of the track and valences is mainly a matter of charge. In the wide-open case, a tremendously heavily charged track brings the individual into a psychotic level. The inability of the mind to occlude and encyst charge gives us the strange picture of an individual who can move on the track and who can run through engrams and who has sonic and visio but who is psychotic. These people are relatively easy to work; but the primary target should be the removal of charge, regardless of the temptation to run engrams, because such people will lock up on the track if the auditor makes the mistake of running engrams because they are easy to reach.

CHAPTER SEVENTEEN

COLUMN O

Manifestation of Engrams and Locks

Human conduct, in the absence of engrams, can be considered to be good, from the viewpoint of the individual and his group, as modified by the education and environment of that individual. The individual without engrams seeks survival along all of the dynamics, in accordance with his breadth of understanding.

This does not mean that a Zulu who has been cleared of all of his engrams would not continue to eat missionaries if he were a cannibal by education; but it does mean that he would be as rational as possible about eating missionaries; further, it would be easier to re-educate him about eating missionaries if he were a clear. Being a clear does not mean being a reeducated or a re-environmented or a re-geneticized individual; but it does mean that all possible free theta in the case can be brought to bear on the problems of the environment and the future and that all the data in the analytical memory bank is available for the solution of those problems. Engrams and their secondaries and locks inject unalterable conclusions into the mind, so that computation becomes much on the order of trying to add two and two when an unseen hand is always adding another two to the column, unknown to the computer. An engram makes it impossible for a person adding two and two to get four; furthermore, it makes the individual do strange and irrational things, which is to say, it makes him act along non-survival lines and causes him to do things although he "should know better."

The engram, with its secondaries and locks, alters behavior by inhibiting action or thought or imagination or by causing the individual to dramatize.

So long as an individual can actively dramatize an engram, however, the engram does not become particularly charged. When the engram commands such non-survival activity that the environment censures or brings further pain to the individual, that engram begins to charge up. If an engram commands an individual to walk three times around the block every morning for his health, the engram may be effective but not troublesome so long as the individual is permitted that walk. Let him, however, move into an environment such as the army, where he is not permitted to take this "constitutional" every morning, but must stand muster instead; the dramatization is broken and, as a consequence, the action potential of the individual is observed by his analytical mind to be cut down, and the individual feels reduced in scope. When an engram in a thief commands that he steal, he may be cheerful and happy so long as he can go on stealing; then the law may step in and jail him because he steals; this breaks the dramatization and reduces him in scope and well being.

There are two sides to an engram: entheta and enMEST. So long as the thought can be dramatized, the enMEST remains quiet; but when the dramatization is broken, the enMEST, or physical pain, turns on in an effort to force the individual to do what the engram commands.

Engrams monitor individuals in this unseen way. In lower organisms than man there is a survival value to this type of reactive action. In the environment of a lower organism, the receipt of pain normally comes about because the organism is not following a survival course; therefore, if the organism attempts to do the same thing again, the pain threatens to turn on and the organism is forced into another course of action which, presumably, is better survival.

Much more could be written about human behavior and about the engram as the cause of aberrated behavior, but what the auditor wishes to know is how to audit his preclear and how to find his preclear on this chart so that he will know what type of entheta to address in the case, whether to run engrams, secondaries, or locks, and how to run them.

An engram is a moment of physical pain and unconsciousness. A secondary is a moment of misemotion where loss is threatened or accomplished. A lock is an analytical moment in which the perceptics of the engram are approximated, thus restimulating the engram or bringing it into action, the present time perceptics being erroneously interpreted by the reactive mind to mean that the same condition which produced physical pain once before is now again at hand. Secondaries contain only misemotion and communication and reality enforcements and breaks. Locks contain mainly perceptics; no physical pain and very little misemotion. These are all types of entheta. Secondaries and locks charge up engrams; it is usually not possible to run engrams in a case which is very heavily charged with secondaries and locks.

By observing his preclear, the auditor should be able to establish fairly rapidly what the preclear does with locks. In surveying the case, he may find that the preclear acts very aberratedly on the subject of religion, and yet all he can find as a cause is a scolding by a minister when the preclear was a child. The human mind is a very tough mechanism, and this is insufficient cause for aberration in a sane person. If the conduct is remedied merely by running this lock, the auditor can see that this preclear will dramatize locks, which is to say, he will act as though locks were engrams. This denotes a very highly charged case.

The auditor may discover that the preclear dramatizes secondaries, which is to say that the preclear may be a "coffin case," which lies in the position of a dead man, with arms folded. This is a grief engram having to do with the death of some loved one, and with the preclear in the valence of the loved one. The auditor will see many examples of the "coffin case." This means that the preclear will dramatize secondaries and that the track is very heavily charged, but less heavily charged than that of the preclear who will dramatize locks.

Finally we have the preclear who will dramatize only engrams. He is fairly high up the scale; is more or less normal.

The column on the chart about the manifestations of engrams and locks is self-explanatory if one understands these basic principles.

There are three types of locks: broken dramatizations, restimulations, and ARC locks.

It is a principle of theta that it desires to carry to completion any cycle of action once begun. When such a cycle is interrupted as in the breaking of a dramatization, turbulence is entered into the theta, and entheta is produced.

The restimulation lock merely brings to the person perceptions which approximate those of an engram. If the individual is tired or weary, these perceptions, sights, sounds, smells, or whatever they may be, will restimulate the engram which has similar perceptics; and the incident becomes a lock on the engram and charges it to some small degree.

The third type of lock results when affinity, communication, or reality is forced upon the individual by the environment when he does not want it, when it is not rationally necessary, or when one or more of these is inhibited or denied to the individual by others in the environment.

Some of these ARC locks which occur in a person's life are so intense and cause so much charge to enter into the engram that they are considered secondary engrams.

CHAPTER EIGHTEEN

COLUMN P

Sexual Behavior
Attitude Toward Children

This is the column devoted to the second dynamic. This dynamic would normally be called sex. In Dianetics, one considers sex to be divided into parts: the sexual act; and the produce of sex, children.

Any dynamic can be considered to be a flowing line of theta. The power of theta along any dynamic varies from individual to individual. Engrams can be considered to lie across the dynamics in such a way as to cause dispersion. When the engrams are removed the dispersion, which would be theta turning into entheta and the inhibition of the flow of free theta, disappears and the natural flow of free theta can begin again.

One sees this dispersion and entheta effect most markedly on the second dynamic. It is so clear cut that some psychotherapies, in the past, placed the entire emphasis of aberration on the second dynamic. Naturally, these psychotherapies were not very workable, since they left out the other seven dynamics, and were, indeed, severely criticized by their contemporaries for not being sufficiently comprehensive. Sex however, is an excellent index of the position of the preclear on the tone scale. It is the excellence of this index which probably brought so much attention to the second dynamic. In this current culture, sexual aberration is very high. Anything which is hidden and highly regulated in a culture will become aberrated. There is considerable confusion in the American and European cultures about sex; since there was so much perversion and promiscuity and maltreatment of children the erroneous conclusion was reached that the remedy for this lay in further regulation; whereas, in reality, it was the regulation which caused the derangement of the dynamic.

It will be noted, in observing the behavior of human beings, and on this chart of the tone scale, that promiscuity, perversion, sadism, and irregular practices fall far down the line. Free Love falls, also, in this very low band; since man is relatively monogamous and since it is non-survival not to have a well ordered system for the creation and upbringing of children, by families. A society which falls into this 1.1 band of the tone scale can be expected to abuse sex, to be promiscuous, to misuse and maltreat children, and to act, in short, much in the way current cultures are acting. It is of vital importance, if one wishes to stop immorality, and the abuse of children, to de-aberrate this dynamic for the whole group of the society, to say nothing of individuals.

At the highest MEST point of the tone scale, 4.0, one finds monogamy, constancy, a high enjoyment level, and very moral reactions toward sex; but one also finds the sexual urge acting to create more than children, and so comes about a sublimation of sex into creative thought. At 3.5 on the tone scale, we have a high interest in the opposite sex, and constancy, but we do not have so great a sublimation. At 3.0 on the tone scale, we have some falling off in sexual interest, but we have an interest in procreation and children. At 2.5, we have some disinterest in procreation, not for any reason beyond a general failure to be interested in much of anything. The sexual act can be adequately performed, given the physical ability. At the band of 2.0, we begin to get a disgust for sex, a revulsion toward sex, mostly when irregularly practised. At the 1.5 band of the tone scale, we find sex appearing as rape; we find the sexual act being performed as a punishment.

At 1.1 on the tone scale we enter the area of the most vicious reversal of the second dynamic. Here we have promiscuity, perversion, sadism, and irregular practices. We have no enjoyment of the sex act but a hectic anxiety about it. The sex act cannot truly be enjoyed whether performed regularly or irregularly. Here is Free Love, easy marriage and quick divorce, and general sexual disaster. People at this level on the second dynamic are intensely

dangerous in the society, since aberration is contagious. A society which reaches this level is on its way out of history, as went the Greeks, as went the Romans, as goes modern European and American culture. Here is a flaming danger signal which must be heeded if a race is to go forward.

At 0.5, we have impotency and anxiety about sex, with only occasional efforts to procreate. On the second dynamic we get occasional resurgences, from 0.5 up the scale, which quickly relapse.

It is interesting to note here the application of the principle of the dwindling spiral to the second dynamic. On any of the dynamics and on any column of this chart, when the individual sinks below the 2.0 level, the dwindling spiral rapidly carries him down through 1.5, 1.1, 0.5, to death. This is particularly evident on the second dynamic. The 1.1 individual, engaged in frantic pseudo-sexual activity today, will in a very near tomorrow, much nearer than he suspects, find himself or herself at the 0.5 level of impotency and anxiety.

The organs of sex, at the 0.5 level, become relatively useless; indeed, this second dynamic tone scale is closely applicable to the endocrine activity of the individual and the form and condition of the physical body. The woman who in her teens was at the 1.1 level of the scale will not have a well enough developed pelvic structure or endocrine system to permit her bearing children with ease. Difficult births are a normal result of too long a residence in a low band of the tone scale during the formative period of the body. Easy births can only be expected with women who are relatively high on the tone scale.

It is noteworthy that the 1.1 to 0.5 area of the tone scale finds the muscles, particularly the sexual muscles, without tonus. The nymphomaniac and the satyr are extremely slack-muscled, and the tonus around 0.5 is almost non-existent. In the pretended death band there is, of course, no effort to procreate. Along the -1 band, where the organism as an organism is dead but the cells still survive, it is interesting that ejaculation and sexual activity occasionally take place immediately after the death of the individual, which gives some index of the strength and force of this dynamic.

Life is defined, in cytology, as an unending stream of protoplasm from the beginning of life itself until now. Down through the ages as a continuous genetic stream, this protoplasm is modified by natural selection and environmental conditioning, as well as by what seems to be outright planning, from generation to generation. Because life is so dependent upon this lifeline, it is very easy to place too great an emphasis upon the sexual act, the thing which keeps this lifeline in a continuous stream.

The second part of this dynamic concerns itself with children, the product of sex. There is a gradient of reaction toward children, from the top to the bottom of the tone scale, which the auditor can use in order to place his preclear properly on the chart.

At 4.0 there is an intense interest in children, which extends to both the mental and physical well being of the children and the society in which these children will live. Here are efforts to add to the culture so that the children will have a better chance for survival.

At 3.5, we have a love of children, a care of them, an understanding of them.

At 3.0, we have an interest in children.

At 2.5, we have a tolerance of children, but not a great interest in their affairs.

At 2.0, we have nagging of, and nervousness about children.

At 1.5, we enter the band of brutal treatment of children, heavy corporal punishment, the forcing of the child into a mould with pain, breaking his dramatizations, upsets about his noise or clutter.

At 1.1 on the tone scale, there may be two reactions to children. There may be an actual and immediate desire for children, as a manifestation of sex. But we also may have the use of children for sadistic purposes. And we may find both of these in the same individual. We have a long-term general neglect of children, with an occasional sporadic interest in them; we have very little thought for the child's future or the culture in which the child will grow up.

At 0.5, we have mainly an anxiety about children, fear that they will be hurt, fear of this and fear of that concerning children, and a hopelessness about their future.

At 1.1, a mother will attempt the abortion of her child; and any woman who will abort a child, save only if the child threatens her physical life (rather than her reputation), lies in the 1.1 bracket or below. She can be expected to be unreliable, inconstant and promiscuous; and the child is looked upon as evidence of this promiscuity.

At 0.5 we have abortion with the specious reasoning that the world or the future is too horrible to bring a child into. With the parent at 0.5, all the natural gaiety and happiness of the child will be suppressed, and we have as unhealthy an atmosphere for childhood as one could postulate.

At 0.1, there is not even awareness of children.

It is notable, as one glances down this column, that an interest in children includes an interest not only in the bearing of the child but in the child's well being, happiness, mental state, education, and general future. We may have a person on the 1.1 level who seems very anxious to produce a child; very possibly this person is following an engram command to have children. Once the child is born we may have, in this 1.1 bracket, an interest in it as a plaything or a curiosity, but, following this, we get general neglect and thoughtlessness about the child and no feeling whatsoever about the child's future or any effort to build one for it. We get careless familial actions such as promiscuity, which will tear to pieces the family security upon which the child's future depends. Along this band, the child is considered a thing, a possession.

A half tone above this, in the anger band, the child is a target for the dramatizations which the individual does not dare execute against grown-ups in the environment -- a last ditch effort to be in command of something. Here we have domination of the child, with a constant warping of its character.

The whole future of the race depends upon its attitude toward children; and a race which specializes in women for "menial purposes," or which believes that the contest of the sexes in the spheres of business and politics is a worthier endeavor than the creation of tomorrow's generation, is a race which is dying. We have, in the woman who is an ambitious rival of the man in his own activities, a woman who is neglecting the most important mission she may have. A society which looks down upon this mission, and in which women are taught anything but the management of a family, the care of men, and the creation of the future generation, is a society which is on its way out. The historian can peg the point where a society begins its sharpest decline at the instant when women begin to take part, on an equal footing with men, in political and business affairs; since this means that the men are decadent and the women are no longer women. This is not a sermon on the role or position of women: it is a statement of bald and basic fact. When children become unimportant to a society, that society has forfeited its future. Even beyond the fathering and bearing and rearing of children, a human being does not seem to be complete without a relationship with a member of the opposite sex. This relationship is the vessel where in is nurtured the life force of both individuals, whereby they create the future of the race in body and thought. If man is to rise to greater heights, then woman must rise with him, or even before him. But she must rise as woman and not as today she is being misled into rising -- as a man. It is the hideous joke of frustrated, unvirile men to make women over into the travesty of men which men themselves have become. Men are difficult and troublesome creatures -- but valuable. The creative care

and handling of men is an artful and a beautiful task. Those who would cheat women of their rightful place by making them into men should at last realize that by this action they are destroying not only the women but the men and the children as well. This is too great a price to pay for being “modern” or for someone’s petty anger or spite against the female sex.

The arts and skills of woman, the creation and inspiration of which she is capable and which, here and there in isolated places in our culture, she still manages to effect in spite of the ruin and decay of man’s world which spreads around her, must be brought newly and fully into life. These arts and skills and creation and inspiration are her beauty, just as she is the beauty of mankind.

CHAPTER NINETEEN

COLUMN Q

Command Over Environment

It may be postulated that the mission of theta is the conquest of MEST. The organism controls as much MEST as it has theta with which to control the MEST.

One could envision command over the environment, for a man, or for a group, as a series of concentric circles. The widest circle would demonstrate the individual's or the group's considered belief in its ability to have an effect on the physical universe. The next circle, just inside, would be the individual's or the group's belief in its ability to affect all of Earth and life. The next circle inside would be the individual's or the group's belief in its ability to affect a section of life, a nation or a smaller group. The next circle would be the belief of the individual or the group in its ability to affect some other species and the men in its environ. The next inside circle would be the belief the individual or the group has in its ability to affect a few people or a small portion of its environment. The next circle would have to do with the individual's and the group's belief that it could affect the individual and the group. The next inside circle would be the individual's or the group's inability to affect self. One cannot say what would be the normal command area, but certain it is that when the command area comes to the point where the individual can barely affect the individual and the group can barely affect the group we reach a point where the only MEST (and for their purposes, as a matter of viewpoint, the individual and the group often consider life and life forms as MEST, subject to their control) which can be changed by theta is the MEST of the individual or group. Here psychosomatic illnesses set in, theta acting only within the organism, to destroy it. A group at this stage will tear itself apart. It is just slightly wider than this circle that we enter the 2.0 area of the chart. The wider areas could be said to be those where theta could act freely enough to be constructive and creative within those spheres of influence; and very close to the center of the spheres would be where entheta exists. A much more complex system which would possibly tell us a great deal about theta and MEST, could be worked out on this gradient scale, and probably should be.

The auditor is primarily interested in spotting his preclear on the chart. In order to do so he should establish what the preclear thinks he can control in terms of life, MEST, people, and groups add what the preclear thinks he would do with these if he could control them. If the preclear has constructive and creative plans in mind for the sphere he outlines, one can see that he is above the 2.0 band and that one is working with the amount of theta the individual has as his endowment, since not all men believe they can control the entire universe but should not necessarily be suspect of being psychotic should they entertain such a notion, even though it is a manifestation of psychosis to have grandiose ideas because of manic engrams. Men have existed who could control enormous spheres and be creative and constructive within those spheres, but these were not men of the sword; they were men of ideas.

Should the preclear postulate for himself a rather wide sphere and then appoint for it a destructive end, one can be sure that one is dealing with a preclear below the 2.0 level.

The auditor should keep in mind the axiom that all creation carries with it a small amount of destruction; just as one may not be able to construct an apartment building without destroying the tenement which sits there; just as one may not be able to publish a newspaper without destroying forests to obtain newsprint. It is the ratio of creation to destruction which counts. In view of the postulates laid down in this chapter, the column on the chart is self-explanatory. Some comment, however, should be made on the political ramifications contained in this column. It will be seen that the democratic area -- where one deals with Jeffersonian democracy -- lies in the bands at 3.0 and above. This postulates a belief in the goodness of men and the good sense of men in council. It postulates the belief that men should be free to decide

things for themselves. It outlaws tyranny as undesirable, and relegates government to the service of the group rather than the group to the service of the government.

One has to go well down the tone scale in order to find the next stopping point for politics, and here he locates fascism as existing between 2.0 and 1.5. Fascism is an absolute control for destructive purposes, of an environ, with forthright and strong-armed means employed in seeking that control. There are intermediate stops between democracy and fascism, such as monarchy; they are not of major interest in the world at this time, and are not within the scope of this work but belong in Group Dianetics, which will be covered completely in another volume. In today's world, the next stop down the tone scale politically is the subversive, who belongs in the 1.1 to 1.3 bracket. Most theoretical subversion pretends to be very high on the tone scale, and so has had its appeal to the liberally inclined individual; but there is a wide gap between theory and practice, and the unthinking person confuses the theory with the practice. He finds himself keeping company with 1.1's. Communication lines are cut; affinities are flagrantly used and perverted; reality is twisted; the level of truth as seen in subversive propaganda, compares with lowest gossip; and the treatment of human beings is without any regard to the respect an individual human being should have.

Subversion receives its main support from such individuals as lie in the vicinity of 1.1, and the reason it gains so many volunteer agents in lands which it wishes to overrun lies in the desire of the 1.1 to have good cause and reason to flout flagrantly and place himself "above" existing morals and the laws of the land in which he operates. He gains through his warped philosophy a very fine excuse to believe himself above such things as law and decency, and it is very possibly this appeal alone which brings so many recruits to the ranks of subversive organizations.

Editorial Note: In this column on the tone scale chart brief reference is made to certain political philosophies and attitudes in the world today. While this subject will be taken up at length in Group Dianetics, the present chart would be incomplete if it did not show that these political systems have their own tone positions and that their general methods of operation can be seen to conform with the methods and operations of individuals at these levels.

At 3.5, we have the liberal. The liberal reasons well, accepts wide responsibilities, and is guided by high ethical principles. He is eager to seize upon any new idea which will improve the society, and he is not suggestible, being swayed this way and that by any propaganda, but reaches conclusions extremely rationally. He has a high regard for individual freedom, for property, and for the right of the powerfully productive person to be allowed to contribute to the society without hindrance, spontaneously and efficiently.

At 3.0, we have the person who is democratic, but who is somewhat more conservative in his attitudes and more given to social regulations, being more in need of them. The term "democratic" is a somewhat loose one, but at this level it signifies the individual or system which allows personal freedom and has moderate regard for property and productive ability but is not particularly inventive or enthusiastic about refining and improving and enriching the social order along all of the dynamics.

The next familiar political level is the 1.5 level of fascism. The activities of Hitler and Mussolini and the social orders they produced are, of course, the examples which come to mind. The open declaration of intention to conquer, kill, and control by the most obvious and forceful methods is the mark of fascism. Justification is limited to the bluntest most bald-faced lies. Invalidation of other persons and social orders is straight-forward, angry, and lacking in any subtle pretense of reasonableness or moderation.

The next political level is the 1.1 level of Communism. The literature of Communism, particularly in the works of Lenin, sets the tone of secret, flexible, deceptive operation which is observable in the methods of Communism throughout the world. In its strongholds such as the Soviet Union, in times and sections where it is not threatened, Communism will sometimes rise for brief periods to the level of 1.5, but in its normal action it partakes of all of the characteristics of the 1.1 level as they are outlined in this present work. The willingness to

devote an unlimited amount of time to accomplishing secretly a destructive action which the fascist would accomplish immediately by force is implicit in Communism. Communism has an endless patience in tearing down by subtle propaganda a society or an idea which it never openly opposes in all that time, and an unwillingness ever to use open methods which would betray interest or activity. Communism, like the individual 1.1, makes an initial pretence of giving great assistance and help, and it keeps up this pretence in the face of any and all contradictory evidence, blandly giving forth soothing justifications and assurances of the most sincere and deeply-felt interest in the good of all.

The reader who will examine these various political manifestations in the light of the tone scale chart will find, undoubtedly, that the sometimes mysterious actions of various political factions will become predictable and understandable.

CHAPTER TWENTY

COLUMN R

Actual Worth To Society Compared
To Apparent Worth

In Dianetics we have some means of establishing the worth of a human being. In the past, the worth of individuals or groups was judged by the amount of MEST they owned. If a man had money, he was said to be worth so much money; if a group had control of property, it was said to be worth so much control of property. However, this is a non-survival definition. Whereas every individual should be entitled, unconditionally, to whatever he can earn in a society, since this is a blunt measure of his value to the society, and one should never make the mistake of believing otherwise; and by means of inheritances and strange effects to which money can lend itself it can become badly perverted as a yardstick. When it becomes perverted, men of money begin to be damned by a society and are sought out as the scapegoats for all its ills; whereas a goodly number of them are the very pivots on which the society is turning.

Subversive political movements appeal to the indigence and poverty which is the lot, unfortunately, of a majority of populaces in these days of poorly advanced culture by promising to murder every man of property once a land is taken. The whole cult of anti-Capitalism is something less than a sound philosophic postulate and rather more than a gross appeal to those who have no property and no hope of attaining any. As this philosophy has no concept of any individual worth of whatever kind, and rather tends to operate on the maxim that "five morons make a genius," it can afford to overlook any means of evaluating any human being and would rather not do so, since its practice when entering a country is to corral and murder every man of worth to that country and leave it pauperized as a race.

In the handbook, an equation was written which caused people some puzzlement; it was to the effect that potential value was equal to intelligence multiplied by the dynamics of the individual to a certain power. This might be restated as meaning that the potential value of any man was equal to some numerical factor, denoting his structural intelligence and capability, multiplied by his free theta to a power. This was written in the handbook in an effort to encourage some psychologist to discover what the power of the dynamic might be and conclude some means of establishing potential value by psychometry. Actual worth, then, of the individual would be his potential value as modified by the direction that potential value took with regard to the survival of his group or of himself. One might have an individual of very high potential value who yet, by education and engrams, was a distinct liability to himself and his group.

In this column on the chart, anyone, regardless of his potential value, below the line of 2.0 as evaluated by other columns, has a negative value to the society. Anyone above this line goes in a positive direction.

This whole scale is postulated on the fact that the brain and brawn of an individual serve the other dynamics. The remark has been made that social orders are carried upon the backs of a few desperate men. If the social order were being carried forward toward higher levels of culture by these few desperate men, they could be considered and, indeed, upon inspection would be found to lie well above the 2.0 level. When the desperation is expressed in terms of death and destruction, the individual lies below this 2.0 level and, regardless of what his actions are, will bring the society lower on the tone scale. The auditor's main interest in this column lies, again, in the estimate of the preclear's position upon it; and this column makes it possible to estimate position by examining both the actual worth and the potential value of the preclear in his environment. If the preclear normally injures -- makes enMEST out of -- those things which he seeks to control or which he owns, he can be said to lie below the 2.0 line; and if he is fairly successful in his use of MEST he lies above that line.

This column is otherwise self-explanatory.

As a member of his own social order, the auditor should take into account, when deciding which of the people around him he will take as preclears, the actual worth of those people to their family, group, and society. He will do well to spend his efforts upon those who show the highest promise, in terms of current activity while aberrated, even though these may not be the easiest cases to work. While all men are created with equal rights under the law, an examination of the individuals in the society rapidly demonstrates that all men are not created with equal potential value to their fellows.

CHAPTER TWENTY-ONE

COLUMN S

Ethic Level

The whole subject of ethics is one which, with societies at their present low position on the tone scale, has become almost lost.

Ethics actually consist, as we can define them now in Dianetics, of rationality toward the highest level of survival for the individual, the future race, the group, and mankind, and the other dynamics taken collectively. Ethics are reason. The highest ethic level would be long-term survival concepts with minimal destruction, along any of the dynamics. A reasonable examination of this subject demonstrates immediately that dishonest conduct may serve, on a short-term basis, the advantage of an individual or a group, but that a continuous line of dishonest conduct will bring the individual or the group down the tone scale. Thus, dishonest conduct is non-survival. Anything which is unreasonable in the conduct of interrelations among men could be considered unethical, since those things which are unreasonable bring about the destruction of individuals and groups and inhibit the future of the race. The keeping of one's word, when it has been sacredly pledged, is an act of survival, since one is then trusted, but only so long as one keeps one's pledged word.

To the weak, to the cowardly, to the reprehensively irrational, dishonesty and underhanded dealings, the harming of others and the blighting of their hopes, seem to be the only way of conducting life.

Unethical conduct is actually the conduct of destruction and fear; lies are told because one is afraid of the consequences should one tell the truth; thus, the liar is inevitably a coward, the coward is inevitably a liar. The sexually promiscuous woman, the man who breaks faith with his friend, the covetous pervert are all dealing in such non-survival terms that degradation and death commonly ensue. A "love" clandestinely conducted and based on lies which will bring harm to others denotes a cowardice low enough to bring nausea to any decent man. Thus, one has the ethical or unethical aspect of sex.

In the modern dictionary we find that ethics are defined as "morals" and morals are defined as "ethics." These two words are not interchangeable. Morals should be defined as a code of good conduct laid down out of the experience of the race to serve as a uniform yardstick for the conduct of individuals and groups. Such a codification has its place; morals are actually laws. The origin of a point in a moral code comes about when it is discovered, through experience, that some act is more nonsurvival than pro-survival. The prohibition of this act enters into the customs of the people and may eventually become a law. This is the natural process of creation of all law. Morals are, to some degree, arbitraries, in that they continue beyond their time. This far from states that laws are bad, as uniformity and regulation are vital to the conduct of all groups, but only that laws become outmoded now and then and need to be revised. Many things which were moral in the past were moral only because they were hygienic; and, indeed, as has been said, all morals originate out of the discovery by the group that some act contains more pain than pleasure.

In the absence of extended reasoning powers, moral codes so long as they provide better survival for their group are a vital and necessary part of any culture. Morals, however, become onerous and protested against when they become outmoded; and a revolt against morals normally has as its target the fact that the code no longer is as applicable as it was before; although revolts against moral codes actually occur because individuals of the group or the group itself has sunk on the tone scale to a point where it wishes to practice license against these moral codes, not because the codes themselves are unreasonable.

If a moral code were thoroughly reasonable, it could, at the same time, be considered thoroughly ethical, but only at this highest level could these two be called the same. Theta, in its action against MEST, is reason itself; and the ultimate in reason is the ultimate in survival. In the light of the above, the column on the chart is self-explanatory, but the additional comment should be made that at the level of 2.0 and below, destructive arbitrariness, called for lack of a better word “authoritarianism,” sets in; and that all laws made at this level, and on down the scale, will have non-survival results.

Criminals lie in the band from 2.0 down the scale, as a generality; but most criminals are found from about 1.3 downward. There is nothing very glamorous about the criminal, the breaker of his pledge, the betrayer of his friend or group. Such people are simply psychotic. This does not say that individuals who lie potentially along tone bands from 2.0 down are actively criminal, chronically, or that they are actively unethical, chronically; but it does say that during periods of enturbulence they are unethical and immoral, and refrain from being so only in ratio to the amount of free theta they still have available. They normally enturbulate easily and often, however, and while for days and weeks together they may appear to be rational, insofar as the current normal is concerned, they are a serious liability to any employer, mate, family, or group. Here again we have the condition of the acute psychotic state as opposed to the chronic psychotic state; in the acute psychotic state the person becomes temporarily insane for short periods; in the chronic state, he remains insane. If a person can enturbulate easily down to a level below 2.0, and has not enough free theta to refrain from aberrated action, he should not be given more freedom in the society than the chronic psychotic, since he is as thoroughly psychotic in his acute state of enturbulence as any constantly insane individual. Society, recognizing that the greatest danger from an individual lies in the band from anger down to 1.1, has sought to safeguard itself by suppressing these people permanently into an apathy level; this control mechanism, however, is as unworkable as it is widespread, since individuals in the apathy strata can rebound sporadically up into the active strata and so are still thoroughly dangerous. The only answers would seem to be the permanent quarantine of such persons from society to avoid the contagion of their insanities and the general turbulence which they bring into any order, thus forcing it lower on the scale, or processing such person until they have attained a level on the tone scale which gives them value.

In any event, any person from 2.0 down on the tone scale should not have, in any thinking society, any civil rights of any kind, because by abusing those rights he brings into being arduous and strenuous laws which are oppressive to those who need no such restraints. And particularly, none below 2.0, chronically or acutely, should be used as witnesses or jurors in courts of law, since their position in regard to ethics is such as to nullify the validity of any testimony they might essay or any verdict they might offer.

This does not propose that depriving such persons of their civil rights should obtain any longer than is necessary to bring them up the tone scale to a point where their ethics render them fit company for their fellows. This, however, would be a necessary step for any society seeking to raise itself on the tone scale as a social order. A fundamental of law already provides for this step, since sanity, in law, is defined as the ability to tell right from wrong. The rational, and therefore, the ethical state of persons acutely or chronically below the point of 2.0 is such that it is impossible for them to judge right from wrong. Thus, by bringing forward a simple definition not only of right and wrong but of ethics, the existing fundamental can be put into effect, should it happen, by chance, that anyone care whether our social order is drifting. It is simpler to do psychometry on one-hundred and fifty million people than to bury a culture for which we and our fathers have striven these past hundred and seventy-five years.

CHAPTER TWENTY-TWO

COLUMN T

The Handling of Truth

The metaphysician was concerned with absolute truth and considered that it transcended the limits of human experience. The social orders of his day must have been not much better than our own.

Truth is actually a relative quantity; it could be said to be the most reasonable existing data about any body of facts. Truth, as a manifestation of human conduct, would be the holding or voicing of facts as one knows them and refusal to utter or hold statements contrary to what one knows.

Creative and constructive imaginings about the future are not untruths but are postulated new realities. Few mothers there are who do not have untruths and imaginative postulates thoroughly confused, thus suppressing the necessary imaginative instincts of the child and, in fact, burdening the child with a confusion about the truth itself.

Truth may also be confused with tactlessness. A 2.0 will give forth numerous factual but destructive statements. Many 1.1's blatantly "pride themselves" on their "honesty," and so license themselves to make destructive statements "for the good of" somebody else which are actually lies. There is an ethic about the handling of truth. While it may be true that something is undesirable or that a person is bad, if it serves no good purpose to make the statement, the issuance of this "truth" is in reality the establishing of an entheta line. The highest concept of truth, then, has a certain aesthetic about it, in that it is creative and constructive. In common human experience we all know something about the truth and we know that we cannot deal in a black and white breakdown between the truth and lies. Truth is concerned in the issuance and acceptance of data about facts. Some people favor constructive facts; some favor facts which are not so constructive; some prefer to twist facts; some prefer to hide facts; and some prefer to lie about facts. Some favor high and powerful facts; and some favor only apathetic facts. As one examines this whole subject, one then discovers that the tone scale itself from 4.0 down to 0.0, postulates the selection of various types of facts; and that the most reasonable facts are the most constructive ones; and that, as one falls away down the tone scale, the facts selected are less and less rational and more and more contra-survival. It could be said that life was made to be lived, not died out of; and that facts which encourage a high level of living would be, for man, the most truthful facts; and that those which encourage his demise would be the most untruthful facts. Those things which are truest for man are, then, those things which most powerfully aid his survival, in theta, life, and MEST.

This column of the tone scale might also be considered the column of preference of facts. At 4.0 we would have a preference for creative and constructive facts. Around 3.0 we would have a preference for conservative and less inspiring facts. At 2.5 we would have a carelessness of facts. At 2.0 we would have a preference for facts which were twisted well away from truth in order to serve antagonisms. At 1.5 we would have a preference for destructive facts, twisting all true facts which were constructive so that they would become destructive facts. At 1.1 we would have a preference for artfully twisted facts which hid a desire to destroy. At 0.5 we would have a failure to select facts, to evaluate them one way or the other, but a preference for hopeless facts. Below this level there would be no reaction.

The auditor can locate his preclear on the tone scale simply by discovering the type of fact which the preclear likes best, or by discovering what the preclear does with facts.

The individual accepts or gives forth truth or untruth according to his position on the tone scale. If you know, from other columns, the probable position of the preclear on the tone scale, regardless of his convincingness or even his ability to "prove" what he is saying by rather

artful “evidence,” you can correctly and properly evaluate the facts he gives you or the facts he will receive. The rather horrible part of this is that it admits of no great variation. A man at 1.5 deals in destructive facts and twists them so as to make them more effectively destructive; his data cannot be believed; and, indeed, any data from individuals at the 2.0 level or below has discard value only.

At 4.0, the individual has a high concept of truth and prefers constructive and creative truths. He seeks for new truths.

At 3.5, the individual is truthful but prefers not to deal in entheia facts.

At 3.0 we begin to get an onset of conservatism, a cautiousness about receiving or uttering truths, and in our society a short-sighted programme of social lying in order to “avoid hurting people’s feelings.” One should, by the way, beware of placing in charge of anything people who are “afraid of hurting other people,” for this is not a virtue but a form of cowardice and propitiation and denotes a fear of people; people are not so easily hurt as such persons believe.

At 2.5 we have insincerity and carelessness of facts. The modern American newspaper exemplifies this level on the tone scale.

At 2.0 we get the first wilful twisting of facts to suit purposes, and here facts will be twisted to suit antagonisms the person holds.

At 1.5 we achieve the ultimate reversal in facts; any white fact will be turned into a black fact; here we have blatant and destructive lying. Did you ever hear an angry man tell the truth?

At 1.1, truth receives her severest drubbing; for here truth is confused, upset, used, twisted and hidden for fear somebody may make retaliation, until one understands that data from this level on the tone scale has only two purposes: to wreak the most harm upon others, and secure the greatest safety for self. Here we have lies used to hide lies amid the most frantic protestations of honesty and a noisy advertising campaign about the ethics of the speaker. Beneath the facade of honor, honesty, ethics, and “one’s sacred word” one is apt to find a writhing cesspool of vicious and malicious lies calculated to do the greatest possible damage. Early in the studies of the tone scale which resulted in this chart the lengths to which the 1.1 would go in advertising his virtuous character, while performing his knife-in-the-back tricks, were not wholly understood. Because such persons said so often that they were honest and ethical, it was, for a while, accepted that a person could be at a low level on the tone scale in other columns and still be able to tell the truth. Experience demonstrated that, whatever the advertisement of honesty, the 1.1 is completely incapable of truth, but lies out of some horrible mechanical compulsion. Not one of the people for whom this allowance was made succeeded in being worthy of it; but each was discovered to be so deeply enmeshed in chicanery, all the while appearing honest, that the depths to which aberration can suppress man were for the first time clearly understood. Bluntly anyone takes his life and his reputation in his hands when he believes a 1.1, no matter the evidence. In this band we have fantastically accomplished actors, who may weep and plead and decry with contempt and disdain, asserting their honesty and their sincerity, and demonstrating them with such consummate conviction that even the most critical observer may be unable to detect the slightest falsehood; and yet, in the 1.1, a deep and exhaustive inspection of motivations and goals reveals a snake pit of lies and insincerities, of pretenses and unrealities. Such people can turn on tears and other emotions at will and use the language of highest honor to serve the most despicable ends.

At 0.5, we have no less dangerous but certainly more obvious levels of untruth. Just as fear drives the 1.1, grief drives the 0.5; and while the grief itself may be perfectly honest, the facts and evaluations which it collects to itself certainly are not. Since here we have an individual who is making a cry for help, supplications, pleas for pity, all facts stand magnified. The dead are found to be suddenly, utterly, without faults; the lover who abandoned the

sweetheart is found to be a blackhearted villain. The 0.5 may be given sympathy, but not believed. People who are commonly in this band of the tone scale and are yet able to reason somewhat, to carry on some of the routine of life, are perilous to be around, since they demand enormous quantities of affection, and at the slightest rejection, fancied or real, dive in the direction of death, perhaps only as a demonstration of how badly they need aid, but, nevertheless fatally. Such dives toward death inevitably affect others, since this individual has no responsibility of any kind toward other human beings and is so thoroughly introverted that however pathetic he may appear he only absorbs and never responds. He is an ever-thirsty sponge for sympathy, and he is a chronic potential suicide. The tendency toward death will communicate itself toward all the aspects of life around this individual; he will make enMEST out of any MEST; he will prefer sordid and squalid quarters; he will drive ancient and rickety cars; he will dress only in the most ragged clothes. All these things are pleas for pity. When audited, this case, like the 1.1, commonly dubs in. The auditor must be particularly careful of the 0.5; not to run too much dub-in; not to give too much sympathy; not to give too little sympathy; and not to make an error in auditing which will depress the preclear's tone, since the 0.5 has but a little distance to go to attempt death, either by sickness or by actual violent self-destruction. The 0.5 is near the end of the road and by contagion he much more markedly enturbulates the free theta of those around him than does even the 1.1. or the 1.5.

The validity of engrams run and the preclear's concept of truths are in direct ratio. The auditor can be guided thereby. But the auditor should never be critical of the facts the preclear brings forth; he must only attempt adroitly to guide the preclear toward running the highest level of fact the preclear can attain. Cases which are very low on the tone scale achieve their best advance, not by running data, but by running off charge, through boil-offs, yawns, false-fourings, and other mechanical unburdening. The data the individual runs when below 2.0 may be interesting but it is quite often untrue, and it is less and less true the lower the individual drops on the scale.

The lowest point on this scale for a life organism is, of course, pretended death; and here is an untruth among untruths; for the organism is obviously alive and it is saying that it is dead. But the untruth is here modified by the fact that the organism requires but the slightest thrust to be dead in actuality.

CHAPTER TWENTY-THREE

COLUMN U

Courage Level

Courage might be considered the theta force necessary to overcome obstacles in surviving.

One has as a definition of happiness the process of overcoming not unknowable obstacles toward a known goal, or the momentary contemplation of the completed task. It can be seen that this is a definition for happiness; and indeed this definition works. But courage is necessary if the individual is to be happy. And so it works out on the tone scale; the more free theta an individual has, in comparison to the theta he has enturbulated, the happier that individual can be, and the more courage he will demonstrate in his forward actions in life and in the face of adversities.

The courage level of an individual is actually a direct index of the free theta-enturbulated theta, or the theta-entheta, ratio of that individual. The courage level is also an index of the safety with which one may associate with a person or a group. A person of high courage is a valuable associate and group member, but a coward is a dangerous liability as a friend.

There is a strange mechanism in some men, an aberration of a decadent age, which causes them to seek out and help and protect the pitiful and weak amongst women. The reverse is sometimes found amongst women, a woman of strength seeking out and defending a weak and pitiful man. In either case, a failure is postulated at the beginning of such an association. However much the weak member may be raised on the tone scale by this association, the person on the higher level is inevitably lowered. Indeed, when two people occupy different positions on the tone scale and yet are in association with each other, the person at the higher point on the scale will become somewhat enturbulated to a greater or lesser degree by the person at the lower point on the scale; and the person at the lower point will become unenturbulated to a greater or lesser degree. People, then, who are low on the tone scale instinctively seek out people who are high on the tone scale; and if the people who are high on the tone scale have any thought for their own survival and efficiency, they will take adequate steps to understand the liability which they are incurring and to prevent themselves from being lessened in substance by such an association.

The auditor, in processing, is continually encountering entheta in any preclear. Thus it is necessary for the auditor, if he is doing constant processing, to keep himself adequately processed, elsewhere. Otherwise, the auditor will find himself coming down the tone scale in a dwindling spiral, until he is at last unable to handle the entheta he is encountering in cases.

Courage level has a great deal to do with auditing. The auditor who has a low courage level is apt to let the preclear get into such a thing as a fear or terror engram and, justifying the action as sympathy, let the preclear out without having run the incident. This will most rapidly and certainly snarl the case. The auditor of low courage level who encounters for the first time a "screamer" and who fails to persevere in the face of the obvious and shrill agony of the preclear will make the preclear very sick. So far as courage level is concerned in auditing, any auditor must have the courage to take anything from the preclear and run a preclear through anything without quailing. A coward has no business in the auditor's chair, and if he is so placed, the preclear can expect to have his case ruined. In a later column on the chart you will see the tone level required of the auditor in order to handle preclears; the data most pertinent to this is courage level.

There are three ways of handling a problem: one is to attack it, directly or indirectly; one is to flee from it, directly or indirectly; and one is to neglect it. It is a matter of reason which method the individual selects to handle which problem. Continuous attack, bluntly and

directly, on a problem is not necessarily a courageous address but may only be an angry and destructive address. A persistent address to the problem, however, requires courage since one of the components of courage is duration of effort.

At 4.0, we have the high courage level of free theta itself.

At 3.5, we have courage displayed at reasonable risks.

At 3.0, we have a conservative display of courage where the risk is small.

At 2.5, we get neither courage nor cowardice but a definite neglect of danger.

At 2.0, we have blunt, undisguised, unreasoning thrusts at danger.

At 1.5, we get what would normally pass as "bravery," as distinct from courage. Here we have the hammering, destructive rush at danger. This often results in damage to self and to the cause for which the person is fighting.

At 1.1, we have reached fear, on the tone scale, and when the individual rises above fear we have underhanded displays of action. If the individual is suddenly addressed by danger, however, we have cowardice.

At 0.5, we have complete cowardice, no attack upon any problem, no reason, and only defeat.

In fighting, the best tactic is to strike such a sudden, unexpected and hard blow that one's enemy is instantly shot down the tone scale to apathy. Japan, receiving an atom bomb, descended instantly into apathy and surrendered. Hard but long drawn out blows or shocks harden resistance as in the bombing of London or Madrid. Shock and courage level are immediately connected.

CHAPTER TWENTY-FOUR

COLUMN V

Ability To Handle Responsibility

There is no more certain index of the theta-entheta ratio and of the free theta endowment of an individual than the ability to undertake and execute responsibility. By responsibility is meant the area or sphere of influence the individual can rationally affect around other people, life, MEST, and the general environment, as represented in column Q, Command over Environment. The emphasis should be placed on "rationally," since engrams are perfectly capable of placing a person in a manic state which causes him to believe he can handle a larger sphere than his capabilities permit, but when this is the case the effect of the individual on the sphere of influence betrays the fact that an engram is acting, because the sphere of influence will be affected destructively; this might have been called, in older terminology, a superiority complex.

The word responsibility is seen, then, to have a finer definition. If it is to be used it must include the shading that a truly responsible person works toward the survival of his environment, which would include action along any and all of the dynamics, himself his children, his family, his group, mankind, life, MEST, theta, and the Supreme Being. Where he falls short in advancing and aiding the purposes of any of these dynamics he is falling short of his responsibilities. The operation of free theta would be the complementing of its component parts in others and in the remainder of the dynamics, since each individual has, as the components parts of his own free theta, all of these dynamics. A high affinity level is necessary, then, in any individual, by which is meant his partnership with the dynamics as existing in others. Where the individual has had many affinity breaks with the other dynamics (and an engram is an affinity break between the theta universe and the MEST universe) the concept of partnership reduces, and the individual is more and more concerned with responsibilities which are nearer and nearer at hand, until he can barely be responsible for himself. This narrowing of the sphere of responsibility is analogous to the descent down the tone scale. When the individual cannot be responsible for himself any of the time he is a chronic psychotic and is institutionalized. When he cannot be responsible for himself except part of the time he is an acute psychotic and passes in this society for normal.

It is not the magnitude of the sphere of responsibility of the individual which should take the auditor's eye as he attempts to evaluate the individual on the tone scale, but it is the quality of responsibility along each of the dynamics. The fully responsible individual bears certain definite marks which are unmistakable.

On the first dynamic, he takes good care of himself; he gives a well-kept appearance in accordance with his means and pursuits; his personal effects are tidy and in reasonably good condition. On the second dynamic, he attempts to give adequate support and assistance to his mate and to provide the future with a happy and successful new generation. He is loyal to and takes good care of his family. On the third dynamic, he takes orderly care of his own affairs as related to his group and members of his group and seeks to increase the survival potential of his friends and group. On the fourth dynamic, he is concerned for the survival of man, within the limits of his education.

On the fifth dynamic, he demonstrates an affinity with other life forms. He will be found to engage himself, given opportunity, in raising plants or animals and will prefer to have living things in his vicinity. He will not be given to wanton destruction of life, but will use life for his own sustenance. The individual who will not kill for food he needs is actually on the propitiation level of the tone scale, since it is a natural arrangement that higher forms of life have to support themselves by the ability of lower forms to translate sunlight and chemicals into the food required by the higher forms.

On the sixth dynamic, the individual will encompass MEST in ratio to his endowment of free theta, his property will not have confused titles, the inanimate objects around him which are meant to serve him will be in good repair, he will have an accurate idea of how much MEST he encompasses, in terms of matter, energy, space and time. He may or may not have some consideration in the direction of theta, this depending upon his own advancement. He will ordinarily be considered to have a reverence and respect for a Creator.

As the individual drops down the tone scale, the orderliness in the various dynamics decreases. One by one his concept of affinity between himself and these dynamics decreases; and so decreases his responsibility in the fields of these dynamics. At 4.0, we have an inherent sense of responsibility on all dynamics, and a care for the entities on those dynamics.

At tone 3.5, the individual is capable of assuming and carrying on responsibilities along the various dynamics but may show some short-sightedness of responsibility along one or more of them.

At tone 3.0, the ability to handle responsibility along the various dynamics has decreased markedly, but responsibility is demonstrated, if in a slipshod fashion. Above this level the individual will execute orders given to him in as reasonable a fashion as possible, but at this level the individual accepts and executes orders only if they are enforced by blunt threats of punishment which are unmistakable. However, at this level, one or more of the dynamics may remain quite free, and responsibility may be full along this dynamic. At tone 2.5, the individual is very careless and not trustworthy, although one may find that the individual takes good care of himself so far as his dress is concerned. He falls markedly short in his concept of what is required of him in order to maintain a high survival level. The manifestation of this level is only that of carelessness, however, and not that of revolt, as it is on the lower levels. At tone 2.0, we find the individual not executing responsibility for its own sake but assuming responsibility only when self or group interest can be served. We have the individual executing responsibility not reasonably toward creativeness and construction, but exercising responsibility on a punishment drive basis. The individual orders things to be done in threatening tones.

At 1.5, we have the individual assuming responsibility much more often and more widely than he can possibly manage, in order to bring about destruction along the dynamics. He will play one dynamic against another. He may talk as if he is saving something or give very preservative motives for his actions, but no matter what he does the end result will be destruction. This is a phenomenon which has been too little understood in the past. Here is the death-talker who is going to save something from destruction by creating great havoc. This person will not listen to a creative and constructive plan unless he can see ways and means of using it to destroy. Warmongers and dictators are markedly in this band, but one finds 1.5's in all business organizations. When the amount of theta with which an individual is endowed is high, and when more of that theta is enturbulated than remains unenturbulated (according to the 0.0 to 4.0 ratio, the midpoint of fifty percent enturbulated theta and fifty percent unenturbulated theta being at 2.0) the thought and action of the individual begins to partake of the nature of MEST force. He will use MEST force for hammer-like actions and blasts of destruction. He will oppose reason with MEST force. Such an individual assumes responsibility for the purpose of destruction by giving out dour and terrible news. Even though he has good news to give forth he will not give it, but prefers to broadcast tidings of alarm and death. His is the assertion that all is about to be destroyed and that destruction alone can prevent destruction from taking place. Unfortunately, it is all too often true that suppressors to a creative action must be removed before construction and creation takes place. Any person very high on the tone scale may level destruction toward a suppressor. The individual at 1.5, however, does not add any creation or construction into his computation except as a pretence, to trump up further power to destroy. The rather horrible thing about this particular band is that it is above the current band of civilized societies around the world; and societies will not be led by governments more than half a point above the general social tone.

At 1.1, the attitude towards responsibility is capriciousness. The individual is irresponsible and incapable. The responsibilities assumed by a 1.1 are surface manifestations only. The individual may seem to be carrying out a programme and may seem to be useful, but the end results of all these programmes and responsibilities will be disastrous, since underneath this veneer so many cross-currents and cabals exist that chaos will result. A 1.1 with a superiority engram which demands that he take responsibility may make an excellent show and be very convincing, but the show he is making and the conviction he seeks to implant in others are not the things intended, and a glance below the surface will discover an entirely different programme aimed solely toward malicious destruction.

At 0.8 - 0.5, to talk of anything like responsibility is nonsense unless one begins to change the direction of responsibility. From 2.0 down the individual seems to have a "responsibility" toward death. It is a duty, we might say, for persons from 2.0 down to cause death, failures or disaster or to die. And it is an additional "responsibility" to mask this "duty" with apparent constructive goals or merely denial of that "duty." The "minions of the Devil" and the "Devil and his dark angels" are descriptions of persons engaged on 2.0-down activity. The concept of sin as destructive practice containing more pain than pleasure stems from observations of the activity of low-tone persons. How real these concepts become to one who is himself enmeshed with another who is responsible to death and not to life. Death is such a blunt, if hidden, taskmaster!

CHAPTER TWENTY-FIVE

COLUMN W

Persistence On A Given Course

Another index which the auditor can use to place his preclear on the chart is the persistence of the preclear along any given course of action toward a goal.

It has been advanced that there are two kinds of individuals, so far as persistence is concerned. The individual who has sufficient theta endowment and sufficient structural ability to keep his free theta and his enturbulated theta relatively separate may have a good persistence level even when the factors and conditions in his environment are such that they continually hammer him away from his given course of action. The other type would be the person who is knocked by life from one course to another and who will persist on any given course only so long as no new factor introduces itself. This is characteristic of the potential psychotic. The persistent individual keeps going toward his goal; he may go slower and slower, and he may die en route, but he does not deviate. The potential psychotic, on the other hand, is not very apt to have a goal in the first place but is apt to follow any course which comes into view, and then only so long as no environmental factor enters to make him deviate from that course.

One must recognize that the exterior world of the environment, in its action on the individual, and the interior world of the inmost obsessive engrams are working on the same "I" and that if the individual is not deviating very markedly on his course toward his goal even when confronted by heavy environmental factors which seek to move him in other directions, neither is he reacting heavily to his engrams, in proportion to the severe reactions he might manifest were he less persistent. An individual may be known by his persistence; but this index is not a sharply defined one, since there are, evidently, two types of personalities, in general, or one might even say, two types of mental structure.

The persistent individual who normally carries forward toward his goal despite environmental suppressors and deviators, in the absence of processing and during the normal course of life because of the dwindling spiral will drop down the tone scale. More of his free theta will become enturbulated and the balance will gradually shift until, most likely, there is far more enturbulated theta than free theta. The persistence of this individual may continue, but the methods he uses to gain his goal will match the various points on the tone scale on the way down. The individual may begin with a highly enthusiastic thrust and may through experience become less active and open about his creative and constructive efforts and may assume conservatism and caution. He may enter a stratum where he is bored with the goal and may dawdle on his way toward it. Lower than this he becomes antagonistic toward factors which do not permit him to reach his goal. Below this he becomes angry and destructive toward suppressors, and although he is still apparently going toward his goal, the majority of his time is absorbed in combating suppressors. Losing here and there in his battles, his tone will drop, and he will become more and more covert, even to the point of pretending that he is not any longer persisting toward his goal, while at the same time continuing to do so. Only when he reaches the level of apathy will he give up. When a man has been defeated too often, and too many of his dreams have been broken, he sinks into the apathy band and thereafter no longer struggles toward his goal. Truly enough, he dies with the last of his dreams.

The individual who has a low theta endowment and seems structurally incapable of concentration when at a low point on the tone scale, may yet increase his persistence to the point where he can win the minor goals of life with great ease when he has been released or cleared.

It is an observed fact that an individual's attitude toward Dianetics and an individual's attitude toward life in general are parallel. When the auditor takes a preclear who is at the apathy level, all too common in this present social order, he can expect the preclear to depend

exclusively on the auditor for any persistence as to the processing of the case. The auditor must take the responsibility of doing the processing. As the preclear comes higher on the tone scale and reaches 1.1, the auditor can expect the preclear to propitiate him by giving him presents or being very flattering. Ordinarily, however, the preclear is operating on mechanisms which tell him he is not supposed to go anywhere or get well, and the auditor must be even more persistent, since the only persistence toward the goal of getting well or cleared will still be from the auditor, regardless of what the preclear is saying. Women, by the way, reaching this level of the tone scale, may propitiate by offering sex and are very easy to seduce. An auditor who is a wise auditor will steadfastly refuse sexual relations with a preclear. The auditor who yields to temptation at this level finds himself in a bad situation because his preclear is on the way up and will shortly pass this propitiative level and achieve more honorable levels of the tone scale. Auditors who, knowing this, permit themselves such actions are themselves at the 1.1 level and have no business auditing. None but a despicable cur would seek to benefit from this phenomenon; none but a chronic or acute psychotic would find enjoyment in it. The person who does this, by the way, usually stops or discourages all processing beyond this point, realizing that as the tone of the preclear rises some honesty will come into the preclear's reasoning. When you spot the sudden cessation of auditing, the barring of a person from auditing or a refusal to audit, you can be certain that the person responsible for this cessation of auditing or the refusal to permit or encourage it has a selfish profit to make or is hiding something. A person like this is such a menace to himself and to others around him that auditing is much too good for him; he should be shot.

Every case has to get angry before it can get well. The auditor must never discourage a case when it begins to breathe fire and destruction towards its enemies. It is quite common for a preclear to go through a phase of desiring murder or sudden death for both parents for what they have done. The auditor who discourages this anger is inhibiting the ability of the case to get well. This phase will pass; and the auditor should take care, during it, to prevent the preclear from making overt acts against his enemies for which he will have to apologize a few weeks later when the anger phase has gone away. Nevertheless, the anger phase must be encouraged. The hypnotist who implants suggestions to the effect that one must treat one's fellow man kindly is actually driving his client down toward apathy.

Rising on the scale, at 2.5 the preclear finds it difficult to concentrate on the force and fury of engrams and is liable to be slack in persisting on his case. He is apt to be too busy about other things. This is a difficult period in any case; but there is so much to be gained above it that somehow the preclear must be raised even higher on the tone scale. There is only one way to do this: not by suppressing the preclear back into anger, but simply by getting enough locks and other brica-brac off the case to bring the preclear up to 3.0.

At 3.0, for the first time the preclear will begin to demonstrate self-determinism. Self-determinism should never be confused with refusal to cooperate or wilfulness in nonsurvival directions. At 3.0 the preclear is willing to proceed in the most orderly possible fashion toward a thorough and complete swamp-up of his case. At 3.5, the persistence of the preclear is such, ordinarily, that he begins to knock out engrams in chains.

At 4.0, the persistence of the individual will be the persistence with which he is natively endowed; all the theta that he possesses will be free.

As a word of caution, authoritarian auditing, rather than affinity auditing, will not produce any marked rises on the tone scale even though many incidents be run, since the hammering auditing itself keeps the preclear so thoroughly enturbulated that free theta is not able to manifest itself. The preclear must always be coaxed through affinity, communication, and reality into being processed. This is the reason why auditors who are low on the tone scale do not achieve good results; their very position on the tone scale demands that they use forceful methods, apathetic methods, or spurious methods.

CHAPTER TWENTY-SIX

COLUMN X

Literalness With Which Statements Or Remarks Are Received

It is an aspect of theta that the more it is enturbulated the easier it is to enter enturbulence into it.

The highest level of reasoning is complete differentiation. The lowest level of reasoning is complete inability to differentiate; which is to say, identification. On the highest levels, the individual can understand that the thing is not its name, and that objects are similar to each other but never equal to each other. In the reactive levels, from 2.0 down, the individual more and more identifies, until finally all things are the same thing, and this is complete inability to rationalize. Rationalization is, in essence, differentiation; reacting is, in essence, identification. The literalness with which the person receives statements is an index of the amount of enturbulence in the case.

At 4.0, we have high differentiation, good understanding of all communications, as modified by the clear's education.

At 3.5, we have a good grasp of statements made and a good sense of humor -a

sense of humor depending, to a large degree, upon the individual's ability to differentiate and to see and reject situations which do not fit.

At 3.0, we still have good differentiation of the meaning of statements made, but here orders have to be explained a little more carefully, since less reason is going to be applied to them.

At 2.5, the individual accepts very little, literally or other wise. The sense of humor of this individual is liable to be very literal, dealing to a large extent in puns rather than in situations.

At 2.0, there is no sense of humor that one could call a sense of humor, but there is laughter over the misfortune of others, which is a demonstration of antagonism. This individual will accept remarks which are antagonistic remarks literally; but he will reject remarks which are lower on the tone scale and be able to differentiate on those remarks. He does not pay much attention to remarks higher on the tone scale, and if remarks are made to him from persons higher on the tone scale he is apt to interpret them into antagonism, if they can literally be so construed.

At 1.5, the individual accepts alarming remarks literally, and when statements on higher tone levels are made he will alter these statements to his own understanding so that they are alarming or destructive. The sense of humor, again if it can be called such, of individuals at 1.5 consists of laughter at very painful misfortunes.

At 1.1, we have a lack of acceptance of any remark. The individual is likely to seem to have difficulty in hearing; he corrects remarks made to him; he is very concerned sometimes about the rightness of words in remarks. The sense of humor at this level is forced, to counteract the tendency to accept remarks literally.

Here is a continual nervous necessity to reject almost any remark for fear that it will register literally and be a command, hence anxiety or fear of conversation of a serious nature. Rather underhanded efforts are made at this level to knock apart serious statements or plans from higher levels on the tone scale. At 0.5, we have an individual who literally accepts any remark which matches his tone, and ignores remarks of any other tone. Apathy statements

made to this individual have the force of hypnotic suggestions. Anything at all which is said to a person at the 0.1 level is recorded directly in the lowest strata of the reactive mind.

CHAPTER TWENTY-SEVEN

COLUMN Y

Method Used By Subject To Handle Others

The means used by the preclear to control or live with the people around him make an easy and accurate index of the preclear's position on the tone scale. This is, unfortunately enough, a precision column. No matter the guise used on the lower level of the tone scale, observation indicates that individuals at these levels use these methods uniformly, to the considerable harm and detriment of their families, friends, associates, and the entire social order. If any column on this tone scale chart should carry more emphasis than the others from the standpoint of human behavior, this column would be so marked.

The auditor can expect to be treated by the preclear according to the preclear's position on the chart.

The methods of handling others could be assigned to three general categories. The highest category would be one of enhancement, where the individual seeks by example and good reasoning to lift the level of those around him to the point where they will partake of the projects of living with him. This would extend from 4.0 down to 3.0. The second category would be that of punishment drive, or domination. Here the individual uses alarm, threats, and the general promise of pain unless compliance is given by the others around him. This area extends from 2.0 to around 1.3. The third category is that of nullification, wherein the individual seeks to minimize individuals, to be more than they and so to be able to control them. This category would rather see a man sick than well, because sick men are less dangerous than well men according to the "thinking" that takes place in this band.

The unfortunate part of the conduct of the lower levels of the tone scale toward others is that it has as its invariable end the lowering of the tone of the family, associates, friends, and society of the subject. Yet the subject by no reason or education below the point of 2.0 could use any other means. Forcing the subject to use other means only drives him down the tone scale, and as he descends he uses the means of the lower levels to which he sinks.

Here we have the dwindling spiral at work upon the environment of the subject and upon the subject's associates, friends, and social order. It is not danger by violence from the low-toned individual about which the social order or the family should worry; it is this insidious adoption of domination and nullification methods. This enturbulates the theta of the individuals in the subject's environment and brings them down the tone scale gradually, hardly noticeably but nevertheless inevitably.

From 2.0 down, the individual uses a great deal of justification. He has to explain his acts, since the social order normally questions the rationality of many of these acts.

A 3.5 operating in good order may be offering nothing but good to a 1.5 in his vicinity. The 3.5 will yet find himself the target of anger which has no cause in the conduct of the 3.5 but is simply emanating from the 1.5 position of the other on the tone scale. The 1.5 would act this way toward the 3.5 regardless of anything the 3.5 might do.

The 3.5 in the vicinity of a 1.1 may find himself descending down the tone scale toward anger without any apparent reason. The 1.1's efforts to nullify are so well veiled and so carefully calculated to annoy that no target is available to the reason of the 3.5. As reason fails, the 3.5, continually subjected to nullification which he cannot locate, will eventually become angry. The 1.1's reply to this anger will not be a return argument or anger, but an apparent continuation of the status quo, while at the same time he does everything possible which can still remain veiled and hidden to reduce and nullify the 3.5. These hidden efforts will become stronger and stronger until nullification or destruction takes place. Or the 1.1, quailing before

the anger, will drop into apathy and so use every ally available anywhere who can be coaxed or deceived into supporting the 1.1's efforts to destroy the 3.5. The reasonable man quite ordinarily overlooks the fact that people from 2.0 down have no traffic with reason and cannot be reasoned with as one would reason with a 3.0. There are only two answers for the handling of people from 2.0 down on the tone scale, neither one of which has anything to do with reasoning with them or listening to their justification of their acts. The first is to raise them on the tone scale by un-enturbulating some of their theta by any one of the three valid processes. The other is to dispose of them quietly and without sorrow. Adders are safe bedmates compared to people on the lower bands of the tone scale. Not all the beauty nor the handsomeness nor artificial social value nor property can atone for the vicious damage such people do to sane men and women. The sudden and abrupt deletion of all individuals occupying the lower bands of the tone scale from the social order would result in an almost instant rise in the cultural tone and would interrupt the dwindling spiral into which any society may have entered. It is not necessary to produce a world of clears in order to have a reasonable and worthwhile social order; it is only necessary to delete those individuals who range from 2.0 down, either by processing them enough to get their tone level above the 2.0 line -- a task which, indeed, is not very great, since the amount of processing in many cases might be under fifty hours, although it might also in others be in excess of two hundred -- or simply quarantining them from the society. A Venezuelan dictator once decided to stop leprosy. He saw that most lepers in his country were also beggars. By the simple expedient of collecting and destroying all the beggars in Venezuela an end was put to leprosy in that country. The methods used by individuals on various levels of the tone scale in order to live with their fellows are as follows:

At 4.0, the individual uses enthusiasm, serenity, confidence, and his personal force to inspire those around him to reach up to a constructive level of action. Indeed, the presence of a 4.0, or above if the theta endowment of the individual is high, unenturbulates an area.

The 3.5 begins to employ communication and reasoning in order to invite the participation of others but still believes in bringing people up to a level where they will work with him.

At 3.0 we have the level where conservatism begins to enter the reasoning and where persuasion and social graces begin to be employed to invite the participation of others. Safety, security, and somewhat better survival conditions are the arguments used along this level of the tone scale. At 2.5, the individual is relatively careless of the participation of others in his projects.

At 2.0 we begin to enter the domination band, which extends downwards to about 1.2. Here theta force can be seen to be distinguishable from MEST force. Theta force is reason; and MEST force is simply that -- force. Here we have efforts to hammer and pound and dominate by physical strength, threats, anger and promises of vengeance. Here compliance is commanded, and lack of compliance is stated to mean death. Here we have emergencies being more important than constructive planning. Here we have all manner of undesirable things which, indeed, seem to be the primary business of men and nations today.

Nullification actually begins with domination but becomes very pronounced at about 1.3. A 2.0 might demand of another that he demonstrate enough "guts" to carry forward a project, but from 1.3 down, the modus operandi is any and every effort to convince another human being "for his own good" or "for the good of others" that he has neither the force nor strength to be dangerous. By rendering the individual undangerous, these levels seek to dominate him with the pitiful strength which still remains to the 1.3 and down. The 1.2 and down is most comfortable around sick people, around people who are in apathy, since he mistakenly believes these people not to be dangerous because they are obviously weak. This is so far from good reasoning that the results are catastrophic -- but little if any reasoning is done from 2.0 down. In its stead are excuses and justifications.

Here in a social culture from 1.2 down is the welfare state at its worst, the creation of indigence in the populace to make it easier to control, the nullification of strong individuals in the society, the removal of all constructive persons, and the preservation of the idle, the hopeless, the helpless and the weak. This is actually a social or an individual mechanism to accelerate death. The 1.1 wife who has a strong and able husband keeps on living so long as he keeps breathing the force of life into her. At her position on the tone scale, her direction is toward death. Every action she takes, regardless of its surface manifestations, will tend toward nullification of any life source in her vicinity. Every conceivable mechanism is used in this area of the tone scale to make nullifications of others seem valid, to make them stick. Here we have raillery against people who refuse to accept criticism "for their own good." Here we have painstaking efforts to "better people" by showing them their faults. Here we have attempts to "educate" people into adjusting themselves to their environment -- in other words, to stop being vital and active and go somewhere and lie down, where they will be no menace. Here we have confusions introduced into any situation which are given the most adequate "reasons" and which are yet only nullifications.

From 2.0 down to 1.2, efforts to change people or dominate them are recognizable as such. From 1.2 down, all forthrightness vanishes, and the most devious and insidious and complex methods are employed to nullify. The individual in this area of the tone scale very often has a complete belief in his or her superiority, which is a justification for using the methods he uses. Such people commonly fasten themselves on strong personalities well up the tone scale and then continue to assert their superiority without ever giving, of course, any demonstration that the superiority exists, until the higher level becomes nullified. The individual in this area seeks death not only for himself and his own projects but also for his entire environment. At this level we have murder, by slow erosion, of individuals and the culture, each harmful action being masked with voluminous "reasoning." Here is the snake pit of human behavior, and from this area comes the venom which will gradually destroy any individual or culture. Heretofore, people in this area have not been seen to be dangerous, and the word "psychotic" has been used to designate only those who were helpless or overtly destructive. However, this area never becomes overtly destructive, tending if anything toward suicide and rarely toward murder, save on a long-term basis of murder of the personality or the projects of others. Yet this area of the tone scale is far more dangerous than any other.

Here we have perversion of anything and everything, so that the surface manifestation will never match the undercover purposes. In sex we have no facing of the purpose and use of sex as something to be enjoyed and for the creation of children, but we have all manner of anxieties and irregular practices which do anything but tend toward the creation of children. And though we may have in such a person a hectic obsession with the performance of the act and an avowed interest and enjoyment in the act, we have actually no enjoyment of it. Sexual efforts tend not towards enjoyment but toward the pollution and derangement of sex itself so as to make it as repulsive as possible to others and so to inhibit procreation. Here is the promiscuous woman, the inconstant lover, the pervert and the sadist. With a great deal of advertisement about sex there is only an effort to destroy sex. In this area of the scale we have avowal by the individual at times that sex is free and must be enjoyed, and a continuous stream of accusation toward others that they believe sex to be a hideous thing and that their attitude must be reformed. Sex is stained and soiled under the guise of being protected. Here we may have an advertisement as to the proper attitude toward children, and strange practices concerning children.

In handling people around them, persons in the 1.2-down bracket deal in reversals of fact. One can take it as a rule of thumb which is too often workable to be ignored that whatever this person says he is doing, he is actually doing something else. Whatever this person says is true, is actually false. Whatever this person says is false is actually true. Making allowance for the fact that much of such a person's conversation is without purpose, one can beware of this contrariness between manifestations and actual purpose.

In keeping with the avoidance of any surface statement of what is actually going forward, we have here the hypnotist. The hypnotist normally ranges from around 1.8, where

he uses it as straight dominance, to around 0.6, where apathy has become strong enough to prevent active efforts to dominate or nullify others. Hypnotism never has and never will raise an individual on the tone scale. A manic hypnotic suggestion making one feel that he feels better and is better could be implanted. But the act of hypnotism actually enturbulates the free theta and it can be easily shown by tests that a manic implantation leaves the individual less able than he was before, regardless of its content. Hypnotism is the entering of the hypnotist's personality and desires below the choice level of the individual. It is non-survival save only when used as a temporary anaesthesia for an operation and picked up and run out in processing immediately after the individual is well -- not to pick it up would be equivalent to continuing a general anaesthetic forever after the operation. Civilized cultures of today are unaware of the widespread use of hypnotism. It is the favorite tool of the pervert and the sexually deranged. An individual at this level of the tone scale may very well have the permission of a partner for the sex act but will actually prefer to accomplish the act in an undercover fashion, as provided by hypnotism. Hypnotism is used in some base religions, and is commonly employed in obsolete mental "therapies," which should make plain the level of those on the tone scale.

When a "therapy" on this level of the tone scale (1.3 to 0.6) is employed it is only to render the individual under treatment more tractable, less "liable to be harmful to others," and to wreck self-determinism in the individual. This is the exact reverse of what it takes to make people well and sane. Empirical evidence should have demonstrated long since that such methods do not work, but this level of the tone scale is not much given to reasoning. Here is the pre-frontal lobotomy, the trans-orbital leucotomy, electric shock, insulin shock, directive therapies, and all the rest of the unworkable claptrap with which modern civilization has been victimized. True enough, an individual by such methods can be made less dangerous to his fellow men and easier to handle, since he is made into more MEST and less theta. But it is equally true that this treatment decreases, often permanently, any ability of the patient to be of service to his society.

The processing methods which raise a person on the tone scale are so very simple to apply that one wonders, or perhaps does not wonder, at the continued insistence on destructive "therapies" in institutions. These institutions often use sedatives, and yet one of the worst things that an individual who is in a disturbed state can be given is a sedative; it makes him quieter and less dangerous but it also makes him less able. Furthermore, an individual under sedation receives sounds and sights in his environment as positive suggestions and therefore is continually receiving new locks and more enturbulence, although it may appear momentarily that his condition is better. A preclear must never be audited under sedation. This is a strong injunction, since preclears audited under sedation or under the influence of alcohol become worse, and a psychotic treated when he is under such influence (as in narcosynthesis) may very well have all of his free theta enturbulated and so be sent into a "permanent" break. The auditor should be very careful when working with anyone to ascertain whether or not that person is taking any drugs, since medical doctors will very often issue sedatives to patients without telling the patient that he is taking a sedative.

Sedatives have been around for many thousands of years. They have certain uses, in light doses, but such uses are extremely temporary in duration. Continuous application of sedatives to an individual, as they make him more suggestible -- make it easier for him to receive locks -- wreaks considerable harm upon his mind. This, however, can be remedied unless it has gone to a point of no return.

Politically, the area of 2.0 to 1.4 is the area of fascism. where dominance of others is continually preached, where safety and safeguarding are continually stressed and where destruction and threats of punishment are used to force others.

From 1.3 down to 0.6 we have the general area of the subversive, who promises a people freedom and equality and gives them a slaughter of their best minds and cultural institutions, to the end of a totalitarian dominance. Because subversion exists in this tone band, the subversive leader can use as his personnel only people in this tone band; if this tone band were to be removed from a society he would have no recruits. To such people the perfidious

and twisted practices of subversion have an enormous appeal. It gives them the “right” to practice Free Love and general promiscuity and, by destroying the Church and other institutions or by holding these as nothing, sets them above any necessity to conform to an existing social order. Thus the recruit is exhilarated by having a new justification for doing on a wide scale what he has been doing on a narrow scale, nullifying by hidden and insidious means all the strong and the orderly in the environment. In any relatively low-toned social order the idea of having the right to do hidden and vicious things for a “glorious cause” is so attractive to persons in this area that they automatically support this political idiocy. As reason is absent in this area of the tone scale it never occurs to these recruits that the most zealous amongst them will be the first to go down under firing squads, since even a totalitarian regime, in attempting to run any kind of a state, must compel severe conformity to its own “codes” no matter how depraved these “codes” might be; and the recruit in the land which was about to be conquered was selected because of non-conformity. Thus, immediately after a complete totalitarian conquest of a country we invariably witness an extensive slaughter of individuals. One can select with ease the individuals marked for liquidation in the consolidation of the conquest. The selection is not made according to the position the individual occupies but by his individualism, his strength, and his reasonableness, or by his continuing revolutionary desire not to conform to set and regimented patterns. A considerable percentage of the people slaughtered in any new conquest consists of the agents and tools used by the conqueror to soften up the country before the conquest took place. The morbid fear of any totalitarian regime is counter-revolution, because they best of all understand how perfidious revolution can be. The 1.1 may take a 1.1 as a bedfellow and political mate and may form a 1.1 group, but this group has to continue to be faced by a strong and dangerous foe to remain consolidated. This is the condition of a subversive cell. These people continue in association with each other only so long as they are in the presence of and are busy undermining a worthy opponent. Because a 1.1 will act in handling people only as a 1.1, however, the cell, once the pressure is taken off it, devours itself.

If the auditor is processing anyone known to have been in continual association with a 1.1, he can readily and rapidly assemble the pattern of aberration of this unlucky preclear, since it will consist of the surface display by the 1.1 that all was being done for the preclear’s good and a continual and insidious underhanded campaign to hit the preclear at his weakest points.

The apathy band of the tone scale is only less dangerous to the social order than the 1.1. The apathy band has a definite procedure for handling people and the environment. Apathy is attempting to tend toward death; here is the suicide. And the apathy case will actually thoroughly enturbulate those around him in an effort to cause death along the other dynamics. There was once a whole political philosophy about apathy, Zeno’s Apatheia, which was embraced in the last death throes of the Roman Empire. The apathy case will try to discourage anyone from doing anything. Hopes and dreams are destroyed merely by claiming that they are hopeless and impossible. It has been fashionable to “feel sorry” for individuals on this band of the tone scale. This is exactly what this band of the tone scale demands of associates in the environment. Here we have cries for pity, supplication, and any and every means to gain sympathy. These are actually enturbulative mechanisms rather than real requests for help. The entheta of the apathy level does not want to be helped but merely wishes to enturbulate further and to die, causing at the same time as much death as possible in the environment. Nearly any human being confronted with the loss of a friend or loved one dives momentarily into the grief level, and the acute state of apathy is thus seen commonly, if sporadically, in the society. This state can be easily remedied by processing when it is a momentary, environmental restimulation. The chronic apathy case is a different matter and is intensely dangerous to the environment. It is fashionable to feel sorry for the apathy case, and yet the apathy case never feels sorry for anyone. Despite all the tears and moaning, the apathy case, on a substratum is quite cunning and attempts to produce through tears the maximum enturbulation possible. The 1.1 will twist past experiences in the telling, reporting cruelty where there was only abruptness. The apathy case will declare all past kindnesses to have been the most sadistic cruelties and the cruelties to have been kindnesses. Facts are not simply distorted by an apathy case; they are reversed. By reversing all visible evidence and declaring everything to be the exact opposite of the reality, maximal enturbulation can be produced. The apathy case, by insisting that every

white is black, so tries the reason of others in his vicinity that they, lost in this confusion, also become apathetic, since there seems to be no possible method of reasoning.

Apathy is more than hopelessness: it is death in a very forthright form. The apathy case talks about death, threatens personal death, and will actually attempt suicide. There is not enough courage on this level usually to attempt openly the death of others, but by enturbulation the apathy case can effect this and will do so if not understood. The apathy case quite commonly sets an example of death by fake suicide in a vague effort to be mimicked by another and so bring about another's death. The apathy case that is threatening suicide, however, cannot be disregarded, since a sudden enturbulence may actually bring about an attempt. Here, the command over the environment is recognized by the apathy case to be limited to the individual's possessions and body alone. We get various types of neglect of possessions which quietly and undramatically lead to their destruction. Here we get neglect of the feelings of other people and their concerns. Here we have neglect of person (self) which may, dramatically or undramatically, tend toward the destruction of person. The apathy case is so reversed on reality that he will declare things, which are normally ugly and horrible, to be beautiful, and things which are beautiful to be ugly and horrible. An insidiousness is present at about 0.7 wherein the apathy case seems to support beautiful things and art but in so supporting them spoils them for others in the environment. There is a gruesome obscenity in the admiration such people give to beauties in life.

Below 0.7 there is not enough activity to lend active support for any purpose save the attainment of death for self and others. Valuable objects, assets, and projects are in considerable peril in the vicinity of an apathy case even though the apathy case may not seem to be very active. It is this inactivity which is deceptive. A slight surge in tone can cause an apathy case to despoil anything in the vicinity which is normally considered survival. Apathy cases have destroyed great works of art, organizations and individuals for the most specious and spurious reasons. The apathy case is so self-centred that it is very difficult for the auditor to gain any cooperation. Indeed, every effort the auditor makes to invite hopefulness will be rejected. It will not be so thoroughly rejected that the auditor is rebuffed, but will be met with new reasons why the auditor should feel sorry for the apathy case. Most of these reasons are outright lies, and the apathy case commonly runs floods of dub-in as well as spurious tears. Auditors, and indeed a society, not understanding the true motives of apathy are placed in considerable peril since a natural desire exists in the higher levels of the tone scale to aid and support one's fellows. The apathy case is actually perverting and destroying this desire by inviting it toward unworthy causes. This is a death action intended to destroy the mechanism of cooperation. The self-centredness of the apathy case is appalling to any reasonable being once he examines it. A great deal of the conduct of the apathy case is, knowingly unknowingly, pretence or act. At the 0.6 level, one may even occasionally catch an apathy case peering hawk-like but covertly from under the veil of tears to be sure that the show is still receiving the attention of the audience.

Much experience with apathy teaches the auditor that there is nothing very noble about grief or apathy. The actual grief should be run out of a case as soon as possible. But when he is auditing an apathy case the auditor will find himself running a great deal of specious incident all of which contains grief. The invitation for sympathy knows no bounds. The demands for pity will become, even to the most patient, trying beyond endurance. Although one may at first feel an active urge to help an apathy case, when one has penetrated the depth of speciousness of the data, an impulse toward contempt and ridicule will result, for no reasonable man finds an impulse toward death a reasonable thing, and the apathy case has no other impulse. The cry for pity, and the supplication for aid seem to require the assistance of others. Actually these are demanding the enturbulence and death of others. No apathy case wants to be helped but will use any and every means to keep from being helped. As courage is absent, the apathy case will dodge any incident which contains real force, just as the apathy case will dodge any factor in the environment which contains real help or aid and will go inevitably toward environmental factors which are destructive. The apathy case, thus, avoids any good auditing and will actually seek out and encourage very bad auditing.

It is a certain mawkish sentimentality in our current society, encouraged by generations of literary men who were attempting only the strongest impact and thus the greatest sale for their works, which makes us brook, tolerate and countenance the apathetic. Perhaps because each of us feels his importance demands that someone feel sorry for him when he is hurt or dead we countenance a continuing grief in others. By dianetic processing this grief is very easily dispensed with, and anyone who has long experience in the handling of apathy cases would be more likely to feel sentimental about running sores or venereal disease than to feel long and enduring sympathy for apathy.

As an admonition to auditors: never give support to the whims and ideas of an apathy case, and do not give the apathy case sympathy, but give it gentle processing. Do not believe the data obtained from an apathy case, but work mechanically with the case, actively getting as much free theta as possible to raise the case on the tone scale at least to covert hostility. Apathy cases enturbulate one very easily, because one can so easily feel that grief over lost ones is something which should be supported and assisted as a worthy mechanism. An apathy case will say or do anything to gain sympathy. Utter immorality is present. The apathy case will surrender his or her body as readily as anything else as a price of a little sympathy. The "love" one receives from an apathy case is actually the extreme depths of propitiation, and the "loving" apathy case will deliver one up to the hangman with as little compunction as he or she would feel in drinking a glass of water. No reason, no codes, no ethics, no decency, no truth, no life are the hard and fast rules of the apathy case. And because a narrative can be given forth by the apathy case wild and alarming enough to justify his condition, one is often tempted to accept this propitiation as actual affinity, when actually it is an invitation to be killed. Because this propitiation can be mistaken for love, one is often tempted, out of sympathy and a desire to assist, to become closely associated with an apathy case, but one should be apprized that his name on a marriage certificate coupled with that of an apathy case constitutes a death warrant more certain than that of a court of law. His home, if he ever manages by strenuous effort to assemble one, will be a shambles. His position will be lost and his dreams will be shattered. His self respect will be slaughtered and his concepts of morals and decency will be destroyed. These statements are made without compromise after long and close observation of apathy at work in an individual. Apathy is only half a point above death, and apathy will bring death to anything and everything in the environment.

A social order in the apathy band will take any unreasonable course which leads towards death. It will follow any leader who claims that life is not worth living and that things and people should be neglected until they cease to live. Here is no outright destruction of entities. Here is insidious destruction through neglect, over-use, and accelerated decay. The American Indian, for instance, when pushed by defeat into the tone band of apathy adopted programme after programme which was acclaimed as a salvation programme but which was always a death programme. There was the matter of the ghost dancers, who avidly received the falsity that their cotton shirts could stop bullets. There was the wave of dog killing, whereby it was asserted that the buffalo would come back if all the dogs were dead.

The body itself cooperates in the apathy band by becoming sick from any slightest cause, by involving itself in accidents of devious and various kinds, and by failing in endocrine function. One can expect the apathy case to become ill from bacteria even when bacteria are not present.

One should be extremely chary of using any authoritarian or violent means on cases from 2.0 down, since such cases are very easily driven into the apathy level. Apathy is apparently, and only apparently, more tractable and easier to manage, since the apathy case to some degree is in a permanent hypnotic trance and will listen to and believe anything said no matter how ridiculous it may be. This is a highly dangerous state and will result not only in the suicide of the person, on occasion, but also in the death of the concerns and persons of others in the environ of the apathy case. This is the reason why there are so many suicides pursuant to the practice of hypnotism and other crude techniques. These, by asserting control over the individual, depress him down the tone scale. The apathy case is capable of such thorough

lying, that the individual may even claim to be better and appear to be better, until one morning he is found a suicide. The apathy case can be very deceptive.

The auditor should be warned not to employ any authoritarian methods in processing. We in Dianetics are only interested in raising people on the tone scale. The auditor should be careful not to enturbulate persons below the 2.0 line any further than they already are, but should be as non-directive as possible. For, if the auditor permits his preclear to drop into apathy he has on his hands a much more difficult and much longer case than a 1.1 or a forthrightly howlingly angry 1.5. Remember too that in this social order people from 2.0 down the scale are accepted commonly as sane so long as they can perform any seemingly rational acts in the environment.

At 0.1 or 0.3 the individual also has a method of handling others around him. This mechanism is based upon the reasoning that if one disavows all possible dangerousness the dangerous people in his vicinity will go away and leave him alone. As a matter of fact, hunters and soldiers rationally employ this mechanism as a last resort, and the mechanism occasionally works. Certain animals have this built in as a habit pattern. By an abandonment of all appearance of life they hope to arrest the urge of the attacker to produce death.

The death of James Forrestal, who had been driven into apathy by overwork, is an illustrative case not only of what happens when authoritarian methods and incarceration are used as "treatment" but of the complete deceptiveness of which the apathy case is capable. Forrestal had not seemed so pleasant and relieved for some months as he did an hour before he threw himself from the tower of the Bethesda Naval Hospital and fell sixteen flights to his death on the concrete and glass below. Thus perished one of the most brilliant managers and champions of the United States Navy. And other suicides, great and not so great, stack like cordwood before the back alleys of authoritarian "therapy."

One should realize that all individuals below 2.0 have a tendency to look upon family friends and associates as menaces to life or aids to death. Real affection is impossible, but propitiation and pretence of affection are mechanisms by which one invites pity or disclaims dangerousness. People from 2.0 down live in an atmosphere, according to their own viewpoint, of potential death and murder. At 1.5, the mission is to cause the death of the "dangerous" entities by forthright acts of destruction. The 1.1 considers the family, associates, and environ even more potentially deathly and so, seeing greater danger in them, uses more covert and devious methods to cope with and disarm these "dangerous" entities, and puts forth a smokescreen of helping and doing good for family, associates, and environ. Here also one finds the mechanism of championing the underdog. The underdog is not dangerous and may be an ally one can use against one's very deathly environment. Anyone championing the underdog is projecting himself into the underdog and is making a covert plea for the rights of the underdogs to live, in the usually not realized hope that he as an underdog will be permitted to go on living regardless of his acts against others.

Following this ratio of the dangerousness of the environment as viewed by the individual, the environment to the apathy case is literally crawling with death threats. Every person, every object, and every act is considered to have in it a death intent. The kindest word, though apparently accepted by the apathy case, is yet received deviously in the "full understanding" that death lurks but a small distance behind that proffered help. This encourages the apathy case to act in a murderous fashion and seems to him to give him license to pay no attention to any moral code or feeling of decency. The apathy case lives in a cesspool of impending slaughter and interprets anything done for him or her as something to be accepted warily. The apathy case quite commonly speaks of being killed, either of killing himself or of being killed by others. His attention may be so fixed in its unreality that he chooses but one murderer who is about to kill him; or his concentration may be so scattered that he chooses many men, organizations or things as potential murderers.

The pretended death case has come to a point where he considers the environment so fraught with menace that nothing in the environment has any intent save to kill him and that

death is immediate. He has insufficient energy or reason remaining even to appeal for help and, indeed, he considers that there is no person or object to which he can so appeal, and so he attempts to demonstrate to anything in the environment that it has won and that he is already dead. By posing as dead he imagines he can survive at least long enough to die a little less painfully than he considers he will die if he moves. Old and decadent races are commonly found to have the practice of willing death. An individual merely goes and sits on the edge of his grave until he dies and falls in. One can find such people any day on for instance, Coal Hill, near Peking.

The pretended death case has abandoned even trying to find any one menace and considers everything a menace. This state has the peculiarity of being unfixed. Possibly the most signal effect to rouse this case can be made by concentrating the attention of the individual upon a single and definite threat of death. Indeed, observing an honest and active source of death raises the necessity level and brings anyone up the tone scale at least for a brief time. Thus in war, cities which are under sporadic bombardment show a lower incidence of psychosis than cities which, far behind the lines, only read about the deaths in newspapers. The source of death has been pinpointed as artillery and bombardment planes, and the source is so dramatic that attention can be fixed upon it. The source is also so simple that it requires very little effort to comprehend it. Further, such destruction brings with it many dead and disabled over whom the erstwhile psychotic can loom and so cease to occupy the tail end of the procession as target number one for all dangerous entities in the environment. For in treating wounded and dead he can observe without having to reason very much that he is more dangerous to them than they are to him. An additional reason for this sudden upsurge of a city under threat is the uniting towards a common goal of resisting or overcoming a common menace. Nations which engage in war so unify their populaces, and this is an immediate revelation of the position on the tone scale of those nations which suppose they have to resort to war. For any reasonable and active nation need not engage in MEST destruction to secure the cooperation of another nation: this is an insanity, brought about by a position of 2.0 or below on the tone scale.

The text corresponding to this column is long because it is actually a coverage of interpersonal relations. The rough rule regarding interpersonal relations, from which other matters may be deduced, is that reason and cooperation exist in an increasing quantity from 2.0 up and that the direction of effort is toward Survive. From 2.0 down domination and control, overt or covert, are employed in handling people, and the direction of effort is toward Succumb. People above 2.0 on the tone scale suffer from any and all association with people at 2.0 and down on the tone scale. And people from 2.0 down benefit, so far as surviving is concerned, from any association with people above 2.0. But the purposes are crossed, since individuals from 2.0 up do not wish to be made to succumb and will combat any effort in that direction. And the individuals from

2.0 down do not wish to be made to live or create, and so resist any effort in that direction. Where reason will not swiftly resolve an argument between two human beings, an inspection of the position each of those two occupies on the tone scale will probably demonstrate that one is arguing to survive and the other is arguing to succumb, or one is arguing to create and construct and the other is arguing to destroy or neglect. Because a person's position on the tone scale can be acute or momentary due to enturbulence in the environment or can be chronic due to entheta "permanently" (except for dianetic processing) enturbulated, one can observe in people below 2.0, when less enturbulated, efforts to survive, and one can observe in people above 2.0 occasional efforts to succumb.

It is worthy of note that the environment of the individual has its own position on the tone scale. His school, the office in which he does business, his family, may occupy as a group a certain position. This position of the environment on the tone scale comes about because of the influence of certain persons or the nature of the organisation or the existing state of culture, and it cannot be neglected in estimating both the personality of the preclear and the methods he will use in handling others.

Actually there are three kinds or conditions of theta below the 4.0 line. The first is free theta. The next is temporarily enturbulated theta which, left alone for a short time, will unenturbulate. And the third is frozen entheta, which is held in place in the case by the nature of engrams, secondaries, and locks. Environmental impacts, of course, charge up the engrams in the case and keep any person, unless a great change in environment takes place bringing much better survival factors, continuing on down the tone scale throughout his lifetime. The environment impacting upon the individual thus alters free theta "permanently" into frozen entheta, but this is a gradual process, cumulative and deadly though it may be. As a child he may have a very large number of engrams, but the environment has not acted upon him with sufficient impact to charge these engrams up with entheta in secondaries and locks. When he is an old man the track is almost completely entheta, in the usual case.

There is another kind of enturbulation. The free theta is enturbulated by the environment, and although the majority of the free theta may become temporarily enturbulated, only a small portion of it freezes into the locks, secondaries, and engrams. Thus a person, because of the enturbulation of free theta on a temporary basis, can be moved up and down the tone scale by his environment. It is this surface manifestation and volatility of misemotion which has masked the nature of free theta. The environment impacting against the individual may, for instance, inflict 1.5 factors on him to such an extent that he becomes momentarily 1.5. If the quantity of free theta remaining to him is great he will rather rapidly unenturbulate and regain his high position on the tone scale. Free theta can only be enturbulated downward, and the case can only be enturbulated downward on the tone scale. The 1.1 does not go up to 1.5 because of enturbulation, he goes down to apathy. The apathy case, when his free theta is enturbulated, flashes quickly into pretended death, or may even die, his margin of operation is so slight.

The environment, then, has a marked effect upon the individual, from hour to hour and day to day. An individual who lives in a family which has a chronic tone of 1.1 may himself be potentially a 3.0 and outside the family may manifest the qualities of a 3.0, but in the family his enturbulation is so constant that he is little by little losing free theta into lock, secondary, and engram entheta and will gradually decline down the scale. The only thing which would remedy this would be having at the same time another environment, higher on the tone scale than he, which would tend to unenturbulate the free theta that becomes enturbulated in the vicinity of the family.

Thus is it important to the auditor that his handling of the preclear has as high a tone level as possible, and he should attempt to arrange the preclear's environment so that it has as high a tone as possible. An auditor who is attempting to work a preclear who is being mishandled by a 1.5 environment will find himself working day after day with nothing but temporarily enturbulated theta, and he will make very small progress with his case. It is necessary for him to get this case out of the 1.5 environment so that the free theta can unenturbulate and thus be available to free the frozen entheta in the locks, secondaries, and engrams, in order to add constantly to the preclear's free theta and not just keep it from becoming less by daily environmental enturbulation.

It is also of interest to the auditor and to people in general that education has its own positions on the tone scale. Education designed to inhibit and restrain, to create conformity to the social order, has the unfortunate effect of reducing the individual on the tone scale. This would be authoritarian education and would be from 2.0 down. Education which invites and stimulates reason and seeks to accelerate the individual toward a successful and happy level of existence and has enough faith in individuals to assume the good usage of the education raises the individual on the tone scale. One can, by reviewing the education of any individual, discover much supportive evidence for this, since it will be found that those subjects in which the individual is able will be those which were taught by methods from 2.0 up, and those subjects in which the individual is poor, lacking accuracy or self-determinism, and failing in his reason with them, were taught by methods which would be found from 2.0 down on the tone scale. As a society declines, it more and more resorts to authoritarian teaching and attempts increasingly to impress upon the individual that he must adjust to his environment and that he

cannot adjust his environment to him. The educational process becomes one of semi-hypnotically receiving doughy masses of data and regurgitating them upon examination papers. Reason and self-determinism are all but forbidden.

When we speak of people using various methods to handle other people we must also speak of the methods which have been used to handle our preclear. We are interested in Dianetics in what has been done to an individual, not what the individual has done. This is not an effort to escape or alter moral standards but is simply a statement of fact; the auditor who becomes interested in his preclear's motives and makes evaluations of his preclear's reasoning is not only wasting his time but is trying to perform authoritarian therapy. What has been done to a person educationally is of very great concern to the auditor, since education can be so thoroughly suppressive that it and it alone, given engrams to charge up on the case, can move the individual considerably down the tone scale, as witnessed by the many vapid, will-less and idle graduates of our universities.

Knowing that education can be such a strong factor in the aberrating and suppressing of the human being is helpful, in that by lock scanning the auditor can pick up and de-intensify an education wholesale, with a resultant rise of his preclear on the tone scale and without touching anything which could be dignified as locks, secondaries or engrams. The whole of a person's education may be a lock. No words bitter enough or strong enough could be levelled at authoritarian educational systems, which even though they witness in their parades of graduates destroyed artists, hopeless and apathetic women, stupid and dull engineers, yet have made no great effort to establish and remedy the cause -- their own authoritarian methods of education. Fortunately, a college education can be picked up out of a preclear who is in fair working condition in ten or fifteen hours. Waste-basketting this enormous and onerous effort on the part of mentally constipated straw men and would-be Little Caesars on their lecture platforms would, of course, be an enormous benefit to the whole society, but in the absence of this highly desirable measure the auditor can at least regain the free theta which has been tied up in the individual's education.

The college is not the only destructive element in the educational system. High school systems are as bad, but they have as their subjects people who are still well enough up the tone scale to be able to resist, since youth is resilient. Grade school educations, particularly in their first years, are very likely to be authoritarian, and as they form the basis of formal education they should also be addressed.

Entheta is best freed out of locks and secondaries from late to early, so that one should actually address present time and then earlier times and then earlier and earlier in his scanning and running of locks in order to arrive at the earliest possible times. Complete recall of childhood is so reached, and efforts to reach childhood without treating the rest of the life by scanning are normally defeated. By treating childhood alone, out of the mistaken reasoning that it was a highly aberrative period (an aberration which was planted by amateur philosophers and therapists half a century ago), one sends the preclear against the occluding force of the late locks and secondaries without giving him a chance to reduce them. One should not expect to be able to run a case by addressing the early portion of the case first, unless the preclear is in such condition that he can get to basic-basic and reduce it with most perceptics on. Education, then, must be run from last to first in order to recover it. Now, one does not ordinarily think of parental training in terms of education, and yet the whole business of gaining experience could be lumped under the heading of education. Common usage of the word denotes formal instruction, but it is no less education that mother, father, nurses and other people in the home administer to a child. It is in the early portion of life that the most checks and the strongest authoritarian measures are used, since the child, through lack of data, is least capable of reasoning.

These restraints compound continually, and much free theta becomes frozen "permanently" in locks during early childhood. This is along the educational line and is best cleared up by picking up the instruction closest to present time and lock-scanning it thoroughly, then picking up an earlier period of instruction such as college, then picking up an earlier one

such as high school, then an earlier one such as grammar school, and finally parental training. In such a way one will recover the general restraints imposed upon children and the general unreasonableness of most adults toward children.

You can discover the way your preclear was handled as a child by investigating the way he handles children, but this has a limited value since he is normally, if he had a bad childhood, in an ally's valence and the methods he uses may be those of the ally rather than the overall methods of the family. But in many cases the preclear is following the advice of doing unto others as has been done to him and, this is true in other things than childhood.

Educational systems which have been used on your preclear had their own positions on the tone scale and tended to freeze the individual at those same positions on the tone scale. Thus we could have a child whose home life made him a potential 3.0 but who was educated in a 1.1 school. The education would tend to bring the individual down the tone scale to 1.1. The values he has been given for various facts and actions of other people and the methods he has been taught to use in the handling of other people have been educated into him by some educational system. Thus, if you attempted to clear an individual and bring him up the tone scale without giving a thorough address to his education you would have, even with the bulk of his engrams and secondaries gone, an individual who hung very low on the tone scale. It requires very little work to correct this, and the work should not be neglected. Otherwise, your individual will continue to handle people and to act in his environment along the tone level where he was educated. It is a question whether any preclear exists in the civilized world today who has been educated by a system above 2.0 on the tone scale.

In keeping with this educational theme, its aspects in processing, and the way it influences the preclear in his handling of other people, one should carefully scout every case for the lowest-toned individual in the environment of the preclear at any time during his life and find any later individuals who approximated the earlier individual. Scan out the later individual, then find and scan out the early individual, and much will have been done to increase the tone of the preclear. Association with persons low on the tone scale is always depressing, and a long and continuous association creates many severe locks.

You will have as one of your better indexes of how your preclear is progressing the changes in his handling of those around him.

The auditor would do well to examine his own general method of handling people with a highly critical eye and adjudicate for himself where his auditing is likely to lie on the tone scale, and by the educational process of knowing the consequences and knowing how to get results, simply raise his necessity level up to a point where he achieves a more desirable attitude, if he thinks one is necessary. If the auditor should happen to find himself in that band of the tone scale where one is afraid of hurting people he should be very wary not to demonstrate any lack of courage in running the case.

The preclear should examine his auditor for his position on the tone scale, and if he finds his auditor in the apathy or covert hostility range, he had himself better work the auditor or else he will render himself liable for inevitable "mistakes" in the handling of his case, sudden and unexpected affinity breaks, and a general confusion. The moral of this column is that auditors should not audit and preclears should not permit themselves to be audited unless they are certain of an above-2.0 handling of the case and of people in general.

Two persons can co-audit each other, step by step up the tone scale, but unless a parity is maintained, one of them will suffer, and a good release or a clear will be impossible to attain -- which is thought to be the difficulty so far experienced in Dianetics, where the making of clears is concerned.

CHAPTER TWENTY-EIGHT

COLUMN Z

Command Value of Action Phrases

The subject of action phrases has been covered earlier in this book. Action phrases are those which seem to order the preclear in various directions. If the preclear were standing in a room obeying orders, and if he had means of raising and lowering himself, action phrases would act on him as follows. If he were told to go up, he would go up; if he were told to go down, he would go down; if he were told to go in two directions at once, he would become confused; if he were told not to move, he would not move; if he were told to pull himself into himself, he would try to shrink; these, in essence are action phrases.

The action of the individual on his time track, back through his past, is sometimes directed by action phrases appearing in his engrams. He does not have to obey these phrases in order to be processed; indeed, the auditor should discourage him from obeying them; it is not necessary to prove the validity or value of an engram by proving that one can react to an action phrase.

The action phrases are: bouncers, such as “get up,” “get out”; holders such as “stay here,” “don’t move”; misdirectors such as “don’t know whether I’m coming or going,” or “everything is backwards”; down-bouncers, such as “get under” or “go back”; groupers, such as “everything happens at once,” “pull yourself together”; call-backs, such as “come back,” “please come”; and one other, the denier, which states that the engram does not exist, such as “there isn’t anything here,” “I can’t see anything.” There is also the valence shifter which shifts the individual from his own identity to the identity of another; the valence-bouncer, which prohibits an individual from going into some particular valence; the valence-denier, which may even deny that the person’s own valence exists; and the valence-grouper, which makes all valences into one valence. These are all the types of action phrases. A dictionary of these phrases could be made up and might be of some use, but with a little experience the auditor will learn what these phrases are. It is mandatory that he understand what these phrases are, since when he finds his preclear doing strange things on the track while running an engram, he had better remedy the condition rapidly by asking the file clerk for the type of phrase, and then asking for the phrase, and then getting the preclear to repeat the phrase in order to lessen its effect, so that the preclear can continue moving on his track in the proper fashion.

At 4.0, there are no engrams. Present-time phrases have no reactive value.

At 3.5, if a whole chain of incidents remains in a case, the action computation of the chain may be effective. Individual phrases are mildly effective sometimes in very severe engrams.

At 3.0, the action phrases in severe engrams are effective on the preclear.

At 2.5, phrases in engrams and in secondary engrams cause the preclear to respond.

At 2.0 engrams, secondaries, and chains of locks all contain phrases or computations which produce action in the case as the preclear runs on the time track.

At 1.5, action phrases in engrams, secondaries, and locks matching the tone of the preclear are very effective, and control phrases are very effective. The individual is usually still dramatizing his circuit control phrases, seeking to control others.

At 1.1, action phrases in engrams, secondaries, and locks are very effective, and valence-shifters are very effective. Down to this point valence-shifters are not very effective,

but at this point they become extremely effective, unless one is running a wide open case, which normally has few if any valence-shifters.

At 0.5, present-time action phrases -- that is to say, action phrases just heard in the environment -- are effective on the preclear to some slight degree; engram, lock, and secondary action phrases are all effective, of course.

At 0.1, groupers are particularly effective and one can expect the track to be in a collapsed condition. Indeed, groupers are possibly effective anywhere on the scale, being just another type of action phrase; however, from 1.5 up, the time-track will not collapse because of a grouper; from 1.5 down, it may do so. The use of this column is apparent. After a short run, the auditor will see how the preclear behaves toward action phrases, and this will help him to determine the preclear's position on the tone scale.

BOOK TWO

Dianetic Processing

CHAPTER ONE

The Basic Principles of Processing

In practice, in Dianetics, the auditor is doing a very simple thing. He is recovering theta which has become confused with MEST by reason of physical pain and emotional shock. He is by dianetic processing converting enttheta to theta. A fundamental axiom of Dianetics is that life is formed by theta compounding with MEST to make a living organism. Life is theta plus MEST.

Another axiom is that theta conquers MEST by first becoming enturbulated with it and then withdrawing, possessed of some of the laws of MEST, and returning over the MEST for an orderly conquest.

Another axiom is that theta, in its conquest of MEST, has followed the cycle of contact, growth, decay, and death, repeated over and over, theta each time using the data gained during the cycle to better adapt the organism for the further conquest of MEST.

Theta is thought, an energy of its own universe analogous to energy in the physical universe but only occasionally paralleling electro-magnetic-gravitic laws.

The three primary components of theta are affinity, reality and communication.

Theta has the strange power of animating and directing MEST and bringing it into an orderly, mobile, and self-perpetuating unit known to us as a life organism.

Dianetics is that branch of Scientology that covers mental anatomy.

Theta and MEST in a disorderly collision bring about enturbulation in both the theta and the MEST which actually changes or reverses the polarity of the theta and the MEST. This reversed polarity permits the rejection of theta by enMEST and of MEST by enttheta, so that death can ensue and a new organism can be begun.

Theta acting upon MEST with affinity, communication, and reality takes on an aspect known as reasoning or understanding. All mathematics can be derived from ARC acting upon MEST.

Theta may have considerable residual knowledge of its own, but the knowledge in which an organism is interested is information concerning theta and MEST laws as applied to the organism, and each and every organism develops in the ratio that it utilizes and understands these laws. In the cycle of the organism, from conception to death, theta and MEST are many times brought together in disorderly collision. This creates the phenomenon known as physical pain. Perception of threats to survival and dwindling position on the tone scale "charge up" these moments of physical pain as a mechanism to force the organism into, at first, greater survival activities and then, these failing, into death activities in order to free the theta from the MEST to begin a new cycle. The break point, where the organism is no longer driven upward toward survival but begins to go downward toward death, is 2.0 on the tone scale.

Death has been a vital mechanism in theta's conquest of MEST, since in no other way could the theta become sufficiently unenturbulated to be able to use the information received through enturbulence to create and construct new organisms or new species. Inevitably through this evolution theta, seeking according to theory wider and wider conquest of MEST, would construct an organism which by force of reason could actively handle large quantities of MEST. Man is such an organism. No lesser organism can rationally arrange any large quantity of MEST exterior to the organism, although many lesser organisms have genetic habit patterns which do permit the handling and altering of small amounts of MEST. All learning springs from disorderly enturbulences where theta has impinged too suddenly and sharply upon

MEST. All reasoning is done by freed theta returning over the MEST for an orderly conquest, utilizing the lessons learned in the disorderly conquest. This applies not only to the formation of organisms but to all adventures of man, according to observation.

It is possible that Dianetics, if these theories continue to prove correct as they have in the past, forms an evolutionary bridge which minimizes death as a mechanism for new learning and conquest and maximizes the conversion of entheta to theta, or disorderly experience to reason, within one life span. Should this prove to be the case, the acceleration of conquest of MEST by man should be very marked. Indeed at this time it can be observed that through a past lack of knowledge of the humanities his social orders have been for some time on a dwindling spiral, even though his knowledge of the physical laws increased. Man, according to these theories, could be said to have learned a great deal about the physical universe without learning enough about theta.

An interesting series of experiments recently done by the Foundation seems to bear out the theory that heightened reason-ability is contained in theta which has been newly recovered from an enturbulence with MEST. Individuals were given a test for a few minutes in order to measure their existing intelligence. They were then sent back down the track into an engram by an auditor and the engram was thoroughly restimulated. Immediately afterwards, the engram not reduced, these experimental subjects were ordered to do a second test. In this condition of stress the second test was taken, and it was found that the score on the second test was uniformly higher than that gained on the first test. Considerable additional experimentation must be undertaken, and these results are very far from conclusive, but they would seem to indicate validity in some of the theta-MEST postulates. Other explanations can, of course, be found for the results of these experiments. However, the theta-MEST postulates have permitted new dianetic processes to be derived and have markedly increased the ease of processing and have decreased the length of time necessary to bring about a dianetic release. Further, the theta-MEST postulates shed much light on the third dynamic, and with them it was possible for me to bring into being a new technology of groups which, when tested on pilot projects with groups, was found to have a uniform workability.

To learn anything about MEST, theta must become enturbulated with it, but to utilize the changes in it caused by the enturbulation, the theta must be freed from MEST in order to accomplish a reasonable conquest of further MEST. Death has been an answer, of sorts, but is not satisfactory to the unit organism. Dianetic processing offers a much less drastic theta recovery.

Inspecting a time track at the beginning of a case one ordinarily finds many occluded areas about which no reasoning can be done. It could be said that these areas, as in engrams themselves, contain entheta. Any of several processes which can free this entheta and convert it into theta will increase the reasonability of the individual, as witnessed by many long series of psychometric tests taken before and after dianetic processing. The restoration of recall of the areas hitherto occluded, in that the data contained in these areas is valuable as experience and information, could, of course, be said to increase the health and reason of the individual. But the recovery of the theta which could be said to lie in these areas as entheta could also be postulated to increase the reason of the individual.

The tone scale is actually a chart of the ratio of free theta and entheta in the individual. Above the 2.0 line, the individual could be said to have more theta than entheta. Below the point 2.0, the individual could be said to have more entheta than theta. Simply by converting entheta to theta the auditor can cause the individual to rise on the tone scale.

It will readily be seen that the ideal condition would be all theta recovered and no entheta remaining in existence in the individual. The attainment of this ideal is called in Dianetics a "cleared" state. This would be, at this time, the end goal of processing. Just how often it can be completely attained by skilled or unskilled auditors is open to question. That it can be neared and that cases grow markedly better under processing is not open to question, since regardless of any wonder about the cleared state none who have associated with the

Foundation or who have practiced Dianetics with any knowledge at all have the smallest doubt of the ability of dianetic processing to improve cases many times more than was ever before possible. If clears cannot be created easily and swiftly, dianetic processing is still very far from invalidated. Actually, clears have been and are being produced, but their total potentialities remain relatively unexplored.

The dianetic release is more understandable than the clear and has been produced and studied in sufficient numbers to admit of little doubt about the desirability and stability of the state. This is a nearer and more easily obtainable goal. The simple alleviation of pain, worry, and general unhappiness is routine to the dianetic auditor. He can accomplish that goals in anything from a few hours to a few weeks on most preclears. These are much more easily obtained goals, and are quite ordinary in the vicinity of the Foundation, so that these, which some say might have been considered miracles two years ago, hardly cause comment. Occasionally some Foundation auditor is startled into advertising a result to his follow auditors in a processing unit, but these successes are generally taken for granted.

Just as we have the ratio of theta to entheta establishing the sanity or insanity of the individual, so we have the ratio of free theta in the auditor to the free theta-entheta ratio in the preclear establishing the swiftness with which the entheta can be unenturbulated in the preclear.

An examination of this theory will demonstrate that there are three valid processes.

The first and the simplest of these processes consists of changing the environment of the preclear. His old environment possibly contains many restimulative objects and persons, so that his free theta is in continual enturbulence by reason of the restimulation. Shifting the preclear to an unrestimulative environment permits him to "settle out," which is to say, permits the temporarily enturbulated theta to disenturbulate and the "frozen" entheta to convert, in some minute quantity, to free theta. Part of the environmental change process would be, of course the bettering of affinity, reality, and communication in the environment of the preclear. This by itself could produce a rise in his tone. Falling in love, being an increase of affinity, can make a well man out of a sick man. Being rejected or falling out of love, being a decrease of affinity, can make a sick man out of a well man. Bettering a person's communication, even if only by giving him a new pair of glasses, will also raise his tone. Validating his realities which were in question can raise his tone. All these things could be considered environmental changes. A special part of environmental change would be changes in health, by reason of nutrition or better living conditions. This process must not be overlooked, since it has been our experience that some preclears who were not doing as well as could have been desired were deficient in their nutrition. The preclear who lives on coffee and sandwiches does not do as well during processing as one who has an adequate and balanced ration with proper vitamin supplements. Good physical exercise can by itself markedly increase the individuals position on the tone scale and a whole therapy to aid psychotics could easily be worked out along the lines of exercise alone.

Probably the worst thing that can happen to a Psychotic is to be placed in the atmosphere normally provided for him by the state. Only a sane, healthy environment where he gets proper exercise and where he has unrestimulative individuals around him could do much to improve his condition. The psychotic will sometimes improve if he is given command over more MEST and, indeed, a fundamental in the production of psychosis is denying the individual a command over MEST.

No better method of tailor-making psychotics could be devised than the usual institution, and it is probable that if the normal person were placed in such an institution, in such an atmosphere, he would become psychotic. Indeed, the incidence of psychosis overtaking attendants and psychiatrists in attendance in such institutions is alarmingly high. This is second only to psycho-surgery and shock treatment in the worsening of psychotics in a psychotic state. Rather than give psychotics such treatment it would be far kinder to kill them immediately and completely, and not partially as does psycho-surgery and electric shock.

The second process which is valid in producing results is education. Education, if defined as the process of making new data available to the individual and causing his mind to attend to and use that data, itself brings reason into the case. Education usually provides new areas of concentration in the environment of the individual and translates many of his unknowns into knowns. Unreason could be classed in two categories: too wide a zone of attention, and too fixed a zone of attention. In the first, the mind wanders over large areas unable to select pertinent data. In the second, where the mind is fixed, it cannot wander far enough to find pertinent data. In neither case can the mind resolve the problem about which it is concerned, due to the absence of data. Superstition is an effort, for lack of education, to find pertinent data in too wide a zone or to fix the attention upon irrelevant data. Personal experience in one's environment gives one what might be called personal education. A man has become embroiled with MEST, has freed himself, solved problems, has become embroiled again, has drawn back and solved problems anew, so that he has accumulated a fund of personal data about his task of living. Education might be said to be the process by which the individual is given the accumulated data of a long span of culture. It can, no less validly than personal experience, solve many of his problems. Free theta, confronted by too many problems, can, just by this, become enturbulated. Good education can in this way convert some of the entheta of an individual into theta, with a consequent rise on the tone scale. A very sharp proviso, however, must here be entered. Authoritarian teaching, by which the facts are impressed upon the individual and his self-determinism in his utilization of those facts is suppressed, can reduce the free theta in the individual by involving it in a fixed state in the memory bank. Theta is reason. Fixed theta is entheta. Many a man with a college education hammered home by authoritarian professors has been reduced so far down the tone scale that he behaves in life more or less like an automaton. His self-determinism, and hence his persistence and ability to handle responsibility are so reduced as to unfit him for his role in life. Further, concentrating on educational processes past the mid-teens, after which a person should be solving problems of living, has an inhibitive effect upon the mind. An artist specifically is hindered by authoritarian education, since his must be the highest self-determinism if his work is to have any value. Authoritarian education has more or less the same effect upon the individual as hypnotism, depressing him down the tone scale, and indeed, at this time most education is levelled as hypnotic commands rather than an invitation to reason. An education which invites reason and the comparison of taught data with the real world can raise the individual on the tone scale.

The third process which can be considered valid in raising the individual on the tone scale is individual processing, by which is meant any method which will turn his entheta into theta by addressing him as an individual.

It seems to be one of the characteristics of theta that when the theta present exceeds to a very high degree the entheta present, the entheta will tend to dis-enturbulate and become theta. In other words, if we considered these matters in terms of polarity and energy, a positive field if sufficiently strong would inhibit and then convert a negative field near it. A

very large magnet placed close to a small magnet will change the poles of the small magnet. When a very large amount of entheta is placed in the vicinity of a lesser amount of theta, the theta may rapidly become entheta. When theta and entheta exist together in more or less equal amounts, or when the disproportion is not large, a relatively stable condition exists, the theta tending to remain theta and the entheta tending to remain entheta. An example of this in the group is the phenomenon of mass hysteria, where one or two members of the group become enturbulated and very rapidly the remainder of the group becomes enturbulated.

This is the basic law of the contagion of aberration. Entheta will enturbulate theta. Misemotion will change emotion into misemotion. Poor communication will change good communication into poor communication. Poor reality will change good reality into poor reality. The engrams in a case enturbulate theta into the entheta of secondaries and locks.

Amongst people one sees this exemplified when a person who is relatively insane enters a group which is relatively sane. The relatively sane may attempt to raise the sanity level of the

relatively insane person, and it may occur in this group that the relatively insane person becomes more sane. At the same time, however, the relatively sane people become less sane, unless they have some means or technology for preventing this phenomenon from occurring.

In the case of a husband and wife, it is easy to observe that the mate who is higher on the scale will during the marriage association drop lower, and usually the mate who is lower on the tone scale will come slightly higher as a result of that association. As a further example, the mate who is lower on the tone scale will demand more affection and give less than the mate who is higher. The mate who is lower will demand more communication and give less, and will assert more reality but will actually have less. It can thus be seen, as represented in column AQ on the chart, that the auditor must have a higher ratio of theta to his entheta than has the preclear. A condition must exist where much more theta is available than entheta. An auditor whose theta-entheta ratio is around 2.5 could, with skill, handle individuals lower on the tone scale by not more than one point. A 2.5 auditor attempting to handle an apathy case would find his already badly enturbulated condition worsened so much by the case that the case, having very little free theta, would not get much better. A 2.5 auditor attempting to create a clear begins to work uphill as soon as his preclear reaches 2.5, and the hill very rapidly becomes too steep to climb. The ideal auditor is the one who has a very high endowment of theta and who is at 4.0 on the tone scale. Thus, at the beginning of Dianetics, where we have the usual auditor operating between 2.5 and 3.0, we find it very simple to pull preclears up to 2.0 or 2.5, more difficult to bring them up to 3.0. Where auditors are being heavily employed in processing people they tend to neglect their own processing, and being constantly in the vicinity of and handling entheta, they begin to encounter difficulties with a preclear as soon as the preclear reaches 2.5. It is incumbent upon the auditor to keep himself continually processed and keep his own tone coming up the scale. Where a co-auditing team exists, one person auditing the other, it is considerably more than a fair exchange for each to give due attention to the state of the other's case, for the moment one begins to appropriate the bulk of processing his own case will slow down in its progress.

Dianetic processing, then, by the theta-MEST theory, attempts only one thing: the recovery and conversion of entheta into theta. Any processing which does not accomplish this in an orderly fashion is therefore not valid dianetic processing.

Theta is many things. For a description of it as it applies to the MEST organism you need only read the 4.0 band of the tone scale chart. Theta is reason, serenity, stability, happiness, cheerful emotion, persistence and the other factors which man ordinarily considers desirable. Any practice which enturbulates theta suppresses the case. The auditor's code is actually a list of the things one must or must not do to preserve the theta-ness of theta and to inhibit the enturbulation of theta by the auditor.

Where the preclear has a small amount of theta and a large amount of entheta, the auditor must be particularly careful not to enturbulate the existing theta, since it is in the proximity of so much entheta that it enturbulates rapidly. The auditor mishandling such a case, using invalidations, hypnotism, brute force, sadism or devil worship, can send the free theta still in existence down the track and lock it up in an old secondary or engram and so find himself with a temporarily completely enturbulated preclear on his hands. To avoid this danger, one should mark the preclear well on the chart and be guided accordingly. This gives the auditor an estimate of the amount of free theta he has with which to un-enturbulate the existing entheta in the case. It may happen that so little theta exists in the case that the auditor must use the lightest and most pleasant methods of which he is capable in order to make enough theta available even to start down the time track.

The percentile column (the scale from zero to one thousand) is an index of the amount of organism theta available to work the case. At 4.0, one hundred percent is available. At 2.0, the amount of theta and "permanent" entheta are more or less equally balanced, but environmental enturbulation leaves the preclear with very little free theta. Below this point is the death zone, and here as the tone lowers increasingly, more danger exists that all the remaining theta will suddenly at one fell swoop become entheta, thus changing the occasional

psychotic into a chronic psychotic, at least until rest, good food, and exercise permit the not seriously enturbulated portions of the entheta to become theta again. It takes very poor auditing to accomplish this, and the danger is hardly a danger at all if one follows the chart. The more closely processing can approximate the mechanics of mind operation, the better that processing is. The least forceful processing produces the best results. As dianetic processing evolves it becomes less and less directive, the preclear being allowed more and more latitude in his actions. This should not go so far as to permit the preclear to free-associate or ramble on endlessly and uselessly, but it does go as far as never driving a preclear hard when he balks, unless he is in the middle of a secondary grief or terror engram and is refusing to go on through with it when if the auditor permits him to leave it the possibility exists that much skilled auditing will elapse before the auditor will have this preclear back into the secondary.

The auditor might liken his job to removing the rocks and shoals from the hidden depths of a turbulent river and making of it a smooth-flowing and powerful stream. The auditor is not changing the preclear's personality or attempting to improve the preclear by evaluation and suggestions. He is simply making it easier for the mind to do what basic personality naturally wants the mind to do. This might be said to be the total end and goal of processing.

CHAPTER TWO

The Auditor's Code

The first thing any auditor should know and know well about processing is the auditor's code. This has been called the code of how to be civilized. Much more important than knowing mechanical techniques is knowing well the attitude one should have toward a preclear. This is not for courtesy but for efficiency. No preclear will respond to an auditor who does not adhere to the auditor's code.

It must be remembered that the mission of the auditor is not to reduce engrams, not to run out secondaries, not to eradicate psychosomatic illnesses, psychoses or neuroses, but to raise the preclear on the tone scale. It happens that these incidentals of removing neuroses, psychoses and psychosomatic illnesses as well as increasing the persistence and general responsibility of the individual follow in due course so long as the auditor attends closely to his primary mission of raising his preclear on the tone scale. If he does not give this his first attention, he is not freeing theta and converting entheta, and if he does not do this he cannot efficiently accomplish the other goals. The index of how well he progresses with the preclear's case is the tone scale. Mechanical, lackadaisical, and careless auditing can actually remove psychosomatic illnesses and yet not raise the preclear on the tone scale. This may be paradoxical, but what happens is that the entheta in the engram causing the psychosomatic illness is converted into another type of entheta which is not physically painful to the preclear. It is, nevertheless, entheta, and the preclear is not raised on the tone scale. Thus, the auditor must closely attend to every means which will raise the preclear on the tone scale and should disregard the immediate and short-term goals of the eradication of specific "illnesses," bad habits, neuroses, psychoses, obsessions, and compulsions. The auditor must remember that even such a degraded practice as hypnotism can, by the implantation of positive suggestions, suppress certain physical and mental disorders. Though these are suppressed in one quarter they will manifest themselves as something entirely different. A person is saner to have "psychosomatic illnesses" than he is to have mental aberrations. Hypnotism can in a small percentage of cases eradicate the "psychosomatic illness" but will produce in its stead a lowered tone in the individual. Electric shock and psychosurgery may alter the behavior pattern of the individual and may suppress him into some tractable condition, but the result is inevitably harmful to the ability, efficiency, and general worth of the subject, with the further detraction that they cause damage to the brain from which the individual never completely recovers.

Simply by addressing processing from the viewpoint that one is changing entheta to theta and freeing up all available theta in the case one will make the most rapid progress with the preclear. Experience in the field has demonstrated that irascible, authoritarian auditing can continue for as long as five hundred hours, that actual "psychosomatic illnesses" can be removed and that some small improvement can be seen in the general tone of the preclear and yet that neglect of emphasis on raising tone might permit such a case to continue on another thousand hours without producing a clear, the entheta being transferred from one part of the bank to another, endlessly.

The auditor should give attention to the environment of his preclear. Cases have been observed in which the preclear was in the vicinity of a marital mate who produced such constant tension, so many invalidations, and who had so little thought for or belief in any possible gain for the other that the processing was only of small benefit and the auditor was wasting ten hours of auditing time for every one which was effective. In such a case the auditor has every right to recommend a change of environment for the duration of the processing. The auditor should not draw back from educating his preclear, so long as the education is not on a command basis but is done as an invitation to the self-determinism of the preclear to manifest itself, an invitation to the preclear to reason things out on a basis of his own adjudication. This is particularly beneficial with children. Indeed, children are surrounded by such ordering about and restrictions that their self-determinism is often too slight to cope with anything like their personal situations. In such a case it is definitely the role

of the auditor to invite the child to think things out for himself, occasionally redefining words or situations for the child. Actually, an auditor can take two or three preclears and form an educational group wherein mutual discussion of their own problems will result in a rise of tone in the preclears.

The third method of processing, of course the most lasting method, is auditing, or individual processing, wherein the auditor concentrates on freeing all available theta in the case and converting as much enttheta as possible to theta. The auditor's first step towards accomplishing this, should he consider the environmental situation compatible, is to promote affinity, communication, and reality with his preclear and to found a group of two -- himself and his preclear.

The auditor must recognize that he is dealing with a person, in every case, whose conduct is not as good as it will be. Thus, the auditor must practice much self-restraint and must form an example for his preclear. To do this the auditor must never under any circumstances or for any reason break any part of the auditor's code with the preclear. Breaking the auditor's code, at first glance, may not appear to be a very great sin. But an auditor has undertaken to aid a fellow man, and his dedication to that purpose must be sincere to the point of sacredness. An auditor, by misusing his position through what he knows about the human mind, can bring havoc upon an unsuspecting preclear. Carelessness alone, if it is backed with good intention, can seldom do much harm. But malicious intent, wherein an auditor expects to "gain" heavily by use of deception and misuse of the sacred trust he has taken unto himself in helping his fellow man, can cast a preclear far back down the tone scale.

If one does not feel that he can keep the auditor's code wholly and completely, he should not under any circumstances audit anyone, nor should he permit himself to be persuaded to audit anyone, and any preclear should be very wary of permitting himself to be audited by anyone who potentially would break the auditor's code. The preclear who finds himself confronted with an auditor code break should instantly and finally terminate his processing with that auditor and should find another who can keep the code. A man who will break this code once will break it many times, and the preclear should never persist in the arrangement out of the argument that he can get only one auditor. Anyone who breaks this code is under 2.5 on the chart and should not be auditing but should be in process of being audited himself.

An open-hearted and sincere effort to practice Dianetics, after a thorough study of the principles contained in this book, should the student adhere to these principles, will produce marked and beneficial effects upon human beings never before attained in man's history. To produce these effects the auditor must embrace the auditor's code and keep these principles as sacred as if they were the vows of priesthood. The auditor conducts himself in such a way as to maintain optimum affinity, communication and agreement with the preclear.

The auditor is trustworthy. He understands that the preclear has given into the auditor's trust his hope for higher sanity and happiness, and that trust is sacred and never to be betrayed.

The auditor is courteous. He respects the preclear as a human being. He respects the self-determinism of the preclear. He respects his own position as an auditor. He expresses this respect in courteous conduct.

The auditor is courageous. He never falls back from his duty to a case. He never fails to use the optimum procedure regardless of any alarming conduct on the part of the preclear.

The auditor never evaluates the case for the preclear. He abstains from this, knowing that to compute for the preclear is to inhibit the preclear's own computation. He knows that to refresh the preclear's mind as to what went before is to cause the preclear to depend heavily upon the auditor and so to undermine the self-determinism of the preclear.

The auditor never invalidates any of the data or the personality of the preclear. He knows that in doing so he would seriously enturbulate the preclear. He refrains from criticism and invalidation no matter how much the auditor's own sense of reality is twisted or shaken by the preclear's incidents or utterances. The auditor uses only techniques designed to restore the self-determinism of the preclear. He refrains from all authoritarian or dominating conduct, leading always rather than driving. He refrains from the use of hypnotism or sedatives on the preclear no matter how much the preclear may demand them out of aberration. He never abandons the preclear out of faint-heartedness about the ability of techniques to resolve the case, but persists and continues to restore the preclear's self-determinism. The auditor keeps himself informed of any new skills in the science.

The auditor cares for himself as an auditor. By working with others he maintains his own processing at regular intervals in order to maintain or raise his own position on the tone scale despite restimulation of himself through the process of auditing others. He knows that failure to give heed to his own processing, until he himself is a release or a clear in the severest meaning of the terms, is to cost his preclear the benefit of the auditor's best performance.

This is the auditor's code. It has been discovered that the two most important aspects of the code are the preservation of the preclear's sense of reality and the trustworthiness of the auditor. An invalidation of the preclear's data, no matter how outrageously that data may assault the auditor's own sense of reality, can be severe and will go so far as to shut off the preclear's sonic and visio, all in a moment. Most preclears are uncertain enough in the presence of their own past. They quite commonly invalidate themselves, a practice from which they should be discouraged. When the auditor invalidates the preclear's data the shock to the preclear can be very great. In the matter of trustworthiness, the auditor must never take advantage of the preclear, either in using his data or in using a temporary state of apathy, propitiation, or restimulation in order to possess himself casually of the preclear or to gain materially.

Any two people in constant association who will conduct themselves according to the auditor's code will soon find not only that they are clear or almost clear as a group of two but also that their knowledge of, and joy in human relationships have been immeasurably increased.

CHAPTER THREE

The Mechanics of Aberration

According to the basic theory of Dianetics, theta, by which is meant the life force, life energy, divine energy, elan vital, or by any other name, the energy peculiar to life which acts upon material in the physical universe and animates it, mobilizes it and changes it, is susceptible to alteration in character or vibration, at which time it becomes enturbulated theta or entheta.

A description of pure theta acting in a harmonious control of MEST is to be found along the 4.0 band of the chart. Here we see theta with an affinity very high in all spheres of attraction, capable of high communication both perceptually and with ideas, and with a high sense and appreciation of reality. An individual whose theta is unenturbulated in his current environment, whose education is not enturbulated by poor data and bad teachers in an unreasonable culture, and from whose life has been deleted all the physical and mental pain, given an average genetic background, would be a very high order of clear. The things which reduce the individual down from the state of clear and bring him lower on the tone scale would be a turbulent and unhappy environment, a poor and unreasonable education in a not too rational culture, poor physical endowment, and what is most important to the auditor, theta trapped as entheta in moments of physical pain and further theta trapped as charge as later consequences of that physical pain.

So far as the immediate address to the case is concerned, the auditor might conceive of a case as potentially relatively pure theta, though modified by environment, education, and physical endowment. But this theta has in past moments of pain and sorrow become, at least some portion of it, converted to entheta which is held at various moments of a person's past. By methods of processing, the auditor frees the entheta, which automatically converts to theta and becomes available to the individuals general action in life and so raises him automatically on the tone scale.

Physical pain could be said to be the alarm reaction to theta that the organism has been too heavily impinged upon MEST. Physical pain is an abrupt and sharp warning of non-survival. Without a mechanism of physical pain no organism could be warned of physical dangers through experiencing pain, and so no organism could survive, since no organism would have a perception of destruction. Thus, physical pain is actually a perceptic, just as sight and sound are perceptics. Physical pain as a perception mechanism lies immediately behind every other perception mechanism, since too much light can cause pain, too much sound can cause pain, too much motion can cause pain, and so forth. MEST, which is to say the physical universe of matter, energy, space and time, is perceived by the theta of the organism through the various perceptions of sight, sound, motion, organic state, and so forth. The moment any of these grows too intense, theta's orderly and harmonious control of MEST undergoes a shock of interruption. The theta and MEST brought too closely together in turbulence thus form entheta and enMEST.

Every individual has a time track. This is simply all of the perceptions of a lifetime from conception to present time -- the organism time track. Every moment of now -- present time -- finds the organism registering by perception some portion of the physical universe. These perceptions are stored in what is called the standard memory bank if they are analytical and not physically painful or in the reactive memory bank if they contain physical pain. Thus, these perceptions are stored in an unending continuation from the first moment of cellular life forward to present time. The time track is a consecutive series of nows, through day and night, week, month, and year for all the lifetime.

Each time the perceptions by reason of severe turbulence record as physical pain, the theta present could be said to be converted and held there static by enMEST. Every physically painful recording is missing from the time track so far as standard memory is concerned and is

filed instead in the reactive bank. Each time this occurs less theta is apparently available to the analyzing and conscious portion of the person's being and becomes a debit on the entheta side of the ledger. So long as the individual possesses proportionately more theta than entheta he is fairly well up the tone scale but when the trapped entheta begins to outweigh the theta the individual is brought down the tone scale to a non-survival level. The position of the person on the tone scale determines not only his potential for happiness but also his longevity. Immortality can be measured in many ways. The higher a person is on the tone scale the more he tends towards immortality. The lower a person is on the tone scale the more he tends toward death. The amount of theta in the case determines the amount of survival potential of the individual and the amount of entheta in the case determines the amount of non-survival potential.

The auditor, by processing, frees the entheta from the case, thus increasing the survival potential of the individual. The processes which free entheta and convert it into theta may be formidable in theory but in practice are quite simple and may be done by rote, since it is the nature of theta readily to convert back to its free and un-turbulated state when given simple assistance.

It should be thoroughly understood by the auditor that according to theory, confirmed by observation in practice, no entheta exists unless it has as its basic cause physical pain.

It should be no less well understood that theta contacting smaller quantities of entheta converts the entheta into theta. This is a two-way conversion. Entheta, in proximity to theta, makes entheta out of it. From this we have the contagion of aberration. It was once thought that insanity was inherited. It is true that a genetic endowment in terms of structure or an endowment of too small a quantity of theta may predispose one person more than others to insanity, but only in the vicinity of entheta. Of course, there can be the insanity of malformed brains, where some of the perception and computation mechanisms are absent, but this type of insanity results only in inability to think, not in aberrated thinking. It is not true, then, that insanity is hereditary. Insanity, apparently, comes about wholly by contagion. An enturbulated culture or environment can keep an individual in a continuous state of turbulence, but, lacking engrams, that individual would cease to be enturbulated as soon as he removed himself from the source of the turbulence. People who are insane bring those around them markedly down on the tone scale and could be said to be responsible for all the existing insanity in the race. If one associates with badly aberrated individuals one will himself, in consequence, become badly aberrated, if only while in the vicinity of the badly aberrated associates.

There is an apparent family line of aberration. It was previously thought to be carried genetically, but this is evidently not the case. It is carried on the thought channel of the family. The confusions of domestic life get into the moments of physical injury of the child, and the child as a consequence becomes liable for the family aberrations and will manifest them.

The principle of the contagion of aberration is broad in scope. One can observe in any group of men that one or two may be much more aberrated than the others. One can make the simple experiment of removing the one or two aberrated Persons from the group, and he will then see that the general tone level of the group will rise, since the source of the group's main turbulence has been removed.

By examining the life of any preclear, his case history, and without examining any of the preclear's own aberrations, the auditor can make a good estimate of many of the preclear's aberrations simply by discovering what manner of people the parents were. It is an inexorable fact that these aberrations, one way or another, will manifest themselves in the preclear.

The auditor should fully understand the principle of contagion. Fortunately, the conversion works in both directions. Sanity is also contagious. Thus, by observing the auditor's code and providing a sane environ for his preclear, the auditor can bring some of the

entheta in the preclear's case back into the state of theta without any processing. This is particularly valuable in the treatment of psychotics.

There could be said to be three divisions of entheta. Basically, the only way entheta comes into being in any life form is through physical injury, but after the physical injury is present the entheta in it contagious into the theta involved in circumstances that approach or approximate those of the physical injury. When this happens we have another kind of entheta: locks formed by restimulation. The shocks of conscious moments, the griefs and sorrows, the fears and angers, the breaks of affinity, communication and reality which one has with life would be the third kind of entheta, which would be temporary entheta if it were not for the presence of physical injury and its entheta in the case. To make this plainer, first there is the engram. This is physical pain, enMEST and entheta held at a specific point on the time track. This might never become serious but for restimulation by the environment. When this engram becomes restimulated it makes much of the existing free theta in the organism turbulent. Some of this turbulence remains as additional frozen entheta, some of it un-enturbulates and becomes theta again.

The engram, a moment of physical pain, forms the basis for entheta, and having formed it, little by little, by contagion steals free theta from the individual and makes it into entheta "permanently" in the form of secondary engrams and locks. At the moment of restimulation, perhaps nearly all of the individual's theta becomes enturbulated, but this more or less rapidly un-enturbulates, or settles out, and becomes theta again.

One could, then, have a picture of a time track as a straight line from conception to present time. At some early point on this time track there is a moment of physical injury. A little later on the track this moment is approximated by the environment. This would be a key-in. Actually, the individual has to be more or less enturbulated by the general environment when the key-in takes place, which is to say he would have to be worried or tired or perhaps only annoyed about something.

This key-in now gives the engram more power and strength. The next time the engram is restimulated another lock is added and would be marked as a third point on the track. Then let us say that some loss takes place which approximates in some way or ways this original engram. If it were such a thing as the death of a loved one an enormous amount of enturbulence would take place. The turbulence by its very magnitude approximates the nature of physical pain. A very large amount of theta becomes trapped by the physical pain. This would be called a secondary engram. The difference between a secondary engram and a lock is the order of magnitude of the trapped theta, that is, entheta. Each time a secondary occurs the whole of the theta of the individual may be temporarily enturbulated, but only a small portion remains frozen as entheta, and the remaining enturbulated theta converts back into free theta. Thus one can see that as life progresses, more and more theta becomes fixed as entheta in locks and secondary engrams, and less and less theta is available to the organism for purposes of reason. This is called the dwindling spiral. It is so called because the more entheta there is on the case, the more theta will be turned into entheta at each new restimulation. It is a three-dimensional vicious circle which carries the individual down the tone scale. In a child, very few locks and secondaries have been formed and so the child's theta is free and the child's tone is high, yet even though this child receives no more engrams for several years, the engrams he already has may gradually be charged up by locks and secondaries until he has less free theta than entheta, at which time he would be very low on the tone scale.

It may also happen that some enormous success in life, an extremely happy marriage, or association with high-theta individuals will work on the reactive bank to convert it without processing, at least in part, back into free theta. Here is the calmness of the aberrated person who quits the turbulent world, for instance, and takes the vows of the church. In this new environment he has fewer approximations of his old locks and engrams, but more importantly, he is in the vicinity of far more theta, and he will as a consequence dis-enturbulate, and therefore rise on the tone scale.

Similarly, that person who is idle, without goal or direction, may find his accumulation of secondaries and locks is far greater, since his theta, being idle, is already slightly enturbulated. This individual may become very busy in the pursuit of some definite and worthwhile goal, and his theta, thus un-enturbulated, will rob his locks and secondaries of some of the entheta they contain.

An individual who in one environ may have been living under extremely unhealthy conditions may change his mode of existence so as to include exercise, sunshine and fresh air, and this change bringing about a better physical condition will itself un-enturbulate the individual to some degree.

Dianetic processing does simply this: It uses the theta of the preclear, as aided by the theta of the auditor, to disenturbulate the entheta contained in the preclear's locks, secondaries and engrams.

The goal of the auditor is to dis-enturbulate entheta, not necessarily to run engrams or to concentrate on locks or secondaries, one more than another. In various cases various conditions exist which make it necessary to address first one and then another of these three types of entheta. The auditor should thoroughly understand the anatomy of the engram, as well as that of the secondary and of the lock.

An engram comes about when the individual organism suffers an intense impact with MEST. This is actual physical pain. It may occur in any portion of the body and may be from simply too intense a reception of light or sound, erosion, as in chafing or sunburn, cuts, contusions, fractures, organic derangements, overdoses of poisonous substances, attacks by bacteria and viruses, or any usual or unusual cause of physical pain. Every moment of physical pains contains with it a partial or major shutdown of the analytical function of the mind. Consciousness may be interrupted for a moment or for days by physical pain, but regardless of the duration, physical pain always brings about lowered consciousness. One may not realize this completely until one has had erased from him an instant in which he burned his finger, or something equally inconsequential. He will learn that while he had supposed he knew everything that happened during that moment of pain, some data yet remained hidden concerning the incident. This missing data is the content of the reactive mind.

The engram contains all of the perceptions present during the period of its receipt. Before Dianetics, this was not realized. It was thought that an unconscious person was simply unconscious and that things which were said to him and that other perceptible entities which impinged upon him went unrecorded. No matter the depth of unconsciousness in the presence of physical pain, the reactive mind records fully and completely all the perceptions possible in the environ, including the physical pain. During an operation involving anesthesia, for instance, all the physical pain, the doctor's words, the smell of the ether, the nurse's footsteps, the feel of the table, and the functions of the internal organs, amongst other things, are recorded in full in the reactive mind of the individual, as an engram.

If one is acquainted with hypnotism, one can readily understand the compulsive or obsessive character of data which is out of sight of the conscious mind but which is yet forced upon it from below by the drive of physical pain. Hidden data and hidden pain cause identity thinking, so that the power to differentiate and thus to reason is reduced. An individual obeys engrams literally. When an engram is restimulated the individual may dramatize the engram, or go through the cycle of action demanded by the engram, if it can be dramatized. Dramatized or not, the engram, containing unconsciousness, reduces the analytical awareness of the individual, and a person who has many engrams in restimulation is ordinarily less than one-quarter analytically aware, and can still be considered normal.

The entheta of the engram makes it possible for locks to form. The engram is restimulated in the individual when he is less analytically alert than ordinarily, by reason of weariness or other non-optimum conditions. The engram may contain certain perceptics which are duplicated in the immediate environ of the individual. This approximation of the environ to

the engram brings about an identification of the exterior world with the interior world of engrams, and so brings about restimulation of the engram. This restimulation manifests itself in the enturbulation of the individual. The process of enturbulation fixes into the engram some of the individual's theta, "permanently" converting it to entheta. The first time an engram is restimulated (and one may lie dormant for forty years without being restimulated) is called a key-in. A key-in is merely a special kind of lock, the first lock on a particular engram.

The secondary engram takes place when the turbulence of the individual is very high. Anger, fear, grief, or apathy may be occasioned by the environment and if a physical pain engram underlies this situation and even vaguely approximates it in perceptics, enormous quantities of theta are trapped as entheta in the secondary. The secondary engram is enormously important. It is run exactly like a physical pain engram. The secondary stores such large quantities of entheta that remarkable results are often obtained by running one simple secondary engram. The auditor should understand thoroughly, however, that no secondary engram can exist unless a physical pain engram underlies it. In running a secondary engram the auditor may often discover that with it he is running also a physical pain engram.

Affinity, communication, and reality enforcements and breaks in a case are not specialized types of secondaries or locks but are only the component parts of secondaries and locks. Any physical pain engram is a break of affinity between theta and MEST and is, indeed, the basic affinity break. The break of affinity brings about reduction of communication since the theta no longer wishes to approach this type of MEST as avidly as before. And as the theta is not in harmonious agreement with MEST, the reality is reduced. Here we have, in affinity, communication, and reality breaks, the basic cause of trouble in any organism. The intent of theta is harmoniously to conquer MEST and when MEST reacts suddenly and without warning against the theta organism the basic impulse of that theta is thwarted. Thus, the engram could be said to be the basis of all aberration, and by observation and experience this postulate seems to be adequately confirmed.

The engram becomes charged up with entheta through the process of the individual's acquiring locks and secondaries. An engram which is too highly charged not only cannot be run but ordinarily cannot even be contacted, until secondaries and locks are reduced. Thus, in most cases the first address of the auditor is to locks and then secondaries and then engrams, with the treatment of more locks and secondaries to make available more engrams.

The whole purpose of the auditor is to change entheta to theta as rapidly and as efficiently as possible. Where he gets the entheta, whether out of engrams, secondaries, or locks, is of no basic concern. Theta is theta.

CHAPTER FOUR

The Dynamics of Existence

Behind Dianetics there is considerable technology concerning knowledge itself and general philosophies about thinking without which Dianetics could not have come into existence.

The major postulate of Dianetics is:

THE DYNAMIC PRINCIPLE OF EXISTENCE IS SURVIVE.

Theta (where its purpose is the conquest of MEST), life, and organisms have no other principle than survive as their motivation. The opposite to this motivation is succumb.

The failure to survive is to succumb.

Theta as an energy, insofar as we observe it in organisms which are partially MEST, survives or succumbs. MEST, in accordance with the most fundamental physical laws and the conservation of energy, survives or succumbs. It will be noted

Two basic axioms about knowledge are as follows: Axiom One: A datum is important as it is evaluated in terms of survive or succumb; Axiom Two; A datum can only be evaluated by data of comparable magnitude. The basic unit of both the theta and the MEST universes is Two, not One.

Dimaxian geometry, the three-dimensional mathematics of space, has comparable axioms and values, evidently, in the theta universe. The basic unit of One as a postulate is impossible, since it has nothing by which it can be evaluated; therefore, the basic unit of Two is necessary. Attempting to postulate anything on the basis of One as the basic unit brings about considerable disorder in thought. The Supreme Being, for instance, has as the second datum for evaluation the Devil. The Supreme Being is Survive. The Devil is Succumb. The basic postulate of Dianetics contains as an understood portion the fact that survive is matched by succumb.

In both cases that succumbing is apparently the conversion of the energy into another form. Theta converting into entheta travels from survive to succumb, but the energy is not lost, and death is one of the freeing mechanisms by which the theta is able to become momentarily independent of MEST and so combine again with MEST, forming another organism to carry along the generations. In the physical universe, energy survives but the forms the energy takes often succumb and change into other energy forms.

The chart of the tone scale divides at 2.0. Above this point the direction of dynamic action of the organism is toward survival. The organism will seek higher levels of survival, will try to live as long as possible and as well as possible, both of which are components of survival, since in general the more bountiful the existence, the better the potentials of survival.

Below 2.0, the dynamic action of the organism tends toward succumb. The individual may apparently engage upon survival activities but will do something to bring about a nonsurvival end, regardless of what activity the individual engages upon. Below 2.0, the individual will tend toward the death of himself, sex, the future, groups, or mankind. He is destructive toward life. He makes enMEST out of any MEST he may have at hand or can influence. He repels theta and attracts entheta. This is the band of the immoral, the promiscuous, the criminal, the Godless, the suicide, and other undesirables. Whatever action is taken by the individual who is acutely or chronically below 2.0 will tend toward the death of himself or anything with which he is association. His avowals may be entirely different, and he may even himself believe that he seeks higher survival levels, but the end product of his

actions, whether these actions apply to a business, to a marriage, to a friendship, to a group, or to a religion will be death or some undesirable non-survival situation, which of course itself tends toward death. It is not realized generally that the criminal is not only anti-social but is also anti-self. Anyone below 2.0 is a potential or active criminal, in that crimes against the pro-survival actions of others are continually perpetrated. Crime might be defined as the reduction of the survival level along any one of the eight dynamics.

Good can be considered to be any constructive survival action. It happens that no construction can take place without some small destruction, just as the tenement must be torn down to make room for the new apartment building. Good is further modified by the viewpoint of the individual. To be good, something must contribute to the individual, to his family, his children, his group, mankind, or life. To be good, a thing must contain construction which outweighs the destruction it contains. A new cure which saves a hundred and kills one is an acceptable cure. What is good from the viewpoint of one person may be bad for another person. In the case of A who gets a new job, this is good for A, but perhaps bad for B, who was released so that A could have the job. Good is survival. Good is being right more than one is wrong. Good The old adages about the forces of good and the forces of evil are amazingly apt when one studies men from the standpoint of the theta-MEST theory. In order to understand this further perhaps one should offer the dianetic axioms for good and for evil.

Police are continually baffled by the irrationality of the criminal. Since police officers are, ordinarily, rational men and tend themselves toward survival, they sometimes cannot readily comprehend that the criminal habitually takes the route of non-survival for himself and his group. No matter the criminal's I.Q. he will leave obvious clues on the scene. He will flee from crimes at a rate of speed calculated to attract the attention of any traffic officer. Trapped in a criminal act which has as its penalty as little as thirty days in jail, the criminal may attempt to use weapons against police, and thus commit suicide at the expense of some worthy officer's life. The most baffling thing in police work is an attempt to deduce motives using any kind of a rational yardstick upon the criminal. The only motive the criminal has is destruction along any one of the dynamics, including the first. It sometimes happens that if a criminal is promised non-survival in return for information he will gladly make the trade, where as he refuses to give information in return for liberty and continued good health. Those who aid criminals or deal with them know, to their sorrow, that the criminal ordinarily repays a helping hand with destructive actions. Parole boards are rendered particularly dismayed by the numbers of times their extension of liberty, on certain conditions, is repaid by destructive action. Police have for some time looked for a proper definition for a true criminal. Men should be removed from society only when they constitute a continual or occasional threat to that society. An answer to this problem may be found in the accompanying chart.

Good is being more successful than one is unsuccessful, along constructive lines. Things are good which complement the survival of the individual, his family, children, group, mankind, life, and MEST. Acts are good which are more beneficial than destructive along these dynamics, as modified by the viewpoint of the individual, the future race, the group, mankind, life, or MEST.

Evil is the opposite of good, and is anything which is destructive more than it is constructive along any of the various dynamics. A thing which does more destruction than construction is evil from the viewpoint of the individual, the future, group, species, life, or MEST that it destroys. When an act is more destructive than constructive, it is evil. When an act assists succumbing more than it assists survival, it is an evil act in the proportion that it destroys. A thing is evil which threatens more destruction than construction for the individual, future, group, mankind, life or MEST.

Good, bluntly, is survival. Evil is non-survival. Construction is good when it promotes survival. Destruction is bad when it inhibits survival. Construction is evil when it inhibits survival. Destruction is good when it enhances survival.

An act or conclusion is as right as it promotes the survival of the individual, future, group, mankind, or life making the conclusion. To be entirely right would be to survive to infinity.

An act or conclusion is wrong to the degree that it is nonsurvival to the individual, future race, group, species, or life responsible for doing the act or making the conclusion. The most wrong a person can be on the first dynamic is dead.

The individual or group which is, on the average, righter than wrong (since these terms are not absolutes, by far) should survive. An individual who is wronger than right, on the average, will succumb. All conclusions are modified by time, since one conclusion made wrong during an emergency can cause the non-survival of the individual or the group.

Individuals above 2.0 on the tone scale are more and more right in their actions and conclusions than they are wrong, as they rise up the tone scale. Individuals below 2.0 are, on the average, increasingly more wrong than they are right, in all fields, as they descend the tone scale.

Accepting these postulates and axioms, it can then be observed that one can predict to some degree what he may expect from individuals above or below 2.0 on the tone scale. A reasonable individual attempts to read into the acts of others some reason. An individual who is tending toward survival tends to evaluate the conduct of others in terms of efforts to survive. He may see in an individual below 2.0 what he thinks is merely an aberrated inaccuracy or an occasional mistake, but closer observation will demonstrate that the individual below 2.0 is aggregating numerous mistakes, even while being occasionally right, and is tending to bring about the non-survival of himself, of the future, of the group, and by contagion, the mankind of which he would like to be a part. Below 2.0 lies fatality. That fatality may be manifested on a gradient scale. It may only be nagging or forgetfulness or occasional gossip, but it is destructive and it is evil. In an older time a stern voice could have said that those who lie below 2.0 are the servants of evil and the minions of the devil. These few axioms should give the auditor some ability to predict actions and to know the reasons he should expect certain actions on the part of preclears.

Very little experimental evidence exists with regard to many aspects of the theta body or, as it might otherwise be called, the individual soul. It is distinct from cellular or genetic line and apparently has its own personality and follows in a continuing line along the various generations, possibly now and then advancing to a point where it separates itself from the race and joins the theta universe. The data accumulated would also seem to indicate that some entheta is carried forward along the line of the generations, since engrams in the theta body exist, if to a much lighter extent, specifically the death engram, where the theta body is very much in evidence -- so much so that if the auditor neglects to run the death engram of a past life when it is presented by the preclear, he will without fail bog down his case. There seems to be a distinct possibility that the theta body might begin, through the generations, to carry preponderance of entheta by being too continually in the lower area of the tone scale. It could be postulated that the theta body might become an entheta body entirely, and so drop out of the survival concatenations, to what destination one cannot surely say.

CHAPTER FIVE

General Description of Processing

Dianetic processing is relatively simple. The auditor usually assists the preclear, provided, with an easy chair and a couch. The preclear at first normally sits up and answers the questions of the inventory. This actually is the beginning of processing, although it may appear that the auditor is merely seeking information which he can later use. During the inventory, the interest of the auditor in the preclear builds up affinity between them. The discussion of the case increases communication. And the auditor's acceptance of the preclear's first evaluation of his own case builds up a sense of reality. The auditor can tear down these desirable ARC conditions by being bored, uninterested in his preclear, peremptory, demanding that less time be consumed, criticising the preclear in any way, or in general breaking the auditor's code.

The auditor then makes a test of the case, finding out whether or not the preclear can move on the track, finding out whether the preclear's memory is good, and estimating what level of the tone scale his preclear probably occupies.

CAUTION: THE AUDITOR UNDER NO CIRCUMSTANCES SHOULD TELL THE PRECLEAR WHERE HE THINKS THE PRECLEAR LIES ON THE CHART.

He should not be involved in any way into disclosing where he thinks the preclear lies on the chart, since a low value on the chart for the preclear is, in effect, an invalidation of the preclear himself. (The auditor does not have to disclose this information even by the way he starts his processing, for any case can expect to be given lock scanning and straight wire. A case may be actually well up the tone scale but so occluded that lock scanning and straight wire must be employed.) The auditor furthers his investigation of the case by asking the preclear to lie down on the couch and close his eyes. In the past there was some confusion about the condition called reverie. The only difference between being in reverie and being awake is actually being in or out of present time. Reverie is not even a cousin to hypnotism. The auditor, contrary to any early practice, does not count the preclear into a state of reverie or concentration. The moment he asks the preclear to close his eyes and the preclear complies, the auditor can consider the preclear to be in reverie. If the preclear does not move on the track, this is not caused by failure to be in reverie, but by being stuck in an engram or having a heavily charged case.

The auditor tests out the perceptics of the preclear by simply asking the preclear to go back to a recent meal he has eaten or a recent pleasure moment and having him recount this moment over several times, not as a concept of the moment, but as if he were right on the scene doing again the things which he did before. This is called testing or tuning the perceptics. The auditor here is attempting to discover whether or not the preclear can actually taste again a steak he has eaten, see again the scene he has viewed exactly as it was, feel again the knife and fork in his hands, hear again the conversation around him, feel again his weight upon the chair, and in general re-experience the incident. Running several such pleasure moments, it occasionally happens that some of the occluded perceptics tune up and turn on. In any event, running pleasure moments is very good for raising the tone of the preclear.

Having run a perceptic test, the auditor takes the preclear, merely by asking him to go to a moment when he was very slightly injured, to the point on the track where he has a somatic. The auditor runs the incident. The somatic, if felt at all, will ordinarily reduce. This should be a recent moment of physical pain and should be a very minor one such as a cut finger or a stubbed toe. This gives the preclear some idea of what he is expected to do. The auditor should pay particular attention to the fact that he is actually educating his preclear into track movement. The preclear may have to be coaxed several times before he gets the idea of being back in an incident and re-experiencing it. He may try to give merely the concept of the incident instead of perceiving it as though he were right there going through it again. He might try to free-

associate and so wander around all over the track getting odds and ends and bits of information which are relatively valueless.

After estimating the perceptics, the auditor should continue according to the chart, on which by this time he should have thoroughly located his preclear. (Questions of almost unlimited variety will have been asked by the auditor. Simply by using the data in various columns and levels on the chart, he can avoid a stereotyped approach and be sure of turning up the information he needs.) The most significant points on the test run are movement on the track and the ability of the preclear to feel somatics. The auditor continues processing according to the chart, occasionally checking the preclear for any rise on the tone scale, and if he finds a rise in tone he may use additional methods, as delineated on the chart. The auditor should be particularly chary of using on the preclear methods which are above his tone level. It is better to err by using methods below the preclear's tone level. Those individuals who are relatively low on the tone scale have so little free theta available for processing that it must be preserved and added to by the gentlest and lightest methods possible for some time until the preclear's tone rises.

Should the auditor discover that the preclear lies high in one column and low in another column he should take an average and by this discover the approximate position on the tone scale.

If the auditor is unable immediately to establish the preclear on the tone scale it is, in general, safe to use lock scanning without much investigation of the case. Even a case which is stuck on the time track can be lock scanned. If the preclear is scanned through his locks and sticks in one of these locks, the auditor can generally free him by running pleasure moments or scanning pleasure moments, if he does not want to run the incident in which the preclear is hung up. Even when stuck in an engram preclears usually can be lock scanned.

The auditor should not be beguiled or sent astray by the wide-open case. This case is a very peculiar thing, as discussed elsewhere. Sonic and visio can be on full from the top to the bottom of the tone scale, but trying to run engrams on a wide-open case, as engrams, when the case is at 0.5 or 1.1, will bring about a long and arduous course of processing in which the preclear will remain more or less static on the tone scale regardless of how many engrams are run out of the case. When such a case, or any case, is low on the tone scale, the running of engrams absorbs free theta. Further, the preclear will consistently combat running engrams, since when any preclear is below 2.0, his tendency is toward death, suicide, or further decline. No plans or hopes for the future, no coaxings, nothing will persuade this preclear to do anything very arduous to help himself. A preclear low on the tone scale may, however, be persuaded into some of the milder methods of processing, since they do not occasion much effort and actually do not seem to threaten his intended decline-since, make no mistake, the preclear below 2.0 will try one way or another, by knowing or unknowing intent, to bring about failures and consequent death to himself, his associates, and his group. The wide-open case must be established on the tone scale by columns other than visio and sonic. It is best located by its sense of reality, sexual behavior, other manifestations, and the condition of the somatics. The wide-open case which is low on the tone scale must be handled with great care, since here we have, unlike the occluded case, a persistence so low that the individual drifts at the command of any engram or changes course at the slightest pressure from the environment. The wide-open case low on the tone scale has no feelings of responsibility toward self, future, or group, save aberrated ones. Persistence is so slight that any auditing errors can cause the case to withdraw from processing. Here is an individual who climbs molehills as though they were mountains. This case can be the greatest trial to the auditor and will render, unfortunately, the most unsatisfying final results. The wide-open case can, of course, be low on the tone scale only temporarily, because of some environmental situation. If so, the auditor had better extend himself if he can to clear up this situation before he begins auditing.

This case is also a great liability to the auditor, when low on the tone scale, because of its vagaries of behavior. If a woman, she may offer herself freely to the auditor, disregarding her position in life, her husband, the future she may blast by doing so, the fate of any children she may have, or any other consideration. Woe betide the luckless male auditing such a case

who involves himself with this bundle of destruction, since as she would betray another so she will betray him; as she will be dishonest with another so she will be dishonest with the auditor. The dishonesty will extend not only to treachery and betrayal, wherein she may freely surrender to the auditor and then go directly to the police to have him arrested for seduction, and wherein she may promise the greatest secrecy around any liaison and yet strew all about evidence of that liaison, but she will also be dishonest when being run and will, for no other reason than to confuse the picture, deliver up the most twisted and perverted scenes of her own life. Raised amid riches, she will represent herself as having been a pauper. Raised a pauper, she will represent herself as a princess. She will normally have pride in her ability to act, and will commonly writhe and moan and weep over some incident that she quite consciously knows to be imaginary. The male wide-open case is no less difficult and trying. No trust of any kind can be placed in a wide-open case when it is below 2.0 on the tone-scale, and for that matter no trust can be put in an occluded case below 2.0 on the tone scale, but the wide-open case is far more deceptive and far more prone to wide vagaries in behavior and delusion.

The auditor will have his problems with preclears who want attention but not processing. These preclears are automatically classified as below 2.0. This is the quickest chart location which can be done. The preclear who wants no kind of processing whatsoever, even though he understands some of the principles involved and knows they will not be harmful, and the preclear who wants no processing but to be hovered over are both headed toward succumb and will do their best to pull the auditor with them. The auditor should employ his ingenuity, if he will continue processing them. He should use very light methods and a catfoot approach, and he may be able to raise his preclear enough above 2.0 to cause a continuing direction toward survival.

It should be borne in mind by the auditor when he is doing his inventory and when he is locating his preclear on the chart that people below 2.0 may not be immediately obvious. Their acceptance of processing may be only a method of securing attention. In some cases, the preclear's entire educational background may have to be lock scanned before the preclear can feel any genuine desire for improvement. Entheta ideas picked up in high school, college, the army or a political movement may sit squarely in the way of any rise on the tone scale.

The auditor should remember that the contest is between his own theta, his reasonableness, his serenity, and his persistence, and the entheta of the preclear, the preclear's locks, secondaries and engrams. The moment the auditor permits his own entheta to attack the preclear, turbulence is produced and a reduction of the preclear on the tone scale will ensue. Thus, becoming angry or critical toward the preclear reverses processing. The preclear is not responsible for his engrams.

The auditor, poor fellow, must retain his patience even under upbraidings from the preclear. The auditor must never justify himself when the preclear thinks he has made a mistake. For the auditor to explain how it was not a mistake is only further to enturbulate the situation.

The auditor is concerned with what has been done to the preclear, not what has been done by the preclear. The auditor should exhibit no morbid curiosity about the acts of the preclear. He should not inquire into the preclear's own doings unless he needs to find in the dramatizations of the preclear a clue to the engrams which caused the dramatizations.

When the preclear is returned to some point prior to present time at the auditor's request, the auditor should under no circumstances use more words than are absolutely necessary, and should at this time in particular be careful to observe the auditor's code, since the incident may contain anaten and the preclear may be receptive to hypnotic suggestions. This is also true of a boil-off. The auditor should not talk to the preclear during a boil-off, should not try to wrestle the preclear into alertness out of the feeling that the preclear is merely trying to go to sleep.

Sessions may be of whatever duration and frequency during the week are agreed upon by the auditor and preclear. Two-hour sessions are usually considered minimum, since it occasionally takes that long to contact and run out enough engrams or to do enough lock scanning to make the session worthwhile. Six hours of processing a day may be done without loss of efficiency, and this can be done seven days a week without harm to the preclear. It should be added that medical doctors advise that under such heavy processing a balanced vitamin ration be used by the preclear, who otherwise may suffer nightmares, since it is apparent that the running of engrams reduces the amount of vitamin B1 in the system.

Experience at the Foundation demonstrates some additional precautions which should be taken with preclears. The auditor should make sure that the Preclear is not audited when he is tired, that he is not audited late at night when by habit he would be sleeping, that he has adequate rest, and that he is not audited during periods when his present-time environment is intensely restimulative to him. Those preclears with whom the Foundation has had any trouble were found to have been audited late at night, having inadequate food and B1 intake, during intensely restimulative environmental circumstances (which might in any case have caused them to drop on the tone scale) and when they were physically weary. All of these people had psychotic histories. While such trouble has not been had by the Foundation to a tenth of a percent of that, proportionately, experienced by practitioners of non-dianetic methods, the Foundation has instituted a careful Programme to avoid such conditions and circumstances.

The general progress of the case would be to use straight wire, then use some lock scanning, then to run some secondary engrams to relieve some grief or fear, and then begin an erasure of the case by contacting this first moment of pain or discomfort in this lifetime, which is ordinarily found somewhere in the vicinity of conception. If enough entheta has been converted to theta on the case, the first engram will erase. If it will not erase, then too much charge still exists in secondaries and locks. When the first engram in the case, known as basic-basic, has been erased, the next consecutive engram should be contacted and erased in its turn, and so on up the bank toward present time. Somewhere up the line it will be found that grief has presented itself and it will be necessary to run out some more secondary engrams. When this has been done, the preclear is sent back again to the first moment of pain or unconsciousness which can then be found on the case. Basic area engrams will probably have presented themselves. These are erased consecutively toward present time until further trouble develops. Then more secondaries are run, more locks are scanned, and the preclear is returned again to the basic area, where an erasure is continued. Sooner or later this erasure will continue all the way forward to present time. Then, after running a few isolated missed engrams the auditor will have on his hands a clear, provided the auditor was far enough up the tone scale in the first place to encourage the de-enturbulation of this case to the point where it could run engrams.

The auditor may find an occluded case so heavily charged with engrams that the case can only boil off: This will appear to be a form of sleep, and the auditor may feel that he is being cheated of his opportunity to perform. In such a case, no matter how many hours of processing are consumed by this apparent sleep, the "sleep" must not be disturbed, but when the preclear comes out of it, the phrase on which he went into the boil-off should be repeated again, thus putting him back into the "sleep." In such a way, enormous quantities of anaten are unburdened from the case.

The auditor may find himself confronted with a preclear who will run only phrases and cannot seem to get a whole incident anywhere. Much lock scanning should be done with this preclear, but it is also of benefit to permit the preclear to run these fragments of aberrative phrases, since sooner or later one of them will cause the preclear to boil-off or suddenly to hit a grief charge.

No case of any kind should dismay the auditor. With these presented techniques of lock scanning, running secondaries, running engrams, boil-offs, straight memory, and even running disjointed phrases, any case which can be persuaded to work at all will resolve.

The auditor should be particularly wary of running his preclear into any heavily charged secondary unless the auditor intends to run the preclear through it again and again and again until the charge is reduced regardless of how much the preclear wants not to continue it and regardless of how much the preclear may use to get out of it. This sometimes requires much courage on the part of the auditor, since the terror and agony of the preclear or the extremity of the grief may cause the auditor, out of misguided sympathy, to relent in the face of such a secondary engram.

The auditor should be careful of running a heavily charged case into more than the case can handle. Processing should be as non-directive as possible, the auditor saying only enough to get the case running. Most auditors talk too much.

The auditor should never confuse his role with psychotherapy or with medicine. The medical doctor is important in the society. Bacteria are bacteria. Bruises, contusions, broken bones, and obstetrics will be with us for a long while. The auditor, because he can sweep aside with ease most of the manifestations which were formerly called psychosomatic illnesses, should not discount the reality of many kinds of physical disorders. The auditor is trying to bring the individual up the tone scale. Incidentally, this by-passes the individual around the majority of physical troubles and complexes and obsessions, but it does not obviate the occasional necessity of medical treatment for the preclear, and it unfortunately does not obviate the institutionalization of the obviously insane, no matter what Dianetics can do for these people. The auditor, then, should work in close union with medical doctors, helping them to understand what he is doing and helping them to understand Dianetics, and trying to educate medical doctors into planting-fewer and lighter engrams. The auditor should ignore the hundreds of conflicting psychotherapies and eschew any of their practices, since the auditor will learn, in the realm of experience, that giving advice to his preclear about how he should think about his engrams and other aberrative manifestations is highly detrimental to the mental health of the preclear.

The auditor should realize he is working in a relatively low-toned and unenlightened society. Dianetics will be invalidated to him continually, as with any constructive or creative activity. If the auditor simply goes forward, yanking cases up the tone scale, he will win his battle. He has in his hands tools more powerful than those which existed before. He should use them.

The auditor should not despair of any case. He can do something for any case which will even remotely give him its attention. There will be moments in the progress of any case when environmental circumstances hit a case hard or when an engram of unusual force is on its way to the surface, when the case will apparently go into a decline. The auditor should not despair because of this, since he only needs to revert to the types of processing marked out for lower levels of the tone scale, and so he may restore his preclear to the proper level. The auditor should appreciate that a case progresses upwards, not in a steady line, but by swoops and jerks, and that the average advance alone is steady. In days past, antiquated therapies occasionally triggered a manic engram. Not knowing about the cause of human aberration, the therapists were content to assume that this sudden elation of the patient was indicative of an advance. The auditor will learn that these sudden surges to new highs of well-being are simply symptomatic of an engram which has as its content some highly complimentary phrases. An auditor will often find his preclear claiming in high euphoria that he is now clear, only to have the case regress within two or three days to a depressed state. The auditor, by lock scanning or running out the causative engram, can remedy this. The auditor will behold in the progress of any case, while it is returned on the time track, some alarming manifestations. Running an engram which contains fever, the preclear's temperature will rise. Running engrams early in life, the preclear's facial structure will change. Running engrams which are very highly charged may cause the preclear to scream, to the point where the neighbors a block away will be phoning for the police. None of these manifestations should worry the auditor. The only way the auditor can harm the preclear is to refrain from running out what has been contacted. If the auditor becomes alarmed because the preclear's heart is beating at twice its normal speed, or because the preclear is moaning and weeping, and so tries to bring the preclear up to present

time, the auditor is inviting trouble. The manifestation of an engram while the preclear is returned may be slight. Brought to present time without the engram being reduced, the manifestation is many times increased. The somatic, at the point on the track where it occurred, may not be very great. In present time, the somatic is greatly intensified. Thus, the safest course is to run out whatever one contacts, even if one has to hold one's ears; even if one's observation of the preclear seems to demonstrate clearly that here is a person become very suddenly ill. The reduction of the engram or incident will bring about a complete revival of the preclear.

Above all else, the auditor should have faith in his tools. When he tells the preclear to go back to the time when he was five years of age, he should not then sit there and wonder whether the preclear has returned to that time. Certainly some portion of the preclear's mind has gone to five years of age. The auditor deals with certainties. The auditor does not wonder about the actions of the somatic strip and the file clerk. He takes what they give him. He runs whatever is necessary to resolve the case. He has complete confidence in his techniques and in his own ability. With this complete confidence, which is in itself a manifestation of theta, the auditor can produce marked and remarkable results. If the auditor dilly-dallies with the case, wonders whether or not Dianetics works, wonders what's happening, wonders whether he shouldn't read chapter sixteen again, then looks at the preclear and thinks perhaps these prenatal engrams are illusion or delusion, and begins to question people around the preclear, wondering if that was what happened to the preclear, and is in a high state of doubt about everything in general and the case in particular, he will not produce results.

Results are what are desired. Well, clear-thinking, strong individuals are highly necessary in this society at this time. They are so remarkably few.

CHAPTER SIX

COLUMN AB

Present Time

One of the primary concerns of the auditor is present time. By "present-time" is meant the current "now" on the time track. Actually the entire time track is only a consecutive progress of present times. When a preclear returns to an incident by going down the time track, he is returning to a present time which once existed. Because of action phrases such as groupers, bouncers, deniers, misdirectors, and because of the heavy charge which can be on a case it occasionally occurs that he is continuously in some past present time. Further, when one fails to reduce an incident a case may be difficult to return to current present time. For these reasons the auditor must understand clearly both the value of being in present time and the methods of returning the preclear to present time at the end of a session.

The value of present time has already been illustrated by the fact that if one went through a sanatorium and told patients one after the other "Come up to present time" a certain low percentage of the inmates would thereupon become sane. The simple fact of being in present time is in itself a factor of sanity. At a certain sanatorium, some doctors made this test with the patients, and one of these, who had been insane for a considerable period, who ordinarily refused to talk, and whose face was a mask of acne, responded to this command, and as a result of no other ministrations returned to present time and to sanity. That night according to report, she attended a sanatorium party and gave a speech about how glad she was to be there. Within three days the acne had disappeared from her face, and while her sanity was of course far from being a good risk, she manifested and was continuing to manifest sanity many weeks afterward.

There are, according to dianetic classification, two types of insane. The first type is the dramatizing psychotic. The second is the computational psychotic. The dramatizing psychotic goes through the engram in which he stuck, over and over and over. It is acutely or chronically in restimulation, and his reactive mind causes his vocal chords and his body to go through the dramatization demanded by the engram. He is generally imprisoned in two or three engrams and goes from one to another of them ceaselessly. Such a case, of course, is heavily charged, and it does not do much good to try to run out the engrams. It is necessary to take charge off the case and bring the case to present time. This is not very difficult if one can gain the psychotic's attention.

The other type of insanity is computational. Here, the engram has walled up a certain portion of the analyzer as captured territory, and a circuit causes this portion of the analyzer to be the whole of the being. The remainder of the analyzer is shut off, and the "I" of the individual is not in evidence. The paranoiac is usually computationally insane, which is to say he does not dramatize like a phonograph, but actually appears to think up things. The schizophrenic is an individual who has several portions of the analyzer segmented off by different circuits, which are actually valences, and who goes from one to another of these portions of the analyzer, only occasionally, if ever, becoming himself: Both the dramatizing psychotic and the computational psychotic have the bulk of the analyzer completely shut off by anaten and by being out of present time. Present-time perceptics are not rationalized, since they are entering upon an engram area. Probably the crux of the treatment of all psychotics is getting them into present time and stabilizing them there.

All psychotics have heavily charged cases, and it is necessary one way or the other to reduce this charge. While this may appear an oversimplification of the problem, it also might well be that the problem is simple. The most difficult thing in the treatment of the psychotic is establishing enough affinity, reality, and communication between the psychotic and the auditor to persuade the psychotic to do something to help himself. This can be done by mimicking the

psychotic, which is a form of establishing affinity, or by bringing the psychotic into some contact with the present world.

This short dissertation on the psychotic is given to illustrate the importance of present time. The auditor should not believe, however, that he can easily get his preclear out of present time and cause his preclear to go insane. The case would have to be a borderline psychotic in the first place, and the auditing would have to be in such flagrant violation of the chart that it could be presupposed that the "auditor" who would accomplish such a psychosis would himself be a moron or a psychotic.

Any preclear is less alert out of present time than he is in present time. People go through their whole lives far out of present time and never suspect it. If they should be returned to present time they would be far more able to cope with their problems and would be considerably happier, since evaluating the current environment in terms of, let us say, the environment of the age of five years is not conducive to good computation. The percentage of people who are chronically out of present time will astonish you if you will test it out. The test is a simple one and is, indeed, a standard mechanism used by the auditor when returning his preclear to present time. If you were to use this mechanism on a number of your friends you would find that many of them are stuck somewhere on the time track and are not in present time. You should find it relatively easy, if you are dealing with people above 2.0 to return anyone to present time whom you find out of it. The person need know nothing about Dianetics, and, indeed, this is an excellent way to introduce the subject to a stranger.

Discovering where the individual lies on the time track may be done in two or three ways. The first method is the age flash. To understand this, one should also understand something about the file clerk, a subject which will be covered in a later chapter. The first flash response, the first impression a person receives in answer to a question is called, in Dianetics, a "flash answer." This is assisted by the auditor's snapping of his fingers immediately after he asks the question.

The age flash is obtained, then, in the following fashion: The auditor says, "When I snap my fingers, an age will occur to you. Give me the first number that comes into your mind." He then snaps his fingers, and the preclear gives him the first number which comes into his mind. This may be the preclear's actual age, but in this current civilization, it usually is not. Sometimes it is a circuit response. The preclear has, through continual answering of this question, set up a circuit which replies instead of the file clerk. Such a person can be detected as running on such a circuit simply by asking the question whether or not at the beginning of every year he has difficulty putting down the date of the new year. If he carries over the past year into the new year for some days, or if he carries the past month into the new month, or if he simply has trouble in knowing what date it is, he can be considered to be out of present time; and if his flash answer is his current age, he can be considered to be running on a circuit. The circuit response can be set aside and another answer gained by another mechanism. Using the flash answer, one will discover at what point on the time track the preclear has most of his attention units.

The second mechanism by which the individual is discovered to be in or out of present time is the date flash. The auditor says to the preclear, "When I snap my fingers, a date will flash. Give me the first response which comes into your mind," (snap!). The preclear then gives the first date which comes into his mind. In all these flash answers a new preclear will ordinarily give the second or third answer which comes to him, and therefore the auditor must ask whether this was the first number. The preclear may give the present date, but on further questioning may admit that some earlier date flashed first and that he corrected it. This earlier date is where the bulk of the preclear's attention units are located on the time track.

Another method of detecting whether or not the individual is in present time is also on a flash answer basis, but this time one asks for a flash scene. The auditor says, "When I snap my fingers, the current scene will flash before your eyes," (snap!). A visio may then flash in the mind of the preclear and is quite often not the visio of present time but of a much earlier period.

It also happens occasionally that a preclear not too heavily charged with entheta will be stuck in an engram exactly on the point of the only sonic he will get on the track and the only visio he will get on the track. Merely by telling him to close his eyes and listen the auditor may get him to come up with a holder which is holding him out of present time. This is not general but happens often enough to be remarked.

There is yet another method of detecting whether or not the preclear is out of present time. This is by auditor observation. The preclear who holds on relentlessly to tokens of a certain period of the past is normally partially in that period, either because of a grief charge or some other type of entheta which holds him there. The old lady who surrounds herself with the trappings of 1910 and who wears an outmoded gown will usually be found on the time track at the moment of the death of her husband or son or some other loved one. The secondary engram is run out or enough entheta is converted elsewhere on the case, and the auditor can return her to present time, at which moment she will recognize, for the first time perhaps, that her keepsakes and her gown are a trifle out of the mode.

There is an additional auditor observation which establishes whether or not the preclear is out of present time. The auditor learns rather rapidly to observe the physiology of his preclear and judge from this where the preclear is stuck on the time track. At the period of birth, the baby is equipped to put on considerable fat and weight, and a person who is stuck in the birth engram is usually somewhat overweight and usually has some physiological characteristics which remind one of an infant. This is only one example of one period on the time track. The auditor will find preclears who look like twelve-year-old boys and who are actually stuck at twelve years of age in some operation such as a tonsillectomy or in some grief charge.

The auditor will find girls who appear to be four or five years of age although they are grown up and who retain some mannerisms and physiological characteristics of the earlier age. And then there are those people, not too lovely to look at, who are arrested in the prenatal period. They bear some slight hint of the period of life at which they are held. Their mouths and the condition of their skin seem to remind one of the condition of the embryo or foetus. Such people have a tendency to be formed in the curved position of the prenatal period, are round shouldered and are apt to draw up into a ball when they sleep. This condition becomes very pronounced in the insane, where a call-back in a prenatal engram has taken all the attention units of the individual and placed him exactly at and only at some portion of the prenatal period. There is no argument concerning the existence of prenatals. They have been known for the past thirty years, have been adequately proven by experiment at Rutgers University. The auditor who does not recognize prenatals will never have very well preclears, and the auditor who does not see in his potential preclear the symptoms of being stuck in the prenatal area may have a difficult time with his case.

There is the postulate of attention units. It could be considered that an attention unit is a theta energy quantity of awareness. Any organism is aware in some degree. A rational, or relatively rational organism is aware of being aware. Attention units could be said to exist in the mind in varying quantity from person to person. This would be the theta endowment of the individual. One person, if we assign merely arbitrary numbers, might have a thousand units and another person might have but fifty. If all of a person's attention units could be free in present time for recall, enjoyment, perception and direction of body activities and for computation, that person could be said to be most excellently cleared. People below the level of clear have fewer and fewer attention units in present time as they descend the tone scale. The percentile scale on the chart might be interpreted also as the number of attention units which the person has available in present time. The normal person probably has about twenty-five percent of his attention units in present time. In view of the fact that these attention units are what he enjoys with and thinks with and works with, this can be seen to be not quite optimum. The rest of his attention units are caught somewhere back down the time track in one incident or another in the form of entheta.

When an individual is out of present time, it can be said that he has more attention units existing at some past moment on the time track than he has existing in present time.

The auditor, by failing to reduce engrams or secondaries, can induce a momentary condition in his preclear of being out of present time. The preclear, after the session, if he is not in present time will look rather groggy, will not perceive very readily and will be, as a matter of fact, much more suggestible than when he is in present time. It is symptomatic of being out of present time that present time perceptions find no attention units to handle an evaluation of the perceptions, and so make a much deeper or unrationalized impression on the individual.

In every session the auditor, even when he is doing only straight wire, takes his preclear somewhat out of present time. It is the concern of the auditor to get the preclear back into present time. This is done best by running pleasure moments as though they were engrams. These moments of pleasure will assemble the attention units and un-enturbulate them, so they will easily return to present time and the preclear will stabilize in it. It is a general rule that the more entheta there is on a case, the more the individual is out of present time. It is possible for entheta itself to be in present time, but this is where the environment itself is enturbulative, where the individual is upset or angry because of contagion from the environment. Thus, all the attention units in present time can be seen to be not necessarily theta. But entheta on the time track is not itself in present time. In the absence of environmental restimulation, then, it can be seen that these attention units which should be in present time in a clear, but in a person lower on the tone scale are not, are actually entheta units wrapped up in locks, secondaries, and engrams.

When the preclear does not return to present time and cannot be persuaded by any coaxing or cajoling to return to present time easily, the auditor has either tied up too many attention units in some past moment -- a situation which will remedy itself in the course of a few hours, usually -- or there is so much charge on the case, which is to say so much entheta, that present time is unattainable. In cases below 2.0, the auditor has to be very careful how many attention units he send out of present time, how much he restimulates his case, as these cases are so heavily entheta that any existing theta will enturbulate swiftly, thus taking the preclear far from present time into dramatizations or engramic computations. In working the usual case, not the psychotic, one still must be aware of the methods by which one may stabilize the preclear in present time.

This rule can be applied to every case: the conversion of any amount of entheta to theta will increase the preclear's ability to come to present time and stabilize there. The auditor should work to convert entheta into theta until he can get his preclear into present time. He can do this by straight memory, by scanning locks, by running pleasure moments, or even by running an engram, on cases which are high on the scale.

There is no cause for panic because the individual is out of present time. Most of the society is out of present time. Any national army or navy, for instance, is so far out of present time that it is always ready to fight the war before the last. Moral codes are ordinarily two or three centuries out of present time. Governmental systems are usually a couple of thousand years out of present time. So, for an individual to be ten or fifteen years out is not very serious, unless the case as a whole is extremely serious. The auditor ordinarily finds his preclear out of present time and finds it necessary to leave him out of present time for the first few sessions, being unable to do enough processing during these few sessions to convert sufficient entheta to return his preclear to present time.

The auditor's first and primary concern in any case which he finds out of present time is to return that case to present time. He should work with light methods, session after session, concentrating only on one thing: getting the preclear back to present time. He does not attempt to drive the preclear to present time or command the preclear to present time, since driving and commanding will only turn theta into temporary entheta. Once he has his preclear in present time and has his preclear very stable in present time, the auditor can start worrying about

specific incidents and the vaster difficulties of the case. Trying to work somebody who will not come to present time or who cannot stay in present time once he is there should not be a trial to the auditor. The auditor should not run engrams on such a case since, obviously, any person who cannot stay in present time does not have enough free theta to work engrams.

Various manifestations take place concerning present time in preclears. The first manifestation, of course, is being chronically out of present time. The preclear is usually held in some operation, accident, or sorrow back on the track somewhere. Or the preclear comes to present time and then slumps back out of it because of some restimulated engram which one way or another, by literal command, contains a call-back, a phrase which says "Come back here" and which the preclear obeys by returning back down the time track right after the auditor has gotten him to present time. This indicates a rather heavily charged case, and it is the charge itself which should be addressed, which is to say simply converting entheta to theta rather than attacking the specific engram which is doing the calling back. Then there is the case which is all the way out of present time all the time. This case is not in contact with the environment in any way whatsoever and is, of course, psychotic. Then there is the case which is apparently "stuck in present time." One could not actually be stuck in present time but is stuck somewhere on the track in an incident which carries with it the illusion that it is present time. Christmas, for instance, is a time when presents are given, and as the preclear is brought back up the track he may hang up at any point on the track which contains the word "present." The habit of medical doctors during operations of saying "That's all for the present" will create the illusion of putting the preclear up in present time and making it difficult for the preclear to return. Then there is the preclear who is a chronic bouncer. Some engram in the case has in it a "get up" or "go up there," and the preclear is thus bounced to the extremity of his time track and even into the future of his time track. Obedience to such phrases indicates a heavily-charged case, and the auditor should address himself to the charge on the case rather than to the specific engram which is producing the manifestation.

There is the flash answer method of discovering the incident in which the preclear is located. The auditor asks a series of questions which will identify the incident and receives flash answers on a yes-no basis. The auditor says, "When I snap my fingers you will answer yes or no to the following question: "Hospital?" (snap!), and the preclear answers yes or no. Such a series of questions and answers might run as follows: "Accident?" "Yes." "Hospital?" "No." "Mother?" "Yes." "Outdoors?" "No." "Fall down?" "No." "Cut?" "Yes." "Kitchen?" "Yes." And suddenly the preclear may remember the incident or get a visio of the scene and remember or get a sonic recall of what his mother said to him, which might be something like, "You stay right here and hold on to it until I come back." If the case was not too heavily charged, remembering this might permit him to come to present time. In this way, using the names of people who might have been around the preclear and things which might have happened to the preclear, the auditor can, on a flash answer basis, bring enough data about the incident to light to allow the preclear to remember a hidden or forgotten engram or secondary, and simply by recalling it, to return to present time.

Getting the preclear to recall by straight memory the incident where he is stuck on the track is sometimes sufficient to get him to return to present time. One case was under processing many months, for an hour or two a week, by a very poor auditor. This case was hung up in a serious operation at the age of thirty-one. The auditor eventually became bright enough to inquire whether or not there was an earlier operation, and an almost duplicate operation was suddenly located by the preclear, at which moment he returned to present time.

In getting people to present time it is a necessity to understand the principle that the earlier the engram is the easier it is to reduce. Later engrams on a case contain their own force plus the force of all similar previous engrams on the case. Engrams exist in chains, and there may be anywhere from one to forty, or a hundred engrams on one chain. The preclear is quite ordinarily stuck, not in the first engram on the chain, but in some later engram. Thus, the identification of the point on the track where he is stuck is ordinarily insufficient to free him. An earlier moment of a similar nature must be discovered before he is able to return to present time. The use of straight memory to discover such an earlier moment is a simple operation.

As will be seen by an examination of the tone scale on the subject of present time, the more heavily charged the case, the more likely the preclear is to be out of present time or to stay out of present time. The whole question of returning the individual to present time is the question of converting entheta to theta. It would be a very simple thing if all one had to do was to run the engram in which the preclear was stuck and so get him to present time. This usually doesn't happen. The engram in which the preclear is stuck is quite ordinarily unreducible, in the existing state of the case. Thus, getting the preclear to present time necessitates running pleasure moments, scanning locks, running secondaries or simply making present time so thoroughly attractive that the preclear's attention units return there.

The auditor should not neglect the fact, nor should the preclear, that present time itself may be desirable or undesirable. The preclear, who is faced with a divorce or whose child has just died or whose wife has suddenly been discovered to be a harlot may find present time so thoroughly undesirable that attention units shun it just as, being theta, they would shun any other entheta area on the track. Engrams, secondaries, and heavy locks become buried and hidden from recall because they are entheta and, by theory, have a repelling effect upon theta. The area at the age of twelve in which the individual was told he was going crazy because he was discovered to be masturbating (along with the remainder of the human race) will be difficult to approach. The entheta of the scolding and upset will cause theta to shy away from the area. Other non-survival periods of one's life where one was down on his luck, where one found that college girls often make poor wives, where one discovered that one's husband, of an evening, liked to take off his shoes and read the paper rather than conquer dragons for his lady fair as he promised to do so often before the wedding, and other periods of great travail are quite normally shunned as the preclear goes back down the track. This is very well evidenced by the number of new incidents which turn up during lock scanning. At first there appear to be only one or two incidents on a lock chain, but when the preclear has been scanned through the chain many times it is discovered that there are several hundred incidents on the chain.

Entheta incidents, then, vanish so far as the theta of the conscious or analytical mind is concerned. One should not overlook the fact that present time can be such an area, and so may be shunned. The auditor should do what he can to remedy this situation by providing a friendly atmosphere, or even a refuge, for his preclear and so make present time, at least during the session, palatable. As a summary, then, the more entheta in ratio to theta there is on the case the less likely the preclear is to move on the track and to be in present time. The more entheta there is in present time the less likely the preclear is to enter it -- and this includes the fact that a cross or bossy auditor will make present time unpalatable to the preclear. A primary mission of the auditor is to get his preclear into present time.

The fundamental principle of getting the preclear to present time lies in improving the theta-entheta ratio of the case by straight wire, running or scanning locks, and in cases which are well up the tone scale, running secondaries or engrams. As is shown on the chart, the dianetic clear is highly stable in present time and does not leave it. All his perceptions are clear. This does not mean the clear cannot leave present time. With "I" in control of the entire analytical mind, instead of some circuit or telephone switchboard of circuits, the clear can run on his track entirely at will, but he almost never needs to do so, since his memory mechanisms can be counted on to furnish him with accurate data without recourse to return mechanisms. Here is the difference between memory and returning, where it is best manifested. Memory would be, for instance, sending two attention units to the standard memory bank to bring up information for the use of the analyzer, and returning would be sending fifty percent of the available theta back down the track for a full re-experiencing of the incident.

The clear ordinarily does not fully re-experience incidents, simply because he doesn't have to, and he ordinarily finds present time palatable. Theta units in present time offer a resistance to the entheta coming in from the environ. The impact of the environ is combatted by the theta unit reasoning and evaluation. If there is a great deal of entheta on the case and the present time environ is entheta, the present time perceptics will go toward the entheta and will restimulate it whether it be in the form of locks, secondaries, or engrams, and so enturbulate

the whole case. This does not happen to the clear. But that does not mean that the clear cannot be enturbulated. Given a very low-theta-endowment clear and a very heavy entheta environment, such as the slaughter of a thousand Christians, the clear will temporarily enturbulate. He does not, however, have large areas of frozen entheta on his track which would trap the temporarily enturbulated theta, and so he will completely dis-enturbulate the moment the entheta environ is no longer present. A clear is very definitely in present time.

The 3.5, the dianetic release, is quite stable in present time, and he is very alert to his environment. He gets the full beauty out of any scenery he observes, he is not disturbed by extraneous noise or upsets, but because he still has frozen entheta on his case he is susceptible to heavy enturbation if the present-time environment is enturbulative. Nevertheless, he is stable in present time.

The 3.0 has no definite difficulty in reaching, returning to, or maintaining himself in present time. He snaps back to present time very rapidly when he is being processed and is very alert when he gets there. However, he can be enturbulated to the point where he will hang up temporarily somewhere on the track and will possibly dramatize the point where he has hung up, if sufficiently hit by enturbation.

The 2.5 when once brought to present time will remain there easily until the next processing. He has perhaps thirty to forty percent of his theta in present time, as an ordinary rule, and an auditor has to be very careless to hang this preclear up on the track. However, this preclear can be hung up on the track, and the auditor will have to run pleasure moments at the end of the session and do some straight wire when he has had a very enturbulative session, in order to stabilize his preclear in present time.

The 2.0 requires considerable care on the part of the auditor in order to return him to present time and stabilize him there. Pleasure moments have to be run, if any can be found. Some lock scanning must be done. Some future pleasure moments may be run. But the 2.0 may respond to a call-back, and once brought to present time may slump back down the track to an earlier period. Dealing with 2.5's and 2.0's the auditor should always check at the end of the session at least twice to see whether the preclear is in present time, but ten minutes later the preclear may have slumped back down the track in answer to a call-back in some early period of entheta. Here we have a case where there is far more entheta on the case than theta, and the individual tends strongly to go toward the entheta of the past or the entheta of present time rather than toward theta. Theoretically, he would rather come up to present time for a fight than for anything else, however, this is not recommended as a processing procedure, and the auditor must use much skill in getting the preclear to present time.

The 1.5 is usually in some dominating valence somewhere out of present time. He is very difficult to get to present time and once in present time will almost always slump back. Here is the chronically angry case, and he goes toward entheta more readily than toward any theta in present time. The auditor will find efforts to bring this preclear to present time very difficult until he has raised this preclear's tone up above the 2.0 level.

At 1.1, the preclear stays out of present time most of the time. When he reaches present time he nearly always slumps back immediately. A tremendously inviting situation, covertly hostile, devious or perverted in present time will bring this preclear to present time but little else will. The balm and persuasion of an auditor's personality will not by itself do the trick. The auditor working a 1.1 should not worry if he cannot get the preclear to present time at the end of the session, since the preclear is usually out of present time anyway. Still, the auditor should be careful not to pull down any of the preclear's theta into entheta areas, since there is very little left to pull down. Very light processing methods should be used.

The 0.5 can always be requested to come to present time and sometimes will. But he slumps back immediately into some apathy incident. This case requires considerable skill on the part of the auditor, who is working with somebody so far out of present time all the time

that it is difficult for him to get the preclear's attention. If the auditor acts particularly sad, sometimes this preclear will come to present time.

At 0.1 the preclear's perceptics can, at best, be directed to present time concepts. One can ask him to observe a cup, a saucer, a bright colored object, some music, or an emergency situation. But here one is very lucky to be able to get the preclear merely to perceive something which exists in the present time environment. The auditor's primary concern with any case is whether or not the case is in present time.

CHAPTER SEVEN

COLUMN AC

Straight Memory

In Dianetics, straight memory is a specified technical process. It should not be confused with “free-association.”

Straight memory is also called straight wire. It is so called because the auditor is directing the memory of the preclear and in doing so is stringing wire, much on the order of a telephone line, between “I” and the standard memory bank, plowing through all occlusions and circuits.

There is something about straight memory which is very validating. Once a person really remembers something it seems real to him, and this sense of reality greatly promotes the ARC of the case. Straight memory thus has a certain advantage over lock scanning and running engrams. The preclear using straight memory very thoroughly associates the past event with the present-time environment, and he evaluates the past event in terms of the present-time environment. When the preclear is returned on the track he often evaluates the past event only in terms of its own environment, and while repeated recountings of the incident may bring about reduction of the entheta in it, the validation factor is still much lower than in straight memory.

Straight memory was developed in Dianetics on the basis that if one knew the fundamental mechanical cause of insanity one should be able to do better than was done in psychoanalysis, since it is known that “free-association” produces some minor alleviation of tension and anxiety. The mechanisms of why this came about were thus explored. It was found that the heightened reality of straight memory and the knowledge of why locks, the usual target of straight memory, were aberrative combined to make an orderly fast type of processing, valid in the ratio of several hundred to one over older methods. All by itself straight memory is an excellent method of processing. The busy doctor or consultant who has but a few minutes to spend with every patient can employ straight memory to great advantage. One specialist in Parkinson’s disease in New York City, although he did not understand very much about dianetic processing, used straight memory to achieve the alleviation of Parkinson’s disease at least temporarily in three cases out of five on which it was employed. The importance of straight memory should not be underestimated. Preclears low on the tone scale can sometimes support only straight memory. In the Foundation various people have become straight memory experts since straight memory has its own peculiar skills.

Straight memory can be used by anyone without any danger. It is a slightly directive process. The auditor does not permit his preclear to wander around and free-associate and generally waste time and energy. The auditor knows exactly what he wants and he directs the preclear’s attention to it. Thus, a straight memory expert must be able to sum up more or less what is wrong with the case. After he has summed this up he can do a very good job of resolving the case by straight memory.

Originally, straight memory required considerable perspicacity on the part of an auditor. However, in late 1950, recognizing the great skill necessary to a good straight memory auditor, I postulated what became inelegantly called “the hurdy-gurdy” system. The use of this system demands the minimum of the auditor and extracts the maximum of aberration from the preclear.

The first thing one should know about straight memory is the phenomenon of the human mind that a fact asked for today and not received may be received tomorrow or the next day. The mind, on facts long laid away, has a one to three day refresher period. If one were to give an examination on history to a number of forty-year-old men on Monday one might expect many low grades. But by giving another examination to this same group Wednesday one

would find higher grades were attained. The mind, in short, refreshes itself, and the repetitious request by the auditor for certain facts from the preclear's standard memory bank will eventually elicit those facts. The auditor, if he does not get the information he wants from the preclear on Monday, should ask the same questions on Tuesday, Wednesday, Thursday, and Friday, and he will find that the preclear will eventually remember.

Because so many people in our society seek to profit by the failure of others to remember, memory is a generally reduced quantity in the current culture. The mother who has many times attempted abortion upon her child is quite anxious that the child should not remember anything. The mother instinctively knows, although the culture has taught her the child could not possibly remember such early incidents, that she had better suppress any possible recall. Thus, mothers, by contagion, have encouraged bad memory.

There is something triumphant in having a better memory than the other fellow. This is based on the formulation that being right is to survive and being wrong is not to survive. By being right in memory one demonstrates the fact that one has a greater survival potential than the fellow who is wrong in memory. Memories come into conflict continually, and one will find unthinking people quarreling as to which one remembers the best and which is correct. This is an additional befuddlement in the society which suppresses memory.

There are cases on record, well authenticated, of individuals who have remembered back into their prenatal period. One eight-year-old girl who was under processing by a book auditor recently stunned her parents by remembering back to the third month after conception, when "Mama squeezed her tummy and hurt me." In the presence of non-dianetically oriented individuals, this memory would have been suppressed immediately, but in view of the fact that it agreed with memories of the parents, and in view of the fact that both parents had, to their benefit, experienced dianetic processing, the little girl was permitted to go on remembering, and straight wire into the prenatal bank was done with such profit that the child's school grades went up an average of fifty percent. Many instances are on record of straight memory back to birth, and it is too ordinary for comment for an individual to remember into infancy. The society of course, because of the contagion of aberration of mothers who have practiced extra-curricular sex relations and attempted abortions, holds such early memory in considerable question.

Memory of infancy does not depend upon memory of how to talk. Befuddled professors and practitioners in the past believed that the ability to talk had something to do with ability to remember, but this is not the case. There have been objections to prenatal engrams on the basis that "no one would be able to understand language before he was born," despite the fact that Sigmund Freud stressed traumatic prenatal incidents. The syllables, meaningless though they are, are recorded in a prenatal engram, along with all other perceptics. When they are keyed-in, in a person past two years of age who has learned to talk, they are evaluated in terms of the meanings the person has learned to give those syllables.

Forgotten incidents were postulated by Sigmund Freud, to whom through Commander Thompson, one of his students and the friend and mentor of my youth, I am much indebted, to be a considerable factor in human sanity. The release through recall of any incident which is forgotten or hidden and which contains considerable turbulence will produce a tone rise in the individual.

Many individuals undergoing processing -- in fact most individuals -cannot "remember" any earlier than eight years of age, much less into infancy. The more enttheta there is on a case, the less theta is available to the analyzer. The more enttheta there is along the time track, the harder it is for the existing theta to dis-enturbulate it enough to get the data out of it. The more aberrated the individual, the more enttheta there is on the case. Enttheta does not necessarily lie in childhood, but key-ins can ordinarily be expected to lie in childhood. The key-in is sometimes difficult to remember, but when remembered will produce the most marked change in the case. After a person has been processed for a while and considerable free theta exists for the use of the analyzer, straight memory back to very early periods is possible.

One can also get into early periods in a person's life by the use of repeater technique. This is not straight memory technique, but is an archaic technique of Dianetics independent of straight memory. Repeater technique has its uses, but anyone using repeater technique at random on a case will quite commonly find his preclear hung up in an engram which cannot be contacted and run out. Repeater technique causes trouble. But by the use of repeater technique, barring accidents, the preclear can be pulled back to a return into periods of infancy, if the auditor is lucky enough not to get the preclear into an engram. (Repeater technique on holders, such as "stay there," will almost certainly wind the preclear's attention up in engrams, attention which will not be freed until the auditing is scanned out). This should not be confused with straight memory. Straight memory consists of the preclear's staying in present time with his eyes wide open and being asked to remember certain things which have been said to him and done to him during his lifetime. He is not asked to return to these incidents. He is asked only to recognize their existence. He is not commanded to accept the fact that such incidents existed, and minimal aid should be given his memory mechanisms.

Some misunderstanding has resulted on the part of some individuals about repeater technique, what it is, and how it was used. In the handbook DIANETICS there is a discussion of repeater technique, but simply defined, it is this: The repetition of a word or phrase in order to produce movement on the time track into an entheta area containing that word or phrase. Repeating or "rolling" a phrase in an engram in order to de-intensify the phrase or reduce the engram is not repeater technique.

The auditor may get a preclear who has difficulty remembering yesterday, to say nothing of the time when he was two years of age. The auditor may be assured that when he has worked with this case long enough to restore a considerable amount of theta, converting it from entheta, the preclear will be able to remember things which he has never been able to remember before, since one of the first things to improve in dianetic processing is memory. When an auditor has a preclear who has difficulty remembering, the auditor should be careful to start with things that are rememberable. If the preclear says bluntly that he cannot remember things, it is up to the auditor to encourage and validate this preclear's memory. If the preclear says "I can't remember names," the auditor says, "Well, what is the name of your business associate?" The preclear says, "Oh, his name is Jones!" The auditor has proven to the preclear that the preclear can remember at least one name. If the preclear is in such bad condition that he cannot even remember this at will, the auditor says "What is my name?" The preclear having just heard the auditor's name may be able to remember it with ease. If he cannot, the auditor says "What is your own name?" The preclear tells him, and the auditor says "You see, you can remember one name. Now let's see if you can remember others." In such fashion, the preclear can be assisted to remember from the most obvious incidents or facts back to more and more obscure incidents. This is the common progress of straight memory. To begin by remembering the obvious and finally to be able to remember the aberrative.

A whole and entire method of processing can be made out of straight memory. Time spent on straight memory is usually time well spent. Straight memory might also be considered a pair of stilts by which the preclear, persuaded to remember incidents later and later in his life, can be brought back up to present time. That straight memory does free theta, or convert entheta to theta is beyond question. It is, however, a rather lengthy process, compared to lock scanning, for instance. Thus, straight memory should be used only as indicated on the chart, or to get the individual back up to present time, or by auditors who are so rushed for time that they have only a few minutes to attempt to rid a preclear of some specific somatic or aberration. The primary rule of straight memory is this: Whatever the preclear thinks is wrong with himself, his family, his group, or mankind, life or MEST, has generally been told to the preclear by somebody else at an earlier period of the preclear's life. This is modified by the fact, of course, that things can be wrong along these various dynamics which are perfectly rational observations. The auditor is looking for irrational beliefs about these things.

The second rule about straight memory is that the preclear, at least at this time, is surrounded by very aberrated individuals and has been so surrounded since conception. It is

symptomatic of any aberrated individual that he is acting upon his engrams and is dramatizing those engrams. Thus, there is a consistency of performance. The rough rule of thumb is that if an aberrated person says something once he will say it hundreds or thousands of times. Once you have isolated the fact that a certain individual in the preclear's past, for instance, complained about his stomach, you will have discovered a whole chain of such complaints, and a conversion of entheta to theta on this subject will take place.

By straight memory one can easily discover the dominant or the nullifying individuals in the preclear's family. From the dominant individuals, those who attempted to dominate and control the others around them, the preclear will have received the circuit phrases, which are the control phrases in his bank. From the nullifying persons he will have received the nullification phrases. The auditor, by locating these persons and their habitual statements, finds the preclear's circuits.

Those things which are found in the locks of a preclear are normally found in his engrams. Thus if one finds mama at the preclear's tenth year saying "Men are no good," one can expect to find mama shortly after the preclear's conception making the same remark in an engram. If one discovers the lock by straight memory, one can then find the engram.

Difficulties arise in straight memory in cases where the preclear has not been raised by his own parents. A preclear whose parents have died shortly after his birth does not have in his post-speech period the same phrases which are in his early engram. A lock must have an engram below it in order to exist, but here the auditor is confronted with a person whose locks do not, as far as phrases are concerned, match his engrams. This would appear at first glance to be a fortunate condition for the preclear, single the engrams would never be repeated as to voice tone or content later in the preclear's life.

But something else has been interrupted here which is very important to the preclear and that is parental care. There does not seem to be any substitute for the proximity and care of one's own parents. Preclears who have been raised by nurses and maids do not demonstrate the same alertness as those who have been raised by their own parents.

Preclears who have been raised by foster parents, no matter the quality of those foster parents, do not seem to be as well off as preclears who have been raised by relatively indifferent and unaffectionate parents of their own. There is more here than the biological production of new organisms, and the affinity of parent for child even when clouded by maltreatment of the child is apparently superior to non-parental care of the child even when this is near optimum. Thus, the severance of the parent-child relationship after birth is a

more solid break of affinity, reality, and communication than the summation of locks which would occur in the usual case later in life. This is not theory, but observation of many cases, since no case processed to date which had been raised by maids rather than parents was found to be as high on the tone scale as cases which had been raised by indifferent parents, much less those who had been raised by parents who loved them dearly. Russian pseudo-scientists to the contrary, there is more to man than biology and environment. Training women extensively in political economy, symbology, or the care and cleaning of rifles is not conducive to a forthcoming sane generation.

Straight memory, as a technique, strikes toward seven types of incidents: the enforcement of affinity, communication, and reality, by command; the implantation of circuits; and the inhibition of affinity, communication, and reality, by command.

Affinity, communication, and reality exist as they exist under the self-determinism of the individual. What is wrong with the preclear is what has been done to the preclear, not what he himself has done. Basically, man is intended to survive as an organism. An individual who has been subjected to enforced affinity, reality, and communication has an interrupted self-determinism. By enforced affinity, reality, or communication is meant the demand on the individual that he experience or admit affinity, reality, or communication when he has not felt

it. The child who has been forced to “love” a parent or guardian has been subjected, when he did not feel that love but was forced to admit it, to an enforced affinity. This is aberrative. The wife who has been continually subjected to demands from a lower-toned husband that she tell him she loves him, when she does not, and who yet accedes to this demand has been subjected to enforced affinity. People lower-toned than the preclear commonly command his affinity, and when affinity is given but not felt locks are formed which are quite enturbulative should engrams underlie such an enforcement.

What child is there who has not had reality forced upon him which he did not feel? He has been told that it was very important for him to go to school when he himself did not have sufficient reason to believe this. In the limited sphere of his experience, he sees that it is desirable to play, to get sunlight, to eat, sleep, have friends and to exist in harmony in the bosom of his family, but he does not see that it is necessary for him to study. Nearly all grammar school education is an enforced reality. The grown-up can see it is necessary for the child to have some slight command of the three R's, but the child has not agreed to this. Agreement has been forced upon him, and thus, aberrative locks are formed upon any existing engrams. School is very far from being the only enforced reality. Any time a person is made to agree by force or threat or deprivation, to another's reality and yet does not feel that reality himself an aberrative condition exists. When engrams are present which can be restimulated by this situation, a certain amount of theta is trapped as entheta. The most insidious of all these enforced realities is where the individual knows the truth or is told the truth and is then made to confess that what he knows to be the truth is a lie. He has said that such-and-such is the case and then he accedes to the demand that he deny this assertion. This very commonly happens to children and forms bad locks. Whenever an individual is forced to agree to something to which he would not agree it left to his own reason, a lock is formed, where underlying engrams exist.

Enforced communication is productive of all manner of aberration and physiological changes in the individual. Of course, any lock has to have an engram underlying it, but it is fairly certain that what the parent says in the lock has already been stated in an engram earlier in the case. Communication, of course, includes all perceptic as well as conversation and messages, and when an individual has been forced to look at something which his self-determination says he should not look at, his sight to some degree is impaired. When he is forced to listen to something to which he would not ordinarily listen if left to his own self-determinism, his hearing to that degree is impaired. When he has been forced to touch something which he would not ordinarily touch, his tactile is thus impaired. When he has been forced to talk when his self-determinism says he should remain silent, his speech communication is impaired. When he has been forced to write when he would not ordinarily write if left to his own devices, his ability to write or to communicate messages is thus impaired. These are enforced communications, and in the presence of engrams, become very aberrative locks.

Circuits occupy a later column. But any circuit is simply a control or nullification “you” phrase which makes the individual compute differently than he ordinarily would and which walls up a certain portion of the analyzer for use against the individual. A circuit, for instance, can be critical, so that thoughts that criticize him occur to the individual whenever he thinks or acts. The circuit “I've got to protect you from yourself” can wall up a large portion of the mind. The individual in this society is surrounded by people who would either dominate or nullify, and thus many locks are formed of the circuit variety, where people are by the “you” phrase attempting to dominate or nullify the individual. Locks can only exist, of course, when engrams exist, and so these are normally received in their most aberrative form from parents, guardians, and other individuals who have been around the early portion of the person's life, when the bulk of the engrams are received. Circuits are quite peculiarly resolvable by straight wire. When an auditor strikes a circuit during the running of an engram very occasionally the whole engram blanks out or a strange visio turns on. When the auditor strikes a circuit in an engram he can expect the preclear to go out of the auditor's control into the control of some past and even dead individual's phrases. Individuals who go around auditing themselves and running engrams and phrases ad infinitum are running because of circuits. Individuals whose banks cannot be entered in any way are in that condition because of circuits which bar the

auditor. By straight memory it is possible to discover the dominant or nullifying individuals in the family and so recover the dominant or nullifying circuits in the form of locks. Once these locks are "blown" the engrams containing these circuits are to some degree discharged. Further, the auditor is forewarned of what he might find in the engram bank of the individual. Every case is to some degree a control case, which is to say a case which has circuits of one kind or another. One of the best ways to find out what circuits the preclear has is to give him straight wire on the statements of the people by whom he was surrounded in very early life and childhood.

It is interesting to note, on the subject of circuits, that as one goes down the tone scale, from the top to the bottom, one finds that people on lower and lower levels are more surrounded by dominant and nullifying individuals. Thus straight wire becomes more and more indicated the lower one drops on the tone scale for the location and blowing of circuit locks. The inhibition of affinity, communication, and reality is no less serious than their enforcement. The inhibition of affinity comes about when a desirable similarity of the preclear to another person is denied or rejected or when the love and affection of the preclear is rejected. In the presence of underlying engrams considerable turbulence is created by these nullifications of affinity. The wife who is commonly answered with "You don't love me" every time she attempts to express her affection, is undergoing an inhibition of affinity. The individual who is told that nobody in the office likes him is undergoing an inhibition of affinity. The person who is rejected from a group because of some fault, or otherwise, experiences a major break of affinity. When such breaks of affinity overlies engrams, which they commonly do, they become highly aberrative and serve to charge up the engrams considerably. Straight wire reaching such incidents can unburden the case of considerable enturbulence. The individual who is not permitted to feel that he is loved or that he may love, the person who is denied any common ground with the universe, with man, with his group or family, or even with himself is experiencing an inhibition of affinity.

The inhibition of reality requires considerable attention. Left to his own devices and reasoning on his own data, the individual decides what is reality for him and with what he can agree. When he is informed that he cannot agree with those things he thinks he should agree with, he experiences an inhibition of reality. When engrams underlie this, these locks can be very serious and can tie up considerable theta on a case as entheta. One might say that this is the most serious influence in reducing the individual on the tone scale -- inhibition of the individual's reality. This is invalidation, and invalidation is the most serious break of the auditor's code. What a person, by his own observations, has come to believe real becomes then a part of the conclusions and observations which a person uses to guide his future actions and to evaluate himself with regard to his environment. A sudden challenge or denial of the reality of these conclusions comes as a severe shock to the individual, when it is underlain by engrams, and will shake his reality, in any event. The reality of an individual can be so thoroughly shaken that he will be doubtful of anything he does or says, since he is not sure of his conclusions. Reality together with affinity and communication, is a basic in the computations which an individual makes with regard to the courses he should take in the pursuit of his own survival. The reality of children is very ordinarily threatened or knocked to pieces by parents. The child has very little data with which to evaluate his current environ and to plot his future. In comparison to his conclusions that he should survive, that he needs food and clothing and shelter, and that he needs affection, the aberrated culture into which he is born is often a very strange reality to him. Grownups have agreed upon this culture, but this agreement is not ordinarily the most sensible one which could be made, and the child is often faced with realities which are to him, dealing in the basics in which children deal, quite unreal. Thus, children are being disagreed with continually. The little baby believes it should have its own control of MEST, that it should be permitted to crawl about at will, which is its command of space, that it should be able to take its own time about what it is doing, which is its conquest of time, and should be able to expend energy in whichever direction it desires, which is its control of energy, and should be able to pull about and do as it pleases with matter such as mud pies and precious vases on tables. The child does not know that these things are held to be otherwise valuable in the society, and so the child is continually denied its conquest of MEST. Nowhere is this denial as acute as in the denial of reality. None agrees, evidently, with the

child. And thus, very early in life a large number of locks begin to build up upon the basic engrams of the case. But disagreement with one's reality is not limited to childhood. Throughout life, the individual who has agreed with himself about certain realities is continually challenged in his reality by those about him, particularly those lower on the tone scale than himself, who seek to gain importance by reducing that individual's reality and therefore reducing the individual on the tone scale to a point where he can be more easily controlled. Statements, then, which tend to invalidate a person's conclusions about reality concerning his own relationship to the culture and environ are very aberrative.

Inhibitions of communication are very common. They most ordinarily manifest themselves in this society with spectacles, with hearing aids, with tactile anaesthesia, in stutterers, and in people who will not write letters or pass along messages. Communication breaks, on the inhibition side, stem from the denial of a person's ability to see, to feel, to hear, denial of a person's right to talk or listen -- in other words, denials of a person's right to communicate. These manifest themselves, when underlain by engrams, in terms of inhibited relations with one's fellows and a lowered position on the tone scale.

The hurdy-gurdy system of straight wire takes into account all of the above data, and puts into existence a method by which the auditor can exploit each person surrounding the preclear. We have already spoken of the triangle of Dianetics, affinity, reality, and communication. The auditor works on the principle that a datum desired from the preclear's memory today may not be forthcoming but if requested again in a day or two may be forthcoming, and if not then, may be available two or three days after that. The auditor makes a list of all the persons who surrounded the preclear: father, mother, aunts, uncles, guardians, nurses, grandparents, great-grandparents, teachers, brothers, sisters, employers, and subordinates, as well as mates. Two triangles and two circuit slots exist for each of these persons. The preclear does not need to know about this. The auditor can very simply draw up a plan of questioning which then permits him in his requests for memory of certain locks to cover the ground over and over and each time with new people repeating questions asked about people covered in sessions before. In other words, this is a tally sheet which the auditor could use in order to assay the case and blow, if possible, locks of enforced ARC, inhibited ARC, and circuits. For instance, the auditor draws one triangle and a slot, a straight line, for father and he labels these "enforced" and "dominating." Then he draws another triangle and another slot and labels these "inhibited" and "nullifying." Then he makes a similar graph for mother and for every person intimately related to his preclear's life.

His system of questioning then is to find out when papa enforced affinity, when papa enforced reality, when papa commanded higher communication, and when papa sought to dominate. He asks around the triangle and with the slot. He will discover that the preclear may or may not have certain immediate memories concerning father's conduct and favorite phrase. The auditor then proceeds to the inhibition triangle and nullification slot. He asks when father inhibited or refused affinity, when he inhibited or refused reality or agreement, when he inhibited or refused communication, and when and if father attempted to nullify the preclear. In the same session the auditor goes on to mother and to other people, with the same plan.

Because the preclear's memory can be refreshed by this procedure, the auditor does not abandon father after one session but carries father for three or four sessions on straight memory and asks a similar set of questions in the next session. When did father enforce affinity, demand that he be loved, demand that he have affection shown to him? When did father demand agreement? When did father demand communication? When did father attempt to dominate? When did father attempt to cut off or inhibit affinity? When did father attempt to cut off or inhibit reality? When did father attempt to cut off or inhibit communication? When did father attempt to nullify? The auditor then goes on to coverage of mother or some other person.

Systematized straight wire like this will turn up an enormous amount of material. The hurdy-gurdy system was created so that the auditor would not have to keep long sheets of questions.

This is the general plan of questioning. The questions need not be the same every time, but their general import should include this plan. In such wise, the most aberrative forms of entheta in locks can be contacted by straight memory, and session after session the preclear's material becomes fuller and his memory steadily improves.

The valence problem is also resolvable in terms of straight memory. It often occurs that the preclear is suffering some physical disorder which can be freed by straight memory, along the following lines. Should the preclear have dermatitis of the hands, one might discover that some person in the preclear's background had dermatitis or some ailment of or injury to the hand. This person may be located, and it may be discovered that some lock command exists which causes the preclear to be like the previously sick person. This is often found with a preclear who has lost an ally. Such a case is illustrative. When the preclear's grandmother died she had cancer of the hands. The preclear was suffering from dermatitis of the hands. It was discovered that many remarks had been made by relatives concerning how like his grandmother the preclear was. This likeness was so closely followed out by the preclear that he attempted to develop cancer of the hands, which manifested itself as dermatitis.

The whole problem of valences is one of allies and antipathies. The preclear very often may be in the valence of someone who is normally hated. He is forced by lock commands, people telling him things like "You're just like your father. You're growing more like him every day, and you'll grow up to be no good." Because of such commands the preclear may not be able to help hating himself since he is forced into the valence of a person who is hated and whom he hated. Straight memory can often resolve this problem merely by asking whom the preclear was most supposed to be like and what was the general attitude toward this person.

It is vital in straight memory to reach the actual context in the actual incident of every memory. The first stab of the preclear into his memory bank will be one of vague feeling that there was such an incident and that somebody said something like that. This is not good enough. The auditor must pin the preclear down to a specific incident and the words of that incident. If this is not possible in the first session, it will be possible in a succeeding session. Until it has been achieved, the lock will not be blown. A good trick to get a preclear to remember a specific incident is to ask the preclear if such an incident exists and then, when he vaguely asserts that it must, to ask him where he was sitting when he heard somebody say this or where he was standing. The preclear may quickly correct the auditor, saying that he was lying down or walking, and thus will have recovered data. There is a certain amount of challenge which the auditor can use in straight memory. He puts the preclear on his mettle. If this is not carried too far it acts as a very stimulating factor to the preclear.

It is quite remarkable how many "psychosomatic" disorders and how many aberrations straight memory can resolve after the auditor has had a little practice. He can actually get his preclear out of some chronic valence, rid him of some aberration, bring him up to present time, and generally raise him on the tone scale merely by asking the right questions.

The auditor should not confine himself to the hurdy-gurdy system of straight wire. This is only provided to relieve the maximum amount of entheta in the minimum amount of auditor time. The auditor can use his imagination considerably with regard to what must have been said or done to this preclear. The auditor can profitably open any session by asking "Well, what are you worried about today?" When the preclear tells him, the auditor wants to know who in the preclear's background might have thought that, and it sometimes results that the preclear can spot immediately what has been told in the past which compares to the worry which he now has, and if the two are cause and effect, the preclear will immediately rid himself of the worry. It is quite remarkable how swiftly this can be done. When the preclear recovers a lock which has considerable entheta on it he ordinarily chuckles or smiles. The preclear who does not react in this fashion may yet be getting a little bit of entheta off of the lock, but the possibility is that an earlier similar lock exists, when the preclear does not laugh. Thus, when the preclear is caused to remember some early incident, and yet does not experience any relief, although he should, from the nature of the incident and its hidden character, the auditor does well to try to discover some earlier incident than the one remembered, which is similar to it.

The principle here is to discover, if possible, the key-in, the first time the underlying engram was restimulated.

Straight memory is also used in order to discover a certain type of incident which can be lock-scanned. The preclear who is directed to a certain type of circuit command in his case may not experience much relief through straight wire. But now that the auditor knows this type of circuit is in existence he can cause the preclear to lock-scan the circuit, returning to the first time he can discover it and scanning up through all similar incidents to present time. Thus, straight memory is combined with lock scanning, which is actually a high speed memory rather than a return through locks. No auditor should feel uncomfortable about using any quantity of straight memory. It will happen, however, that an auditor will get relief in the preclear by straight memory, then return the preclear down the track to an incident which is then run, and after bringing him back up the track will find that the relief which had been achieved before is now apparently gone. This comes about because a present-time lock has been laid in by returning. Merely having the preclear remember his own act of running the incident, once he is back in present time, should restore his aplomb and equilibrium.

The benefits of straight memory are many. The duration of these benefits is in question. By straight memory of pleasure moments or of the first time one had a certain illness one can alleviate headaches, stomach aches, worries, and anxieties. This does not mean that the effect is permanent, as would be the case when the basic engram is run out. But straight memory is the parlour trick of the auditor. In any group of people he can always find at least one that he can make much happier simply by a few adroit questions. The auditor who uses straight memory for this purpose should also develop the technique of the marksman, who when he makes a bulls-eye is clever enough immediately to lay aside the gun. Once the auditor has achieved a spectacular effect by straight memory he should leave the case alone for that session -- unless, of course, he is engaged in a regular progress up the tone scale with his preclear.

Straight memory is a technique which should be studied and practised with considerable alertness as to the good it can do. No auditor should fall into the rut of believing that simply remembering the past can do very much for the preclear. Remembering specific, causative locks can, however, produce a marked change and improvement in an individual. Straight memory is not free-association and is not random mauldering; it is a precision technique and should be studied and used as such.

CHAPTER EIGHT

COLUMN AD

Pleasure Moments

The dianetic definition of pleasure is that the organism tending toward survival obtains pleasure by survival actions and the seeking of survival goals. In the organism below 2.0, tending toward death, a reactive pleasure is taken in the performance of acts which lead to succumbing on any of the dynamics. In other words, above 2.0 pleasure is survival, and below 2.0 pleasure is obtained only by succumbing or by bringing death to other entities, or by causing self or other entities to be suppressed on the tone scale.

True pleasure leads towards happiness. The “pleasure” which tends toward death is a reactive counterfeit, but seems intensely valid to those in the death bracket of the tone scale. Happiness could be said to be the overcoming of not unknowable obstacles toward a known and desirable goal.

This postulates that the greatest happiness is the nearest approach to immortality. A good job, skilled abilities, bountiful harvests, possessions; these are goals. There are very finite goals for the happy man in every day of the week, as well as the big goals toward which he directs his efforts. His happiness does not come from the attainment of the goals but from overcoming obstacles on the way to those goals.

Pleasure and immortality are near synonyms for individuals above 2.0 on the tone scale. There is a gradient scale of the types of pleasure enjoyed by those above 2.0. It seems evident that the person at 2.5 actually takes pleasure in being bored, but surges up toward higher levels when interest is concentrated on some goal not outside the understanding of the 2.5.

The 3.0 takes pleasure in reaching toward very clearly observable goals. The 3.0 accepts his pleasure cautiously and tentatively, but nevertheless enjoys it. His pleasures are apt to be routine and relatively unimaginative.

The 3.5 tends toward higher goals of survival and has confidence in reaching those goals. He can embrace more bountiful levels of survival. He can realize that survival as a bare necessity-level process is unsafe and intolerable and that if all computations demonstrate that he will require two bushels of wheat per month to eat, then he had better provide twenty bushels of wheat per month. His pleasure is wide and ambitious.

The 4.0 achieves considerable exhilaration. His concept of survival is so bountiful and he is yet so confident of his ability to reach such levels of survival, that he can take in a universe of goals and, within the limits of his skills and talents, accomplish them. Here we have a definite manifestation of attitudes toward goals, magnitudes of goals, and the ability to attain and enjoy pleasure. No man is happy without a goal, and no man can be happy without faith in his own ability to reach that goal. The highest form of security is confidence in one's self in the future, in the group, and in mankind. Without such confidence and without the will to make the various dynamics survive, an individual has no security. That person who measures his security in terms of a good job purposely short-sights himself as to the actual insecurity of his position. A man who works for an organization which may endure long or may be transient, according to popular indoctrination, is secure. And yet he may work to the period of his life when he is no longer adaptable and find himself of a sudden, without any job because of the simple sudden shift of a board of directors or because of the antagonism of a foreman. Security would consist of this man's being able to adapt himself to his environ, in his being prepared for any possible shift in the factors which influence his job, and in his being confident of his ability to meet and deal with any possible shifts. Security is not a static thing.

Security would lie only in a man's confidence in reaching his goals and, indeed, in his having goals to reach.

There are automatic goals inherent in the plan of life. The conquest of MEST, the survival of the theta body, faith in immortality and the Supreme Being are all high level automatic goals. They potentially exist in anyone, but the amount of entheta inherent in the theta body and accumulated within the generation may cause the individual or the group to fall far short of any realization of its ability to attain these goals. The more entheta existing in the theta body and accumulated in the generation, the lower or less reasonable will be the goals of the individual or group.

Without goals, hopes, ambitions, or dreams, the attainment of pleasure is nearly impossible. Many individuals do not realize this and even though capable of assigning to themselves goals and pursuing those goals, they permit lower-toned people around them not only to undermine their confidence in their own ability to attain security and survival but also to deny them the right to formulate and strive toward goals of a desirable magnitude.

At the lower levels of the tone scale one finds individuals who purposely enturbulate, upset, destroy, and with great ardour inhibit the goals, hopes, and dreams of those about them. Here we have the individuals from 2.0 down. These have goals which are themselves no less definite than the survival goals above 2.0 It is a pitiful and terrible thing that individuals above 2.0 expend vast amounts of coaxings and persuasions on mates, associates, and fellow group members below 2.0 in an effort to get them to go toward survival goals. Individuals who engage in this activity are immediately targets for those who exist from 2.0 down, since these see in the higher individuals a method of furthering their own goals -- and the goal of the 2.0 down is death.

An examination of the anatomy of death demonstrates that death can be a small or a great thing. Death is actually a gradient scale. Small mishaps and accidents can tend toward greater and greater accumulation of mishaps and accidents, until death of an ambition, death of an individual, death of a cause, or death of a group is attained. Here is the story: "For want of a nail the shoe was lost, for want of a shoe the horse was lost, for want of a horse the rider was lost, for want of a rider the battle was lost, and all for the want of a horseshoe nail." Death stems from small things and proceeds toward great things.

Death is a soft-footed thing. Today a man makes a flagrant error in bookkeeping. He makes it because his wife has nagged him the night before. Tomorrow his superior finds the error and marks it down that his bookkeeper is not always accurate. In itself this is nothing. But next month, when a bookkeeper has to be discharged, it is recalled that one made an error, and all other abilities being more or less equal amongst bookkeepers, the one who made the error is discharged. Out of a job, the bookkeeper finds himself even more enturbulated at home and spends little time finding new employment. He takes a job beneath his skill in an office where everything is hectic, and he makes more mistakes because he is now worried. This is a little bit of death.

There are those who talk about "lucky breaks" and who speak of the "hand of fate" in their undertakings, but a forthright examination of the field of man's activities will show that nearly all success is most adequately deserved. The head of an imposing institute of psychology in a major American city told me recently that when he first entered upon his profession he was to some degree convinced that the capitalist, the big industrial manager, the director of the great corporation had arrived where he was because of avarice and carelessness of the feelings of others.

In the course of the many ensuing years he had, however, either with his own hand or through his staff, done industrial psychometric testing of many organizations and with this work had an opportunity to test a great many of the capitalists, managers, directors, and industrial giants of America. He had found in every case that "those who were at the top very well deserved to be there." He had discovered that the endowment of these individuals included

a rich appreciation of life, a great feeling for their fellow men, an enormous persistence, an intelligence in planning and execution. He had discovered that the world is carried on the backs of a few desperate, but very big men. And he discovered that luck was not chance.

Individuals above 2.0 on the tone scale are uniformly lucky. There is something more to theta than quite meets the eye. Here are the men on whom God smiles.

Below 2.0 we have the unlucky. One could with some surety give to a person high on the tone scale a few dollars and expect him to come out a winner at Las Vegas. And one could expect that the same few dollars given to a person low on the tone scale would see him coming out of the game very much the loser. Above 2.0, the individual plays to win. Below 2.0, the individual uniformly plays to lose. And not only does the individual below 2.0 play to lose himself; he plays to lose for everyone else around him and for the future.

It is part of the mechanism of death that individuals below 2.0 talk as though they played to win, talk of the desperate need of saving and winning, talk of emergencies by which one is expected to win. This is all part of the trap. Given every opportunity and every facility and every circumstance by which they can win, people below 2.0 will inject into every plan the germ of death, and acting ever so reasonably will permit that germ to grow until death is attained for the individual, for his associates, for the future, or for his organization. A Hitler brays his anger at the world and hounds all Germany into action with the argument of glory and yet, through not very mysterious mistakes, brings the hopes of Germany to death. He makes a charnel house of Europe, slaughters thirty million human beings, brings suicide to himself, and extinction of the hopes of his nation. Yet many times in the course of Hitler's 1.5 activities he could have converted Germany into the glory of the world. As a matter of fact, before he began to manufacture nothing but munitions he had revived German science to a point where it was respected above the science of any other nation. By the simple and direct appeal that Germany had become vital to the survival of other nations Germany could have risen and become glorious. But at no time when Germany could have risen did Hitler take the turning toward survival. He chose instead the turning toward death.

This play is not enacted always upon the stage of nations. It happens in many households. It is a pathetic and terrible thing to find a man mated with an individual below 2.0. He does everything he can to succeed, and yet at every turn of his career he finds himself balked by some strange non-compliance, or some new enturbulation, and gradually little by little his energies decline until he himself is outward bound toward death and a new generation. A woman, mating herself to a man below 2.0, who is herself capable of a high level of survival, will find herself broken by little "misunderstandings," strange perversions, and quarrels at inopportune times, until at last her ambitions for a family and a future lie in the dust where so many dreams go. The man who takes unto himself a business partner below 2.0, who is himself well above that line, will find a strange concatenation of events building around him which brings about the destruction of that business regardless of the hopes with which it was founded and regardless of his own ability to carry it through. It would be better for an individual engaging in a marriage, a business, or a group action to inject himself with poison or virulent bacteria than to ally himself with anyone below 2.0 on the tone scale. If this seems strong, look around you at the blasted men, the blasted dreams, the stories never written, the songs never sung because someone out of some pap of sympathy or "obligation" allied himself with an individual below 2.0 on the tone scale. This is death -- death as certain as laying one's neck below the blade of a guillotine and hitting the trigger.

From 2.0 down, the individual takes a reactive but very definite pleasure in attaining the "goal" of death for himself for the future, and for individuals around him. Here is entheta seeking to separate theta from MEST to bring about death and to accomplish a new generation. In the vicinity of such people death may be silent and waiting, but ready to influence and pervert every action in the direction of succumb.

At 2.0, the individual finds a reactive "pleasure" in sending forth antagonisms, in carping, and nagging, and criticizing. Left at liberty he will not sink any further on the tone scale but will continue to "abreact his hostilities." He is dramatizing engrams. But should these

dramatizations be broken, he will descend on the tone scale, It is an actual fact that whatever pleasure he obtains is obtained through these dramatizations. He can, by processing or education or changed environment, be brought up the tone scale, but left where he is he will certainly drag others down it, since he is a point of turbulence, as are all people below 2.0. At 1.5, the individual finds reactive "pleasure" only in the venting of anger. He has no actual concept of pleasure, but he gains a feeling of dangerousness and therefore of "pleasure" in the dramatization of his dominating or angry engrams. If permitted to go on being angry, he will remain static, to some degree, on the tone scale, but if these dramatizations are balked or fought against, he will descend down the tone scale, since he is not permitted to experience the "pleasure" which he can attain by being angry. His goal is to achieve destruction of things or people. He has considerable joy in achieving that destruction. People who are only temporarily at the 1.5 level, which is to say who are being acutely 1.5, know well the satisfaction obtained in smashing something. The chronic 1.5 can rise no higher than the smashing of things. At times in the past it has been felt that the individual who threw things, who went into a rage, and who talked in desperately destructive terms was at the lowest possible depth of insanity. This is very far from true. Anger is the very high bracket of insanity. One should beware of those who are lower on the tone scale and who bring about destruction only by covert means, for there is no forewarning of what they will do. Any preclear whose reactive mind (and all reactive minds are below 2.0 on the tone scale) is coming up to ward a release will pass through the zone of anger reactively and will be furious with people who have done things to him and may even be furious at the world at large. This is a symptom of his getting well, not a symptom of his going mad. People are not easier to handle below the zone of anger. People below the zone of anger are much more dangerous, since they will take much more devious steps to bring about death. They do not bring about destruction in clean daylight as does the angry individual, but in the dark alleys and cesspools of humanity. The person who is chronically angry can be processed rather easily by Dianetics up into the higher tones, since he still retains his vitality. It is only necessary for him to discover those things about which he is really angry in order for him to centralize his attention, and he still has considerable theta with which to convert entheta. But, and never neglect it, this person's pleasure is in being angry, and in running pleasure moments one had best discover moments in which the individual could be unreservedly angry at something.

The 1.1 tends even more markedly toward death than the outspokenly angry individual. The 1.1 will make small slips and errors and bring about upset and turmoil in his vicinity with considerable aplomb. These are his joys. If the 1.1 is to experience any "pleasure" it will be in an act which is deviously and hiddenly destructive to himself, to the future, to mankind, to life itself, to theta, or even, although that is impossible, to the Supreme Being. It should be understood that an individual may have a 1.1 reactive mind and yet be quite analytically alert and only drop to 1.1 when he is enturbulated. This would be an acute

1.1. But such a person is still dangerous. With the smoothest possible face, the 1.1 can deny any and every destructive or death act which he or she has engaged upon. The 1.1 hides all destructive acts and quite commonly puts a face of construction upon these activities. The 1.1 finds "pleasure" in sex only if sex is engaged upon with many people and in strange and peculiar ways. (This does not contradict the fact that a man, like any male, may seek to own and impregnate as many females as possible -- not a 1.1 characteristic.) The 1.1 does not enjoy sex save only when it is hectic and enturbulative. Here is the satyr, the nymphomaniac. The 1.1 will injure or maim, animals or men for "pleasure." And in running "pleasure" moments on the 1.1 the auditor will find such moments existing around the injury of somebody's dreams or the body of some helpless being. Here "pleasure" is obtained not in the light of day, but clandestinely and often hideously. The 1.5 takes "pleasure" in bringing about the incapacity of a powerful enemy. The 1.1 takes "pleasure" in breaking his enemy's back while the enemy lies helpless. The 1.1 may appear appealing, he may make a great show of his powerlessness, but when the lights are dimmed the actions of this individual are directed energetically toward death, whether the death of a reputation, the death of a cause (even though the cause is apparently supported), or the death of himself (no matter how far he seems to think his actions are from suicide.) In the 1.1 band, by the way, we find the individual most blatantly insistent upon ethics and morals for others. The 0.5, being that much further toward

succumbing and dying, attempts to bring about the death of his family, associates and self by continual forthright enturbulence in terms of death. Truth is, of course, no consideration at any level below 2.0. The most flagrantly untruthful is the apathy level of 0.5. The individual at 0.5 obtains reactive “pleasure” in lying wildly but dolorously about the hopelessness and horribleness of life and what has been done to him. To run what any individual at an acceptable level of the tone scale would consider a pleasure moment on a person at 0.5 is, of course, all but impossible. But reactive “pleasure” can be obtained by the 0.5 in being as thoroughly 0.5 as possible.

The 0.1 can sometimes be coaxed into running a “pleasure” moment on the subject of how dead he is and how lacking in any dangerousness. If the auditor can contact him at all, it will be at this level where the “pleasure” moments can be found.

It is a general rule, then, that pleasure moments are run at the level where the individual finds himself on the tone scale. Do not expect the 2.5 to run moments of high exhilaration, since the enteta on his case prevents him from reaching such a level. Do not expect the 1.1 to run a moment when he was extremely angry, since his position on the tone scale makes overt anger a very dangerous thing to indulge in, and the fear implicit in his position may prevent him from showing it. The general rule is that, above 2.0, the auditor discovers constructive and creative acts of greater and greater triumph and magnitude as the preclear rises up the tone scale. And below 2.0, he finds greater and greater efforts toward death in the “pleasure” moments chosen by his preclear. In any case, it is overcoming obstacles toward the goal which is important to pleasure. Below 2.0 of course, the individual is overcoming “obstacles” which tell him to survive as he travels toward his “goal” of death. Death, to individuals below 2.0, is the only valid and obtainable “goal” -- whether for self, future, group, or mankind. Anything which interrupts this course toward the “goal” of non-survival will be fought by people below 2.0. Such avidity for extinction is commendable only for the thoroughness with which these individuals will struggle to die. Because one deals here with eight dynamics, one should not believe that the individual below 2.0 works only toward his own death. At 2.0 he works rather mildly toward the death of a very wide periphery but does not much desire death for himself. At 1.5, he works toward the death of other beings or life forms or other dynamics. He will, of course bring about death for self but he does not give heed to this. One cannot reduce the other dynamics without reducing the first dynamic, of self, and bringing about one’s own death. At 1.1, we get only an occasional conscious awareness that the individual is himself tending toward his own suicide. Death is intended, by devious means, for a lesser periphery. Where the 1.5 will seek the death of many, the 1.1 will seek, by covert means, the death of a few. The 0.5 seeks death in obverse ratio to the amount of attention he can give to his environ, and that attention is normally isolated in the first dynamic and may include only a few intimates in the environ. The 0.5, then, is the suicide, but before suicide can almost be counted upon to attempt the death of at least his closest associate, whether by murder or by enturbation via sympathy. Occasionally the 0.5 will include the murder of children as part of personal suicide. The intimate of a 0.5 stands, actually, in the gravest peril in which an individual can possibly stand. The general running of pleasure moments can accomplish a very great deal in a case. There is the case of an elderly woman who had no other kind of processing done on her for many weeks. She was at the beginning of this period, according to report, bedridden. An auditor with an experimental inclination spent two hours a day running pleasure moments with this person, petty triumphs, joyous meetings, moments of good health and well being, moments of pride in accomplishment or in loved ones. At the end of this period, the elderly woman was no longer bedridden and evidenced a considerable rise on the tone scale. Not a single lock, secondary, or engram was run on the case. This should give the auditor some idea of the value of pleasure as a target for processing.

There is also a case of a person who could run no grief until pleasure moments were scanned intensively on his case. Such contact with the fact that pleasure actually existed in his life enabled him to support, because of the free theta returned to him through the attraction of his attention to pleasure moments, contact with the moments of misemotion necessary to free his case.

Pleasure moments seem to say, first and foremost, that survival is possible. But below 2.0, “pleasure” moments give the encouragement that death is possible. In either case the tone is raised whether the preclear desires it or not.

The running of pleasure moments is done exactly as one would run an engram or a secondary engram. One requires the preclear to return to the moment when the pleasure was actually taking place and to contact all the perceptics of the incident, seeing and hearing and feeling the experience as fully as possible over and over. The preclear can run the incident many times before tiring of it, since at each running he should discover new instants and perceptics that had been hidden before. Running pleasure in this way seems markedly to increase the amount of free theta in the case. On lower levels of the tone scale, actual pleasure in a person’s life, moments of survival, particularly those of triumph, are not easily obtainable. However, the auditor, by having the preclear run possible pleasure moments as concepts and then, as they are contacted more closely, as actual incidents, can often demonstrate to the preclear that pleasure has existed and is available.

In view of the fact that obtaining pleasure is one of the primary goals of life, the running of pleasure moments can do a very great deal for a case. There have been cases which have had sonic and visio turn on merely by the running of pleasure moments. The case is most readily stabilized by the running of pleasure moments. In trying to bring a case up to present time one should run several pleasure moments, if the case is difficult to stabilize in present time. After running such moments the preclear often comes easily to present time, having recovered attention units from secondaries and engrams somewhat restimulated in processing.

Memory itself can be refreshed just by running on the track. One can, as an experiment, choose some specific date in the preclear’s lifetime. This date may be completely occluded. But the auditor insists that the preclear return to this date. The preclear may be completely in the dark as to what happened on, let us say, January 3, 1943. The auditor has the advantage over the preclear, since he knows that when he has told the preclear to go to a certain date, then the preclear has gone there whether the preclear knows it or not. The auditor then requires the recounting of the happenstances of, say, 3.30 A.M. on that date. The preclear may be able foggily to point out certain incidents in the year 1943. If the auditor is very patient and persistent in his address, he will gradually cause the “I” of the preclear to obtain the specific details of the date and moment, and he can then run this moment with its own actual perceptics. This is no less valid a technique than running pleasure moments. The mind has recorded everything, and the auditor knows that when he sends the preclear back to such-and-such a time, the preclear is there even though the “I” of the preclear may be barred from the perceptics of the incident by entheta on the case. With patience and persistence the auditor can always obtain the data which he requires.

Moments of triumph are, of course, pleasure moments. But one often finds preclears, particularly those below 3.0 on the tone scale, who run moments of triumph without experiencing any pleasure from them. The auditor may find the preclear winning a silver cup at a horse show, and the auditor may return the preclear to the incident and run him through it over and over, only to discover that the preclear felt he did not deserve to win the cup. This is the difference between the preclear’s concept of reality and the auditor’s concept of reality. By all reason, the preclear should have obtained pleasure in winning this silver cup at the horse show, but in accordance with the preclear’s tone no pleasure was obtained from the incident, since possibly it brought about too much notice and notoriety or it conflicted badly with some specific engramic computation of the preclear about winning or about hurting the other contestants by having won. This should not discourage the auditor; it should only point out to him that he is attempting to run pleasure moments too high up the tone scale for his preclear. In such a case, the auditor should go down the tone scale and find a time, perhaps, when the preclear was able to destroy the reputation of some dear friend by some lying gossip and run this as a pleasure moment. He will obtain in such wise, despite the auditor’s feeling that it is impossible, a rise in tone. The auditor should not neglect the fact that pleasure moments may be created and that a present-time pleasure moment is itself a point on the track and will tend to disinturbulate the preclear. This does not mean that the auditor should countenance the

“pleasure” that would be sought by some individuals low on the tone scale, pleasure which might consist of the destruction of the reputation, future, or health of some young woman or child. But it does mean that the auditor should encourage the preclear to provide himself with pleasure, as an assist to processing.

The auditor if he is advising pleasure should not fall into the old error of believing that pleasure is idleness and wastefulness. The greatest pleasure, for instance, that a composer can achieve is in composing. A genius in management achieves his greatest pleasure in overcoming obstacles to management. The best pleasure for an individual is in the attainment of happiness; the overcoming of not unknowable obstacles toward a known goal. The auditor may by adroit questioning discover for the preclear the fact that he has goals toward which he can proceed. It is a below-2.0 trick to take a creative and constructive individual and set him aside from the route of his greatest pleasure, which may be the pursuance of highly arduous goals. The auditor should not tell a mountaineer to go to the seashore for a rest but should encourage the mountaineer in the belief that he can conquer a much higher mountain than he has ever attained before, since if his mountaineer is ailing it is because some less-than-2.0 individual in his vicinity has brought him, by great and detailed discouragements, to the belief that he can climb no more mountains.

Pleasure whether for life or death is attainment or the overcoming of obstacles toward that attainment. When running pleasure moments or when encouraging his preclear to create and construct present-time pleasure moments to raise his level on the tone scale, the auditor should not overlook the fact that happiness is the overcoming of not unknowable obstacles toward a goal. He will find the majority of his preclears without any goal. The auditor, by questioning and without interfering with the self-determinism of his preclears, can help them to discover and clarify their goals. Or he can assist in the identification of obstacles toward any goal which the preclear already recognizes. Or the auditor can simply encourage the preclear to keep on overcoming the known obstacles toward his known goals. The auditor will discover preclears who are not particularly low on the tone scale, who have yet had insufficient opportunities to experience pleasure, and so have behind them a barren life. An auditor is justified in advising the preclear to go out and create and live through a pleasure moment, so that the auditor afterwards can run it, to the enhancement of the case. The living of it, of course, is more important than the running. The primary consideration is whether or not pleasure moments exist.

It is interesting to note that any society declines in exact ratio to the contempt in which it holds pleasure and advances in ratio to the respect it has for pleasure.

Above 2.0, pleasure contains more construction than destruction, more good than evil. Below 2.0, “pleasure” contains more destruction than construction, more evil than good. Immorality comes about when a thing contains more pain than it does pleasure. Societies have existed which found their pleasure in observing or inflicting more evil than good. The Roman circus is an example of this and marked a point in the decline of the Roman Empire which forecast an early death for that great political organization.

By true pleasure is meant acts which contain more good than evil.

Before one condemns pleasure, one should understand the kind of pleasure about which a person is talking. But there happens to have been, down through the centuries, such a revulsion toward what the Roman Empire called pleasure in the early Christian days that pleasure itself became inhibited. There are individuals and groups which consider the enjoyment of life a crime. This immediately and automatically spots these individuals and groups on the tone scale. They are below 2.0 and are headed toward succumbing. Yet the auditor will have to cope with people who have been indoctrinated into an inhibition of pleasure and who by education are unable to experience pleasure. The auditor should have ready his definitions of pleasure and an understanding of what pleasure actually is. From those who tell him that pleasure is evil he should gain a definition of what they think is enjoyable. This is the type of incident which can be run on the case as a pleasure moment. For those who tell him

that pleasure is good and then proceed to detail promiscuity and sadism the auditor should have at least an intellectual understanding.

Because of the various situations which exist in the life of any person, pleasure as survival and pleasure as death sometimes intermingle. It occasionally happens that some individual has lost, through the chicanery, treachery, or betrayal of others, his woman, his business, or his reputation, and his idea of pleasure is the painful extinction of those who have injured him. This does not immediately denote a low position on the tone scale, for the auditor may find that such an individual delves into death for only one circumstance. If the other circumstances of the individual are high on the scale, the auditor should recognize an immediate indication of where he should work in order to free considerable theta, which is tied up in plots of revenge and dreams of painful punishment for the enemy. Such an individual, however, can ordinarily run pleasure in other spheres of life. Even a low-toned individual can sometimes find some sphere of activity, if very isolated, which is constructive, and thus the auditor knows where to look for actual pleasure on the case and can use this particular incident or type of incident in order to free theta.

The whole subject of pleasure moments is allied intimately with survival, where true pleasure is concerned. The auditor however, should not overlook the fact that it is "pleasure" for the 0.5 to contemplate the most gruesome possible suicide or the most pathetic death of the nearest "loved one."

The auditor should not be critical of the type of pleasure which his preclear selects but should work continually to select the highest possible pleasure on the tone scale available to his preclear. In other words, for the 1.1 he should try to find 1.5 or 2.0 or 2.5 pleasures rather than persisting along the line of 1.1. The auditor is attempting to raise the preclear up the tone scale and in the process of doing so he will find that higher and higher levels of pleasure can be obtained not only in present time but in the past. The amount of pleasure of the true variety which the preclear can experience or run is symptomatic not only of his chronic position on the scale but of his progressive rise toward more desirable levels.

CHAPTER NINE

COLUMN AE

Imaginary Incidents

One of the social aberrations of America is that imagining things is a misconduct. "Imagining things" has been made equivalent to "insanity." It is a common derogatory statement to say that one is "imagining things." It is a nullifying criticism to say that one experiences delusion. The child is particularly subject to a bombardment of criticism for being imaginative.

The condemnation of imagination signifies a fear of departure from reality. But if imagination is so thoroughly condemned, then those who condemn it must have some basic fear that they themselves cannot hold on to a reality.

There is nothing wrong with imagination. There is a great deal wrong with the type of aberration which makes it impossible or at least difficult for the individual to differentiate between the imaginary and the actual. So long as the individual knows he is imagining when he is imagining, and knows he is dealing in fact when he is dealing in fact, imagination has a high validity.

There are three types of imagination. One is creative imagination, whereby in the field of aesthetics the urges and impulses of the various dynamics are interwoven into new scenes and ideas. The second type is the more or less practical type of imagination which comes about as a result of computation. Without this second type of imagination an individual could not forecast the future nor could he postulate a goal desirable in the future. This type of imagination is so vital to computation that the individual who lacks it can be seen to be definitely deficient analytically. The third type of imagination is delusory or hallucinatory. If the culture desires to make itself more sane, it would cease to apply the word "imaginary" to things which are delusory or hallucinatory. Delusion connotes a type of imagination which is not known by the individual to be imaginary. However, in engrams one commonly runs into the phrases "It's all your imagination," "It's all in your head," "You're just imagining things" and other command phrases which short-circuit the preclear's ability to differentiate between what we should now call the imaginary and the hallucinatory. The imagination becomes hooked in to the fact bank, and "I" receives data as fact which is actually the product of imagination. There are, one could say, four distinct sources of aberration. The first is occasioned by phrases in engrams which specifically dictate certain obsessions, compulsions, repressions, delusions, neuroses and psychoses. Such phrases, however, have command value on the analyzer, which does not know they exist below it in the reactive mind, only to the degree that the case is charged with entheta. Command phrases and action phrases become more and more obeyed by the analyzer the more the analyzer is shut down through cumulative aberration. Action phrases are effective more and more as the individual descends on the tone scale.

Therefore, there is a second type of aberration source which is simply the amount of charge there is on the case. This might be called mechanical aberration. It does not stem from specific commands but stems from mental inefficiency by reason of cumulative entheta. As the preclear descends down the tone scale, certain definite manifestations take place by reason of cumulative entheta. The whole chart around which this book is written is a result of the study of the effect of accumulating entheta on aberrated individuals. Entheta by itself can charge up a case to the point where the case will behave in certain definite ways regardless of the command content of the engrams.

The third kind of aberration is environmental and is the result of aberrated persons and situations in the individual's present-time environment. This is a normally temporary, but cumulative environmental entheta has a chronic effect in the case.

The fourth type of aberration is educational, being the cumulative enttheta of the culture in which the preclear was raised, the irrationalities and bad data he has received as a result of his education, by parents, in schools, and by experience.

There should be listed a fifth type of aberration and even a sixth and seventh type, but these are at this time of less concern to the auditor. The fifth type would be the cumulative aberration of the theta body through its many generations, which he may or may not have to address in the clearing of the case. The sixth type would be the pattern behavior inherited on the genetic line, of which very little is known, but it can be estimated that any organism has some pattern behavior of which some small portion might be considered incorrect for the environment and so, by a stretch of definition, could be considered aberration. The seventh type would be aberration due to missing or malformed portions of the human structure, either through genetic inheritance or through accident of psycho-surgery.

Thus, we see that imagination is valuable and vital both to creating tomorrow's realities in the society -- the invaluable contribution of the artist, writer, and composer -- and in the practical computations of everyday living, and that it should not be discounted in value in the rational human being.

Then we see that imagination by engramic command, which confuses the real with the unreal without proper evaluation, can introduce falsity into the thinking and execution of the individual.

Additionally we have imagination, by reason of charge on a case, beginning to supplant reality as the case descends down the tone scale. Imagination thus becomes mechanically more and more short-circuited into a supplantation of reality, as the position of the individual descends the scale. In the past it was thought that people imagined things willfully in order to "escape" reality. The old therapies never bothered to evaluate reality, but were very glib in demanding that people face it. "Escape" and "delusion" were epithets used in order to pound the patient into obedient subjugation. (The practice of telling the patient that his incidents are imaginary rapidly reduces the individual on the tone scale, since it destroys the patient's sense of reality, and is a practice definitely calculated to further incapacitate the patient. The fact of the matter seems to be that as an individual drops down the tone scale the cumulative charge on the case makes existence in its actual form more and more intolerable. What theta he has left, perhaps because of reversed polarity, cannot perceive into the enttheta of the reactive mind and the mostly shut-down analyzer. It is not that the person is unwilling to face reality; it is that he is incapable of facing reality. Said in another way, the individual is veered away from the things which have been done to him in life toward imaginary postulates which can serve him in lieu of fact. For example, the individual who cannot feel that he is a threat to the enemies in his environment, at least to some degree, is insane or becomes insane. Thus, as the individual descends on the tone scale he becomes, by imagination, first a threat to real things and then, by imagination, a threat to imaginary things, and finally no threat at all to anything, at which point he has reached pretended death. The individual departs further and further from reality, at first knowing that he is departing from reality, and then being unaware that he is departing from reality, at which point he could be considered to some degree insane.

A possible explanation for the short-circuiting of imagination by the mechanical means of cumulative charge on a case may be of interest to the auditor. There is no good description and, indeed, no accurate postulate or theory which accounts for the ability of the human mind to remember in the quantity that it does. The most recent attempt was made by a man who had dabbled in physical structure but who did not know his mathematics. He originated a punched-protein molecule theory, and stated that memory charges were stored in punched protein molecules. His theory holds up only so long as it takes one to work out by mathematics that if an individual recorded only the major perceptions of his environment day after day and stored them, by this theory of holes in molecules in which are stored memories, he would still have in storage capacity only enough, in the ten-to-the-twenty-first-power binary digits of cells the brain contains, to serve for three months of memory. Therefore, this theory of punched protein molecules is not valid.

A workable analogy on the subject of structure -- and it should remain an analogy only, since it does not do any more than help one to understand what is happening -- tells us that we may be dealing, in considering memory and the human computer, with a problem not unlike physical universe electrical charges surrounded by insulation. Certain things tear down this insulation, so that memory items begin to short-circuit one to another. This would account for the identification of one fact with another which occurs more and more as the tone scale is descended. Low on the tone scale, things are identified with other things which are actually widely different; but at the higher levels of the tone scale, where the mind is in good working condition and there is no great charge on the case, minute differences can be detected by the computer between one memory item and another. At the top of the scale, the mind is capable, for instance, of differentiating between two cigarettes which, though they appear identical and are of an identical brand, are different, if only to the degree that they occupy different units of space. At the bottom end of the tone scale, not only would these two cigarettes seem to be the same cigarette but these two cigarettes would also be tobacco, which would also be tobacco smoke, which would also be chewing tobacco, which would mean that chewing equaled a house on fire. At the top of the tone scale, at the highest levels of reason, one has sharp, high-level differentiation between facts, and at the lower end of the tone scale the most widely different facts and items are associated as equal. One could say that the equation of the reactive mind was "A equals A equals A equals A" regardless of what A stood for. In an engram, all things and remarks are equal to each other, are equal to the pain, are equal to the perceptics, and hearing equals vision and vision equals tactile, and a complete identification occurs. The analyzer when full on thinks in minute differences. The ability to think has to do with the ability to differentiate. Unthinkingness has to do with a lack of ability to differentiate and a compulsion to identify unlike things with each other as though they were not only like things but the same thing. In an insane person, the administration of sedation seems to bring about a momentary recurrence of sanity. As an analogy only, then, it could be said that entheta breaks down the structural insulation separating one memory item or unit from another and so causes identification. And it could be said that the presence of any euphoric would rebuild or reestablish this insulation to some degree and make rational thinking possible. The auditor who audits a preclear who is under sedation will discover that so long as the preclear is under sedation he appears to be responding to treatment, but the moment the sedation wears off all the auditing and most of the entheta which was thought to be turned into theta have now become short-circuited into brand new aberration.

Probably the most dangerous thing one can do to any aberrated mind is to place it under heavy sedation and try to treat it, or while it is under sedation place it in an atmosphere which is restimulative. Sedation of the insane is, shortly and abruptly, criminal, since it permits new perceptics to become entangled with an already confused mind under circumstances of perception which could not take place if the patient were not under sedation. It should be thoroughly understood that this analogy of insulation between memory units in the mind is, very definitely, an analogy and is used for illustration only, so that the auditor may know better what he is confronting. Entheta definitely seems to tear down and arc across any divisional and insulatory barriers in the mind. As a further analogy, it could be postulated that as the mind breaks down in its ability to differentiate and begins more and more to identify, the various units of the analyzer begin themselves to become too closely associated and begin to replace each other, so that that portion of the mind which is used for imagination becomes undifferentiated from that portion of the mind which is doing computation on fact.

This would also be an analogy which took place regarding valences, wherein the "I" which is the real individual, becomes obliterated in favor of other highly-charged sections of the analyzer. And here the analogy breaks down, since the valence walls between the different personalities of the individual grow more and more sharply defined as the individual descends on the tone scale, so that at last the heavily charged case goes from one valence to another so abruptly that one can almost hear the click as he crosses the valence wall. Of course, one could add to this analogy and say that the theta which has become entheta at last begins to form up insulation of its own, but this does not seem very likely. Certain it is, however, that the identification of incidents which are in no way even similar is symptomatic of the insane. The auditor should understand, then, as he confronts his preclear, that he may have before him an

individual who is incapable of facing any facts in his case. This may be limited to an inability to face facts in certain spheres of his life, such as failing to face facts concerning his wife. He may have such a thoroughly charged second dynamic that he can face no facts concerning his marital existence or his children, but will turn to imaginary "facts" which are, if untrue, still very safe. The auditor should not under any circumstances try to force or persuade his poor preclear to "face reality." The auditor should be perfectly willing to accept that in certain spheres of the preclear's life the actual facts of the case are so definitely entheta that what theta exists in the preclear's mind is unable, by reason of polarity, to encounter the real facts in the case. Almost any human being, in some sphere of activity, will deal in imaginary incidents, up to the level of 3.0 One, when he faces the idea of school, will detail imaginary incidents simply because his actual school experiences contained so much entheta that the theta veers away from it and turns to the imagination to be supplied with "facts." Another individual will deal in factual material throughout his field of activity except where religion is concerned. He may have so much entheta on the subject of religion that he veers away from actuality here and talks in terms of atheism, or may go in the other direction and become completely hallucinatory. But in this case, he is veering away from his MEST universe to the point where he is constructing an imaginary sphere of activity. (The individual who simply turns to the theta universe and perceives there certain visionary things is not necessarily aberrated at all but may be simply high on theta perceptics. The aberration which is cited above is of the variety of the sadistic zealot, who has been, is, and always will be so much trouble to the Church). Or the imaginary sphere which "I" believes to be wholly factual, may be the existence of lost gold mines. Here, so much entheta exists with regard to practical and workable means of living that he must deal in imaginary means.

Somewhere in every case you are going to find the preclear running imaginary incidents in lieu of real incidents. As an auditor you should not worry unless your case is running a majority of imaginary incidents in lieu of real incidents, for your case then is running delusion rather than fact, by reason of a very low position on the tone scale. Here is a problem for you. You dare not tell this preclear that he is running delusion. This would be a break of the auditor's code. But somehow you must persuade him to address present time or some locks long enough to free some theta so that he will have a theta-ability to face reality. On such a case you could actually blunder and run physical pain engrams, but you would only enturbulate the case further by trapping the existing free theta on the case into the existing entheta, and you would assuredly send the case down the tone scale rather than bring it up. Where the imaginary incident becomes generally preferred to the actual incident you can be quite sure that you are dealing with a low-tone preclear.

Now there are three ways of handling delusion. The first way is to electric-shock, or prefrontal-lobotomize or sedate the preclear into utter apathy and uselessness in the society and wreck him completely. This is not recommended.

The second way is to scan free or obtain in present time enough free theta to bring the individual up the tone scale to a point where he will run actual incidents rather than imaginary incidents. This is highly valid.

The third way is to coax the preclear into running avowedly imaginary incidents, and this is the crux of this particular technique of processing. By openly inviting the preclear to run imaginary incidents the auditor is breaking down the barrier of pretence which the preclear will unknowingly put up. The running of avowedly imaginary incidents is quite productive. Sometimes the preclear will run them, quite astonishingly, with somatics. But he is not being required to face any reality about them and the auditor is not insisting that any reality exists concerning them. In an astonishingly high percentage of times, however, he will be running actual incidents. So long as he does not have to admit that these incidents are actual he can do something about them. One might say that the auditor is thus validating the imagination mechanism of the mind and is strengthening it and is already beginning to put the general and broad segments of the mind into good working order by differentiating one from another with the preclear. Of course there is always the danger that the auditor's use of the word "imagine" will restimulate the preclear, because this preclear may have engrams which tell him that he

does not know true from false and that it is all imagination anyway. But this chance should be taken.

It should be understood that no amount of imaginary incidents can supplant the running of real incidents. The first value that this technique has -- the invitation to the preclear to run avowedly imaginary incidents in his past -is to build up the preclear's confidence in the auditor. The preclear begins to feel that he will not be censured for indulging in fantasy. In this great, wide, and undoubtedly rational culture, almost any preclear has been cut to ribbons as a child for indulging in fantasy. The child lacks data and makes up for this lack with a wild and rugged imagination. The child quite easily sees fairies and strange animals walking about, with his imagination. If he finds life dull and elders hard to shock into taking an interest in him, he may recount these things as valid. He is, of course, inevitably censured by the hard-headed, "practical", and "rational" elder and so accumulates a series of locks on any engrams he may have. Left to himself and his fantasies and imaginings, the child will eventually, of course, find out what is reality -that grim thing in our world of the twentieth century -- and what is fantasy. But the elder is apt to press the child into too early an acknowledgement of this "reality". Actually, of what absolute reality is neither you nor I have any notion, but we have agreed upon certain facts, and having agreed, we wish to remain friends, and so we continue this agreement. As a culture ages, these agreements are harder and harder to disturb, and are maintained not because they are true but because they are simple and easy and because no energy is required to maintain them. The child, fresh and new in the world, would like to see a little excitement in his reality. And the elder, worn and haggard by a combat with an environ which offers little in terms of security and much in terms of menace, fights back against these bright bubbles and dreams. Thus, any preclear you have on the couch is fairly certain to have experienced a confusion between what he wanted to think was reality and what he was told he would have to accept as reality. Thus, there was an invalidation of his reality, even though his reality was actually imagination. When the preclear on the couch discovers that he has an auditor who not only will listen to imagination but who encourages it, the affinity level rises, and the preclear's ability to differentiate in terms of reality will itself rise.

In the running of imaginary incidents, the auditor must never, after the incident has been run, then insist that the incident was real. This would be a break of faith. He and the preclear have entered into a contract that what is being run is pure imagination, and the auditor must not break his contact.

The running of imaginary incidents may consist of running imaginary pleasure moments, which is heightening in terms of theta, or it may consist of running imaginary moments of grief or physical pain, which makes available to the auditor more data on the case and may actually increase the theta on the case.

Here is a most interesting fact for the auditor. It may happen with an aberrated child that he has occasionally pretended injury or illness for the sake of accepting sympathy or interest from his parents, guardians, or mentors. The auditor would do well to discover the time in the life of the preclear when he feigned injury or illness knowingly in order to receive sympathy or interest from those about him. In the first place, when an individual will do this he is in fairly bad shape, for this is a form of pretended death. The environment wherein the preclear would do this must have been a highly restimulative environment which had the preclear low on the tone scale. (One should realize that in the course of a lifetime, environ to environ, an individual varies markedly on the tone scale.)

Those knowing pretenses are of interest to the auditor because they are invariably real as to their background. The preclear may have supposed at the time, in all confidence, that he was lying, but he was actually offering a sympathy engram to those about him, and the auditor can thus discover a highly aberrative engram on the case. Whether or not this case is in shape to run this engram is up to the judgement of the auditor, but he knows at least that it exists. The preclear who continually pretended an injury to his foot, for instance, may have supposed that he was lying and may have supposed that he had never had a foot injury, but in actuality

somewhere, earlier, hidden from his analytical mind, a foot injury exists for which the preclear received a great deal of sympathy.

Sympathy incidents are relatively hard to locate. The preclear will hold on to an incident in which he received sympathy much longer than one where he received only antagonism. The location of the allies of the preclear is thus rendered difficult to the auditor, but the mechanism of discovering the “imaginary” illnesses which the preclear offered to the world around him discovers the allies. (There is another method of discovering allies which is of interest. One finds an antagonistic personality in the preclear’s life and runs the preclear back through incident upon incident where this antagonistic personality was attacking him, until one finds a point where the preclear was being defended by someone. The person who does the defending is an ally or a pseudo-ally* of the preclear and incidents with this person should be followed backwards and forwards and cleaned out of the case, as one of the most aberrative elements of the case.)

The imaginary incident serves four purposes. First and foremost, it gives the auditor data about his preclear, since the imaginary incident which the preclear will recount has some basis in actuality.

The next point is that the recounting of an imaginary incident heightens the affinity between the preclear and the auditor. The preclear begins to find that the auditor must be somewhat compatible with him, since the auditor will accept the preclear’s evaluation of existence and seems thus to be in agreement with him and to be similar to him.

The next value of the imaginary incident is that it increases communication between the preclear and the auditor. Here, at least, we have the preclear talking about something and the auditor listening, and the preclear discovering that the auditor will listen, without interruption or criticism, to a recounting which may be quite wild and sensational.

The fourth value of the imaginary incident is that it finds the auditor non-insistent upon a high level of fact, and so will find the preclear more willing to deliver fact.

The imaginary incident could be said to be a testing ground. The auditor asks the preclear to run an imaginary incident. This is all right with the preclear, since they have agreed that the incident is to be imaginary, and thus the preclear cannot be censured for saying anything he pleases.

It will happen, in the running of imaginary incidents, that somatics will turn on. Or it will happen that the preclear is suffering certain somatics and yet is too low on the tone scale with regard to this particular subject to admit the actual cause of these somatics. By running off imaginary words and phrases, imagining what papa says, imagining what mama says, or imagining the year in which this happened or imagining the circumstances relating to this it may come about that the somatic disappears. One has actually run off an engram or a heavy lock and the case is thereby benefited.

The auditor does not cavil with the preclear about facts, in any case. Where the auditor has to use imaginary incidents to get any information of any kind out of the preclear, he is dealing with a preclear who has been invalidated very thoroughly by the people around him most of his life. The imaginary incident is a mechanism which actually repairs past invalidations. The preclear will not admit that an incident is actual, because those around the preclear have too often challenged his ability to recount actuality or to deliver forth facts. The auditor gets around these past invalidations by himself refusing to invalidate, by inviting an incident purely on the basis of imagination. The preclear is heartened. The auditor will receive data. And free theta may be liberated in the case. THE PRECLEAR AND AUDITOR AS A GROUP

It must be noted somewhere in this work, and may be noted here since the running of imaginary incidents is most productive of the result, that the preclear and the auditor form,

actually, a group. One need not know the high level of technology which is Group Dianetics to understand that two human beings make a group. Two is the basic unit not only of theta but of human beings in group terms. The group may number millions at its largest, but in its basic size it is at least two.

Occasionally the preclear will discover in the auditor an antagonistic personality. This comes about when the auditor reminds the preclear of some personality earlier in the preclear's life who did something non-survival to the preclear. The auditor who permits himself to go on in this imaginary role of a past antagonist will find that his task is greatly increased. It is of very great value to the auditor to clear himself and the preclear as a group, before he begins any serious auditing. In the optimum group, a high level of affinity, reality, and communication must exist. Between the auditor and the preclear ARC must be high.

There are various ways to clear groups. The auditor should not be as anxious to approve of the preclear as he should be to have the preclear approve of him. Nevertheless, it will take considerable strain off the case and the processing if this works both ways. One auditor in order to clear himself and the preclear as a group habitually requests the preclear to tell him what the preclear does not like about him. The preclear at first, through propitiation or social usage, will not admit that there is anything about the auditor he does not like, but on pressing the case, this auditor very shortly discovers for the preclear antipathetic individuals in the preclear's past of whom the auditor reminds the preclear. The first act of the auditor then is to clear up these bad associations by straight memory.

The establishment of affinity, communication, and reality between the preclear and the auditor is a vital concern if processing is to follow anywhere near an optimum course.

Where a co-auditing team is being formed, and the success of Dianetics is built upon co-auditing teams, a mutual clearance is required, whereby each unburdens himself to the other, and by straight memory, undesirable associations are cleared out of the relationship. It is remarkable that between any two human beings bad associations by reason of past existing personalities are almost inevitable. Individuals on the normal level of this social culture associate hidden past personalities with present personalities they meet. Straight wire can easily clear up this situation. The auditor mentioned above was having some difficulty with a woman preclear until he discovered that the way he cleared his throat reminded her of the first of her husbands, of which she had had three. The point here is that the auditor did not immediately forego his habit of clearing his throat merely because the preclear objected to it. The auditor went to work and caused her, by making her remember, to conceive a difference between himself and her first husband. The moment she did this, the auditor's habit of clearing his throat was no longer of any importance. The auditor should not change his habits and training pattern to match every preclear, but should use the effect of these upon the preclear to locate past antipathetic personalities. This in itself frees theta in the case.

The use of imaginary incidents acts to form a smoother relationship between the auditor and the preclear by establishing for the preclear the auditor's willingness to accept anything the preclear has to say. But it does more than this. It gives the auditor a valuable assessment of the preclear's position on the tone scale, for he can judge this rather easily by the type of incident which the preclear likes to imagine (see *Pleasure Moments*), and it tells the auditor what may be in highest restimulation in the present-time environment.

The auditor who will scorn imagination or condemn anything the preclear says as delusion, regardless of the auditor's inability to compare it with his own concept of reality, will inevitably bring about the destruction of the auditor preclear group. And they will not be able to work together.

The husband-wife team has been found in Dianetics to be the least compatible auditing group. A few husband-wife teams are successful, but the majority are not, and husbands and wives would do well to look outside the home for coauditors, for trouble in co-auditing can easily cause a shaky marriage to collapse.

CHAPTER TEN

COLUMN AF

Locks

Elsewhere we have the anatomy of entheta. Entheta could be said to be in four forms. There are probably more than that. By entheta we mean, of course, enturbulated theta. The first form is that which is the basic cause of entheta, the engram. Here, theta in its effort to conquer MEST has come into too heavy a collision with MEST. In an organism this causes physical pain.

Theta after it has become enturbulated with MEST can either by the mechanism of death or by dianetic processing be withdrawn from the MEST and bring with it an intelligence of the laws of MEST which it can then use in a further conquest of MEST on a more orderly and harmonious level. All things begin with a heavy impact and enturbulence, if anything is to be learned by theta about MEST. The first Foundation, for instance, in its year of existence smashed heavily into MEST, and if this delighted those who desired to preserve the status quo or those who had no use for an end of aberration, yet much was learned, so that Group Dianetics could come into being, and so that improvements could come about as a result of new data on the third dynamic which in turn resulted in improvements along the first dynamic and in the techniques of individual processing. The engram is a moment of physical pain and unconsciousness which is recorded in the reactive mind with all perceptions during the period of unconsciousness. It can be keyed-in by conscious-level experiences, it can be dramatized, and it can manifest itself either as mental aberration or as physical aberrations, which in the past were called psychomatic illness.

The engram consists of enMEST, which is the MEST of the organism enturbulated or disordered by impact, and entheta which is mingled with the enMEST.

Entheta can exist as temporary enturbulence in the individual's life force or reason when he is confronted by unreasonable or non-survival circumstances in his environment. This could be called temporarily enturbulated theta. However, in any situation in present time which is restimulative, a certain amount of entheta becomes fixedly entheta and is stored in the reactive mind and thereafter, save in those extraordinary circumstances wherein enormous quantities of free theta are in the environment of the individual, or but for dianetic processing; this fixed entheta remains fixed. The "permanently" fixed entheta remains in the reactive mind in the form of secondary engrams or in the form of locks.

The secondary engram will be described in its own turn, but is a low-tone-level experience of loss, or fear of loss, or anger because of threatened loss, or apathy because of accomplished loss. The lock has three variations. One of them is where the individual has been prevented from carrying out the commands of the engram which is restimulated by present-time environmental perceptics (broken dramatization). Another is merely where the perceptics of the engram are approximated by those of the present-time environment (restimulation). The third is caused by inhibitions and enforcements of ARC.

In order for a lock to be formed it is necessary for the analytical portion of the person's mind to be somewhat lowered in activity or alertness. Locks can be received only when an individual is weary, upset by reverses or is in a generally nonoptimum situation. These light approximations of engrams in the analytical present-time environ were believed in the past to be aberrative in themselves. Actually, they were not. The lock is only the surface manifestation of the basic environmental cause of aberration. Underlying any lock must be an engram. Ignorance of this fact was one of the main reasons for the failures of past therapies. A lock occurs also when the individual is attempting to carry out the irrational commands of the engram and is prevented by the society's or some individual's counter "reason" from accomplishing the dramatization.

Locks are analytical-level encystments of entheta.

The average case probably has several thousand engrams. Individuals are often questioned on the subject of how often they have been unconscious. A few of them will answer that they have never been unconscious in their whole life. As soon as they are sent back down the track, they begin to discover period after period when they have been injured or operated upon, and certainly every individual has been born, and birth above all other experiences is sufficiently arduous to bring about unconsciousness. Since the reactive mind registers upon a cellular level, and also upon a theta-body level if evidently to a lesser extent, the earliest moment when an engram can be received is certainly no later than conception. Engrams do not begin to receive locks, ordinarily, until well after birth, and usually well into the speech period, although babies will react to the uncomprehended sounds in the environment which are also included in their engrams. A lock is, then, a relatively light incident which betokens a restimulation of some engram on the case. There are in any case tens of thousands of locks. If one continued to address locks and only locks in a case, processing would be almost interminable. This is fortunately unnecessary. Locks have only to be addressed in a case until the preclear is up to a point where he can run engrams. After the preclear has run out engrams, the locks consequent to any engram or chain of engrams which he has run out can be scanned off with great speed.

Locks are interesting to the auditor mainly on the low-tone cases. On many cases the auditor will discover that locks have to be run as engrams. He will find a period where some preclear has as a young girl been forced to eat spinach, and this will seem to be a highly aberrative incident.

The preclear, if very low on the tone scale, may be responding to the action phrases or commands in the lock, yet this incident contains no physical pain of any kind, and still, once sent to the incident the preclear is unable to leave it until it is run, complete with action phrases. This would betoken a very low-tone preclear. The auditor should not think that the reason his preclear is aberrated is because she was made to eat spinach when she was eight years old. The auditor should understand that underlying this incident is an engram, or many engrams, whereby the preclear is dominated. But if the auditor discovers that the lock is in itself aberrative, he should understand that this is no time to run engrams, since this preclear must be unburdened of many locks and secondary engrams before she will be in shape to run engrams. Here is a very heavily charged case.

As one can read in the column on the tone scale chart, a 4.0 has all locks discharged. This is something overlooked by the ambitious auditor. A 4.0 is, by definition, one who has had all entheta in his current life converted to theta. This means that his engrams must have been erased, that his secondaries must have been discharged, and that his locks must have been scanned out. The 3.5 will blow locks almost as fast as the engrams underlying chains of locks are reduced. The 3.0 does not have to have locks addressed as individual incidents, but in order to clear up the case, scanning of locks is necessary.

The 2.5 can have locks treated with benefit as individual incidents. It will be found that moments when the 2.5 was criticized for stepping out of line at school or for being mean to sister will release some entheta. However, the auditor is to some degree wasting his time by treating, at this level on the tone scale, non-physical-pain and non-misemotion incidents as individual occurrences.

Around 2.0, locks begin to become important. The auditor can go into a moment in the preclear's past life when the preclear was consciously alert and had something happen to him which was productive of entheta, and yet discover that the incident will not reduce. This non-reduction of relatively simple incidents, as it proceeds from 2.0 down the tone scale, indicates a considerably charged case. Minimal physical discomfort in an incident, if the restimulative agents in the environment are high, can produce moments when the preclear was alert and awake which then refuse to reduce when addressed by the auditor.

The 1.5 is peculiarly susceptible to the type of lock which breaks the dramatization. Let us say that the 1.5 is being angry against something, and someone criticizes him for being angry or prevents him from carrying out the full cycle of his anger. A lock results which will be remarkably effective in reducing this person on the tone scale. Of course, any 1.5 receives a nearly countless number of such incidents, since the society generally frowns upon people being angry and would rather have them apathetic. On a 1.5 an auditor can run these broken dramatizations with benefit as individual incidents just as though they were engrams.

At 1.1, we begin to find locks extremely effective, particularly when they concern breaks of affinity, breaks of communication, and breaks of reality, or enforcements of ARC. The 1.1 lives in fear most of the time, fear of something, if only a nebulous anxiety. The remark of a 1.1's friend which leads the 1.1 to believe that he will not immediately see his friend again may produce a lock even though the 1.1 that very evening may dine with his friend. Here the enttheta is beginning to pile up at a very rapid rate. The auditor can run such incidents just as though they were engrams with some benefit to the case.

At 0.5, we begin to discover that locks must be handled gingerly, for locks in a 0.5 can be heavy enough to cause the preclear to hang up on the track, except of course in the wide-open case, which runs on the track even when completely insane. In the apathy case the loss of a glove or the mere receipt of a letter even though it is good news can cause a lock which has to be run as an engram by the auditor. A heavy lock where something really happens would be much too strong in enttheta for the preclear to attack, and the auditor should avoid incidents which would be productive of aberration at the 1.5 or even the 1.1 level. The 0.5 can be aberrated by a sneeze.

The 0.1, if the auditor can contact this individual, is so low in theta that incidents which would be pleasure moments to anyone else are the strongest and heaviest encystments which can be attacked. The only past moment which can be attacked in a 0.1 is an instance of the mildest variety, such as going for a ride in a car, or eating supper. Any incident of mental stress is to be avoided and any incident of physical stress is, of course, entirely out of the question, as it has been from 1.1 down the tone scale.

CHAPTER ELEVEN

COLUMN AG

Scanning Locks

The advent of lock scanning was the greatest single advance in techniques of application in Dianetics in the last six months of 1950.

Lock scanning was developed in an effort to convert the maximum amount of entheta into theta in the least possible time. It is a remarkable technique. It was discovered that individuals who were thoroughly stuck on the time track and heavily over-charged could send a few attention units earlier and later than the point where they were stuck and could in such a fashion actually emerge from a chronically fixed spot on the time track, and so come to present time.

The value of lock scanning can hardly be overestimated. The heavily occluded case can be lock-scanned. Auditing, bad and good, can be removed from a case by lock scanning. Invalidations of Dianetics, which reduce the preclear's ability to be processed, can be removed from the case. ARC locks in enormous quantity can be de-intensified. It is a technique with which the preclear can be moved swiftly up the tone scale. Lock scanning can produce sufficient change in a case to move the case two points on the scale in a single session. A case which has been audited inexpertly can be set to rights and boosted up the tone scale by lock scanning. Some cases on which many engrams have been run may yet not have risen on the tone scale, because the entheta of the processing has enturbulated present time and has created new locks. Lock scanning remedies this. With two to four hours of lock scanning these cases will rebound swiftly and attain a new level of activity.

The technique of lock scanning is a very simple one. All aberrative incidents are in types in series of a similar nature. All affinity breaks by a certain person on a case could be considered a chain. All affinity breaks by anyone in any environ at any time could be considered a very broad consecutive chain in the preclear's life. All affinity enforcements by a single person on the preclear could be considered a brief chain. And all affinity enforcements by all people could be considered a broad chain. Communication, talking, listening, seeing, not seeing, and all other perceptics, enforced and inhibited, make up their own chains. Reality enforcements and inhibitions make up their own chains of agreements and disagreements. The auditor can actually draw up a chart on which all possible chains of locks can be shown, in terms of affinity, reality, communication, and broken dramatizations.

Engrams also exist in chains, as will be covered later. The engram or chain of engrams provides the basic upon which locks can be accumulated. Hundreds and hundreds of incidents may be derived from an engram or chain of engrams. To run each one of these incidents as itself would require far too much time on the part of the auditor. But the preclear can readily be brought by the auditor to scan, slowly or rapidly, similar types of incidents, from the earliest to the latest, either with regard to one person or with regard to all persons or with regard to a period of time.

The commands necessary to permit the preclear to lock-scan are very simple. These can be made far more complex, since speeds of scanning can be demanded of the preclear. It is discovered, however, that the preclear will normally scan at his own speed. The auditor asks the file clerk if there is a type of incident which can be scanned in the case. The file clerk, at a snap of the auditor's fingers, answers yes or no. The auditor requests the name of the type of incident. The file clerk gives the name of the type of incident. The auditor then tells the preclear to go to the earliest available moment on this chain of locks and again asks the file clerk a question, as to whether or not this chain can be scanned without running through any engrams. Assured that it can be, the auditor tells the preclear to scan from this earliest moment to present time through all incidents of the type named. The auditor makes a drill of this, and

never varies his procedure. He sends the preclear back to his starting line, the earliest available lock of this type. He makes certain the preclear is there by asking "Are you there?" When the preclear assents, the auditor then says "Through this chain of incidents, avoiding all physical pain, begin scanning" (snap !). The final command, telling the preclear to begin scanning, is like the starter's gun. Slowly or rapidly, the preclear goes up through these various similar incidents. These incidents may consist of all the times when anybody stopped or interrupted him when he wanted to talk. Or they may consist of the times that a certain person, such as the preclear's mother or wife, demanded affection. But whatever the type of incident, the auditor must adopt a routine and not vary this routine. The auditor should always tell the preclear when to begin scanning. The preclear should not be encouraged to go to the earliest moment he can discover and then start forward without any further signal. The preclear should report to the auditor when he has reached the earliest available moment, if he is able to know this. And the auditor should instruct the preclear to report when he arrives at present time, so that no time will be wasted.

Scanning can be done either vocally or non-vocally. The preclear can give the auditor, each time he touches a new incident, the most aberrative phrase of that incident. This would be vocal scanning. Or the preclear can simply go through the incidents recognizing each one as he passes it, or racing through them so fast that they are merely a blur, without telling the auditor what he is contacting.

It will be discovered that the preclear ordinarily finds the most recent locks in his case the first which can be scanned. As he begins to scan chains of locks off his case, he will begin to find earlier and earlier chains of locks and portions of chains which he can scan. He should be encouraged to discover earlier and earlier moments in his life.

Any time a preclear starts to scan a chain of locks, he can be expected on the second or third time through to find earlier incidents of the same type which he previously missed. This is symptomatic of more and more theta being available to the case, so that earlier and earlier moments can be reached. The auditor should not bully the preclear, however. If the preclear cannot discover an earlier incident after the auditor has requested one, the auditor should not be insistent.

Any chain is scanned many times. It will be discovered that at first there are only one or two incidents on the chain. Further scanning brings forward five or ten incidents on the chain. Then the old incidents begin to drop out as unimportant and new incidents, hitherto unrecalled, begin to appear. The chain is, ordinarily, short during the first scan, then it appears to lengthen, and finally the preclear either becomes interested in his outside environment or in another chain or the chain becomes so short that it takes him only a moment to scan through many years of his life. The mechanism of scanning is this. One contacts an incident and recognizes it as a concept of an incident. Perhaps one has a phrase in the first incident. The auditor may ask the preclear to repeat that phrase or not, as the auditor desires. The preclear then goes forward from this incident to the next one of a similar type that he can recognize. The mind is intensely selective of types of incidents it can scan. It seems that there is a filing system in the mind which files according to topic. This is what is used in lock scanning.

If one wishes to be precise about lock scanning, there is vocal rate, in which the preclear scans pausing at each new lock up the chain only long enough to give the most aberrative phrase out of it. There is non-vocal scanning, in which the preclear recognizes the phrases as he goes by them, incident to incident, from early to late, but does not tell the auditor what phrases he is contacting. There is accelerated rate, which is merely a rapid glance at the incident, before the preclear goes on to the next, and in which the auditor is not told what the individual incidents are. And then there is maximum speed. Maximum speed can be so fast that the incidents are simply a blur. The preclear has no analytical recognition of what is happening beyond differences of position, flashes of faces and flashes of words.

Lock scanning frees theta from innumerable incidents and is highly instrumental in raising the tone of the preclear. It should not be confused with the chain scanning of engrams.

Chain scanning through moments of physical pain is not desirable in cases below 3.5 on the tone scale, since the engrams, by their physical pain, will snatch more free theta back into enturbulence than will be freed.

Theoretically, a case can be lock-scanned to a point where practically no aberration is manifested, but this is only theoretical, since only one of four types of entheta is being converted. The four types, of course, are entheta received because of the present-time environment, entheta encysted in the form of locks, entheta existing as charge in engrams, and entheta existing as engrams themselves.

The type of entheta which exists as charge in locks and in secondaries frees from late to early. Engrams run from early to late. Thus, one begins lock scanning very late in the case. One may find it necessary to scan out a marriage or a business relationship which exists near to present time before one can continue with anything else in the case.

It does not much matter to the auditor whether or not the preclear is in valence -- inside himself -- when he scans through these chains of locks. Lock scanning is a broad, sloppy technique. The preclear can be out of valence; he can scan imaginary incidents; he can scan concepts; he can scan even his own conclusions about life. He can scan anything from which entheta can be freed.

In order to get rid of the entheta on an education there is nothing that compares with lock scanning. One can also do this trick with lock scanning: he can refresh an education. An individual can be given an examination in, let us say, history, eighth grade. He can then be lock-scanned through the actual study of history in the eighth grade and given another examination. It will ordinarily be found that he will receive a higher grade after he has been lock-scanned through that educational period. And yet the lock scanning may not have required more than fifteen or twenty minutes. In this wise, lock-scanning is an excellent trick for those about to take an examination on academic subjects.

People can lock-scan themselves with considerable ease, unless they are too low on the tone scale. They merely start at the earliest incident they can remember of a certain kind which may be troubling them and come forward through all similar incidents to present time. They do this over and over until they become interested in their present-time environment. The time to stop lock-scanning of any particular chain of locks is when the preclear is extroverted, which is to say interested in his present-time environment, or when the chain requires only an instant or two to scan. It can happen that a preclear is scanned through a chain of locks beyond the point when scanning this particular chain of locks should be stopped. The auditor will then find himself with a preclear who is running another set of locks. There is nothing particularly bad in this, but the auditor has lost control of the case for a moment. The auditor should, then, be alert as to how long it takes the preclear to scan each chain, and as to how the preclear feels each time he finishes scanning the chain, and he should ask questions about these points. Lock scanning is a highly unstimulative type of technique to the auditor. The preclear, unless he is running at vocal rate, is not uttering restimulative phrases, and he can go from early to late and pass through the most amazing array of incidents without the auditor's being aware of what is going on. Therefore, the auditor does not become restimulated. It happens, however, that an auditor running locks in chains on a preclear can become somewhat bored. He should not, no matter how much he would like to relieve his tedium, interrupt the preclear in any way until the preclear has finished scanning the chain. Each time, the auditor should let the preclear sweep forward to present time. As in any other case, the auditor should always check the preclear to find out if he is in present time at the end of each scan, unless the preclear is scanning a period of time which does not include present time.

One can scan locks in terms of time, let us say from the fifth to the tenth year of the preclear's life, or from the twentieth to the twenty-fifth year, or from the thirtieth to the forty-first year. Or he can scan between specific dates. Scanning can be done on one person on one subject. Scanning can be done on one type of activity. Scanning can be done on education or early training. Scanning can be done on the immediate environment of the preclear.

Lock scanning of auditing is a highly valuable procedure. The auditor, in every session, if his preclear can scan at all, should scan off all of the auditing. This is to say, send the preclear back to the moment when the session began and have him scan forward to present time. It does not, then, much matter how many engrams the preclear has restimulated or what has happened during the session; the preclear by scanning can de-stimulate the incidents which rise. The failure to reduce an engram was much more serious in the past than it is at this time. Lock scanning makes it possible to run the session in which the engram was restimulated. The restimulation of an engram without reducing it is merely the creation of a new lock. Lock scanning reduces this new lock. The auditor should never be critical of how carelessly the preclear may be scanning. Lock scanning is broad enough to include such proclivities.

Looking over the tone scale one discovers first that any 3.5 when he has had his engrams run out in their entirety has to be lock-scanned through all activities of life in order to qualify as a clear. This frees up all locks. Locks, of course, at this level of the tone scale are very easy to free, since they have few engrams underlying them. In the near-clear, they have no engrams underlying them, but locks can still exist on a case which has been cleared of engrams. Although these locks may work out in the next many months after the last engram is run, it is far easier to sit down to a systematic scanning of all the persons and circumstances of the preclear's past life.

The 3.0 can be lock-scanned with great profit and will scan through locks without hanging up in any of them. In this way, new series of engrams can be bared to view. The only reason engrams cannot be run is because too many locks exist on top of them, and lock scanning is the best method of getting off this enttheta in order to make the engram itself available.

The 2.5 has to be lock-scanned in order to get engrams to show up clearly. After lock scanning has taken place, an engram can be expected to come into view with all of the necessary perceptics. Lock scanning tunes up the 2.5 to a point where engrams can be cleanly run. In order to discover new engrams in the 2.5, new chains of locks should be scanned.

The 2.0 can be lock scanned, but the auditor should work with chains of locks given by the file clerk. Every chain which is contacted by the auditor on the 2.0 should be reduced, just as one would reduce engrams that were contacted. No chain should be left in restimulation at this level but should be run completely. If the session is too short for this, scanning of the session will probably cause the restimulation to fade out.

From 2.0 on down, lock scanning begins to develop a brief liability, but not a lessened workability. The preclear is apt, after he scans a certain chain of locks a few times, to hang up in one of the locks or to hang up in some minor secondary. It is then necessary to run whatever incident the preclear finds himself hung up in as an engram in itself although it may contain no physical pain.

The 1.5 will, as a common result of lock scanning, hang up in a lock. The auditor starts scanning locks and after a short time finds that the 1.5 is not moving on the track. He should always admonish the 1.5 to inform him when he stops on the track or when he appears to cease moving on the track. Otherwise, the 1.5 is likely to flounder around, wondering why he is not going forward to present time but not saying anything and so many minutes of auditing are wasted, until the auditor recognizes that something is wrong and does something about it. If the 1.5 hangs up in a lock and the auditor by running this lock as an engram cannot reduce it, then it is only necessary to start the 1.5 scanning another set of locks (gotten from the file clerk, of course). By scanning the new set, he drops out of the engram or lock in which he was stuck. This is the peculiar virtue of lock scanning. If one cannot reduce the engram or secondary or lock in which the preclear may hang up, it is only necessary to cause the preclear to scan a new chain of locks in order to release the preclear on the track. This as a mechanism which must be stressed, for it is very important. Whenever a preclear hangs up in a lock, and by running the lock just as though it were an engram the auditor finds that it will not

immediately reduce, all the auditor need do is consult the file clerk to discover another chain of locks which the preclear can scan or discover an earlier incident of the same type in which the preclear is locked up. Scanning the new set of incidents or contacting the earlier incident by straight memory will cause the preclear to become free on the track.

Below 1.5, a new mechanism is introduced into lock scanning. Actually, this is a combination mechanism.

At 1.1, or for that matter from 2.0 down, lock scanning can be combined with straight memory. By straight memory, a certain type of incident which is found to be aberrative in the preclear may be contacted. When this type of incident is contacted the auditor need not necessarily leave it at that but may direct the preclear to go back to that incident which was discovered and scan through all similar incidents. Very shortly, earlier incidents of the same type will show up, and so an enormous number of such incidents can be taken off the case. Lock scanning can actually be called a high speed straight wire. Straight memory combined with lock scanning can isolate certain circuit commands or domination commands or "control yourself" command which would remain hidden under ordinary lock scanning procedures.

The 1.1 can be expected to hang up in some lock after the auditor has started him scanning. The auditor, then, scans locks on the 1.1 in the full expectation that he will shortly find the 1.1 not moving on the track. Indeed, that 1.1, unless a wide-open case, will commonly or chronically be stuck on the track, as will be also a 1.5. Lock scanning brings into view, however, heavier locks. Entheta is converted to theta until the heavier lock will show up. The heavier lock, of course, was no less effective when hidden. Lock scanning bares it to view. The auditor then runs this new incident in which the preclear has stuck in order to free him, or failing to free him, finds another chain which can be scanned in order to free him. The scanning of a new chain to free the preclear from a point on the track where he is stuck can be overcomplicated by the auditor. Actually, it is only necessary to direct the preclear's attention to a new subject or to ask the file clerk for a new subject. The preclear might get so thoroughly involved with the lock in which he sticks that it would not occur to him that he could scan any other subject at the moment. It is up to the auditor to realize this and to direct the preclear's attention to another type of incident. Scanning the new type of incident, the preclear may free up from the incident in which he was stuck but hang up in a new lock. The auditor tries to reduce this lock as though it were an engram and failing that he goes on to a third type of chain.

The 0.5 cannot be lock scanned, with profit, since the 0.5 will inevitably hang up too thoroughly. But if the auditor does make the mistake of scanning a 0.5 through locks, he must remember that it is only necessary to use straight memory to free the 0.5.

The 0.1 should never be scanned through any locks.

One of the ways of freeing an individual who is being lock-scanned out of an engram or lock in which he has suddenly hung up is to give him straight memory. Straight memory acts as stilts by which he can be brought up again to present time. The scanning of locks can be combined with the running of single locks and with straight memory, with great facility. An individual who is stuck somewhere on the time track can be given straight memory or new chains of locks to scan.

The scanning of pleasure moments should not be overlooked as a valid technique for raising the tone of a preclear. When a preclear is particularly low, at the beginning of a session, or at the end of one if the auditor has made some mistake, it is necessary to raise his tone. Scanning of pleasure moments will very often permit enough free theta to come into existence either to make new incidents available or to end the session successfully.

It should be admonished again that when one scans locks one should work as closely as possible with the file clerk, consulting the file clerk as to what chain of locks should next be scanned on the case and then following as nearly as possible the file clerk's directions. In the absence of file clerk directions the auditor should use his own judgment or talk the subject over

with the preclear. It will very often happen in the process of lock scanning that the preclear goes into a boil-off. It should be remembered that boil-offs are highly beneficial and should not be interrupted for any cause whatsoever. When the preclear comes out of the boil-off, the auditor should ask him for the phrase which put him into the boil-off and should ask the preclear to repeat that phrase again. The preclear, repeating this phrase out loud or to himself several times, will ordinarily then go back into the boil-off. Boil-offs should be exhausted completely. They are a condition of somnolence which is sometimes indistinguishable from sleep, and a preclear should not be disturbed while he is in one. The removal of boil-off from a case is the removal of accumulated anaten, and is highly beneficial. Some cases can do nothing but boil-off.

The individual can lock-scan himself if he keeps in mind the fact that when he hangs up in a lock somewhere out of present time he must nudge himself into scanning another type of lock rather than trying to fuddle through the place where he is stuck.

It will also happen that the preclear will run into grief charges as a result of scanning locks. It may be that he gets grief on a single phrase. He may not know from what incident this phrase comes. If he is fairly low on the tone scale, he may have no conception whatsoever of what he is crying about, but the release of grief in any event is beneficial. It may occur that the only way the auditor can get grief off a case is by scanning certain chains of locks and then getting grief off a single phrase. An individual who has a chronically restimulated somatic which is giving him sinus trouble or a headache can be scanned out of it without any recognition of what was the source, in engramic terms, of the headache or other malcondition. In such an instance it is mainly beneficial to scan pleasure moments. This will almost always raise the preclear's tone.

The value of lock scanning, it may be repeated, is difficult to over-estimate. The auditor will do a great deal of it on any case. Any case, except the 0.5 and 0.1, will benefit from lock scanning. The auditor may make the serious mistake of believing that because the engram is the basic cause of aberration it is therefore the only thing or the main thing that he should contact. He should disabuse himself of this idea. With the high speed technique of lock scanning he can bring a case up to the point where running engrams will permit the case to proceed to clear. Without taking this charge off the case, he could run engrams for a thousand years and not bring his preclear up to clear. The auditor should use straight memory and lock scanning and the running of secondaries until the case has enough theta to run engrams.

It is possible to run actual engrams on a low-toned preclear session after session without raising his tone. This is because the running of engrams on such a case lays in auditing locks. The theta which is freed from the engram is immediately reenturbulated and the preclear's tone remains the same or sinks because of the enturbulation of more and more free theta in numerous auditing locks. Such a case should be lock-scanned.

The auditor should develop his technique of lock scanning and should be very patient in his use of it. He will find himself at times sitting silently for twenty or thirty minutes while the preclear scans one chain. The auditor should be content to sit there and let the preclear scan, until it becomes apparent to him that the preclear is not moving on the track or is in some difficulty. He should have a complete understanding with the preclear about what they are doing. The preclear should understand that the auditor, working with the preclear's file clerk, is the one who selects the chains of locks to be scanned. The preclear should understand that it is the auditor who starts him scanning, and that the auditor is still in control of the case. By lock scanning, the auditor will get the maximum amount of entheta on the case converted back to free theta, where it belongs.

CHAPTER TWELVE

COLUMN AH

Secondary Engrams

Probably the majority of entheta which accumulates in an individual becomes tied up in secondary engrams. A secondary engram can be defined as a period of anguish brought about by a major loss or a threat of loss to the individual. The secondary engram depends for its strength and force upon physical pain engrams which underlie it. Without a physical pain engram it is apparently impossible for a secondary engram to be formed.

The type of entheta which becomes trapped in a secondary engram is evidently a heavy reverse of polarity of theta. Emotion becomes misemotion. Affinity, reality, and communication components of theta, by the loss or threat of loss to the individual, convert to entheta and thereafter repel the affinity, reality, and communication components which yet remain in a state of theta. An engram is a moment of physical pain, such as an anaesthetic operation, an accident, an illness, or any condition producing unconsciousness. An engram can occur, however, and remain inactive. No engram is active until it is "keyed-in", which is to say until a moment when the environment around the awake but fatigued or distressed individual is itself similar to the dormant engram. At that moment the engram becomes active. It is keyed-in and can thereafter be dramatized. It will effect, by virtue of its commands, the processes of thought of the individual, creating obsessions, compulsions, neuroses, and psychoses below his conscious level. Or the physical pain component can create "psychomatic illnesses," which are in Dianetics more accurately called the "chronic somatics" of engrams.

Physical pain engrams can exist in large numbers on a case without being keyed-in and without being active. The key-in may be only a lock. The key-in and additional locks begin to give the engram more and more entheta, and it becomes more and more powerful in its effect upon the individual. It has to be, in short, "charged up" in order to affect the individual.

The heaviest and most abrupt charge which an engram can receive is a secondary engram. The physical pain in the physical pain engram makes it possible for large amounts of theta to be trapped when that theta is enturbulated by a present-time shock such as the loss or threatened loss of survival factors in the person's life. If the physical pain engram were not there to entrap the temporarily enturbulated theta, the theta, apparently, would simply unenturbulate and the individual would return to a fully rational state. In the presence of the physical engram, which contains some approximation of the loss or threatened loss, when a severe shock of loss or threatened loss occurs the turbulence of the individual is to a large degree trapped and a heavy charge enters the physical pain engram and remains there until dianetic processing removes it or until the theta and MEST of the individual are separated by death. The theta body has been discovered to contain amounts of entheta as secondary engrams, but the charges are not as heavy as those of the current life, according to observation.

A physical pain engram, once it has been charged up by secondary engrams, becomes inaccessible to the analyzer to such an extent that the individual trying to address this engram or series of engrams cannot, with the free theta available to him, penetrate the core of the physical pain. Hallucinatory impressions of the engram may occur. The engram may be run almost as a dream sequence. The somatics are light or non-existent. Content is markedly altered. The position of the engram on the time track may be seriously occluded. In short, the existence of secondary engrams above primary engrams makes it impossible for an individual to run physical pain off his case. A few minor secondary engrams on a case may only dull the sharpness of the perceptics, but the usual case has many heavy secondary engrams on it. The seriously occluded case is occluded because of the existence of secondary engrams.

The demarcation line between theta and entheta is 2.0 on the tone scale. The present time environment of the individual varies on the tone scale, just as the individual, from period to period in his life, may vary, although in the absence of processing the individual's course is a gradual decline. One could take any environment and judge its position on the tone scale. In other words, the individual can be located on the tone scale for his chronic position, or for a momentary position. A group can be located on the tone scale, for its chronic or temporary state. And the present-time environment can be located on the tone scale.

Today one's environment might be happy. This environment would assist one's tone, pulling one slightly up the tone scale. Or when the environment is very happy it has the occasional result of making the individual's activities and conduct momentarily those of a 4.0, even if he is ordinarily considerably aberrated. But where a 4.0 would have a resilience and would respond only partially to a present-time environment, a thoroughly aberrated person is almost a slave to the environment, and the lower the individual is on the tone scale the more seriously he is affected by low-tone environments. Thus the 1.1 might act like a 2.0 in a very happy and secure environment, but in an even slightly enturbulated environment the 1.1 might act momentarily like a 0.8.

Good news, sudden successes, the envisionment or attainment of new components of survival make for a pleasant and happy environment. This would be an environment above 2.0 on the tone scale, the tone of the environment rising in direct ratio to the potentiality of the environment for the survival of those in it. When an idea, a datum, a circumstance, a person, or the general environment is conducive to the survival of the person in question, it can be said to be on a tone scale level above 2.0.

Environmental circumstances which lie below 2.0 on the tone scale are entheta circumstances and are enturbulative to the individual. Ideas, news, associations, persons, or the general environment, in the band from anger down to pretended death restimulate the individual's existing entheta and enturbulate more of the free theta of the individual and so bring about a reduction of the individual on the tone scale. These are non-survival factors, factors which tend toward the death of the individual or the group, even though the tendency may not be in terms of actual death.

It should also be recognized in viewing this and in understanding secondary engrams that when one looks at the tone scale one is looking at both pitch and volume. In music, a note may be anywhere on the musical scale and yet not be loud. This would be a note of a certain pitch but small volume. A note can be of a certain pitch with a great deal of volume. Further, the note by harmonics and overtones may have timbre, or quality.

It is much the same on the tone scale of human reaction and behavior. The position on the tone scale of a momentary circumstance or of a chronic state tells us only the "pitch" of the individual's or the group's or the environment's tone. Volume is the second factor which must be studied in considering the tone scale. An individual may be bored but not, as the saying is, "to any degree." He is bored only a minor amount. He may at another time be bored a major amount. In the lower tones, he may be afraid, but only slightly afraid. Or he may be so greatly afraid that the fear is terror. The amount or volume of enturbulence might be read in another dimension, extending from the face of the chart out toward its peruser. There might be a little bit of grief or a great deal of grief but the position on the tone scale would be the same.

There is also the matter of quality of enturbulence. The quality of the fear or the anger or the quality of the happiness is important. But this would be a factor which would be different from pitch or volume on the tone scale.

The amount of free theta with which an individual is endowed is enormously important. The amount of free theta has a great deal to do with the persistence or reasoning force of the individual along any course. This would be the volume of a person. The quality of a person would be more a structural thing. To make this clearer, a person may have an enormous volume of endowed theta, and yet not have the structure with which to be intelligent. Or he

may have a quality index which is very high and yet not have sufficient endowment of theta to execute the plans which he can conceive. We have all known the individual who received A's in every course and yet who was never able to do anything with his education. And we have known the individual who received nothing in the way of grades and who, indeed, never seemed even to comprehend elementary subjects, and yet who, by power of personality, forged ahead to a high position in life. A study of this matter gives a useful evaluation of human potentiality and behavior. More importantly, it gives some understanding of what happens to the individual in the process of becoming aberrated. Aberration, considered as pitch or tone, is theoretically independent of quality (structure, probably) and volume (theta endowment). The factors of quality and volume would account in part for the individual differences which may be found in aberrated persons at similar levels of the tone scale.

Physical pain engrams are the major ARC break between theta and MEST. By our dianetic theory, theta and MEST have a certain native affinity for each other, but when the collision or impact of one against the other is too great or too sudden, a reversal of polarity takes place, and this affinity is changed to a lower-level manifestation. Theta and MEST coming together at 4.0 would be in complete harmony with each other. A working organism would result wherein the chemicals and compounds in space and time, running on MEST energy, would be motivated and animated by the ideas and experience of theta energy, and a high level of survival would be postulated. Given a little physical pain, however, a slight drop on the tone scale occurs, since the theta and MEST have lost some affinity for each other, are not in such good communication with each other, and thus cannot attain such harmonious agreement, or reality, as to their purposes. It is a mission of MEST to survive or succumb. It is a mission of theta to survive or succumb. The purposes have parallels between theta and MEST. When theta and MEST are in union on an harmonious level, one could say that the ARC of theta forms a nearly perfect and resonant chord with MEST. When physical pain occurs a slight amount of dissonance results. This dissonance is insufficient to cause a separation of theta and MEST, until 2.0 on the tone scale is reached. After this, the dissonance is so great that theta is antagonistic to MEST but still operating. At 1.5, an active and violent discord exists to separate the theta from the MEST. Lower, the dissonance grows wider. By the time 0.5 is reached a near null of dissonance has been descended to, which makes the theta almost inactive with MEST. At 0.1, this null has become so wide that the two are not existing together at all. and at 0.0, death is reached for the organism.

There is the overall life of the organism, which could be said to be the theta body. Then there is somatic life, or the life of cells. The life of cells persists below organism death, but as the basic organism life and the MEST have mutually rejected each other, somatic life, unless assisted by other organisms, as in the experiments of Alexis Carrel, dies away within the next few minutes or months, thus producing complete organism death and leaving in its place the MEST compounds which have been organized by the theta and which are themselves a sort of evolution of MEST.

It is at 2.0 (and the tone scale is somewhat arbitrary, though based on observation and workable) that loss of life has set in. Separation of theta from MEST is necessary, in the absence of processing, for the chronically enturbulated individual or group, from 2.0 down. Momentary enturbulation because of environmental circumstances brings about the same intention. This intention, when manifested as anger, is not immediately observable. But anger is destruction and death. From there on down, loss becomes more and more likely.

There is a direct parallel on the tone scale between the position of the individual, the condition of the theta, and the way MEST is handled by theta. At 4.0, theta is handling MEST with great adequacy. At 3.5, there is a little less certainty on theta's part in handling MEST. At 3.0, theta has, through learning it can lose MEST, become conservative in its handling of MEST. At 2.5, theta is handling MEST in a relatively lackadaisical fashion, since it is not well convinced that it can continue to do so. At 2.0, theta is unable to handle MEST adequately enough and so begins to reject MEST and to attempt to eject itself from MEST. At 1.5, theta is determined to reject MEST and to eject itself from MEST, but its determination is still directed at all the MEST surrounding it, and not so much at the organism in which it is contained. It is

attempting at this level to eject the organism from the environment by destroying the environment. At 1.1, the stratum of fear has been entered. The theta in the organism has to be very careful how it destroys the area around it, but the ejection of itself from the organism and the rejection of the environment is none the less certain. Here the organism has accepted the fact that the theta and MEST will separate and that the environment contains no survival factors but only non-survival factors. At 0.1, death has been accepted by the organism as a condition of a death environment.

A study of this demonstrates an evident third factor in the theta - MEST theory. The organism itself has an intention of survival, possibly, even when the theta and MEST composing the organism have determined to separate. Much theory can be postulated concerning this. What is interesting to us in processing is that below 2.0 the theta intention is toward separation from MEST, either the separation of the organism from MEST by the destruction of the environment, or the destruction of the organism itself. Theta has many choices in the way this can be accomplished.

Survival is often obtained by an organism through the agency of another organism. As the mistletoe lives upon the life of an oak, so may an individual exist by virtue of a powerful ally. Any child has, in his parents, allies which assist his survival. The child, if these parents materially assist his survival and yet deny him his self-determinism, begins to live almost as though he were the parents. The theta of the child becomes invested, one might say, in the theta of the parents.

It might be said that the theta of an individual, when it is suppressed from the control of its own organism, can commingle with the theta of other organisms. This is an unexplored observation. But this much is certain, that the theta of any individual may identify itself with the theta of the individuals around to such a degree that the death or even the illness of the surrounding individuals, one or more, may cause the same reduction on the tone scale of the dependent individual. This could be worked out on the basis of restimulation in the environment, but it seems to have deeper significance than that. The auditor will often find his preclear so thoroughly associated with another individual who is dead that his preclear upon going into a session may cross his hands upon his chest as though he were a corpse. Investigation of the situation demonstrates that this preclear has lost a powerful ally, such as his mother, grandmother, father, grandfather, or guardian, and that the preclear is stopped on the time track at the moment of death of this ally. This preclear's theta has become so thoroughly associated with the theta of another that when the other person died the preclear to all intents and purposes died himself but continued to live as an organism, though thoroughly interrupted as an identity.

This confusion of identities between one person and another is severely aberrative. By straight memory technique an auditor can begin to separate identities out of his preclear, discovering in the preclear habits and patterns of thought and action, and finding who in the past had these patterns of thought and action. The preclear may identify the person to whom these habits and actions really belonged and thus to that degree regain his own personal identity.

Personal identity is very important. It is a parallel to self-determinism. When the individual's identity has been absorbed to a great degree in the personality of another person, another way of saying the commingling of theta, a loss of personality ensues with a consequent reduction of analytical dynamic and ability to reason. It is very important for the auditor to cause the separation of these identities.

The secondary engram may consist of any misemotion from 2.0 down the scale. First, there is antagonism because of a threat of loss of survival components to the individual. Then there is anger toward the sources that threaten loss. Then there is fear that loss will occur, either loss of one's own life or loss of one's allies. Then there is the level of the accomplished fact of loss, whether of position, of persons, or of things. This is the level of grief. Next, there is the level where loss is not only accomplished but the individual thinks because of this

loss that he himself and all around him are lost. This is apathy. Finally, the loss is so thoroughly accepted that the environment and everything in it are renounced and life itself is renounced as lost. This is pretended death, only a decimal above actual death.

Here we have the dwindling spiral. All locks actually lie below 2.0 on the tone scale if they are themselves aberrative. These are the minor threats to survival, the introduction into the life of the individual of minor components which threaten his existence. There are many of these. They are of small volume, such as momentary incidents of fear and losses of small possessions. Other person's losses may form locks.

The secondary engram is a large volume affair. In the secondary engram one has, at 2.0, antagonisms felt because of major losses which are threatened. At 1.5, one has the anger because of a threatened major loss. At 1.1, one has the fear that a major loss will occur. At 0.5, one has the grief because a major loss has occurred, and an apathy resulting because of the apparent inability to recover what has been lost. At 0.1, we have such a magnitude of losses that life is unsupportable and the entire environment seems to the individual to have collapsed and become dead itself.

The secondary engram can, then, consist of a major antagonism, a major anger, a major fear amounting to terror, a major grief or a major apathy, or a major concept of nothing but death. Here we have a gradient scale of major threats of losses, losses, and results of losses. A child has many momentary or fleeting moments of fear or grief because of lack of data. Very little of this enturbulence is of lasting consequence, which is to say that it does not become trapped because the child has few engrams in restimulation, ordinarily. However, in the processing of children, one can run off many fear and grief incidents, since there is some residual lag in the enturbulence. The very major secondaries in an adult are normally quite few, but these consist of such violent impacts from the environment in terms of loss or threats of loss that, engrams being already restimulated, great quantities of theta are enturbulated and encysted in the form of secondary engrams.

The running of a secondary and its complete exhaustion from the case is of enormous importance. There are those who knowing that every secondary engram exists only by virtue of the physical pain engram which underlies it and who themselves are afraid of grief hopefully attempt to audit individuals by avoiding secondary engrams and attempting to run the physical pain engrams instead. The physical pain engrams, bluntly, will not exhaust unless the grief is run first.

The secondary engram is reduced by the physiological discharge of tears or possibly some other bodily fluids. Grief seems to be reducible only in terms of tears. Fear or terror, inelegantly seems to be reducible in terms of urine, sweat, and other bodily excretion. Anger seems to be reducible by certain physical excretion. Apathy is reducible simply by running the feeling of apathy, and this is accomplished by certain physiological symptoms.

A secondary engram is run exactly as one would run an engram. One starts at the earliest moment of the secondary that one can discover and proceeds, picking up all perceptics, to the end of the incident. One then goes back to the beginning and re-experiences it again. The auditor continues to have the preclear re-experience the incident until the preclear, with regard to this secondary engram, is at a high position on the tone scale. If the secondary engram is one of anger, the preclear will readily come up through boredom and commonly to false four. If it is fear, the preclear will come up through anger, boredom, and again to false four. If it is an apathy secondary it will proceed first through apathy, which is very hard going, then through grief then through fear, then through anger, then through boredom and to false four.

A pretended death engram is a much deeper apathy and much more difficult to run. Much theta must be accumulated from other portions of the case before a pretended death engram can be run. The auditor should never make the error of thinking that the concept is the engram. He should do his best to coax the preclear into every single perceptic as a secondary

or any other engram is run off. However, at the beginning of running a secondary only the vaguest concept of it or only some

It is worthy of notice that another column could have been added to this chart, which already contains so many columns. This would be the column of body odor. The body is normally sweet-smelling down to 2.0 but begins to exude chronically certain unpleasant effluvia from 2.0 down. Individuals from 2.0 down commonly have bad breath. Their feet may have a considerable odor. The musk glands are very active. The sweat has a peculiar smell. Sexual organs emit a repelling odor. And various body exhaust functions are not under very good control. The person may have to urinate or defecate under slight stresses or may weep easily for no apparent cause. This column has not been added to this chart because it has not been thoroughly explored but is only known in a general way. Any slightly or greatly repulsive physical odor from an individual does, however, indicate a tone scale position below 2.0. It is amusing to note that in the Orient wives are commonly selected by the sweetness of their perspiration. This is apparently a very reliable test for position on the tone scale. People who have bad breath as they are processed lose it when they are above 2.0 on the tone scale. People who are even temporarily suppressed below 2.0 commonly have bad breath. A small phrase out of it may be available. The auditor by causing the preclear to repeat this many times may be able to get more of the engram and so work it out until it lies there in its entirety and can be re-experienced, at which time the preclear will come up the tone scale.

Getting any misemotion off a case is beneficial to the case. It may be possible only to work out a secondary engram partly. But the auditor should never make the mistake of permitting a preclear to leave a secondary engram before it is exhausted of all possible misemotion. Every secondary should be brought as high up the tone scale as possible. The auditor, further, should not make the mistake of abandoning the engram at the point of antagonism. Occasionally the preclear, on recounting this experience all the way through with all possible perceptives, will get to the point where he is flippant about the circumstance. This flippancy is nearly always rendered in phrases which still remain in the secondary or the engram. The auditor may find a bit of resistance from the preclear at the antagonism level, but he will do well to continue running the engram. It will then come up to boredom. The preclear has to be persuaded to go through it again. He will ordinarily state that he is bored with it. This is not good enough. Further recounting is necessary to bring it up to the desirable tone level.

It must be remembered as it will not be remarked again, that misemotion is part of every physical pain engram. The misemotion will rise up the scale out of an engram just as it will rise up the scale out of a secondary.

Do not neglect the secondary engram's importance to the case. For example the newly-made widow of a very successful man one week after his burial had become physically ill, wore weeds, looked some ten years older, and could not face any portion of existence. An auditor worked with her for nine hours and ran out her husband's death completely. At the end of this time she looked younger than she had looked for some years, was able to dress and to meet life with considerable aplomb. The change was so remarkable after this nine hours of processing that one would not have been able to recognize her as the same woman who had entered the session under the duress of this secondary. A Minnesota Multiphasic test given to some individuals before and after the running only of secondary engrams showed these individuals, before the secondaries were run and discharged, to lie above the severely aberrated line, and after the secondaries had been run and discharged, to be well within the normal range. There is nothing more spectacular in the rise of a case on the tone scale than that which takes place after the discharging of one or more secondary engrams. This is particularly true of grief engrams, but others also produce beneficial effects. The reason for this seems to be that though it is the physical pain engram which makes possible secondary engrams and locks, it is the secondaries which entrap the majority of the theta on the case and keep it as enttheta in an encysted condition.

The auditor should pay very particular attention to his own attitude when he is attempting to run a secondary engram on the preclear. The present social order has a considerable compunction against crying or showing fear and a general inhibition of displays of misemotion and emotion. When these inhibitions lie in the form of circuits, as will be covered later, it is difficult to get the secondary engram to exhaust. However, if the auditor is demonstrating a high level of ARC, if he seems sympathetic, his work will be made much easier. The preclear cannot run secondary engrams in the presence of an auditor for whom he has antagonisms. The auditor, thus, must be compatible with the preclear and must have been cleared with the preclear as a group of two, if he expects to run any secondary engrams on this preclear.

The file clerk and somatic strip, as will be covered in the running of engrams, are not particularly reliable in the presence of secondary engrams. Here we have enormous quantities of entheta, and so theta entities such as the somatic strip and file clerk have difficulty approaching such areas. However, the recovery and conversion of considerable entheta from locks will bring the case up the tone scale to a point where the analytical mind will have enough free theta to attack the secondaries.

The primary reason why an individual is severely aberrated is, of course, secondary engrams. If the individual is well down the tone scale, one can assume as a matter of course that he has a large number of heavy secondary engrams, whether the individual is able to run these secondaries or not, for here we have the main deposits of entheta on a case.

Certain auditors, because of their sympathy and their ability to develop a high ARC with the preclear, become experts in the running of secondary engrams. Anyone to whom people will tell their troubles will be able to run secondary engrams. The process of running a secondary engram does not differ from running a physical pain engram. This is very important. The secondary engram is called secondary because it depends upon an earlier physical pain engram to exist, being itself occasioned by a conscious moment of loss. It is called an engram in order to focus the attention of the auditor on the fact that it must be run as an engram and that all perceptics possible must be exhausted from it. It occasionally will occur that after lock-scanning a preclear over a certain chain of locks, the auditor will suddenly find that the preclear is in a secondary engram. Perhaps some phrase will suggest itself, and the individual will cry or show fear. The auditor should cause this phrase to be repeated over and over. Perhaps neither the auditor nor the preclear knows the source of this phrase, but the exhaustion of it by itself may, in a heavily occluded case, bring about a considerable rise, if momentary, on the tone scale. It may occur that after lock scanning a whole secondary will lie ready to be run. The auditor should then run it.

The existence of circuits on a case, which is to say the existence of suppressors to secondary engrams or to any other entheta should not be exaggerated in importance. Scanning of locks and straight memory can either locate the locks of the circuit, or the circuit to some extent may be ignored. The circuit is a favorite alibi of the auditor. Nearly everyone who is low on the tone scale has been suppressed by the dominations or nullifications of persons or the environment. It must be remembered that the circuit derives from the engram and is charged up by entheta. The entheta can be to some degree converted into theta thus nullifying the circuit without discovering the engram in which this particular circuit is contained.

Secondary engrams or at least phrases from them can be discharged from any case, no matter how occluded. It is simply a matter of recovering enough free theta so that the individual has a sufficient quality of free theta to make the exhaustion of secondaries possible. It should be remembered that when a case is overburdened with entheta, light and catfooted methods can still bring to the preclear enough theta so that the entheta can be attacked. A secondary engram, being a very heavy deposit of entheta, will repel theta.

The auditor will occasionally discover a preclear who will run imaginary secondaries, with enormous affect in terms of terror, grief or apathy. He is dealing here with circuits (which will be covered later) which will furnish physical manifestations but will not exhaust engrams.

An individual can have a portion of the analyzer segmented off by charge and under the command of an engram statement to the effect that he must run grief. As a result the individual will manufacture grief incidents. An engramic command such as "You are always afraid and you imagine things to be afraid of" or any of a multitude of approximations, may cause the individual to manufacture and run fear incidents. The reality of such incidents is very low, but the individual will run them and manifest fear.

Unfortunately, these incidents do not produce any alleviation of aberration in the case. This is a manifestation of dub-in. It is very easily distinguished from real incidents, since the preclear hardly ever is able to repeat the same incident in the same way a second time, and since the preclear is anxious to sell the auditor on the idea that the incident is very real, although the auditor has made no suggestion that it might be unreal. The auditor uses as his yardstick the probability of the incident, but he is not particularly worried about one incident. A circuit has the habit of manufacturing the same type of incident over and over and over again but locating it at various points on the time track. The preclear, if he is very low on the tone scale, may himself be unaware of the unreality of this incident. But the auditor, knowing the preclear to be low on the tone scale, suspects the possibility of dub-in when the preclear runs five or ten incidents in which he is tied to a railroad track by his mother and is rescued at the last moment by his aunt. Here is delusion rampant. The preclear will manifest considerable relief after running the incident, but here is a circuit at work, and no matter how many times this incident is run, the condition of the preclear will not be bettered. The auditor, by giving credence to this incident and by continuing to run it, is actually validating the incident and strengthening the circuit. Such incidents are usually bizarre and sensational. Very often, however the auditor actually has on his hands incidents which are quite true and are bizarre and sensational, since the things done to human beings in this twentieth century are not always tame and routine.

The test of any secondary is whether or not exhausting it raises the individual up the tone scale. When the auditor discovers that he is running fear or apathy incidents because of some circuit, he should immediately be aware of the fact that he is trying to address much too heavy a form of entheta. He should not be running secondaries but should be running locks. A preclear who will run such dub-in misemotion is very very low on the tone scale. An estimate of this preclear on the chart would have told the auditor in the first place that the preclear was low on the scale. The auditor should, thus, be alert for dub-in. Dub-in misemotion is best handled not by running thirty consecutive incidents in which the preclear is placed in the washing machine by his father, or hoisted up a flagpole by his elder brother but by addressing the locks in the case, the nearer present time, the better. Very shortly the auditor will discover that the environment of this preclear is normally very restimulative and that individuals exist in the environment of this preclear who habitually lay in heavy locks. Further, the auditor will discover in lock scanning that this preclear will commonly hang up in locks after the chain has been scanned and that the locks themselves have to be run as incidents. Such a preclear should not be subjected to the mishandling of being run through heavy secondary engrams. Of course, in a wide-open case, on which few occlusions exist, actual secondaries might be run fairly early in the case, with an enormous rebound up the tone scale. It is in the occluded case that the auditor should expect to find circuits which produce misemotion at will. The auditor who is handling a preclear above 1.5 should not much worry about dubbed-in misemotion.

On the subject of secondary engrams the auditor, regardless of his own personal feelings about fear, grief or apathy, should keep firmly in mind the relief which is obtainable for the preclear and the rise which is possible on the tone scale by running secondary engrams. It is a theoretical truth that a case would become a release if the auditor could run off the case only the secondary engrams in their entirety. This is impossible in practice, since after a secondary has been run the auditor quite commonly finds that he is running a physical pain engram which underlies it. The auditor should not be surprised when he is running a secondary engram to find, after the exhaustion of a few tears, physical pain turning on as a consequence. Clears are produced by running all the physical pain engrams, secondaries, and locks off a case. But engrams quite ordinarily cannot be contacted until locks have been scanned and secondaries have been run off the case.

It is an adroit auditor who can elicit from some “hard-boiled and emotionless” denizen of our culture the tears or fear necessary to resolve his case. But the scanning of lock chains or the reduction of available physical pain engrams will place in the auditor’s hands, willy-nilly, discharge of secondary engrams. The auditor can convert the entheta of locks into theta to such a degree that secondary engrams will begin to discharge almost automatically. At such time as this happens the auditor must be careful to minimize his own conversation or comment, to minimize his auditing, simply sympathetically persuading the preclear to run the incident again, and then again, and then again, until it is exhausted. The auditor, by attacking secondary engrams as though they were game on which the state pays a bounty, such as jackals or crows, and using an approach too exhilarated or enthusiastic toward the preclear’s secondaries, can actually cut off the discharge of misemotion. Some experiments have been made with the use of sad music or other dolorous perceptics in the environ of the preclear to encourage the discharge of secondary engrams. Much work can be done on this. The work which has been done demonstrates, however, that individuals who are chronically very low on the tone scale respond to sad and mournful perceptics by simply running dub-in incidents, which does them no good, and that individuals above this level can commonly discharge secondaries whenever the proper amount of theta has been recovered for the case.

This does not discount the possible use of aesthetic perceptics in the encouragement of secondaries. In inventorying a preclear one should be careful to establish all the major losses and major threats of loss that have happened to the preclear in his lifetime. On each one of the losses or threats of loss, either of position or possessions or people, by departure or death, one will find an encystment of entheta. Where the child has been raised by nurses in the vicinity of relatively antagonistic parents, one may expect to find a secondary engram every time a nurse is discharged. In the “coffin case” who lies with arms folded, never assuming the foetal position when running prenatal engrams but always lying as though laid out for burial, one will certainly find the death of a major ally somewhere back on the track. Where the entheta surrounding such an accident is strong enough to paralyze the individual at this point of his life, the secondary engram responsible for the coffin case is ordinarily not contactable early in the case. The auditor should merely continue, alert to the fact that sooner or later he is going to encounter a very heavy charge on the death of an ally. In such a case, the amount of entheta in relation to the existing theta on the case is very heavy. Lock scanning, straight memory, and the running of locks, and even merely perception of present time may be the only processing which can be delivered to the case in its early stages. Sooner or later some secondaries will be discharged. No physical pain engram should ever be run on such a case. Imaginary incidents are peculiarly useful to the processing of such a case, as limited by the chart. The best skill an auditor can develop is the running of secondaries. Their discharge produces the most effective rise up the tone scale.

CHAPTER THIRTEEN

COLUMN AI

Engrams

The basic cause of all human aberration is apparently the engram. There may be other causes more fundamental than the engram, but certainly to date they have not been discovered. Psychotherapy found out about locks, but did not know they were locks, and did not know to what the lock owed its power. Psychotherapists did know that when an individual was able to remember certain mentally painful incidents in his life, he became to some minute degree better.

Sigmund Freud discovered the lightest type of entheta, and although he placed his probes no deeper, an entrance was made into the field of human behavior. The secondary was discovered, but not identified in any way. By sheer observation of numberless cases it was found that once in a while, when a

patient could be made to cry, the patient got better. The therapist did not know what the patient was crying about and neither did the patient, but the title of "release of affect" was assigned to this crying and much extraneous technology was developed around it. Psychodrama and other techniques were developed in order to make the individual "release affect." This was the second slight incursion into the field of human thought. It produced little beneficial result because secondaries were restimulated more often than they were relieved. Secondaries have to be run as engrams, with the preclear returning on the time track.

The leap which was made between psychotherapy and Dianetics did not gather force in psychotherapy but in an independent study of epistemology and thought as an energy. However, the basic teachings of Sigmund Freud, as relayed to me in the twenties by Commander Thompson, Medical Corps, U.S. Navy, who had studied with Sigmund Freud, considerably enhanced my desire for re-examination of thought in human behavior.

The existence of the engram was predicted, by derived computation, from other observations of thought. Investigation showed this existence to be actual. Anyone can discover an engram with great ease once he knows that it exists. Take an individual, tell him to close his eyes and go back to the last time he received some minor injury (do not ask for a major injury) and request that he re-experience the moment of injury. Cause him to recount and re-experience this moment of minor injury several times. If he cannot do so, he is fairly low on the tone scale and his somatics are shut off. Most normal people can re-experience these moments of injury. In causing an individual to do this, the experimenter will find that the injury is again felt and that the sights, sounds, smells, and other perceptics at the moment the injury was received recur to the experimental subject. Another phenomenon will be discovered by the alert investigator. It will be found that the individual on the first return to and recounting of this moment of minor injury, will conceive it to be shorter than it actually was. On recounting, he will discover during the instant of impact of the injury new perceptics showing up, things he did not notice at the time he was injured. Here is a moment when the analytical mind, even though the injury was slight, went out of circuit, and here is a moment of "unconsciousness" wherein the reactive mind was recording all the perceptics which were available in the environment. As these hidden perceptics are recovered, the additional perceptic of physical injury, which is called in Dianetics a somatic, will reduce in force and, unless the experimental subject is extremely aberrated, he will finally no longer be able to feel it, but all other perceptics which were recorded during that moment of physical pain and "unconsciousness" will be restored to the analytical mind as standard memory data.

In effect, this is a dianetic "assist." The auditor may take an individual who has been injured and run the injury as an engram even though it contains extensive unconsciousness. The last engram on the case has had relatively little chance to become charged up by locks and secondaries, and so is available for auditing regardless of the pre-existing engrams on the case.

The auditor can walk into a maternity ward and take over the case of some young mother who through an arduous birth has developed a post-partum psychosis and can audit out the birth in its entirety. Unless this young mother was extremely low on the tone scale in the first place, so that she cannot re-experience somatics, the discharge of the actual delivery, perceptic by perceptic, including the "unconsciousness" induced by anaesthesia, everything the surgeon (and let it be hoped that the surgeons of tomorrow will have learned to work in silence) said to the nurse and remarked in general. In the analytical mind's interpretation of the remarks made during this delivery the source of the post-partum psychosis will be discovered. Any late or recent injury can be run in such a fashion. The individual who is receiving this auditing will, according to observation, recover much more rapidly from the illness or accident, the healing will be cleaner, the incidence of infection will be less, and the seriousness of the injury and the shock contained in it will be greatly reduced by the reduction of the moment of injury itself. It is hoped that sooner or later an auditor will stand at the emergency entrance of some hospital simply to audit all accident victims who come in, and that the statistics of infection rate and mortality rate of this hospital's patients will be compared with those of other hospitals. Evidence indicates that the mortality rate will be much lower on those who have had the last injury audited out, that the incidence of infection will be less, and that the time of recovery of the patient will be greatly shortened by this dianetic assist.

The making of this experiment, on a slight scale, regardless of the dianetic assist, should demonstrate to the experimenter that physical pain at once inhibits consciousness, and that in the presence of physical pain all the perceptics of the environ, sight, smell, hearing, tactile, etc. are recorded elsewhere than in the analytical mind but that the running of the incident removes from the case the mental loginess caused by the unconsciousness itself that all aberrative effects of remarks made during the incident are removed, and that the physical pain is no longer stored, being a highly perishable quantity.

This is the anatomy of an engram. It contains physical pain. It contains all the perceptics of the environment in which the physical pain was received. It contains the physiological condition of the body, including endocrine balance at the time. It includes the age of the individual. It includes the misemotion or emotion contained in the incident, as manifested by persons around the injured person. It contains unconsciousness, in the form of anaten (analytical attenuation). And it contains the interruption of the computations the person was making at the time, which is the interruption of the theta creative cycle and is slightly aberrative. And it contains, additionally, all the locks and secondaries which, by contagion during the restimulation of the engram, it caused the person to receive while analytically awake, or conscious, at later times. These are the things which an engram contains. And these are the things which exhaust from an engram which is thoroughly erased.

When the engram is approximated in the environment, during a time when the individual, by reason of weariness or illness or stress of other kinds, is less analytically aware, various manifestations may occur by reason of the abovementioned contents of the engram. The individual who is under the stress of a restimulated engram will attempt to dramatize the engram. That is to say, he will say the things contained in the engram, and he will do the things dictated by the engram, or he will make the analytical computations demanded by the engram, and he will, generally, try to comply with the dictates of this moment of physical pain. If his environment makes it impossible for him to carry out this dramatization as dictated by the charged-up engram, then he is subjected to further charge by reason of not being able to do what the entheta of the engram commands him to do. An individual who has had his dramatizations broken time after time gradually descends the tone scale. Engrams are based on the non-survival circumstances of theta and MEST colliding too sharply together, with the attendant reversal of polarity.

All engrams, even those which are highly complimentary to the ability of the individual (such as hypnotic suggestions, which are a light form of engram and depend on early physical pain engrams) are non-survival. There is no such thing as an engram which assists an individual in his business of living. The engram merely uses some natural ability of the individual and may feverishly but inefficiently enforce it. This would be a manic engram.

Engrams dictate unalterable courses of action, without any regard to reason. Such a circumstance is, to a greater or lesser degree in every case, non-survival, since the survival of the individual depends upon his ability to adjust his action to the environment or to adjust the environment to him according to the circumstances. The engram is as set as a phonograph record. It dictates that a person do certain things in the presence of certain perceptions. In an unthinking organism, such as the lower forms of life, the engram does provide a certain method of thinking and acting, but in man, who depends upon reason as his chief weapon, the engram is non-survival in the extreme. The accumulation of engrams and their secondaries and locks brings the individual eventually to the point of death. Although his theta may, by continual enturbulation with MEST, be highly informed at the period of death with regard to MEST and may, according to some observations, be able in the next generation to accomplish a much better course of survival, in the existing generation the entheta never frees itself except by dianetic processing.

Yet, the auditor will continually discover preclears low on the tone scale who, by education or by the content of the engrams themselves, will seek to hold on to the engrams in the belief that they are an aid in the business of living. The auditor should thoroughly ignore this situation. In a very short time he will by his own experience see very clearly that the relief of engrams vastly increases the preclear's ability to meet life and to advance in the business of living. There are cases which contain engrams such as attempted abortions and which seek to retain the engram because it says, "If I lose it I'll die!" Many engrams contain phrases which seem to make the engram valuable. The engram is never valuable. Here is nonsurvival in the most basic known package.

The engram is the basic source of human aberration. There are usually hundreds, or even two or three thousand, engrams in the lifetime of any individual. Each and every one of these may have its own locks. The whole language of the individual may be contained in his engrams. Compulsive and obsessive phrases, circuit phrases which set up compulsive sections in the analyzer, "psychosomatic illnesses" (which are now known as chronic somatics) and aberrative forms of thought, to say nothing of reduced physical state and disabilities as represented on the tone scale chart, result basically from engrams.

It should be understood by the auditor, however, that although the basic source of human aberration is the engram, according to accumulated evidences, he should not therefore consider that the only thing he should touch in a case is an engram. Locks and secondaries, in low-tone cases, must be addressed long before he touches engrams. The moment of physical pain and unconsciousness is basic, but it is not the principal point of address in very aberrated cases.

Cases fairly well up the tone scale, however, have engrams available for running, and when these engrams are run, remarkable improvements in the habits, welfare, behavior, and physical health of the individual ensue.

Before the auditor runs engrams off a case there are certain definite things he should know. He need not be nearly so skilled to run locks as to run engrams. A very inexperienced auditor can successfully scan locks or even run minor secondaries, but an auditor should definitely know his tools and have confidence in them before he attacks engrams. In the first place, it is possible to enter a deceptively open but really heavily charged case and attempt to run engrams when the preclear is completely unable to perceive enough of the perceptics in the engram to bring about a reduction. Thus, the auditor leaves an engram in restimulation and does not much assist the preclear but on the contrary may turn some of the preclear's theta back into entheta by causing the engram to have a new lock by reason of auditing. While all auditing can be scanned off and this theta can be recovered, this is not improving the case.

Further, engrams in the hands of an inexperienced auditor are sometimes improperly evaluated, which is to say the auditor may attack one which is very late in life or very late on a chain of engrams, and work and worry on the thing until it merely goes into recession. Two or three days later this engram will reappear. This is because it has not been really reduced or

erased, because the auditor did not know enough to go earlier in the case in order to find the basic engram on the chain. Thus certain cautions must be observed in running engrams, but engrams can be run successfully if these cautions are observed.

To run engrams, the auditor must be aware of and have confidence in the tools of his trade. These consist of the somatic strip, the file clerk, the time track, and the perceptics. The file clerk is an extremely useful mechanism, not only for the running of engrams, but for the scanning of locks, the discovery of locks, and for obtaining data from the standard memory banks which would otherwise be excluded. The file clerk is a response mechanism which is instantaneous. One could postulate that the file clerk is a group of attention units with ready access to the reactive mind and to the standard memory banks and which in common mental operation forwards data through to "I" as memory. However, the charge on a case -- the amount of enttheta -- may be so very heavy that the file clerk is unable to force through the data desired by "I" and so "I," working all alone with the file clerk, sometimes finds it difficult to receive answers to his questions.

The auditor adds, with his demands and signals, what might be considered the additional power necessary to bring the file clerk answers through to "I." This process is extremely simple. The auditor asks questions, normally, which can be answered in terms of yes or no or numbers or dates. Then, at a sharp snap of the auditor's fingers, a sudden thought, a yes or no, occurs to the preclear, who tells the auditor what response he has received.

For example, the auditor may desire to know the place where the preclear is stuck on the time track, or whether or not the preclear is in present time. The auditor says, "Give me the first number that flashes into your mind. How old are you?" (snap!). An age flashes and the preclear tells the auditor. It may be that the preclear has developed a circuit which gives his chronological age in answer to the question, "How old are you?" A double check for the auditor, then, is to ask the question, "What is your age?" (snap!). He may or may not get the same answer as before, since the circuit may not be educated to the second question. Another method of establishing where the preclear is on the time track is to ask for the year, the month, and date. In addition to the location of the preclear on the time track or discovering the point in the preclear's life where a certain incident occurred, the flash answer mechanism will tell the auditor at the end of the session whether or not the preclear is in present time. The preclear should always be brought to present time, if possible, either by simply being told to "Come to present time," or by being scanned up to present time through pleasure moments, or "walked up" by straight memory questions. The auditor works with the file clerk. The auditor does not order the file clerk around. The auditor consults the file clerk. The file clerk will tell the auditor the name of the chain of locks which is to be scanned. The file clerk, questioned by flash answers, will identify types of incidents which are interrupting the case. In short, the file clerk is a consultant who answers with specific data any question asked with the flash answer mechanism. It is interesting that material completely unknown to the analyzer of the preclear can be discovered by questioning the file clerk.

The somatic strip is so called because it seems to be a physical indicator mechanism which has to do with time. The auditor orders the somatic strip. There is this difference between the file clerk and the somatic strip: he works with the file clerk but commands the somatic strip. On command, the somatic strip will go to any point of the preclear's life, unless the enttheta on the case is so heavy that the somatic strip is frozen in one place. The somatic strip goes to the point of return, but it is not the same as completely returning since the preclear's "I" can stay in present time and the somatic strip can be sent back to earlier periods of his life. This is a very useful mechanism. The somatic strip can be sent back to the beginning of an engram and will go there. The somatic strip will advance through an engram in terms of minutes counted off by the auditor, so that the auditor can say that the somatic strip will go to the beginning of the engram, then to the point five minutes after the engram began, and so forth. In such a way, observing the behavior of the preclear (who may be oblivious of what is taking place except by observing his own physical symptoms change), the auditor can send the

preclear through an operation minute by minute, or in larger increments, and the auditor can tell with certainty exactly how long that operation required.

The somatic strip can be sent to a certain date, hour, and minute in the preclear's life, and will go there. "I" in the preclear does not necessarily follow the somatic strip. Unless a case is very heavy with entheta, the somatic strip, for instance, can be sent by the auditor's command back to the moment when the preclear, as a baby, was being burped. Much to his own astonishment, the preclear might then burp. The auditor can send the somatic strip to a moment when the preclear was sunburned, and the sunburn somatic will turn on. The somatic strip, in short, can be sent all up and down the time track, both to pleasant moments and unpleasant ones, by the auditor, even though the preclear may be relatively unwilling to cooperate. This is definitely not power of suggestion, since the preclear is wide awake and alert. Further, the auditor in commanding the somatic strip can discover data, such as how long an operation took, which is evidently completely unknown to the preclear, although this use of the somatic strip is neither usual nor general, but is more of a stunt.

The main thing the auditor should do in using the somatic strip is to credit the somatic strip with obedience to the auditor's commands. The auditor does not send the somatic strip to the beginning of the engram and then wonder whether or not the somatic strip went there and ask questions as to whether or not it did. The auditor, with considerable confidence, should assume that the somatic strip has gone exactly where he said. If the preclear is unable to detect any difference, this is not the fault of the somatic strip, but is occasioned by the amount of entheta on the case. The somatic strip moves about the track at the auditor's command regardless of the quantity of entheta on the case, unless the somatic strip is itself thoroughly stuck in some engram.

The somatic strip and the file clerk are two of many mechanisms and entities discovered by Dianetics. There are many other phenomena in the mind, which are not at this time used by the auditor but which, nevertheless, exist. There are, possibly, such things as theta perceptics, which respond to auditor consultation. Very little is known about them, and it is felt that incorrect use of them or invalidation of them after they have been used is harmful to a case; so experimentation with them should be very carefully done. A book could be written which covered additional entities and phenomena of the human mind, but until these can be intimately associated with processing in such a way as to aid the auditor, a discussion of them in a book of processing is extraneous. Exactly to what extent these additional perceptics and entities influence human behavior has been far from thoroughly established. The time track, as covered elsewhere, is simply the consecutive moments of now which proceed in one lifetime, from conception or a few days before conception in the sperm and ovum sequence, up to present time. The time track is actually a cable, or bundle of perceptics, since all twenty-six perceptic channels register, when there is anything for them to perceive, and are in phase in a case which does not have an extremely heavy burden of entheta.

The individual can be sent by the auditor back from present time simply by being told to close his eyes and go to a certain moment in the past. He can be sent to a very precise moment on the track, since every instant of the preclear's past life is recorded on this track. Some of the recording, of course, is done in the reactive mind, when unconsciousness and physical pain are present. It is interesting that a preclear can be sent to January 3rd, 1936, a very random and obscure date, to the hour of eight-fifteen in the morning, and although the preclear may not realize he is there, requesting him to contact even hazy data about it will shortly place him at the instant, which if run several times just as though it were an engram, will begin to show up in considerable detail in most cases. For instance, if at eight-fifteen in the morning of January 3rd the preclear entered his office and began to open mail, he may not know at the beginning even if he had an office at that date, but after he has run the incident several times he will be able to read you the names and addresses off the envelopes as he opens them and sorts his morning mail. Because sense of time and ability to return are thoroughly discounted by social aberrations in this culture, these skills have remained hidden. When the preclear's sense of reality is very low, when he himself is very low on the tone scale, the preclear may have no confidence at all in any data which he brings up about his past. Knowing that the somatic strip,

the file clerk, and the ability of "I" to return are accurate, the auditor has the responsibility to encourage the preclear to credit his own senses.

Thus, we see that we have three things at work in the operation of going back from present time to an earlier incident. First, we have the file clerk. Next We have the somatic strip. And third, we have "I" or a large percentage of the attention units of the mind. And these three together are used by the auditor to work the preclear on his time track and discover and reduce or erase past moments of physical pain and unconsciousness or encysted areas of entheta.

The auditor consults with the file clerk as to the "incident necessary to resolve this case" or the "chain of locks necessary to be run at this time" or "Yes or no, should we run engrams at this time?" or "Is there a grief charge available at this time?" and after this consultation, asking "Can we scan this chain of locks at this time?" or "Is this engram susceptible to being run?"

One might say that the auditor and the file clerk are consultants over the case of the preclear as to the best method of raising the preclear on the tone scale. The file clerk's interest and participation in this is very large. The file clerk's ability to answer questions sometimes extends to suggestions as to how to run the case when these are required by the auditor. Now it is a strange thing that the file clerk always knows the type of entheta which can be run on the case. The file clerk also knows the next engram which can be reduced or erased. All the auditor has to do is request the file clerk to present the engram necessary to resolve the case, and the file clerk will do so, no matter where that engram lies on the track.

Engrams follow the general law that they must be reduced or erased from early to late, which is to say that the earliest engram on the chain must be the one first contacted. Engrams in the basic area are surprisingly early. The auditor will have to get used to the idea that physical pain and perceptics are recorded, if not understood, long before there is anything like an analytical mind in the organism. The file clerk is slightly sketchy on how early he must look for the engrain to resolve the case, and unless the auditor is occasionally insistent on the file clerk's presenting very, very, very early engrams, the file clerk may not look earlier than two or three or five years of age (late life, in Dianetics). With this single limitation, the choice of the file clerk as to the engram to be run should be considered primary above the auditor's or preclear's idea of what engram it is now necessary to address and reduce. The auditor cannot know this too thoroughly: that the file clerk's choice of engrams takes precedence over the desires of the preclear or the wishes of the auditor, and the file clerk will present the engram necessary to be run next in order to resolve the case.

Although engrams normally run from early to late, it sometimes happens that a relatively late life engram is so tenuously connected to the remainder of the bank that it can be run off and erased, almost as an independent entity. Although birth should always be approached by the auditor with caution, the file clerk may present birth, and if the file clerk does so, then birth should be run.

The auditor should be very careful of forcing his preclear into any engram which is not presented by the file clerk. Running late life engrams early in the case will as a general rule merely enturbulate the case, since these engrams will not reduce until earlier physical pain moments have been reduced or until a great deal of entheta is taken off the case by other means.

Once the file clerk has presented an engram -- and the auditor simply assumes that his request for the file clerk to do so has been complied with -the auditor then directs the somatic strip to go to the beginning of the engram. The somatic strip does this immediately and needs no further coaxing, and indeed, a failure to take this for granted has a tendency to invalidate the somatic strip and to render its response uncertain and the preclear confused as to what is taking place.

With the somatic strip at the beginning of the engram which the file clerk has presented there may still be no awareness of somatic or change so far as the preclear's "I" is concerned. It is now necessary for the auditor to get "I" in contact with the stage which has been set by the

file clerk and the somatic strip. The auditor does this with an additional request for a flash answer. Although it does not always happen that engrams contain conversation, it is a fairly safe assumption that any given engram contains conversation. In order to get "I" in contact with the engram and to turn the somatic on full so that the engram can be run, the auditor now asks for the first phrase in the engram, and snaps his fingers. A phrase occurs to the preclear, which at the first moment that it occurs may seem completely irrelevant. The preclear repeats this phrase two or three times and "I" is in contact with the beginning of the engram. The preclear becomes aware of the somatic and of other perceptics and, phrase by phrase, runs off the engram, re-experiencing it, feeling the generally modified version of the pain he once experienced, recounting all the conversation which he perceives to have taken place in the incident, getting rid of the "boil-off" which smothered the incident or yawning away the remaining anaten in the incident or experiencing the misemotion of the incident and, in short, reducing or erasing the engram. The auditor must be aware of the existence and importance of action phrases in engrams.

These phrases are actually commands in the engrams which take over as a sort of inner auditor, and before the auditor knows it these phrases are sending the somatic strip elsewhere up or down the track or mixing up the file clerk as to the next phrases. The auditor, if he notices any peculiarity in the running of this engram—that the somatic turned on once but will not turn on again, that sonic was nearly on but now doesn't exist -- and yet knows the engram is not yet reduced, suspects an action phrase and asks the file clerk whether or not a bouncer, denier, grouper, valence shifter, or holder is acting. He does this by saying, "Is there an action phrase present?" (snap!). The file clerk then says (through "I") that it is a bouncer, holder, grouper, misdirector denier or whatever. The auditor then says, "The phrase will now flash!" (snap!). The phrase flashes, the preclear repeats it and gets back into the engram from which he has been bounced, if it was a bouncer. Actually, a case is in very bad shape which has positive responses to action phrases and probably should not have engrams run on it at all. Cases further up the tone scale do not respond at all to action phrases, which is to say the file clerk and somatic strip have sufficient theta behind them to override even strong and energetic commands to do something other than work with the auditor in reducing or erasing the engram. The response value of the action phrases is, indeed, an index of where the preclear is located on the tone scale. Very noticeable response to action phrases indicates that some other type of entheta than engrams should be run off the case before engrams are reduced. If the auditor finds his preclear bouncing badly every time the phrase "get out" occurs in an engram, he should reduce if possible the engram on which he is working and then address his attention to other types of entheta, such as chains of locks and secondaries, rather than continuing to run engrams.

The auditor should understand that an engram does not always begin with a phrase and that the phrase he gets first may not begin the engram. He should further understand that the heaviest entheta in the engram, if the engram were occasioned by a blow, occurs at the beginning of the engram. Thus, the file clerk may present this beginning, and the somatic strip may try to go all the way to the beginning, but the entheta is heaviest right at the start. Thus the auditor should always check to find out whether there is an earlier phrase or an earlier somatic on the engram, before he works very hard to reduce the whole engram, since it is the earliest part of the engram which suppresses the remainder of the engram. Once you get the entheta out of the very beginning of an engram of the blow variety the rest may reduce as easily as a lock. Always get the earliest part.

There is another type of engram, in which unconsciousness sets in slowly and perhaps physical pain does not develop until after unconsciousness has begun to set in. This would happen in the case of loss of blood, or during an anaesthetic operation, where the anaesthesia is administered before the physical pain of the operation itself begins.

Then there is the combination of these types of engrams, where a blow or shock begins the engram, unconsciousness sets in and deepens, and then further blows and shocks occur during the course of the unconsciousness, again deepening it. The lightest phrases of unconsciousness will lift off an engram first. The deepest part of the unconsciousness or the

deepest point of physical pain will lift last. Thus, an auditor can run through an engram several times and consider that he has almost reduced it only to discover that several new phrases have appeared in the engram. This happens because some portions of the engram contain deeper unconsciousness and more severe pain than other portions, and these lift last. The engram can do three things: it can erase, it can reduce, or it can recess. The erasure of an engram takes place when it is either one of the first few engrams existing on the time track or when the engram is relatively independent of the remainder of the reactive mind. The phrases and other perceptics appear. The engram is recounted from the first moment of physical pain and unconsciousness to the last. And after a few recountings, the engram vanishes in yawns. The auditor can be fooled at times, by having the preclear bounce out of an engram, into believing that the engram has been erased or reduced, but in this case yawns do not come off. Yawns always mark the end of an erasure, since this is the last of the anaten (the physiological by-product of unconsciousness) which has pinned down the rest of the engram. The entire case, which is to say all the content of the reactive mind, will eventually erase. An erasure thoroughly done, simply by recounting all perceptics of the engram over and over with the preclear returned to that instant on the track, is final and complete. The engram is gone and will not return. The physical pain will not re-occur. The phrases are no longer aberrative in any way and are quite often gone so thoroughly that the preclear cannot even remember what the engram contained.

In view of the fact that the engram is the basic source of human aberration, these phrases which are enforced as hidden commands upon the analytical mind are the most productive of aberration, if the engram is charged up by later entheta on the case. If these commands cannot be obeyed or dramatized by the analyzer, then the engram attempts to force compliance by turning on physical pain which it contains. That portion of the body which was injured when this engram was received will become painful again, or will manifest some discomfort. This has been called psychosomatic illness. It is actually the somatic of some past moment of physical pain turning on again because of the overcharge of the engram by later entheta and the inability of the person to dramatize the verbal content of the engram. All these things are gone, the anaten which shuts down the analytical mechanism and power of the mind, the aberrative force of the commands of the engram which are accepted literally by the analyzer, and the physical pain of the engram which can become a chronic somatic, disappear and do not return when the engram is erased.

To be erased, an engram has to be early on its own chain of engrams, there must not be too many secondaries or other types of entheta charging up this engram, and the bulk of the perceptics must have been present while the engram was being run. The unobservant auditor who knows little of his subject may occasionally think he has erased an engram, only to discover a few days later that the engram, in some part, has returned. In order for this to happen, the engram must have been fairly late on a chain or there must have been considerable entheta above it. An earlier engram must be discovered, or entheta must be removed from the case in some other way.

A reduction is done exactly as an erasure, but the engram will not completely erase, remaining, after a few recountings, in a more or less static condition of low aberrative power and with no physical pain remaining in it. Early in the case the auditor obtains more reductions than he does erasures. When an erasure of the case begins the auditor feels very confident, for an erasure carries the preclear up the track to present time, and although another pass may be made to discover missed engrams, the auditor knows he is bringing the preclear through to clear. In the matter of a reduction, entheta is recovered from the incident, the preclear is made considerably more comfortable, but the engram remains there in a quiet state. Ordinarily, erasures and reductions require only seven to ten recountings or re-experiencings of the engram. The reduction is recognizable because the somatic in the engram, recounting by recounting, reduces a little further, and continues to reduce until the somatic is gone. A reduced engram does not build up again but remains in this quiet state and permits the auditor to go on to other engrams.

The recession is the third thing that will happen to an engram which is being processed. The recession is not desirable. A recession occurs only in engrams which are not early enough in the chain of engrams to be reduced or which are too charged. The file clerk will never present an engram which can only be recessed. A recession takes place when the auditor "knowing better" than the file clerk forces the preclear back down the track, uses repeater technique on some phrase the auditor has selected as being aberrative, and generally mishandles the case. A recession is evidenced by the failure of the somatic to reduce beyond a certain point. The engram will drop down to a certain volume of intensity, but no matter if it is recounted thirty, fifty or a hundred times, a somatic will still remain. During a recession the somatic of the engram first reduces slightly and then continues constant. In the reduction, the somatic, little by little each recounting, reduces. In a recession, the somatic remains steady. If a recession takes place, it means simply that an engram similar to the one which is being re-experienced is earlier on the case, or that a tremendous quantity of entheta in secondaries and locks exists above the engram that is being recessed. Recessions occur only where the auditor has not taken off enough entheta from the case in the form of locks and secondaries to permit engrams to be run. It is a premature address to engrams. Or it is caused by auditing in violation of the file clerk's data.

One would ordinarily suppose, for instance, that conception would be the earliest engram on the case. It sometimes happens that the auditor contacts conception and finds it will not reduce. Obviously, conception is very early. There may be some engrams before conception, on either the sperm or the ovum side. But unless one understands that a great deal of charge can exist which suppresses any engram, one may recount, for instance, a conception engram only into a recession. It should not surprise an auditor, if he demands that conception be run before conception is ready to be run, to have a recession take place. Perhaps no engram exists in current life before conception, but enough entheta in secondaries and locks above conception will cause its charge to be highly resistive.

There is a trick of reaching conception in a case. This trick should be used with caution, because of the entheta which may have charged up this early engram. The auditor asks the preclear to run a moment of sexual pleasure, and then when his preclear, who does not have to recount this moment aloud, appears to be settled into that moment, the auditor demands that the preclear go immediately to conception. The preclear will normally do so and conception can thus be found and run. But, as has been said, it may have too much charge to reduce or erase. This trick can be applied to any engram in the basic area. The auditor can require the preclear to run a moment when the preclear was angry, and when the preclear seems to be well settled into recounting his own near present time dramatization of being angry, the auditor merely tells him to go to the earliest engram in the bank which contains anger. The preclear, ordinarily will go there. This applies as well to fear, and to grief but it is far better to discharge the case well and have the file clerk in good working condition before one uses such a trick.

Conception is definitely an engram, in the majority of cases. Now and then, conception will be found to contain only a moment of unconsciousness in the sperm line and another in the ovum line and be otherwise unaberrative. But the usual conception contains considerable perceptics and physical pain. Great care should be used not to try to contact and run conception prematurely on a case. An individual who is fairly low on the tone scale, below 2.5, will usually have enough charge on conception so that it cannot be reduced. Running conception on an individual below 2.5 intensifies his aberrative manifestations. A borderline psychotic can actually be placed in a psychotic break if an auditor authoritarily slams him into conception and insists that he run it, on the theory that conception, being an early engram, should erase.

Because Dianetics has not at this time much explored structure, no slightest effort is made here to justify the existence of pre-conception sperm engrams or pre-conception ovum engrams or conception engrams or birth engrams. Actually, these have been found time and again in psychotherapy and abandoned only because they did not agree with the reality of the practitioner.

Recent experiments at Rutgers University validate the ability of the embryo to react to sounds and other stimuli. Books written as early as 1912 and 1914 mention these early recordings, labelling them, "cellular experiences," which in Dianetics we do not now know to be a correct label. The work of biologists in the field of embryology adequately validates the reaction capabilities of the embryo to stimuli. In Dianetics, engrams from the earliest periods have been checked with reality and have been found to have taken place.

Many a parent watching his child or teenager being processed has been startled to hear from engrams the names of maids fired long before the child was born, or circumstances surrounding the marriage which were not particularly complimentary to the devotion of the parents to the letter of morality, and other matters which would not be otherwise known to the preclear. Some mothers who may not have been as careful in their fidelity as their husbands expected may even sacrifice the health of the child, who could otherwise be processed into better mental and physical condition, rather than have their husbands learn of these infidelities which are unfortunately recorded word for word in the engrams of the child.

Knowledge that these recordings exist and are valid and actual will discourage a below-2.0 individual from permitting her children to be processed. The auditor should always be wary of a mother who is actively trying to invalidate Dianetics to the husband and children. Case after case has been accumulated in which this invalidation process took place for no other reason than to hide data which the parent did not wish to be known.

The only other reason an invalidation of Dianetics takes place, after an individual sees it operate and understands it, is that the aberrated condition of the mate or employee permits the invalidator to continue in control of that individual. This is highly discreditable, but will be found many more times than the auditor will like and will be a considerable problem to him. Those who oppose processing either have something to hide or suppose they gain in some way by continuing authoritarian control of the preclear in question. Because he is running moments when the preclear was sick, distressed, injured, or otherwise disturbed, the auditor can expect to find himself viewing almost any state of health, neurosis or psychosis at one or another stage of the preclear's advance to clear. These states will be very transitory, taking place only when the preclear is returned to an engram and during the period, usually a few minutes or an hour, required to run the engram. Unless one understands that re-experiencing engrams is re-experiencing the very stuff of which insanity is made, one can become alarmed about this. The only really dangerous thing about the running of engrams is simply becoming alarmed.

The preclear, sent back into the basic area, will roll into a foetal ball. The girl sent back to birth may get into mama's valence and scream loud enough time after time to disturb the neighbors a block away. The individual returned to when he had the mumps may be seen to have a very puffy face. The boy sent back to a severe sunburn may manifest redness and considerable discomfort, until the engram is reduced. The temperature of the preclear will rise markedly when he is sent back down the track to a moment when he had a high fever. Reduction of the engram reduces the fever and reduces the aberrative effects which the preclear felt for years after that illness. A medical doctor, observing dianetic processing for the first time, watches the preclear cheerfully lie down on the couch, listen to the auditor utter certain phrases, then sees the preclear become flushed and red, or otherwise apparently ill for a brief time. A medical doctor observing this is alerted by his impulse to heal by his own methods to a point where he will sometimes request that the session be stopped because this preclear may be running a temperature, or seems to have severe cramps, or is generally uncomfortable. The preclear will be the first one to try to reassure the doctor, for the somatic that the preclear is experiencing is highly transitory, and the preclear learning why, and getting rid of the reason why he has had, for instance, migraine headaches most of his life, will not mind these manifestations but indeed will rather welcome them, since they will shortly reduce. If the preclear is brought to present time before such an engram is reduced, the somatic and other manifestations, which were mild at the place on the track where they first occurred, will usually intensify. And if brought to present time by a poorly informed or cowardly auditor before the engram is reduced or erased, the preclear may experience some after-effects which are far less

pleasant than running the engram. There is a motto governing this: "The only way out of an engram is through it many times."

If the file clerk presented an engram, it will reduce or erase, or the basic on its chain will reduce or erase. Thus, it is up to the auditor to have confidence in his tools and to address his skill to the case, as detailed in this chapter. There is nothing very dangerous in running engrams except in failing to reduce them or to reduce the earliest engram on the chain -- or in invalidating them to the preclear, branding them delusion or some such thing. Anything which in a few moments can take a human being who is healthy and cheerful, run his temperature up three points, roll him up into a ball, or cause him to turn red all over is not something caused by delusion. You could even hypnotize a preclear (but don't ever let me catch you doing it) and tell him that he is going to manifest the very same things, and he will not manifest them. Thus, these are not by power of suggestion and there is no delusion mixed up in it. If you run a preclear back down the track into an engram, reduce the engram. Or if it starts to recess, demand the earliest engram on that chain and reduce that. If this earlier engram begins to recess, get an even earlier engram. Sooner or later you should get to the bottom of the chain, even when you have foolishly driven the preclear hard into a part of the bank the file clerk did not present.

Don't go in for the processing of engrams half-heartedly. You can be careless about running locks, without any casualty. You can even be somewhat careless about running secondaries without producing any serious condition in the preclear. But don't run the basic source, the engram, unless you mean to reduce it, or to reduce the basic on its chain, by recounting it, perceptic for perceptic, until it no longer bothers the preclear. Any new thing collects about it experimenters. But one should not experiment with the running of an engram; one should continue on until the engram is reduced. It is actually very easy to process an engram if you really mean to process it, and are not just trying to find out whether or not engrams exist. One gentleman was curious about engrams, and without any study of the subject of processing them, much less a course at the Foundation, told his wife to shut her eyes and go back to the time when she had the measles. Unthinkingly, because this sort of thing simply did not happen before 1950, the wife closed her eyes and very shortly felt the warmth of measles. She was quite surprised. So was her husband. But they were even more surprised one day later when she broke out with a rash. Her husband promptly took her to the doctor, who said, "I would swear she had measles, except that she hasn't any respiratory symptoms and she hasn't any temperature." Two days later her rash disappeared of its own accord, as engrams, placed into restimulation in such wise normally will settle out. What this husband should have done in the first place was inquire from the file clerk if there was an engram ready to be run, and then ask for the identification of the engram, and then run it by rote until it was reduced.

There is nothing that validates Dianetics to the preclear like being sent into a mass of somatics he did not suspect he had ever experienced. It is the person who is so heavily charged with entheta that he cannot experience somatics who most seriously questions the validity of Dianetics. But even these individuals, seeing the effect of Dianetics on people who are higher up the tone scale and able to experience somatics, will eventually concede. The person who does get somatics is most forcefully struck by the fact that this new thing, Dianetics, can do a thing which was never done before, namely, to change radically and at will the physical being of an individual. Not even in the days when witchcraft was rampant was one able to utter a chant and have immediate results follow. In Dianetics words which are simply the words of one ordinary human being addressed to another can roll the other individual up into a ball and turn on a fever or turn on a sunburn or blur his vision and create many other manifestations in the case which is fairly well up the tone scale. This is so marked, and the validity of Dianetics, if only in the terms of manifestation, is so strong that a physics professor at Columbia once came to the Foundation just to remark on the "diabolical accuracy of Hubbard's predictions of human behavior."

“Be surprised at nothing,” “Always ask the file clerk,” and “Always reduce every engram you contact, or the basic on the chain” are the three rules of processing engrams. Follow these, and you can’t get your preclear into very serious trouble.

Further, there now exists lock scanning, a technique developed in the Fall of 1950, which takes off the auditing that has thus been done. Theoretically, this permits the auditor to make almost any kind of blunder he wishes. After he has made some mistake, placed some engram into serious restimulation, wound his preclear up in a ball, found no way out of the situation, the auditor, theoretically, can lock-scan off the auditing and relieve the restimulation which he has occasioned. The word “theoretically” is used here advisedly since in cases which are below 2.0 on the tone scale, the auditor could place a preclear so thoroughly into an engram that no free theta would exist with which to scan off this auditing. This would be a very extreme case and would apply only when the preclear under treatment was a borderline or actual psychotic rather than a person with a great deal of free theta who is yet below 2.0 on the tone scale. Always finish any session by scanning off the auditing anyway, but don’t encourage yourself to make mistakes just because you can remedy them with lock scanning.

In order to lock-scan off auditing, one merely says “Can we now scan off the auditing?” (Snap!). If the preclear’s file clerk says no, the auditor should discover if some other chain has to be scanned before the auditing can be scanned off, and if this is the case he proceeds to have it scanned.

Ordinarily, the file clerk will say yes, and the auditor then directs the preclear to go back to the first moment of the session and to scan through the session to present time. He does this by requiring the preclear to tell him when he is at the beginning of the session and not permitting the preclear to start scanning until the auditor has said, “Begin scanning” (snap!). The preclear scans through the session at any speed he desires, contacting the consecutive events of the auditing, moment by moment, with his attention mainly directed to the exterior stimuli of the auditing session rather than to the engrams through which he has been run. This extroverts the preclear. Lock scanning of the session should be continued time after time, but only provided the auditor asks the file clerk after each sweep, “Should we scan the auditing again?” (snap!). The file clerk will usually reply yes to this two or three times, and will finally reply “No!” Then the auditor should ask the file clerk, “Can we end the session?” (snap!). Usually, the file clerk will reply yes. If the file clerk replies “No!” some earlier chain may have been accidentally thrown into restimulation which will have to be lock-scanned before the session can be ended in order for the preclear to be comfortable after the session, but this is rare.

This ritual, when followed, undoes any errors in the session unless as has been said above the auditor is dealing with a borderline or actual psychotic, in which case he should have identified the preclear as such on the tone scale chart in the first place and should have audited the preclear as directed by the chart. On such an individual, engrams must never be run, until the preclear is advanced up the tone scale by establishment of affinity, communication, and reality with the auditor, by establishment of contact with the environment, and by straight memory, light lock scanning, and the occasional running of a secondary. It should be remembered by the auditor that phrases in engrams are always literal. A phrase in an engram means exactly what it says, just as Simple Simon would have interpreted it the day he was so careful to step in every pie. For instance the phrase contained in an engram, “I can’t make it out,” does not mean to the preclear on his first contacts that he cannot understand it or see it -- it means simply that the preclear is unable to get out of the engram. The phrase “beat it” is not interpreted by the analytical mind at first glimpse as “get out” and is not a bouncer but merely an aberrative phrase which might cause the preclear to repeat several times. The auditor, particularly when he is running engrams, should make a considerable study of the literalness of language. This is the main trouble with an engram, that it has command value which is literally interpreted. “I see what you mean” will cause the preclear to get a picture rather than to feel that he understands. This is true of both ordinary aberrative phrases and action phrases.

The difference between an action phrase and an aberrative phrase is that the action phrase causes the preclear to go somewhere or stay somewhere, or not get in touch with

something, in terms of space and time. The aberrative phrase merely dictates conduct and is not nearly as serious to the auditor as the action phrase. The aberrative phrase has been inhibitive to the abilities of the preclear, but the action phrase is inhibitive to the auditor's ability to keep the preclear in this engram and run it. When action phrases are very active in engrams, causing the preclear to bounce or to come back to an engram, or to go later in the engram, or to become mixed up, or to find that the time track has collapsed around the engram, as would happen in the case of any grouper on a heavily charged case, the auditor should not be running engrams in the first place and is doing so only because he has failed to evaluate his preclear properly on the tone scale and to follow its directions about the case.

Theoretically, one could strip a case of locks and secondaries without touching any engrams; however, there are such things as circuits, as will be covered later, and sometimes it might be necessary to run engrams on a heavily charged case in order to attack a circuit, but this would be an extraordinary proceeding, and should only be done by a skilled auditor, as trained at the Foundation.

The engram is suppressed and out of sight of the analyzer. This is a primary characteristic. At the shock of physical pain or at the beginning of unconsciousness, the analyzer goes out of circuit and ceases to regulate bodily functions or record or think, to a greater or lesser degree. The analyzer can be partly on or nearly off or entirely off during an engram. In any case, the perceptions are recorded in the reactive mind. The reactive mind was once known as the "unconscious mind," but this terminology is highly misleading, because the reactive mind is the mind which is always conscious, and the "conscious mind" is the mind which shuts off or goes unconscious. The total content of the reactive mind, then, is entheta held down by physical pain engrams which form the basis that causes later enturbulated theta to be "permanently" trapped. Into the reactive mind, in the course of a lifetime, because of physical pain engrams, the bulk of a person's free theta disappears from conscious view and is no longer available for computation but reacts against the analyzer and "I" to disturb and enter hidden and arbitrary data and values into thinking. The physical pain in the reactive mind acts against the physical body of the preclear, and when the analyzer does not obey the engram commands, this pain turns on and aberrates the physical body.

The task of the auditor, it is repeated here, is to exhaust from the reactive mind the accumulated entheta by whatever means are indicated or possible and to convert that entheta into theta, by the simple expedient of bringing the entheta into memory or separating it from the physical pain which traps it. The task of the auditor is not simply to run engrams off a case. An auditor can make this mistake very easily because of his ambitiousness to create a clear. A clear, technically, is simply an individual from whom all physical pain engrams, all secondaries, and all aberrative locks have been erased. The clear can receive new engrams, but these must be of a very severe nature to be highly aberrative, because it is the early engrams on a case which produce the greatest aberration and effect on the individual. However, do not mistake the fact that heavy intentional engrams hammered by ferocious physical pain into a clear, should that clear have been basically low on endowment of free theta, may produce a psychotic break. But do not expect that engrams once erased and the entheta exhausted from the reactive mind will then return in some strange fashion. They will not, once they are properly addressed and converted. It takes new physical pain to produce more engrams in a clear. A clear will, however, become enturbulated by the environment, but will enturbulate temporarily only and will suffer no after-effect from the enturbulence, since there is nothing to trap the entheta. Taking the locks and secondaries off a case, and a few engrams in the course of accomplishing this, produces a dianetic release.

Thus, the auditor can understand his point of concentration on the case. The progress of any preclear is measured by the preclear's rise on the tone scale, not by the number of engrams which are reduced or erased in the preclear. Authoritarian auditing on a low-tone case can reduce engrams, and erase them, hour after hour for scores and scores of hours, but can leave the case in such turbulence that the rise on the tone scale is relatively slight. The physical pain brings about the "permanence" of entrapment, but the auditor will find his greatest store of entheta, which he can convert into theta, in secondaries and locks.

An engram which has many locks and secondaries above it is completely buried and out of sight and unavailable to auditing. An engram which has almost no secondaries and locks has in it all its perceptics, which is to say that the preclear, in recounting it, returned to that point on the time track, can see, hear, feel and experience motion, moisture and temperature, much as he did when he lived through the moment at the time it occurred. After the engram is keyed-in thoroughly and accumulates secondaries and locks, the sharpness of the perceptics begins to disappear out of it, so far as the returned preclear is concerned, in direct ratio to the amount of entheta which has charged this engram up. A very heavily charged engram, then, is not seen, heard, or felt by the preclear. An extremely heavily charged engram doesn't even exist as far as the preclear is concerned but its presence is indicated by the fact that heavy secondaries and locks occur along a certain line.

After these have been run and their entheta converted to theta by the standard processing techniques delineated herein, the engram itself will emerge and it or its chain, since engrams exist in chains, may only then be available for the auditor's address. But it should be understood that once this engram is thus available the bulk of the entheta which it contained has already been turned into free theta by lock scanning or the exhaustion of secondaries, and so the engram is relatively harmless save that it will accumulate new secondaries and new locks. Further, it still retains the physical pain, and its commands are still aberrative, and so it must be run. But the auditor should expect more change in the case from running locks and secondaries than from physical pain engrams, even though engrams are the basic source of human aberration. The engram is pinned down and hidden from view, of course, by entheta. Entheta has many forms. It could be said to exist on the case by virtue of enMEST, which is to say that for the entheta released on the case there will be a physiological reaction, whereby the physical side of the organism undergoes some chemical alteration or gives off some chemical product. Oxygenation apparently has a great deal to do with the release of entheta. Tears and urine, sweat, body odors, glandular products come off a case as the enMEST accompaniment to the entheta released, and physical energy as well. The auditor must not expect these enMEST manifestations only in engrams. They are most marked in the discharge of secondaries and locks. This subject will be further covered under another column.

Case accessibility is measured by the tone scale and is very important to the auditor. A case may be very low on the tone scale apparently and still may be accessible, which is to say, the preclear wants to get better. This denotes the existence of considerable endowment of free theta in the first place and of enough free theta, regardless of its low percentage in ratio to the amount of entheta on the case, for the preclear to desire a return in the direction of survival. Of course, the entheta on this case is descending in the direction of succumbing. This case could be considered an accessible case even though it lies below 2.0 on the tone scale. In processing it, the auditor should particularly respect the survival ambition of the remaining free theta and should be gentle with the case, removing entheta and converting it to free theta as lightly as possible. Such a case should never be run into engrams, since the restimulated engram will form a new lock and absorb some of the existing free theta. Above 2.0, cases are normally accessible, but occasionally due to education or environmental stigmata with regard to getting better or because of a peculiar type of engram command which prohibits contact, these cases will be inaccessible.

Accessibility, then, could be considered, generally, the desire of the individual to attain new and higher levels of survival and the betterment of mind and body. Accessibility is roughly proportional to the amount of free theta existing on a case, but this ratio may be interrupted by inhibitions, educational or engramic.

The wide-open case is peculiarly deceptive to the auditor. This case is a weathercock in the environment, and in the presence of high-level people and in a high-level environment may seem quite normal, but given an average environment this case is considerably below normal, and given a small amount of enturbulence this case begins to obey engramic commands whichever way they drive. Yet this case apparently has all perceptics available. Such a case, around 1.1, will even run engrams, but the somatic will probably be light even if the other

perceptics are apparently sharp. Here is the case which lacks, structurally probably, a mechanism by which to occlude charge. This case, below 2.0, is quite ordinarily inaccessible, unless assisted by manic engrams or a general feeling in the environment that being processed is the thing to do, for this case is often quite impressionable and follows the fashion of the environment easily. The inexperienced auditor may find such a case, may discover that sonic, visio, tactile exist and so decide, without beginning to look at his tone scale chart, that the case can run engrams. Somehow or other he persuades the case to begin processing and plunges the case down the track into moments of physical pain and unconsciousness. He will find this case resistive, quite ordinarily, or easily distracted in processing, but he may persist and discover only after he has done considerable processing that the case is not rising very remarkably on the tone scale.

Should the auditor be short-sighted enough to start running engrams on such a case, additional manifestations will tell him that he is doing wrong. The wide-open case will have, usually, some of the perceptics markedly missing. One of these is physical position. This case does not roll into a ball or otherwise change position even when apparently strenuous engrams are being run with full sonic and some other perceptics in the basic area. The reverse is occasionally true. This case may always roll into a ball and have sonic and visio, but will lack many of the other perceptics. The constant of this wide-open case low on the tone scale is that it has sonic and visio, that the somatics are light ordinarily, that the case does not progress rapidly up the tone scale despite the fact that engrams are evidently being erased or reduced. This is to say that the incidents never come up to laughter, but the case will run very soberly. This last denotes that the analyzer is not comparing conduct in the usual environment with what has been commanded by the engrams. Now and then one will find a low-tone wide-open case which laughs long and uproariously over everything which is contacted. The auditor should not be alarmed by or censure this but should be aware of the fact that he is running a great deal of what is called "line charge" off a very heavily charged case. Engrams can be reduced and erased in these low-tone wide-open cases, but the sense of reality about the incidents is commonly low and, as has been said, the rise up the tone scale is not very apparent. There are some of these wide-open cases which seem to have all their real somatics converted into physical distortion and without getting pain will go into various contortions. They will apparently reduce engrams by doing this.

Any wide-open case which is low on the tone scale should not have engrams run on it until a very great deal of entheta is converted to free theta by the discharge of secondary engrams and the scanning of locks, for this case will probably become less and less accessible to the auditor and will protest against being processed and will complain of no relief. This case is not being contrary. It is an actual fact that the case is experiencing no relief although the auditor, knowing engrams when he sees them, and seeing them erase or reduce, has another idea about how this case should be behaving.

A low-tone wide-open case, then, should be handled like an occluded low-tone case, which is to say that the address of the auditor should be toward secondaries and locks, as directed on the chart.

Accessibility is a considerable problem to the auditor. He must always work in the direction of increasing it. Of course, by accessibility is meant the willingness of the preclear to accept auditing and the ability of the auditor and the preclear to work as a team to increase the position of the preclear on the tone scale.

A case is as accessible as it is willing to cooperate and be audited. Some cases are completely inaccessible, and this inaccessibility is not confined to the sanatorium or should-be sanatorium case. Indeed, the only cases which arrive at sanatoriums are those which flagrantly seem to be a threat to their own lives, to the lives of others, or to property, although those who are a threat to property normally would wind up in a penitentiary, although they are usually no less psychotic. The low-tone case that is not obviously a suicide but is apparently able to cope in some routine fashion with the environment passes the notice of the heavily burdened state, which just now tries to cope with the problem of nineteen million obviously insane persons.

Unwillingness to improve in ability to think or act is overcome with considerable ease in persons above 2.5 merely by the auditor's demonstration of the workability and effects of Dianetics. Here is a problem the auditor solves by education. No one above 2.5 who sees some validation of Dianetics in terms of testing or who through a little lock scanning or straight memory picks up some material he thought he had forgotten and which has been troubling him, will refuse processing, unless there is a question of finance involved -- but this can be resolved by the formation of co-auditing teams. This is not just an optimistic remark; it is borne out by considerable experience. Of course, individuals above 2.5 can still be possessed of a very low theta endowment or may be to some degree structurally deficient in intelligence. But even these, if the auditor takes care with them, gather some understanding of the subject. Some of these are incompetent co-auditors, and thus must be assisted by others whom they will not assist in turn.

From 2.5 down, inaccessibility is a problem, but even here, individuals who have a high theta endowment or who are only temporarily at this level will cooperate. There are two types of cases which will baffle the auditor. The first is one who is passing for normal in the society because of some routine ability to cope with the environment, who is yet low on the tone scale, who is very trying to the people about him or her, yet who is confirmed in resistance to any aid or assistance. This type of case is not normally recognized as insane in view of the enormous numbers of insane who are dramatically so. Yet this inaccessible case, just as bacteria crawl through the society, is injuring and enturbulating mates, children, and friends, down the dwindling spiral. Such people are so "reasonable" as to why they are doing what they are doing and are usually so set in their enturbulative ways and have been so non-classifiable to one and all that they -- like the lepers who once begged through the streets of Paris, their threat to the social health misunderstood -- continue to plague the society with the justification of their engrams and their destruction of the dreams, minds, and health of this and the next generation. Here is the real problem for the auditor. The husband of such a woman may be a desperately driven man by the neglect he finds in his home, by the scoffing which meets his dreams, by the nagging or nullification or domination of his just as thoroughly driven children. He may come to the auditor or may himself undertake a study of Dianetics in an effort to remedy his situation. Dianetics can remedy that situation, but he will not be able to process his wife, for such husband-wife teams do not work, and if he tries to coax her to process him, he is placing into her hands a further weapon for his own destruction. In the hands of another auditor, she will be capricious or sullen or angry. And even if the auditor does achieve success with this case to the degree of recovering and converting some entheta he and the husband may discover this woman possessed of just enough more self-determination to run off with another man. The wife who has this same type of situation with her husband may have an even more difficult time. Dianetics is a remedy which will apply and achieve results but the auditor is quite commonly baffled when he encounters these "rational" inaccessible cases. He should lay aside his bafflement and treat these cases as he would treat the most inaccessible, obvious psychotic. Because such people can keep a flow of "reason" running along accepted or normal channels, the auditor need not be deceived into thinking them genuinely rational. Here is a case where affinity, reality, and communication must be built, where the preclear's perceptics must be directed to present-time objectives, and where the most gentle entrance into the entheta must be made. The fact that such cases do not wear a large sign which says "INSANE" and the fact that the death they deal to those around them is not sudden, swift and spectacular, but slow and creeping, are not reasons to audit them as though they were nearly clear. Methods of processing for these people should be those which the tone scale chart indicates. If an evaluation of them shows them to be at 0.5 or 1.1, then the appropriate methods should be used, no matter how "rational" the preclear is.

It should be remarked that individuals may be low on the tone scale and still have enough theta endowment to desire processing and receive it and make use of it. These are accessible cases but, of course, should have light methods used on them and should not be allowed to run engrams any more than the inaccessible person at this level.

The next type of case which will give trouble to the auditor is the obviously inaccessible psychotic. A psychotic is that person, according to dianetic definition, whose theta has become entheta completely, and who is either entirely locked up in an engram or chain of engrams and does nothing but dramatize them, or who is under the command of a control circuit and does some computation, if limited and unreasonable. The psychotic varies in manifestation, but the reason he is psychotic does not vary. There are psychotics who are completely entheta all of the time, psychotics who are only acutely so, under certain circumstances, and psychotics who become completely enturbulated during certain periods of the day, or of the week, or of the month. (The last type, which is restimulated cyclically is generally running on a time factor contained in the engram. The incident may have occurred on the twenty-fifth of the month and continued to the thirtieth, so this person becomes psychotic from the twenty-fifth to the thirtieth of every month. Or the incident may have occurred at ten o'clock at night, and the psychotic is only insane at ten o'clock every night. The cyclic psychotic is processed by the auditor only during periods when a small amount of free theta is available).

No engrams must be run on individuals who are below 2.0 on the tone scale whether they are accessible or inaccessible save in those rare instances when the file clerk insists on presenting an engram, and they must be run then only with the gravest caution, and they must not be run even then if the auditor considers himself inexperienced. With the inaccessible psychotic whose "reason" is so evasive and aberrated as to appear so even to the casual observer, and with the psychotic who is caught in some engram, the auditor should give his whole effort to establishing contact, even by mimicking the psychotic or by discovering some small interest the psychotic may have in his environ and directing his attention to the details of that thing. Perceptics may be encouraged and recovered by as mild a thing as additional contact with some object in the environ. This, after it has brought some recovery of affinity, communication, and reality, may be followed by straight memory. All this is included here because auditors, knowing the basic cause of aberration, are ambitious to treat cause. The basic cause of human aberration, however, is a deeper one than a physical pain engram. It is, by dianetic theory, an enturbulence and entrapment of theta. Free the theta. When the engrams are to be run, they will present themselves.

The patter of the auditor in running engrams is a very simple one. It is easy to overcomplicate the simplicity of processing. People have written demanding to know how reverie is obtained, saying that after twenty tries they still have not been able to accomplish reverie in their preclear. They evidently have reverie mixed up with hypnotism and consider it unusual merely because it has a name. One induces reverie simply by asking the preclear to close his eyes. One brings a preclear out of reverie simply by telling him to open his eyes. The patter of running an engram is as follows:

"The file clerk will present the engram necessary to resolve the case. The somatic strip will go to the beginning of the engram. When I count from one to five and snap my fingers the first phrase in the engram will flash. One, two, three, four, five." (Snap !)

The first phrase of the engram presents itself. The auditor causes the preclear to repeat it until a somatic turns on. Then the auditor tells the preclear to go to the next phrase in the engram and repeat that, and so on, phrase by phrase, until the engram is run, then to go back to the beginning. Above 2.5, the action phrases in the case may not be very forceful, and the preclear may without much auditor assistance, after the above patter of repeating the first phrase is done, run the engram consecutively, repeating each phrase only once. If the preclear begins to come out of the engram suddenly and move on up the track into locks or if he suddenly starts telling the auditor about locks, the preclear has bounced and is no longer in the engram but has struck a phrase which caused him to move out of the engram. If the preclear suddenly moves down into a lower engram, he has hit a downbouncer. In each case, the auditor working with the file clerk should procure the data necessary, asking if there is an action phrase, obtaining the action phrase, and causing the preclear to repeat that phrase until he is back in the engram he should be running. However, when action phrases are this active the auditor has no business running very many engrams on the case, regardless of his hurry to get his preclear clear. He will do it faster by addressing secondaries and locks. The command value of phrases in

engrams upon the preclear is shown by how well bouncers bounce the preclear out of the engrams, how well misdirectors misdirect him, how well deniers deny further content in the engram. This is a very important fact. When the auditor has discovered how active action phrases are, he will know better whether he should run further engrams on the case or not. When the entheta in locks and secondaries is unburdened, the command value of action phrases and all phrases in engrams will reduce markedly. An engram phrase depends for its strength upon secondaries and locks. You can run out of almost any preclear an engram which has just occurred and which therefore contains no locks, but even this has its exceptions. The fact that has no exception is that a phrase in an engram loses its potency when the entheta in secondaries and locks is removed from above the engram by lock scanning or running secondaries or by straight memory. Get rid of the charge, and the ability of the engram to aberrate the preclear is slight.

This does not gain say the fact that after you have run a few secondaries or scanned locks or done some straight memory on a preclear and regained some free theta, even though the preclear remains fairly low on the tone scale, an engram may come into view which will have to be run by the auditor. The engram is basic, evidently, because it is the basic collision between theta and MEST. It is important because it is a trap for future enturbulences. Any case may possess from hundreds to thousands of physical pain engrams. It is a dull, inexperienced, and skill-less auditor who will run engrams on a case without assigning the case to its proper position on the tone scale and being governed thereby.

CHAPTER FOURTEEN

COLUMN AJ

Chains of Engrams

Engrams exist in chains. Phrases exist in chains. Somatics exist in chains. Perceptics exist in chains. The mind files in terms of time and topic. It is an elaborate filing system which, though simple in concept, would stagger anyone who would attempt to duplicate it in purely mechanical ways.

All the injuries, for instance, to the right thumb lie in the reactive mind in a chain of injuries to the right thumb. The phrase "I love you" lies in a chain, wherever it appears, in the reactive mind and in another chain in the analytical mind, and in times of restimulation the two may become one chain. A smash on the right thumb which was accompanied by the words "I love you" would be a crossing of the right-thumb somatic chain and the I-love-you phrase chain. Thus, somatics and words can criss-cross each other up the bank. A time track exists, then, for every topic which can be indexed. This filing system is a highly complex interweaving, possible to compute mathematically but rather impossible to draw, so varied may it be.

When one speaks of a chain of incidents, one means usually a chain of locks or a chain of engrams or a chain of secondaries which have similar content. These incidents in chains may contain the same dramatic personnel, such as all secondaries which contain mother and father or all engrams which contain grandmother, or may be all locks which depend upon a certain unknown engram or chain of engrams for their existence but which can be identified by the file clerk as a chain of locks, or may be any incident or perceptic lying on the time track which is interrelated with other incidents or perceptics.

A single engram is a consecutive series of perceptics, which may or may not include consecutive phrases, having to do with one injury at one period on the time track. Because an aberree can be expected to say the same things at any time when a certain set of circumstances is approximated in his environment, one can expect the engrams of any person who was many times unconscious in the vicinity of that aberree to contain this same dramatization over and over again.

Any of these things cause a chain. The single engram could be considered to lie across the time track in one place, but a chain of engrams is a series running up the time track. Or a chain could be considered a series of recurrences of a certain phrase, each time perhaps with a different somatic, which ran up the time track.

It is possible to collapse the time track. In a very heavily charged case, a grouper, a phrase which pulls everything in toward it such as the phrase, "Everything happens at once" or "You're all against me," (the sure central engram phrase of the paranoid or paranoiac), can, when too thoroughly restimulated, crunch the time track together. This occasionally occurs simply in the business of living. An individual has an engram restimulated which contains a grouper and the case is so heavily charged that the entire time track collapses. The auditor will enter such a case and find everything mixed and scrambled, no time track in existence, the preclear befuddled, low on the tone scale, ordinarily physiologically malformed, and certainly in a highly aberrated mental condition. It would be very nice if this preclear could simply have this one grouper run out of him but all the elements of the case (entheta) act to smother this grouper. Thus, lighter methods of processing than running the engram itself have to be utilized. The grouper is the chief danger in any scanning of physical pain engrams. A grouper can be hit on a highly charged case which will collapse the time track. The auditor, if this happened, by acting quickly might get a flash on what the grouper was and get it repeated soon enough to keep it from being closed in upon. But if the time track will collapse on a grouper, it

means the action phrases on this case are extremely active and the auditor has no business whatsoever scanning engrams.

The scanning of engrams was originally developed and used on any and all cases, and while it produced alleviation in some cases (if not the erasure of engrams), in others it produced a marked deterioration. Here is a technique of limited use, which can be used only when the amount of charge on the case has been accurately estimated by the auditor. As will be seen on the tone scale chart, the scanning of engrams can never be undertaken with any safety below the level of 3.5. An individual can be scanned from 3.5 up to clear, but he can only be scanned when bouncers do not bounce, misdirectors do not misdirect, when the majority of the perceptics are very clear and when the bulk of the secondaries are gone from the case.

The scanning of engrams, then, offers a quick way to finish up a case which has already been raised to 3.5 by other auditing skills. Below the level of 3.5, chain scanning of engrams should not be adventured upon, since sooner or later the auditor will strike a grouper or some other action phrase and enturbulate the case enormously. This is a dangerous technique and should be used only when the auditor is absolutely certain that he is dealing with a 3.5.

The scanning of secondary engrams can sometimes be done, but again, only if the individual is at 3.5 on the tone scale, since all the grief on the case may enturbulate into a ball.

The scanning of locks can be done from 1.1 on up the tone scale, and cautions relating to the scanning of engrams do not apply to the scanning of locks. However, in the process of scanning locks one will occasionally find his preclear dropping into an engram. This is because entheta in being freed exposes an engram which is not suspected. In a case which is too low on the tone scale to have an engram run comfortably, the preclear may be set to boiling-off and then may be scanned on some other chain until he is out of this engram, but ordinarily, physical pain should be avoided. In lock scanning, the file clerk should be consulted as follows:

“Can this chain be scanned without contacting physical pain?” (snap). If the answer is yes, then the chain is scanned. But if the answer is no, then another chain is requested. In short, one should not scan through physical pain on any case below 3.5 on the tone scale.

There are many ramifications to this technique of chain scanning. At first glance, chain scanning appears to be an excellent way to sweep all the engrams out of a case hastily and have a clear, but this is not what happens. Even at the 3.5 level chain scanning leaves on the case many somatics which then have to be cleared up. It might be said that the top comes off the engrams during chain scanning of engrams. Engrams which are scanned lower than 3.5 on the tone scale reduce but little, and below 2.5 entrap more than is freed, according to observation.

One scans chains of engrams, when he is sure that his preclear is a 3.5, by consulting with the file clerk as to whether or not a chain of engrams can be scanned. On an affirmative response from the file clerk, the auditor tells the preclear to go to the first engram on the chain. When he is sure that the preclear is there, the auditor signals him to begin scanning, and the preclear scans to present time through all such engrams. The preclear can scan at a speed slow enough to permit him to vocalize the most aberrative phrases which he crosses, or he can scan slowly enough to recognize the phrases but not to vocalize them, or he can scan at a medium speed, getting concepts of the incidents he is passing on the time track or he can scan at maximum speed, knowing that he is passing through incidents only by the flicking on and off of somatics.

Lock scanning can remedy damage which has been done by chain scanning. In other words, if the auditor makes an error and chain scans, let us say, a 2.5 level preclear only to discover that action phrases are sufficiently strong to cause the preclear to hang up on the track, the auditor can then lock-scan off the last few minutes of auditing and lock-scan it off very thoroughly so the damage to that degree can be remedied. However, one should not always count upon this as possible.

CHAPTER FIFTEEN

COLUMN AK

Circuits

The circuit is caused by a special type of engram command which, sufficiently charged up by locks and secondaries, evidently compartments off some section of the analytical mind which thereafter, to a limited degree, acts as a separate entity or another personality. "You" phrases such as "I have to do all your thinking for you," "I'm going to tell you what to do and you've got to do it," which are said to the individual or near him when he is unconscious and in physical pain, bring about this phenomenon, according to theory and observation. In practice, these circuits resolve when the case is unburdened of charge or when the engram containing the circuit is erased or reduced.

Distinct from circuits is the valence compartmentation which takes place in the mind. As has been elsewhere discussed, the individual's survival may become so intricately concerned with that of another human being, particularly during the unconsciousness or illness of the individual, that the dramatizations, personal habits, and even factors of personal appearance of the imitated person seem to become set up as a segment of the analytical mind. The individual may have several valences by reason of this kind of association. A child quite commonly has the valence of his father and the valence of his mother and the valences of other people around him. Valence is an exaggeration of that basic of education, mimicry. A human being learns his first lessons, and most of his basic lessons thereafter, in habits, mannerisms and skills, by mimicry. Anything which can be aberrated in the mind has a specific use toward survival when unaberrated. A child learns how to talk by imitating sounds. It learns how to walk by imitating the steps of its elders. During moments of physical pain, unconsciousness and illness, this ability enters into the reactive mind, which thereafter forces or can force the analytical mind to pattern itself without any self-determinism in thinking or acting, after another human being. The valence is a representation of a whole individual. When a case becomes fairly well charged a person can or does get into a valence and thereafter demonstrates the mannerisms, habits and patterns of thought of that valence. A person has his own valence and, potentially, the valences of the people around him. A case which is very heavily charged goes into valences so completely that the person sharply and distinctly changes personality and appearance when shifted from one valence to another. The original definition of schizophrenic or "scissors personality" was in observation of this shift of identity. A case must be very highly charged indeed and, of course, well below 2.0 for these valence walls to become so well defined that they are actual compartments in the mind and have such distinct memory banks that when the individual shifts from one valence to another he may have no recollection of what he did when he was in another valence, or even that he was ever in another valence. An individual can have two, six, ten, or any number of valences, potentially. A psychotic may be, to an intensified degree, two or more people, changing from one to another without any recognition that another has existed.

Nearly everyone has some valence trouble, in that when he is confronted by different people he feels he is himself a different personality. A man may feel like a lion when playing golf with his friends and like a mouse when he is talking to his wife. With his friends he may possibly be in his own valence (the happiest condition) or in the valence of some jovial individual he has known, but confronted by his wife, whom, unknowingly, he married because she reminded him of his mother, he is forced into his father's valence, and his father may have been a badly intimidated man.

These valence compartments of the mind operate in an individual above 2.0 under the very close attention of "I." The "I" of persons above 2.0 could be said to be actually in control of each valence, but as the charge on the case increases "I" is less and less able to control these valences. And below 2.0, the charge is quite commonly such that the valence compartments of

the mind develop their own "I" or awareness of awareness center. Here the real "I" of the individual is relegated to the few remaining attention units which compose basic personality.

Self-control is an actual thing exerted by "I." So long as "I" has enough attention units to control or command the analyzer, self-determinism exists, and exists to that degree to which "I" is able to exercise this command or control.

In the matter of valences, the submergence of "I" into these valence compartments brings about a condition, as the individual descends the tone scale, wherein when he is in father's valence he controls himself as father would have, and when he is in mother's valence he controls himself as mother would have.

Valences could be said to have bouncers, groupers, deniers, and holders, just as does an engram. This is to say that the phrase known as the "valence shifter" may force the person to be in any or every valence (grouper), or may force him to be barred out of a valence (bouncer) so that he cannot imitate some human being such as father, who may have had very good qualities well worth imitating. Typical valence shifters are such phrases as "You're just like your father," "I'll have to pretend I'm somebody else," "You're just like your mother, and you grow more like her every day, and I hate you for it" (which would make a person be like his mother and hate his mother and thus hate himself). There is also the synthetic valence, which is an artificial person. Or the valence command which makes a person like every stage actor he sees. Valences commonly exist for household pets, and it is not uncommon for a little girl to be in the valence of her dog or her cat and express herself with imitated mannerisms. When this happens to a marked degree, this child has a valence shifter which shifts her into the valence of the pet, such as, "You're just like Bonzo!" Whenever mother is angry, the child becomes "like Bonzo."

The most obvious place to observe valences is during the running of an engram. An engram has a valence potential for every individual surrounding the unconscious person. If a doctor, a nurse and a parent are present, for instance, around a tonsillectomy, and if they talk during the operation (something which should never be done!), there is then a potential valence set up for the doctor, for the nurse and for that parent. Of course, such an engram requires very heavy charge before these valences can take over any section of the analyzer. In running a heavily charged engram the preclear will be found, quite commonly, to go into the valences of people around him in the incident. He will not get his own somatics but he will get somatics which are commanded by phrases in the incident. If he is in a prenatal and running in mother's valence, he will have his mother's stomach upset rather than the pressure which was on him at the time. He is, thus, out of valence. After the particular valence is discharged or the valence shifter is located, the preclear can then run in his own valence, and only in such wise does he experience much relief. The auditor should not be running engrams continually on a case so heavily charged that it gets command somatics and goes easily out of valence.

The circuit is different from the valence. The valence mechanism produces whole people for the preclear to be and will include habits and mannerisms that are not mentioned in engrams but are the results of the preclear's compulsion to copy certain people. The circuit is a mechanism which becomes an identity in itself, with its own "I" which takes a piece of the analyzer, walls it off with the charge, and thereafter dictates to the preclear. In olden times, these were called demons. Socrates, for instance, had a demon which dictated to him, although the Socratic demon might not have been the result of an engram but, instead, a theta perceptic.

People commonly have various types of circuits and are unaware of the fact that they do have circuits. An individual's vocalization of all his thoughts and problems is actually a circuit at work which tells him how to think or tells him how to act. Thinking is so rapid and complicated that one would never have a chance to vocalize it. When thinking becomes vocalized, it is usually at the dictation of a circuit. A preclear may have one circuit that criticizes him, one circuit that seems to order him around, another circuit that mocks or derides him when he does something wrong, and yet another which gives him imaginary pictures.

The preclear who has active circuits has a relatively highly charged case, and the case should be unburdened of charge before the auditor attempts to locate these circuits in engrams. It can happen when a circuit results from some dramatization of the parent, such as "You stay there and listen to me!" that straight wire can locate an awake incident in the life of the preclear when the parent was saying this to someone. The simple location of the actual dramatization and the identification of it, by straight wire, may nullify this circuit. Similarly, when the preclear commonly acts like his father and is ill with the same chronic somatics his father had (or approximations of them), it occasionally happens that the identification of the basic valence shifter, by straight memory, will cause the preclear to shift into his own valence. It also may happen that by straight memory one can locate a time when father was complaining about his stomach, with the result that the preclear, who has been having trouble with his stomach, suddenly ceases to have that trouble.

Ordinarily, however, cases have to be unburdened of entheta to a considerable extent before circuits and valences become inoperative, at which time the preclear's "I" regains its self-determinism and control of the organism which had been contested by artificial "I"'s resident in the engrams.

All circuits could be said to be control circuits, in that they are attempting to do something to the preclear in contest with the preclear's own "I." These control circuits are artificial controls and should not to any degree be confused with the desirable self-control of the individual. No control circuit is actually able to control the individual toward survival. Admonitions to a human being to control himself if he is awake, may perhaps stimulate "I" to assert "I"'s right to handle the body, but they may as easily restimulate a circuit and put the individual under the control of some command in an engram.

There is a specific type of control circuit which is quite remarkable for giving the auditor trouble. When an engram contains a very forceful phrase such as "Control yourself," the auditor, running that engram even though it is heavily charged, may suddenly find the preclear running "auto" and going here and there on the track without any further commands. Here an auditing circuit has suddenly taken over. It is necessary for the auditor to discover the identity of this phrase and then have it repeated. The file clerk is sometimes unable to deliver up a control circuit, and when the file clerk becomes suddenly inoperative, although he has been working well before, the auditor should suspect that a control circuit phrase has shown up.

Similar trouble is encountered in the valence shifter, but here sonic and the somatic may go off while the preclear is yet in the engram. The valence shifter asserts its control only to the point of changing the preclear into another identity rather than changing his position on the time track. This is not true of a control circuit. The control circuit may conduct itself as an interior entity which takes the preclear out of the auditor's hands. When preclears are very hard to handle, take the bit in their teeth and try to run their own cases despite anything the auditor may do (providing the auditor has been doing a fairly good job of it, for "I" will sometimes pull the case out of the auditor's hands if the auditor is doing a very bad job), they are running on control circuits, recorded commands which make the preclear misbehave under auditing. The case which will do this is very heavily charged, and one should not be running engrams on it.

Some further comment should be made on the case who begins to audit himself. Evidently a few isolated cases have been able to do self-auditing, without any damage and, indeed, in one case with considerable benefit. A case may begin to self-audit when there are factors in the case and in the environment which are unsolved by the preclear or the auditor. The moment the proper computation is struck on the case, the self-auditing ceases. While anyone can straightwire himself, and this is a very useful procedure, and while almost anyone can do lock-scanning by himself, the heavier forms of entheta are more and more difficult to attack unassisted. The person who feels the need to run grief over some specific incident should, of course, run it whether there is an auditor present or not. But the individual who deliberately forces himself into an engram and attempts to reduce it will, in ninety-nine cases out of a hundred, merely restimulate the engram and enturbulate himself into helplessness and

discomfort before he has gotten it beyond the first phrase. Self-auditing is really “doing it the hard way,” when carried beyond straight memory or light lock scanning. In almost every case, heavy self-auditing can be put down infallibly to the engrams’ defending themselves from real auditing by deceiving the befuddled preclear into running himself through irreducible or dub-in incidents.

Control circuits not only dominate and order the preclear about, but they also nullify him. The preclear may have a circuit of a defeatist variety which makes him believe that he is unable to do what is asked of him and decreases his tone by telling him continually that he will fail. Such a circuit might be worded, “I’m here to tell you that you’ll never amount to anything. You’re nothing. You’re nobody. You’ll never succeed. You’ll never be a success, and it’s time someone told you the truth.” This circuit, with a heavy charge on it, commands the preclear continually down into the lower ranges of the tone scale by discouraging him. But to be operative at all this circuit would have to be very heavily charged and, probably, restimulated by some other person in the environment who is from day to day echoing this same attitude toward the preclear.

There are such things as sonic-disturbance circuits and visio-disturbance circuits. Sonic circuits are very easily recognized, for they speak audibly inside the head of the preclear or give him faint sonic impressions. The sonic circuit may occasionally try to manufacture engrams for the preclear, but there is one characteristic about circuits which always permits the auditor to differentiate. Circuits are ordinarily stupid. They are also discourteous. The auditor should pay no attention to them once he detects them, for to pay attention to them is to validate them to some degree. Where he discovers a circuit of this character he should not try to hammer toward the circuit; he should take enough charge off the case so that the circuit will be inoperative. These sonic and visio manufacturing circuits are very limited in repertoire, and the auditor should not be upset when he encounters them, nor should he then think that what the preclear is running is always a result of such circuits. To have these circuits, the case must be well below 2.0 on the tone scale, and the data at this level is rarely properly interpreted by “I” anyway. The auditor is not interested in data in this area. Thus, the visio and sonic circuits should not worry him, since they will not impede getting charge off a case. The auditor is not trying to run engrams.

There is also the occlusion type of circuit, the circuit which drops curtains across certain pieces of information or may mask “I” from contact with the standard bank or the reactive bank. This circuit might be worded, “For your own good I have to protect you from yourself.” This may be very sympathetically uttered in some engram and may be uttered enough times thereafter by the same person in the preclear’s environ to give a thoroughly charged-up occlusion. This individual, because he is “protecting himself from himself” cannot get into any portion of his mind for anything like optimum operation. But, again, to be effective any of these occlusion circuits require a great deal of charge. Lock scanning and straight memory will do much to alleviate these circuits, but the occlusion circuit can persist, worded a thousand different ways, to such a degree that all entheta becomes more or less occluded.

Circuits are peculiarly vicious in inhibiting the release of emotion. Here the auditor has a real problem in the heavily charged case which is yet running on circuits which tell him not to cry, not to feel anything, to forget it, and so forth. The auditor may find his initial entrance into the case seriously impeded. The circuit makes it impossible for the preclear to discharge a secondary engram. But by straight memory and lock scanning the auditor, ordinarily, can bring the preclear up to an ability to run secondary engrams, even without discharging these inhibition circuits.

Circuits exist which either enforce or inhibit affinity, reality, and communication. “You never love anybody” inhibits affinity. “You have to love me” enforces affinity. “Nothing is real to you” and “You’ve got to believe everything you hear” inhibit and enforce reality. “You’ve got to listen to me” or “You never hear what I’m saying” enforces or inhibits communication.

Valence shifts also give the auditor trouble when he is trying to unburden a case of secondaries. A preclear can be in the valence of father, who was not an emotional man, and so be unable to shed tears. A person may be in the valence of mother, who wept all the time, and may be in that valence so thoroughly that he appears to be running secondaries but is in reality obeying commands or responding to an imitative urge to cry. The case is not unburdened in such wise of any secondary. The simple fact of being out of valence places him out of contact not only with his own pain but also with his own emotional charge. The pain and emotional charge are on the case very heavy but the preclear, shifted into another valence, is feeling command somatics or the pains of the other person and is weeping the tears and feeling the fears of that other person. An individual could go on doing this for some time without much improvement in the case. It should be understood that only below 2.2 can a case be heavily enough charged to shift the preclear out of his own valence to the point where he cannot feel his own pain and emotion on at least part of the track. When a preclear is out of valence this way, straight memory, lock scanning (in which the auditor never worries about whether the preclear is in valence or not) and the running of locks are alternated until enough charge is off the case so that the case comes naturally into its own valence and naturally runs its own physical pain.

Fortunately, a case, no matter how badly out of valence it is, and no matter how heavy the circuits are, releases its own anaten in the form of yawns or boil-offs, even though it may not release its own fear or tears. The valence sometimes has a relatively imperfect but nonetheless existing time track, and one can send a preclear who is in father's valence down father's time track, which will exist wherever father was in contact with the preclear. This track can actually be lock scanned, but this is a mechanism the auditor need not worry too much about.

The auditor should understand the mechanisms of valence and circuits to understand what may be holding up his case and to understand and evaluate human behavior but a study of this chapter should impress upon the auditor that a valence or a circuit has to be heavily charged in order to be highly operative and thus the resolution of cases which are chronically out of valence (such as the coffin case) or cases which are heavily control-circuited depends upon the resolution of charge. Charge can be gotten off a case in the form of locks and even secondaries by straight memory and lock scanning as well as by high affinity, reality and communication as a result of the association with the auditor or of strong present-time survival factors or pleasure or even of education, as will be witnessed in group discussions where the tone of a person quite often rises.

Early in Dianetics, a tremendous amount of knowledge and skill was necessary in order to handle circuits and valences. This was because engrams were being run before the case was sufficiently discharged to have engrams run upon it. Now that a better understanding can be communicated to the auditor of what he is doing, now that the auditor can understand better what is meant by charge and how to get rid of it, this enormous technology is not so necessary to the auditor. However, he should have an understanding of it, since there will be those cases which would resolve much more rapidly if the auditor understood that all the preclear was doing was crying mama's tears or obeying a circuit.

One of the most blunt manifestations of circuits and charge in a case is what is called "prenatal visio." There actually is a prenatal visio, but it is black: The blackness of the prenatal, when the individual is stuck in a prenatal engram, will actually blot out his visio. Because he is stuck in an engram, his sonic will be blotted out. But here in the matter of visio it should be understood that while cells and the theta body probably record light, there is no mechanism save that of the imagination which is known to produce the pictures that come about with "prenatal visio." "Prenatal visio" may consist of whole colored scenes, outside of mama. Or it may consist simply in seeing sudden pictures go and come. A control circuit will produce "prenatal visio." "Prenatal visio" is false and has no bearing upon reality and means simply that the case is heavily charged. It quite often happens that "prenatal visio" will turn on for a moment while a preclear is running an engram in the pre-natal period. The auditor should immediately ask for a control phrase when this momentary manifestation of visio occurs. He

will find some phrase such as “I see what you mean” or simply “Control yourself,” which somehow crosses the imagination into the factual bank.

“Prenatal ESP” is another manifestation of charge and circuits. A circuit may exist which says, “I know what you’re thinking about,” and when returned to its vicinity the preclear seems to get the thoughts of mother and father by ESP. Actually these “thoughts” are composites of phrases which occur in the reactive and standard banks of the preclear. There may well be extra-sensory perception, but “prenatal ESP” is false.

There is an additional type of visio which the preclear gets that the auditor should know about, and this is not unlike the mirage which appears on the hot desert. A heavy boil-off; or heavy areas of anaten, may cause the preclear to drift off out of contact with reality and see scenes and even hear voices. These scenes and voices are quite disconnected, ordinarily. The preclear should never be interrupted when doing this. This is a sure symptom of a boil-off. Shortly (usually) this phase will pass and other perceptics of the engram will turn on. The preclear must always be permitted to go through such boil-off uninterrupted, without being jogged or shaken or spoken to, because things which happen while he in this condition become recorded, since he is close to being unconscious.

Dreams seem to stem from this type of circumstance. The dream is usually an engram which reflects through the haze of anaten up to “I” by some by-pass route and is considerably distorted on the way. The dream makes a great deal of sense when one has the engram. It even may enable one to find an engram which he would not otherwise suspect. But ordinarily, this type of guess-work is unnecessary, since a case that dreams heavily is either low on Vitamin B1 or heavy with charge.

CHAPTER SIXTEEN

COLUMN AL

Condition of File Clerk

As elsewhere mentioned, there are apparently several entities or response mechanisms in the human mind. Chief among these for the auditor, if not of the highest rank, is the file clerk.

It is evident, upon examination, that the manifestations of aberration in general -- valences, circuits, abilities of the mind and their distortions -depend upon the fact that the construction of the analytical mind contains, basically, the mechanisms which are subject to aberration by engrams. The reactive mind does not have the operating mechanisms necessary to put engrams into effect beyond their content of entheta and physical pain. A person suffering from a manic engram which tells him he is the greatest streetcar conductor in the world may very well perform as a great streetcar conductor. But it is the analytical mind which could be said to contain the only potentiality for being a streetcar conductor. This potentiality is not increased by the engram, but only enforced by it, to the exclusion of other abilities of the individual. Relief of the engram makes it even more possible for the individual to be a great streetcar conductor, since the engram contains physical pain and unconsciousness, which reduce analytical ability and thus make a person less able to perform. The control circuit can exist as a manifestation of an engram command only because the analytical mind possesses natively the mechanism of control circuits. The "I," as a part of its usual thought procedures, sets up and knocks down these control circuits at will. A whole series of circuits are set up by any new learning pattern, and these in turn compute independently of "I," to drive an automobile, for example. "I" gives little or no attention to many of the routine acts of the body but provides, through learning, circuits to handle these. Furthermore, "I," in full control of the analyzer, subdivides and makes up or breaks down compartments of the analyzer to care for various reasoning processes. The salesman, for instance, sets up a circuit to sell his product. The "I" of the salesman may be paying very little attention to what the selling circuit is saying or doing while carrying out the routine sales talk. Thinking is so complex that circuits are very necessary to care for various things about thinking. The cook ordinarily has many circuits which direct what she does with various dishes, while her "I" goes on planning on higher echelon policy or being amused by the radio.

In the preceding chapter, the reason for valences was discussed.

The imagination can be exaggerated or inhibited by engrams or charge and can actually be crossed into compute circuits by engrams or charge, but the imagination has to exist as an analytical function, a native portion of the analytical mind, before an engram and entheta can aberrate it.

Apparently, the main function of the file clerk is taking perceptive data, old conclusions and imaginations, and other data from the standard memory banks and forwarding them to the lower echelon computers or to "I." There are probably many attention units back along the standard banks performing this function, since there are obviously many sub-computers operating in any well functioning mind.

The analytical mind that is in very good working order, which is to say, not misinformed by the arbitrary data in engrams or suppressed by the entheta in the reactive mind, gets most of its answers on a flash response basis. The "stream of consciousness" of the fiction writer or the useless maundering of the individual who has a circuit which tells him he has to "think things over very carefully" and who verbalizes endless conclusions to himself are usually the result of engrams and entheta. The file clerk, or his minions, still hand through to "I" that data which is valid and accurate. The transaction is done, ordinarily, in milliseconds. As the analytical mind becomes more and more shut down by entheta, more and more attention

units are tied up or smothered. As this condition progressively worsens, the file clerk has more and more difficulty passing data through to “I,” since he is beginning to have to send it through circuits, through valence walls, and on unlikely routes. Under such conditions the milliseconds stretch out not just to seconds or minutes but to as much as three days. In a mediumly aberrated person the file clerk has to receive the order and return the answer through so much entheta and over so many circuitous routes that one “has to think” to remember something and may, indeed, suddenly receive the data requested yesterday this morning at ten o’clock, completely unrelated to anything one is doing at the time.

As a case becomes even more suppressed by entheta and the analyzer even more compartmented from the same cause, the file clerk becomes only a faint echo. Memory is considered to be “very bad,” the individual reaches his conclusions very slowly.

When the individual has dropped below 2.0, not only does the file clerk, as such, cease to exist for the individual, but the data begins to be passed back and forth by substitute entheta file clerks. The real file clerk is still there, but he is so suppressed that his functions are usurped. Thus, the receipt of data and the conclusions of an individual below 2.0 on the tone scale may be astonishing, to say the least. Not only is his analyzer cut down to a point where it computes instinctively in the direction of succumbing even though that direction may be masked, but the data on which the computation is done is mis-selected and distorted by entheta engramic selectors and storers. One might even go so far as to say that the individual below 2.0 fished most of his data from his engram bank rather than from his standard memory bank.

It is remarkable that in even a heavily aberrated individual who is amnesia-tranced or heavily sedated (and don’t try these things in processing, since they would result in a much further enturbulence and aberration of the preclear) the calm and serene basic personality may be discovered, and the file clerk, deeply buried but now revealed, may be found to be still in good working condition. But so few attention units remain in basic personality, even though it contains the fundamentals of what this person would be if cleared, that this should be considered only as a comment and not as anything useful in processing. It is stated merely to bring home the fact to the auditor that the file clerk does not die or vanish even in the psychotic, even though the auditor may feel this when he is working with the severely aberrated.

The file clerk normally gives answers which contain specific data rather than answers which require computation. For instance, one can ask the file clerk any question which can be answered by yes or no with fair confidence, above 1.5, and receive the reply. Further, the file clerk will give data on time, in terms of days of the week, dates of the month, months or years, to locate the preclear or an incident on the time track. Furthermore, the file clerk will offer up the names of things or of people or of chains when they are asked for. Or the file clerk, if the conclusion exists elsewhere in the mind, will forward through to the auditor the worded conclusion as to what should be done with the case.

The ordinary use of the file clerk is very simple. The auditor merely asks, “yes or no: are you stuck in birth?” (snap!). The reply will be yes or no. The terms in which the auditor desires his reply should be stated first. Thus the auditor says “Yes or no” before he asks the question. He would also say “Date” before he names the occurrence. And each time he would follow the question with a snap. Common, careless mistakes consist of reversing this procedure, so that the file clerk receives the “yes or no” after the question. In an ordinarily aberrated person the file clerk may simply echo “yes or no.” Another but ridiculous error is to snap before the question is fully asked. The snap is the sound impulse which drives the answers through the circuits. To snap before the question is complete is to have no data to drive through the circuits.

The file clerk must be handled with complete regard to the auditor’s code. It actually occurs that the file clerk in a relatively heavily charged case may work perfectly for one auditor who has high ARC with the preclear but may not work at all with an auditor who has slightly lower ARC with the preclear. This applies, of course, only to those cases which are below 2.0.

The snap impulse seems necessary in most cases. There are cases which object seriously to the auditor snapping his fingers. These cases are restimulated by the sound of the snap, and a little straight wire usually finds the source of the objection. However, the auditor should not throw his hand toward the preclear when he snaps his fingers, as this is very restimulative to any preclear who has been slapped. The motion of the hand toward an individual, if done suddenly, is uniformly evaluated as a hostile gesture. Just as the auditor should keep his feet off the couch or bed or its baseboards, should refrain from touching the preclear save when the preclear in distress wishes to hold his hand, so should the auditor use all courtesy with regard to the file clerk.

The file clerk should never under any circumstances be invalidated. He should not be asked questions one way and then another, as though the auditor doubted the first reply. The exception to this is the low-tone case which has a built-in circuit that responds to age questions. This the file clerk can evidently appreciate. But a very questioning attitude on the part of an auditor may well silence the file clerk.

There is a great deal to be said on both sides of reality. The file clerk may be validated by interested and satisfied reception of his data by the auditor, and can be invalidated by raised eyebrows or shrugs on the auditor's part. The preclear, in the middle bands, quite commonly distrusts his file clerk and will do enough invalidating himself. But when the preclear discovers that the auditor is accepting these answers, the preclear ceases this practice.

Just as a general observation in the field of working with the file clerk and the preclear, an auditor can rush a case which is in the middle or low bands of the tone scale and begin to audit with such energy that the preclear is enturbulated and sometimes sinks considerably in tone. Similarly, the file clerk and the preclear become annoyed and restless in the presence of an apathetic or uninterested auditor, one who will doze when a long chain of locks is being scanned, or one who will ask questions of the file clerk only when the preclear himself demands it. Too furious an interest, then, and too small an interest affect not only the file clerk but the general working of the case. The auditor must learn to adjust himself and his mood not only to the type of incident the preclear is running and to the personality of the preclear but also to the position on the tone scale of the preclear. The lower on the tone scale the preclear is, the more gentle, patient, and understanding must be the auditor. Even low on the tone scale, a preclear may have a file clerk that occasionally works, and this occasionality can, by validation of the file clerk, be coaxed forth to a steady response. But if the auditor is less gentle and efficient than he should be, then the occasional workability of the file clerk will cease.

Nothing shuts off a file clerk or a preclear faster than ineptness. A few errors can be condoned, but continual fumbling and uncertainty can cause a file clerk to give up and can produce a similar reaction in the preclear.

Rather amusingly, in the Foundation there was a spell of deification of the file clerk and other entities that had been discovered in the mind. The overall result was that auditors started talking to these entities rather than to the preclear. This tended to invalidate the preclear as an individual. The preclear is entitled to his opinions and is the focus of attention. The file clerk and other entities are simply, one supposes, portions of the analytical function of the mind. At one time the auditor form of address became "Mr. File Clerk," and the file clerk was thanked for every flash answer.

This kind of courtesy is evidently not particularly needed by the file clerk, but now and then the auditor will find himself working with a response mechanism in the mind which is very insistent upon courtesy and protocol. The auditor is not in this instance working with the file clerk, since the file clerk is a rugged mechanism with little to say and a brief way of saying it. But this does not mean that another entity should not be accepted.

Now and then the auditor will become concerned as to whether he is talking to the file clerk or to a demon circuit. His preclear would have to be fairly low on the tone scale in order to make this confusion possible. Demon circuits will actually respond, but they do not respond

with the quick flash and simplicity of the file clerk. Now and then one will run into a real audio demon circuit which is highly insulting to the auditor, for demon circuits are both stupid and unmannerly. The moment the auditor finds himself addressing such a circuit he does well to pay it no further attention and accept no further replies from it, because additional attention to this enttheta form serves to validate it for the preclear, if not to strengthen the form itself: Even though these demon circuits are amusing, the auditor should limit his attention to them, since all address in this direction is wasted effort. The auditor should merely know that such a thing can happen so that he will not be surprised if, as it rarely occurs, a demon circuit gets in his way.

The sharpness and accuracy of a file clerk declines as the case descends the tone scale. Generally, the more enttheta there is on a case, the less reliable is the file clerk. This normally does not become serious until the case is down to 2.0. After that, the condition of the file clerk not only becomes poor, but manifestations of the file clerk around 1.1 and 0.5 are such that no credence can be placed in them by the auditor. One will now and then encounter a preclear who gives "file clerk" answers, according to the preclear. The auditor should already recognize where his preclear lies on the tone scale before he begins processing, but even so the auditor may now and then be surprised by a "file clerk" who gives very extraordinary responses. "File clerks" have been reported by preclears which gave their yes-and-no answers as visible traffic signals. On the flash response, the signal arm would rise with a yes or a no sometimes complete with red or green light. Or a "file clerk" may be reported by the preclear as a pair of hands that deal playing cards on which are written yes and no. Or as in one case the "file clerk" may be a toy railroad train which comes swinging by, stops and turns up a dump car with yes or no painted on the bottom. These "file clerks" are not file clerks at all but circuit mechanisms customarily found in very heavily charged cases which have a great deal of control circuitry.

There is something about this control circuitry that turns on visio. Possibly it is because the imagination runs on a relatively self-controlled basis and because a control circuit can switch on imagination. However that may be, these mechanical devices and other manifestations when the auditor wants an answer from the true file clerk are symptomatic of cases low on the tone scale. The answers of these mechanisms should not be trusted.

There are heavily enttheta'd cases in which the file clerk always responds "yes-no" or "no-yes." Here again too much charge inhibits the auditor's use of the file clerk.

Unless the auditor can get a clear and authentic, even if occasional, response from the file clerk, he should not attempt to work with the file clerk. Here is the most certain and automatic division of types of processing to be used which the auditor can have: Does the preclear have a working file clerk? If the preclear does, then straight memory, lock scanning and secondaries are usually workable.

If the file clerk does not respond, or responds unreliably or with some strange mechanism, the auditor should limit his processing as a general rule to straight memory, very light lock scanning, and possibly fear secondaries, but avoid grief or apathy. If the file clerk's response is strong and accurate, engrams can probably be run on the case.

These comments will give the auditor a quick, jackleg diagnosis, if for some reason he wishes to work with a case for a short time as a demonstration or an assist and yet does not have a chart at hand or the time to locate his preclear on the chart. The auditor should always locate his preclear on the chart as accurately as possible if he is taking on a case for any term of processing more than a short session.

CHAPTER SEVENTEEN

COLUMN AM

Hypnotic Level

It is pertinent to case estimation whether or not the preclear is highly suggestible or can be hypnotized.

Hypnotism is an address to the reactive mind. It reduces self-determinism by interposing the commands of another below the analytical level of an individual's mind; it enturbulates a case markedly, and materially aberrates human beings by keying-in engrams which would otherwise lie dormant. It is the sort of control mechanism in which an authoritarian individual, cult, or ideology delight. People who indulge in hypnotism may, only very occasionally, be interested in experimentation on the human mind to learn more about the mind. Genuine experimental hypnotism, strictly in the laboratory and never in the parlor, and done wholly in the knowledge that one is reducing the efficiency of the human being on whom one is experimenting and may do him permanent damage, and the use of hypnotism by a surgeon for an operation, but not in company with any other anaesthetic, should end the extension of hypnotism into the society.

Submission to being hypnotized is analogous to being raped, with the exception that the individual can, generally, recover from being raped. To any clear-thinking human who believes in the value of people as human beings, there is something gruesomely obscene about hypnotism. The interjection of unseen controls below the level of consciousness cannot benefit but can only pervert the mind. It does not matter if the hypnotist tells his subject that he is going to be better at his job or that he will be healthier. Whatever the apparent attempted beneficence may be, the individual who would permit himself to be hypnotized is, frankly, a fool. Hypnotism, in common use, is simply a dramatization of some individual desiring covert control over his fellow human beings.

Hypnotism, by an investigation of it and its uses in the society, has been demonstrated to be much more widespread than was ever before suspected, since prior to dianetic processing there was no method known to man by which the damage of hypnotism could be undone. It was thought by hypnotists that the mere remembering of these suggestions would relieve them, and that the power of the suggestion died out with time. These two ideas do not happen to be true. The hypnotic suggestion has to be run as a very heavy deposit of entheta, nearly as heavy as a secondary engram, and it is thoroughly permanent until relieved by dianetic processing and is subject to restimulation just like any engram or secondary.

Of course, the surgeon or dentist who permits any unnecessary conversation or perceptics to exist in the anaesthetized patient's environ is practicing a brand of hypnotism much more serious, long-lasting, and savage than ordinary hypnotism, which does not include physical pain or hypnotic drugs. In having dianetic processing demonstrated to them, surgeons who knew their patients were unconscious and knew that no recording was taking place are astonished when these same patients, under auditing, play back the conversation the surgeon well remembers having used, and describe in tremendous detail operations of which, lacking technical training, they could have had no knowledge. The medical doctor and dentist forget that anaesthetics came into general use only late in the last century and are definitely newcomers in the medical field and that not very much is known, or was known, about them. Considered in this light, it should be less astonishing that they did not know what was happening to a patient under anaesthesia, since neither has man had much data about anaesthesia itself.

The obstetrician whose patient after delivery suffers from a post-partum psychosis cringes when he discovers that it was his words, spoken over the obviously unconscious girl, which laid into her mind the command that causes her to abhor the child and to attempt to kill it ten days after delivery. It is difficult to get a human being to accept responsibility of this

magnitude since it is so appalling what can be done in the operating room. Obscene jokes, and crass, derogatory personal remarks about the patient are the common conversation in the operating theaters of America today. Surgery should not be censured for this, since dianetic processing and the knowledge of the consequences of noise and talking and even music around the anaesthetized patient were not released until last year (1950). More and more hospitals in the United States, now cognizant of the harm which can be done, are training their surgeons into silence around anaesthetized patients and offering severe penalties for any conversation in operating rooms. So medicine at least is trying. However, the individual who knows Dianetics should not be shy or fall back from invalidation by the doctor when a friend or loved one is going to lie on an operating table. For one can afford a few set-backs, invalidations or rebukes from some behind-the-times doctor if it means that one's friend or loved one will get well much more swiftly and will show no greatly increased level of aberration or descent on the tone scale because of the operation or exodontistry. You will yet live to see the time, not many years off, when a criminal charge will be placed against anyone speaking in the vicinity of an unconscious person. The regular intake of sedatives such as phenobarbital causes the individual to walk around in a light hypnotic trance. The drug itself may not be very harmful to the nervous system, but this light trance makes it possible for the person to be keyed in by anything and everything around him despite the fact that under sedation he does not apparently notice it. Sedation of the neurotic or psychotic is a very dangerous practice. If one must do something by way of drugs for these people, better effects, according to medical observation, can be achieved by the administration of stimulants such as benzedrine. For some reason or other, probably because in a low-tone society individuals under thorough control excite less fear, sedation is considered less harmful. The stimulant is somehow considered to be too energizing, and medical doctors seem to prescribe sedatives much more rapidly than they will prescribe stimulants. Investigation of literature and consultation with accurate medical observation demonstrate that the individual shows less active aberration under mild stimulants. Below a certain point on the tone scale, of course, sedatives are administered in the hope that the patient will then cause the doctor, nurse or others around him less trouble, and are not administered in any hope or belief that they will in any way aid the patient. Actually, a few hours of lock scanning on any case will do more for his "nervousness" than a barrel of phenobarbital.

There is another form of hypnotism which falls between the surgical operation and straight hypnotism without physical pain. This form of hypnotism has been a carefully guarded secret of certain military and intelligence organizations. It is a vicious war weapon and may be of considerably more use in conquering a society than the atom bomb. This is no exaggeration. The extensiveness of the use of this form of hypnotism in espionage work is so wide today that it is long past the time when people should have become alarmed about it. It required dianetic processing to uncover pain-drug-hypnosis. Otherwise, pain-drug-hypnosis was out of sight, unsuspected, and unknown.

Pain-drug-hypnosis is a wicked extension of narco-synthesis, the drug hypnosis used in America only during and since the last war.

Hypnotism has the virtue, at first at least, of requiring the consent of the hypnotic subject before the hypnotism is done. Further, hypnotism has an additional virtue over drug hypnosis and over pain-drug-hypnosis, in that an individual in a hypnotic trance will rarely perform an immoral act even though commanded to do so by the hypnotist, unless that individual would normally perform such acts.

Drug hypnotism does not have to be done with the individual's consent. An individual who is drugged can receive and will obey hypnotic commands given to him by the doctor or operator and will continue to obey these commands after waking from the drugged sleep. By using the method of dropping a heavy sedative such as chloral hydrate into an individual's drink, by suddenly muzzling him with a silk scarf from behind and injecting morphine into his arm, or by discovering the individual when he is drunk or shortly after he has been operated upon or during an operation, or during the administration of electric shock or sedation in an insane asylum, drug hypnosis can be induced. Thereafter, the operator works much as in

ordinary hypnotism. Drug hypnosis can be administered with such wording that the patient will not only forget what he has been told and yet perform it, but will also forget that he has ever been given drug hypnosis, if that command is included, and he may even be given data to account for the time during which he was given the hypnosis. Drug hypnotism, then, can be done without the consent of the subject and is commonly so done even by doctors in the normal course of practice. There is nothing new or strange about drug hypnosis. It occasionally fails to work as the operator intends, and it does not usually strike against the individual's normal moral tone save that, of course, it inevitably lowers him on the tone scale, thus bringing about a tendency to generally lowered morals. But pain-drug-hypnosis, due mainly to the intent of the operator, is a much more vicious procedure.

It has been discovered that a drugged individual when beaten and given orders would almost invariably obey those orders regardless of the degree to which they flouted his moral tone or his position or his best interests in life.

Before Dianetics, the widespread use of this practice was unsuspected, simply because there was no means by which one could even detect the existence of pain-drug-hypnosis. An individual might be given pain-drug-hypnosis on Tuesday night and wake up Wednesday morning without knowledge of the fact that he had been slugged when he stepped out of his car, given an injection, painfully beaten but not so as to leave any marks, and put quietly into his own bed. This individual does not know that anything unusual has happened to him nor will he suspect it even when he is confronted with the fact that his conduct is extremely changed along certain lines. This individual, if the criminal operator desired it, would actually obey the commands to the point of striking up a friendship with some person the operator indicated, thereafter conducting his business along lines suggested by this "friend."

The Foundation undertook some tests with regard to the effectiveness of pain-drug-hypnosis and found it so appallingly destructive to the personality and so unfailing in its action, save in cases of individuals with theta endowment far beyond that of the normal man, that a wider investigation was undertaken, to discover just how many people one could find within easy reach who had been given pain-drug-hypnosis. Pain-drug-hypnosis is so effectively destructive that the Foundation has ceased experimentation along this line, having already learned enough and refusing to endanger the sanity of individuals. Psychotherapists with whom the Foundation has dealt have been eager to plant an engram in a patient and have the Foundation recover it, to see how many of the perceptics are recoverable. The Foundation will accept no further experiments in this line and informs experimenters that they do this at their own grave risk. A much more natural and valid validation of engrams can be done without the use of drugs.

A knowledge of engrams and the fact that people can be aberrated into becoming insane or criminal by the existence of engrams should be validation enough for the fact that pain-drug-hypnosis can be done without the knowledge of the individual and can command him to do things which are not only counter to his own survival but highly immoral or destructive. The hypnotic level of these individuals is directly proportional to the ratio of entheta on the case. Hypnotism deals in entheta. not in reason. The implantation is made directly into the reactive mind. The more entheta or charge the reactive mind contains the more easily implantations may be made to work and the more easily the person may be hypnotized. Each hypnosis enturbulates to a slightly greater degree and entraps and encysts more theta into entheta in the mind of the hypnotic subject. Continual and repeated hypnotism, simply by continuing to convert more and more free theta into entheta, causes the individual to descend the tone scale. The manic effect of a manic hypnotic command has a limited duration, but the lowering of tone it produces is permanent, in the absence of dianetic processing.

Hypnotism further, acts as a key-in of many engrams and a restimulation of locks and secondaries, and thus increases the aberration of the hypnotic subject by approximating the words in engrams and secondaries, at a time of lowered or absent analytical awareness.

The auditor should realize, then, what hypnotism does to a case (1) so that he will not use hypnotism and (2) so that he will pick up out of the case all hypnotic commands as one of his first orders of business.

The patter of hypnotism goes somewhat as follows: "You are relaxing. You are sinking down, down, down (which sends the subject down the time track, although the hypnotist didn't know it). You are getting sleepier and sleepier. All you can hear now is the sound of my voice telling you to go to sleep (which installs a circuit). You want to believe everything I am telling you (which cuts down the ability of the subject to evaluate data). Everything I say to you will make a deep and lasting impression on you. When you wake up you will discover that you feel very light and airy. You will want to be kind to people. Any time in the future that I say the word 'Abracadabra' you will go into a hypnotic trance, no matter where you are or what you are doing. You want to do exactly as I tell you to do. I am your friend. I am the best friend you have. When you wake up and I touch my necktie, you will take off your left shoe. When I put my hands in my pockets, you will put your left shoe back on and explain your actions (the subject would, anyway; this is a post hypnotic suggestion, and the subject when he awakens will perform this act at the operator's signal). You will now forget everything I have said to you during this session. You do not want to remember. The harder you try to remember, the more you will forget. As I count from one to seven, your memory of this incident will grow less and less and finally will vanish. One, you are beginning to forget. Two, you are forgetting a little more. Three, you are forgetting more. Four, its more than half forgotten. Five, it is becoming very dim. Six, it is just a dim, dim dream. Seven, now shake your head and the facts will all fall out."

This is rather typical patter. It varies somewhat and the phrases are often repeated many times. The auditor who knows that hypnotic patter is more or less like this can, when he is reaching for it, cause the preclear to repeat these phrases, or phrases like them, or get the phrases from the file clerk -- which is the reliable way to do it -- and so, by knocking out the forgetter mechanism at the end, or knocking out an idiotic statement like "shake your head and the facts will all fall out," he may restore to the preclear considerable memory not only of the incident but of his life in general.

When drugs are added to hypnotism the amount of entheta is considerably increased, but the drug effect will come off in processing in the form of boil-off (which is covered under Relative Entheta on Case).

When an auditor finds his preclear unusually suggestive, he should be very careful what he says to the preclear. He may notice that a preclear after he closes his eyes will begin to flutter his eyelids. This is a symptom of the very lightest level of hypnotic trance. The auditor cannot avoid processing the case, but he should be careful to use language quite unlike hypnotic suggestions and be certain at the end of the processing session to scan off the auditing.

There is very little the auditor can do besides straight wire with a case which goes into an hypnotic trance each time a command is given to close the eyes. Returning back down the track slightly increases the suggestibility of any person. There is no harm in this except during boil-offs. During a boil-off, remarks which are made to the preclear may be forgotten and lost, thus becoming hypnotic suggestions. All sessions, therefore, should be scanned out with particular attention to any period when the preclear was boiling off. The auditor may find a preclear who insists on being drugged or hypnotized in order to be audited, as a dramatization of some past command. If this preclear insists on being hypnotized, the auditor can be certain that hypnotism exists in this case, whether or not the preclear has any recollection of it. Hypnotism is general in our society, and a request for hypnotism is a dramatization of hypnotism. Further, the percentage of people who remember that they have been hypnotized or how many times is very slight.

Hypnotism has been a parlor game, the tool of the pervert, the command assertion of the authoritarian, and is more general than one would immediately suspect, as the auditor will discover after he has processed a few cases. He should not be surprised at what he finds in a

hypnotic incident, since the facts may differ entirely from what the hypnotist told the subject had taken place. A motto one could use is “Never believe a hypnotist.”

In dianetic processing we used to use what was called a “canceller.” At the beginning of the session, the preclear was told that anything which had been said to him during the session would be cancelled when the word “cancelled” was uttered at the end of the session. This canceller is no longer employed, not because it was not useful but because lock-scanning provides the means of scanning off all the auditing. This is a far more effective and positive mechanism than the canceller. In scanning old auditing off cases, the auditor will occasionally find that the preclear cannot recover what the auditor said. The reason for this is that the canceller has acted as a forgetter mechanism and has closed off the auditor. Merely using repeater technique, which is to say the standard words of the canceller said over a few times, will bring the preclear into contact with the first canceller in the case, and the consequent cancellers will then have no great aberrative effect.

It should be remarked about hypnotism that the early hypnotic session is the more valid one, even if it is cancelled by a later hypnotic session. The mere command in a later hypnosis that the early hypnosis does not exist will do nothing to render the early hypnosis less effective, but it will only make the subject forget it more thoroughly. And the commands of the earlier incident will still be accepted over those of the later. This is the way all engrams work. However, in unburdening hypnotic sessions from a case, sometimes one has to start with the latest session and work back because of the amount of entheta entrapped in the last sessions, which, being the latest of a long line, will be found to be very aberrative to the case.

CHAPTER EIGHTEEN

COLUMN AN

Level of Mind Alert

It could be postulated that there are actually several levels of mind function. For purposes of analogy and the communication of the technology of processing, we use, generally, simply the reactive mind and the analytical mind. The analytical mind would be that part of the being which perceives when the individual is awake or in normal sleep (for sleep is not unconsciousness, and anything the individual has perceived while he was asleep is recorded in the standard memory banks and is relatively easy for the auditor to recover.) The standard memory banks, then, would be recordings of everything perceived throughout the lifetime up to present time by the individual except physical pain, which is not recorded in the analytical mind but is recorded in the reactive mind. The analytical mind would have, additionally, recordings of its conclusions at the time it perceived certain things in the environment. conclusions in the analytical mind are taken from observation and experiences and education adjusted to the environment of present time and the future. conclusions and perceptics are filed by time and topic. The computeive mechanism of the analytical mind works, evidently, on the basis of comparison of data and evaluation in terms of differences. The brightness of the analytical mind consists first of its ability to record perceptions in the environment; next, of its ability to recall them either to review memory or to bring about new computations; third, to compare and evaluate data for purposes of optimum survival along any or all of the dynamics; fourth, its ability to refile the conclusions so reached; fifth, its ability to summate and compare those conclusions as needed in further computation. The analytical mind would also contain the imagination, which either creates new realities out of whole cloth, or patches them together out of old bits and pieces of experience. The function of the imagination is to postulate goals, foresee obstacles toward them, and give definite shape to present and future environments. The analytical mind also records, in company with conclusions, all imaginings and compares and re-imagines these as an aid to optimum survival.

Uninfluenced by arbitrary data, the analytical mind theoretically is capable of perfect computation at all times. The data on which it computes may be erroneous, but the computer itself is right. An adding machine gets right answers so long as it is used, unless there is something wrong with the operator or with the machine itself. As the analytical mind is its own operator, in looking for errors, then, one must examine the sources of data. The standard memory banks have erroneous data in them only on an educational basis. Consider an adding machine which added an extra five into every column without the knowledge of the operator. Each time the operator added five to five he would get fifteen. When he added twenty to ten he would get thirty-five. In the case of a multiplying machine, if the machine multiplied by an additional five each time a product was required of it, the operator when he multiplied two times ten would get one hundred, when he multiplied one times five he would get twenty-five. In each case, the error in the machine is the addition of a hidden arbitrary. If one were doing subtraction, and the machine always subtracted five more than the operator called for, when five was subtracted from ten, the operator would get zero. When ten was subtracted from twenty, the operator would get five. In the case of division, if a machine divided by one more than the operator desired, when the operator punched out five into thirty, he would get a quotient of five. When he punched out three into twelve, he would get a quotient of three. Here, unseen and hidden errors, lying below the observable mechanical level of the machine and out of the operator's knowledge, would, by injecting hidden numbers into sums and multiplications, subtractions and divisions, produce wrong answers.

The analytical mind is continually subjected, in an aberrated individual, to these arbitrary data. The individual is unaware of the existence of these data since these data arrive into the reactive mind at a time when the analytical mind is unconscious. The analytical mind did not perceive or record the fact that the data came in and it is, then, not aware of the fact that

the data exists. Thus, the analytical mind can be subjected to hidden arbitrariness, which obsess or compel it or inhibit it from making correct conclusions.

The purpose of the analytical mind is to be right and never to be wrong. A person who is generally more right than wrong survives. A person who is more wrong than right succumbs. It is not until the analytical mind is almost completely shut down, as at 2.0 and below, that the direction toward succumbing is taken, since the analytical mind is not present in sufficient force to take the course of survival in the face of the arbitrary data forced upon it by the reactive mind.

The reactive mind is the composite of entheia on the case. The analytical mind would be the sum of reasoning theta. The total content of the reactive mind consists of locks, secondaries, and engrams. These contain phrases which are capable of considerably deranging computation and imagination. Enforced by the physical pain portion of the engram, these arbitrary data have command power on the analytical mind. The analytical mind, resisting this command power, will force the pain to turn against the body, producing chronic somatics, which compare to rheumatism, bad hearts, migraine headaches, malfunction of the endocrine system, and other undesirable characteristic chronic somatics. Theoretically the analytical mind has as part of its ability, when it is working freely, command over any part of the organism. This is true at least when the analytical mind works via the somatic mind. The somatic mind would be that mind which takes care of the automatic mechanisms of the body, the regulation of the minutiae which keep the organism running. Here is a vast system of valves and meterings. However, the reactive mind can work against the analytical and somatic minds to enforce and inhibit all these regulative functions and throw them out of adjustment, bringing about various non-optimum physical conditions.

As has been stated, other levels of mind can be postulated. One could consider as many as eight or ten mind levels. The somatic mind level would be that which concerned body cells. These seem to run on a theta-MEST union which gives to each cell an organism life of its own. Science for many years believed that the life of the whole organism was only the composite life of the cells. This is extremely unworkable, and the discovery of the point field of energy of the body by recent scientific workers gave the most precise kind of evidence as to the existence of an overall organism life. A body composed simply of cells, each one with a life of its own, would not have a point field. The overall organism, however, does have a point field. Here is a measurable aura which evidently is in addition to and, according to work in Dianetics, independent of the cellular life of the body. In other words, there is evidently a theta body, capable of its own independent survival, superimposed on the organism. The departure of this theta body marks the point of organism death. The organism, however, still contains life. The cellular organism survives, as concerns the least independent cells, eight to ten minutes, or as in the case of highly independent cells, upwards of a year. In other words, there is a separation of the organism body and the theta body, according to these postulates and observations, and then ensuing death to the cellular life of the organism body.

The somatic level could, then, be considered a low mind form, for these cells have certain responsive actions and habit patterns of their own, and their overall network of organization is below the level of rational thought. Next would be the reactive mind, that type of mind which predominates in most lower forms of life. The reactive mind learns by physical pain, and thinks in identities, and reacts by absolute authoritarian command. It carries the organism up to 2.0 on the tone scale. From 2.0 down on the tone scale, nearly all thinking is stimulus-response, the type of thinking which some authoritarians would have liked us to believe was all the thinking of which man was capable.

The analytical mind comes more and more into command of the organism as the tone scale is ascended. Of course, it occurs in all human beings, even those below 2.0, that some analytical activity remains. But from 2.0 down, this analytical activity is normally used for justification of the organism's reactive actions. From 2.0 up, the analytical mind is more and more in control of its own organism, and computes more and more along optimum levels of thinking, which is to say it becomes more and more reasonable. By the time 4.0 is reached, the

free theta with which the person is endowed is able to circulate freely through the thought structure possessed by the person (and by thought structure is not meant, necessarily, physical structure).

Many more mind levels apparently exist above the analytical level. There is, for instance, clear evidence that there is an aesthetic mind level, which is probably immediately above the analytical mind level. The aesthetic mind would be that mind which, by an interplay of the dynamics, deals with the nebulous field of art and creation. It is a strange thing that the shut-down of the analytical mind and the aberration of the reactive mind may still leave in fairly good working order the aesthetic mind. The aesthetic mind is not much influenced by the position on the tone scale, but as it evidently has to employ the analytical, reactive, and somatic minds in the creation of art and art forms, the amount of aberration of the individual greatly inhibits the ability of the aesthetic mind to execute. A person with a great deal of theta as an initial endowment may be potentially a powerful musician by reason of his aesthetic mind. The aesthetic mind, evidently, attempts to execute music through the existing media of the analytical and reactive minds, through both the analytical power of the individual and the aberrations of the individual. The more theta, whether in terms of free theta or entheta, an individual has, the more forceful will be his demonstration of all factors, both analytical and reactive. Because individuals who are very heavily endowed with theta seek to control enormous quantities of MEST and other organisms, they are fought hard by organisms exercising their own self-determinism. Thus, a person of great theta endowment picks up more numerous and heavier locks and secondaries than persons of smaller endowment. This is not because more theta is there to enturbulate, but because there is more counterattack against the individual. The aesthetic mind, according to theory, attempting to bring about art forms, uses all the theta.

It was once thought that it was absolutely necessary for an artist to be neurotic. Lacking the ability to do anything about neurosis, like Aesop's fox who had no tail and tried to persuade the other foxes to cut theirs off, frustrated mental pundits glorified what they could not prevent or cure. Silly little books on the subject of how fortunate was the crazy person were offered in justification of this defeatism and helplessness.

Aesthetics and the aesthetic mind are both highly nebulous so far as our present understanding of them is concerned. But this is known, that any creative artist, as he descends down the tone scale, becomes less and less able to execute creative impulses and at last becomes unable to contact his creative impulses. By dianetic processing, we take a currently successful but heavily aberrated artist and we bring him up the tone scale. We can observe that his ability to execute what he conceives and the clarity with which he conceives it both increase very markedly. His aesthetic ideas do not become conservative or humdrum but become often wider and more complex. He becomes more himself and better able to do what he can in the field of aesthetics. The only modification of this is that as he rises up the tone scale he adopts greater scope and robustness in his work. The art form with which he is working and his method of handling it might have demonstrated considerable aberration, as measured by the casual observer. His paintings might have been strange and creepy, or his music hauntingly morbid. His art form, as he rises up the tone scale, evidently alters little except to increase in force of execution and deftness of communication. The morbidity in his music, if it did not depend on how sad he was personally with life, does not disappear. But as he rises on the tone scale, he is no longer fixed at a position where he must paint strange and creepy paintings or write morbid music. His versatility increases. The author who can write only one book of one kind with one tone is not, frankly, much of an author.

The artist laughed himself into very short breath over the fumblings and mumblings of the many warring camps of mental therapy when they confronted aesthetics. Some of them even assumed that they could judge the mental state of an author by reviewing his writings. This is somewhat on the order of a snail giving his opinion of the Parthenon by crawling through its reliefs. As an illustration, any able composer or author can write in many aesthetic forms and can approximate with his work any level of the tone scale. No artist attempting to interpret life is worthy of being called an artist unless he can view almost in the same sweep both apathy and exhilaration. A good poet can cheerfully write a poem gruesome enough to

make strong men cringe, or he can write verses happy enough to make the weeping laugh. Any able composer can write music either covert enough to make the sadist wriggle with delight or open enough to rejoice the greatest souls. The artist works with life and with universes. He can deal with any level of communication. He can create any reality. He can enhance or inhibit any affinity. The aesthetics have very much to do with the tone scale and with the interweaving of the various dynamics and urges along these dynamics into harmonious patterns random enough and artful enough to accomplish what the artist intends to accomplish. The artist has an enormous role in the enhancement of today's and the creation of tomorrow's reality. He operates in a rank in advance of science as to the necessities and requirements of man. The elevation of a culture can be measured directly by the numbers of its people working in the field of aesthetics. A society which in any way inhibits, suppresses, or regiments its artists is a society not only low on the tone scale but most certainly doomed. A totalitarian state, following its usual line of perversion of truth, talks endlessly and raucously about its subsidization of the artist. But it subsidizes only those artists who are willing to work for the state exactly as the state dictates. It regiments the artist and prescribes what he will do and what he will write and what he will think.

This is in direct controversion to the function of the artist in a society. Because the artist deals in future realities, he always seeks improvements or changes in the existing reality. This makes the artist, inevitably and invariably, a rebel against the status quo. The artist, day by day, by postulating the new realities of the future, accomplishes peaceful revolution. It happens, however, that democracies and other forms of government are prone to overlook the role of the artist in the society. In the United States, for instance, the artist may write one great book or make a great motion picture or compose one great symphony and may achieve, all in a moment, the bulk of the gains of his lifetime. His whole dedication, from childhood, might have been toward the creation of this one great work, and yet democracy, avidly taxing its powerfully creative individuals into non-production, snatches from the artist any such fruits of victory and exacts an enormous penalty for the creation of any work of art. One of the greatest single moves which could be made to advance and vitalize a culture such as America would be to free, completely, the artist from all taxes and similar oppressions, and thus attract into the arts the most ambitious and able and invite them to pursue unchecked the creation of all the beauty and glory on which any culture depends if it would have material wealth. The artist injects the theta into the culture, and without that theta the culture becomes reactive.

This dissertation on the function of the artist is given at this place partly because it should be said and partly because the auditor should understand that the impulse to create and construct surmounts the merely rational and reactive fields of reason. Further, the auditor may occasionally have to defend Dianetics against the strange, neurotic belief that when an artist becomes less neurotic he becomes less able. Some artists, regrettably, have been educated to this belief and so, by this very education, seek to act in their private and public lives in an intensely aberrated fashion in order to prove that they are artists. The education to this effect is such that the auditor can commonly discover some young girl in the field of the arts living like a prostitute in order to convince herself and her friends that she is truly artistic.

In the early days of Rome, art was fairly good. The Christian revolted against Roman disregard for human life. When the Christian revolted he did the reactive computation that he was revolting against the Romans. He condemned everything that was Roman as bad, and for fifteen hundred years it was an evil thing to take a bath, because the Romans had bathed. Unfortunately, although the Catholic Church recovered early and began to appreciate the artist, this was not true of some of the early religions which came to America. These were still in full revolt against anything that was Roman. They revolted against pleasure, against beauty, against cleanliness, and against many other desirable things which are in themselves the glory of man. The artist then revolted against this declared unreasonableness and went on a course as thoroughly reactive as had been the course of Puritanism and Calvinism. Being artistic was commonly identified with being loose-moraled, wicked, idle and drunken, and the artist, to be recognized, tried to live up to this role. This feeling persists to this day and low-tone people often embrace the arts solely as an excuse to be promiscuous, unconventional and loose in morals.

One finds, hanging around the easel of the painter, women who are “artistic” but who are, so far as their actual conduct is concerned, seeking not to create anything but to escape the name which is rightly theirs. One finds some poor young fellow who could have been a fine architect educated into the Great-Art-Can-Only-Be-Done-By-Moral-Lepers School. These observations are brought to the attention of the auditor for just one reason: the individuals of greatest potential worth that he will process will probably be artists. He will do well to address thoroughly all the “education” and “artistic environment” of the artists and would-be artists, whether writers, composers, poets or painters, because here he will find the track strewn with entheta. If the auditor wishes to rehabilitate an aesthetic mind, he must address all the entheta which has accumulated around the subject of aesthetics. No more authoritarian field exists, since none of the principles of aesthetics have been accurately formulated, and it is an axiom of Dianetics that the less is accurately known about a field of the humanities the more authoritarian will be that field. Any field which has critics galore, wherein a thousand different schools of divergent opinion can exist, where opinion is listened to with open mouths in lieu of reason by which any man can reach a conclusion, is an authoritarian field. Aesthetics, unfortunately, abounds in these critics and opinions.

The whole field of arts is thus enturbulated, and the artistry of the culture is thereby greatly reduced. The rehabilitation of the art-ability of a culture is a tremendously valid undertaking, and will repay a thousand times any effort made in that direction. A culture is only as great as its dreams, and its dreams are dreamed by artists. When the level of existence of the artist becomes impure, so becomes impure the art itself, to the deterioration of the society. It is a dying society indeed into which can penetrate totalitarianism. The group aesthetic mind of that society must be almost wholly unable to operate. No society in which art was elevated and supported, in which the writer, the musician, the poet, or the architect had any stability or position, would tolerate the work-dog theory of man’s highest destination. For if the industry and commerce and material projects of a nation are carried on the backs of a few able, desperate men, then the honor and the glory of that society is carried and enhanced by the artist.

There may be many levels of mind above the aesthetic mind. It would be presumptuous to classify them if one did not understand but had only observed the possibility of their existence. Classification of or assignment of names to things which one does not encompass with one’s understanding is an authoritarian procedure and leads to nothing but confusion. A mental illness, for instance, should be classified with a designation which would lead to its alleviation. Simply classifying one introduces complexity without advancing understanding. It is quite common in authoritarian fields to advance a great many descriptive names for things based on partial or obscure observations of uninformed and unskilled observers. This makes for a vast amount of “technology” and gives a certain “dignity” (pomposity) to an “authority” in an authoritarian field. One would not in any sense consider a professor of English literature a creator of literature simply because the professor knows the names of the writers and all their works and the multitude of opinions critics have expressed about them. This cataloguing can very easily pass for “appreciation.” In a low-tone society, which will admit authoritarianism without much rebuke and bend before the thundering witless manifestos of some critic or practitioner who knows nothing more of his subject than an enormously complex vocabulary, one can expect the definition of a “cultured person” to be that person who can recite and give the standard opinion about numerous artistic works and humanitarian “ologies.” This makes it very simple for an individual to obtain “culture.” He must only memorize, without thinking about, the names of the great operas, the great books, the great paintings, and the humanitarian projects of the past. In a low-tone society, the universities perform this function ably, if raucously. In a low-tone society, institutions of “learning” are commonly deserted after a year or two by most persons who, through reason, wish to be of worth to their fellow men. In other words, in a low-tone society, education is denied, because it is education by classification, to most of the individuals who would actually help that society.

Thus, no attempt to classify any level of mind alertness above the level of the aesthetic mind will be made beyond stating that these mind levels more and more seem to approach an omniscient status. Somewhere, possibly on the fifth level, lies the functioning mind of the

spiritual or religious man who has passed over the border of a consideration of MEST or of organisms and is turned toward an understanding of and a co-operation with both the theta universe and the Supreme Being. What vast frontiers are opened by the scientific evidence which continues to accumulate in Dianetics, what these frontiers and the knowledge they embrace will do to alter or enhance man's culture cannot at this time be estimated. For example, even at this time in Dianetics one can prove, as science demands proof in terms of sensing, measuring, and experiencing, the immortality or near immortality of the individual. Oddly enough, or perhaps not so oddly, hardly any re-interpretation of scripture is necessary', save that the boldness and scope of past considerations about the human soul, God and the Devil, and Heaven and Hell are stabilized and made contactable. The importance and value of organism death is enormously reduced, should dianetic investigations and conclusions continue to be corollary to or concordant with man's great religions. Religions, fighting uphill against the oppressions of Godless ideologies, may gain new strength and meaning. The level of behavior of the individual, whether good or evil, would appear to have new significance. For those people who overcome the suppressors to their goodness, ethics, and honor, an upward surge toward spiritual immortality seems to be indicated. Those who succumb to the Forces of Evil and are unable to live more than evil and destructive lives would seem, should these conclusions be borne out on further investigation of a scientific nature, to be entered not only upon a dwindling spiral in one generation but upon a decline toward a final end of pain or non-survival as personal identities. Some of these partially observed and explored possibilities (or probabilities) would seem to give newer meaning to the cycles of societies and groups and their survival or death.

As one examines these upper levels of mind, when one examines the evidence of the theta body, and when one himself experiences, incidental to processing, the evidence of his own continuation into yesterdays and an evident guarantee of his tomorrows past his death in the current generation, one's orientation with regard to goals and purposes may undergo a considerable alteration. The biologist, revolting against churches which may or may not have considerably suppressed scientific research in the past, has sought to dream for man an origin out of mud and ammonia seas and a source for him independent of God, but springing only from material things. This reactive overreaching gave us no method of alleviating the unhappiness of man, even in the restricted fields of chronic somatics and mental aberration, and gave to us instead tremendous weapons of destruction without providing as well any sanity with which to use them.

Under the guidance of the material-blinkered scientist, whose greatest goal was a work-animal adjustment of man to a physical environment, whose end for the individual was six feet of ground and a coffin sometimes proof against worms, and whose goal for the group was an ant society wherein the smallest unit of life worthy of notice was ten thousand individuals, we have been led down dark and evil byways of destruction not only of the dreams, hopes, and ethics of men but of the MEST planet as well. Materialistic science, operating on the premise that man came from mud only, that the mind is a queerly erroneous stimulus-response mechanism, that the human soul is a delusion, that God was a myth of some aberrated Mesopotamian, has presented us at last with the immediate and real threat of man's extinction as a species. In view of the fact that this materialistic science led only, then, in the direction of death, even the unthinking should see the fact that something must be desperately wrong with the teachings of the Lysenkos, the Darwins, and my learned schoolmates, the atomic scientists who have given man at last for his gravespade the atomic bomb.

However, it was natural for man, as an organism heavily enturbulated with MEST, to bring to perfection something like the understanding of the laws of MEST before he looked about to see whether anything else might exist. The materialist scientist has enormously advanced man's control of MEST, even if he has by his doctrines considerably inhibited man's understanding of what in Dianetics we call theta. Francis Bacon, Newton, and the rest developed ways of thinking about thinking and ways of reasoning about reason which have been of considerable value to Dianetics and without which, indeed, Dianetics could not have been formulated. But Bacon and Newton did not espouse the materialist cause. Their disciples developed the doctrine that man came from mud and that man's destiny was mud. If Dianetics

does not come too late upon the scene, its investigation of higher mind levels, even at this low and undeveloped point, may be of assistance to a resurgence in man of something of his belief in a Divine Being and in himself as an entity partially divine. The basic principles of Dianetics demand that a fact, to be proven, must be sensed, measured, or experienced. When science thrust this onto the scene of thinking, man's willingness to accept a fact merely upon faith was in itself reduced. Caught unprepared before this new doctrine without which, so its espousers claim, nothing could be valid, the religions still attempted to hold at high value what was actually a vitally necessary part of man's social existence. But generation after generation of young men and women came off the assembly lines marked "educational courses," filled full of the doctrine that they must believe only what they could experience, and ground very fine in the mills of the materialist. These generations, actually, regardless of their ability to quote Hamlet or play Bach on the piano, to look into microscopes, to serve as executives in steamship offices, to shift and command and generally alter MEST, were nevertheless socially lost generations which had no concept of the value of themselves as individuals, which had no workable social order worth mentioning if the value of a social order is to be measured in terms of happiness. These generations were wrecked by divorce, inhibitions, purposelessness, sophistication, insecurity and general hopelessness. Representative of their feeling in the field of humanity were schools of thought which taught them that a man's highest goal was to become "adjusted to his environment" without once realizing that man's only advance depended on man's ability to adjust the environment to him as a species; which taught that genetic heredity alone was responsible for neurosis and insanity, and that filth and muck alone covered the entire problem of the human mind from top to bottom. This is a sad and piteous thing. No empire one has studied in any former day had ever become so depraved and Godless in its senility as the overall average of the societies of man in the world today.

It is no wonder that an ideology which holds that man, generation after generation, can be moulded into mindless machine parts, that there is no destiny for the individual beyond his place as an emotionless, rigidly-held cog in a dully, hopelessly grinding social wheel, commands of its minions the destruction and eradication from any society of the producer, the individuals, the thinker, or any noble man. The progress upward toward survival on higher levels is a progress as well toward God. The auditor will notice this in case after case. He will probably be struck by the fact that those atheists he processes soon cease to be atheistic in their inclinations and attain at least a tolerance for the idea that religion can exist and have a valid function in a social order. Scanning out some of the education of the individual simply as a step toward converting entheta along a very likely line, the auditor may be interested to note that the preclear begins to speculate on the possibility of a spiritual existence. Although he may embrace no doctrine, the preclear, when he is well up the tone scale, is apparently instinctively aware of some higher level of existence. He normally abandons his materialistic stand as he advances up the tone scale, since this stand happens to be compatible with individuals from 2.0 down.

One could postulate that from 2.0 down there is more MEST in an individual than there is theta, for individuals along these levels prefer to use MEST force, foot-pounds of energy, in order to accomplish their desires, rather than reason. Individuals on this level normally do not improve MEST but will make structures into enMEST. When individuals are enturbulated below the level of 2.0, they tend, as a general rule, to consider all life, all organisms as MEST and will in their handling of life and organisms reduce them down toward MEST. Oddly enough, this happens to compare with past ideas of missions of minions of the Devil. The forces of Evil reduced life down into materialism and death. Above 2.0, the tendency of the individual is to enhance life and organisms in their existence and to assist them to a harmonious control over MEST. This is strangely similar to what in the past have been considered good and Godly actions.

It should not be considered strange that the organism can go so much higher above 2.0 than it can go down below 2.0. 4.0 is so far short of the altitude evidently obtainable by whatever means, according to tentative observations, that one cannot but feel that man so far in his evolution of existence has been but slightly graduated from his animal cousins in comparison to the distance he has yet to travel to attain anything like an ultimate. To observe

that an entire social order such as America can drift around 2.5 and that the normal individual probably falls below 3.0 is to compare man's current state with that of the ugly duckling who will grow up to be a swan. But the comparison is not complete. There is something like an inevitability in an ugly duckling's growing up. It has to live to become a swan. Faced with the insanities of the world today, man's chances of reaching God are not that good.

CHAPTER NINETEEN

COLUMN AO

Relative Entheta On Case

As noted in the accompanying graph, an organism, by dianetic postulate and observation, is composed of theta and MEST and their altered form, entheta and enMEST.

By theta is meant, of course, thought energy, possibly existing as thought matter in thought space. By MEST is meant the physical universe of matter, energy, space, and time, as we know them in the physical sciences. It is postulated that these two energies combine, and that through the harmonious control of MEST by theta a life organism is formed. Theta plus MEST could be said, then, to compose life.

The formation of organisms and their development evidently comes about through four evolutionary tracks. First, there is the evolution of the theta body, of which we know little beyond the fact that it appears to exist, at least for human organisms, and to move forward in time, developing from generation to generation independent of the genetic line. The second evolution is, apparently, the evolution of organisms themselves, continuing along a protoplasmic line from generation to generation, each generation altering somewhat by virtue of the environment, by natural selection which weeds out the least fit or least adaptable, and by what appears to be planned construction based on computation for the future. The third evolution is the evolution in MEST. This may not be readily seen, but MEST is changed, ordered, disordered, and made more complex by the advancing generations of life forms: the intricate. During processing entheta is converted into theta, and enMEST is converted into MEST. It is postulated that this happens in the following way. EnMEST becomes MEST, part of which (A) is retained for use by the organism, and part of which (B) leaves the organism, to be replaced later (C) by new MEST. Entheta (a) becomes theta. It may also be postulated that entheta leaves the organism (b) and is replaced by new theta (c) complexity of bacterial by-products and the formation or destruction of mountains or machines is no less an evolution than that along the organism lines.

There is a fourth evolution which has been but slightly considered. This is the gradient scale in present time of growing complexity of life forms as they support themselves, in now, on MEST. The basic on this scale of complexity is, of course, those minute life forms which live on sunlight and inorganic chemicals alone and which convert rock and sand into soil, or in the sea, which provide food for the next highest vegetable form. The soil then supports a slightly higher plant form. This, in turn, makes better or more soil, or in the sea, better or more food, and an evolution of complexity then is observed in the higher and higher levels of the vegetable kingdom, then in the more simple animal and fish forms, and finally forms as complex as man. This last evolution is taking place continuously in present time. Here with us at this moment the lowliest forms are actively converting sunlight and minerals for the support of higher forms. The more MEST the form handles external to itself, the more complex are its requirements in terms of preprocessed MEST. This processing of MEST, then, for higher and higher form consumption is necessary as a staff of life. Theta could be said to exist across the MEST line of parade in time as a "now" band, just as the MEST universe probably lies in the continuous present time of the theta universe.

It seems to be a rule of theta and MEST that they form union only at a moment of heavy collision with each other. Although theta has a natural attraction for MEST and MEST has a natural attraction for theta, if MEST has any intention, this does not mean that the union is at first a harmonious one. The first moment of impact is a collision in which a considerable portion of the theta becomes tangled with the MEST, leaving some free theta and some useful MEST. The remainder changes wave length or polarity and becomes what we call enturbulated theta and enturbulated MEST, which in Dianetics we shorten to entheta and enMEST.

While some organization may be made in this first union it seems that the entheta and enMEST must separate in order for the theta to extract with it knowledge of the physical laws of MEST. Then a second collision is made, and a greater advance comes about, since theta has more knowledge of MEST and can make a more harmonious conquest. Continual repetitions of this bring theta more and more informations; and more and more ability in the handling of MEST brings about more complex forms and organizations. This is as true of the group as it is of the individual, and all group activities which will eventually result in learning begin with considerable turbulence. After the turbulence is over, greater advances are then made possible through a much greater understanding of the physical universe by theta. An illustration of this would be the scientific advances obtained in wars, which in the after peace serve men constructively. There is a limiting factor on this, however, in that all the theta must not become enturbulated, thus carrying the organism evolution downward.

Death is a name assigned to what is apparently the mechanism by which theta recovers itself and the bulk of its volume from the MEST, so as to be able to accomplish a more harmonious conquest of the MEST in a next generation. Species advance so long as the theta and the MEST can still separate, leaving free theta, but at last the theta apparently begins to enter the genetic line on a dwindling spiral, the species decays and dies out.

The tone scale does not represent the idea that everything above 2.0 is theta in pure form and everything below 2.0 is entheta in pure form, nor that in the organism everything above 2.0 is MEST well organized by theta, and that, sharply, everything below 2.0 is enMEST, or disorganized matter. In older ways of thinking, which permitted only two-valued logic, which is to say black and white or right and wrong with no in-between values, the tone scale and its usefulness would have been greatly decreased. In Dianetics, there is a new way of thinking about things which underlies a great deal of its technology. Instead of two-valued logic or three-valued logic we have infinity-valued logic. Here is a gradient scale which permits no absolute at either end. In other words there is not an absolute right and an absolute wrong, just as there is no absolute stillness and no absolute motion. Of course, it is one of the tenets of Dianetics that absolutes are not attainable but only approachable. Thus, We have gradient scales. Death is approached by degrees, in terms of failures, being wrong, accumulated sickness and accidents. An ascendancy upward toward life is an accumulation of minor successes which lead to higher and higher levels of survival, successes in organism growth and perfection and in education and in attaining goals. Actually, 2.0 on the tone scale is the place where the ARC of theta and the organism order in terms of MEST have each and intermingledly become sufficiently dissonant so that a slight discomfort exists. The enMEST is not very enMEST, and the entheta is not very entheta, but as the scale is descended this dissonance grows stronger and wider until it is finally so wide that it is almost a null, which is to say that very little inter-activity between entheta and enMEST exists and the components of enMEST are becoming so poorly organized as not even to be in conflict with one another, and the ARC of theta is almost entirely interrupted, dispersed and dissonant. The complete null point for the organism life is 0.0, where theta and MEST, so far as the organism is concerned, have so little in common with each other that they separate. This separation of the theta body from the MEST body ejects into being for further use in new organisms the MEST of the old body and releases into freedom for future conquest of organisms, according to present theory, the theta body.

If the auditor finds this too vastly technical, he should at least understand that in order to bring an organism up the tone scale he has to separate the enturbulations of theta and MEST, which exist as entheta and enMEST in the organism. Every moment of hard collision between the theta portion and the MEST portion of the body or between the organism and other organisms or MEST has formed a point of such intensity of entheta and enMEST that this point will thereafter enturbulate the theta and the MEST with which it comes into contact.

This is the engram, a moment of physical pain with its resultant unconsciousness and the perceptics entrapped therein. Entheta and enMEST from 0.1 up to 2.0 are seeking to separate and in so seeking enturbulate the existing theta and MEST. Any instant or area of physical pain, then, is trying itself to die, so that the entrapped entheta and enMEST can become free. In dianetic processing something new, in that it can be done thoroughly, in the

evolutions of organisms, the theta body and MEST, has been introduced. Processing separates entheta and enMEST without bringing about the death of the organism. These points of contagion, if unprocessed, sum up finally to organism death. Just as, apparently, the MEST body of the organism is replenished by other MEST, processes it, and gives off MEST, so is the theta body, possibly, replenished and so does it evidently give off theta. Beyond the fact of existence of and basic descriptions of theta, which are useful to the auditor, very little is known about theta at this time, although the recognition of its probable existence has enormously widened the scope of knowledge on the subject of the humanities, and the discovery of the theta body in terms that can be sensed, measured and experienced according to good scientific usage means a considerable advance, if it continues to be borne out by accumulating evidence.

Entheta, either over some by-pass route or directly, converts into organism theta or makes it possible for more theta to be attracted to the organism simply by, according to present theory, the address of theta itself to the vicinity of the entheta and enMEST. The mere proximity of a considerable quantity of theta, apparently, to an area of entheta causes the entheta to change wave length, vibration rate, or polarity and either to become theta or to discharge and leave an area into which fresh theta can penetrate. just as enough smoothly flowing water overcomes the turbulence of a disturbed area of flow so does theta introduced into the entheta area convert or smooth out the entheta. It happens that the conversion effect of theta on entheta can occur when the theta to be applied to the entheta, or brought to bear upon it, exists in another organism or in a group of organisms. There is something everywhere-coexistent about theta, and perhaps there are various forms and types of it, all having more or less the same basic components, just as there is a great difference in quality amongst ideas, which seem to be the matter of theta. From 2.0 up on the tone scale, the theta is less and less dissonant, or more and more compatible in its three components of affinity, reality and communication, but this does not mean that 4.0 is perfection of theta. Theta contained in organisms, from one organism to another, seems to have at least some of its factors more refined, and theta appears to assume other qualities above 4.0. Exactly how high these qualities go, whether or not the 2.0 to 4.0 range is highly personalized, where the band of true free theta is, if there is increasing power above these levels, are all questions subject at this time to considerable speculation. Only enough data exists to make it fairly certain that with the theta theory we are dealing with something much closer to natural law than man has widely accepted before in his attempts to understand life, human behavior and the humanities in general. Thus, it may be that as one proceeds on up the tone scale one discovers progressive advances in theta. MEST is considerably easier to understand, being an old idea which has been worked over by several generations, to say the least, of physical-universe-minded individuals. Yet here again, with Dianetics, there was a great deal more to learn, particularly where MEST was concerned as a component part of the organism.

However lightly the auditor wishes to study or regard the above data on the theta-MEST theory, this following data concerning MEST and enMEST is vital to processing, and the auditor who does not know this data will not be able to achieve very good results on a case. Much of this data is new and has not before been released, but it has resolved, by theory and application of the techniques, cases which hitherto were considered extremely difficult, such as the heavily occluded case, which not only "could not get out of present time" but did not even seem to benefit very greatly from processing. Any auditor who has difficulty with his preclear would do well to read this section over again.

During processing, the individual can be observed to have what may be considered increasing theta as fast as entheta is recovered and converted. There may be other manifestations of the release of entheta which have not yet been observed. If they exist and are observed, possibly processing may increase in technology.

The enMEST portion of conversion of exhaustion of charge on a case is considerably more obvious to the observer, possibly because at this time our knowledge of the material universe is so much greater and because we are trained to observe organism behavior.

The larger deposits of entheta and enMEST exist in secondaries, not in physical pain engrams. A physical pain engram acts as a sort of trap. It is the basic enturbulator. By contagion it can, in moments of loss or threatened loss, contain various misemotions. The secondary, primarily, charges up the physical pain engram to a point where it can assert its entheta side strongly against the analytical processes, or its enMEST side strongly against the physical part of the organism, creating chronic somatics, to which Dianetics attributes psychosomatic illnesses. A great deal of entheta, but not as much as can be trapped in secondaries, is contained in lock chains. Here gradually, day by day, little by little, theta is caught and converted into entheta, and the MEST at its level on the time track is converted into enMEST, to a slight degree. One should not ignore any deposit of entheta and enMEST. The whole task of processing confines itself to this conversion.

Contact with present time, if any part of that time can be demonstrably present to the preclear, has some tendency to disenturbulate some entheta. Straight memory, by bringing to bear the theta of the analytical mind on the past, particularly in areas which are occluded, since all those occlusions are entheta areas, brings into being some theta. The running of a lock through and through as though it were an engram can, in a low-tone case particularly, bring into being more theta. Lock scanning is a particularly efficacious technique in converting entheta. Sudden, severe secondaries can greatly charge up engrams which have been keyed in, and are heavy, extensive deposits. Engrams themselves have the basic entheta and enMEST and are able to enturbulate and hold to themselves considerable entheta, but it is interesting to note that the engram could be taken down to a level of entheta content approximating that which it had originally without running the engram. This is easily understood as soon as one runs out a near-present-time injury. This near-present-time injury has not been charged up. The last moment of physical pain and unconsciousness on a case can usually be run. After a time, which may extend from a few days even to years, this engram is keyed in, at which time it begins to link up and index itself with the reactive mind, in direct ratio to the amount of restimulation that it receives, which is to say in direct ratio to the number of times words and other perceptics contained in this engram are approximated in an enturbulated environment. The skill and ability of the auditor is, then, addressed to removing entheta by converting it, and anything which will do this is valid processing.

There are certain definite components in enMEST which manifest themselves during their release. Whenever entheta is converted to theta it is always done with an accompanying physiological manifestation. It is very easy for the auditor to aim for and achieve this physiological manifestation, for enMEST has certain definite components. In other words, when entheta is being converted to theta, the organism manifests certain signs. These can be divided into the four general classifications of gasses, liquids, solids, and physical energy. One should understand that the enMEST portion of charge is the physical suppressor of aberration and chronic somatics. One of the main manifestations in the organism, on the release of entheta and its conversion to theta as in the running of locks, secondaries or engrams, or occasionally even during straight wire, is gas. There is something about oxygenation which is not yet understood but which again, if understood, might speed up processing. When one erases an engram, for instance, the erasure is accompanied by yawns. This is a gaseous and energy manifestation. Something is coming off the case. In running locks the preclear occasionally yawns. Flatulence also occasionally accompanies the release of entheta.

Liquids are released by the body in several forms during the release of enMEST. The most obvious form is tears. When a secondary engram is reduced, on the grief level, it is reduced in tears. When tears occur, the secondary should be run until it is completely exhausted, or the phrase, if that is all that can be recovered, should be repeated by the preclear until it no longer occasions tears, since tears seem to be the primary manifestation of the exhaustion of the most harmful secondaries, those of grief. But tears are not the only manifestation. Fear seems to be released with accompanying sweat, sometimes of a peculiar odor. There are individuals who are chronically in such a state of fear that each present-time perceptic discharges itself through sweat. Apathy commonly discharges itself as panting or urine, but more work must be done to establish the discharge of apathy in physiological terms.

Solids are discharged on the level of fear as vomiting, and there also, and on lower levels, as excreta.

There is a peculiar manifestation in Dianetics known as boil-off. Boil-off has assumed tremendously important proportions in processing, since the case that is very heavily entheta'd has its charge held down by such quantities of anaten that the induction of boil-off seems to be the most efficacious way to unburden the case. In a boil-off, a preclear will go into an apparent sleep. This is not sleep, no matter how much it may appear to be, but is actually a release of unconsciousness which is extremely concentrated and heavy. The release of this permits the case to go forward much more rapidly, because under it will lie quantities of specific incidents which otherwise are masked by this heavy layer. It is possible that a preclear may boil off for twenty-five to fifty hours, if he is extremely heavily burdened with entheta. The boil-off has certain strange manifestations. The preclear may, when running an incident, suddenly begin to maunder and trail off, giving muttered accounts of strange pictures and unrelated events. This is a mirage effect, through boil-off, and peculiarly disconnected things will clutter up his attention at this time, but he does all this in a very sleepy, dazed condition and shortly after may go into an even deeper boil-off.

Early in Dianetics, it was thought necessary to keep the preclear more or less alert in a boil-off. This was an error. The preclear should never be disturbed in a boil-off, but should be permitted to continue in this state until the boil-off is exhausted. Further, it was once thought that the preclear could be brought up to present time during the boil-off and that the boil-off would continue automatically. This does not appear to be the case boil-off must be continued on the point of the track where it began to occur.

A boil-off may be boring for the auditor, for the preclear lies in a dazed state and may do so for many minutes or even one or two hours. Even so, the auditor should not interrupt the preclear. The efficacy of boil-off is demonstrated by the fact that when one is finished the preclear is alert and can run other forms of entheta, but that when one is interrupted the preclear will be in an unsatisfactory condition. When boil-offs are not permitted to be induced, the case will not progress rapidly, and in an occluded case may progress with remarkable slowness. Perhaps the boil-off's importance was minimized in the past because insufficient patience was devoted by the auditor to watching one continue through its full extent, which can be very long. A boil-off can be induced, and fade away, and be reinduced by a single phrase. The file clerk should be depended on by the auditor to give the phrase which will induce a boil-off. It has been commented upon that the boil-off occurs on circuit phrases and that it is actually the exhaustion of enormous quantities of anaten in a very concentrated form from the reactive mind from areas which have formerly been valence compartments or the location of demon circuits. This has not been adequately observed at this time for confirmation, for boil-off has been noted on phrases which were not circuit phrases. The auditor may ask the preclear's file clerk whether or not a boil-off can now be obtained, and then request the phrase. The preclear repeats this phrase a few times and suddenly goes into a boil-off. He may emerge from this boil-off very shortly, at which time the auditor requests him to repeat the phrase, and he goes back into the boil-off. This phrase is repeated by the preclear, to himself or to the auditor, each time the boil-off recedes, until there is no longer any boil-off on the repeating of this phrase. Then the auditor may procure from the preclear's file clerk another phrase on which boil-off can occur, and so on until a considerable amount of this apparently concentrated anaten has been exhausted. The case will show a very marked improvement.

Physical pain should not be overlooked as one of the factors which hold entheta in place. It may occur that the auditor has a case which cannot run engrams but which can occasionally get physical pain on the repetition of a single phrase. If the preclear has a new, not a chronic, somatic, the auditor may ask him for the phrase which will reduce this somatic, but only after he has ascertained from the file clerk whether or not the somatic will reduce. Such somatics, normally, are best reduced merely by scanning pleasure incidents, if they are bothering the preclear at the beginning of the session or at the end or it. The perceptics are contacted when the case is lock-scanned. The perceptics themselves seem to have an

entrapment of entheta. Thus, running all the perceptics out of an engram releases considerable entheta.

Additionally, there is body movement. The preclear may twist and turn while running fear, or may beat the bed with his fist while running anger, but in any event, by physical motion he exhausts energy. This is apparently beneficial, and the phrases and circumstances which cause the preclear to do this should be repeated. However, the auditor should not be deluded into wasting his time on a dramatization. The preclear must be in processing and, ordinarily, returned to a specific incident before any physical motion is of benefit.

There are probably numerous other manifestations of entheta and enMEST, and future observation should be devoted to their determination and their use in processing.

It is known that a good protein ration and certain vitamins assist the exhaustion and conversion of enMEST, and that a fairly stable present time, including a high-theta auditor, assists the exhaustion and conversion of entheta, and it is known that certain physiological manifestations accompany the conversion of enMEST; and possibly theta manifestations accompany the conversion of entheta, but these have not been determined or observed to the extent that they would assist processing.

In an occluded case, an auditor may very well find himself on this routine, and he should know this very well. At the beginning of the case he attempts a little straight memory or perhaps some lock scanning. He may discover that the preclear is induced to weep on a certain phrase or to be frightened by a certain phrase. The auditor should cause that phrase to be repeated and the incident with which it is connected, as nearly as possible, be given some further attention. Conversion has already begun when this occurs. Next, the auditor may find, while lock scanning or when asking specifically for a phrase which will induce it, that the preclear is going into a boil-off. The auditor, as the boil-off recedes, should discover the phrase on which the preclear is boiling-off, so that the boil-off can be continued until it is exhausted. More entheta has been converted and more incident has been made available. Additional lock scanning may then recover moments of physical tension or mental duress of the lock variety. These should then be scanned until thoroughly exhausted. At this time it may happen that an entire secondary engram will show up, and when this is run the case will rebound remarkably up the tone scale. But in the next day or two it may be discovered that another boil-off is ready or that another series of locks containing duress should be scanned. Thus, from boil-off to lock scanning to the running of secondaries with as many of the perceptics as are available, the auditor may find himself with a case coming swiftly up the tone scale.

In any event, the auditor should discover this to be taking place, and if it is not taking place, then the auditor is doing something wrong. By straight wire he stabilizes his case, and he may by straight wire get the case out of some incident which cannot be run. Here, he is converting entheta into theta. More theta is then available to attack more entheta, and so he may be able to scan locks or run a secondary engram or even an engram on a high-level case, or he may be able to get a boil-off. But each time, the auditor should be achieving some result. And each time he gains more theta for the preclear he should reinvest in a further and perhaps heavier attack upon entheta and enMEST. If he does this his case will continue on up the tone scale, not in a steady rise along an even line but along an uneven course in which the highs become always a little higher and lows not quite so low. Running engrams or slugging hard into the case may simply take the existing theta, place it in proximity with too large an amount of entheta, and enturbulate and entrap more of it, thus lowering the preclear on the tone scale instead of raising him.

With some preclears, the auditor can be quite non-directive, which is to say he can permit the preclear to run phrases and choose the next type of entheta to be attacked. The auditor, in any event, should consult with the file clerk as much as possible.

The auditor should not permit his preclear, however, to chain-scan engrams or go around running himself automatically on various phrases, as this results in the enturbulation of

the existing theta. The only time engrams can be chain scanned is when the preclear is up to about 3.5, constantly and unmistakably, and has so much free theta and so little enttheta that the effect of the theta on the enttheta is overpowering, even to the point of blowing out physical pain.

The auditor, if he wishes, may even put his preclear on free wheeling with a ration of Guk, between sessions. He will find that this has the efficacy of occasionally knocking out whole somatics and making the future job of processing easier. In any event, the Guk seems to promote the case. In free wheeling, where the somatic strip and file clerk are put into unison in the running of incidents but "I" is left in present time, the preclear may hang up in a holder or hit a bouncer and the free-wheeling may stop. It so happens, however, that repeating the action phrase while free wheeling does not free the preclear but acts as repeater technique and takes "I" down the bank to join the somatic strip. This may considerably enturbulate the case. The auditor, when the preclear is hung up while free wheeling, should ask the file clerk for the phrase and then cause the preclear to remember, by straight memory, when he has heard that phrase uttered. When the preclear recovers such an incident, any incident containing that phrase, the free wheeling seems then to continue. Apparently, the only danger in free wheeling is the use of repeater technique in connection with it. However, one should never believe a "file clerk" when the auditor asks, "Are you clear?" and the "file clerk" says "Yes!" For some reason or other "file clerks" are entirely too optimistic on this subject. The "file-clerk-clear" and the use of repeater technique threw free wheeling into disrepute. However, a person who has been free wheeling can and should have it scanned out by lock scanning, just as any session would be, and the free wheeling occasionally seems to benefit a case. To put a preclear into free wheeling it is only necessary to tell him to close his eyes and for the auditor to say, "The file clerk will furnish moments of physical pain or discomfort and the somatic strip will run them out, and this process will continue until I say 'cancelled'" or "until I tell the somatic strip to come to present time."

It should be remembered by the auditor that the circuit phrase is both recalcitrant and resistant to auditing. One of the main troubles with chain scanning is that the individual chain-scans out all manner of phrases but merely puts the circuit phrases into restimulation. Thus, the circuits seem to be activated, and we get a condition in chain scanning where the individual apparently has no more engrams, and yet by close processing, numbers of circuit phrases complete with somatics may be discovered on the case. Lock scanning also has this difficulty to a slight degree, but this can be remedied by finding all types of circuit phrases by straight memory. Circuit phrases sometimes will not even flash, even when the action phrases in the case are relatively low in power, but the auditor, by guessing and talking with the preclear may eventually discover types of phrases which are circuit phrases and which would more or less take over control of auditing from the auditor and from the "I" of the preclear. Straight memory recovers a specific moment when a phrase was uttered and the preclear can usually be lock-scanned through all similar moments, thus taking some of the charge off the basic engram which contains the circuit phrase and weakening or getting rid of the demon control circuit, which may have been giving the auditor considerable trouble.

There are probably numberless ways of converting enttheta to theta and of relieving the deposits of enMEST in the organism. These are simply the best ways known to date. These ways are proven and reliable. The auditor can discover on the tone scale chart the levels at which he can run various types of enttheta. This is a safeguard and will keep the auditor out of a great deal of trouble. There are several freak techniques around, such as getting a person automatically on chain scanning, which are almost certain to increase the enturbulation on the case. I tested one some time ago in which the individual was sent home at night to run out chains of secondaries in his sleep. This was rather unsatisfactory, but it was interesting to note that one who was set to running a chain of grief secondaries in his sleep woke up in the morning to find his pillow saturated with tears and yet had no knowledge of what he had been crying about. This is added here to demonstrate that there are not only many combinations of the known existing mechanisms of the mind, but that there are probably a great number of mechanisms not known.

Possibly a very fruitful field is the exploration of theta perceptics, for theoretically it might be possible for new resurgences of theta to be entered into a case with excellent results. Possibly this is what is happening when a person reaches toward a spiritual resurgence. This is very well worth investigating.

The auditor should keep in mind that cases, one to another, have different amounts of free theta endowment. He will find cases which are low on the tone scale and very occluded, which yet have great reasoning and constructive power, despite their tendencies toward succumbing. He will find these cases rising rather rapidly, but because the individual is here and there through the columns higher than the level assigned, the auditor should not therefore abandon the types of processing assigned for the general level where his preclear is located.

Likewise, it is a great temptation for the auditor when he finds a case which apparently has sonic and visio and some perception of pain to dive for the bottom of the case and start running engrams. After he has done this for a while he may find that his case is not making a very good rise on the tone scale and may only then check the chart, to discover that he has been working with a 0.8, much to his dismay. These low-level cases enturbulate rapidly, and the running of engrams on them, no matter how wide-open they are, may be done for hundreds of hours without any marked increase in the tone level of the case. This is because the auditor is too enthusiastically investing free theta into the running of physical pain engrams which are not yet exhausted of their secondary and lock entheta. The goal in any case is the freeing of theta, and by this the auditor should be guided.

CHAPTER TWENTY

COLUMN AQ

Tone Level of Auditor Necessary To Handle Case

This column is included as an estimate of optimum performance.

The auditor should be aware of the fact that the engrams of the preclear, his secondaries and locks, respond only in the presence of all available free theta. The theta of the auditor plus the remaining theta of the preclear are a sum which is directed at the entheta in the reactive mind of the preclear. It is a strange fact that the mere presence of an auditor makes it possible for the preclear to run incidents which he could not touch if no auditor were present, although there have been preclears who have successfully run out locks and some secondaries, alone. But self-auditing, normally, gets a case confused, and the presence of an auditor is very desirable.

Auditors who are below 2.0 on the tone scale tend unconsciously, and even consciously, in the direction of succumbing. They have a ratio in themselves of more entheta than theta. Auditors below 2.0 on the tone scale have accomplished something with cases from time to time, because Dianetics can be, in part, mechanically applied. But the preclear who places himself in the hands of an auditor below 2.0 is asking for unsuccessful processing, since auditor code breaks will inevitably ensue and the case will be unwittingly mishandled, regardless of the apparent intention of the auditor.

One can say, then, that 2.5 is the lowest level the preclear should accept in the auditor. And even this has some slight risk, since the interest of the 2.5 auditor in the preclear is apt to be lackadaisical and not to encourage any great or rapid advances in the case.

3.0 would be the lowest level of the auditor, for any truly successful auditing. At this level, the auditor will be interested, sympathetic, able to follow the auditor's code with no strain, will be quick to understand any trouble which the preclear encounters, and can ordinarily, if properly educated, be expected to carry out a good and responsible role as an auditor. Furthermore, any discreditable data on a case which an auditor at this level uncovers in the life of the preclear will not be used as conversational material by the auditor. This is certainly not the case with low-tone auditors.

When one is handling preclears from 1.5 down, one will normally discover that the preclear is very highly restimulative to the auditor, is apt to become angry or recalcitrant or insulting, has a great deal of trouble contacting some of the entheta, and is in general so highly charged that great patience and tolerance is required of the auditor. This means, simply, that the auditor must not be easily restimulated by his preclear. Those cases from 1.5 down are highly restimulative, on the average. Cases from this level down, which are chronically psychotic or psychotic at the time of processing, which is to say cases which have all of their free theta enturbulated, particularly require auditors on a high tone level, for auditors at lower levels are apt to consider the psychotic too critically, and a critical or restrictive attitude toward the psychotic denies him his recovery.

Further, the psychotic demands of the auditor a high courage level, a level certainly not found below 3.0, and guaranteed (given a good endowment of free theta and an education not contrary to courage) only at the 3.5 level. The psychotic, or persons who are on the tone band below 2.0 but who are easily enturbulated, has such a highly charged background in most cases that he may scream or express misemotion or dramatize to a frightening extent. A fully enturbulated paranoid may very well attempt to kill an auditor during the processing session, if the auditor suddenly reminds the paranoid of an enemy. Below 3.0, the reaction of the processor toward the psychotic may be irrational to the point of hastily giving the psychotic sedation or putting him in restraint or giving him electric shock or ordering a prefrontal lobotomy, or doing any of those things, in short, which express crawling fear of another

human being whose rationality cannot be trusted. A 1.5 trying to treat psychotics can think only in terms of punishment and nullification of the psychotic, and cannot possibly produce simply by his presence and the quality of his reasoning any alleviation in the case, but by his own fear further enturbulates the psychotic. Additionally, living in an environment filled with psychotics (such as an institution, with individuals dramatizing, screaming, being irrational or dully stupid) is intensely restimulating -- so much so that a considerable portion of the attendants and attending doctors of institutions themselves eventually find their way into the wards as patients. In short, it takes life and energy in an individual to bring into being life and energy in others. And conversely, that person low on the tone scale, in order to climb up the scale or even to exist at his level, pulls heavily upon the life and energy of those around him. The legends of vampires probably originated from an observation that some persons seem to have no life of their own but only express themselves in the vicinity of and at the expense of other individuals. Low-tone people commonly yearn to marry out of no other reason than that they can obtain from a mate the energy and life necessary to continue existence, or perhaps because here they have free theta to attack and desire to pull it down.

The auditor should be very cognizant of the fact that addressing entheta in a preclear is restimulative to the auditor. A certain amount of the auditor's free theta is going to become enturbulated when he processes preclears. New locks, at the very least, will be formed on his own chains. Thus the enturbulation is not wholly temporary, but a certain amount of the enturbulation will become "permanent," which is to say that it must be processed out. Auditors who are not themselves being processed are unsuccessful. A group of auditors processing preclears but not being processed themselves will become, in a relatively short time, a veritable snake-pit of entheta and, willy-nilly, will go down the tone scale.

The very least an auditor should do for himself if he is processing people is to keep the processing sessions he has done on other people scanned out of himself. He should consider that this is as necessary to him as eating and getting proper rest, for his own descent down the tone scale as a result of auditing will be so unobserved by himself that he will not know how low he has descended until he suddenly realizes that not only is he no longer taking any pleasure in auditing but he is facing the next session with considerable distaste. When this happens the auditor can be sure that through failure to observe the necessity of having these sessions lock-scanned he now needs processing fully as badly as his preclears. He should take, then, every possible measure to bring himself up the scale, and the most immediately indicated of these is having processing sessions scanned out. As the auditor descends lower and lower on the tone scale he tends more and more toward succumbing, and he will reach a point where he does not think he needs any processing. When this happens, he has become very enturbulated.

Dianetics provides effective means of bringing people into a higher level of reason, energy, and happiness and into a better state of physical well being. If Dianetics is to succeed widely, and it will whether it takes two years or the next twenty, that success depends upon the co-auditing team, where two people audit each other alternately. It has been publicized that Dianetics is simply a low-cost therapy. Aside from the fact that Dianetics is not a therapy, Dianetics provides a means for any two people who are intelligent and fairly well up the tone scale to lift themselves by their bootstraps into much more desirable levels of human existence. It has never before happened that people could do this. The formation of a co-auditing team should be done with some care. The two individuals should be somewhere near parity on the tone scale and should be, certainly, above 2.0 on the tone scale. A disparity will bring about the condition that one of them is doing all the auditing, and there is no mutual exchange.

Husband-wife teams do not, ordinarily, make good co-auditing teams. Whereas a few such teams have been successful, the bulk of them have after a short time broken up as unworkable, and the husband and the wife have had to look outside the home for other processors. Thus, at the very start it would probably be wise to obtain co-auditors outside the home. There are many reasons for this. In the first place, marital relations have a certain delicacy, and the introduction of dianetic processing between two individuals brings about another type of affinity. In a co-auditing team between husband and wife many auditor code

breaks may, indeed, break up the marriage. Looking outside the home, one can find coauditors, if the original co-auditing team proved to be unsuccessful. Additionally, there are certain information barriers between husbands and wives in most marriages. And where the wife cannot tell the husband all she knows, and where the husband cannot tell the wife all he knows, enough of a brake is put on communication to inhibit processing. At the recent level of teenage morals, there is usually much in any marital partner's background which he does not wish to communicate to his spouse. With a co-auditing partner outside the home one can freely communicate, and thus the affinity required for co-auditing can be established, which it rarely can between husbands and wives.

There is also the three-way team, in which three people coaudit. This has the advantage of keeping altitude for each auditor, since in the triangle, none is being processed by anyone he is auditing.

When the preclear has come up the tone scale to 3.0 he can be processed by nearly anyone educated in Dianetics who is not below 2.0, for he can stand up to considerable auditor code breaking or ineptness, but he should be aware of the fact that he will proceed faster, the higher the level of his auditor.

Any double or triangular co-auditing team should be careful to keep parity. No member of the team should be permitted to lag so that a disparity in tone level can result. This is quite important, since by permitting the disparity to occur, the auditor who is higher on the scale will himself be brought back down the tone scale.

According to theory, the best auditors would be clears, but people who have lost their own aberrations are quite likely to be interested in the activity dictated by their basic purpose. If their basic purpose happens to be to make individual fellow human beings happier, healthier and more reasonable, then they will remain in Dianetics, but ordinarily, they go very far afield.

CHAPTER TWENTY-ONE

COLUMN AR

How To Audit The Case

In this chapter we will take up cases at particular tone levels. It should be remembered that an individual can exist at any one of these tone levels and still be considered “rational” by the current society.

There is one very important caution an auditor should observe in starting a case. Either he evaluates the case on the chart with thoroughness and so knows the type of case he is addressing, or he uses, in the absence of chart evaluation, very light methods of processing such as straight memory or the scanning of minor lock chains. The auditor will not be able to determine rapidly where his preclear lies on the tone scale, unless he has the chart before him and has made a test of the somatic and general responses of his preclear.

Learning to use the chart and to locate the preclear on it may take the auditor some time, for the chart is complicated in that it contains several elements. There are at least five different ways that tone may be said to vary. The auditor is looking, mainly, for the chronic reactive tone of the preclear, in order to know at what level it will be safe to process him. Some high-theta auditors can successfully use methods on preclears which are above their chronic reactive tone level. They do this by bringing the preclear temporarily up the tone scale with very high ARC. But this is, unfortunately, an unusual ability, and the auditor who wishes to make sure that he will not enturbulate the preclear should be very careful not to use methods which are above the preclear's level on the tone scale. Five things which affect the tone manifestations which the preclear is showing are (1) the theta-entheta ratio on the case, the relative amount of “frozen” entheta in locks, secondaries, and engrams, (2) the present-time environment of the preclear, its tone and volume, (3) the tone of the particular engram in which the preclear happens to be stuck, if he is stuck, (4) the tone commanded by a particular engram command phrase or series of phrases which are in restimulation, either acute or chronic, (5) the general environmental background of the preclear, the tone of his education, family, group, and so on. It may be a somewhat difficult job for the auditor to separate these various elements in the preclear's manifested tone, in order to discover the one thing which is most important to the level of processing to be used on the preclear, namely the theta-entheta ratio on the case.

Straight wire on the present-time environment of the preclear, the events of the last two or three days or even hours, will give the auditor some idea of what effect present-time is having on the manifested tone.

Straight wire on the preclear's general background, during the taking of the inventory and after, will give the auditor a somewhat less clear estimate of the effect of this element on the preclear's manifested tone, since much of the material may be occluded or purposely hidden. An attempt at running a pleasure moment and a few flash answers will tell the auditor whether or not this preclear is badly stuck on the track and, therefore, whether this is an important factor in his manifested tone.

The effect of a chronically or acutely restimulated engram or chain of engrams will be, perhaps, the most difficult to track down and allow for. It is here that the manic case enters the picture, and this is the greatest danger that the auditor will encounter of rating his preclear too high on the scale: a wide-open case with a high manic in full restimulation. Because all these things complicate the problem, the auditor will find that his most reliable test of the theta-entheta ratio on the case will be the behavior columns on the tone scale chart -- after he learns to use them, and not to be deceived by the preclear's idea of what his own tone is. Subtle, patient questioning, perhaps over many hours, will be necessary before the auditor will be justified in feeling that he has truly discovered the chronic tone level of the preclear in each of these columns. For this reason, it might be said that every case, almost without exception, should be

started with many hours of straight wire. To ask the preclear, for instance, what his attitude is about children will gain for the auditor information on what the preclear thinks his attitude is, or what he wants the auditor to think it is, or, perhaps, what it really is. The preclear's gestures and voice tones in answering the question will tell the auditor much, and the questioning is in itself of benefit to the case. But the auditor will be sure of the preclear's attitude towards children only when he has straightwired the preclear on several incidents with children. There may be cases in which direct questions on these things will only serve to alert the preclear's secrecy computations and in which the auditor would be wise to use the chart thoroughly and exhaustively but not obviously, with direct questions. A direct question such as, "Do you like children?" may easily seem like probing or criticism to the preclear, if unconsciously so. A request to relate an incident with children may provide the auditor with invaluable data which he could not get with direct questions.

The tone scale chart is a delicate and somewhat complex tool. The auditor who, by practice and alert observation of results, learns to use it well will find both his abilities and his understanding immeasurably increased.

A case at 4.0, the dianetic MEST clear -- which is to say the current-life-organism clear, until we know more areas which can be processed -- can be considered to need no further Processing. The 3.5 case is very easy to process, but a case is almost never at this level when first addressed. When a case has reached this level through processing, it is relatively easy to bring the case up to clear. Almost anything can be done with this case in the way of running enttheta, and it is merely a question of how fast this individual can be brought to the state of clear rather than whether or not he will reach it, for he can almost audit himself to that point if he has attained 3.5. Here, engrams can be scanned, a process which is done much like lock scanning except that physical pain incidents, secondaries, and word chains which are surrounded by physical pain can be scanned. On the 3.5, however, just as on any other case, one should keep the auditing sessions scanned off the case. The 3.0 case should not be scanned through engrams. Scanning is a very attractive mechanism. It seems to be such a simple thing to start the individual at basic-basic and tell him to scan out all the engrams on the track to present time. But considerable enttheta exists on the 3.0 and the scanning mechanism will enturbulate him and bring him down the tone scale. Here, circuits are still active enough so that they will be activated by chain scanning and a "false clear" will result, which is to say the auditor will have a preclear whose circuits have been charged to the point where the auditor cannot find an engram and so assumes that he has a clear, when he does not. However, the 3.0 has nearly all of his engrams ready to be run as individual incidents. The auditor sends the 3.0 back to the earliest moment of pain or discomfort, picks up the earliest phrase and runs the engram on through.

Usually it is not necessary for the auditor to have the preclear repeat the Phrases, each one time after time, but the auditor can let the preclear run straight on through the engram from beginning to end and then run it through from beginning to end again. On an erasure, of course, the auditor has located the first moment of pain or discomfort and has reduced a great many of the secondaries. The earliest physical pain engram has been run out, and it is necessary then only to proceed up the bank, on the ladder of time, erasing each consecutive engram as contacted, from the first inception of the pain or unconsciousness in the engram to the last. In the 3.0, it will be found that engrams erase rather rapidly. One or two passes will result in yawns, and the next engram can then be reached. It must not be overlooked by the auditor, however, that in the progress of going up the bank from engram to engram each time taking the earliest one that can be found, secondary engrams may come to light which have to be discharged. An auditor can actually start up the bank and complete an erasure nearly to present time, and find then a new chain of secondary engrams which have to be released in terms of tears or other manifestations, and after this the auditor may discover that a new moment of physical pain or discomfort exists as early as conception. He must then return to this earliest engram. It is not difficult for the auditor to discover this, if he asks each time for the earliest moment of pain or discomfort existing on the case. The auditor remains very alert to the fact that the release of anaten, misemotion or physical pain brings into view new areas of anaten, misemotion or physical pain. By asking for the earliest moment of pain or discomfort

and staying alert to the fact that new secondaries may appear, the auditor continues with his erasure of the content of the reactive mind. But at 3.0 it is necessary for the auditor to keep the case thoroughly scanned off, not only as to auditing but as to near-present-time incidents which may be enturbulative to the preclear. At 3.0 and below, the auditor must at all times remember that he is bringing the case up the tone scale and that the simple erasure of engrams is not enough to cause the case to progress satisfactorily, but that the erasure of engrams all by itself can actually, if no other form of entheta is addressed, bring this case back down the tone scale again. particularly in the presence of a present-time restimulative situation which considerably enturbulates the preclear. The 3.0 level is definitely the area where an erasure is begun. Engrams do not ordinarily reduce at this level, but erase.

The 2.5-level case offers a little more concern to the auditor than the 3.0. This is so all the way down the bank, since the lower one goes on the tone scale, the more entheta one finds on the case and the greater care he must take in order to keep up the present-time tone of the preclear and to keep the preclear progressing up the tone scale. The 2.5 scans locks very easily; however he cannot, like the 3.5, scan secondaries. It is not advisable to scan a 2.5 through any moments of heavy misemotion, because the case will become restimulated and more theta will be absorbed into the turbulent areas than will be freed out of those areas by auditing. However, the 2.5 will run engrams as a routine matter, when they are addressed as single engrams, not as chains of engrams as in chain scanning. Moments of great sorrow, loss, anger, apathy, are run out as incidents, perceptic by perceptic, until they are reduced. New secondaries and new engram chains are recovered in the 2.5 by lock scanning. The only time the 2.5 requires straight memory as a processing technique is when the auditor desires to discover more about his case or to discover circuits. In the 2.5, the auditor locates circuits by straight memory, finding who in the preclear's environ tried to dominate or nullify him, and finding moments during the awake life of the preclear when these people made statements which were circuit-type statements, such as "Control yourself" or "Keep a good grip on yourself." At this level, the circuit is important. Here, considerable address should be made to circuits. The phrases should be located by straight memory and should then be lock-scanned out as phrases so as to discharge and de-intensify all circuit phrases contained in engrams; for here, and on down, a circuit can more or less take over from an auditor, so that the preclear will occasionally insist on running his own case. Or a circuit can bar off large quantities of entheta. The biggest trouble the 2.5 gives the auditor is the fact that the 2.5 normally considers himself to be in a fine state of health and is rather bored with processing. When the preclear has reached the level of 2.5 from a lower level, he would quite commonly just as soon forego further processing. It is at this point that the auditor must apply his own personality to the situation and coax his preclear through this rather stagnant area on the tone scale.

The 2.0 who is willing to work does not offer any particular problem to the auditor. Here the auditor can scan locks, he can run secondaries as individual moments of misemotion, but here the auditor may very well overestimate his preclear and decide to run, as routine, physical pain engrams. Here, the auditor can run physical pain engrams one after another, but he will tie up more free theta by creating new locks on the case through the running of these engrams than he gains out of the engrams. Any auditor is very ambitious for his preclear and is likely to begin running engrams long before the preclear is able to benefit from or even support running them. Nevertheless, particularly in the case where the preclear has received a drug-hypnosis or has had a recent operation, some physical-pain engram may present itself at this level and insist on being run. The file clerk is usually working at 2.0, and the file clerk should be very carefully consulted before any physical pain engrams are addressed. If physical pain engrams are run on the 2.0, the auditor should be very careful to scan off the session of auditing thoroughly, in order to knock apart the locks which are formed by the auditing itself.

The 1.5 responds to the scanning of locks, but the auditor will find that the 1.5 will sometimes hang up in individual locks. When this happens, the lock may have to be run like an engram, perceptic by perceptic, until it is reduced. After this, lock scanning can continue. This is of benefit to the case, since the scanning of locks brings the preclear closer to the most severe locks, which can then be contacted and run. These heavy locks remain out of sight until scanning brings to the preclear enough free theta to permit an address to heavy locks which are

holding up the progress of the case. On a 1.5, secondaries can be located best which are at the anger level. The auditor can discover a moment when the preclear was dramatizing anger and can ask the preclear to run through this moment or ask him to go back to an earlier moment when somebody was that angry with him. The preclear will discover an earlier lock where he himself was the recipient of the anger he later dramatized, and ordinarily he will run this early lock. The auditor should be very careful of any physical pain he runs on the 1.5. Here is a level where any physical pain is a thoroughly greedy trap. The engram in the 1.5 has so much authority that when free theta approaches it, that theta is itself enturbulated. Thus, the auditor should avoid running engrams at 1.5. The use of straight memory becomes very important at 1.5. Here a trick of straight memory becomes very important. The auditor should try to find an incident of an ARC break or enforcement variety which the preclear can credit with thorough and full reality. Actually, from this point on down the reality of the preclear can be confirmed and should be confirmed at every opportunity by straight memory contact with locks which the preclear himself and without any assistance from the auditor fully credits as actually having happened. This boosts the preclear up the tone scale more swiftly than any other method of processing which can be used from 1.5 on down.

Here, the auditor should be particularly careful to keep the auditing scanned off and should use any and every means to keep the free theta which he finds in the case as free as possible. Bad auditing and auditor code breaks at this level can cost the preclear in one session more theta than can be won in several sessions. The preclear at 1.5 commonly becomes angry with the auditor. He is still at a level where he seeks to dominate, and his method of domination is to express anger. This does not mean that the 1.5 is only angry or that he will not work smoothly for the auditor. Usually, only bad auditing will cause anger. There are 1.5's which are wide open and which deceptively invite the running of engrams. There are 1.5's which are thoroughly occluded. In either case exactly the same type of entheta is addressed and the same methods of handling it are used.

When one comes down to the 1.1, a great deal of care must be used because of the tremendous amount of entheta which exists on the case in proportion to the free theta. A 1.1 may have enough theta endowment originally to want to be processed. His desire to be processed, however, is very tentative and he is intensely critical of his auditor. He is afraid, and with good reason, for he has so little free theta left in comparison to the entheta on his case that bad auditing can bring about a much worsened condition. The 1.1 may not, however, be interested in processing and may consider himself in good condition, despite a very bad record in dealing with life. He is, quite commonly, chronically ill from one somatic or another. He may be diffident about his food. What free theta he has left is in such combat with the entheta, that he is continually on a border line. The auditor must recognize this. The auditor must recognize as well that a 1.1 can be insulting, can be sullen, can be thoroughly unwilling to be processed, and can be extremely trying. The patience of an auditor is easily exhausted when dealing with a 1.1, for the 1.1 may lie down on the couch and knowingly run complete imaginary incidents, reporting somatics and perceptics which he does not have. He may manufacture for the auditor an entire past life. Further, he may unknowingly advance data which is wrong. He may consider, for instance, and believe that he is telling the truth, that he was beaten a thousand times by his father, whereas his father laid hands on him but twice in his whole life. Or he may believe that he was treated royally by his parents, when actually they were extremely non-survival in their attitude toward him. The auditor must remember that in both the 1.5 and the 1.1, truth is not regarded as a very valuable commodity and is hard for the preclear to contact. Although the 1.1 may continually advance protests and evidences as to his honesty and open-heartedness, the auditor is dealing with a level where trickery is automatic. The auditor may actually succeed at this level in turning off chronic somatics, such as a migraine headache or ulcers, without decreasing the turbulence of the case. He has, evidently, merely turned an enMEST manifestation into an entheta manifestation, so that although the chronic somatic no longer troubles the 1.1 as physical pain, it troubles him exceedingly as mental aberration. Transfer of one somatic to another, or transfer of physical aberration to mental aberration can be expected to result if the auditor mistakes the preclear's level on the tone scale and attempts to use methods of processing that are above the 1.1's level. In a wide-open case, the auditor can be completely fooled, and can go on running the case with heavy

methods ad infinitum (until the preclear tires of processing and refuses it), more and more enturbulating the case, unless he pays careful attention to the preclear's behavior in locating the preclear on the tone scale chart.

Probably the chief characteristic of the 0.5 as far as the auditor-preclear relationship is concerned is the 0.5's complete helplessness. Even if the 0.5 wants to be audited, the auditor cannot depend upon his preclear for any responsibility about processing, or about anything else. This case requires an auditor of great patience and endurance. The auditor is faced with an individual to whom black is white, good is bad, and all is lost. His preclear may run hours of dub-in incidents if permitted, but the auditor has to be very careful how he steers the preclear toward real incidents, which should never be heavier than locks, preferably of the apathy variety, because the slightest disapproval or lack of acceptance of what the preclear is saying may enturbulate all of the preclear's meagre remaining theta. The 0.5 is only half a point above death. Any auditor who uses methods heavier than straight memory and the running of individual light locks on a 0.5 runs a risk of causing some death manifestation in the preclear, either suicide or (occasionally) murder, and most certainly will depress the 0.5 down toward pretended death. However, if the auditor keeps his own case well processed so that he can persevere in processing the 0.5 with the gentlest methods and so that he can preserve a very high ARC (which will depend entirely on the auditor) with the preclear, he will sooner or later have a preclear who is beginning to come up into the 1.1 band. This rise on the scale may not bring the auditor any relief since 1.1 is a very unpleasant level, but it will be a great relief to the preclear, although the auditor should not expect any thanks from the new 1.1. The average auditor will not be working with a 0.1 in the very near future, since most pretended death cases are in hospitals, sanatoriums, or institutions where they are out of contact with the society. However the circumstances of the 0.1 in the society at this time have no bearing upon the methods used to process a 0.1, and no auditor should think that the principles of mind operation change in any way in the case of the 0.1. The auditor who is invited to some private sanatorium by an alert but baffled medical doctor may find that he has just such a case to deal with. There are various methods of approaching the problem of the 0.1 case, but all of them add up to one thing: cause the preclear to be aware of present time perceptics, or at least of the idea that there is such a thing as present time. In all other levels it is necessary to establish and maintain high ARC between the auditor and the preclear, but here the main problem is to establish ARC between the preclear and anything in present time, including, of course, the auditor. How this may be done will depend upon the auditor's thorough understanding of the principles outlined in this book, for here is a case in which the theta might be considered to be ninety-eight percent enturbulated. It has been seen that as the tone scale was descended, gentler and gentler methods of processing had to be used. The auditor may feel, then, that there is no method of processing gentle enough for a 0.1, but the auditor should not overlook the fact that the mere presence of an auditor in the room with the preclear is, to some degree, processing. Starting from there, the auditor can begin to work to make present time interesting and attractive to the preclear. The auditor's presence for a few hours may build up enough affinity to make it possible for the auditor to call the preclear's attention to some object. When the preclear communicates with this object, by looking at it, the fact that the auditor is holding it, or also looking at it, will tend to establish an agreement about this object and some one thing in the world will then have a little reality for this preclear.

Future publications will deal more thoroughly with the processing of inaccessible psychotics, including the 0.1. But the principles which you have encountered while reading this book are the principles upon which future and more refined techniques will be based and any auditor who has the opportunity and the perseverance to process such a case will find that, simple as these basics are, they are far more powerful than any means man has had before to bring light where there is darkness, to bring order out of disorder, and to convert unreason into reason -- or entheta into theta.

UNBURDENING ENGRAMS

Recently I developed a technique called "Unburdening" which seems to have considerable possibilities. I have not had sufficient opportunity to test thoroughly its

potentialities or to locate it properly on the tone scale. I give it here for your information and would greatly appreciate hearing about whatever results you achieve with it.

Ordinarily the last engram on a case can be run providing it has not acquired too many locks. Further, any engram seems to depend, for its inaccessibility, on the locks it has accumulated.

The auditor occasionally finds it necessary to run an engram even though he cannot get all the perceptics which are contained in that engram. It would be valuable if he could obtain all the perceptics and reduce or erase them. Unburdening would be a technique designed to assist the auditor in running out all the perceptics.

The engram, in this technique, is run until everything in it which can be contacted is reduced. Then the auditor lock scans the preclear from the moment of the engram up to present time through all the locks of that engram. The auditor has the locks scanned one or more times, working with the file clerk. Then the auditor, using again standard procedure for engrams, runs that engram once more or twice more or until any additional material has been reduced. Then he has the preclear scan all the locks of that engram again. Then he once more runs the engram.

It is the charge in the locks which seals in the engram. By discharging the locks, through the technique of lock scanning, more and more perceptics should show up in the engram. Unburdening, then, would be the technique of thoroughly bringing to view everything contained in an engram by scanning its locks. Alternate running of the engram and scanning its locks should bring about a maximal release of entheta.

The practicality of this technique is certain. The extent of its usefulness has not been thoroughly explored.

It is completely assured that a physical pain engram underlies all misemotion and that when misemotion is run from a secondary, a physical pain engram is commonly exposed to view. Indeed, the preclear may dive into the physical pain engram and start running it while the auditor is still attempting to get a discharge from the secondary. It also happens that when an auditor is trying to run an engram his preclear may suddenly run into the misemotion of a secondary (which should then be run).

It also occurs commonly that the preclear, when the auditor is trying to run an engram, will soar up into the locks of that engram. This is the result, usually, of a bouncer in the engram. But bouncer or no bouncer, the locks are there and they are important. Thus, when an engram is reduced, the locks may be run, after which more perceptics may be found.

POSITIVE PROCESSING

A variation of technique which is of value to the auditor is "positive processing." This consists of addressing the theta on the case and bringing it to view. The auditor may become so engrossed in addressing entheta directly that he may overlook the fact that theta may be buried under the entheta. By looking for and bringing to view the theta, the auditor may improve the preclear's tone considerably.

Below many areas of entheta on a track there may be what we could call deposits of theta. The theta of the auditor and preclear addressed to such deposits of theta will disinturbulate the entheta which may overlie such moments.

Pleasure moments are, one could say, deposits of theta. Such deposits assist the conversion of entheta to theta. The running of pleasure moments then materially assists the raising of tone. One can use this in many ways and all these ways could be grouped under "positive processing." There are probably innumerable variations of positive processing. The running of a pleasure moment just as though it were an engram, until all perceptics are

recovered, is just one instance of positive processing. The scanning of chains of pleasure moments is another variation. The running of "future pleasure moments" ties in the imagination but is just another variation of positive processing.

Affinity, reality and communication can be used to excellent advantage in positive processing. The auditor, in this instance, is not looking for ARC locks when ARC was enforced or inhibited. He is looking for moments when they existed. By straight memory the auditor causes the preclear to recall moments when he actually felt he was receiving or giving affinity or communication, or actually experiencing reality. The preclear fairly well down the scale may have to search for some time before he can recall an instance when he actually felt affinity for something or some person or actually felt he was receiving affinity. Similarly, the preclear may have difficulty finding a moment of actual communication -- he may be in an audience or talking with a friend or even simply talking to a dog. Further, the auditor should remember that communication extends to perception and that actually seeing something or recalling that something was heard or felt may discover a theta deposit. Causing the preclear to recall something he knew was truly real or even recall somebody agreeing thoroughly with him is another instance of positive processing.

Straight memory on ARC positives is very valuable on low-tone cases. Further it is valuable in any case as a means of ending a session. The auditor will find sometimes that when he gives positive processing he will get yawns from the preclear. This is particularly true of scanning pleasure moments. These yawns indicate that the preclear has pleasure suppressors -- that something makes him feel guilty for experiencing pleasure. By some standards, not survival ones, pleasure is seen to be wicked and the engrams of the preclear will be found to contain admonitions against pleasure.

Occasionally the auditor will find a preclear breaking into tears under positive processing. Here, evidently (though several opinions could be advanced) the suppression of pleasure is such that the overlying entheta is of the same value as that in a secondary engram. The tears of relief signify the progress of the preclear up from apathy through grief in certain incidents. For any incident, irrespective of the preclear's tone, has its own position on the tone scale and, as it is reduced, comes up the scale in stages.

There was once a whole philosophy devoted to pleasure -- hedonism. Survival is pleasure, but idle satisfaction of the senses without plan or progress toward any goal is itself (like Aesop's grasshopper) destructive in the long run. It was this idle and purposeless gratification of the senses at which the moralist raged -- and with considerable justification. But better terminology should have been used. Pleasure is something neither man nor a civilization can do without -- its omission results in succumbing. In that happiness can be found to be the overcoming of not unknowable obstacles toward a known goal or the contemplation of goals, one can see that idle pleasure would have to be static or destructive sensual gratification. Pleasure is seldom idle in that sense, but it is as often lazy and relaxing as it is dynamic and constructive. Man cannot live without it. And the auditor, using positive processing will find it a helpful ally.

The goal of processing is to raise the individual on the tone scale. Part of this procedure is the running out of all engrams in order to make the rise permanent. But the important thing is the rise itself. The behavior of a 4.0, or even a 3.5 is so far superior to normal human behavior, the ability of these higher levels to provide happiness, accomplishment, creation, and joy in living is so great, that we tend to think of them as distant goals simply because they are so high. But they are not so distant. Even as this book is completed, new methods, new approaches to a case are developing which make the higher ranges of the tone scale easier to reach for more and more cases. The validation or positive approach to the case, the advent of dynamic straight wire (in which the effect of each dynamic on every other discovers all possible locks), the discovery of the fundamental nature of MEST locks and the development of MEST technique, are but some of the new things that are coming off the "drawing boards." Dianetics does not rest or stay, it does not flag or halt. As the auditor and preclear continue their progress up the tone scale, they may be encouraged not only by their own successes but also by the fact that as they approach the goal, it is approaching

them. A fact which has been forgotten in this time of war and spiritual pestilence is that there have been times in man's history and pre-history when he has succeeded. It has not all been gloom and hopelessness, else we would not be here today -- even as poorly as we are. Men have lived to conquer all other forms of life, from the mastodon to the microbe. Men have lived to build walls and roads and pyramids which have defied the elements for thousands of years. Men have lived to write music which has pleased the gods and lines which have made the angels sigh and the devil weep. This is a time for man to succeed again. Here is the word, the technology, the goal. The job is cut out: and its name is Survive!

THE AUDITOR'S CODE OF 1958

1. Do not evaluate for the preclear.
2. Do not invalidate or correct the preclear's data.
3. Use the processes which improve the preclear's case.
4. Keep all appointments once made.
5. Do not process a preclear after 10:00 p.m.
6. Do not process a preclear who is improperly fed or who has not received enough rest.
7. Do not permit a frequent change of auditors.
8. Do not sympathize with the preclear.
9. Never permit the preclear to end the session on his own independent decision.
10. Never walk off from the preclear during a session.
11. Never get angry with the preclear.
12. Always reduce every communication lag encountered by continued use of the same question or process.
13. Always continue a process as long as it produces change, and no longer.
14. Be willing to grant beingness to the preclear.
15. Never mix the processes of Scientology with those of various other practices.
16. Maintain two-way communication with the preclear.
17. Never use Scientology to obtain personal and unusual favors or unusual compliance from the preclear for the auditor's own personal profit.
18. Estimate the current case of your preclear with reality and do not process another imagined case.
19. Do not explain, justify or make excuses for any auditor mistakes whether real or imagined.

APPENDIX

Axioms and Definitions

Survive	The dynamic principle of existence is Survive. At the opposite end of the spectrum of existence is Succumb.
Dynamics	The dynamics are the urge to survive expressed through eight divisions. (1) self, (2) sex, and the future generation, (3) the group, (4) mankind, (5) life, (6) MEST, (7) theta, (8) the Supreme Being.
Immortality	Infinite survival, the absolute goal of survival. The individual seeks this on the first dynamic as an organism and as a theta entity and in the perpetuation of his name by his group. On the second dynamic he seeks it through his children, and so on through the eight dynamics. Life survives through the persistence of theta. A species survives through the persistence of the life in it. A culture survives through the persistence of the species using it. There is evidence that the theta of an individual may survive as a personal entity from life to life, through many lives on Earth.
Pleasure	Pleasure is the reward of survival activity along any of the dynamics. Successes bring pleasure and survival.
Succumb	Succumbing is the ultimate penalty on nonsurvival activity. This is pain. Failures bring pain and death.
Human Thought	A process of perceiving and storing data, computing conclusions, posing and resolving problems. The purpose of this is survival along all of the dynamics.
Intelligence	The ability to perceive, pose, and resolve problems. Intelligence and the urge to survive (the dynamic) are both necessary to continued existence. The quantity of each varies from individual to individual and group to group. The dynamics are inhibited by engrams which block their flow of theta, or life force, and disperse it. Intelligence is also inhibited by engrams, which enter false or improperly graded data into the analytical mind.
Happiness	The overcoming of not unknowable obstacles toward a known goal.
Analytical	That portion of the mind which perceives Mind and retains experience data to compose and resolve problems and direct the organism along the eight dynamics. It thinks in differences and similarities.
Reactive Mind	That portion of the mind which files and retains physical pain and misemotion and seeks to direct the organism solely on a stimulus-response basis. It thinks only in identities.
Somatic Mind	That portion of the mind which, at the direction of either the reactive or analytical mind, puts solutions into effect physically.
Training	A stimulus-response mechanism set up by the Pattern analytical mind to carry out activity of either a routine or an emergency nature. The training pattern may be said to be held in the somatic mind, but it can be changed at will by the analytical mind.
Habit	A stimulus-response mechanism similar to the training pattern but set up by the reactive mind out of the content of engrams. It cannot be changed at will by the analytical mind.
Aberration	Irrational behavior or computation (thinking). They are stimulus-response in nature and may be pro-survival or contra-survival. The engram is the basic source of aberrations.

PV=IDx	This formula expresses the Potential Value of an individual. I represents Intelligence, and D represents Dynamic. Worth. If an individual's PV is high and is aligned with the dynamics toward survival, his worth may be said to be very high. A person with a high PV, however, may be aberrated so that his PV is reversed in the direction of succumbing and his worth is low. This may be computed for any one of the eight dynamics or for all.
Theta	Thought, potentially independent of a material vessel or medium. Life force. Elan Vital.
Theta Universe	Thought matter (ideas), thought energy, thought space, and thought time, combining in an independent universe analogous to the material universe. One of the purposes of theta is postulated as the conquest, change, and ordering of
MEST.	MEST: Matter, Energy, Space, and Time. The physical universe.
Life	The harmonious conquest of MEST by theta in which a self-perpetuating organism is formed. Death is the withdrawal of theta from the organism.
Entheta	Theta which is enturbulated with MEST (enMEST) in an inharmonious combination.
EnMEST	MEST which has been enturbulated by enttheta or crushed too hard into theta and rendered less usable.
Pain	The alarm reaction to theta which has been crushed too severely into MEST. The penalty of non-survival activity.
Engram	An encystment containing enttheta and enMEST. A recording (possibly cellular) of a period of pain and unconsciousness (or anaten). Not available to the analytical mind as experience. The sole source of aberrations and "psychosomatic illnesses."
Lock	An analytical incident of greater or lesser enturbulence of theta which approximates the perceptics of an engram or chain of engrams and therefore becomes trapped due to the physical pain recorded in the engram and remains as an encystment of enttheta.
Secondary Engram Charge	A lock of such magnitude that it must be run as an engram in processing. A lock with great magnitude of enttheta. The accumulation of enttheta in locks and secondaries which charges up the engrams and gives them their force to aberrate.
Death	The withdrawal of theta from an organism, leaving only MEST, in order to conquer new MEST and form another organism which can better survive.
Life Cycle	The periodic conquest of, withdrawal from, and reconquest of MEST by theta. It is postulated that a given segment or entity of theta undergoes birth, growth, death, birth, growth, death, etc., each time learning more about the business of making MEST into successful organisms which can better survive.
Evolution	There are four evolutionary tracks, evidently. Organism evolution, through natural selection, accident, and (evidence suggests) outright planning. MEST evolution, brought about through the agency of life organisms. Theta evolution, a postulated process of learning in theta as a whole or as entities. And present-time ladder-of-support evolution, in which less complicated organisms support more complicated organisms. Theta Body The postulated theta entity. The soul. Evidence suggests that the theta body may, through many low-tone lives, become an enttheta body, but that such an enttheta body might be cleared by dianetic processing.
MEST Body	The physical body. The organism in all its MEST aspects.

Personality	A complex of inherited (MEST, organic, theta) and environmental (aberration, education, present-time environment, nutrition, etc.) factors.
Genetic	Personal characteristics and tendencies derived Personality from the three inheritance sources (MEST, organic line, theta). This might be said to be basic personality, or the core of basic personality.
Aberrated	The personality resultant from superimposition, on Personality the genetic personality, of personal characteristics and tendencies brought about by all environmental factors, pro-survival and aberrational.
Environmental	All conditions surrounding the organism from the first moment of present-life existence to death, including physical, emotional, spiritual, social, educational, and nutritional.
Education	All perceived data stored in the standard memory banks. This might also be extended to include all data stored in the banks, including conclusions and imaginings.
Nutrition	Support of the organism by organic and inorganic means (food, water, air, sunlight) during all of the present life, from conception or thereabouts to death. The nutrition of a genetic line, of course, would pass from parents to children in the forms of organic inheritance and gestation environment.
Culture	The pattern (if any) of life in the society. All factors of the society, social, educational, economic, etc., whether creative or destructive. The culture might be said to be the theta body of the society.
Time Track	A representation of the fact that a person exists during a period of MEST time. The present-life time track begins at the first moment of recording and ends at present-time, or at death, and it includes all consecutive moments of "now" and the perceptics of those moments.
Action Phrases	Words or phrases in engrams or locks (or at 0.1, in present time) which cause the individual to perform involuntary actions on the time track. Action phrases are effective in the low tone ranges and not effective in the high ranges. As a case progresses up the scale, they lose their power. Types of action phrases are Bouncer, Down Bouncer, Grouper, Denyer, Holder, Misdirector, Scrambler and the Valence Shifters corresponding to these.
Bouncer	Sends the preclear up the track toward present-time. (Get up, get out, don't touch me, leave me alone, I've got to get ahead.)
Down Bouncer	Sends the preclear earlier on the track. (Sit down, get down, it's underneath, you're early, held down, slide Kelly slide!).
Grouper	Collapses time track, brings many incidents together. (I have no time, put them all together, it's all up to me all the time, I have to do everything around here, you're all alike, I'll get even with you, solidarity forever!).
Denyer	Denies existence of phrase or incident. (No, don't, I won't, I can't tell, you mustn't, it's not here, never, impossible, unknown, unthinkable, you know (no) everything.)
Holder	Holds preclear at a point on the track. (Stay here, don't leave me, hold on to this, don't let go, keep quiet, take this it'll make you feel better.)
Misdirector	Sends preclear in the wrong direction. (Not that way, the other way, that's wrong, I don't know whether I'm coming or going you don't know up from down.) Scrambler Scrambles incidents and phrases. (I'm confused, I'll take mine scrambled, stir it up, it's all mixed up and I'm in the middle.)

Valence Shifter	(You're just like your father, don't be like Uncle Rudy, you're just like everybody else, you're exactly like Rover, you're nobody, you're not human, you're out-of-this-world, you can't ever be yourself, I'll just have to pretend I'm somebody else or I'll never be happy again.)
ARC	Affinity-Reality-Communication, the triagonal manifestation of theta, each aspect affecting the other two.
Affinity	The attraction which exists between two human beings, or between a human being and another life organism, or between a human being and MEST or theta or the Supreme Being. It has a rough parallel in the physical universe in magnetic and gravitic attraction. The affinity or lack of affinity between an organism and the environment or between the theta and MEST of an organism and within the theta (including entheta) of the organism brings about what we have referred to as emotions, in the past. The affinity scale includes most of the common emotions, apathy, grief, fear, anger, hostility, boredom, relief, contentment, enthusiasm, exhilaration, inspiration.]
Communication	Communication with the recorded past (through recall and memory), the present (through perception), and the future (through imagination and/or other mechanisms), communication between people by writing, talking, touching, seeing, etc. Also, Communication as in groups, and the technology thereof (Group Dianetics). There are emotions on the communication scale, but they have not commonly been named in our society.
Reality	Reality of the past ("I"'s reception of the past agrees with the recorded data, and "I" agrees that it does). Reality of the present ("I"'s reception of the present agrees with the data impinging upon the organism from the environment, and "I" agrees that it does). Reality of the future ("I"'s concept of the future agrees with past and present data, and "I" agrees that it does). Reality between two people (they agree on something). Reality in a group (the majority in agreement). Physical, "actual" reality -- the only kind considered by many people -- is merely agreement between MEST conditions or life conditions and some person's perceptions of those conditions. If these do not agree, we say that he does not know the reality (ours, that is, for we have only our own perceptions by which to judge the MEST conditions). There are emotions on the reality scale. One of them is shame.
Emotion	This word is re-defined in Dianetics and is given an opposite for comparison, "misemotion." Previously the word emotion was never satisfactorily defined. Now it is defined as an organism manifestation of position on the tone scale which is rationally appropriate to the present-time environment and which truly represents the present-time position on the tone scale. Rational affect. Misemotion An organism manifestation which pretends to be emotion (as defined above) but which is irrational, inappropriate to the present-time environment, or not representative of the true present-time position on the tone scale. Irrational affect. Misemotion is also entheta in the reactive mind, emotion which has been suppressed and which remains in the case in locks and secondaries.
ARC Locks	"Permanent" encystments of entheta resulting from the enturbulation of theta by enforcements or inhibitions of affinity, reality, or communication and the trapping of this enturbulated theta by the physical pain of some engram or chain of engrams whose perceptics are approximated in the present-time enturbulation. Locks are analytical experiences. If there were no

	physical pain to trap the enturbulated theta, it would disenturbulate, with a greater or lesser display of emotion. ARC locks of such magnitude that they must be run
Secondaries	as engrams in processing. Or, since locks are often run as engrams, ARC locks of great magnitude.
Restimulation	Locks in which the chief noticeable factor is Locks the approximation of engram perceptics in present time, rather than any particular break of ARC. These require a low level of analytical alertness, as in fatigue, to take place. Broken Locks in which the chief factor is that the Dramatization individual has been prevented from Locks completing the dramatization of a restimulated engram. These are most abundant at the 1.5 level.
Present Time	The point on anyone's time track where his physical body (if alive) may be found. "Now." The intersection of the MEST time track with the (postulated) theta time track.
Future	On the time track, that area later than present time. Perception of the future is postulated as a possibility. The creation of future realities through imagination is a recognized function.
Past	On the time track, everything which is earlier than present time.
Occlusion	A hidden area or incident on the time track. The existence of a curtain between "I" and some datum in the standard memory banks. Occlusions are caused by entheta.
Ally	A person recorded in the reactive mind of the preclear about whom the preclear makes the reactive computation that this person is necessary to the preclear's survival.
Perceptics	Specialized data from the standard memory or reactive banks which represent and reproduce the sense messages of a moment in the past. The sense messages of present time, also, (formerly, the word "Percepts" was used to mean the sense messages of present time, but usage has dropped this distinction.)
Theta	Communication with the theta universe.
Theta Perceptics	Such Perceptics may include hunches, predictions, ESP at greater and lesser distances, communication with the "dead," perception of the Supreme Being, etc.
MEST Perceptics	Common garden-variety sense data -- perceptions, new and recorded, of matter, energy, space, and time, and combinations of these. There are twenty-six postulated channels of MEST perception.
Sonic	The recall of something heard, so that it is heard again in the mind in full tone and strength.
Visio	The recall of something seen, so that it is seen again in the mind in full color, scale, dimension, brightness and detail.
Tactile	The recall of touch Perceptics.
Olfactory	The recall of perceptics of smell.
Kinesthesia	The recall of movement.
Thermal	The recall of temperature.
Joint Position	The recall of bodily attitudes.
Moisture	A recalled perceptic usually associated with the prenatal period.
Organic	The perceptions of the states of various organs,
Perceptions	pressures, well being, afflictions, etc.
Gradient	The tool of infinity-valued logic. It is a tenet
Scales	of Dianetics that absolutes are unattainable. Terms like good and bad, alive and dead, right and wrong are used only in conjunction with gradient scales. On the scale of right and wrong, everything above zero or center would be more and more right, approaching an infinite rightness, and everything below zero or center would be more and more wrong, approaching an

infinite wrongness. The gradient scale is a way of thinking about the universe which approximates the actual conditions of the universe more closely than any other existing logical method. Introduction of An arbitrary may be considered as a factor an Arbitrary introduced into a problem's solution when that factor does not derive from a known natural law but only from an opinion or authoritarian command. A problem resolved by data derived from known natural laws resolves well and smoothly and has a useful solution. When a problem is resolved by introducing arbitraries (factors based on opinion or command but not natural law) then that solution, when used, will ordinarily require more arbitraries to make the solution applicable. The harder one tries to apply the solution corrupted by arbitraries to any situation, the more arbitraries have to be introduced. This in government, laws passed which contain arbitraries create new problems which cannot be solved without more new arbitraries and thus, rapidly, a top heavy and unworkable structure of government comes into being which would be workable only if wholly re-designed in the light of known natural laws about government.

Evaluation	A datum is as understood as it can be related to Data and other data.
Value of Datum Comparable	A datum is as important or valuable as it relates to survival. A datum can only be evaluated by comparison Magnitude with another datum of comparable magnitude. This means that the basic unit must, therefore, be two.
Accessibility	The desire of the preclear to be raised on the tone scale by processing. (In a past publication, the word "accessibility" was used to mean not only the above but also the accessibility of enttheta on the case to various methods of processing. This last meaning is not used in the present work.) A case is considered accessible when it will work willingly with the auditor, no matter how occluded the case may be.
"T"	The awareness of awareness center. Organisms are aware of their environment. Higher organisms are aware, also, of this very awareness. The "T" of the human being may be said to be the center or monitor of this awareness of awareness.
Altitude	A prestige which the auditor has in the eyes of the preclear. A somewhat artificial position of the auditor which gives the preclear greater confidence and therefore greater ability to run than he would otherwise have. In the society in general, there are four kinds of altitude an individual may have.
Data Altitude	Signifying that the individual has a fund of knowledge gathered from books and records, or sometimes from experience, with which others are not familiar. The college professor has data altitude.
Computational	Signifying that the individual has an outstanding Attitude ability to think, to compute upon data. Albert Einstein had computational altitude.
Positional	Deriving from an arbitrarily assigned position. Military officers and bureaucrats often depend heavily upon positional altitude.
Personal Presence Altitude	The individual who leads or makes an impression upon others merely by his presence, by his example and the fact of his existence, has personal presence altitude. Ghandi had this to a very high degree.
Command Somatic	A somatic brought from a different part of the time track by some command phrase, such as "My arm hurts." The preclear may have this somatic while running a prenatal engram

False Four	although he was only three days conceived in the incident. Command somatics occur where the preclear is out of valence. The laughter and gaiety which the preclear exhibits when he has thoroughly exhausted an incident of charge. There is nothing really "false" about false four, except that it is often of very short duration.
Basic Purpose	Even at the age of two or three years an individual seems to know what his basic purpose is in life. Later this becomes corrupted by individual and social aberrations but is recovered in dianetic processing. Possibly past lives have something to do with forming basic purpose.
Basic Engram	The first engram on a given chain of engrams.
Basic Area	The time track from the first recording on the sperm or ovum track to the first missed menstrual period of the mother.
Basic-Basic	The first moment of pain, anaten, or discomfort in the current life of the individual.
Language	Locks in which the main aberrative content is in Locks terms of language. These may be considered symbolic restimulators of MEST locks, which are more fundamental.
MEST Locks	Locks which come about through the inhibition or enforcement of the individual's experience or control of matter or energy or space or time. It is postulated that the reduction of the MEST locks in which the individual was made to go up or not permitted to come down will make any bouncer phrases in the case inactive, and so on with all types of action phrases.
Validation Processing	in which the auditor, at least for one session, concentrates exclusively on the theta side of lock chains, not allowing the preclear to run any but analytical moments on any given subject. When the preclear encounters too much entheta on a given chain, the auditor takes him to analytical moments on another subject (which moments constitute, of course, a parallel chain to the locks on that subject) obtained from the file clerk. During this type of processing somatics will turn on and off, sometimes severely, but the auditor ignores them, and keeps bringing the preclear back to analytical (not necessarily pleasure) moments. Validation technique should not be mixed with entheta technique. MEST Straight wire, repetitive straight wire (slow, Technique auditor-managed lock scanning), and lock scanning on MEST locks. Language locks are found by straight wire only as a clue to the underlying MEST locks. MEST technique and validation technique may be combined and should be. (Other needed definitions may be found by referring to the index.)

HUBBARD CHART OF HUMAN EVALUATION AND COMMUNICATION

FREE THEIA (approximation)	TONE SCALE A HATIVE, ACQUIS, CHIEF, TON	B PSYCHIC EVALUATION	C BEHAVIOUR AND PHYSIOLOGY	D PSYCHIATRIC RANGE	E MEDICAL RANGE	F EMOTION	G AFFINITY	COMMUNICATION					M REALITY (AGREEMENT)	CON TRADITION		
								H SCENIC	I VISIO	J LOHATIC	K DRECA, TALES, PHELE-URRENS	L SUBJECTS HAND- WRITING OR SPOKEN COM- MENT ACTING AS A REAL POINT				
1000	400	Urbani	Usual operating level			Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive
900 to 100	300 to 400	THURSDAYS	Specialized level			Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive
100	40	REST PAUL	Lowest operating level			Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive
70	25	Direct Lines	Lowest operating level			Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive
47	10	THURSDAYS	Lowest operating level			Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive
32	25	London	Lowest operating level			Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive
22	20	DR-HEALING	Lowest operating level			Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive
15	15	NYC	Lowest operating level			Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive
10	11	East London	Lowest operating level			Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive
6	05	ANY	Lowest operating level			Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive
3	0.1	Handmade	Lowest operating level			Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive
1	0	Handmade	Lowest operating level			Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive
0	-5	Handmade	Lowest operating level			Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive	Highly sensitive

Hubbard's Chart of Human Evaluation and Communication is a complex system of symbols and numbers used to evaluate human communication. It is based on the concept of the human mind as a complex system of energy and information. The chart is used to identify and understand the various components of human communication, such as the body, the mind, and the spirit. It is a powerful tool for self-discovery and personal growth.

EVALUATION AND PLANETIC PROCESSING (PART 1)

K	L	M	N	O	P	Q	R	S	T	U	V	A		
												TONS	FREE	
Subject's Name	Subject's Name	Subject's Name	Subject's Name	Subject's Name	Subject's Name	Subject's Name	Subject's Name	Subject's Name	Subject's Name	Subject's Name	Subject's Name	NOTES: A - 100% CHRONIC (NOT READ)	FREE TONNAGE (Approximate)	
40.0												36.0 to 4.0	900 to 100	1000
4.0														100
3.5														70
3.0														47
2.5														32
2.0														22
1.5														15
1.1														10
0.5														6
0.1														3
0														1
-1														1
-2														1

HUBBARD CHART OF HUMAN EVALUATION AND

FREE TONE SCALES	A NATIVE ACCENT TONE	W PERSISTENCE ON A GIVEN COURSE	X LITERALNESS OF RECEPTION OF STATEMENTS	Y METHOD USED BY SUBJECT TO HANDLE OTHERS	Z COMMAND VALUE OF ACTION PHRASES	AB PRESENT TIME	AC STRAIGHT MEMORY	AD MEASURE MOMENTS	TYPES OF ENTHEIA WHICH CAN BE RUN					CH ET				
									AE IMAGINARY INCIDENTS	AF LOGIC	AG SCANNING LOGIC	AH SECONDARY ENGRAMS	AI ENGRAMS					
1000	ADD																	
900 to 100	96.0 to 4.0																	
-100	4.0	High Omit positive	Not literal Correcting of tone, as well as tone, as well as tone, as well	Does not correctly confer with actual action	Measures negative reaction to negative statements	Highly correct and logical	Correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	
70	3.5	Definition of action and reaction	Excuses of action and reaction	Does not correctly confer with actual action	Measures negative reaction to negative statements	Highly correct and logical	Correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	
47	3.0	Excuses of action and reaction	Excuses of action and reaction	Does not correctly confer with actual action	Measures negative reaction to negative statements	Highly correct and logical	Correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	
32	2.5	Excuses of action and reaction	Excuses of action and reaction	Does not correctly confer with actual action	Measures negative reaction to negative statements	Highly correct and logical	Correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	
22	2.0	Excuses of action and reaction	Excuses of action and reaction	Does not correctly confer with actual action	Measures negative reaction to negative statements	Highly correct and logical	Correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	
15	1.5	Excuses of action and reaction	Excuses of action and reaction	Does not correctly confer with actual action	Measures negative reaction to negative statements	Highly correct and logical	Correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	
10	1.1	Excuses of action and reaction	Excuses of action and reaction	Does not correctly confer with actual action	Measures negative reaction to negative statements	Highly correct and logical	Correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	
6	0.5	Excuses of action and reaction	Excuses of action and reaction	Does not correctly confer with actual action	Measures negative reaction to negative statements	Highly correct and logical	Correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	
3	0.1	Excuses of action and reaction	Excuses of action and reaction	Does not correctly confer with actual action	Measures negative reaction to negative statements	Highly correct and logical	Correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	
1	0	Excuses of action and reaction	Excuses of action and reaction	Does not correctly confer with actual action	Measures negative reaction to negative statements	Highly correct and logical	Correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	
0	-1	Excuses of action and reaction	Excuses of action and reaction	Does not correctly confer with actual action	Measures negative reaction to negative statements	Highly correct and logical	Correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	Highly correct and logical	

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EVALUATION AND DIANETIC PROCESSING (PART 2)

OF ENTHETA WHICH CAN BE RUN													
AG	AH	AI	AJ	AK	AL	AM	AN	AO	AP	AQ	AR	A	B
AG	AH	AI	AJ	AK	AL	AM	AN	AO	AP	AQ	AR	A	B
SCANNING LOCKS	SECONDARY ENGRAMS	ENGRAMS	CHARMS OF ENGRAMS	REQUIS	CONDITION OF THE CLERK	HYPEROTIC LEVEL	LEVEL OF MIND ALERT	RELATIVE ENTHETA ON CASE	ABILITY TO EXPERIENCE PRESENT-TIME REALITY	TONE LEVEL OF ALDITER REC- ESARY TO HANDLE CASE	HOW TO AID T CASE	MINUT ADITE OROTIC RAT	FREE THETA
...	40.0	1000
...	30.0 to 4.0	900 to 100
...	0	1
...	0.1	3
...	0.5	6
...	1.1	10
...	1.2	15
...	2.0	22
...	2.5	32
...	3.0	47
...	2.5	70
...	4.0	100

SELF ANALYSIS

by

L. Ron Hubbard

A Simple Self-Help Volume of Tests and Processes
Based on the Discoveries Contained in Dianetics.

To those hundreds of thousands of ardent Dianetics supporters who have carried the guidon of sanity against the crumbling citadels of superstition and who have succeeded in rallying to their standard the hopes of Man.

Do not harken too well to he who would tell you this system will not work. He would not feel safe if people around him grew too strong. The wise man tests before he talks. The critic but follows the fad of a cynical and apathetic age. You have a right to your own opinion. This system works or it doesn't according to your experience. Not all the authorities in Christendom can alter natural law.

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PREFACE

The simplicity of this volume is matched only by its effectiveness. It is not necessary to study the introductory chapters in order to get started in Self Analysis. The reader may turn at once to page 39 and follow the simple directions there and begin immediately upon self processing.

Or the reader may turn first to page 31 and take the first test and by it learn accurately his potentials and future and so be able to measure, by taking these tests from time to time, his improvement under the processing section.

Or he may begin at the beginning and find out such interesting things as the basic goal of life, the role language plays in existence, and the basics of human behavior as well as the mechanisms of the human mind.

This volume includes an explanation of the principles involved, a set of examinations which the reader administers to himself, a tone scale which delineates the classes of human personality into which all human beings fall, and the selfprocessing section.

Simply by answering the questions contained in the various processing sections, the concerns and worries of the individual's life resolve automatically.

A card is provided for the readers use which he rotates from question to question and which tells him what sense perception to give attention to in the memories revoked.

Self Analysis is simple and easy. Only a vast and complete understanding of the human mind such as that possessed by L. Ron Hubbard could evolve such a system. For although the reader may never be aware of it, an enormous amount of technical knowledge and experience underlies Dianetic Self Analysis.

In using Self Analysis the reader will experience things he had not thought possible. For anything as fundamental as this system, capable of producing the results it produces, could not be otherwise than powerful.

A system such as Self Analysis has never before been possible for the basic laws of human thought and behavior were not known until L. Ron Hubbard applied his brilliance and his training in the field of atomic and molecular phenomena to the field of human thought.

His discoveries and the results he has achieved with them have rocked the savants and old schools of thought to their roots, leaving Dianetics the only validated method of increasing sanity and happiness known to man.

It is not necessary for you to take anyone's statement for it. Apply Self Analysis for a short time and feel the results for yourself. If you are truly skeptical have yourself tested thoroughly by doctors and psychometrists, use the self-processing section for half an hour a day for a month and then cause the tests to be repeated. If you have been faithful to your task, the change in you should be sufficiently marked to cause a considerable stir. Things like this have simply never happened before—increased intelligence, faster reaction time, improved physical condition, a happier outlook on life and much more likely to be liked by your friends.

After their initial antagonism—understandable because Dianetics thoroughly invalidated their beliefs and teachings—leading authorities now admit that Dianetics accomplishes things never before possible in the humanities.

Self Analysis and its organization is in itself a triumph, for it gives the benefits of Dianetics to everyone. The scholarly and very intelligent reader can pursue the explanations and

axioms contained herein and explore the whole of Dianetics through more basic tests on the subject. But the reader who cares little for the technicalities and only wants results can benefit by following the simplest directions.

This volume and its system of Self Analysis is not intended for the severely neurotic or psychotic person but only for the reasonably stable individual, to increase his ability, efficiency, well-being and longevity.

THE EDITORS

INTRODUCTION

Self Analysis cannot revive the dead.

Self Analysis will not empty insane asylums or stop war. These are the tasks of the Dianetic Auditor and the Group Dianetic Techniaan.

But Self Analysis will conduct you on the most interesting adventure in your life. The adventure of you.

How efficient are you? What are your potentials? How much can you improve? Well, basically your intentions toward yourself and your fellow man are *good*. Basically, if sometimes clouded over with the not so pale cast of bad experience, your potentialities are a great deal better than anyone ever permitted you to believe.

Take your memory, a small part of your total assets. Is it perfect? Can you, at will, recall everything you have ever learned or heard, every phone number, every name? If you can't you can see that there is room for improvement. Now somebody, with a half glance at the title page of this book, will try to assume that Self Analysis simply improves memory. That is like saying that all a train can do is meet schedules. It does much more. But memory is a starter. If your memory were as accurate as an IBM card index system and even faster, you would be more efficient and more comfortable and it would certainly save writing those notes you have to make. Yes, you probably couldn't have *too* good a memory on things you've studied and things you need.

But there are a lot of things as important as memory. There's your reaction time. Most people react too slowly in emergencies. Let's say it, takes you half a second to pull your hand off a hot stove. That's many times too long a period to have your hand on that stove.

Or let's say you require a third of a second to see the car ahead stop and to start to put on your own brakes. That's too long. A lot of accidents happen because of slow reaction time.

In the case of an athlete, reaction time is a direct index as to how capable he may be in a sport. So it assists one in many ways to be able to react quickly.

Self Analysis speeds up reaction time. Here's a trick. Take a dollar bill, unfolded. Have somebody hold it vertically above your hand. Open your thumb and index finger just below the lower edge of the bill. Now let your friend let go. You try to close thumb and index finger on the bill. Did you miss it, snapping after it had gone all the way through? That's very slow reaction. Did you catch it by its upper edge when it was almost gone? That's much too slow. Did you catch it on Washington's face? That's fair. Or did you catch it on the lower edge, even before it really got started? That's the way it should be. Less accidents, greater general alertness. Well, barring actual physical damage to hand or arm, Self Analysis will speed that up for you.

Do you have trouble going to sleep or getting up? Do you feel a little tired a lot of the time? Well, that can be remedied.

As for what they call psycho-somatic illnesses—sinusitis, allergies, some heart trouble, "bizarre" aches and pains, poor eyesight, arthritis, etc., etc., etc., down through seventy per cent of man's ills, Self Analysis should be able to help markedly.

Then there's the matter of how young or old you may look. Self Analysis can make quite a change there.

And there's the matter of plain ordinary ability to be happy in life and enjoy things. And there Self Analysis shines brightly for it can raise your tone fast enough, usually, so that even you will agree things can be good.

As my boyhood hero, Charles Russell, the painter, once described a certain potion, "It'd make a jack rabbit spit in a wolf's eye". Now maybe Self Analysis doesn't always have this effect, but it happens regularly enough to be usual. Certain it is that the user often goes through such a period, much to the alarm of his friends. Self Analysis does have an effect as in the song: "I can lick that guy, I can kiss that girl,

"I can ride that bronc and make him whirl . . ."

The moral and caution is "Don't pick too big a wolf". At least not until you've been using this for a while and kind of get things in proportion again.

In short this is an adventure. How good can you get?

A lot depends on how good you are potentially—but you can be assured that that's a lot better than you ever supposed. And it's a cinch it's better than your friends would ever tell you.

Please don't be discouraged if you find yourself pretty low on the self-evaluation chart later on. All is not lost. The processing section can boost you up at a good rate if you keep at it.

And don't be surprised if you suddenly begin to feel uncomfortable while you're working on the processing section. You can expect that to happen every now and then. Just keep going. If it gets too bad, simply turn to the last section and answer those questions a few times and you should start feeling better very soon.

All I'm trying to tell you is this—adventures are dull if a little excitement doesn't crop up. And you can expect excitement—too much in some places.

You are going to know a lot about you when you finally finish.

All this is on your own responsibility. Anything as powerful as these processes can occasionally flare. If you are fairly stable mentally there is no real danger. But I will not mislead you. If you see somebody who isn't quite as stable as he thinks he is working with Self Analysis, coax it away from him. If he can barely stand mental chicken broth, he has no right to be dining on raw meat. Send him to see a professional auditor. And even if he does throw a wheel, a professional auditor can straighten him out. Just send for an auditor.

Don't then, disabuse yourself of the fact that Self Analysis can send the unstable spinning.

We're dealing here with the root stuff of why men go mad. If it isn't explained in the text, it will be found in a standard work on Dianetics. Even so, it is doubtful if Self Analysis could create as much madness in a year as an income tax blank from our thorough if somewhat knuckle-headed government.

Now to particulars. You'll find the tests further on. You can take the first one. It will give you a figure which will place you on the chart. Don't blame me if it's a low score. Blame your parents or the truant officer.

Next, it would probably interest you to read the text. It will give you a different viewpoint on things, possibly. It is regretted if it is too simple for the savant or too complex or something. It's simply an effort to write in American a few concepts about the mind based on a lot of technical material in Dianetics but made more palatable. You'll do better on the processing if you read the text.

The processing section has a large number of parts. You can simply work straight through or work over each one again, and again, until you feel you've sufficiently explored that part of your life. In any case you will go through every section many times.

To help you there is a two-sided disc in the back of the book. The directions are given later.

Thus you are prepared to go exploring into your own life. That's an interesting adventure for anyone. I've done what I could to make it easier. Don't be too harsh on me, however, if you get grounded up some long lost river and eaten by cannibals or engrams. The last section will help get you out. What's left of you, anyway.

Don't get faint hearted and slack off, though, when you find the going rough. It's easy to quit. And then you'd neva know just what you really are, basically.

Going to take the whole trip? You're a brave person. I compliment you.

May you never be the same again—

L. RON HUBBARD

CHAPTER ONE

Are you a friend of yours ?

Probably the most neglected friend you have is you. And yet every man, before he can be a true friend to the world must first become a friend to himself.

In this society, where aberration flourishes in the crowded cities and marts of business, few are the men who have not been subjected, on every hand, to a campaign to convince them that they are much less than they think they are.

You would fight anyone who said of your friends what is implied about you. It is time you fought for the best friend you will ever have—yourself.

The first move in striking up this friendship is to make an acquaintance with what you are and what you might become. “Know thyself !” said the ancient Greek. Until recently it was not possible to make a very wide acquaintance. Little was known about human behavior as a science. But atomic physics, in revealing new knowledge to man, has also revealed the general characteristics of the energy of life and by that a great deal can be known which was not before suspected. You do not need to know atomic physics to know yourself, but you need to know something of the apparent goal of life in general and your own goals in particular.

In a later chapter there are some questions you can answer which will give you a better insight into your capabilities as they are and what they can become—and do not be deceived, for they can become a great deal more than you ever before suspected.

Just now let’s talk about the general goal of all life. Knowing that, we can know something about the basic laws which motivate your own urges and behavior.

All problems are basically simple—once you know the fundamental answer. And this is no exception in life. For thousands of years men strove to discover the underlying drives of existence. And in an enlightened age, when exploration *of* the universes had already yielded enough secrets to give us A-bombs, it became possible to explore for and find the fundamental law of life. What would you do if you had this fundamental law ? How easily then would you understand all the puzzles, riddles and complexities of personality and behavior. You could understand conjurers and bank presidents, colonels, and coolies, kings, cats and coal heavers. And more important, you could easily predict what they would do in any given circumstance and you would know what to expect from anyone without any guesswork—indeed with a security diabolical in its accuracy.

“In the Beginning was the Word”, but what was the Word? What fundamental principle did it outline ? What understanding would one have *if* he knew it?

An ancient Persian king once made a great effort to know this Word. He tried to discover it by having his sages boil down all the knowledge of the world.

At his orders, every book written which could be obtained was collected together in an enormous library. Books were brought to that ancient city by the caravan load. And the wise men of the time worked for years condensing every piece of knowledge which was known into a single volume.

But the king wanted a better statement of the fundamental Word. And he made his sages reduce that volume to a single page. And he made them reduce it again to a sentence. And then, after many more years of study, his philosophers finally obtained that single Word, the formula which would solve all riddles.

And the city died in war and the Word was lost.

But what was it? Certainly its value, since it would make an understanding of Man possible, exceeded the riches of Persia. Two thousand years later, out of the studies of atomic and molecular phenomena, we can again postulate what that Word was. And use it. Use it to know ourselves. And to predict the actions *of* other men.

CHAPTER TWO

The dynamic principle of existence is: SURVIVAL!

At first glance that may seem too basic. It may seem too simple. But when we examine this Word, we find some things about it which make it possible for us to do tricks with it. And to know things which were never known before.

Knowledge could be represented by a pyramid. At the top we would have simple fact but a fact so widely embracing the universe that many facts could be known from it. From this point we could conceive descending down into greater and greater numbers of facts, represented by the broadening of the pyramid.

At any point we examine this pyramid we would find that as one descended he would find facts of wider and less related meanings. As one went up he would find greater and greater simplicities. Science is the process of starting low on the pyramid, much like the Persian king, and rising up in an effort to discover more basic facts which explain later facts. Philosophy could be said to be the operation of taking very basic facts and then leading them into explanations of greater and greater numbers of facts.

At the point of our pyramid, we have SURVIVAL !

It is as though, at some remarkably distant time, the Supreme Being gave forth a command to all life: "Survive!". It was not said how to survive nor yet how long. All that was said was "Survive !" The reverse of Survive is "Succumb". And that is the penalty for not engaging in survival activities.

But what of such things as morals, ideals, love? Don't these things go above "mere survival" ? Unfortunately or fortunately, they do not.

When one thinks of survival, one is apt to make the error of thinking in terms of "barest necessity". That is not survival. For it has no margin for loss.

The engineer when he constructs a bridge, uses something called a "factor of safety". If a bridge is to hold ten tons, he builds it to hold fifty tons. He makes that bridge five times as strong. Then he has a margin for deterioration of materials, overloading, sudden and unforeseen stress of elements, and any accident which may occur.

In life, the only real guarantee of survival is *abundance*. A farmer who calculates to need twelve bushels of grain for his food for a year and plants twelve bushels has cut back his chances of survival very markedly. The fact is, he will not survive, unless some neighbor has been more prudent. For the grasshoppers will take part of the wheat. And the drought will take some. And the hail will take some. And the tax gatherer will take some. And what will he do for seed wheat if he intends to use all he plants for food ?

No, the farmer who knows he has to eat twelve bushels of wheat in the coming year had better plant a hundred. Then the grasshoppers and internal revenue people can chew away as they will. The farmer will still be able to harvest enough for his own food—except of course in a Socialism where nobody survives, at least for very long!

An individual survives or succumbs in ratio to his ability to acquire and hold the wherewithal of survival. The security of a good job, for instance, means some guarantee of survival —other threats to existence not becoming too overpowering. The man who makes twenty thousand a year can afford better clothing against the weather, a sounder and better home, medical care for himself and his family, good transportation and, what is important, the respect of his fellows. All these things are survival.

Of course the man who makes twenty thousand a year can have such a worrisome job, can excite so much envy from his fellows and can be so harrassed that he loses something of his survival potential. But even a subversive will change his political coat if you offer him twenty thousand a year.

Take the man who makes ten dollars a week. He wears clothes which protect him very poorly. Thus he can easily become ill. He lives in a place which but ill defends him from the weather. He is haggard with concern. For his level of survival is so low that he has no margin, no abundance. He cannot bank anything against the day he becomes ill. And he cannot pay a doctor. And he can take no vacations. Even in a collective state his lot would be such, his regimentation so thorough that he could do little to protect his own survival.

Youth has a survival abundance over old age. For youth still has endurance. And the dreams of youth—good survival stuff, dreams—are not yet broken by failures. Youth has, in addition, a long expectancy, and that is important, for survival includes length of time to live.

As for ideals, as for honesty, as for one's love of one's fellow man, one cannot find good survival for one or for many where these things are absent. The criminal does not survive well. The average criminal spends the majority of his adult years caged like some wild beast and guarded from escape by the guns of good marksmen. A man who is known to be honest is awarded survival—good jobs, good friends. And the man who has his ideals, no matter how thoroughly the minions of the devil may wheedle him to desert them, survives well only so long as he is true to those ideals. Have you ever heard about a doctor who, for the sake of gain, begins to secretly attend criminals or peddle dope? That doctor does not survive long after his ideals are laid aside.

In short, the most esoteric concepts fall within this understanding of Survival. One survives so long as he is true to himself, his family, his friends, the laws of the Universe. When he fails in any respect, his survival is cut down.

The end of Survival, however, is no sharp thing. Survival is not a matter of being alive this moment and dead the next. Survival is actually a graduated scale.

CHAPTER THREE

Where does one cease to Survive and begin to Succumb? The point of demarkation is not death as we know it. It is marked by what one might call the death of the consciousness of the individual.

Man's greatest weapon is his reason. Lacking the teeth, the armor-plate hide, the claws of so many other life forms, Man has relied upon his ability to reason in order to further himself in his survival.

The selection of the ability to think as a chief weapon is a fortunate one. It has awarded Man with the kingdom of Earth. Reason is an excellent weapon. The animal with his teeth, with his armor-plated hide, with his long daws, is fixed with weapons he cannot alter. He cannot adjust to a changing environment. And it is terribly important, to survive, to change when the environment changes. Every extinct species became extinct because it could not change to control a new environment. Reason remedies this failure to a marked extent. For Man can invent new tools and new weapons and a whole new environment. Reason permits him to change to fit new situations. Reason keeps him in control of new environments.

Any animal that simply adjusts itself to match its environment is doomed. Environments change rapidly. Animals which control and change the environment have the best chance of survival.

The only way you can organize a collective state is to convince men that they must adjust and adapt themselves, like animals, to a constant environment. The people must be deprived of the right to control, as individuals, their environment. Then they can be regimented and herded into groups. They become owned, not owners. Reason and the right to reason must be taken from them, for the very center of reason is the right to make up one's own mind about one's environment.

The elements fight Man and man fights man. The primary

target of the enemies of Man or a man is his right and ability to reason. The crude and blundering forces of the elements, storms, cold and night bear down against, challenge and then mayhap crush the Reason as well as the body.

But just as unconsciousness always precedes death, even by instants, so does the death of Reason precede the death of the organism. And this action may happen in a long span of time, even half a lifetime, even more.

Have you watched the high alertness of a young man breasting the forces which oppose life? And watched another in old age? You will find that what has suffered has been the ability to Reason. He has gained hard won experience and on this experience he seeks, from middle age on, to travel. It is a truism that youth thinks fast on little experience. And that age thinks slowly on much. The Reason of youth is very far from always right, for youth is attempting to reason without adequate data.

Suppose we had a man who had retained all his ability to reason and yet had a great deal of experience. Suppose our greybeards could think with all the enthusiasm and vitality of youth and yet had all their experience as well. Age says to youth, "You have no experience!" Youth says to age, "You have no vision, you will not accept or even examine new ideas!" Obviously an ideal arrangement would be for one to have the experience of age and the vitality and vision of youth.

You may have said to yourself, "With all my experience now, what wouldn't I give for some of the enthusiasm I had once". Or perhaps you have excused it all by saying you have

“lost your illusions”. But you aren’t sure that they were illusions. Are brightness in life, quick enthusiasm, a desire and will to live, a belief in destiny, are these things illusions ? Or are they symptoms of the very stuff of which vital life is made? And isn’t their decline a symptom of death ?

Knowledge does not destroy a will to live. Pain and loss of self-determinism destroy that will. Life can be painful. The gaining of experience is often painful. The retaining of that experience is essential. But isn’t it still experience if it doesn’t yet have the pain?

Suppose you could wipe out of your life all the pain, physical and otherwise, which you have accumulated. Would it be so terrible to have to part with a broken heart or a psychosomatic illness, with fears and anxieties and dreads ?

Suppose a man had a chance again, with all he knows, to look life and the Universe in the eye again and say it could be whipped. Do you recall a day, when you were younger, and you woke to find bright dew sparkling on the grass, the leaves, to find the golden sun bright upon a happy world? Do you recall how beautiful and fine it once was? The first sweet kiss? The warmth of true friendship? The intimacy of a moonlight ride? What made it become otherwise than a brilliant world ?

The consciousness of the world around one is not an absolute thing. One can be more conscious of color and brightness and joy at one time of life more than another. One can more easily feel the brilliant reality of things in youth than he can in age. And isn’t this something like a decline of consciousness, of awareness ?

What is it that makes one less aware of the brilliance of the world around him. Has the world changed? No, for each new generation sees the glamour and the glory, the vitality of life—the same life that age may see as dull at best. The individual changes. And what makes him change? Is it a decay of his glands and sinews ? Hardly, for all the work that has been done on glands and sinews—the structure of the body—has restored little if any of the brilliance of living.

Ah, youth, sighs the adult, if I but had your zest again! What reduced that zest ?

As one’s consciousness of the brilliance of life declines, so has declined his own consciousness. Awareness decreases exactly as consciousness decreases. The ability to perceive the world around one and the ability to draw accurate conclusions about it are, to all intents, the same thing.

Glasses are a symptom of the decline of consciousness. One needs his sight bolstered to make the world look brighter. The loss of the ability to move swiftly, as one ran when he was a child, is a decline of consciousness and ability.

Complete unconsciousness is death. Half unconsciousness is half death. A quarter unconsciousness is a quarter of death. And as one accumulates the pain attendant upon life and fails to accumulate the pleasures, one gradually loses his race with

the gentleman with the scythe. And there ensues, at last, the physical incapacity for seeing, thinking and being known, as death.

How does one accumulate this pain? And if he got rid of it would full consciousness and a full bright concept of life return? And is there a way to get rid of it ?

CHAPTER FOUR

The physical universe consists of four elements—matter, energy, space and time.

According to nuclear physics, matter is composed of energy such as electrons and protons. And the energy and the matter exist in space and time. All this is actually very simple. And even then we need not go very far into it to understand that the universe in which we live is composed of simple things arranged and rearranged to make many forms and manifestations.

The concrete sidewalk, the air, ice cream sodas, pay checks, cats, kings and coal-heavers are basically composed of matter, energy, space and time. And where they are alive they contain another ingredient—life.

Life is an energy of a very special kind, obeying certain laws different from what we normally consider energy such as electricity. But life is an energy and it has some peculiar properties.

Life is able to collect and organize matter and energy in space and time and animate it. Life takes some matter and energy and makes an organism such as a monocoell, a tree, a polar bear or a man. Then this organism, still animated by the energy called Life, further acts upon matter and energy in space and time and further organizes and animates matter and energy into new objects and shapes.

Life could be said to be engaged upon a conquest of the physical universe. The primary urge of life has been said to be Survival. In order to accomplish Survival, Life has to continue and win in its conquest of the physical universe.

When Life or a Life form ceases to continue that conquest, it ceases to Survive and succumbs.

Here we have a gigantic action. The energy of Life vs. matter, energy, space and time.

Life vs. the physical universe.

Here is an enormous struggle. The chaotic, disorganized physical universe, capable only of force, resisting the conquest of Life, organizing and persistent, capable of Reason.

Life learns the laws of the physical universe matter, energy, space and time and then turns those laws against the physical universe to further its conquest.

Man has spent much time learning what he could of the physical universe as in the sciences of physics and chemistry but, more important even, of the daily battle of Life against the Universe. Do not think that a monocoell does not manifest a knowledge of Life's working rules, for it does. What cunning it takes to organize some chemicals and sunlight into a living unit ! The biologist stands in awe of the expertness of management of the smallest living cells. He gazes at these intricate and careful entities, these microscopic units of Life forms, and even he cannot believe that it is all an accident.

There is Life, then, a vital energy, not quite like physical Universe energy. And then there are Life forms. The Life form or the organism, such as a living human body, consists of Life *plus* physical Universe matter, energy, space and time. A *dead* body consists of physical universe matter, energy, space and time minus Life energy. Life has been there, has organized and has then withdrawn from the organism, an operation we know as the cycle of conception, birth, growth, decay and death.

Although there are answers as to where Life goes when it withdraws and what it then does, we need not examine that now. The important thing to a living organism is the fact that it is seeking to Survive, in obedience to the whole effort of all Life, and that in order to do so it must succeed in its conquest of the physical universe.

Stated simply, Life must first accumulate enough matter and energy to make up an organism—such as the human body— and must then ally the organism with friendly and cooperative organisms—such as other people—and must continue to procure additional matter and energy for food, clothing and shelter in order to support itself. Additionally, in order to Survive, it must do two specific things which, beyond the necessity of allies, food, clothing and shelter, are basically important.

Life must procure pleasure.

Life must avoid pain.

Life has an active thrust away from pain, which is nonsurvival, destructive, and which is death itself. Pain is a warning of non-survival or potential death.

Life has an active thrust toward pleasure. Pleasure can be defined as the action toward obtaining or the procurement of survival. The ultimate pleasure is an infinity of survival or immortality, a goal unobtainable for the physical organism itself (but not its Life), but toward which the organism strives.

Happiness then could be defined as the overcoming of obstacles toward a desirable goal. Any desirable goal, if closely inspected, will be found to be a Survival goal.

Too much pain obstructs the organism toward Survival.

Too many obstructions between the organism and Survival mean non-survival.

Thus one finds the mind engaged in computing or imagining ways and means to avoid pain and reach pleasure and putting the solutions into action. And this is all that the mind does: it perceives, poses and resolves problems relating to the Survival of the organism, the future generations, the group, Life and the physical universe and puts the solutions into action. If it solves the majority of the problems presented, the organism thus achieves a high level of Survival. If the organism's mind fails to resolve a majority of problems, then the organism fails.

The mind, then, has a definite relationship to Survival. And one means here the whole mind, not just the brain. The brain is a structure. The mind can be considered to be the whole being, mortal and immortal, the definite personality of the organism and all its attributes.

Hence, if one's mind is working well, if it is resolving the problems it should resolve and if it is putting those solutions into proper action, the Survival of the organism is well assured. If the mind is not working well, the Survival of the organism is thrown into question and doubt.

One's mind, then, must be in excellent condition if he is to best guarantee the Survival of himself, his family, future generations, his group and Life.

The mind seeks to guarantee and direct Survival actions. It seeks Survival not only for the organism (self) but seeks it for the family, children, future generations and all Life. Thus it can be selectively blunted.

A mind can be blunted concerning the Survival of self and yet be alive to the Survival of future generations. It can be blunted concerning groups and yet be very alive to its

responsibility for the organism (self). In order to function well, the mind must not be blunted in any direction.

To function well the mind must conceive itself able to handle the physical universe of matter, energy, space and time within the necessities of the organism, the family, future generations and groups as well as Life.

The mind must be able to avoid pain for and discover pleasure for the self, future generations, the family and the group as well as life itself.

As the mind fails to avoid pain and discover pleasure, so fails the organism, the family, future generations, the group and Life.

The failure of one organism in a group to properly resolve Survival problems is a failure, in part, for the whole group. Hence, "Do not send to find for whom the bell tolls; it tolls for thee!"

Life is an interdependent, cooperative effort. Each and every living organism has a part to play in the Survival of other organisms.

When it comes to a thinking mind such as Man's, the organism must be able to act independently for its own Survival and the Survival of others. In order to accomplish these Survivals, however, a mind has to be able to realize solutions which are optimum not only for self but for all other things concerned in its Survival.

Thus the mind of one organism must reach agreements with the minds of other organisms in order that all may Survive to the highest possible level.

When a mind becomes dulled and blunted, it begins to compute its solutions poorly. It begins to get confused about its goals. It is not sure what it really means to do. And it will involve and inhibit the Survival of other organisms. It may begin, for instance, to compute that it must Survive as self and that only self is important and so neglect the Survival of others. This is non-survival activity. It is highly aberrated.

A mind which begins to "survive" only for self and begins to diminish and control with force other organisms around is already better than half way toward its own death. It is a mind which is less than half alive. It has less than half its actual potential. Its perception of the physical universe is poor. It does not realize that it is dependent for Survival upon cooperation with others. It has lost its Survival mission. This mind is already outward bound toward death, has passed its peak and will actually take personal actions which lead to its own death.

Life, the large over-all Life, has a use for organism death. When an organism can no longer continue well, the plan of Life is to kill it and invest anew in a new organism.

Death is Life's operation of disposing of an outmoded and unwanted organism so that new organisms can be born and can flourish.

Life itself does not die. Only the physical organism dies. Not even a personality, apparently, dies. Death then, in truth, is a limited concept of the death of the physical part of the organism. Life and the personality, apparently, go on. The physical part of the organism ceases to function. And that is death.

When an organism reaches a point where it is only half conscious, where it is only perceiving half as well as it should, where it is functioning only half as well as it should, death begins. The organism, thereafter, will take actions to hasten death. It does this "unconsciously". But, in its aberrated state, such a mind will also bring death to other organisms. Thus a half conscious organism is a menace to others.

Here is the accident prone, the fascist, the person who seeks to dominate, the selfish and self-seeking person. Here is an organism outward bound.

When an organism reaches a point where it is only a third alive, a third conscious, it is perceiving only a third of what it might, Life even further hastens the death of this organism and those around it. Here is the suicide, here is the person who is continually ill, who refuses to eat.

Organisms which are outward bound toward death sometimes require years and years to die. For the organism experiences resurgences and still has some small desire to go on living. And other organisms help it to live. It is carried along by the tide of life even though its individual direction is toward death— death for others and death for self and death for the physical universe around it.

Society, the bulk of which is bent upon Survival, fails or refuses to recognize death or the urge of organisms toward it. Society passes laws against murder and suicide. Society

provides hospitals. Society carries such people upon its back. And society will not hear of euthanasia or “mercy killing”.

Organisms which have passed the halfway point will take extraordinary measures and means to bring about death for others and for things and for self. Here we have the Hitlers, the criminals, the destructively neurotic.

Give a person who has passed this point a car to drive and the car may become involved in an accident. Give him money and the money will go to purchase non-Survival things.

But we must not emphasize the dramatic and forget the important like the newspapers do. The action and urge toward death becomes noticeable only when it is very dramatic. It is most dangerous however in its undramatic forms.

A person who has passed the halfway point brings death to things and people on a small scale at all times. A house left dirty, appointments not kept, clothing not cared for, vicious gossip, carping criticisms of others “for their own good”, these are all enturbulences which bring failure and too many failures bring death.

And it should be not supposed that by half-way point one means halfway through life. It means half conscious, half alive, half or less perceiving and thinking. A child may be suppressed to this level by his parents and school. And indeed children quite ordinarily drop below the halfway point, so defeated do they become in their environment and in their contest with life. Age is no criterion. But physical health is. The surest manifestation that someone has passed the halfway point is his physical condition. The chronically ill have passed it.

If one is to have a secure society, then, if one is to rid a society of its death factors, one must have some means of either destroying the people who bring death to it, the Hitlers, the insane, the criminals, or he must have some means of salvaging these people and bringing them back into a state of full consciousness.

Full consciousness would mean full recognition of one’s responsibilities, his relationship with others, his care of himself and of society.

How can such a thing be achieved? If you could achieve it, you could raise a social order to hitherto unattainable heights. You could empty the prisons and insane asylums. You could make a world too sane for war. And people could be made well who have never had the means of it before. And people could be happy who have never truly known what happiness

was. You could raise the good will and efficiency of all men and all social orders if you could restore the vitality of these people.

In order to know how it can be restored, one has to know how the consciousness, the vitality, the will to live become reduced.

CHAPTER FIVE

An organism is suppressed toward death by accumulated pain.

Pain in one great sweeping shock brings about immediate death.

Pain in small doses over a lifetime gradually suppresses the organism toward death.

What is pain?

Pain is a warning of loss. It is an automatic alarm system built into Life organisms which informs the organism that some part of it or all of it is under stress and that the organism had better take action or die.

The signal of pain means that the organism is in the proximity of a destructive force or object. To ignore pain is to die. Pain is the whip which sends the organism away from hot stoves, sub-zero weather; pain is the threat of non-Survival, the punishment for errors in trying to Survive.

And pain is always loss. A burned finger means that the body has lost the cells on the surface of that finger. They are dead. A blow on the head means the death of scalp and other cells in the area. The whole organism is thus warned of the proximity of a death source and so attempts to get away from it.

The loss of a loved one is also a loss of Survival. The loss of a possession is also loss of Survival potential. One then confuses physical pain and the loss of Survival organisms or objects. And so there is such a thing as "mental pain".

But Life, in its whole contest with the physical universe, has no patience with failure. An organism so foolhardy as to let itself be struck too hard and so depressed into unconsciousness stays in the vicinity of the pain-dealing object. It is considered to be non-Survival if it fails so markedly to Survive.

Unconsciousness experienced as a result of a blow or an illness is a quick picture of what happens over a lifespan.

Is there any difference except time between these two things ?

A blow resulting in unconsciousness which results in death.

The accumulated blows over a life span resulting in a gradual lessening of consciousness resulting in eventual death.

One is slower than the other.

One of the basic discoveries of Dianetics was that unconsciousness and all the pain attendant upon it was stored in a part of the mind and that this pain and unconsciousness accumulated until it caused the organism to begin to die.

Another discovery of Dianetics was that this pain could be nullified or erased with a return to full consciousness and a rehabilitation toward Survival.

In other words, with Dianetics, it became possible to cancel out the accumulated unconsciousness and pain of the years and restore the health and vitality of an organism.

Accumulated physical pain and loss brings about a reduction of consciousness, a reduction of physical health and a reduction of the will to live to a point where the organism actively, if often slyly, seeks death.

Erase or nullify the physical pain, the losses of a lifetime, and vitality returns.

The vitality of living, of seeking higher levels of Survival, is life itself.

The human body was found to be extremely capable of repairing itself when the stored memories of pain were cancelled. Further it was discovered that so long as the stored pain remained, the doctoring of what are called psychosomatic ills, such as arthritis, rheumatism, dermatitis and thousands of others, could not result in anything permanent. Psycho-therapy, not knowing about pain storage and its effects, discovered long ago that one could rid a patient of one illness only to have another pop up—and psycho-therapy became a defeatist school because it could do nothing permanent for the aberrated or the ill even when it could do a little something to relieve it. Hence, all efforts to make men vital and well became suspect because the reason they were inefficient and ill had not been discovered and proven.

With Dianetics it became possible to eradicate aberration and illness because it became possible to nullify or eradicate the pain from the pain-storage banks of the body without applying further pain as in surgery.

Consciousness then depends upon the absence or the nullification or eradication of memories of physical pain, for unconsciousness is a part of that pain—one of its symptoms.

Arthritis of the knee, for instance, is the accumulation of all knee injuries in the past. The body confuses time and environment with the time and environment where the knee was actually injured and so keeps the pain there. The fluids of the body avoid the pain area. Hence a deposit which is called arthritis. The proof of this is that when the knee injuries of the past are located and discharged, the arthritis ceases, no other injury takes its place and the person is finished with arthritis of the knee. And this happens ten cases out of ten—except in those cases where age and physical deterioration are so well advanced towards death that the point of no-return is passed.

Take a bad heart. The person has pain in his heart. He can take medicine or voodoo or another diet and still have a bad heart. Find and eradicate or nullify an actual physical injury to the heart and the heart ceases to hurt and gets well.

Nothing is easier to prove than these tenets. A good dianetic auditor can take a broken-down, sorrow-drenched lady of thirty-eight and knock out her past periods of physical and mental pain and have on his hands somebody who appears to be twenty-five—and a bright, cheerful twenty-five at that.

Sure it's incredible. But so is an A-bomb, a few pennyweights of plutonium which can blow a city off the chart.

Once you know the basic tenets of Life and how it acts as an energy, Life can be put back into the ill, the de-vitalized, the would-be suicide.

And more important than treating the very ill, mentally or physically, one can interrupt the downward spiral in a man who is still alert and well so that he will not thereafter become so ill. And one can take the so-called “normal” person and send his state of being up to levels of brilliance and success not possible before.

Restore an individual's full consciousness and you restore his full Life potential.

And it can now be done.

CHAPTER SIX

The tone scale, a small edition of which is in this book plots the descending spiral of life from full vitality and consciousness through half vitality and half consciousness down to death.

By various calculations about the energy of Life, by observation and by test, this tone scale is able to give levels of behavior as Life declines.

These various levels are common to all men.

When a man is nearly dead, he can be said to be in a chronic *apathy*. And he behaves in a certain way about other things. This is 0.1 on the tone scale chart.

When a man is chronically in *grief* about his losses, he is in grief. And he behaves certain ways about many things. This is 0.5 on the chart.

When a person is not yet so low as grief but realizes losses are impending, or is fixed chronically at this level by past losses, he can be said to be *in fear*. This is around 1.1 on the chart.

An individual who is fighting against threatened losses is in *anger*. And he manifests other aspects of behavior. This is 1.5.

The person who is merely suspicious that loss may take place or who has become fixed at this level, is resentful. He can be said to be in *antagonism*. This is 2.0 on the chart.

Above antagonism, the situation of a person is not so good that he is enthusiastic, not so bad that he is resentful. He has lost some goals and cannot immediately locate others. He is said to be in boredom, or at 2.5 on the tone scale chart.

At 3.0 on the chart, a person has a conservative, cautious aspect toward life but is reaching his goals.

At 4.0 the individual is enthusiastic, happy and vital.

Very few people are natural 4.0's. A charitable average is probably around 2.8.

You can examine the chart and you will find in the boxes as you go across it, the various characteristics of people at these levels. Horribly enough these characteristics have been found to be constant. If you have a 3.0 as your rating, then you will carry across the whole chart at 3.0.

You have watched this chart in operation before now. Have you ever seen a child trying to acquire, let us say, a nickel? At first he is happy. He simply wants a nickel. If refused, he then explains why he wants it. If he fails to get it and does not want it badly, he becomes bored and goes away. But if he wants it badly, he will get antagonistic about it. Then he will become angry. Then, that failing, he may lie about why he wants it. That failing he goes into grief. And if he is still refused, he finally sinks into apathy and says he doesn't want it. This is negation.

And you have seen the chart in reverse. A child threatened by danger also dwindles down the scale. At first he does not appreciate that the danger is posed at him and he is quite cheerful. Then the danger, let us say it is a dog, starts to approach him. The child sees the danger but still does not believe it is for him and keeps on with his business. But his playthings "bore" him for the moment. He is a little apprehensive and not sure. Then the dog comes nearer. The child "resents him" or shows some antagonism. The dog comes nearer still. The

child becomes angry and makes some effort to injure the dog. The dog comes still nearer and is more threatening. The child becomes afraid. Fear unavailing, the child cries. If the dog still threatens him, the child may go into an apathy and simply wait to be bitten.

Objects or animals or people which assist Survival, as they become inaccessible to the individual, bring him down the tone scale.

Objects, animals, or people which threaten Survival, as they approach the individual, bring him down the tone scale.

This scale has a chronic or an acute aspect. A person can be brought down the tone scale to a low level for ten minutes and then go back up, or he can be brought down it for ten years and not go back up.

A man who has suffered too many losses, too much pain, tends to become fixed at some lower level of the scale and, with only slight fluctuations, stay there. Then his general and common behavior will be at that level of the tone scale.

Just as a 0.5 moment of grief can cause a child to act along the grief band for a short while, so can a 0.5 fixation cause an individual to act 0.5 toward most things in his life.

There is momentary behavior or fixed behavior.

How can one find an individual on this tone scale ? How can one find oneself?

If you can locate two or three characteristics along a certain level of this scale, you can look in the number column opposite those characteristics and find the level. It may be 2.5, it may be 1.5. Wherever it is, simply look at all the columns opposite the number you found and you will see the remaining characteristics.

The only mistake you can make in evaluating somebody else on this tone scale is to assume that he departs from it somewhere and is higher in one department than he is in another. The characteristic may be masked to which you object—but it is there.

Look at the top of the first column and you get a general picture of the behavior and physiology of the person. Look at the second column for the physical condition. Look at the third column for the most generally expressed emotion of the person. Continue on across the various columns. Somewhere you will find data about somebody or yourself of which you can be sure. Then simply examine all the other boxes at the level of the data you were certain about. That band, be it 1.5 or 3.0 will tell you the story of a human being.

Of course, as good news and bad, happy days and sad ones strike a person, there are momentary raises and lowerings on this tone scale. But there is a chronic level, an average behavior for each individual.

As an individual is found lower and lower on this chart, so is his alertness, his consciousness lower and lower.

The individual's chronic mood or attitude toward existence declines in direct ratio to the way he regards the physical universe and organisms about him.

There are many other mechanical aspects of this chart having to do with energy manifestations and observation of behavior but we need not cover them here.

It is not a complete statement to say, merely, that one becomes fixed in his regard for the physical universe and organisms about him, for there are definite ways, beyond consciousness, which permit this to take place. Manifestation, however, is a decline of

consciousness with regard to the physical environment of an individual. That decline of consciousness is a partial cause of a gradual sag down this chart, but it is illustrative enough for our purposes in this volume.

At the top of this chart, one is fully conscious of himself, his environment, other people and the universe in general. He accepts his responsibilities in it. He faces the realities of it. He deals with the problems within the limits of his education and experience.

Then something happens—his perception of the material universe is dulled. How does this come about?

The first and foremost way that a decline on the chart is begun is through being caused physical pain by the physical universe. It is one thing to gain experience and quite another to suffer physical pain. For any experience surrounded by actual physical pain is *hidden* by that pain. The organism is supposed to avoid pain to Survive. It avoids, as well, memories of pain if it is above 2.0 on the chart. It “relishes” pain memories below 2.0 as these lead to death. As soon as it can begin avoiding pain wholesale, although that pain is recorded, consciousness begins to decrease markedly. The perception of the physical universe begins to decrease and the caliber of one’s activities begin to decline.

One could say that there is an interior world and an exterior world. The interior world is the one of yesterday. The data it contains is used to judge the world of the exterior, of today and tomorrow. So long as one has all data available, one can make excellent computations. When the facts he has learned begin to be buried, one’s conclusions are apt to become wrong to just that degree.

As one’s confidence in the physical universe declines, so does one’s ability to handle it decline. One’s dreams and hopes begin to seem unattainable, one ceases to strive. Actually, however, one’s ability seldom diminishes—it only *seems* to diminish.

When the interior world tells of too much physical pain, the organism becomes confused. Like the child who finally says he doesn’t want the nickel, the organism says it wants nothing of the physical universe and so perishes—or lives a while in a twilight and then perishes all the same.

The goal is to win. When one has lost too much and too many times, the possibility of winning *seems* too remote to try. And it

loses. It becomes so accustomed to loss that it begins to concentrate on loss instead of forward advance. And it does this quite irrationally. Because one has lost two cars does not mean one may lose three, yet he who has lost two will actually be so prepared to lose three that he will actually, if unconsciously, take steps to lose the third. Thus it may be with people, with any object.

As an individual descends the tone scale, he first begins to lose his confidence in trying to reach the further rims of his environment, the further frontiers of his dreams, and becomes “conservative”. There is not much wrong with cautiousness, but there is something wrong with chronic conservatism for sometimes it takes a wild charge to win a Life.

As physical pain begins to mount up in the recording banks of the mind, the individual further confuses yesterday with today and further withdraws his confidence. He becomes a little frightened and poses as being bored—he says he didn’t want to reach so far anyway. Isn’t worth it. He makes fun of the things he really wants, makes fun of the dreams of others and acts, in general, like a reporter from the *New Yorker*. He is afraid to face a hopeful fact, much less a truly desirable object.

With a further increase of pain, he continues on down the scale until he is actually on his way out from Life.

The fact of the matter is, the older a person gets and the more experiences he has, the better able he should be to handle his environment. If he could stay fully conscious and rational about it, this would be true. But the mechanics of pain storage are such that he actually grows less and less conscious the more pain he has received, and so he cannot really use his experience at all. If he could gain experience without physical pain, his enthusiasm, his ability and dash, would remain very high. But man was a lesser organism, evidently, before he was a man. And a lesser organism can only react, it cannot think. Thinking is something new.

Until Dianetics, this looked like a hopelessly closed cycle. One had enthusiasm but no experience. So with enthusiastic rushes he attacked the environment with all the folly of youth and was ignominiously repelled. He gained pain with each repulsion. He gained experience, but he could not think about the experience without facing the pain so the experience did him no good. When he had enough experience he no longer had the dreams, energy and enthusiasm to carry home his attack upon his environment.

Processing such as the questions in the last section of this book or in Dianetic co-auditing broke the cycle. Youth could attack the environment and experience pain of repulsion. But the physical pain could be knocked out of the mind by Dianetics, leaving the experience standing there, with the enthusiasm.

There must be, at this writing, tens of thousands of people who have experienced Dianetics by now. A few, here and there, were unable to achieve full benefit because it formerly required considerable technical knowledge to process somebody. This book and Self Analysis were developed in order that an individual could gain at least the primary benefits of processing without any technical knowledge and without taking up the time of another person.

Wherever a person may be on the tone scale (unless he is very low and in the insane bracket, for this is also a scale of sanity) he can ascend that scale again by rehabilitating his ability to think about and know his environment. Now that one knows the rules it is rather easily done and one is astonished that it could not be done before.

Have you looked at the chart for yourself? Well, don't go looking for a cliff or an axe if you were below 2.0. Self Analysis can pull you up this chart so that even you will see that you have climbed.

Now, just beyond the chart there are some tests and graphs. You should answer these. They will help you to locate yourself. Then you will know much better why you are or aren't a good friend to yourself. You may find you don't care to have such a friend. Well, if he's that bad off, he really needs your help. So give him a hand. The whole last part of the book is filled with exercises which will make a better friend to have out of yourself if you just apply these exercises a half an hour a day.

I don't know how high you can get yourself up on this chart. You can raise yourself pretty far and Dianetic co-auditing can do the rest if you wish. Or you may get all the way and stabilize there.

Right now if you aren't being a friend of yourself, I'm your friend. I know by experience that you can climb the chart.

Man is basically good. Pain and social aberrations turn him away from high ethics, efficiency and happiness. Get rid of the pain and you'll be at the high level of the chart.

Now turn to the questions which will help you locate yourself. **BUT DON'T USE THIS CHART AS AN EFFORT TO MAKE SOMEBODY KNUCKLE UNDER. DON'T**

TELL PEOPLE WHERE THEY ARE ON IT. IT MAY RUIN THEM. LET THEM TAKE THEIR OWN EXAMINATIONS.

THE HUBBARD CHART OF HUMAN EVALUATION

This chart is a specialized form of the Hubbard Chart of Human Evaluation and Dianetic Processing.

A full description of each column on this chart (except the last six which are only in Self Analysis) will be found complete in *Science of Survival*.

The technical name of the questioning process used in this volume is Dianetic Straight Wire with emphasis on Validation MEST processing. This is actually not “self-auditing”. It is auditing done on the reader by the author. Actually, the reader is being audited by L. Ron Hubbard. Straight Wire processing is relatively safe on any case and is the most elementary process in Dianetics.

The position of an individual on this Tone Scale varies through the day and throughout the years but is fairly stable for given periods. One’s position on the chart will rise on receipt of good news, sink with bad news. This is the usual give and take with life. Everyone however has a *chronic* position on the chart which is unalterable save for processing.

Necessity level (lifting oneself by one’s bootstraps as in emergencies) can raise an individual well up this chart for brief periods.

By education, such as that given under pressure, the education itself has a position on the tone scale. A person could be relatively unaberrated actually but, by education, be at a lower position on the chart than he should be. The reverse is also the case. One can be educated, then, into a higher or lower level on the chart than his own aberrations call for.

One’s environment greatly influences one’s position on the chart. Every environment has its own tone level. A man who is really a 3.0 can begin to act like a 1.1 in a 1.1 environment. However, a 1.1 usually acts no better than about 1.5 in an environment with a high tone. If one lives in a low-toned environment he can expect, eventually, to be low-toned. This is also true of marriage—one tends to match the tone level of one’s marital partner.

This tone scale is also valid for groups. A business or a nation can be examined as to its various standard reactions and these

can be plotted. This will give the survival potential of a business or a nation.

This chart can also be used in employing people or in choosing partners. It is an accurate index of what to expect and gives you a chance to predict what people will do before you have any great experience with them. Also, it gives you some due as to what can happen to you in certain environments or around certain people, for they can drag you down or boost you high.

TONE SCALE	1 BEHAVIOR AND PHYSIOLOGY	2 MEDICAL RANGE	3 EMOTION
4.0	Excellent at projects, execution. Fast reaction time (relative to age)	Near accident-proof. No psycho-somatic ills. Nearly immune to bacteria	Eagerness, exhilaration
3.5	Good at projects, execution, sports	Highly resistant to common infections. No colds	Strong interest <hr/> Mild interest
3.0	Capable of fair amount of action, sports	Resistant to infection and disease. Few psycho-somatic ills	<hr/> Content
2.5	Relatively inactive, but capable of action	Occasionally ill. Susceptible to usual diseases	Indifference <hr/> Boredom
2.0	Capable of destructive and minor constructive action	Severe sporadic illnesses	Expressed resentment
1.5	Capable of destructive action	Depository illness (arthritis). (Range 1.0 to 2.0 interchangeable)	Anger
1.1	Capable of minor execution	Endocrine and neurological illnesses	Unexpressed resentment <hr/> Fear
0.5	Capable of relatively uncontrolled action	Chronic malfunction of organs. (Accident prone)	Grief <hr/> Apathy
0.1	Alive as an organism.	Chronically ill. (Refusing sustenance)	Deepest apathy <hr/>

4 SEXUAL BEHAVIOR ATTITUDE TO- WARD CHILDREN	5 COMMAND OVER ENVIRON- MENT	6 ACTUAL WORTH TO SOCIETY COMPARED TO APPARENT WORTH	TONE SCALE
Sexual interest high but often sublimated to creative thought <hr/> Intense interest in children	High self-mastery. Aggressive toward environ. Dislikes to control people. High reasoning, volatile emotions	High worth. Apparent worth will be realized. Creative and constructive	4.0
High interest in oppo- site sex Constancy <hr/> Love of children	Reasons well. Good control. Accepts ownership. Emotion free. Liberal	Good value to society. Adjusts environ to benefit of self and others	3.5
Interest in 'procreation' <hr/> Interest in children	Controls bodily func- tions. Reasons well. Free emotion still inhibited. Allows rights to others. Democratic	Any apparent worth is actual worth Fair value	3.0
Disinterested in procreation <hr/> Vague tolerance of children	In control of function and some reasoning powers. Does not desire much ownership	Capable of construc- tive action; seldom much quantity. Small value. "Well adjusted"	2.5
Disgust at sex; revulsion <hr/> Nagging of and nerv- ousness about children	Antagonistic and destructive to self, others, and environ. Desires command in order to injure	Dangerous. Any apparent worth wiped out by potentials of injury to others	2.0
Rape Sex as punishment <hr/> Brutal treatment of children	Smashes or destroys others or environ. Failing this, may destroy self. Fascistic	Insincere. Heavy liabil- ity. Possible murderer. Even when intentions avowedly good will bring about destruction	1.5
Promiscuity, per- version, sadism, irregular practices <hr/> Use of children for sadistic purposes	No control of reason or emotions, but apparent organic con- trol. Uses sly means of controlling others, especially hypnotism. Communistic	Active liability. Entur- bulates others. Apparent worth out- weighed by vicious hidden intents	1.1
Impotency, anxiety, possible efforts to reproduce <hr/> Anxiety about children	Barest functional control of self, only	Liability to society. Possible suicide. Utterly careless of others	0.5
No effort to procreate	No command of self, others, environ. Suicide	High liability, needing care and efforts of others without making any contribution	0.1

7 ETHIC LEVEL	8 HANDLING OF TRUTH	9 COURAGE LEVEL	
4.0	Bases ethics on reason. Very high ethic level	High concept of truth	High courage level
3.5	Heeds ethics of group but refines them higher as reason demands	Truthful	Courage displayed on reasonable risks
3.0	Follows ethics in which trained as honestly as possible. Moral	Cautious of asserting truths. Social lies	Conservative display of courage where risk is small
2.5	Treats ethics insincerely. Not particularly honest or dishonest	Insincere. Careless of facts	Neither courage nor cowardice. Neglect of danger
2.0	Below this point: authoritarian. Chronically and bluntly dishonest when occasion arises	Truth twisted to suit antagonism	Reactive, unreasoning thrusts at danger
1.5	Below this point: criminal. Immoral. Actively dishonest. Destructive of any and all ethics	Blatant and destructive lying	Unreasonable bravery, usually damaging to self
1.1	Sex criminal. Negative ethics. Deviously dishonest without reason. Pseudo ethical activities screen perversion of ethics	Ingenious and vicious perversions of truth. Covers lying artfully	Occasional underhanded displays of action, otherwise cowardly
0.5	Non-existent. Not thinking. Obeying anyone	Details facts with no concept of their reality	Complete cowardice
0.1	None	No reaction	No reaction

10 SPEECH: TALKS <hr/> SPEECH: LISTENS	11 SUBJECT'S HANDLING OF WRITTEN OR SPOKEN COMM. WHEN ACTING AS A RELAY POINT	12 REALITY (AGREEMENT)	SCALE SCALE
Strong, able, swift, and full exchange of beliefs and ideas	Passes theta comm., * contributes to it. Cuts entheta lines	Search for different viewpoints in order to broaden own reality. Changes reality	4.0
Will talk of deep-seated beliefs and ideas <hr/> Will accept deep-seated beliefs, ideas; consider them	Passes theta comm. Resents and hits back at entheta lines	Ability to understand and evaluate reality of others and to change viewpoint. Agreeable	3.5
Tentative expression of limited number of personal ideas <hr/> Receives ideas and beliefs if cautiously stated	Passes comm. Conservative. Inclines towards moderate construction and creation	Awareness of possible validity of different reality. Conservative agreement	3.0
Casual pointless conversation <hr/> Listens only to ordinary affairs	Cancels any comm. of higher or lower tone. Devaluates urgencies	Refusal to match two realities. Indifference to conflict in reality. Too careless to agree or disagree	2.5
Talks in threats. Invalidates other people <hr/> Listens to threats. Openly mocks theta talk	Deals in hostile or threatening comm. Lets only small amount of theta go through	Verbal doubt. Defence of own reality. Attempts to undermine others. Disagrees	2.0
Talks of death, destruction, hate only <hr/> Listens only to death and destruction. Wrecks theta lines	Perverts comm. to entheta regardless of original content <hr/> Stops theta comm. Passes entheta and perverts it	Destruction of opposing reality. "You're wrong." Disagrees with reality of others	1.5
Talks apparent theta, but intent vicious <hr/> Listens little; mostly to cabal, gossip, lies	Relays only malicious comm. <hr/> Cuts comm. lines Won't relay	Doubt of own reality. Insecurity. Doubt of opposing reality	1.1
Talks very little and only in apathetic tones <hr/> Listens little: mostly to apathy or pity	Takes little heed of comm. Does not relay	Shame, anxiety, strong doubt of own reality. Easily has reality of others forced on him	0.5
Does not talk <hr/> Does not listen	Does not relay. Unaware of comm.	Complete withdrawal from conflicting reality. No reality	0.1

TONE SCALE	13 ABILITY TO HANDLE RESPONSIBILITY	14 PERSISTENCE ON A GIVEN COURSE	15 LITERALNESS OF RECEPTION OF STATEMENTS
4.0	Inherent sense of responsibility on all dynamics	High creative persistence	High differentiation. Good understanding of all comm., as modified by clear's education
3.5	Capable of assuming and carrying on responsibilities	Good persistence and direction towards constructive goals	Good grasp of statements. Good sense of humor
3.0	Handles responsibility in a slipshod fashion	Fair persistence if obstacles not too great	Good differentiation of meaning of statements
2.5	Too careless. Not trustworthy	Idle, poor concentration	Accepts very little, literally or otherwise. Apt to be literal about humour
2.0	Uses responsibility to further own ends	Persistence towards destruction of enemies. No constructive persistence below this point	Accepts remarks of tone 2.0 literally
1.5	Assumes responsibility in order to destroy	Destructive persistence begins strongly, weakens quickly	Accepts alarming remarks literally. Brutal sense of humor
1.1	Incapable, capricious, irresponsible	Vacillation on any course. Very poor concentration. Flighty.	Lack of acceptance of any remarks. Tendency to accept all literally avoided by forced humor
0.5	None	Sporadic persistence towards self-destruction	Literal acceptance of any remark matching tone
0.1	None	None	Complete literal acceptance

16 METHOD USED BY SUBJECT TO HANDLE OTHERS	17 HYPNOTIC LEVEL	18 ABILITY TO EXPERIENCE PRESENT-TIME PLEASURE	TONE SCALE
Gains support by creative enthusiasm and vitality backed by reason	Impossible to hypnotize without drugs	Finds existence very full of pleasure	4.0
Gains support by creative reasoning and vitality	Difficult to trance unless still possessed of a trance engram	Finds life pleasurable most of the time	3.5
Invites support by practical reasoning and social graces	Could be hypnotized, but alert when awake	Experiences pleasure some of the time	3.0
Careless of support from others	Can be a hypnotic subject, but mostly alert	Experiences moments of pleasure. Low intensity	2.5
Nags and bluntly criticises to demand compliance with wishes	Negates somewhat, but can be hypnotized	Occasionally experiences some pleasure in extraordinary moments	2.0
Uses threats, punishment, and alarming lies to dominate others	Negates heavily against remarks, but absorbs them	Seldom experiences any pleasure	1.5
Nullifies others to get them to level where they can be used. Devious and vicious means. Hypnotism, gossip. Seeks hidden control	In a permant light trance, but negates	Most gaiety forced. Real pleasure out of reach	1.1
Enturbulates others to control them. Cries for pity. Wild lying to gain sympathy	Very hypnotic. Any remark made may be a "positive suggestion"	None	0.5
Pretends death so others will not think him dangerous and will go away	Is equivalent to a hypnotized subject when "awake"	None	0.1

TONE SCALE	19 YOUR VALUE AS A FRIEND	20 HOW MUCH OTHERS LIKE YOU	21 STATE OF YOUR POSSESSIONS
4.0	Excellent	Loved by many	In excellent condition
3.5	Very good	Well loved	In good condition
3.0	Good	Respected by most	Fairly good
2.5	Fair	Liked by a few	Shows some neglect
2.0	Poor	Rarely liked	Very neglected
1.5	Definite liability	Openly disliked by most	Often broken. Bad repair
1.1	Dangerous liability	Generally despised	Poor. In poor condition
0.5	Very great liability	Not liked. Only pitied by some	In very bad condition generally
0.1	Total liability	Not regarded	No realization of possession

22 HOW WELL ARE YOU UNDERSTOOD	23 POTENTIAL SUCCESS	24 POTENTIAL SURVIVAL	TONE SCALE
Very well	Excellent	Excellent. Considerable longevity	4.0
Well	Very good	Very good	3.5
Usually	Good	Good	3.0
Sometimes misunderstood	Fair	Fair	2.5
Often misunderstood	Poor	Poor	2.0
Continually misunderstood	Usually a failure	Early demise	1.5
No real understanding	Nearly always fails	Brief	1.1
Not at all understood	Utter failure	Demise soon	0.5
Ignored	No effort. Complete failure	Almost dead	0.1

TEST NUMBER ONE

Take this test before you begin on the processing section of Self Analysis.

Be fair and as honest as possible in your findings.

Use, as a basis, how you have been in the last year. Earlier conditions in your life do not count.

Open up Chart to Column One, Behavior and Physiology. Ask yourself how active you are physically. Locate the place in this column which most nearly seems to fit you.

Look on the Tone Scale for the number of the square you have found. Is it 3.0? Is it 2.5?

Take this number and go to the graph at right.

Under Column 1, as marked at the top of the graph, locate the number (3.0, 2.5 or whatever it was) and place an X in this square. This gives the same place on the graph that you found on the chart.

Go to Column 2 on the Chart, Medical Range.

Find the square which best describes your health. Note the number given in the Tone Scale column opposite the square you have chosen. (3.5, 2.0 or whatever it was.)

Turn back to the graph of Test 1. In Column 2 on the graph, put an X in Column 2 opposite the tone scale number you got from the Chart.

Carry through this process with all Columns until you have an X in each Column of the graph. Omit the last six.

Take a straight edge or ruler. Move it on the graph, holding it horizontally, until you have the level of the graph which contains the most X's. Draw a line through these X's all the way across the chart and out to the edge. This line will give you your position in the last six columns.

The horizontal line you have just drawn gives you your position on the tone scale. This level of the Chart is yours.

Leave this Graph in the book. Keep it so that you can compare it in a few weeks when you do Test 2.

Note that in Columns 4 and 10 the squares are divided in the same manner as the squares on the chart. You make two evaluations of yourself for these columns and you put an X in a half square, using two half squares for each column, even if one X falls at 3.0 and the other X falls at 1.1.

TONE SCALE	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	TONE SCALE	
4.0																									4.0	
3.5																										3.5
3.0																										3.0
2.5																										2.5
2.0																										2.0
1.5																										1.5
1.1																										1.1
0.5																										0.5
0.1																										0.1

TEST NUMBER TWO

Take this test after you have been processing yourself about two weeks, or about fifteen hours.

Use as your data how you have felt about things since taking Test One.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	4.0	
4.0																									4.0
3.5																									3.5
3.0																									3.0
2.5																									2.5
2.0																									2.0
1.5																									1.5
1.1																									1.1
0.5																									0.5
0.1																									0.1

TEST NUMBER THREE

Use this test after you have been processing yourself two months.

Use as data how you have felt about things since taking the second test.

Use the same directions as given in Test One.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	4.0	3.5	3.0	2.5	2.0	1.5	1.1	0.5	0.1								
4.0																																								
3.5																																								
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IMPORTANT

HOW TO USE THE DISC

A slotted disc is provided for the reader's use. The disc must be used. Without using the disc, the benefit of processing is cut more than eighty per cent.

The disc is placed over Question 1 of a list so that the question shows through. One recalls the incident desired.

Then one looks at the uppermost word on the disc itself. This says, for instance, "SIGHT".

One seeks to "see" in recall, the incident desired.

One tries then to recall another incident without moving the disc. He then seeks to "see" this incident in recalling it.

One tries to recall, then, the earliest incident of this kind he can and seeks to "see" this one.

Then one drops the disc one question, rotating it at the same time so that another "sense" appears at the top. He uses this sense particularly in recalling the incident.

Turn the disc over on each new page, so that a new set of perceptions come up.

It does not matter what "sense" you begin to recall with. It does not matter which side you first begin to use.

Eventually you should be able to get more and more perceptions on any one incident until, at last, you may recover all of them without strain.

If you lose the disc, the full list of perceptions on it are at the bottom of every page. Take a pencil and check them off one at a time just as though they were appearing on the disc.

A green disc and a white disc are provided. Use the one you like best.

IF YOU ONLY GET A VAGUE CONCEPT OF WHAT THE SENSE MUST HAVE BEEN LIKE, IF YOU DO NOT AT FIRST GET ACTUAL RECALL BY THE SENSE ITSELF, BE SURE THAT YOU AT LEAST GET A CONCEPTION OF IT.

DIANETIC PROCESSING

PROCESSING SECTION

Here begin the lists of questions by which the individual can explore his past and improve his reactions toward life. Dianetically speaking, this self-processing section could be called “straight wire”. It is not “auto processing”. The reader is actually being processed by the author.

In the full use of Dianetics these questions could be considered as preparatory to co-auditing. The auditor is assisted by these lists in that they open a case for the running of engrams and secondaries and raise the pre-clear on a tone scale. These question sections, so far as is known at this time, will not run out engrams and secondaries as such but will desensitize them to a marked extent with a consequent improvement in the mental and physical being of the individual.

An auditor, as the practitioner in Dianetics is called since he both listens and computes, can use these questions during a session with a pre-clear. Further, two people can work with these sections—one of them asking the questions of another who answers—or both of them reading the questions and both of them attempting to get a recall on such an incident as that one called for.

These lists are used repetitively; that is to say the individual goes over them again and again. There is no finite period to the work. The reason the recall of these questions is important is that they reveal and discharge locks which have formed above the basic engrams (moments of physical pain and unconsciousness) and secondaries (moments of acute loss as death of a loved one). The discharging of these locks renders engrams and secondaries relatively ineffective. A full dianetic clearing of the individual’s engrams and secondaries gives the highest possible attainable results, but these questions provide self-processing which prepares the case for such an action and are in themselves highly beneficial.

In the process of using these questions the pre-clear may discover many manifestations in himself. He may experience

considerable emotional release. He may become angry at the recollection of some of the things which have happened to him and he may even feel like crying over some of the losses he has sustained and indeed may very well cry. However, the intent of these questions is not to focus the self-processor’s attention upon the bad things which have happened to him but upon the good things which have taken place in his life. A concentration upon these happier circumstances tends to discharge the unhappy circumstances and render them far less forceful.

These questions are based upon the dianetic discoveries, axioms and postulates which have done so much toward amplifying the understanding of people, concerning the nature of existence and their roles in it. Life can be considered to have as its fundamental purpose Survival in the material universe. When one closely examines Survival he discovers that the concept embraces all the activities of an individual, a group, a state, life itself or the material universe.

The material universe is composed of matter, energy, space and time. Life can then be considered to be engaged upon the conquest of matter, energy, space and time, including other life forms, organisms and persons. If an organism or a group has been successful in handling other organisms, groups and the material universe, its survival potential is very great. If the organism has been unsuccessful, its survival potential is lower. Its moments of success, as its moments of pain, are highly charged. It is possible, by certain processes, to remove the charge from painful incidents. One of the ways of doing this is to lay the stress and concentration of the organism upon the times it has been successful in surviving.

With the invention of language man brought upon himself an unexpected source of aberration. While language itself is very far from the whole reason an organism is less successful than it might be, our current social order lays undue stress upon language. Words are only symbols which represent actions. A child learns these actions very early and learns the symbols which represent the actions. Later on he begins to mistake the action for the symbol and begins to believe the words themselves have force and power which they do not. If you believe that words have force and power, hold your hand in front of your mouth and say a few words. You will see how negligible is the force of utterance, no matter what words you use. Underlying this mistaken emphasis on the force of words lie actual physical actions of which the words are the symbols. The main point then is that words are not powerful but actions are. For example, when an individual has been told to hold still he obeys simply because he has experienced earlier in his life the action of being made to hold still by physical force.

For many reasons it is important for the organism to increase its mobility. The discovery of all the times the organism has been told to hold still and has obeyed has some therapeutic value but the discovery of actual incidents when the organism has been physically forced to remain motionless is much more important in restoring the mobility of the organism.

These lists, then, tend to devaluate the importance of language. This is only one of their many functions but an important one; therefore, the reading of these lists should direct the individual to moments action took place, not when somebody said it took place. Just as hearsay evidence is not admissible in a court of law, so are words and phrases given to the individual by others inadmissible in self-processing. For instance, when one is asked for a time when somebody went away one should not try to recall the time when somebody said somebody went away or the statement that somebody was going away, but the actual physical departure, regardless of what was said.

You will find that words are communicated through the physical universe to other organisms. Sounds, for instance, originate within the organism, are translated into sound waves and reach the other person as sound waves. The written word is made into symbols of ink which are then seen, the other physical fact, of light, by another organism. Whereas there may very well be such things as ESP, it is not aberrative.

There are many perceptions, which is to say channels, through which one can contact the physical universe. You are aware of the physical universe because of sight, sound, touch and other message systems. Therefore, each time you are asked to recall an incident of a certain kind you will be asked, after you have recalled it, to pay attention to a certain sense channel which was present during the time when you experienced the incident. The circular disc is provided for this purpose. You will notice the disc has two sides.

The perceptions or sense messages listed on one side are different from those on the other side. As you read the questions one after the other you should read them through a slot provided in the disc. Going to the next question you should rotate the slot once counterclockwise for each new question. This will give you a new perception. For instance the question may pertain to a time somebody went away from you. You will recall a time when this occurred, selecting the moment of actual physical departure. Undoubtedly you will get some perception of the scene and you may even get a very full perception of the scene. Many people see, feel, hear and otherwise perceive memories when they recall them. Some people are too occluded. These lists wipe away occlusion. As you recall the person walking away from you then, you are not supposed to recall merely the concept that somebody had walked away, but the moment when they actually did and get as many perceptions as possible of them doing so. The disc which overlies this question will have uppermost at random one particular perception. That perception may be *sound*—thus you should attempt to recover whatever sounds were present when this individual walked away as the particular emphasis of perception. *If you are unable to recover the sounds as such, hearing them again, at least recover the concept of what they may have been.*

If you will examine this disc, you will find that it lists six perceptions with which you have contacted the physical universe. Actually there are many more of these than six.

When the word “emotion” is uppermost above a question after you have recalled the incident suggested by the question, you then try to recall in particular and feel again, if possible, the emotion you felt at the time. When the next question is addressed the disc is rotated one turn counterclockwise. You will find that “loudness” is now uppermost. You should get an incident in recall suggested by the question and having perceived the incident you should then give your attention in particular to the loudness of the various sounds in the incident.

Going to the next question, you should rotate the disc once more counterclockwise. You will find that “body position” is now uppermost. You should read the question and recall some incident it suggests, perceive it as well as you possibly can and then give particular attention to the position your own body was in at the time the incident occurred. Going to the next question and rotating the disc once more you will find that “sound” is now uppermost. You should recall the incident the question calls for and then give particular attention to the sounds in that incident. Going to the next question and rotating the disc once more, you will find that “weight” is uppermost. In the incident you recall you should then give attention to the heaviness of things, including the pull of gravity on yourself and the weight of anything you may actually be supporting in the incident such as your clothes, a ball or any other thing which you are actually holding at the time the incident occurred.

Rotating the disc once more to the next question on the list, you will find that “personal motion” falls uppermost. When you have answered the question then you should give attention to the motion which you yourself were undertaking at the time the incident occurred.

Every time you go to a new page you should turn the disc upside down. You will find here a new set of perceptions. These, of course, are applied in such a way that when you go over the list a second time you will probably not have the same perception, as these things fall at random. Thus while you might have answered a question the first time about somebody coming towards you with attention to sound called for by the disc, the next time you reach this question, on going over the list again, you may find “emotion” uppermost. You should then contact any and all emotion on the second time, whereas you contacted the sound the first time. You will find on the reverse side of the disc the perceptions of *sight*, *smell*, *touch*, *color*, *tone* and *external motion*. *Sight* is what you actually saw at the time. A person whose perceptions are in good condition will see again what he has seen before when the incident actually occurred. Thus *sight* calls for what was seen while the incident called for was taking place. *Smell* requests the individual to recall any and all odors which were present during the scene he is recalling. *Touch* requests the recall of anything the individual was actually touching at the time with the sensation of touch, including pressure. One is always in contact with the material world in terms of touch, even if only the touch of his feet on the ground or the feel of his clothes upon him. The perception of *color*, when uppermost, should cause the individual to try to perceive again the color which was contained in the scene called for

When *tone* is requested the individual should attempt to contact the quality of the sound present when the scene occurred. When *external motion* is uppermost the individual, in recalling the incident called for by the question, should attempt to perceive in the incident recalled the movement contained in the incident, the motion of other people or objects or of energy.

As one goes over these questions then with the disc, he is exploring his own life and during that exploration is attempting to call into view with the highest possible level of reality those things he has perceived. The immediate result is a heightening of perception of his present-time world. Another result is a strengthening of his memory. Yet another result is the rearrangement and reevaluation of things which have happened to him. Another and more mechanical and fundamental result is the deintensification of unpleasant experiences—like

bringing them into the light. For a while one may feel it is better to forget unpleasant things. Forgotten, they have more force and destructive quality than when examined.

The individual will find himself, as he repeatedly uses a list, getting earlier and earlier incidents. It is not impossible for him to remember straight back to the earliest beginnings of his life, much less his infancy.

Again, and it cannot be emphasized too strongly, these questions are requesting actual physical actions, not statements about physical actions. It is perfectly legitimate to recall scenes which have been seen in the movies or read about in books, but when one recalls such scenes one should have full awareness, in the case of the movies, of the screen and the seat and where the incident is taking place and when. In the case of books one should get not the scene the author would like the reader to see but the actual scene of reading and the recall should be recaptured in terms of print and sitting in a chair, not in terms of imagining.

There is a great deal of technology out of sight back of these questions. All that is important is that this operation, continued persistently, going over one list and then another and recalling the things required, considerably improves the individual's thinking and acting abilities and his physical well being and considerably enhances his relationship with his present environment.

You will find the very last list is named the "End of Session List." This means that after you have worked a list, or worked as long as you desire to, during any one period of self-processing, you should turn to the "End of Session List" and answer the questions as a routine operation.

You will also find a list entitled "When Uncomfortable", which is placed next to the last in the book. If you find during a session of self-processing that you grow considerably uncomfortable or unhappy, you should then turn to the "When Uncomfortable" list. Using it should restore your good spirit swiftly.

If you find it is extremely difficult to recall any one question in these lists, simply pass over it and go to the next question. If you find you are having difficulty in answering any of these lists you will do better if some friend reads them to you.

If undergoing self-processing makes you extremely unhappy it is probable that your case should be given the attention of a dianetic auditor until such time as you are capable of handling this matter for yourself.

You can go over a list many times before going on to the next list or you can continue on through all of the lists consecutively without repeating any. You will probably find that going over each list many times before going on to the next will work better than going through the book consecutively. You will notice that after you have been over the same memory several times, even though it be an unpleasant one, that it will cease to have any effect upon you. This means its intensity is decreasing and that the energy which it contained and which was affecting your present time life is dissipating. If you can remember several incidents of the same kind, do so; and if they are troublesome to you, simply go over the things you remembered once more, one after the other, and then again. This, dianetically speaking, is called repetitive straight wire. It de-intensifies unpleasant memories. However, this list is aimed toward the recall of pleasant incidents. Pleasant incidents do not de-intensify as unpleasant ones do but, underneath the level of attention, deintensify unpleasant incidents when the pleasant incident is recalled.

All you really need to work these lists is to know that actions, not words, are required and that the disc should be used to give you the particular kind of recall you should have on the recollection called for. If you lose the disc you will note that the bottom of the page has a list of the perceptions for your reference. When using the bottom-of-the-page list you should merely

take the recalls, the perceptions, consecutively one after the other and use them the same way you used them with the disc.

Don't simply answer questions "Yes" or "No". Select an actual moment in your life called for by the question. Try to re-sense that moment with the perceptic called for on the disc.

If going over the questions makes you unhappy, simply continue with the list you are working, over and over. The unhappiness should "wear out" after unhappy incidents are recalled many times. The feeling will turn to one of relief.

Some people are frightened at the idea of persevering with these questions. Certainly you've got more nerve than that. The worst they could do is kill you.

Don't be surprised if you feel sleepy after using some of these questions. The sleepiness is only a symptom of relaxing. The very least the book can do for you is replace your sedatives!

If, while answering these questions, you begin to yawn, that is good. Yawning is a release of former periods of unconsciousness. You may yawn so much the tears come out of your eyes. That is progress.

Should you feel very groggy while answering these questions, that is only "boil-off", the manifestation of former periods of unconsciousness boiling off. Simply persist in recalling the incident or others like it and the feeling will pass away, leaving you more alert than before. If you interrupt this "boil-off" and stop your session, you may feel cross or irritable. This grogginess occasionally amounts to nearly complete unconsciousness, but it always goes away. That unconsciousness was what was keeping you from being high on the tone scale.

Occasionally vague or even sharp pains may turn on and off as you are answering questions. Don't try to find out where they came from. They will go away if you persist with these questions. Simply ignore them. They are the ghosts of what they used to call psychosomatic ills, former injuries restirnlated.

An individual is suppressed by these deposits of past pain and unconsciousness. Self Analysis makes such past moments pass away and de-intensify at least partially, without your having to find out what was in them.

A full description of these manifestations and their causes occurs in SCIENCE OF SURVIVAL, the popular text on Dianetics, which you will find on the book list in the back of this book.

Use Lists Many Times. Try for the earliest incident you can get for each question.

LIST 1

General Incidents

The purpose of this list is to give you practice in recalling things. Use the disc provided in the back of the book and look at the beginning of this section for instructions as to how this list is to be used.

Can you recall a time when:

1. You were happy.
2. You had just finished constructing something.
3. Life was cheerful.
4. Somebody had given you something.
5. You ate something good.
6. You had a friend.
7. You felt energetic.
8. Somebody was waiting for you.
9. You drove fast.
10. You saw something you liked.
11. You acquired something good.
12. You threw away something bad.
13. You kissed somebody you liked.
14. You laughed at a joke.
15. You received money.
16. You felt young.
17. You liked life.
18. You played a game.
19. You bested something dangerous.
20. You acquired an animal.
21. Somebody thought you were important.
22. You enjoyed a good loaf.
23. You chased something bad.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

24. You were enthusiastic.
25. You enjoyed life.
26. You went fast.
27. You owned something.
28. You felt strong.
29. Somebody departed.
30. Somebody helped you.
31. You gathered something good.
32. You measured something.
33. You took a pleasant journey.
34. You turned on a light.
35. You heard some good music.
36. You controlled something.
37. You destroyed something.
38. You mastered something.
39. You were lucky.
40. You felt peaceful.
41. You saw a pretty scene.
42. You poured something good.
43. You acquired something that was scarce.
44. You made an enemy scream.
45. You had a pleasant seat.
46. You handled something well. (actual physical handling)
47. You moved something.
48. You watched something fast.
49. You were together with friends.
50. You occupied a good space.
51. Somebody loved you.
***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

52. You enjoyed somebody.
53. You invented something.
54. You harnessed some energy.
55. You killed a bug.
56. You pocketed something.
57. You made progress.
58. You walked.
59. You saved something.
60. You stopped a machine.
61. You started a machine.
62. You had a good sleep.
62. You stopped a thief.
64. You stood under something.
65. You started a fire.
66. You went upstairs.
67. You were warm.
68. You went riding.
69. You were adroit.
70. You swam.
71. You stood your ground.
72. You lived well.
73. You were respected.
74. You won a race.
75. You ate well.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

LIST 2

Time Orientation

This list is intended to aid your general sense of time as applied to periods in your life. Everyone has a full recording of everything that happened to him during his life. It may be that he cannot immediately recall certain periods. These periods are said to be occluded. Working with these lists in general, such occluded periods will gradually disappear when one's life is in recall to the betterment of his mental and physical well being and his perception of his present-time environment- In Dianetics it is considered that everyone has a "time track". Everything which an individual has perceived throughout his life is recorded on this "time track" from the beginning to the end. It is dangerous to have occlusions since the data in the occluded area becomes compulsive and causes less than optimum conduct. This list is intended to straighten out the track in general. Do not be dismayed if you cannot recall the actual instant of the memory. Get the memory first. If you can answer the remaining questions, that is all to the good.

Can you recall an incident which happened:

1. A long time ago. (the year? the month? the hour ?)
2. Yesterday. (the hour? the date?.)
3. Last month. (position of the sun?.)
4. When you were very small. (clothes people wore? position of sun?.)
5. When you were half your present size. (the sizes of others at that time ?.)
6. When you were a third your present weight. (position of the sun?.)
7. When your mother looked younger. (her clothes ? position of the sun?.)
8. When you felt agile. (the year? the hour?.)
9. Last Christmas. (time of day ?)
10. Your fifth Christmas. (clothing of others?.)
11. Your eighth birthday. (furniture?.)
12. A birthday. (the appearance of others ? year ? position of sun?.)
13. This day last year. (the house you lived in? the date? the season?.)
14. At noon today.
15. At a banquet. (clothing of people present?)
16. At a marriage. (year? season ?)
17. At a birth. (season?.)
18. On a date with someone. (hairdo ?)

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

19. About a clock. (position of the sun?.)
20. About a wrist watch. (motion of second hand?)
21. With an animal. (when he was smaller ?)

Can you recall incidents which compare:

1. Clothing today and clothing when you were small.
 2. Hairdo today and hairdo when you were in your teens.
 3. Something which is now old when it was new.
 4. Something which was small which is now big.
 5. Something which is now old when it was young.
 6. The way the sun shines in the morning and in the afternoon.
 7. Winter with summer.
 8. Spring with winter.
 9. Fall with spring.
 10. Sunrise with sunset.
 11. A morning shadow and an evening shadow.
 12. Clothing now old when it was new.
 13. A house now standing where no house was.
 14. An open space which is now cut up.
 15. A long time and a short time.
 16. A cigarette when it was lighted and when it was put out.
 17. The beginning and the end of a race.
 18. Bedtime and getting up.
 19. School in the morning and getting out in the afternoon.
 20. Your size now and when you were little.
 21. A cloudy day and a sun- shiny day.
 22. Stormy weather and rainy weather.
 23. Something hot and when it got cold.
 24. Something young and something old.
- Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

25. A fast heartbeat and a slow heartbeat.
26. When you were over- heated and when you were chilly.
27. When you had lots of room and when you had little room.
28. When the light was bright and when it was dim.
29. When a fire burnt bright and when it down.
30. An object half built when it was started.
31. The same person when he was big with when was small.
32. When you felt little when you felt grown
33. Yesterday morning this morning.
34. A complete calendar and when it had its leaves torn off.
35. A stopped clock and a running clock.
36. The sun's motion and the moon's motion.
37. When you felt tired and when you felt energetic.
38. Cars then with cars now.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

LIST 3

Orientation of Senses

This list is arranged especially to call your attention to the existence of many of the channels by which you perceive yourself and the physical universe about you. While each of the questions listed pertains to a specific sense channel such as light or sound, the disc could still be used, for what is required are specific moments when you were using various senses and any specific moment includes many other sense messages than the one which is called for. Therefore, use the disc as in any other questions and after you have recalled a specific incident called for in the question then try recalling it with specific attention to that sense which happened to be uppermost on the disc at that time.

Time Sense

Anyone has a sense of time. This sense is apt to become aberrated. The existence of clocks at every hand seems to tell us that we need mechanical assistance in knowing what time it is. The first person that had an aberrated or dearranged time sense made the first clock desirable—but only for him. Clocks and calendars are artificial symbols representing time which is an actual commodity and which can be sensed directly by the individual. This section and almost every other section in these lists rehabilitates the sense of time. Time in most people's minds is confused with space. The words which describe time are also the words which describe space, which shows that man has an indifferent attention for his time sense. The organism measures time in many ways, but mostly in terms of motion and growth or decay. Change is the most striking symbol of time passage, but there is a direct sense of time which everyone has although it may be occluded by a society which, using clocks and calendars, seems to invalidate the fact that it exists no confusion of any kind about time.

Can you recall a time when:

1. It was very late.
2. You were early.
3. You had to wait.
4. You had to stand for some time supporting a weight.
5. You went very fast.
6. You covered a great deal of space.
7. You used a lot of time (when you really did, not when somebody said you did).
8. An object ran down (not a clock).
9. A long length of space.
10. A short length of space.
11. An object moving.
12. An animal moving.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

13. A clock hand moving.
14. A round object.
15. An object near an object.
16. A lightning bolt.
17. Breaking a watch. (did time stop'?)
18. A good time.
19. You were too late.

(Additional questions are in the second half of LIST 2)

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

Sight

There are several portions of the sense channel called sight. Light waves, coming from the sun, moon, stars, or artificial sources, reflect from objects and the light waves enter the eyes and are recorded as present time action or as memory for future reference. Light sources are also recorded. This is the sense perception called sight. It has subdivisions. First of these might be considered to be motion, wherein sight depends upon a time span to record a continuously changing picture. While one may see motion in present time, various aberrations of sight may cause him to recall only still pictures. Nevertheless, all the motions are still recorded and can be recalled as moving pictures. In this way all other senses have a dependence upon time in order to bring in the message of motion, since motion is also recorded by the other perceptions. More particularly, part of sight is color perception. There are people who are color blind in present time; that is to say, they can see color but are unable to perceive differences of shading. There are people who may see color in present time but in trying to recall what they have seen, recall only in black and white. This would be recall color blindness. The color is fully deleted. It is an aberration easily remedied when one recalls things he has seen in color as black and white or as still pictures.

Another part of sight is *depth perception*. Depth perception is observed in two ways. One is by seeing the difference in size of objects and so having a conception of the fact that one is further back than another or that the object itself is at a distance and the other is a "stereoscopic" effect occasioned by the fact is again remediable. An individual who could not perceive motion in present time and who additionally could not perceive color or depth would be a very bad risk as a driver; almost as bad is that individual who cannot recall what he has seen; depth perception in present time and yet, in recall, see pictures flat and without depth perception. This lack of depth perception is again remediable. An individual who could not perceive motion in present time and who additionally could not perceive color or depth would be a very bad risk as a driver; almost as bad is that individual who cannot recall what he has seen; or if he can recall it, cannot do so with depth perception, full color and motion. This part of this list is devoted to giving you a better insight into sight. All these perceptics are exercised over and over by these lists in general. If you cannot immediately see in recall what you have looked at some other time simply try to get a concept of how things looked at specific times.

Can you recall a sight which was:

1. Very bright.
2. Dark.
3. Green.
4. Vast.
5. Moving.
6. Flat
7. Deep
8. Colorful.
9. Swift.
10. Slow.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness. Body Position, Sound, Weight. Personal Motion

11. Pleasant.
12. Desirable.
13. Pretty.
14. Rare.
15. Remarkable.
16. Confused.
17. Mysterious.
18. Lazy.
19. Warm.
20. Cheerful.
21. Nearly invisible.
22. Blurred.
23. Sharply defined.
24. Lovable.
25. Passionate.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

Relative Sizes

The recognition of one's size in relationship to the scene in which he finds himself and the objects and organisms of that scene is, in itself, a sense message. It is particularly trying on children, and undoubtedly was on you when you were a child, to be surrounded with objects which are so large. When one is actually getting a good recall on a childhood incident he is quite often startled to see how big things appeared to him and how large were those giants, the adults, with which he was surrounded. The feeling of being small in the vicinity of large objects sometimes produces the feeling of inadequacy. It is even said that people who are smaller than the average feel less secure in their environment. This evidently stems from the fact that their grown up size has not reached the average and thus the feeling of smallness and inadequacy during childhood is in constant restimulation. It is not because the person, though smaller, is really inadequate. In such a way people who are taller than the average become aware of the fact, mostly because people smaller than themselves find ways and means of nullifying them because of their size. The perception of relative size is therefore an important perception to rehabilitate and a person who is larger than others on the average would do well to change the reading disc with which he is working these questions so that the word "loudness" on the disc is marked out and "relative size" is substituted.

Can you recall a time when:

1. You were bigger than an animal.
2. You were smaller than an object.
3. You were bigger than a person.
4. You were smaller than a person.
5. Things looked little to you.
6. Things looked big to you.
7. You were in a vast space.
8. You looked at the stars.
9. You were dwarfed by an object.
10. You saw a giant.
11. You scared somebody.
12. Somebody waited on you.
13. You chased somebody.
14. You licked a larger boy.
15. Furniture was too small for you.
16. A bed was too small for you.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
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17. A bed was too big for you.
18. A hat didn't fit.
19. You had to be polite.
20. You bullied somebody.
21. Your clothes were too large.
22. Your clothes were too small.
23. The vehicle was too large.
24. The vehicle was too small.
25. A space was too big.
26. A table was too big.
27. Your arm was too big.
28. A cook was small.
29. You could reach something above you.
30. A ball was too small.
31. A daughter was smaller.
32. A desk was too small.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

Can you recall:

33. A big fork.
34. A small kettle.
36. A small fish.
37. A little flower.
38. A small doctor.
39. A tiny dog.
40. A small man.
41. A little child.
42. A small cat.
43. A little house.
44. A small machine.
45. Short legs.
46. A small face.
47. A small place.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

Sound

Sound consists of the perception of waves emanating from moving objects. An object moves rapidly or slowly, and sets into vibration the air in its vicinity which pulses. When these pulses strike the eardrum they set into motion the individual's sound recording mechanism and the sound is registered. Sound is absent in a vacuum and is actually merely a force wave. Sound in too great a volume or too discordant can be physically painful, just as light in too great a quantity can hurt the eyes. However, the amount of nervousness occasioned by sound, as by light, is mainly an aberration and it is not warranted, since the sound itself is not ordinarily damaging, and there are few incidents in anyone's life when a sound has had enough physical force to be physically damaging. Apprehension and anxiety about the physical universe and other persons can, however, cause the individual to be nervous about sound, as it is one of the most reliable warning mechanisms; but starting at every sound in a civilized environment, being afraid of voices of others, or even traffic noises is foolish, since men rarely live a tooth-and-claw existence which warrants such attention. As sound becomes intermingled with past pain, the individual mis-takes the moment and time he is hearing the sound, and so may associate it, as he may with other perceptics, with past pain. These lists permit an individual to rehabilitate his skill in telling the difference between one time and another or one situation . another.

Sound has several parts. The first is pitch. This is the number of vibrations per unit of time of any object from which sound, coming. The second is quality or tone which is simply the difference between a jagged or ragged sound wave and smooth sound wave as in a musical note. The third is volume which merely means the force of the sound wave, its loudness or quietness.

Rhythm is actually a part of the time sense, but is also ability to tell the spaces between sound waves which are pulse regularly, as in the beating of a drum.

Many people have what is called extended hearing, which is say they have too high an alertness to sounds. This accompanies quite ordinarily, a general fear of the environment or the people in it. There is also deafness by which the individual simply shuts out sounds. Some deafness is, of course, occasioned by entirely mechanical trouble with the recording mechanism, but most deafness, particularly when partial, is psychosomatic or caused by mental aberration. The individual may or may not be able, at first, to recall what he has heard and which has be recorded in the past, when he remembers it. In other words, it does not get a sound when he remembers that he heard a sound. This is an occlusion of sound recordings. Recalling a sound in hearing it again is called "sonic" in Dianetics and is a desirable circumstance which can be returned to the individual.

It is interesting to note that there is also a depth perception in sound. A person having two ears gets a "stereoscopic" effect on sources of sound so that he can tell how far they are from him and where they are located in relationship to him.

Can you recall a time when you heard:

1. A gentle wind.
2. A quiet voice.
3. A pleasant sound.
4. A pleasant voice.
5. A breeze.
6. A dog whining.
7. A bell.
8. A cheerful voice.
9. A musical instrument.
10. A door close.
11. Water running.
12. Liquid coming from a bottle.
13. Good food frying.
14. A ball rolling.
15. A wheel singing.
16. A car starting.
17. A child laughing.
18. A ball bouncing.
19. A sewing machine running.
20. A cat mewling.
21. A pen writing.
22. A child running.
23. A book page turning.
24. A newspaper being opened.
25. A kiss.
26. A stimulating sound.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
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27. A smooth sound.
28. A rhythmic sound.
29. A happy sound.
30. A rubbing sound.
31. An enthusiastic sound.
32. A sigh.
33. An eager voice.
34. A revelry.
35. A band.
36. A silky sound.
37. Restful water.
38. A sound in a big place.
39. A wanted sound.
40. An endearing sound.
41. A domestic sound.
42. A busy sound.
43. A pleasant sound.
44. A far-off sound.
45. A nearby sound.
46. A number of sounds jumbled together.
47. A safe sound.
48. A sound that is very real to you.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
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Olfactory

The sense of smell is evidently activated by small particles escaping from the object, which is thus sensed traveling through space and meeting the nerves. When one comes to think of it, this seems rather unpleasant at times, but there are also many very pleasant smells.

The sense of smell has four subdivisions which are mainly categories of the type of odor.

Taste is usually considered to be a part of the sense of smell.

Can you recall a time when you smelled the following:

1. Something sweet.
2. Something sharp.
3. Something oily.
4. Something pungent.
5. Something desirable.
6. Something burned.
7. Something stimulating.
8. Something cheerful.
9. A good person.
10. A happy person.
11. A warm person.
12. A friendly animal.
13. A pleasant leaf.
14. Cut grass.
15. Something passionate.
16. Something you wanted.
17. Something you threw away.
18. A bird.
19. Something exciting.
20. Something desirable.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
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21. A child.
22. Face powder.
23. Perfume.
24. Lipstick.
25. Leather.
26. Pipe smoke.
27. Sweat.
28. Wool.
29. Clean sheets.
30. Fresh air.
31. A bouquet.
32. Money.
33. Paper.
34. Furniture.
35. A beautiful morning.
36. A party.
37. A pleasant odor that is very real to you.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

Can you recall a time when you tasted the following:

1. Soup.
2. Eggs.
3. Bread.
4. Biscuits.
5. Coffee.
6. Tea.
7. Milk.
8. Cereal.
9. Dumplings.
10. Fish.
11. Beef.
12. Chicken.
13. A steak.
14. Duck.
15. Stuffing.
16. Cheese.
17. A fillet.
18. Potatoes.
19. Water melon.
20. A cocktail.
21. Liquor.
22. A hot sandwich.
23. Jelly.
24. Ice cream.
25. Pudding.
26. Candy.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
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27. Pickles.
28. Punch.
29. A vegetable.
30. An apple.
31. An orange.
32. A fruit.
33. Cake.
34. Something you really thought was well cooked.
35. Something you like to eat raw.
36. A cookie.
37. A cracker.
38. Meat.
39. Something cold.
40. Something warm.
41. Your favorite dish.
42. Something in a swanky place.
43. Something at a party.
44. Something in the open.
45. Something on a holiday.
46. Something when you were very hungry.
47. Something which was rare.
48. Something which made you feel good.
49. Something for which you were grateful.
50. Something you had waited for a long time.
51. Something you had not been able to get.
52. Something you stole.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
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Touch

The sense of touch is that communication channel which informs the central control system of the body whenever some portion of the body is in contact with the material universe, other organisms, or the organism itself. Probably the sense of touch is the oldest sense in the terms of the central nervous system. It has four subdivisions.

The first of these is pressure; the second is friction; the third is heat or cold; and the last is oiliness. Just as an individual can be hard of hearing or have bad eyesight so can his sense of touch be dulled or even almost absent. This condition is known as anaesthesia. Just as in any other perceptic, the sense of touch can be pleasurable, unpleasant or painful. When an individual has been considerably harmed, as in accidents, illness or injury, he tends to cut communication with the physical universe and other organisms, just as he cuts communication by getting bad eyesight, becoming hard of hearing, etc.

Not only can the sense of touch be dulled in some people, but it can be too sensitive in others who have this sense channel aberrated until it seeks to contact danger more avidly than danger exists. One of the manifestations of the aberrated sense of touch is too high a sensitivity to sexual contact rendering it painful or anxious, or a dulling of this contact so that sensation can be nearly absent.

A sense of touch is very important. It is partially responsible for pleasure, as in sex and is to a large measure responsible for the sensation we know as physical pain. The sense of touch extends from the central nervous system to the skin surface and as such is intimately connected and most basically in contact with the physical universe. Sight and sound and the olfactory systems contact things usually at a distance, whereas touch is alert only to the closest proximity of actual contact.

Touch is partially responsible for the pleasure taken in food and crosses, to this extent, the sense of taste. As a demonstration of how poorly the sense of touch serves many people, try laying your hand in a friendly fashion on the shoulder of someone. All too many people will dodge or shrink away from the contact. An aberrated sense of touch is partially responsible for a dislike of food as well as impotency and antipathy for the sexual act.

The rehabilitation of the sense of touch goes a long way toward rehabilitating one's confidence in one's environment and considerably enhances survival by making it possible for the individual to obtain pleasure, where before there might only have been distaste.

Can you recall an incident when you felt/touched:

1. The pressure on your feet while you stood.
2. A fork.
3. A greasy surface.
4. The pressure of a movie seat.
5. A steering wheel.
6. A cat.
7. Another person.
8. Cool clothing.
9. Your hair.
10. A child.
11. Something you admired.
12. Something new.
13. An arm.
14. A ball.
15. An easy chair.
16. A collar.
17. A poker.
18. A musical instrument.
19. Something comfortable.
20. Something which gave you confidence.
21. Something bright.
22. A desk.
23. A girl.
24. A boy.
25. A fish.
26. A doll.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
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27. Silk.
28. Velvet.
29. Your ear.
30. Your body.
31. Something which made you feel enthusiastic.
32. Something which delighted you.
33. Something you desired eagerly.
34. Someone who was faithful.
35. A happy child.
36. A generous hand.
37. A good machine.
38. A pleasant letter.
39. A newspaper containing good news.
40. A telephone when you received good news.
41. A hat.
42. A dear face.
43. A stair bannister.
44. A kind object.
45. A moving object.
46. An object you loved.
47. An enemy being hurt.
48. A polite person.
49. Something pretty.
50. Something which made you rejoice.
51. A food you liked.
52. Something you believed in.
53. Something you like stroke.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
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54. A strong person.
55. A little person.
56. Water you enjoyed.
57. A shower.
58. An old person.
59. Something warm.
60. Something cold.
61. A wind.
62. A sleepy person.
63. A cool bed on a warm night.
64. Something which made you enthusiastic.
65. Something you touched this morning.
66. Something you are touching now.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

Personal Emotion

There are many emotions. The principal ones are happiness, boredom, antagonism, anger, covert hostility, fear, grief, and apathy. Other emotions are usually simply greater or lesser magnitude than the ones listed. Terror, for instance, is a volume of fear. Sadness is a small volume of grief. Dejection is a small part of apathy. Love is an intensity of happiness addressed in a certain direction. These emotions form a gradient scale which make up in Dianetics the Emotion section of the tone scale. Happiness is the highest emotion and apathy is the lowest. A person can be chronically emotional along any level of this tone scale. An individual tends to move up or down this scale through these various listed emotions in the order of the first sentence.

Emotion monitors or regulates the endocrine system. The perceptions and the central nervous system call for certain emotional secretions to catalyse the body to meet the various situations in the environment. Emotion is one of the easiest things to aberrate. There are individuals who feel they must be perpetually sad, even when their circumstances should make them happy. There are individuals who believe they have to be happy regardless of their environment and who yet are very miserable. Most people are not emotional—they are mis-emotional, in that they do not react to the situations in their environment with the emotion which would be most rational to display. The social order has confused irrationality with emotionalism. Actually a person who is fully rational would be most able to respond to the stimulus of his environment. Being rational does not mean being cold and calculating. An individual who is rationally happy can be counted upon to make the best calculations. Without free emotion, an individual cannot appreciate as he should the pleasant things in his environment. Lack of appreciation for art or music comes about when the individual cannot be freely emotional. The person who feels he must be coldblooded in order to be rational is what is called in Dianetics a “control case”, and on examination will be found to be very far from as rational as he might be. People who cannot experience emotion because of their aberrations are ordinarily sick people. Well people can experience emotion.

Derangements in the endocrine system, such as the thyroid, the pancreas and other glands, come about because of aberrations concerning emotion. It has been conclusively tested and proven in Dianetics that function controls structure. To a man or a woman who is aberrated sexually, injections of hormones are of little or no avail in moving the mental aberrations which make injections ineffective. Removing emotional aberration rehabilitates the endocrine system so that the injections are usually not even necessary. When a person's emotional reaction becomes frozen, he can expect various physical difficulties such as ulcers, hypo-thyroid conditions, diabetes, and other ills which are more or less directly traceable to the endocrine system.

Inhibited or excessive mis-emotionalism is one of the most destructive things which can occur in the human organism. A person who is so aberrated is unable to experience happiness and so enjoy life. His physical body will not thrive.

Can you recall an incident when:

1. Somebody was angry.
2. Somebody wanted something.
3. You desired something.
4. You were happy.
5. You were pleased.
6. You won by being antagonistic.
7. You felt affectionate.
8. You admired something.
9. Something was amiable.
10. You were amused.
11. You approved of an object.
12. You were surprised by something pleasant.
13. You attacked something successfully.
14. You attacked someone.
15. You were “attached” to something.
16. You had to blush.
17. You felt bold.
18. You couldn’t be bothered.
19. You were energetic.
20. You found out you weren’t clumsy.
21. You were satisfied.
22. You cared for somebody.
23. You were confident.
24. You influenced somebody.
25. You were glad to be idle.
26. Somebody was patient.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

27. You enjoyed life.
28. You were joyful.
29. You laughed.
30. You were in love.
31. You received good news.
32. You enjoyed the music.
33. You thought it was pretty.
34. You were satiated.
35. You were passionate.
36. You prevented something.
37. You produced something.
38. You were glad to avoid a quarrel.
39. You were glad to hurt somebody.
40. You rejoiced.
41. You felt very safe.
42. You screamed with laughter.
43. You enjoyed the silence
44. You got to go to bed.
45. You found it was beautiful day.
46. You won the struggle.
47. You subdued a person.
48. You conquered something.
49. You obtained what you wanted.
50. You surprised somebody.
51. You contributed.
52. You were permitted to handle something.
53. You were glad you didn't have to be sorry.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
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54. You found the anxiety was for nothing.
55. You discovered your suspicions were unfounded.
56. You finally got rid of it.
57. You stopped somebody from being terrified.
58. You were happy.
59. Somebody understood you.
60. Somebody listened you respectfully.
61. You felt energetic.
62. You were vigorous.
63. You knew it was well done.
64. You didn't have to watch any more.
65. You liked to watch.
66. You stopped somebody from weeping.
67. You wandered at will.
68. You felt free.
69. You helped somebody.
70. You felt young.
71. You won.
72. You were glad to be together.
73. You were glad to leave.
74. You liked emotion.
75. You enjoyed moving.
76. The motion gave you joy.
77. You caught sight of something you had been waiting for.
78. You received a present you liked.
79. You found something out.
80. You pushed something away.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

81. You pulled something to you.
82. You produced something.
83. You were proud of it.
84. You raised something high.
85. You prevailed.
86. You harnessed some energy.
87. You made the time pleasant.
88. You were glad to be with a friend.
89. You made something obey.
90. You were happy to give offence.
91. You realized your luck was good.
92. You overcame antagonism.
93. You found it was fun to leap.
94. You got out of work.
95. You didn't have to sit there anymore.
96. You realized it was the last day of school.
97. You were happy it was real.
98. You felt virtuous.
99. You knew you shown courage.
100. Your desire was gratified.
101. You succeeded in y deception.
102. You conquered dejection.
103. You were glad it over.
104. You waited eagerly.
105. You dispersed them
106. You could tell the difference.
107. Your parent was proud of you.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
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108. Somebody was faith to you.
109. You escaped.
110. You found you had hidden without cause
111. You frightened so body.
112. You overcame conservatism.
113. You discovered a friend.
114. You were friendly.
115. You did something forbidden and got away with it.
116. You gave somebody the gate.
117. You healed something.
118. You acquired a pet.
119. It was a relief.
120. You found you we hurt.
121. You received a pleasant call.
122. Your income was increased.
123. You found you had influence.
124. You were ambitious.
125. You succeeded.
126. You found you didn't want it after all.
127. You conquered being poor.
128. Many were proud of you.
129. You were loved.
130. They rejoiced for you.
131. You were considered remarkable.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

Organic Sensation

Organic sensation is that sense which tells the central nervous system the state of the various organs of the body. Don't be alarmed if you feel groggy for a while or if you yawn prodigiously. These manifestations are good and they will pass away if you recall a certain additional number of recollections on the same question that made you feel strange.

Can you recall a time when:

1. You felt yourself to be in good physical condition.
2. You enjoyed yourself physically.
3. You had just eaten something you liked.
4. Your head felt good.
5. Your back felt good.
6. You felt very relieved.
7. You were excited.
8. You felt very much alive.
9. You were proud of your body.
10. Your body was competent.
11. Your heart was beating calmly.
12. You didn't have a single ache or pain.
13. You felt refreshed.
14. Everybody was having a good time.
15. Both of you enjoyed it.
16. Your back felt strong.
17. You stood very straight.
18. You liked your position.
19. You got a new position.
20. You made it right.
21. Your head felt clear.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness. Body Position, Sound, Weight. Personal Motion

22. It was good to breathe fresh air.
23. You got it up.
24. You got it out.
25. You felt strong again.
26. You had eaten a good dinner.
27. You were enjoying it.
28. You did it with ease.
29. You poured something out.
30. You were tense with excitement.
31. You were relaxed.
32. Your chest felt good.
33. Your throat felt good.
34. Your eyes felt good.
35. You weren't aware of your breathing.
36. Your ears weren't ringing.
37. Your hands did something competent.
38. Your legs served you well.
39. Your feet felt good.
40. You knew you looked good.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

Motion Personal

Amongst the various perceptions is that of personal motion. This is awareness of change of position in space. Many other perceptions assist this awareness of motion of self. This perception is assisted by sight, the feel of wind, changes in body weight, and by the observation of external environment. However, it is a perceptic in itself and in the following questions your attention is called simply to the internal awareness of yourself in motion.

Can you recall a time when:

1. You were running.
2. You were walking.
3. You enjoyed a stroll.
4. You overcame something.
5. You threw something away you didn't want.
6. You won a tug of war.
7. You skipped rope.
8. You rode.
9. You did something successful in sports.
10. You lay down.
11. You stood up.
12. You turned around and around.
13. You jumped.
14. You stood on something that moved.
15. You leaped up.
16. You won a race.
17. You did something were admired for physically.
18. You enjoyed moving.
19. You enjoyed stand still.
20. You pointed out something.
21. You showed your superior physically.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness. Body Position, Sound, Weight. Personal Motion

22. Your right hand something skilful.
23. Your left hand did something skilful.
24. You tamed an animal.
25. You bested another person.
26. You did something physical you enjoyed.
27. You stepped up.
28. You held something close to you.
29. You threw something away you didn't want.
30. You felt lazy.
31. You turned the page of a book you enjoyed reading.
32. You dressed.
33. You got up when you wanted to.
34. You enjoyed wrestling with somebody.
35. You handled a complicated object successfully.
36. You drove well.
37. You carried some weight
38. You gathered things together.
39. You packed.
40. You wouldn't let some thing go.
41. You enjoyed the morning.
42. You danced well.
43. You amused people cause you wanted to
44. You refused to do was wanted of you did what you wanted.
45. You were glad you you.
46. You were complimented on posture.
47. You shook hands with somebody you were glad to see.
48. You grabbed something you desired.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

Motion External

The observation of external motion is accomplished by mans sense channels. The ability to perceive motion in present time and the ability to recall things which have moved and perceive that they are moving are two different things. Inability to perceive well various motions occurring in one's environment is dangerous, but it is caused by the misapprehension that the movements one perceives are dangerous when they most ordinarily are not. For every dangerous motion in one's environment there are countless thousands of safe and friendly motions. Because motion has been dangerous in the past is no reason to conceive all motion is dangerous. Possibly one of the most aberrative actions above the level of unconsciousness is striking a person suddenly when he does not expect it. Slapping children, particularly when they are not alert to the fact that they are about to be slapped, tends to give an individual a distrust of all motion and even when they become of an age when a slap would be the last thing they would expect they still continue to distrust motion. In recalling motions you have seen externally, make an effort to see the actual movements which were around you.

Can you recall a time when:

1. Something pleasant moved very fast.
2. You saw somebody didn't like running away from you.
3. You enjoyed seeing rain come down.
4. You enjoyed seeing children play.
5. Trees rustled in a small wind.
6. A quiet brook flower.
7. You played ball.
8. You saw a kite flying.
9. You were exhilarated riding downhill.
10. You saw a bird fly gracefully.
11. You perceived the man had moved.
12. You scared an animal away from you.
13. You saw a graceful dancer.
14. You saw an accomplished musician.
15. You saw an excellent actor.
16. You watched a graceful girl.
17. You watched a happy child.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness. Body Position, Sound, Weight. Personal Motion

18. You started an object.
19. You stopped an object.
20. You broke something you didn't like.
21. You watched a graceful man.
22. You enjoyed watching a ferocious animal.
23. You were glad to see something fall.
24. You watched something going around and around.
25. You enjoyed bouncing something.
26. You were happy to see something shoot up in the air.
27. You watched a fast horse.
28. You heard something swift.
29. You saw a "shooting star".
30. You saw grass moving in the wind.
31. You watched the second hand of a clock.
32. You saw somebody you didn't like walk away from you.
33. You saw somebody you liked walk towards you.
34. Somebody ran up and greeted you.
35. You saw an animal chasing an animal.
36. You moved an object.
37. You lifted an object.
38. You threw an object down.
39. You watched a friendly fire.
40. You saw a light come on.
41. You saw something go into something.
42. You emptied something.
43. You pulled something out.
44. You heard a friendly movement.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

Body Position

One is aware of the position of one's body by special perceptions. These include joint position. With the following questions give particular attention in the incident you recall to the position of your body at the time the incident occurred.

Can you recall a time when:

1. You enjoyed just sitting.
2. You fought your way of a place where you didn't want to be.
3. You stood and enjoyed a view.
4. You put your toe in mouth.
5. You tried to stand your head.
6. You tried to see if could be a contortionist.
7. You drank something pleasant.
8. You ate an excel meal.
9. You drove a good car.
10. You were doing something you liked.
11. You enjoyed handling something.
12. You were competent in a sport.
13. You were admired.
14. You were happy.
15. You enjoyed a chance to sit down.
16. You enthusiastically stood up to go some place.
17. You got rid of something.
18. You watched a child being trained.
19. You wanted to stay and did.
20. You wanted to leave and did.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness. Body Position, Sound, Weight. Personal Motion

LIST 4

Standard Processing

One can consider that the missions of the energy of Life, or at least one of them, is the creation, conservation, maintenance, acquisition, destruction, change, occupation, grouping and dispersal of matter, energy, space and time, which are the component factors of the material universe.

So long as an individual maintains his own belief in his ability to handle the physical universe and organisms about him and to control them if necessary or to work in harmony with them, and to make himself competent over and among the physical universe of his environment, he remains healthy, stable and balanced and cheerful. It is only after he discovers his inabilities in handling organisms, matter, energy, space and time, and when these things have been sharply painful to him, that he begins to decline physically, become less competent mentally, and to fail in life. These questions are aimed toward the rehabilitation of his ability to handle organisms and the physical universe.

It was a pre-dianetic error that an individual was healthy so long as he was adjusted to his environment. Nothing could be less workable than this “adaptive” postulate and had anyone cared to compare it with actuality he would have discovered that the success of man depends upon his ability to master and change his environment. Man succeeds because he adjusts his environment to him, not by adjusting himself to the environment. The “adjusted” postulate is indeed a viciously dangerous one, since it seeks to indoctrinate the individual into the belief that he must be a slave to his environment. The philosophy is dangerous because the people so indoctrinated can be enslaved in that last of all graveyards, a welfare state. However, this postulate is very handy in case one wishes to subjugate or nullify human beings for his own ends. The effort in the direction of adjusting men to their environment by giving them “social training”, by punishing them if they are bad, and by otherwise attempting to subdue and break them, has filled the society’s prisons and insane asylums to the bursting point. Had anyone cared to look at the real universe he would have found this to be true: No living organism can be broken by force into an adjusted state and still remain able and amiable. Any horse trainer, for instance, knows that the horse must not be pushed or broken into submission if one wishes to retain his abilities, but, as they used to say in the army, mules were far more expensive than men, and perhaps it was not in the interest of pre-dianetic thought to preserve men in a happy state. However, one should not be too harsh on these previous schools of thought since they had no knowledge of the natural laws of thought and in the absence of these, criminals can only be punished and not cured and the insane can only be driven down into the last dregs of tractability. The nearer to death, according to those schools of thought, the better, as witness electric shock “therapy” and brain surgery—those efforts on the part of the mental medical men to as closely approximate euthanasia as possible without crossing the border into the legal fact of death. These past schools have now been taken under the wing of Dianetics, which embraces all fields of thought, and are being re-educated. It is found that they quickly desert the punishment- drive “therapies” as soon as they completely understand that they are not necessary, now that the natural laws of thought and behaviour are known. One cannot, however, wholly repress a shudder at the fate of the hundreds of thousands of human guinea pigs whose lives and persons were ruined by the euthanistic methods employed in the dark ages of unreason.

Your health depends almost entirely upon your confidence in your ability to handle the physical universe about you and to change and adjust your environment so that you can survive in it. It is actually an illusion that you cannot ably handle your environment, an illusion implanted by aberrated people in the past, during moments when you were unconscious and could not defend yourself or when you were small and were directed and misdirected and given pain and sorrow and upset, and had no way to effect your right to handle yourself in your environment.

On Lake Tanganyika the natives have a very interesting way of catching fish. There on the Equator the sun shines straight down through the clear water. The natives take blocks of wood and string them along a long rope. They stretch this rope between two canoes and with these abreast begin to paddle toward the shoal water. By the time they have reached the shoals, schools of fish are piled and crowded into the rocks and onto the beach. The blocks of wood on the rope made shadows which went all the way down to the bottom of the lake and the fish, seeing the approach of these shadows and the apparent solid bars which they formed in the water, swam fearfully away from them and so were caught.

A man can be driven and harassed and worked upon by aberrated people about him until he too conceives shadows to be reality. Should he simply reach out toward them, he would discover how thin and penetratable they are. His usual course, however, is to retreat from them and at last find himself in the shadows of bad health, broken dreams and an utter disownment of himself and the physical universe.

A considerable mechanical background of the action and peculiarities of the energy of thought make it possible for these lists to bring about the improved state of being that they do, when properly used; but over and above these mechanical aspects, the simple recognition that there have been times in one's life when he did control the physical universe as needful, when he was in harmony with organisms about him, validate the reality of his ability.

Caught up by the illusion of words, stressed into obedience when he was a child by physical means, man is subject to his greatest shadow and illusion—language. The words, forcefully spoken, "Come here !" have no actual physical ability to draw the individual to the speaker. Yet he may approach, although he may be afraid to do so. He is impelled in his approach because he has been made to "come here" by physical force so many times in the early period of his life, while the words "come here" were being spoken, that he is trained much like a dog to obey a signal. The physical force which made him approach is lost to view and in its place stands the shadow "come here"; thus, to that degree he loses his self-determinism on the subject of "come here". As life goes on, he makes the great error of supposing that any and all words have force and importance. With words, those about him plant their shadow cages. They restrict him from doing this; they compel him to do that and almost hour-by-hour and day-by-day he is directed by streams of words which in the ordinary society are not meant to help him but only to restrain him because of the fear of others. This Niagara of language is effective only because it substitutes for periods when he was physically impelled against his wishes to accept things he did not want, to care for things for which he actually had no use or liking, to go where he did not wish to go, and to do what he did not want to do. Language is quite acceptable when understood as a symbol for the act and thing, but the word "ash tray" is no substitute for an ash tray. If you do not believe this, try to put your ashes on the air waves which have just carried the words "ash tray". Called a "saucer" or an "elephant", the object intended for ashes serves just as well.

By the trick of language, then, and a magical wholly un-substantial trick it is, men seek to order the lives of men for their own advantage, and men caged about by the shadows observe and believe to their own detriment.

All languages derive from observation of matter, energy, space and time and other organisms in the environment. There is no word which is not derived and which does not have the connotation of the physical universe and other organisms.

Thus, when you answer these questions by recalling incidents which they evoke, be very sure that you do not evoke language incidents but action incidents. You do not want the time when you were told to do something—you want the time when you performed the action. You do not have to connect the language to the action in any way, but you will find as you answer questions on any of these lists that the value of language begins to depreciate considerably and that language strangely enough will become much more useful to you.

Can you recall a time when:

1. You moved an object.
2. An object moved you.
3. You threw an organism up into the air.
4. You walked down stairs.
5. You acquired something you wanted.
6. You created something good.
7. You felt big in a certain space.
8. You were proud to move something heavy.
9. You handled energy well.
10. You built a fire.
11. You lost something you didn't want.
12. You forced something on somebody.
13. You promoted survival.
14. You pleasantly expended time.
15. You closed in space.
16. You were master of your own time.
17. You opened up a space.
18. You handled a machine well.
19. You stopped a machine.
20. You raised an object.
21. You lowered yourself.
22. You destroyed something you didn't want.
23. You changed something for the better.
24. An organism you did not like moved away from you.
25. You obtained something you wanted.
26. You maintained a person.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

27. You brought somebody you liked close to you.
28. You left a space you didn't like.
29. You conquered energy.
30. You destroyed a bad organism.
31. You handled fluid well.
32. You brought a number of pleasant objects together.
33. You placed a number of objects into space.
34. You threw unwanted objects away.
35. You dispersed many objects.
36. You tore an unwanted object to pieces.
37. You filled a space.
38. You regulated another's time.
39. You held an object close that you wanted.
40. You improved an object.
41. You emptied a space you wanted.
42. You went a distance.
43. You let time go.
44. You did what you wanted to do yourself.
45. You won out over an organism.
46. You got out from under domination.
47. You realized you were living your own life.
48. You knew you didn't have to do it.
49. You escaped from a dangerous space.
50. You entered upon a pleasant time.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

LIST 5

Assists to Remembering

“Remember” is derived, of course, directly from action in the physical universe. How would a deaf mute teach a child to remember? It would be necessary for him to keep forcing objects or actions on the child when the child left them alone or omitted them. Although parents are not deaf mutes, children do not understand languages at very early ages, and as a consequence learn to “remember” by having their attention first called toward actions and objects, spaces and time. It violates the self-determinism of the individual, and therefore his ability to handle himself, to have things forced upon him without his agreement. This could be said to account, in part, for some of the “poor memories” about which people brag or complain.

Because one learns language at the level of the physical universe and action within it, he could be said to do with his thoughts what he has been compelled to do with the matter, energy, space and time in his environment. Thus, if these have been forced upon him and he did not want them, after a while he will begin to reject the thoughts concerning these objects, but if these objects, spaces, times and actions are forced upon him consistently enough he will at length go into an apathy about them. He will not want them very much but he thinks he has to accept them. Later on, in school, his whole livelihood seems to depend on whether or not he can remember the “knowledge” which is forced upon him.

The physical universe level of remembering then, is retaining matter, energy, space and time. To improve the memory, it is only necessary to rehabilitate the individual’s choice of acceptance of the material universe.

In answering these questions, particular attention should be paid to the happier incidents. Inevitably many unhappy incidents will flick through, but where selection is possible happy or analytical incidents should be stressed. This list does not pertain to asking you to remember times when you remembered. It pertains to acquiring things which you wanted to acquire.

Can you remember a time when:

1. You acquired something you wanted.
2. You threw away something you didn't want.
3. You abandoned something you knew you were supposed to have.
4. You did something else with the time which was otherwise appointed for you.
5. You went into a space you were not supposed to occupy.
6. You left the place you were supposed to be.
7. You were happy to have acquired something.
8. You happily defied directions you had been given.
9. You were sent to one place and chose to go to another.
10. You chose your own clothing.
11. You wore something in spite of what people would think.
12. You got rid of something which bored you.
13. You were glad to have choice over one of two objects.
14. You didn't drink any more than you wanted to.
15. You successfully refused to eat.
16. You did what you pleased with yourself.
17. You did what you pleased with a smaller person.
18. You were right not to have accepted something.
19. You gave away a present you had received.
20. You destroyed an object somebody forced upon you.
21. You had something you wanted and maintained it well.
22. You maliciously scuffed your shoes.
23. You didn't read the book you had been given.
24. You refused to be owned.
25. You changed somebody's orders.
26. You slept where you pleased.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

27. You refused to bathe.
28. You spoiled some clothing and were cheerful about it.
29. You got what you wanted.
30. You got back something you had lost.
31. You got the person you wanted.
32. You refused a partner.
33. You threw the blanket off the bed.
34. You had your own way.
35. You found you had been right in refusing it.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

LIST 6

Forgetter Section

It is generally conceded that the opposite to remember is to forget. People can easily become confused between these two things so that they forget what they think they should remember and remember what they think they should forget. The basic and underlying confusion between forget and remember has to do, evidently, with what has been done to the individual on a physical level and what has been forced on him or taken away from him in terms of matter, energy, space and time.

The word forget rests for its definition on the action of leaving something alone. How would a deaf mute teach a child to forget something? He would, of course, have to hide it or consistently take it away from a child until the child went into apathy about it and would have nothing further to do with it. If he did this enough, so that the child would abandon the object, a child could be said to have forgotten the object, since the child, or any person, will do with his thoughts what he has done with the matter, energy, space, time and organisms around him, thoughts being an approximation in symbological form of the physical universe. If a child has been forcefully made to leave alone or abandon objects, energy, spaces and times, later on when he hears the word forget, this means he must abandon a certain thought and if he is in apathy concerning the forced loss of objects or having them taken away from him in childhood, he will proceed to forget them very thoroughly.

It could be said that an individual will occlude as many thoughts as he has had to leave alone or those objects in life. Pain itself is a loss being uniformly accompanied by the loss of cells of the body. Thus the loss of objects, or organisms, by the individual can be misconstrued as being painful. Memories then can be called painful which actually contain no physical pain. But the individual must have had physical pain in order to understand that the loss means pain.

Punishment often accompanies, in child training, the times when the child is supposed to leave something alone. Thus, having to leave something alone is equivalent to being painful. Thus to remember something one is supposed to forget could be erroneously judged to be painful and indeed it is not.

There is a whole philosophy in existence that the best thing to do with unpleasant thoughts is to forget them. This is based securely upon an apathy occasioned by early training. A child when asking for an object will usually at first be cheerful and when he does not procure it will become angry; if he still does not procure it he may cry; and at last goes into apathy concerning it and says that he does not want it. This is one of the derivations of the dianetic tone scale and can be observed by anyone.

These questions, then, are an effort to overcome the times when one has had to leave things alone, when one has had to lose things, and when the loss has been enforced. Thus, when answering these questions, it would be very well to try to find several incidents for each, particularly a very early incident.

Can you recall an incident when:

1. You put something aside because you thought it was dangerous but it wasn't.
2. You acquired something you were not supposed to have and kept it.
3. You cheerfully got into everything you were supposed to leave alone.
4. You went back to something you had been pulled away from.
5. You found the caution to leave something alone groundless.
6. You cheerfully destroyed an expensive object.
7. You threw away something you wanted.
8. You played with somebody you were supposed to leave alone.
9. You were right in disobeying.
10. You read a forbidden book.
11. You enjoyed having things.
12. You acquired a dangerous object and enjoyed it.
13. You stole some food and were cheerful about it.
14. You ate exactly what you pleased.
15. You fixed some electrical wiring successfully.
16. You played with fire.
17. You successfully drove dangerously.
18. You touched something in spite of all warnings.
19. You got away with it.
20. She walked out on you.
21. You and some friends collected objects.
22. You touched a forbidden thing happily.
23. You got it anyway.
24. You went where you weren't supposed to and enjoyed it.
25. You owned something that was once forbidden.
26. He walked out on you.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

27. You threw away something you had had to accept.
28. You found something which had been hidden from you.
29. You acquired a habit you weren't supposed to have and enjoyed it.
30. You were right and they were wrong.
31. You enjoyed yourself in a forbidden space.
32. You weren't supposed to do it and you did.
33. People were glad they had been wrong about you.
34. You recovered something somebody had thrown away.
35. You bullied somebody into giving you something you wanted.
36. You kept on with this processing despite what was said.
37. You persisted in doing something until they agreed you had a right to.
38. You suddenly realized you could do anything you wanted with an object.
39. You did something dangerous and got away with
40. Your group finally got something they had been denied.
41. You found you didn't have to sit there anymore.
42. You realized you didn't have to go to school ever again.
43. You realized it was recess.
44. You played hooky.
45. You made something look like something else.
46. You found where an adult had made a mistake.
47. You discovered it wasn't what they said it was.
48. You found yourself master of all your possessions.
49. You discovered you didn't necessarily have to go to sleep at night.
50. Although you felt you had to eat it, you left it alone.
51. You ate something that wasn't good for you and enjoyed it.
52. You let yourself get mad and were glad of it.
53. You suddenly decided you couldn't be that bad.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

54. You opened a forbidden door.
55. You made it go very fast when it should have gone slow.
56. You stole some time.
57. You found some love you didn't know was there.
58. You abandoned somebody and were glad of it.
59. You refused to leave that time alone.
60. You sneaked off and built a fire.
61. You didn't realize it could be that good.
62. You found out it wasn't bad to play.
63. You couldn't see what was wrong with pleasure.
64. You left off doing something you were supposed to do to do something you enjoyed.
65. You acquired a space you once wouldn't have had.
66. You indulged yourself thoroughly.
67. They couldn't keep you back from it.
68. You successfully refused to come to the table.
69. You got burned anyway and didn't care.
70. You got rid of an object and acquired liberty.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

LIST 7

Survival Factors

In that the basic drive of life is Survival and in that good Survival must contain an abundance, the survival characteristics of people, organisms, matter, energy, space and time, from the viewpoint of an individual, are very important. The incentive toward Survival is the acquisition of pleasure. The thrust away from death is the threat of pain. High ideals and ethics enhance the potentialities of the individual and the group in surviving. The ultimate in Survival is immortality.

The factors which make up life can become contradictory in that one item can, in itself, assist survival and inhibit survival. A knife for instance is pro-survival in the hand, but contra-survival when pointed at the breast by somebody else. As a person advances in life, he becomes confused as to the survival value of certain persons, various objects, energy, space and time. The individual desires survival for himself, for his family, for his children, for his group, for life in general, and the physical universe. Confusing one thing with another and beholding an item which was once survival become non-survival, beholding non-survival entities taking on survival qualities, the ability of the individual to evaluate his environment in terms of whether it assists or inhibits survival deteriorates.

An individual, a family, a group best survives, of course, when pro-survival entities are in proximity and available and when contra-survival entities are absent. The struggle of life could be said to be the procurement of pro-survival factors and the annihilation, destruction, banishment of contra-survival factors.

Emotion is directly regulated by pro-survival and contra-survival factors in life. When an individual procures and has in his proximity a strong survival entity such as another person or animal or object, he is happy. As this pro-survival entity departs from him, his emotional reaction deteriorates in direct ratio to his belief in his ability to recover it. As it threatens to depart he becomes antagonistic and fights to keep it near him. If its departure seems certain, he will become angry and lest it become pro-survival for another life form and he is assured he has lost it, he will even destroy it. When he realizes what his own state may be or the state of his family, children or group with his pro-survival entity departed he experiences fear that its loss will be permanent. When he recognizes what he believes to be a nearly irretrievable absence of this pro-survival entity he experiences grief. When it is considered to be lost permanently he experiences apathy and in apathy he may even go to the point of saying he did not want it. Actually, from antagonism on down the tone scale of emotion all the way to grief, he is still fighting to get it back and only in apathy abandons it and negates against it.

In the case of a person, animal, object, energy, space or time which threatens the survival of an individual, his family, his children, or his group, the best survival can be accomplished when such an entity has been banished or destroyed or is as distant as possible from the individual, his family, his children, or his group. In the case of the mad dog, the greatest danger exists when he is nearest and the greatest safety exists when he is most distant or absent. With contra-survival objects, then, we have the tone scale in reverse. When the contra-survival object is present and cannot be put away, the individual experiences apathy. When the individual believes himself to be threatened or when he feels his family, his children or his group are threatened by a contra-survival object to a point where he cannot easily repel it, grief is experienced, for grief contains some hope of victory through enlisting the sympathy of one's allies. When a contra-survival entity is threatening to approach, fear is experienced, providing one feels that direct attack is not possible. If the contra-survival object is near, but the individual, his family, his children or his group feel that it can be conquered, even though it is already too close, anger results. If a contra-survival entity might possibly approach, antagonism is demonstrated. Above this level contra-survival objects may be more and more distant or easily handled up to the point where the individual can even be cheerful about them, at which time they are either absent or can be handled with ease. Individuals get into a fixed emotional state

about their environment when contrasurvival objects remain too statically in their environment or when prosurvival objects are too difficult to obtain and cannot be procured or brought near or seem inclined to leave. Mixed with these emotional states is the confusion occasioned by a dulled ability to differentiate between the pro and contrasurvival of an entity.

A parent is contrasurvival in that he punishes, is much too big, and cannot be contributed to, which lessens the survival potentialities of a child. On the other hand, the same parent furnishing food, clothing and shelter, and also, but not least, being an entity which loves and can be loved, is a prosurvival entity. The parent entirely absent, then, is not a satisfactory survival state. The parent present is not a satisfactory survival state. Hence an indecision results and the individual demonstrates anxiety toward the parent. But this anxiety exists because of many hidden situations extending back to the beginning of an individuals life. The following questions are designed so as to permit the individual to reevaluate the prosurvival and contrasurvival nature of persons, animals, objects, energies, space and time in general.

Can you recall a time when:

1. A person you disliked was about.
2. An individual you liked stood above you.
3. You finally accepted a person you liked.
4. You enjoyed accompanying a person you liked.
5. You were against a person you liked.
6. You acquired an individual you liked.
7. You and a person you liked engaged in a pleasant action.
8. Your action resulted in getting rid of somebody you didn't like.
9. You enjoyed seeing somebody you admired.
10. You advanced toward a person you liked.
11. You acquired an object which you adored.
12. You knew somebody felt affection for you.
13. You got away from a person of whom you were afraid.
14. You walked after a person you liked.
15. A person you liked aided you.
16. You and people you liked were all together.
17. You almost met somebody you disliked.
18. You were glad to be alone.
19. Somebody aided your ambition.
20. You were among people you liked.
21. You found somebody amiable.
22. A person amused you.
23. You finally didn't have to be anxious.
24. A person you liked appeared suddenly.
25. You had a good appetite.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

26. You approached somebody you honored.
27. Somebody approved of you.
28. A person you liked arose.
29. You were arrested by somebody's beauty.
30. You enjoyed an arrival.
31. You found out you didn't have to be ashamed.
32. Somebody you liked was asleep.
33. You assailed an enemy successfully.
34. A person you honored assisted you.
35. You enjoyed an associate.
36. You felt assured by a person you liked.
37. You were astonished to find out somebody respected you after all.
38. You attacked somebody you didn't like.
39. You were attached to a friend.
40. Somebody you liked gave you attention.
41. You were attractive to somebody.
42. You were awakened by somebody of whom you were fond.
43. You were glad to find somebody was bad.
44. You played ball.
45. You played a battle with children.
46. Somebody considered you beautiful.
47. You discovered you had become fond of someone.
48. Somebody you disliked begged you.
49. You began a friendship.
50. You discovered you didn't have to behave.
51. A person you disliked was behind you.
52. You were below somebody you liked.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

53. Somebody of whom you were fond bested you.
54. You were beside your favorite friend.
55. You discovered you were liked better than you thought.
56. You were between two friends.
57. You bit somebody you disliked.
58. You decided to be blind to a fault.
59. You liked somebody who was black.
60. Somebody asked you to blow hard.
61. Somebody's question made you blush pleasantly.
62. Somebody made you feel bold.
63. You were glad somebody had been born.
64. Nobody could bother you.
65. You had reached the bottom and started up.
66. You bowed to a friend.
67. You were in a box with a pleasant person.
68. You broke bread with somebody you liked.
69. You breakfasted with somebody you liked.
70. You liked somebody so much you could hardly breathe.
71. You brought somebody a present.
72. You brushed against somebody you liked.
73. Somebody helped you build something.
74. Somebody kissed a burn.
75. You were so happy you felt you would burst.
76. You buried something you didn't want.
77. You were too busy to see an enemy.
78. You stood by somebody.
79. You saw something you disliked in a cage.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

80. You answered a call from a friend.
81. You broke a cane.
82. You captured an enemy.
83. You no longer had to be careful.
84. You found somebody cared.
85. You enjoyed being careless.
86. A cat you didn't like walked away from you.
87. You discovered you weren't the cause.
88. They couldn't catch you and you realized it.
89. You were certain of a friend.
90. You discovered you had charm.
91. You enjoyed a child.
92. You found a church pleasant.
93. You discovered there were friends in the city.
94. You and others left the classroom.
95. Somebody believed you were clever.
96. You found an enemy was clumsy.
97. You didn't have to clothe yourself as directed.
98. You threw away a collar.
99. You didn't have to comb your hair.
100. You were comfortable with a person.
101. You saw an enemy coming and didn't meet him.
102. You could come as you pleased.
103. An enemy had to obey your command.
104. You found you were in command.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

LIST 8

Imagination

One of the most important parts of the thinking process is imagination. Imagination is actually a form of computation. Imagination gives calculated and instinctive solutions for the future. If an imagination is dulled, one's computation is seriously handicapped. Imagination is a good thing, not a bad thing. With daydreaming, for instance, a person can convert a not too pleasant existence into something livable. Only with imagination can one postulate future goals to attain.

Can you recall a time when:

1. You foresaw how son thing should be and arranged it.
2. You imagined something and constructed it.
3. You envisioned how place would look a went there.
4. You were forced to admit you lied when you had told the truth.
5. Somebody disarranged what was yours and you put it back.
6. You delighted in filling up space with imaginary things.
7. You did a masterpiece of creation.
8. You saw something come into actuality which you had imagined.
9. You imagined it there and destroyed it.
10. Your vision was complemented.
11. You planned what to with some time and did it.
12. You ignored interruptions and went on according to schedule.
13. You saw how some space could be bettered and bettered it.
14. You drew a plan and people followed it.
15. Things were smoother because you had thought of them that way.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

LIST 9

Valences

You may have noticed, as you were perceiving things which have occurred in the past, that you were sometimes apparently inside your own body and sometimes may have been observing yourself. There are people who are never out of their own body in recall and people who are never in it. There are many valences in everyone. By a valence is meant an actual or a shadow personality. One's own valence is his actual personality. Be assured, however, he can get into a confusion with other bodies and persons. If one is in one's own valence when he is recalling things, he sees what he has seen just as though he was looking at it again with his own eyes. This is a very desirable condition of affairs. The symptom of being out of one's own valence and in a shadow valence might be said to mean that one finds his own body too dangerous to occupy in thought. Being out of valence makes perceptions hard to contact in recall. You will find, as you continue these lists, repeating each one over and over, that it becomes easier and easier to see things again out of one's own eyes.

In the following list of questions and in any recall, one should make an effort to take the viewpoint of himself, which is to say, to see the scene and get the perceptions as he himself got them at the time.

Can you recall a time when:

1. You watched a person you didn't like doing something you liked to do.
2. You saw a person you liked doing something you didn't like to do.
3. You watched a person you liked doing something you liked to do.
4. You saw a person you disliked doing something you disliked to do.
5. You noticed somebody wearing something you wore.
6. You found somebody using a mannerism you used.
7. You adopted a mannerism.
8. You found yourself and a dog being treated alike.
9. You made faces at yourself in the mirror.
10. You decided to be completely different from a person.
11. You discovered you were like an object.
12. You were classified with an unfavourable person.
13. You were classified with a favorable person.
14. You found yourself dressed like many others.
15. You found you were different from somebody, after all.
16. You noticed the difference between yourself and others.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

17. You ate with somebody you liked.
18. You met a person who reminded you of another and noticed the difference between them.
19. You walked in step with somebody you liked.
20. You rode with somebody you admired.
21. You had to take the same position as somebody else.
22. You played a game with people you liked.
23. You found yourself doing something because somebody in your early youth did it.
24. You found yourself refusing to do something because somebody in your early youth did it.

Note that the word like is used to mean admire or feel affection for and also to be similar to. The effort of valences could be said to mean trying to be like one's friends and unlike one's enemies. Unfortunately in life one often has comparisons and similarities between himself and his enemies and has dissimilarities pointed out between himself and his friends. The adjustment of this is desirable so that one feels free to follow through any motion or action of any human being without associating the motion or action with either friend or enemy.

As an effort to straighten out one's associations and dis-associations regarding people, the following questions are appended as the second part of List 9.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

Recall:

1. A person who looks like you.
2. A person who has physical troubles similar to yours.
3. A person from whom you got a particular mannerism.
4. A person who reminds you of an animal you knew.
5. A person who compared you unfavorably to unfavorable persons.
6. A person who compared you favorably to favorable persons.
7. Two people whom you had confused with each other.
8. A person you knew long ago like a person you are living with.
9. A person whom you knew earlier who reminds you of a person with whom you are now connected.
10. Who you are most like? Who said so ?
11. Who used to be afraid of sentiment ?
12. Who didn't like to eat?
13. Who was never supposed to amount to anything?
14. Who associated with people too much?
15. Who made life miserable for everybody?
16. Who had bad manners?
17. Who did you know earlier that had the pain that bothers you?
18. Who would you most want to be like ?
19. Who would you most hate to be like ?
20. Who held that you amounted to nothing?
21. Who tried to keep you in line ?
22. Who flattered you?
23. Who fed you?

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

LIST 10

Interruptions

Slowness or uncertainty of speech, stage fright in part, slowness of computation, which is to say thinking, and hesitancy in taking directions stem mainly from being interrupted in physical actions during early youth.

The child, because he may bring danger upon himself, is continually interrupted in his physical actions. He reaches for something and is turned away from it, not simply by words, but by being himself removed from the object or having the object removed from him. He is kept out of spaces he wishes to enter by being pulled back. He is given one thing when he wants another. His self-determinism is continually interrupted thus in his efforts to explore, obtain or get rid of matter, energy, space or time. From these early interruptions the child builds up a long chain of experiences of interruption, not simply by speech but by barriers and obstacles in the physical universe. If he has not been thoroughly interrupted when a child, he can analytically assess later interruptions, but if he has been handled and denied so as to interrupt him when he is young, his power of decision is inhibited, to say nothing of his power of speech and thought.

Recalling special incidents as requested in this list brings them into the light and takes the power from these chains of interruptions.

Can you recall a time when:

1. An object resisted you and you overcame it.
2. You couldn't move and then succeeded in getting away.
3. Somebody took something out of your hands and finished it.
4. Your physical action was interrupted.
5. A machine did not start.
6. Somebody jumped at you unexpectedly.
7. You were told a ghost story.
8. You had to give up a career.
9. Somebody touched your mouth.
10. You tried to raise your hand and were blocked.
11. You found the road was closed.
12. You couldn't get something into something.
13. You were halted by a friend.
14. Your father showed you how it was really done.
15. Somebody made you take care of something.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

16. It was demonstrated you were putting it to the wrong use.
17. You were corrected “for your own good”.
18. You knew somebody who had a mania for using only the right word.
19. You were “helped” by having your sentence finished.
20. You couldn’t go at the last minute.
21. You knew somebody who corrected the words you used for songs.
22. You weren’t permitted to cry.
23. Noise got on somebody’s nerves.
24. You couldn’t finish it for want of time.
25. You had to be patient.
26. You couldn’t go just then.
27. You were going but you were stopped.
28. Somebody tried to stop you but you kept on anyway.
29. You used it just as pleased.
30. You had not been halted.
31. You got loose and continued.
32. You yelled anyway.
33. You completed it despite somebody.
34. You had to stop bolting your food.
35. You drank all you pleased.
36. You weren’t supposed fight.
37. Somebody checked a muscular reaction.
38. You were very enthusiastic and somebody cooled it quickly.
39. You went on in spite of weariness.
40. You broke a habit.
41. You found somebody wasn’t as strong as you had supposed.
42. You discovered you could have it after all.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

43. You found the real motive was selfishness.
44. You got out from under domination.
45. You discovered it wasn't for your own good after all.
46. You stopped yourself from interrupting somebody.
47. You found other people weren't wiser than you.
48. Everybody thought you were wrong but discovered you had been right.
49. You attained the goal anyway.
50. You discovered another person wasn't worth having.
51. You restrained an urge to destroy something.
52. You disobeyed the law and got away with it.
53. Lightning didn't strike you.
54. You fixed something.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

LIST 11

Invalidation

Aberrated individuals use two distinct and very aberrated methods of controlling others. The first consists of forcing the other person to do exactly what is desired with the mechanism of recrimination and denial of friendship or support unless instant compliance takes place. In other words, "You do exact what I say or I am no ally of yours". This is outright domination. Additionally, it seeks by anger and outright criticism, accusations, and other mechanisms to pound another individual into submission by making him less. The second method might be called domination by nullification. This is covert and quit often the person upon whom it is exerted remains unsuspecting beyond the fact that he knows he is very unhappy. This is the coward's method of domination. The person using it feels that he is less than the individual upon whom he is using it and has no the honesty or fortitude to admit the fact to himself. He the begins, much as termites gnaw away a foundation, as in California, to pull the other individual "down to size", using small carping criticisms. The one who is seeking to dominate strike heavily at the point of pride and capability of his target and yell if at any moment the target challenges the nullifier, the person using the mechanism claims he is doing so solely out of assistance and friendship, or disavows completely that it has been done. Of the two methods, the latter is far more damaging. A person using this method seeks to reduce another individual down to a point where he can be completely controlled and will not stop until he has reduced the target into a confused apathy. The lowest common denominator of nullification could be called "invalidation". The nullifier seeks to invalidate not only the person but the skills and knowledge of his target. The possessions of the target are said to be not quite as important as they might be. The experiences of the person being nullified a minimized. The target's looks, strength, physical capabilities and potentialities are also invalidated. All this may be done so covertly that it appears to be "in the best interest of" the target. The nullifier seeks to "improve" the person being invalidated.

The first question of this list should be, of course, how many people have you known who have sought consistently under the mask of seeking to aid you to tear you apart as a person, and reduce your future, your hopes, your goals, and the very energy of your life.

Can you recall a time when:

1. A person much smaller than you resented your size.
2. A person bigger than you made you feel inferior.
3. A person would not let you finish something.
4. An object was too much for you.
5. You found a space too big.
6. You were pushed back because you were too small.
7. You didn't make the team.
8. You found you were adequate.
9. You found somebody had lied about how bad you were.
10. You discovered you had been right, after all.
11. You found your decision would have been best.
12. You solved a problem nobody else could do.
13. You discovered there were homelier people in the world than you.
14. You found you could ignore somebody's opinion.
15. You found somebody else thought you really had done something good.
16. You were admired your looks.
17. You overcame a machine.
18. You accomplished arduous journey.
19. You discovered somebody who slurred was dishonest in other ways.
20. You found yourself bigger and more powerful than an animal.
21. You discovered your competence.
22. You bested somebody thoroughly.
23. An enemy cried quarter.
24. You drew blood somebody else.
25. You took the lion's share and kept it.
26. You made your weight felt.
***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
 Loudness. Body Position, Sound, Weight. Personal Motion***

27. You were too heavy for somebody.
28. You killed something.
29. You won.
30. You were able to get away from somebody who invalidated you.
31. You discovered you were right and the old man was wrong.
32. You found you could get better.
33. You got well when they had no hope for you.
34. You surprised yourself with your own endurance.
35. You discovered you did understand.
36. You did a job nobody believed possible.
37. You were proud of your self today.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

LIST 12

The Elements

Man's primary foe in his environment is the weather. Houses, stoves, clothes, and even food, in the degree that it furnishes body warmth and mobility, are weapons of defense against storm, cold, heat and night.

Can you recall a time when:

1. You bested a storm.
2. You enjoyed thunder.
3. You had fun in snow
4. You enjoyed the sun shine.
5. Everyone else said it too hot but you enjoyed it.
6. You bested an area of water.
7. The rain was soothing.
8. You were glad it was a cloudy day.
9. The wind excited you.
10. The night was soft.
11. You were glad to see the sun.
12. The weather was friendly.
13. You bested some surf.
14. The air was exhilarating.
15. You were glad of the season.
16. You got warm after being too cold.
17. A dawn excited you.
18. You felt you owned stars.
19. You were excited over a hailstone.
20. You discovered the temperature of snow flakes.
21. The dew was bright.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

22. A soft fog rolled.
24. It was terrible outside and you were snug in your house.
25. The wind felt good.
26. You lived through it.
27. You discovered you liked your own climate.
28. You were glad to see spring.
29. You felt you could best the winds of the world.
30. You admired a storm.
31. You enjoyed lightning.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

SPECIAL SESSION LISTS

If Recalling A Certain Thing Made You Uncomfortable

It may be, as you recall incidents in your life, that you are rendered uncomfortable. There are several ways of overcoming this. If actual physical pain is part of the situation you have recalled, do not try to force yourself further into it, but concentrate on later incidents which gradually get you back up to present time. These questions will assist you to do that.

1. Recall a pleasant incident which happened later.
2. Recall what you were doing this time last year.
3. Recall a moment when you were really enjoying yourself.
4. Recall what you were doing this time last month.
5. Recall what you were doing yesterday.
6. Recall something pleasant that happened today.

Recall these things consecutively again.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

If no physical pain was included but sorrow was, recall the following:

1. The next time after that you acquired something you liked.
2. Recall something you have now which you enjoy.
3. Recall something you wanted a long time and finally got.
4. Recall the time somebody was very nice to you.
5. Recall the last money you got.
6. Recall eating dinner last night.
7. Recall eating today.

Recall all of these incidents over again with all available perceptics.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

If you merely became uncomfortable without great sorrow or physical pain, but simply wanted to avoid the recollection, use the following list:

1. Recall the incident again in its entirety from first to last.
2. Recall the incident once more.
3. Recall an earlier incident similar to it.
4. Recall an incident earlier.
5. Recall the earliest incident that you can get like it.
6. Recall all these incidents, one after the other, in their entirety.
7. Recall all the incidents again, one after the other, from the earliest to the latest.
8. Recall all these incidents again.
9. Go over the chain of similar incidents and later ones on up to present time.
10. Recall a pleasant incident which has happened in the last few days. Get all possible perceptics on it.
11. Recall what you were doing an hour ago.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

This usually stabilizes any of the above conditions:

1. Recall a time which really seems real to you.
2. Recall a time when you felt real affinity for someone.
3. Recall a time when someone was in good communication with you.
4. Recall a time when felt deep affinity somebody else.
5. Recall a time when knew you were really communicating to somebody.
6. Recall a time when several people agreed with you completely.
7. Recall a time when you were in agreement with somebody else.
8. Recall a time within the last two days when you felt affectionate.
9. Recall a time in the last two days when somebody felt affection for you.
10. Recall a time in the last two days when you were in good communication with someone.
11. Recall a time in the last two days which really seems real to you.
12. Recall a time in the last two days when you were in good communication with people.

Recall several incidents of each kind.

***Sight, Smell, Touch, Color, Tone, External Motion, Emotion,
Loudness. Body Position, Sound, Weight. Personal Motion***

From
The Hubbard Dianetic Foundation, Inc.
Wichita, Kansas

All Possible Aberrations

From a Lecture by
L. Ron Hubbard

The Central Dynamic of the individual is the urge toward survival. As the urge is influenced by outside forces it either becomes suppressed or alloyed with the purposes of other persons who are forcing their wills upon it, thus becoming, to some degree, enturbulated.

A large vertical arrow serves to represent this Central Dynamic. As the dynamic is cut back or entered upon by suppressing influences such as the lack of the necessities of life—food, clothing and shelter—the arrow becomes more and more bent and warped until it is headed toward succumb, in the opposite direction. This is the direction of death. When the arrow points toward death it does so in the same ratio that the dynamic is enturbulated, and when it points toward survival it does so in the ratio that the dynamic is clean and clear. When pointing toward survival it reaches up into the high ranges of the Tone Scale.

Suppose we inspect this dynamic through a “magnifying glass.” We find that the arrow is in reality composed of eight arrows, that the Central Dynamic is subdivided into eight parts; that is, SURVIVAL may be considered in terms of (1) Self, (2) Sex and Future Generations, (3) Groups, (4) Man as a Species, (5) Life (in any of its many forms), (6) MEST, the Physical Universe, (7) Theta (thought), and (8) The Creator.

The First Dynamic is man’s urge for survival for himself as an individual organism. Past philosophies were worked out on the basis that each man was a separate entity and that everything was done by him out of motives of selfishness, and that this First Dynamic was the only dynamic. Arranging everything in terms of receiving an individual reward for helping groups, mankind and life is a clumsy and unnecessary procedure.

The Second Dynamic is man’s urge toward survival as a future generation. Through sex he creates other individuals, expressing through children the urge to survive. Past therapies and philosophies dealt exclusively with the Second Dynamic, attributing every motive man had solely to sex. These philosophies and therapies decayed with the passage of time. Because they attributed all evil to sex and declared sex to be evil, their proponents did not procreate and so are not with us any more.

Then Marx propounded a theory that the only important thing is the group. Entire nations operate on this one dynamic alone. They do a thorough job of working out everything in terms of the Third Dynamic, but it leads to a rather unbalanced situation, wherein the individual has no importance and the family is absorbed by the state. Mankind is scheduled for annexation by the state. Life and MEST belong to the state, spirituality is denied by the state, and the Supreme Being is replaced by the state.

Currently there is in California a philosophy which teaches that everything is attributable to man as a species, the Fourth Dynamic. It advocates that nations, groups and sub-groups should not exist as such—only man should exist. It stresses that the only urge man has to survive is as a species.

Man’s urge to survive as Life and to cause all life to survive may be considered the Fifth Dynamic. He may erect bird havens, raise Pekinese dogs, or go to extraordinary lengths such as a certain cult in India which lives by the idea that the Fifth Dynamic is the only one. The members of this cult would never step on a cockroach because they believe the cockroach is Life, and that Life should never be subdivided into anything smaller.

The Sixth Dynamic embraces the urge to survive for the physical universe, or MEST. The “Cartoon Capitalist” falls into the category of a group believing that the most important thing in the universe is MEST. “Can I see it? Can I feel it? Can it be measured? Well, then it exists.” He holds that man exists solely by virtue of mud having one day become animated.

Such a materialist is often found in the scientific laboratory. He uses Boyle's Law, and can make tractors and atomic bombs and can even control the atomic bombs so precisely that when he pushes a button they go BANG! but somehow he has never learned how to control the thumb that pushes the button. The mud-to-man theory has been applicable solely to mud. The idea that structure controls function has failed to predict or control any function.

The postulate that function controls structure brings us to the Seventh Dynamic. This is the urge of the individual to survive as thought, or theta. Some day man may be able to start a flow of theta from one point to another, but even now it works well as a theory. Through use of the theta postulate human beings can be rather rapidly de-aberrated. Theta plus MEST equals life. Theta energy, whether from a divine Creator or from a battery somewhere in the sky, is not physical universe energy.

For a long time people have been talking about and fighting for and dying because of the Eighth Dynamic. Every Sunday morning people go to church to express their belief that the universe was created. Two or three thousand years ago the Greeks were talking about the Prime Mover, Unmoved. Every time the problem of the origin of the physical universe comes up we have to postulate a Creator or else have no answer to give.

These eight dynamics are all part of the Main Dynamic. The same thing can happen to each one of the divisions that can happen to the Main Dynamic. Just as the Main Dynamic can be hit, interfered with and suppressed until it changes polarity and goes toward Succumb, so may any one of the eight divisions be enturbulated and have less survival value. The eight dynamics are usually selectively aberrated. One's Second Dynamic can be pretty well out and his Fourth Dynamic practically nonexistent (but the rest of them functioning all right) and he'll get by. He could even have half of the First, Second and Third and all of the Fourth gone, and still pass for normal.

An individual has the urge to survive along each one of these lines. Life suppresses one after the other, and a changed pattern of overall survival appears. For example, suppose someone suddenly becomes afraid to own anything: he has had the Sixth Dynamic selectively suppressed. Another person believes that there is no divine Creator, and that life is just an accident: he is selectively blocked on the Eighth Dynamic.

Any of the dynamics may be suppressed in two ways. The first is the suppression which says "No!" A person who has been told since he was a child that he was worth nothing, that he was no good and that he would never be able to do anything is likely to have little or no First Dynamic. The First Dynamic changes polarity and starts pointing toward death. This person is capable of committing suicide, unless he is very strong on the Third Dynamic and can live for the group. He may, however, needlessly sacrifice his life for the group. This represents a suppression of the dynamic—the survival urge of the First Dynamic is not sublimated over into the Third; the Third is only more visible because the First has been suppressed toward death.

The second way of suppressing a dynamic is by enforcement: "You've got to be a good girl! You have to amount to something! We expect you to be a credit to your family!" After a few years of such commanding the girl who has been forced to be a great credit to her family is unable to do anything. She has been interfered with. Mama has entered her own dynamics into the dynamics of the child, with the resultant blunting of the child's dynamics. If any dynamic is inhibited, it enturbulates, and if it is enforced, it enturbulates. Either way, it is pushed toward death.

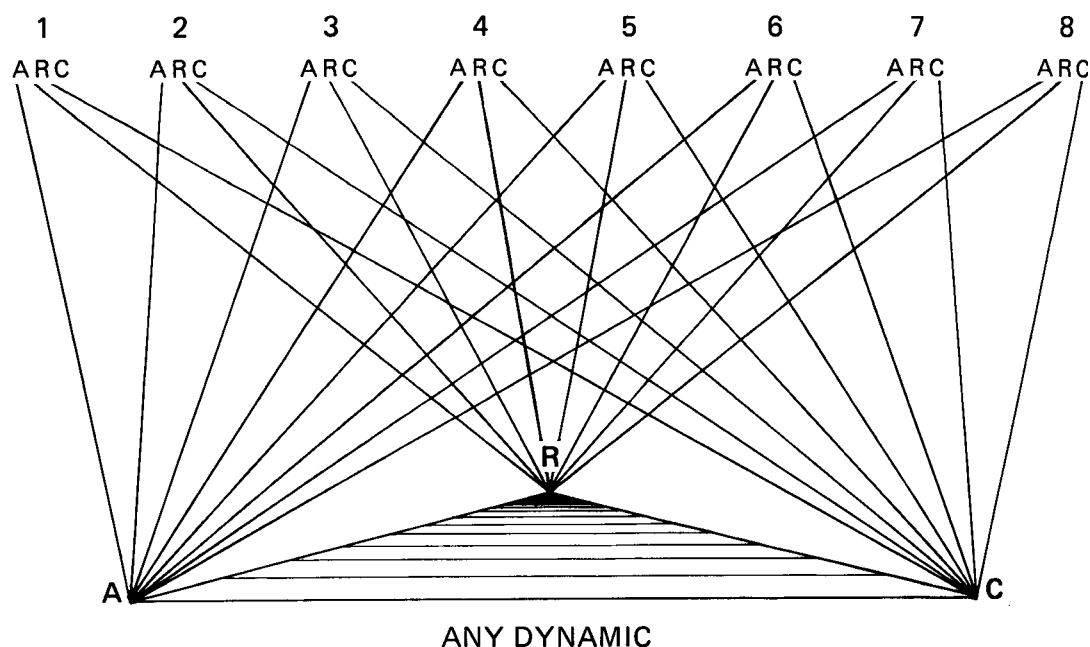
The principle of self-determinism, to be workable, dictates that a dynamic should neither be suppressed nor too thoroughly enforced. On a spectrum from *shut off completely* to *center* to *maximum enforcement*, self-determinism would be found at the center. The individual who is surviving best is exercising all possible rational self-determinism in an environment which allows a maximum of self-determinism. In Europe, for instance, there is much talk of liberty, but the environment has been for so long so suppressive on both the First and Third Dynamics that the European's idea of liberty is not nearly so expansive and all-inclusive as is ours. Self-determinism is a relative state of being—the more rational an individual is, the more self-determinism he will be able to exert and the more he must be allowed to exert within the limits of his environment. Of course, the more rational he is, the easier he will be to get along with and the better he will handle MEST. An individual whose dynamic has not been enturbulated is in full agreement and affinity with the world, and is in good communication with the MEST universe (sight, sound, smell, touch, etc.).

Anything that aberrates the individual's urge toward survival will aberrate his self-determinism. This is the basic form of aberration. But how many manifestations does the basic aberration have? To answer this it is necessary to examine the component parts of theta: affinity, communication and reality. Theta must remain in affinity with, communicate with, and have agreement with other theta in its vicinity. All three together make for understanding. Computation, understanding, thought and education all depend on affinity, reality and communication.

A graphic representation of aberration would be particularly valuable if it could be seen to contain all possible aberrations. To provide this representation a chart, based on the eight dynamics, is drawn with an A-R-C triangle below, floating at some point on the tone scale, and the eight dynamics with their A-R-C relationships listed above. Lines connect the lower triangle with the dynamics above, representing suppressions of the lower triangle down the tone scale.

By use of this chart, and by following the line of reasoning suggested by the statement that both *"inhibition"* and *"enforcement"* suppress a dynamic on the tone scale, the auditor can predict any possible aberration that a preclear might have. Any seven of the dynamics may suppress or enforce the remaining one in an individual. The technique which has evolved from the use of the chart is called Dynamic Straight Wire. *

* This is the next advance over Hurdy-Gurdy Straight Wire, which is outlined in *SCIENCE OF SURVIVAL: Simplified, Faster, Dianetic Techniques*.



Dynamic Straight Wire

Consider the suppression of the Second Dynamic by the Third Dynamic: what does the group think about sex? The first group which might come to mind is the family. The family's affinity on the Second Dynamic, when measured by the basic aberration that plagues society at the present time, is very low. Sex is not quite nice and certainly not to be considered as a communicable subject. Agreement within the family concerning attitude toward sex is rare indeed. What is it for? What is it like? When is it proper? Without agreement there can be little basis for reality.

If an individual has been or is a member of a church group which is selectively "thumbs down" on sex, he has been suppressed on the Second Dynamic by the Third. The auditor is interested in finding how a group affected this individual's Second Dynamic. He seeks to find incidents which enforced the dynamic, and incidents which inhibited it. "What did your family think about children?" It is not always necessary that an attack be made against an individual for

aberration to manifest—the statements and attitudes of the persons around the preclear might easily have upset him, even though they were not directly aimed at him.

If the preclear has served a term in the army the auditor will have a broad field for exploration of aberration along the Second Dynamic. “What did the army think about sex?” This one is always productive of results. “Did you ever go on a three-day pass and find an ‘off limits’ sign in the choicest section of the city?” There are few occupied cities which do not contain a rash of “off limits” signs. “Did you ever attend an army lecture about venereal disease?” Of course he did, and if the usual gentle and genteel service communications on venereal disease were given, the preclear will have many locks on the subject.

One case was opened by working with the Second Dynamic as it related to the group in this way: A young man had been raised in a very self-righteous family, and attended church from earliest childhood. As he grew older a very likeable preacher became the man he most wanted to emulate, and one of this preacher’s pet sermons was to call hellfire and damnation down upon the head of anyone who would think or talk about sex. When the young man went into the army he began to hear and see as a common occurrence those very things which his preacher had called down. The general attitude on sex in the army was so radically different from what he had been used to that the difference between the inhibition of one group and the enforcement of the other made him almost psychotic. The auditor used straight wire on both the enforcements and inhibitions on sex, and rapidly raised the young man’s reality and general tone.

Sometimes a girl tells her auditor how nice her dear little pussycats are, but that men and women are awfully nasty. She says that if men and women were only as nice and considerate as her little pets everything would be all right. Somebody in this girl’s vicinity has been talking about how bad people are, and demanding her agreement on the subject. Straight wire in search of such locks will soon relegate her pussycat to its rightful place in her life.

What of the suppressing effect of the First Dynamic on the Second? If an individual has been told that he doesn’t love anybody and can’t love anybody, he will have a hard time with his affinity for his children. If he has been told that he has to be right all the time and that he has to make other people do the right thing, his agreement with his children will come chronically down to 1.5 on the tone scale. He will dominate the children, or try to. If he has been told that he must talk, his children will have a hard time attracting his attention to their ideas. In considering the things in general that the preclear thinks about children and sex, the auditor is considering the suppressing effect of the entheta of the Second Dynamic on the theta of the Second Dynamic. He can in this way determine that the Second Dynamic is suppressing the Second Dynamic. With this in mind, the auditor immediately sees a set of questions to ask.

Suppression of the Second by the Fourth Dynamic is found in the teaching of sections of biology about man, what man is and what sex is in relation to man. Anthropological studies and the disagreements about children and sex in the societies studied may cause enturbulation.

As to the suppression of the Second by the Fifth Dynamic, a preclear from the farm has the subject of animal husbandry. One little girl had been standing unnoticed while her father was talking to a neighbor about breeding a prize cow. He was describing the procedure in great detail, when suddenly mama discovered that the little girl was there, listening. Mama violently scolded papa and sent the girl to bed. The girl was taken completely by surprise and utterly bewildered. Why should she be scolded and suddenly sent to bed and mama and papa have a fight? She worried over this for a long time, eventually becoming thoroughly frightened of animals. It was a relatively simple matter for the auditor to get considerable grief off the case concerning this one incident alone.

Suppression by the Sixth Dynamic is usually heavy because it is caused by MEST, producing engrams of physical pain, the basic cause of aberration. An engram is a break between Dynamic Seven and Dynamic Six, or theta hitting MEST too hard. Or it is a separation of Seven and Six, causing grief due to loss.

How does MEST influence the Second Dynamic? Many wealthy individuals have a prodigious amount of MEST under their control. The pretty girls who tag along with them advertise that MEST has an effect on the Second Dynamic. One of these individuals takes his beautiful admirers for rides in his automobile and has a wonderful time, but one day the automobile is stolen. There will be grief from this break between Six and Two. Or perhaps the same fellow wants children, but has lost his property and home. He feels that he can’t support

children without MEST, causing a break on the Second Dynamic. Physical injury affecting the Second Dynamic also comes in this category.

Communication comes in for a share of the breaks on Dynamic Two. One just doesn't talk about religion and sex in the same breath, for instance. Actually, in this society, communication about sex is inhibited in relation to every dynamic. Anyone who does not talk naturally and easily about sex has been inhibited, even if only by the general social aberrations on the subject. The use of Dynamic Straight Wire on the times a person has been cautioned not to speak of sex will uncover many suppressions of communication.

There are suppressions of the First Dynamic by the Third; for example the fellow who is self-conscious, who won't join a group because he feels uncomfortable in a group. This also works the other way, by suppressing his normal Third Dynamic by his First. Find out what this type of preclear has been told about groups. It might be that he had to form a group before he could even look at a woman. "You have to be married before you can go around with a woman," is a common example of the Third blocking the First.

The Third Dynamic may be blocked by the Third because other baseball teams beat the preclear's baseball team. Each time his ball team is defeated when he is a member of the team his Third Dynamic is enturbulated.

On the Fourth Dynamic, there are races in the world today which consider themselves suppressed by man. Somebody who had something to gain has convinced these groups that they are minorities, and as a consequence their ideas about the Fourth Dynamic are aberrating the Fourth.

An auditor processed a young Jewish boy by straight wire just on the basis of locks on the Third, Fourth and Fifth Dynamics. He came up the tone scale very markedly after running a few locks and secondaries from childhood in which somebody said, "I can lick you—you're a Jew, and Jews can't fight, and you don't belong to this club anyhow." His mother had taught him that he must get along with the rest of the human race, and that he must learn to be nice to people, and yet they delighted in kicking him around.

The Dynamic Straight Wire chart indicates every possible type of aberration that a human being can have. Each Dynamic can selectively aberrate every other Dynamic. Select each Dynamic in turn and place it at the bottom of the chart, and question the affinity, communication, and reality of each of the Dynamics in relation to the one at the bottom.

What would an auditor do about a preclear who is aberrated on the Eighth Dynamic? He would place Dynamic Eight at the bottom of the chart and find out how each of the dynamics has acted to influence the Eighth. To begin with, he inquires as to the affinity enforcement between One and Eight, the reality enforcement, and the communication enforcement; and then the affinity inhibition, reality inhibition, and the communication inhibition.

An auditor asks: "What is God going to do to you?" Answers appear such as, "God's going to take my soul."

Mama has said to him, "You know, dear, an angel will come to you in your sleep."

"He will?" the child answers. "Well. . . I don't know if I want to see an angel. What's this angel liable to do?"

"Oh, nothing, dear. All angels are good, except the ones that give you bad dreams."

"But I thought you said angels were good."

"Well, most angels are good, but some of them are bad," mama continues. "You know that angels exist."

"But Tommy says there aren't any angels, and Grandpa Dooley says there aren't any."

It is little wonder that there is considerable confusion between Dynamics Eight and One.

By using Dynamic Straight Wire a case may be unburdened of irrationalities and miscomputations which are aberrative, and be put into shape to run secondaries and engrams. It is a system for predicting all possible aberrations caused by the suppression of the Dynamics. Any Dynamic is capable of suppressing any other Dynamic. Many auditors have been restricting themselves to the effect of the First Dynamic aberrations on the First Dynamic, or the effect of the Third Dynamic aberrations on the First Dynamic, but these are only a small fraction of the aberrations which the preclear can have. All of the Dynamics in all of their combinations of aberration should be considered. Find enttheta wherever it is and convert it to theta. What papa and mama have said around baby is very important, but it is very very far from being the only thing in the case. The preclear has gone to school, has belonged to the Boy Scouts or been in the army; he has belonged to a church and he has suffered through a summer

camp. And often he has been hammered by some cynical atheistic fellow who tried to convince him that his religious beliefs are all wrong. All these things are discovered when using Dynamic Straight Wire. By using Dynamic Straight Wire an auditor can question a preclear on a much broader, more thorough basis than before.

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Validation Processing

L. Ron Hubbard

Past history of Dianetics has found too many auditors too often addressing the entheta or frozen theta on a case. Processing which should have been directed solidly toward the invalidation of aberrative experiences many times primarily validated them. As a matter of course the auditor neglected the analytical moments during the processing because he felt they were not important, that they would continue to exist. True, but by validating engrams and secondaries constantly the preclear sometimes becomes so introverted on the subject of engrams that he tries to run himself; he thinks about this phrase and that phrase, this enturbulating experience and that enturbulating experience until he is thoroughly restimulated. This is especially true of the low-tone case. Attacking entheta with too much entheta simply enturbulates, and nothing positive happens.

Theta has a peculiar characteristic of trying to attack enturbulated theta and disenturbulate it. The individual best survives when pleasurable experiences and pro-survival entities are brought into view. Hence tone rises, for preclears and cases move along more rapidly as theta moments are validated.

Let's suppose that for a while, without paying any attention to engrams and secondaries, the auditor addresses only the theta side of a lock chain. Can this make the preclear more reasonable and rational on a subject about which he is severely reactive? Could this validate his analytical mind?

As we know, an engram accumulates locks and secondaries which form in chains in the reactive mind. Before the engram was received the organism was potentially analytical on the subject of the content of the engram, and remained so even then until the engram was keyed in. Finally, however, after the addition of lock after lock piled on top of the secondary, the engram gained a greater force on behavior than the organism could reason around. Reason then became relatively impossible on the subject. How can we go about restoring reason on the subject contained in the engram without removing these locks and without running the engram?

Suppose the preclear has a certain chain of locks on the subject of women: one girl left without saying good-bye, another stabbed him in the back, and another ran off with his best friend, while another told him to his face that he didn't amount to anything. These locks all charge up the chain of engrams at the bottom which say bluntly: "Women are no good." Perhaps this preclear is very occluded, or the time available is simply not enough to enable running all the engrams on the subject, or the preclear is very low toned. How could he be made analytical on the subject of women?

The key lies on the same lock chain. Validate the analytical side of the ledger and neglect the reactive side. Run the subject of women as a chain of analytical moments and keep away from the reactive material.

"Do you remember anyone who gave you cookies?"

"Oh, yes. There was an old lady in our block that gave me cookies." (Aha, here is a woman who is some good!)

"Do you remember a teacher that you liked?"

"Yes, I remember a teacher who was pretty nice."

"Do you remember a girl you went with who was lots of fun?"

"Yes, there was one. I don't remember her name now and I don't know what she looked like, but I'm sure there was one."

Then go back over the same material again, picking up the old lady who lived down the block, the nice teacher and the times he had fun with the girl he liked, and contact these moments.

As the preclear is calmly restrained from attacking the entheta, he may begin to experience a somatic. The more pleasure or analytical moments he hits, the worse the somatic may become. It is demanding attention. The somatic is actually at least one of the engrams on the track having to do with "Women are no good." The auditor finds it difficult to resist the temptation of dropping down the track and running it. The auditor, too, is theta trying to attack entheta, but he must restrain himself. He must continue to run only the analytical moments on the subject, and suddenly the somatic will turn off again. There have not been a sufficient number of cases observed to date to see the permanency of the release, whether the somatic stays off permanently or merely goes out of restimulation. In the course of processing, however, the preclear becomes analytical on that chain, so there is some stability connected with this type of processing.

Some preclears go through two or three locks all right with validation technique, but suddenly dive into a reactive incident. The analytical mind, when asked to be analytical about a subject, begins to discharge the reactive mind. Keeping the preclear out of entheta on the chain may be illustrated by the conversation which occurred while running one case on validation:

"Oh, yes, I remember the nice old lady, and I remember my teacher. Gee, that first grade teacher—I certainly hated her . . . oh, she was terrible."

"Did you like your second grade teacher?"

"Oh, she was all right. I didn't have too bad a time."

"Did you ever go on a picnic with one of your teachers?"

"Sure, we went to a picnic, and we had lots of fun; but do you know, that darned eighth grade teacher was there and she was such an old cross-eye"

"Now, what did you have to eat at the picnic?"

It isn't easy to keep the preclear from dropping off into entheta; but what must be done is to validate the analytical mind. That thing which is validated grows stronger. Did you ever talk to a demon circuit while processing? If so, you know that after a short time the demon gets stronger.

Sometimes a chronic aberration is turned off by rote. Suppose this chronic aberration or somatic is "wearing of glasses":

"How many lock chains are there connected with eyes?"

"Five."

"Can you give me the names of these chains?"

"Yes."

"Give me the name of the first chain."

The preclear gives the name of each chain in turn. The auditor then starts with the first chain named and asks the preclear to scan vocally the analytical moments on that chain, unless the preclear is too far down the scale. If he is unable to scan, use Straight Wire or Repetitive Straight Wire. (Repetitive Straight Wire is done simply by remembering incident after incident on a chain, one at a time, and then doing the same thing again and again in the same order.) After he has run the first chain as long as he can on the analytical side of the ledger until he drops off into entheta, the auditor asks for the second chain. Although the chains are usually given out in the sequence that they should be run, the auditor might ask, instead of for the second chain, for the next chain necessary to resolve the chronic somatic.

Validation naturally makes vital use of present time also. The alert auditor will arrange plenty of present-time theta moments, particularly with the low-tone preclear; if not too many theta moments seem available in the past, these present-time moments can be reviewed. Environment for processing can be made pleasurable by perhaps a walk, coffee, sessions in the park. Also the auditor can draw out the preclear to feel he is making a contribution to the auditor as a person, even in meager ways, as asking advice about purchasing a toy for his child or even taking the preclear along on the shopping tour. Giving good present day is valid processing!

Validation technique seems to be of definite value as a tool for the auditor. It takes skill and ingenuity to use as does any tool, but you will enjoy its use.

ADVANCED PROCEDURE
AND AXIOMS

BY

L. RON HUBBARD

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Introduction

There are three points of address in any case. These are THOUGHT, EMOTION and EFFORT.

The use of these three is established by the estimation by the auditor of the preclear on the tone scale. In any relatively high-level case all three may be used interchangeably.

There are five types of cases. The types are high tone, normal, neurotic, dramatizing psychotic and computing psychotic. These are bracketed successively from 5.0 down the scale to below 2.0.

There are two case aspects. These are wide open; occluded.

Every case has one or more computations, one or more service facsimiles, one or more dramatizations, one or more sympathy exciters, one or more present-time problems, one or more future goals, and only one emotional curve since this is common to every case.

These data combine into any aspect of any case and solve any case.

An outline, definition and description of these data is the subject of this brief manual.

Self-Determinism Processing

The key to the processes outlined in this book lies in the self-determinism of individuals.

Man has arrived at a place where he is capable of controlling his environment to an extent much greater than he has ever realized.

The results of self-determined action and the action itself may be modified by the environment, which, by space, gravity and such matters, limits the action of the human being. BUT this does not alter the fact that the mind attempts full self-determinism and to a very marked extent achieves it.

Along each and every dynamic the mind makes a self-determined effort. Self-determinism is positive and strong in its native state.

The only thing which can actually alter self-determinism and reduce it is self-determinism itself. One can determine to be used or worked upon by the environ and its people but until one makes a determination to do so, one is not so affected.

Each and every aberration of the human mind and the human body has an initial postulate to be so aberrated. Engrams are effective only when the individual himself determines that they will be effective.

Every individual has what is called a service facsimile. This is actually part of a chain of incidents which the individual uses to invite sympathy or cooperation on the part of the environment. One uses engrams to handle himself and others and the environ after one has himself conceived that he has failed to handle himself, others and the general environ.

At first an individual is completely aware that he is using engrams. Then the use of them itself becomes a curtain to that awareness and proceeds toward an automatic (but nonetheless self-determined) use of the engrams.

When one fails as himself, he explains that failure even to himself by consciously, at first, choosing his service facsimile. Thereafter his own body and mental condition become subject to it.

The first self-determinism which leads to aberration is the decision to be human. The affinity, reality, and communication indulged in by a human being is necessary to being human. One determines to exert ARC. One then becomes subject to what he has determined. ARC with individuals in a very aberrated state is necessarily a very low ARC. It is not that ARC is bad but that ARC with low-toned individuals is bad.

Any individual under processing can be discovered to be using service facsimiles. Everything which is wrong with him he has selectively and particularly chosen to be wrong with him.

Every thought or computation has behind it a physical observation or effort or counter-effort. But there is also a free source of theta which is itself continually self-determining or is capable of being so. Thus it is not necessary to exhaust efforts and counter-efforts since the individual has FREE CHOICE in his use of those efforts or counter-efforts.

Every aberration, every service facsimile is non-survival. The individual evaluated a situation, found it necessary, in order to go on living to use a service facsimile. But the moment it was used he became ever afterwards subject to it.

In such wise an individual became the effect of his own causes.

It is the role of the auditor to discover, with the preclear, the moments when the preclear postulated conclusions of any kind on any subject. These conclusions are occasionally smothered by mis-emotion, such as sympathy, and by general ARC. They can also be smothered by physical pain.

The running of engrams is itself a therapy. Self-determinism processing and emotion processing are finer and more complete levels of processing since they reach all cases which can be gotten into present time communication. The engram is never effective until the individual chooses to use it.

It is interesting that choosing to use an engram on any dynamic also includes, when the operation fails, all other dynamics. Thus any non-survival wish or action, if it fails, recoils upon the user. One postulates a non-survival action for a group or for another person or a life form and, if it fails, is subjected to it himself: again by his own choice! Thus, trying to stop somebody from coughing by being annoyed will result, if the effort fails, in starting one coughing. Here is a mechanism interposed in the cycle of stimulus-response restimulation which demonstrates that whereas surface observation says that restimulation can occur, deeper study shows that an interim step of self-determinism is necessary for ANY restimulation to take place. Man is so aberrated at this date that it took considerable processing to discover this interim factor and to discover that the interim factor is far more important than the mechanism of restimulation and that restimulation ceases by picking up the inner postulate between a source of restimulation and being restimulated.

The extent of free choice is remarkable. The amount a case can be improved by self-determinism processing is even more remarkable.

It may be hard for one to realize at first that he wished himself ill. But recall the time when you tried to get out of school or work. In such a wise one wished all his ailments upon himself.

There is also, with self-determinism, the emotion of intention. That emotion with which one enters an incident greatly influences the effort and can be run as emotion. Running "determinism" as an emotion, whether to see or to get rid of a psychosomatic illness, produces broad results. Run the emotion of "determinism" off a lifetime and one picks up all non-survival courses. The effort itself falls away, untouched but cancelled. Justice

Human beings have a very high native sense of justice.

Justice could be called the adjudication of the relative rightness or wrongness of a decision or an action. (See Logic 7.)

Infinite rightness would be infinite survival. How wrong can a person be? Dead!

When the individual is small he cannot enforce justice except by using relatively low-scale ARC. Instead of forthright action, then (a thing which he will attempt but which will fail), he is capable of making the aberrated effort of gaining sympathy to prove his point.

All service facsimiles are used out of an effort to stay in ARC, however low scale. The individual, failing in his childish lack of strength to effect justice when he has been wronged, retains the facsimile of the injustice and everything consequent upon it as living proof of the wrong which has been done him. Thus one finds AA's and birth rather commonly in restimulation, but only after they have been called into play by the individual himself. Men recover from injuries but they do not recover, short of processing, from their own self-determinism.

The major service facsimile keys are then to be found in an area of injustice which is crass and blunt, and which is very much in the awareness of the preclear. They occur, these

key incidents, anytime from two to ten or even later. The individual answers the injustice by wishing off the injury or illness upon another. This failing, he takes it himself. Later sympathy for the purveyor of poor justice and general ARC self-determinism can occlude these service facsimiles of injustice.

The resolution of the service facsimile depends then upon getting up enough self-determined postulates and enough sympathy and other emotion to lay bare in clarity a part of the chain. Then one breaks up the chain.

The difference between homo sapiens and homo novis is that homo sapiens is uniformly using a service facsimile or the whole chain and does not realize that he is using it but explains it as disease or mental illness or psychosomatic illness, while homo novis is not using the service facsimile and knows what he can occasion with himself.

In relatively skilled hands it is a 25 to 50 hour process to advance a homo sapiens to a homo novis. This compares to a 200 to a 2,000 hour process of running engrams. The engrams do not need to be run but become ineffective when the determinism to have them is cleared away.

Justice and injustice should be kept in mind throughout the process.

The Role of the Auditor

The auditor is essentially a technician.

Existing techniques are such as to determine a scathing fact: An auditor who cannot achieve results does not know his tools.

Existing techniques are tools. Any tool requires intelligent handling and a deftness in application.

The user of any tool, whether it be a stone axe, an adze or a Geiger counter, must acquire confidence in that tool and confidence in his ability to use that tool.

An auditor is most successful when he has achieved an inexorable self-confidence in himself, in his tools, in his attitude toward the preclear and in the results he means and determines to achieve.

Any science is to some degree an art. The less variation in its results, the less it is an art. A perfect and "invariable" science still would contain the variable of its applicator. However, for the first time in the history of Man, we have achieved minimal variation of application for we can restore the native ability of the individual applicator to be self-confident. There is no argument about the exactness of our processes.

Nothing, tritely and truly, succeeds like success in auditing. Restored confidence in self aided by success in results markedly shortens for the auditor the time he will have to spend on any preclear and increases his level of success.

An auditor should attain personal and general self-confidence. He should then attain a good theoretical knowledge of his tools. He should have a period of application wherein he gains an excellent practical knowledge of those tools. He should then have several signal successes. If these steps are followed, an auditor's use of his science should be certain and broad.

The Evolution of Man

Man evidently began as a monocoell, without inter-cellular relation problems. He developed by counter-efforts to a degree which banded together many cells with one central control center. He joined then with a second control center and, dual, evolved organically into Man.

The problems of the monocoell by itself were strenuous but uncomplicated, having relationship only with the environment in its grossest form -- pure MEST. These problems included such phenomena as the explosion of cosmic rays.

The problems of a cellular colony under one control center were yet similar to those of the monocoell. The protagonist had but one personality and one antagonist -- MEST. Vegetable and invertebrate problems are found in this period.

The problems of the dual control stage began severely and continued in confusion.

Interpersonal relations, when in difficulty, have their foot in the elementary problems of the dual control problems wherein the current control center confuses its ancient problems with its partner center with the problems the organism may have with other individuals in the environment.

The evolution of Man presents many fascinating aspects but all have basic simplicities. There are, essentially, only two sets of problems: The problems between the control center of the mind and the elements; the problem of the control center of the mind with its alternate control center.

An auditor need only resolve, in any case, the essential basic confusions of the preclear in each of these two sets.

The evolution of Man is to date organic. At this date we have introduced another evolution level -- thought.

The auditor is causing any preclear he processes to evolve into a higher plane than was hitherto reached on the evolutionary scale. He is NOT re-establishing a past norm. His goal is the establishment of the potential control center as the self-determined center of control of the mind. The work of the auditor is not related to any past "ology" but to evolution itself. It is not medical nor biological nor psychological, no matter if these enter incidentally as by-products of processing. That which the auditor is doing has no past standards. But it has its own standard, its own operation, as precise as building any bridge. The goal must not be violated or lessened.

Advanced Procedure

The auditor and preclear are a group.

To function well a group must be cleared.

The clearing of a group is not difficult. It requires but little time.

The relationship of the auditor and preclear is not parity. The auditor lends himself to the group as the control center of the group until the preclear's sub-control center is established under his own control center's command. The role of the auditor ceases at that moment.

The auditor necessarily owns the preclear. He owns the preclear on a lessening basis until the preclear owns himself.

If the auditor wishes to successfully own, to the end of NOT owning the preclear, he must not use the preclear to the service of the auditor for this establishes and confirms the ownership and inhibits the preclear from owning himself.

THE FIRST ACT of the auditor concerns himself. He assesses the task rather than the preclear and assesses the matter within himself. He establishes whether or not he desires the preclear to become established under the preclear's own center of control. To do this the auditor may find it necessary to straight-wire himself for the removal of any reason why he does not want this preclear to be owned by the preclear. He then postulates to himself what he wants to happen with this preclear and postulates as well that he can do this task with this preclear. He must feel these postulates solidly. If he cannot he must discover why he cannot. Thus the first session's first minutes with the preclear are concerned with the auditor himself. He should take time out from the preclear until he himself is established in his task and then readdress the preclear.

THE SECOND ACT in addressing the preclear is to clear the preclear of past postulates which may have concerned some one with whom the preclear may have the auditor confused.

THE THIRD ACT consists of cleaning present time facsimiles for the preclear so that the environment is not confused.

THE FOURTH ACT is the establishment of accessibility of the preclear with himself. This may include a thorough address to past auditing and auditors. It includes PAST, PRESENT and FUTURE PROBLEMS.

No further action than these can be successfully accomplished until these have been accomplished.

In the case of psychotics, the second, third and fourth acts may be changed in their order but they are vital. They are so thoroughly vital that one might say that a psychotic case, computing or dramatizing, will be broken only by following out these four acts and, conversely, that the use of these four acts will themselves break a psychotic case.

Until these four acts are accomplished, and they must be accomplished with any case, no matter the tone of the case (save only in emergency use of "assists"), no further act is attempted. If a further act is attempted without first using the first four, the recovery of the case of his own control center will be prolonged or entirely inhibited.

It should be borne in mind that these considerations are of the highest mechanical practicality and are in no way tinged with any mystic quality. They rest on precision reasons of the same order as having to put water near a source of heat to get it to boil.

THE FIFTH ACT is the auditor's assessment of the preclear. The auditor categorizes the preclear in three echelons of classification as follows:

(A) What is the quality of the preclear's reasoning about himself and his environment, about people? This establishes, and seeks only to establish, the degree the preclear's thoughts are controlled by the environment including other people. Literalness of response to phrases, commands and sudden sounds establishes the preclear on the tone scale. What the preclear does about motion, the preclear's muscular tension and the preclear's reaction time all serve to establish the preclear's THOUGHT.

(B) What is the quality of the preclear's emotion? This is established by the response of the preclear to the auditor's mood, the voice quality of the preclear, the stability of the preclear's moods. What is the preclear's endocrine state?

(C) What is the state of the preclear's body? Here the auditor is looking for glaring defects in structure. What is the quality of the preclear's sight; of his hearing? What is the tonus of the skin and muscles? How are the limbs formed? Is there any chronic psychosomatic illness?

This assessment places the preclear on the tone scale. It tells the auditor whether he can use straight-wire, repetitive straight wire, lock scanning or full effort. It tells him as well what counter-efforts he is most likely to find.

THE SIXTH ACT consists of the establishment of the service facsimile chain. That service facsimile the auditor must necessarily release can be located by estimating how old the preclear appears to be. The last of the chain is at that age. Age flashes are requested and occlusions are scouted.

THE SEVENTH ACT consists of establishing whether or not the preclear is currently running on his genetic control center. (See the History of Man*.) In short, is this a left hander who has been made right handed? Fifty per cent of all human beings, roughly, are running on the wrong control center. By effort, emotion and thought processing the individual can be re-established in his right control center.

THE EIGHTH ACT consists of straight-wire of the times a person tried to start, stop, change or move other entities on all dynamics, or when he inhibited them.

THE NINTH ACT consists of running emotional curves until the preclear has the curve of one attempt-failure-engram cycle. This is done until the service facsimile is located; returned on track.

THE TENTH ACT consists of running out, by effort, emotion, and thought, the service facsimile.

THE ELEVENTH ACT consists of running out ALL sympathy on everyone and anyone in this lifetime, every dynamic. This is done by running the sympathy as a lock for its duration over and over until the sympathy is erased. This includes sympathy for self, for every part of the body, for children, for sexual partners, for each parent, for every member of the family, for every ally, or every friend, for every group, organization, state or country, for Man in general, for matter, for energy, for space, for time, for trees and any vegetable life, for bacteria, for cells including sperm, for dogs, cats, horses, cattle, pigs, sheep, game birds, game animals, for souls, spirits, idols, clairvoyants, saints, for the Supreme being.

THE TWELFTH ACT consists of running successively any and all emotion on all the dynamics one after the other. This includes happiness, fear, anger, boredom, grief (with or without a tear discharge) and apathy.

THE THIRTEENTH ACT consists of attempting, with thought, to clear the case of all postulates, evaluations, goals and judgments in the current lifetime.

THE FOURTEENTH ACT consists in rehabilitating the proper control center.

THE FIFTEENTH ACT consists of rechecking from the fifth up through the fourteenth acts in sequence.

It is apparent that the auditor, so far, has done minimal effort processing. It should also be apparent that most auditors are too ambitious to attack efforts. Experience should tell the auditor that the thorough eradication of the use of a service facsimile chain is not accomplished by nullifying one of the facsimiles on that chain. However, as an estimate, by the time the auditor has reached the tenth act, the chronic somatic of the case should be out of evidence and should stay out except for new problems and consequences in the environment.

It should also be apparent that with Act Fifteen we have not tapped the reservoirs of the genetic chain. We have not established full memory. We may not have established full perception. The auditor, by the time he has accomplished Act Fifteen, should find himself confronted with a better product than man has been before. It is definitely in the devotion of the auditor and within the limits of his time, whether or not he carries his preclear beyond Act Fifteen.

It should be noted that beyond Act Fifteen potentialities and techniques are either unknown or not established at this time. Up to Act Fifteen we are on very safe, proven, thoroughly workable ground.

A preclear thoroughly carried through these processes should be classified as a "Fifteen". A preclear carried through to a chronic somatic release should be known as a "Ten" solely for qualification.

THE ESSENCE OF ADVANCED PROCEDURE IS TO FOLLOW IT STEP BY STEP. DO NOT SKIP ANY ACT. DO NOT GO ON TO A FURTHER ACT UNTIL YOU ARE SATISFIED YOU HAVE ACCOMPLISHED THE ACT IN ACTION. DO EVERY ACT THOROUGHLY AND ONLY THEN ADVANCE TO THE NEXT ACT, THIS SHOULD BE SO THOROUGHLY ESTABLISHED THAT A PRECLEAR, KNOWING ADVANCED PROCEDURE AND FINDING AN ACT HAS NOT BEEN COMPLETED OR AN ACT SKIPPED, SHOULD JUDGE HIS AUDITOR A SUB-CENTER AT BEST AND GET ANOTHER AUDITOR. (Note: The control-center -- sub-control center relationship makes husband-wife teams highly inadvisable. Husbands and wives should appear to each other as inviolate personalities, not as auditor and preclear. Three-way teams are far more successful than two-way interchanging teams.) Precautions 1. Do not audit a preclear with a technique above his tone scale level. 2. Do not audit a preclear with broad techniques until you have resolved the inaccessibility that preclear may have. (This is covered in the accessibility section.) 3. Do not audit a preclear when he is very tired. 4. Do not audit a preclear who is hungry. 5. Audit preclears who are apparently deficient nutritionally only when you give the nutritional supplements. (This applies to straight-wire and any other process.) 6. Do not audit preclears late at night. 7. Do not evaluate your preclear's data for him. 8. Never back off from a process you have begun. 9. Never give a preclear a second order while he is still attempting the first you gave him. 10. Always be orderly and routine in your commands. 11. Never let your preclear control you. Always be at a level of force short of his objection point. 12. Act like a control center. Never be confused, doubtful or bewildered. Use a minimum of effort processing and then only on service facsimiles.

Thought

Thought is the phenomenon of combining, imagining or postulating theta facsimiles for the estimation of future physical efforts.

All thought is preceded by physical effort except prime thought, the decision moving the original potential being from the state of not beingness to the state of beingness.

Thought is modified by natural purpose.

Natural purpose may or may not be modified, in one lifetime, by past action and efforts. (In other words, thought obeys prime static in any one lifetime and can obey it at any moment in that lifetime. Thought is not necessarily stimulus-response.)

Prime thought occurs at the beginning of the genetic line.

Prime thought can occur at any moment during any lifetime, moving the individual from the state of not beingness to the state of beingness. A common name for this phenomenon is necessity level, although this term is incomplete.

Two broad general processes are indicated:

PROCESS ONE: Causing the preclear to rise, in present time, from the state of relative not beingness to the state of vital beingness;

PROCESS TWO: Clarifying sufficient emotion and effort as well as thought in the past to permit the individual to achieve a shift from the state of relative not beingness to the state of vital beingness.

In processing thought, several mechanical processes are used:

STRAIGHT-WIRE: (See other publications.)

REPETITIVE STRAIGHT-WIRE: Straight-wire to one incident done over and over until the incident is de-sensitized.

LOCK SCANNING: (See other publications.)

GOAL PROCESSING: (Covered elsewhere in this manual.) Emotion

Emotion is the control system used by thought to monitor effort.

The endocrine system stands between "I" and the existing or potential effort of the physical being.

The products of the endocrine system catalyze or inhibit the combustion of the carbon-oxygen motor system which is the physical organism.

Emotion is a direct index of the state of beingness.

When badly aberrated, the physical being gives the appearance of monitoring, through emotion, "I".

When in acceptable condition, the organism is monitored through the endocrine system by its control center.

Emotion was evolved by motion. Motion of the physical organism is monitored by emotion.

Emotion can be processed directly in its own echelon. During such processing the preclear strays into thought and effort.

Sympathy is commonly accepted to mean the posing of an emotional state similar to the emotional state of an individual in grief or apathy. This is a secondary reaction and has its own peculiarity but is nevertheless on the tone scale between 0.9 and 0.4. Sympathy follows or is based upon overt action by the preclear.

Sympathy can be mechanically considered as the posing of any emotion so as to be similar to the emotion of another. This, in view of popular usage, should have a special designation, comparitism.

The emotional curve is the drop from any position above 2.0 to a position below 2.0 on the realization of failure or inadequacy. It is easily recovered by preclears. It leads straight into service facsimiles. It should be handled as an emotion lock and run over and over until desensitized wherever it can be found.

The reverse curve is the emotional curve rising from below 2.0 to above 2.0. It happens in a short space of time. It is important because it locates allies.

Appreciation of existence depends upon the free use, by "I", of emotion. Emotional states, no matter how rapidly, should be postulated by "I".

Freeing the emotion on any case is a vital and necessary operation. The preclear does not have to be tripped into severe secondaries, into engrams or even computations to free his emotion.

Effort

Effort is divided into the effort of the individual himself and the efforts of the environment (physical) against the individual.

The individual's own effort is simply called effort. The efforts of the environment are called counter-efforts.

There is a physical effort behind every computation except prime thought.

The static of life handles motion. It is capable of starting, stopping and changing motion. These starts, stops and changes are each one physical efforts.

All the counter-efforts the body has ever received are evidently in store. Every physical effort of the organism has been at some time a counter-effort.

Counter-efforts are not necessarily inhibitive to survival.

To hold any counter-effort requires the self-determinism of the organism.

It is not the purpose of processing to exhaust all counter-efforts from the organism.

The purpose of processing is to rehabilitate the self-determinism of the organism about counter-efforts.

So long as an organism can employ in its survival a counter-effort, that counter-effort is not aberrative.

Counter-efforts become aberrated only when they have been chosen for non-survival usages by the organism or when the organism was unable to employ them for survival as in the genetic blueprint and experience.

Excess counter-efforts are those which have not been employed and could not be handled by the organism. These are not classed with death efforts as death efforts (counter-efforts) are primary genetic data all along the track.

Excess counter-efforts present themselves easily. They can be processed out. But they are of no primary concern to the auditor.

The only reason an auditor processes effort is to regain aberrative postulates.

The only efforts the auditor processes are in the service facsimile chain.

Effort Processing

It should be clear that there are three distinct levels of processing. The first is thought, the second is emotion, the third is effort. Each has its own particular skill.

Thought is done by straight-wire, repetitive straight-wire and lock-scanning and is directed towards concepts of conclusions or evaluations or actual precise moments where the preclear evaluated or concluded.

Emotion is done by straight-wire, lock scanning and lock and engram and secondary running, with the total address to emotion. A moment of sympathy, of determinism, of defiance, of agreement is run just as though the incident were an engram -- which is to say, the preclear is made to re-experience the emotion and, incidentally, a few perceptics over and over from beginning to end until the emotion is off the lock.

Effort processing is done by running moments of physical stress. These are run either as simple efforts or counter-efforts or as whole precise incidents. Such incidents as those which contain physical pain or heavy stress of motion, such as injuries, accidents or illnesses, are addressed by effort.

It should be seen, then, that we have three levels of operation. The most intimate is thought. An individual evaluates or concludes a certain thing. He is thereafter bound by his conclusion. He has caused an effect of which he is the recipient. If such a thought is recalled over and over until it is thoroughly de-sensitized, emotions and efforts resulting from such a postulate fall away. The individual lets go of the facsimile and it is no longer effective upon him if the postulate tended to use a facsimile to make it effective.

Thought communicates its decisions to body and environment by use of the emotion. Thought is intimately in contact with the trigger mechanisms of emotion and might be said to rule through emotion. Via emotion thought causes physical action and reaction to take place. To accomplish such physical action and reaction, thought uses earlier experiences -- facsimiles -- and utilizes their motion, effort and counter-effort to cause activity on the part of the body and environment.

Thus emotion is a bridge which is used by thought to effect effort. Take away or de-sensitize the emotion and one has again disconnected facsimiles, of any kind, from the organism, and the organism and its thought are not affected longer by the facsimile.

Thought can seem to be smothered in emotion in that it is necessary in most cases to unburden emotion from the case in order to discover many major and vital evaluations and conclusions. By unburdening the case of emotion, evaluations and conclusions long lost to view -- but still effective -- come to light and are de-sensitized. Thought, self-determined originally, may postulate conflictingly from time to time with resultant failures, sympathies and other mis-emotions. Mis-emotion then "smothers" the motor control panels and hides the postulates. Thus the running of emotion is done to lay bare past postulates and evaluations which are the actual sources of aberration and the suspended pain, which has been called in the past psychosomatic illness and is called, in Dianetics, chronic somatics, somatic meaning physical state.

A heavy, painful facsimile need not itself be exhausted for it is held in place primarily by the preclear's desire (past postulate, not agreeing with present environment) and this postulate is smothered by emotion. Run the emotion, discover and de-sensitize the postulate, and the facsimile ordinarily drops away and does not further concern the preclear. Further, he does not substitute another ache or pain for it because the original reason for the facsimile (past postulate) is gone.

Effort processing is applied to heavy facsimiles. It happens occasionally that the effort on a facsimile is so heavy that it occludes the emotion, which in turn occludes the thought. Thus, enough effort must be recovered to lay bare the emotion so as to get at the postulates and de-sensitize them. A heavy facsimile is thus treated by effort processing in order to free the emotion and thus the postulates. The facsimile is not treated to complete exhaustion but only to the point where the emotion and thought are reached. It then should fall into disuse, and it does not matter that effort is left on it.

The last thing which is done to the heavy facsimile is, of course, to pick up the preclear's agreement with the auditor to run it and the emotion of determinism involved in the running itself. Otherwise the facsimile may remain somewhat in force. This is done by lock running or lock scanning.

A heavy facsimile used to be known as an engram. In view of the fact that it has been found to be stored elsewhere than in the cells, the term heavy facsimile has now come into use. A heavy facsimile is an experience, complete with all perceptions, emotions, thoughts and efforts, occupying a precise place in space and a moment in time. It can be an operation, an injury, a term of heavy physical exertion, or even a death. It is composed of the preclear's own effort and the effort of the environment (counter-effort).

The emotion of a heavy facsimile is marked by the thoroughness with which the counter-efforts have overcome the preclear. Thus, total overcoming of the preclear's own effort by the counter-effort is apathy. Less thoroughly overcome, the preclear's own effort is in grief. Even less thoroughly overcome, the preclear is in fear. Even less counter-effort and more preclear effort results in anger. When the preclear's own effort is greater than the counter-efforts the emotion is antagonism. As the counter-effort is slighter and more diffuse but the preclear's effort is not punitive, boredom results as the emotion. When the preclear's own effort is punitive and successful against counter-efforts, we have varying degrees of happiness and effectiveness.

Thus the tone of any individual or any heavy facsimile is established by the response to the environmental effort and this response varies from no effort, all counter-effort to all effort, slight counter-effort. This is made up into a tone scale which goes from 0.0 for the lowest condition to 20 at optimum condition and then dwindling activity to 40 for a top static, the bottom static being death.

An individual may be so involved in combating a heavy facsimile which is chronically with him that he is chronically ill. Holding on to a chronic facsimile, the preclear has certain pattern responses and aberrations. In a facsimile where he is overwhelmed by motion he is listless and apathetic. In one where the forces balance he is in anger.

The auditor, in an occluded case, may find it is helpful to open the case by running effort. He looks at his preclear to discover some obvious physical aberration. This is held in place by a counter-effort. The auditor simply asks, "If your (head) were being pushed, which way would it be moving?" Or a leg or some deformed area. The counter-effort is right there, waiting. The preclear answers with a direction. The auditor then asks the preclear to feel his head moving against the counter-effort. A somatic will turn on. The auditor simply continues to ask for the various efforts and counter-efforts. Perceptions quite ordinarily fall out of the effort. A whole incident may come to view. This is the heavy facsimile and also the chronic facsimile. It is also a service facsimile. There is no sending the preclear around on his time track. He is right there in the heavy facsimile.

The facsimile thus uncovered is run until its emotion can be recovered. This is then scanned off until the postulates appear and these are then de-sensitized. The preclear's own thoughts and postulates are the aberration source. What is said to him is simply evaluation causing him, at times, to postulate. The auditor has no concern for what is said, for repeater technique or for perceptions save only in that they may slightly aid the recovery of the emotion.

There are many tricks in effort processing. An auditor can ask for the effort to do or be anything and the preclear can work it out. There is an automatic response mechanism which gives forth the proper effort for the question, an interesting and reliable phenomenon. An auditor could take a dictionary and simply begin asking for any and all efforts suggested to him by the dictionary. However, using effort to this extent is neither indicated nor even broadly useful.

Every effort is in a non-survival direction in that it was once a counter-effort.

One can get the effort within the effort within the effort and have his preclear back into the genetic line at a swift rate. For efforts and counter-efforts are the stuff of which the blueprint of the human body itself is made. These are two cellular lines going back from the shellfish stage, for at this stage two cell lines become a team. The ancestors of this stage, before this point, go back into two separate experience stages. One can take a preclear, all unsuspecting of anything but the "lived only once theory", and throw him back with efforts within efforts into some remarkable experiences. This is a biologist's dream, for he can look at original forms and trace genetic lines in individuals who may not even know of evolution. The genetic facsimiles of the whole evolution chain are on file and have thus been discovered. This should not be too surprising, for the blueprint had to be somewhere and, in efforts, it has been discovered and a trail blazed along its track. The problems of the initial photon converters, the "missing link" between the vertebrate and invertebrate stages, can be located, amongst other items of interest. The simple locating of efforts to make efforts throws anyone back down the long line. In ordinary processing this is vast beyond count, and contains the whole physical experience. The body is composed of efforts and counter-efforts. In theory, if they were all run out, the preclear would vanish. Fortunately this is not necessary for processing.

The basic efforts are not to be, to be. These resolve into the efforts to start, to stop, to change, not to start, not to stop and not to change.

The basic goals are to remain in a state of rest against counter-effort and to remain in a state of motion against counter-efforts.

Newton's laws would apply and we would have stimulus-response thinking except for the ability of the mind to interpose self-determined action and motion despite stimuli or disregarding it.

There are efforts to have affinity, efforts to have communication, efforts to have agreement and reality. There are efforts to see and not to see, to hear and not to hear. There are efforts to do or not to do anything.

When the preclear switches from his own valence to another valence, he is actually taking the position of a counter-effort against himself. In his own valence he exerts his own efforts. In a counter-effort valence, he exerts counter-effort against himself. By valence is meant identity. In a dental operation under general anesthetic, the preclear's own effort becomes so nulled that he takes the counter-effort. Then he recalls the incident out of valence (as the dentist or the nurse or, quite irrationally, even the dental tools or the bed) and hurts himself. (Self-auditing is done ordinarily out of valence and results in the preclear expending counter-efforts against himself. Thus he succeeds only in hurting himself.)

The no effort state is the state in which counter-effort is overwhelming the individual. Thus the auditor finds the case in apathy at a no effort point. Every heavy facsimile has points for any point on the tone scale and thus the preclear can hang up in a place where he can have no effort of his own. The auditor solves this by running out the counter-effort until it is sufficiently null to rehabilitate the preclear's own effort. Some testing still remains on this particular point of effort processing.

A service facsimile is very resistive to effort processing, ordinarily. The auditor must remember to run the emotion as soon as possible and get the matter into good recall so that the

postulates can be run. That should be the end of the service facsimile or at least one of its chain. Effort processing is not an end in itself, but an end toward recovering emotion so that one can recover thought. Effort processing should be thoroughly understood by an auditor and should then be minimally used.

A preclear who cannot re-experience an effort can be educated into the ability by causing him to make a present time effort and then recalling it. He will shortly discover that efforts can be re-experienced. Various efforts can then be run.

It is sometimes much easier to get a case to run emotion than to run effort. This should be done by all means, for emotion is closer to thought than is effort. Do not use efforts on low-toned preclears.

The only thing of value to recover from an engram is the effort; the only reason one recovers the effort is to recover the postulates the individual himself made during the engram and the only engrams one processes are on the service facsimile chain. It is not necessary to process any more of these than necessary to permit the preclear to let go of the chain.

If one sees an obvious deficiency in the preclear (glasses, deafness, baldness, thinness, etc.) he can request the effort the preclear must make to be deficient (have poor eyesight, hearing, baldness, etc.)

The only aberrative efforts are non-survival efforts.

Efforts exist within the efforts within the efforts within the efforts, much on the order of a picture of a picture within a picture within a picture, etc.

By calling for efforts to have efforts, the preclear can be taken all the way back on the time track to prime thought.

A preclear can be trained into feeling efforts by coaxing him to make one in present time and then to re-experience it.

The auditor must know about efforts and counter-efforts. He can do much with them, and much of what he can do is startling and bizarre. Efforts contain perceptics. If you run an effort long enough, you can recover perceptics from it in most cases.

You will find it difficult to run an effort against the postulate to keep the effort.

There are countless billions of efforts and counter-efforts in any case.

The main thing the auditor can do wrong about effort is to run too much effort, or to think effort is more important than thought, which it is not.

You cannot rehabilitate an organism chemically to any degree. You cannot rehabilitate it with effort; this is the wrong side of the board.

The only efforts are to start, stop and change, not to start, not to stop, not to change.

Happiness is applied individual effort. Apathy is no effort, all counter-effort. Other efforts and counter-efforts range the tone scale in the degree that the individual is handling the current effort in the service facsimile.

Postulates

A postulate is that self-determined thought which starts, stops or changes past, present or future efforts.

Postulates alone aberrate the individual.

By setting forth any postulate, the individual a moment later is being affected by his own case. The postulate becomes unworkable in a radically changed environment but may remain effective.

Old people are generally considered to be set in their ways. It would be more accurate to say that they were set in their own postulates.

The only reason an individual uses service facsimiles lies in his self-determined postulate to use them.

It is necessary to make postulates. To make postulates and handle them, it is necessary to handle past postulates.

A postulate may spring from past effort or prime thought.

A prime postulate is the decision to change from a state of not beingness to a state of beingness.

A prime postulate can occur at any time without regard to past or present effort since theta is always present in a non-facsimile condition.

Except for a very strong prime postulate, early postulates are effective over later postulates.

A prime postulate has the effect of cancelling not only past postulates but the past individual as well -- when it is strong.

A negative postulate is the postulate not to be. It cancels past postulates and it also cancels, in greater or lesser degree, the entire individual. The track, earlier than a negative postulate, is largely occluded. It is as virgin as a prime postulate.

An individual who has made a postulate on a subject experiences "failure" when he has to make an opposite postulate later. The opposite postulate has the effect of a negative postulate. The opposite postulate is distinguished from a negative postulate because it depends upon effort which a negative postulate does not necessarily have to do.

Any preclear can be quickly shown, when he has reached the fourth act, that he himself determined his own condition. This is not done accusatively.

The auditor can show the preclear in many ways that the preclear is capable of postulating himself into changed condition. The preclear ordinarily, at the very least, can recall when he postulated himself ill to get out of going to school or out of an engagement.

Postulates, whenever made, are responsible for the condition of the preclear, bad or good.

Because postulates are made in moments of physical stress at times and are very forceful when so made, engrams occasionally must be entered but because prime postulates occur it is not necessary to go too early to get effective postulates for this lifetime de-sensitized from a case.

Postulates made by a preclear are a pattern. It is necessary to reach the earliest postulates by touching the later ones and running them back with straight-wire.

Postulates surrender just like any other lock, or, in engrams, just like any other perception in an engram.

Auditing a preclear forcefully against postulates he has made to the contrary makes him subject to opposite postulate and drives him into apathy. Thus such postulates are a matter of first address. These include postulates not to be treated by doctors and postulates not to change.

Agreement to be processed is a postulate which must be picked up eventually.

Postulates are made and are effective on every dynamic.

Postulates are reduced systematically for every dynamic.

The postulates the auditor wants are those appertaining to the retention and use by the preclear of his service facsimile chain.

Postulates are made because of evaluations. Postulates ordinarily do not lift unless the reason why is also contacted. This is brief but very important.

Types of Cases Past, Present and Future

Every calculation of effort made by the mind is directed toward future.

The individual compares conditions in the past to observations in the present in order to calculate efforts in the future.

A high-tone individual thinks wholly into the future. He is extroverted toward his environment. He clearly observes the environment with full perception unclouded by undistinguished fears about the environment. He thinks very little about himself but operates automatically in his own interests. He enjoys existence. His calculations (postulations and evaluations) are swift and accurate. He is very self-confident. He knows he knows and does not even bother to assert that he knows. He controls his environment.

The so-called normal is used here to be at around 2.5 to 3.0 on the tone scale. He is partially extroverted, partially introverted. He spends considerable time with his calculations. He evaluates slowly even when he has the data, and then postulates without realizing too much about his postulation. He has much in the past which he does not care to recall. He has much in his present which gives him concern. His future goals are rather well nullified by future fears. He is homo sapiens. He is in terrible condition, taken from the viewpoint of homo novis. He is in excellent condition from the viewpoint of past "ologies". He controls some of his environment but is mainly controlled by that environment. He is somewhat of a liability in interpersonal relations, demanding ARC and feeling he cannot live without it. He understands that he understands some things.

The neurotic is considered to be below 2.5. The neurotic has thorough concern about the future to the degree that he has many more fears about the future than he has goals in the future. He spends much of his time pondering the past. He acts and then wonders if he has acted correctly and is sure he has not. Thoughts to him are as solid as MEST. He is overwhelmed by sudden counter-efforts. He is operating on a sub-control center which has been itself very blunted. He is ill much of the time to a greater or lesser degree. He has colds. He brings "bad luck" and disaster. He is homo sapiens at his "rational worst".

The dramatizing psychotic is not always looked upon as insane. Whether or not he is classified as insane depends upon whether or not he is of obvious menace to other homo sapiens. He is fixed in one facsimile which he plays over and over to the environment around him. He is controlled by his environment to the extent that anything in his environment turns on his dramatization. He is disastrous to have around. Inaccessible persons passing for normals are sometimes dramatizing psychotics who dramatize infrequently -- perhaps only once or twice a day. The dramatizing psychotic lives mainly in the illusion of his own facsimile with its surroundings, not actual surroundings. He is definitely not in present time at any time.

The computing psychotic passes quite commonly for a normal. Here the individual is taking dictation solely from a facsimile of some past moment of pain and is acting upon the advice of that "circuit" and is calling it thought. The psychotic personality is distinguished by its irrationality and its perversion of values. An inaccessible "normal" is usually a computing psychotic. Thoughts are MEST to the computing psychotic. To take away or relieve a computation is like removing physical matter from the person. The computing psychotic lives wholly in the past and has no future. He cannot be interested in future goals. Often he does not have future fears. His concerns are with past decisions but he cannot even make a decision for the past. Most computing psychotics are not in institutions or under any restraint. Only those computing psychotics who are obviously and dramatically dangerous to their fellow homo sapiens are labeled psychotic by past "ologies". Many esteemed and respected homo sapiens in many professions are yet computing psychotics who operate, puppet-like, on installed knowledge. The distinguishing characteristic of the computing psychotic is his utter inability to change his mind. He may even make a cult or a virtue out of consistency. The most common mistake an auditor can make in his evaluation of a preclear is to misdetermine a computing

psychotic as a normal. The clue that he has made a mistake is his discovery of the difficulty he has in getting the computing psychotic to get up any locks. Another clue is inaccessibility. Intelligence is no clue to the computing psychotic, neither is dress, manners nor learning, since these can also be used by the circuit. Inaccessibility and heaviness of locks are the main clues.

The degree of extroversion of the preclear and, with that, his ability to face future threats and reach toward future goals determine his height on the tone scale.

Above 2.5 the preclear thinks about the future. From there down to 1.0 he thinks mainly about the present and has some dread of both future and past. Below 1.0 he is wholly concerned with the past. During any one session the auditor runs a preclear all over the tone scale. He should leave him extroverted. Any lock chain, for instance, should be scanned only to extroversion on that chain -- scanning further drops the preclear into another chain, thus re-introverting him. The temporary extroversion and introversion is momentary and incidental. The auditor is principally concerned with chronic aspect as outlined above.

Wide Open and Occluded

There are two major subdivisions of cases wide open and occluded.

At this time it is imperfectly understood why there is such a difference. There are many clues and much data, but a static conclusion is not advisable at this time.

The wide open case is possessed of full perception except somatic, which is probably light even to the point of anesthesia. Wide open does not refer to a high tone individual but to one below 2.5 who should be easy to work but is often inaccessible and who finds it difficult to regain a somatic but simple to regain perception.

It is pointed out that perceptions are rather easily drained from facsimiles, leaving the effort still in place. It is also pointed out that the wide open case is often incapable of much effort in present time. Thus the perceptions of the wide open case may be, simply, curtailed in some fashion, from his effort. The wide open case can be a computing psychotic. This matter is dangerous to the auditor for he may think a wide open case is a high-tone case with full perception.

The wide open case can be stuck in an arduous facsimile and, by running heavy incidents, may be driven wholly psychotic. This is almost the only danger in this science.

The wide open case is handled by an address to thought and emotion, not to effort. It should be scouted carefully to find out if the case will lock scan. This is determined by the case of running one lock. An auditor can lock scan a wide open case into a heavy effort facsimile and stick him there.

The wide open case is very literal, as is any low-toned case, to words. Words and any other symbols are almost MEST. The wide open case often makes a fetish from symbols. This is an escape mechanism. "Dream therapy" and so forth are the dreams of low-toned cases.

The occluded case is fixed, most likely, in the effort of a heavy facsimile. Thought and emotion, rather than effort, are best applied to this case until a computation is reached.

The occluded case is using a service facsimile so heavily that it is in constant restimulation, and that service facsimile is occluded by heavy effort. In contrast, the service facsimile of the wide open case may be concentrated on perception with its effort avoided.

The occluded case complains of illness, ordinarily. The wide open case commonly insists upon how well he is. Both are errors.

Computations

Every homo sapiens is running on aberrated computations.

The computation technically is that aberrated evaluation and postulate that one must be consistently in a certain state in order to succeed. The computation thus may mean that one must entertain in order to be alive or that one must be dignified in order to succeed or that one must own much in order to live.

A computation is simply stated. It is always aberrated. It is commonly in conflict with basic goal.

Basic goal is that goal native to the personality for a lifetime. It is second only in importance to survival itself. It is incident to the individuation of the person. A child of two knows its basic goal. It is compounded from genetic generations of experience. It can be found and reduced in some long past heavy effort facsimile such as death. It is neither advisable nor inadvisable to tamper with it. Much experience aligns on it. De-sensitized, it would be supplanted by another basic goal.

A computation is generally a present lifetime affair, and it is intimately concerned with the service facsimiles of this lifetime.

Some computations are so thoroughly irrational that they vanish at a glance. These include "I have to be late to be early", "I have to be angry to people to be liked." They are contradictory.

A computation is as insidious as it pretends to align with survival -- or, in other words, as it seems to match the environment.

No computation is compatible with skill and data. A computation compatible with skill and data is basic goal.

A man whose every ability lies in a dignified and smooth area may yet have a computation that he must be a clown. One with the basic goal of entertaining may yet feel he must be dignified. Contradictoriness is essence in computations.

All computations are non-survival.

The computation lies in earlier postulates of this lifetime or this lifetime's post-basic goal. It is treated for the lifetime only in order to achieve a Fifteen.

Computations are established by noting activities or ideas of the pre-clear out of agreement with his skills and abilities.

Computations clarify by address to service facsimiles.

Computations are held in place wholly to invalidate others.

Service Facsimiles

The main goal of the auditor is to locate and release service facsimiles for this lifetime.

There is ordinarily but one actual service facsimile on a case but this one is accompanied by before and after heavy facsimiles and locks.

A service facsimile is that facsimile which the preclear uses to apologize for his failures. In other words, it is used to make others wrong and procure their cooperation in the survival of the preclear.

If the preclear well cannot achieve survival, he attempts an illness or disability as a survival computation.

The workability and necessity of the service facsimile is only superficially useful.

The service facsimile is an action method of withdrawing from a state of beingness to a state of not beingness and is intended to persuade others to coax the individual back into a state of beingness.

The service facsimile has a complete and explicit anatomy. It begins with an effort to control along any dynamic, with a failure to control, with a recognition of the failure, with a postulate to be ill, injured or unable, continues with an illness, injury or inability and may or may not end (short of processing) in days, weeks, years or an entire lifetime.

Hysterical deafness, blindness, colds, any chronic somatic, any aberrated behavior pattern are the content of service facsimiles.

The inception of the earliest service facsimile for this lifetime is usually between six months and three years of age. It has many locks.

It is located by running the emotional curve. It is then exhausted with complete processing which includes thought, emotion and effort. Its companions later on the chain are then similarly reduced.

All that is wrong with any case is a service facsimile. Discover and reduce the service facsimile and its chain, and the auditor changes the nature of man and promotes him. An individual who has no service facsimile will not accumulate facsimiles to his harm or become restimulated by others. The heart of auditing is the service facsimile.

DRAMATIZATIONS

The individual still possessed of service facsimiles dramatizes them. He may dramatize them in or out of valence.

A dramatization is like a record which can be played over and over.

Dramatizing is an apology for failure.

SYMPATHY EXCITERS

A sympathy exciter is any entity on any dynamic for which the individual has felt sympathy of the variety between 0.9 and 0.4.

Sympathy is an excellent occluder and valence shifter. It also involves and freezes the emotion of the individual.

The ordinary course of action leading to sympathy is action against the entity which will receive sympathy or action against an entity earlier than the sympathy exciter.

Sympathy is a non-survival apology for action against entities on any dynamic, which action has failed.

A sympathy exciter is easily located in any case. There are many in every case.

The auditor can enter the sympathy chain from many angles. One is to locate "to whom the individual has been mean". Another is, "When did you fail to control another by action?" Another is simply, "For whom have you felt sympathy?"

Sympathy exciters are most commonly parents, allies and pets.

Childhood stories are cunningly laid traps for sympathy and such stories, poems or songs affect a case strongly but are locks for actual control efforts (which have failed) on the part of the child against any entity on any dynamic. Sympathy should be run from such stories.

Sympathy is run as a heavy facsimile. It is run without verbalization. It is run without accompanying effort. It is always run with the reason one was sympathetic. It is run over and over until the preclear extroverts. It may be run from late to early or early to late wherever it can be found.

Sympathy must be taken wholly off the case.

PRESENT-TIME PROBLEMS

All cases have one or many actual present-time problems. It is most compatible with low-tone cases to "strip" a present-time problem as the first (Step Four) action in actual processing. The neurotic has most of his concentration on the present. He is afraid of it. His concentration is so heavily on the present that he cannot research the past, and he certainly cannot bear much of the future, either, as to its fears or goals.

The neurotic case is therefore entered with the mechanism of stripping a present-time problem at the point of Act Four.

Stripping present time is a simple operation. Once one has established communication with the preclear, he is invited to discuss his present time. All by itself this is "therapeutic". Simply permitting a man to tell you of his operations is "therapeutic" even if it compares in value with actual processing to collecting a grain of sand when one can sweep the Sahara.

The "confessional" is simply the address to present-time problems and, although the recipient of the confession does nothing more than assure that all is forgiven, the individual feels better. This, by the way, is the only cross between this science and past efforts at therapy.

The action of stripping is done by taking every aspect of every factor in the problem and running it back to the postulate the preclear made to be concerned about that aspect of the factor.

The auditor must beware being too monotonous with his "When did you first decide that _____." He should take pains to vary his patter. "Let's see if we can find some earlier material on this." "Did you ever know anyone who is like your wife?" Be human, even if human novis. The auditor is interested in the current travail of this homo sapiens.

The preclear will not unburden if he thinks the auditor will violate his confidence. He will not unburden if the auditor has no regard for the possible severity of the problem.

The auditor's main concern is adroitly preventing the preclear from wandering off the actual factors of the problem. The preclear is liable to ramble. The auditor should not fear to interrupt this rambling.

The auditor does not give advice or straighten out the preclear's present time. He makes the preclear's present time bearable by de-sensitizing the past it restimulates.

The cleverness of the auditor is devoted alertly to the calculation of the actual problem and leading the preclear into past similar concerns and his postulates to make it a problem.

The address to the present-time problem should be discontinued immediately when the preclear is obviously less concerned with it. The present-time problem will not wholly vanish. The auditor is simply using the mechanism to get the preclear into better swing of processing.

Addressing the present-time problem (problem, for short) is a therapy in itself, if we desire therapies. Get at the factors of real concern, get a postulate or two off about them, run a little emotion, use some MEST processing about the factors and prepare, thus, the case for the Fifth Act. Resolving the present-time problem makes a better homo sapiens. It does not much advance a case in view of how far that case can be advanced. However, a clever and quick auditor could probably make his fortune using only this technique and by it prevent divorces, cure colds, save jobs, decrease accidents and illnesses. It is only a very minor miracle and should be regarded as such.

Problem processing can be dwelt upon overlong by the auditor and should be used only long enough to prevent the preclear from being too distracted from the main task by his environment. Past Problems

The psychotic is suspended in a decision, unmade, about a past problem. The unwillingness to make this decision and the conflict of factors thus results in a confusion in the past severe enough to cause a failure in decision or an absence of postulate.

Here the problem is one of coaxing the preclear to make an evaluation on each of the factors involved in the past problem and then, finally, a conclusion on the problem.

This is very simple to resolve. It may not be simple to locate. Simple ARC is used until the problem presents itself.

The auditor does not advise an evaluation or a conclusion. When he does so he is locking on top of every other advice which the preclear has received. The auditor is simply trying to get the preclear to use his own computer. Computations are effected first by evaluation and then by conclusion. If the auditor does more than lead, the preclear has not used his own computer and has not resolved the problem. This in essence, by the way, is why hypnotism does not, never has worked as a therapy and never will work, since it is the environment (the hypnotist) making a series of decisions for the subject. Your preclear, when he is hung up in a past decision failure, is in an hypnotic state anyway, for he has to be that low on the scale to be so confused.

In handling men you can put them in an hypnotic, automaton state by posing rapidly a series of factors they then see they cannot of themselves evaluate, then getting them to a point where they are in an anxiety for you to make the decision. Depress them low enough in this wise and they obey like robots. Thus do not ruin your preclear. Future Goals

A man without future goals is a worried and sick man.

The reason an individual cannot approach a future goal or even strongly postulate one lies in his inability to resolve the present or to make a decision in the past.

The future goal may be cancelled by fears for the future.

A case can be worked by alternately seeking to discover the preclear's future goals and then locating the fears that these goals cannot be attained, and by locating and reducing the postulates and emotions which cause the fears.

A case which will not tell you at least in part a future goal or ambition is psychotic. Even a neurotic will have some fragments of future goals and will discuss them. A case which will not discuss future goals is hung up in a past decision conflict and should be worked in that area -- the past -- as the case isn't even in present time no matter how it may seem to conform or converse or "be charming".

The auditor who discovers this condition in a preclear can make the error of seeking to strip postulates which inhibit postulating future goals or create future fears. He can also err when confronted by this condition by trying to process present time. This preclear has enormous apparent present-time problems, certainly. They are all hung up on a past failure to decide.

The goalless case has shuddered so far away from decision that he is also departed from reality. He may believe he caused a death. He may believe he murdered someone although he cannot say who or how. It is the auditor's task to recover the past failure in decision.

The partially obstructed case on the subject of future goals can be helped by the auditor.

It is not the role of the auditor to postulate for the preclear. Postulating by the auditor results in a momentary upsurge and then a relapse. Encouragement is routine in life. It is not very therapeutic. Data on a new viewpoint can help evaluation, but this is the role of a teacher.

Future goals take care of themselves when the preclear moves out into beingness. The future is always full of traps. Where would we ever get randomness and adventure if it were not? It is a matter of facing the future confident and unafraid despite obstacles that distinguishes the superior being. The blunt question about how the preclear actually feels about dying tests his condition. If he does not care, he is a fool. If he doesn't want it but isn't afraid of it, he will do.

The Emotional Curve

If the auditor must know anything backwards, forwards, upside down, asleep or awake, it is the emotional curve.

The auditor can neglect everything and anything on a case. He may even use a past "ology" or indoctrinate his preclear into the worship of golden calves or professors. He can be pompous, idiotic or a homo sapiens. So long as he understands, uses and reduces the emotional curve he will succeed in accomplishing at least part of his mission.

Hence, attend! The emotional curve is that drop or rise on the tone scale caused by failure to control on any dynamic or the receipt of an ally on any dynamic.

The drop falls from above 2.5 down to apathy in a steep curve. It occurs in seconds or minutes or hours. The speed of its fall is an index of the severity of the failure.

Death of an ally is received as a failure to keep the ally alive. This is followed by entering into the facsimiles of the ally and trying to jar him into life again, which is a second failure and which occludes the ally because the preclear is now living as an ally.

The emotional curve is a period with an exclamation point to the past. One's own death would be an emotional curve.

The flight down the emotional curve is as follows: State of beingness, antagonism against not beingness, fear of not beingness, grief about not beingness, acceptance of not beingness. These consecutive steps may be so swift that they jam into a blur which seemed to contain only a sudden shift from beingness to not beingness.

Beingness is a supposed or actual control of the environment. Not beingness is an acceptance of control by the environment and abdication even of control of self.

An early curve was "I'll eat you", "I'm fighting you", "I'm losing", "I've lost. Eat me".

An earlier curve was "I'm alive", "I'm wiped out by MEST and therefore I am MEST".

The curve is addressed for this lifetime. It is located by getting the preclear to recall a time when he was happy and suddenly was made sad. He is then persuaded to re-experience this curve as an emotion. He is run through that incident until it is de-sensitized (which may be at once or after several runs). Another such curve is located. One after another curve incidents are taken from the case. Suddenly or gradually the service facsimile chain is in view and is run, one incident or another, until a whole service facsimile reduces. Then other service facsimiles of the chain are run until the preclear is clearly in possession of his own ability to postulate at will on his health or state.

Running the emotional curve will get the preclear into grief discharges, fear discharges or anger discharges. These can be run, verbalized or not verbalized, over and over, as emotion.

The auditor should prepare to be extremely thorough about the emotional curve.

Running the curve in reverse locates the false supports and identities the preclear has assumed. This is done by finding a time when the preclear was sad or apathetic and running up to a time when he was in control of his environment again. This recovers the arrivals of the U.S. cavalry and has given false value to that cavalry. The preclear will not get rid of emotional attachments or even disclose allies unless the reverse curve is run. A preclear who has been lifted up by such supports clings for ever afterwards to those supports and fetishes which remind him of those supports.

A typical reverse curve: Disobedience, punishment begun, intervention of grandma. Bawl out by non-com, rescue by officer. News of possible death, cancellation of news by word of survival.

When the emotional curve went down, the preclear considered himself dead and his own past occluded. When the emotional curve went up, the preclear considered himself part of the identity of the rescuer.

We want the preclear as a new self-determined self.

When the preclear is advanced to the Ninth Act the running of emotional curves is fast and simple. The preclear fairly flies into higher and higher self-possession.

When the running of emotional curves is concluded, the preclear should be well advanced toward being in valence and not caring whether he is or not. Perceptics should be on.

It should be noted that the rising curve follows the down curve when the rising curve exists.

A service facsimile is a down emotional curve, a counterfeit dying and a resurrection on a rising curve. An Analysis of Self-Determinism

The goal of the auditor with his preclear is not the release of a psychosomatic, not the improvement of appearance, not greater efficiency or better interpersonal relations. These are incidental. The goal of the auditor with the preclear is the rehabilitation of the preclear's self-determinism.

In order to understand this goal, let us examine some data and have a thorough understanding of what self-determinism is. Before Dianetics there were vague pushes in that direction but the state itself lacked definition and definitely had no bridge built to it.

Self-determinism is that state of being wherein the individual can or cannot be controlled by his environment according to his own choice. In that state the individual has self-confidence in his control of the material universe and the organisms within it along every dynamic. He is confident about any and all abilities or talents he may possess. He is confident in his interpersonal relationships. He reasons but does not need to react.

On the tone scale, we have at the optimum level, I am, at the lowest level, I am not. Between we have, from the optimum level down, varying degrees of I am and I am not. The lower one goes, the more I am not there is and the less I am. Here is the graph of the the state of beingness and the state of not beingness. Not beingness is death. This is a range from 20.0 down to 0.0.

Full self-determinism along every dynamic is found at 20.0. A complete other-determined individual is at 0.0. A gradient scale lies between.

There is a parallel column on the tone scale to the I am, I am not gradient scale. This is the I know, I know not scale. I know is at 20.0. I know not is at 0.0. Between these lie, as one descends, I understand, I am trying to understand, I will not understand, I am afraid to understand, I cannot understand, I know not.

Another parallel scale would be, I have trust at 20.0 and I trust nothing at 0.0. As one descends, one reaches less and less trust and more and more distrust until we have death.

The mystic for millenia has been talking about faith. He never built a bridge to it. He made a fundamental error in converting faith into have faith. When he said have faith he invited understanding, then confusion of understanding, because one does not understand faith. One is faith. The source, content of and contact with faith is you. The result of this mystic error -- and

it is a very gross error -- was to place individuals so far down the tone scale that "love" and propitiation became bywords and hocus pocus the order of the day. Here is a 1.1 religion. It is afraid to understand because it has to have faith, but it is not faith because faith is not understanding. Hence the general confusion at 1.1. A by-product of this is the fact that individuals who thus have faith are running too slow. You get esp, hypnotism, mixed-up facsimiles with others, martyrdom, physical illness and all manner of unwanted things at this slow speed. It is too close to the static of death at 0.0, and its people are awfully dead, ineffective and irrational.

People who are trying to have faith are not faith. Thus they fear (1.1) and propitiate (1.1) and are generally confused. One will not buy unreason at 20.0. They began by knowing faith and then became confused by having faith explained.

Because of spectacular successes (rare as rarity), the mystic continued to strive for something he already had because he had no way to get back to where he was. The enormously successful points of being faith in the sea of unsuccessful having faith kept the mystic striving. It is possible now to achieve faith, or regain what one has lost.

I am, faith, I know are at 20.0 on up. At 20.0 on the gradient scale they are at optimum unity with MEST (the physical universe) but as they rise from 20.0 they become less and less effective on MEST until top static is reached at 40.0. The scale is a circle. 40.0 and 0.0 are the same, so it is possible to go two ways towards death. One is less well off at 21.0 than he is at 20.0 since the MEST is dwindling away. The austere but spindly and weak mystic who dwells upon abstracts is less able to know. There is an entire scale above 20.0, which matches the scale below 20.0 in undesirability. The organism slows down above 20.0. The static is thoroughly unobtainable with one's body, evidently, for the static at the top in a pure state 40.0 is, for one thing, a -270 degrees C. A person who relaxes to not being in body is at first assailed by counter-efforts and then begins to chill. The various phenomena of mysticism are in the main explained by this scale. When one forsakes individuality on the way up, he, of course, can commingle with thoughts and other individualities. When he slows down below toward 0.0 he is again getting confused in his individuality, shifts valences easily, is hypnotic and is in a generally undesirable condition.

Another prime error has been made and is part of our culture, both religious and scientific, and that is the error of single source. At 1.1 single source looks to be the case. Also at 39.0. At neither point, however, is there any clear view. All life forms are not from a single source. The ideas of Nirvana, Valhalla, Adam, the original cell, each is now rather completely disproven. There is a source for every genetic line. By this is meant both a theta (thought static) and MEST form. There are as many sources as there are living organisms, each line distinct and individual. The similarity of form in a species is due to similar environments and age of the class, not single source. A negative proof lies in the finding that health, sanity and effectiveness exist where the greatest self-determinism can be rehabilitated. A positive proof is that, if it were single source, the discovery of the genetic line facsimiles, the blueprint of the body, should permit just one individual to go back and clear the original upsets for the whole human race. It has been tried several times. It affects none but the preclear. His source is the very model of self-determinism.

What then are you trying to do with your preclear? You are rehabilitating him from a state of partially I am not to I am, from understand to know, from distrust to trust.

If you only concentrated upon distrust in others of him and his distrust of others, his enforced faiths on others and the enforced faith of others on him, and with his trust and distrust on all dynamics, particularly self, and de-sensitized such facsimiles, your preclears would be at around Ten at least. Occluded cases may be only broken trust cases for the preclear cannot trust himself, thus cannot trust his recalls. Run trust-distrust, and enforced and broken "know" and "I am" and "faith" in Act Four.

Responsibility

In the Fourteenth Act, the proper control center is rehabilitated. This is done by an indoctrination of the principles of responsibility and the running of responsibility. An auditor, thus, must understand this subject thoroughly. The preclear will make his largest leap ahead with the Fourteenth Act.

DEFINITION: Responsibility is the ability and willingness to assume the status of full source and cause for all efforts and counter-efforts on all dynamics.

There is no compromise with full responsibility. It lies above 20.0 on the tone scale and is descended from in order to effect randomness but is descended from with the full knowledge of its assumptions. It means responsibility for all acts, all emotions on every dynamic and in every sphere as one's own. It includes such "disrelated" data as the death of an individual one has never met on a highway on which one has never travelled at the hands of a stranger no matter how culpable. One does not send to find for whom the bell tolls without full willingness to have tolled it and to have caused the cause of its tolling.

There is a scale of responsibility between full responsibility and full other-responsibility where the former is above 20.0 and the latter is at 0.0. Complete negation of responsibility is complete admission of being under the complete control of the environment. Assumption of full responsibility is a statement of control of the environment and persons within it without necessity of control.

There is a cycle of responsibility. One acts and seeks to negate his responsibility for such action by placing the "reason" at another's door. This works as long as one succeeds in making another accept responsibility for the action. The moment this action fails and another does not accept it, the entire action comes back at one. It is then a matter of fault and fixed (by another) blame and stirs the emotion of guilt. Before this cycle begins, there is no aberration, no matter what has been done, no matter what has happened to anyone. The action occurs but is no cause for discussion or justice until one seeks to shunt cause elsewhere than self.

This starts the cycle and eventually comes back as fault. Full responsibility is not fault; it is recognition of being cause.

Rationalization is wholly an attempt to shunt responsibility. Whatever occurs to one is actually his own responsibility, as the student will realize as soon as he re-evaluates the factors involved and as soon as he sees the enormous effect of this process.

The highest common denominator so far reached on occlusion is the responsibility factor. One is occluded on whatever he has tried not to be responsible for. He refuses responsibility for the incident, thus he has no control or responsibility for the facsimile of the incident. One can control nothing without assuming full responsibility for it.

Let us survey fundamentals. Self-determinism, self-confidence, I know, I am, lie along 20.0. All knowledge is known at source, as witness the theta manufacture of complex compounds not yet touchable by chemists. One, thus, by extrapolation, did not agree to survive. One had a free choice to survive, quite obviously. The agree viewpoint is occasioned by postulating obedience to the Supreme Being, which postulate is demonstrably not workable as it poses a low-scale point for the eighth dynamic which would drag down all the other dynamics at once to zero and would continue them there, and life would become impossible. Notwithstanding this point which may or may not be acceptable, there are points which are inexorable.

Overall life through all tracks is a continuous survival through many deaths. Succumb is only relative. Total succumb would be a discontinuance of the theta line, which demonstrably has not happened in any line on earth today and which, by extrapolation and by the nature of

the life static, will not happen tomorrow for only MEST has time. Theta changes the organism form by varying efforts and counter-efforts and natural selection and planned development in MEST.

Development of rationalization (negation of responsibility establishing conflict for development) establishes randomness; and randomness is apparently vital in order to effect a conquest of MEST (our closest approach to why survival, being a conquest of the material universe by theta).

One is obviously conceived after free choice. One obviously seeks and selects randomness on free choice.

Every individual is possessed of an urge for survival on every one of the eight dynamics. He can exercise free choice for the survival of every one of the eight. Indeed, since he has existed prior to any existing situation, he had the free choice to do something about it and thus had free choice about any existing situation. At least the problem resolves itself in this fashion. Its proof is that preclears soar up the tone scale on acceptance of full responsibility and the proposition is thus credited by its workability.

Running back any happenstance before the cycle of blame-failure-guilt is started will discover that the preclear had full responsibility for anything done to him or by him or, reaching far back, for anything done to anybody by anything or anybody. Full responsibility as AA's occurs if only in choosing conception. Anyone alive today had responsibility in creating our social order.

A soldier shot on the field of battle may "blame" the sniper, the Selective Service, the stupidity of government, but he nevertheless had full responsibility not only for being there and getting shot but for the sniper, Selective Service and the stupidity of government.

You may locate any rationalization cycle merely by finding any mis-emotion such as antagonism, anger, fear, grief or apathy on the part of the preclear for anything or anybody. You will find then a cycle wherein the preclear considered himself affected by environment, blamed environment (and environment contains all dynamics including self), failed to make the blame stick and received the consequences, thus losing self-determinism, thus getting controlled by environment, thus getting aberrated, thus getting and using the service facsimile.

The auditor is not seeking the point where the preclear accepts the harm which came to him as his fault. The auditor is seeking the point where the preclear decided it was not his responsibility and then the earlier point of refusal of responsibility. Get the fault acceptance point and you will find apathy since here is agreement with accusation -- wrong point. Get the first instant of rationalization and then the earlier generalization of negated responsibility and you will find the postulates which deny full responsibility. A postulate of illness so as not to attend school is not the primary postulate on the chain. The primary postulate on this chain is refusal of full responsibility for school.

Occlusions are resolved by full responsibility on the subject. This includes occluded persons.

Dub-in is resolved by a full responsibility resolution, for the dub-in is far more active in rationalization than an occluded case.

The preclear, understanding all this, may yet wonder when he discovers in his past a person who avowedly had full responsibility, is always right and yet made him unhappy. Let the preclear look in this person for the actuality of full responsibility and the person in question will be found to have suspicions, antagonisms and rationalizations and is thus discovered to be lacking in full responsibility after all.

The environment starts to control the individual the moment he rationalizes away his inherent full responsibility. The individual becomes “unable” to handle any facsimile of any incident for which he has not assumed full responsibility, thus he becomes subject to facsimiles “handling” him.

Attempting to invalidate someone is attempting to negate full responsibility for that person. The person who insists it is “your fault” is invalidated on a low-tone level by insisting it is not your fault. Thus, assuming “fault” seems to validate the accusation of the person so claiming. Assumption of full responsibility is also assumption of the accusative person as a responsibility.

For definition, the responsibility scale drops to its next level to “I am responsible and I must do something about it”. This dwindles down through “I won’t be responsible”, “I am afraid of responsibility for it”, “I don’t care, it’s no use being responsible”. The lowest rung is no responsibility for anything.

Past deaths are occluded because one does not take their responsibility, such deaths being contrary on a shadow level in an aberrated society, to survival. Thus past deaths are sometimes hard to explain to people for they would not have any responsibility on their own and therefore refuse it on the subject.

Using symbols for actuality is negating responsibility.

Several group experiments, including teaching every man on a naval vessel that he was responsible for everything, have been made which validated these postulates. A negative series was also made with opposite results, again demonstrating these postulates. How irresponsible can one be? Refusal of full responsibility for dying and its survival value. Cause and Effect

An individual is evidently designed to be cause. When one speaks of responsibility he means “the determination of the cause which produced the effect”.

The goal of full responsibility is not attained simply by making a new postulate. It is attained by discovering and reducing the preclear’s assignment of cause.

Ordinarily people call the assignment of cause “blame”.

If one assigns cause to something, he delivers to that entity power. This is not mystical. It is a new discovery of hitherto unknown phenomena. By its strange visios and occlusions resolve.

A swift survey of emotions demonstrates that a gradient scale from cause drops down to effect. Cause is the life static itself. Full Effect would be MEST, or a dead body.

An organism seeks to be cause without becoming effect.

Cause is above 20.0; effect is at 0.

The gradient scale goes downward in this wise: One is cause, he begins motion and is able to change it. He is committed to motion and becomes less able to change it. He comes into a range of being the effect of motion. He seeks to hold motion to keep from being an effect at 1.5. He is unable to hold motion and begins to fear motion at 1.1, propitiating it. He regrets anything about motion and is in grief as an effect at 0.5. He becomes and recognizes that he has become effect at 0.1.

A strange visio on a case will vanish if regret is scanned up from it. Occlusions will turn off if blame is scanned off the occluded object or person including self.

This operates on any of the eight dynamics. That which one blames becomes a power and is occluded as unexaminable including self. That which is in stationary visio is that which one regrets having caused.

There is a cycle on any chain on any dynamic as follows. One causes something. He fails. He postulates blame (1.5). He establishes sympathy and regrets. Each new blame thrusts him further, on that chain, into an apathy. Find a thing on any dynamic (including the first dynamic) which one blames and the auditor will discover at the bottom of the chain a cause and failure of magnitude. He need only scan blame and regret from the chain to recover the basic incident. Then he should exhaust from that incident its emotional curve. This recovers any computation on a case.

Effort can be run on cause and effect but the effect, of course, is apathy, and should probably be run as counter-effort.

Full responsibility resolves only in this wise.

Definitions, Logics and Axioms

These are the definitions, logics and axioms of this science. It should be borne in mind that these actually form epistemology, the science of knowledge. These cannot but embrace various fields and sciences. They are listed in this volume without further elucidation but will be found to be self-explanatory for the most part. Adequate phenomena exist to demonstrate the self evidence of these definitions, postulates, logics and axioms.

The first section, the logics, are separate from the axioms only in that from the system of thinking so evaluated, the axioms themselves flow. The word logics is used here to mean postulates pertaining to the organizational structure of alignment.

The Logics

- LOGIC 1. KNOWLEDGE IS A WHOLE GROUP OR SUB-DIVISION OF A GROUP OF DATA OR SPECULATIONS OR CONCLUSIONS ON DATA OR METHODS OF GAINING DATA.
- LOGIC 2. A BODY OF KNOWLEDGE IS A BODY OF DATA, ALIGNED OR UNALIGNED, OR METHODS OF GAINING DATA.
- LOGIC 3. ANY KNOWLEDGE WHICH CAN BE SENSED, MEASURED OR EXPERIENCED BY ANY ENTITY IS CAPABLE OF INFLUENCING THAT ENTITY.
- COROLLARY -- THAT KNOWLEDGE WHICH CANNOT BE SENSED, MEASURED OR EXPERIENCED BY ANY ENTITY OR TYPE OF ENTITY CANNOT INFLUENCE THAT ENTITY OR TYPE OF ENTITY.
- LOGIC 4. A DATUM IS A FACSIMILE OF STATES OF BEING, STATES OF NOT BEING, ACTIONS OR INACTIONS, CONCLUSIONS, OR SUPPOSITIONS IN THE PHYSICAL OR ANY OTHER UNIVERSE.
- LOGIC 5. A DEFINITION OF TERMS IS NECESSARY TO THE ALIGNMENT, STATEMENT AND RESOLUTION OF SUPPOSITIONS, OBSERVATIONS, PROBLEMS AND SOLUTIONS AND THEIR COMMUNICATION.
- DEFINITION -- DESCRIPTIVE
DEFINITION: ONE WHICH CLASSIFIES BY CHARACTERISTICS, BY DESCRIBING EXISTING STATES OF BEING.
- DEFINITION -- DIFFERENTIATIVE
DEFINITION: ONE WHICH COMPARES UNLIKENESS TO EXISTING STATES OF BEING OR NOT BEING.
- DEFINITION -- ASSOCIATIVE
DEFINITION: ONE WHICH DECLARES LIKENESS TO EXISTING STATES OF BEING OR NOT BEING.
- DEFINITION -- ACTION
DEFINITION: ONE WHICH DELINEATES CAUSE AND POTENTIAL CHANGE OF STATE OF BEING BY CAUSE OF EXISTENCE, INEXISTENCE, ACTION, INACTION, PURPOSE OR LACK OF PURPOSE.
- LOGIC 6. ABSOLUTES ARE UNOBTAINABLE.
- LOGIC 7. GRADIENT SCALES ARE NECESSARY TO THE EVALUATION OF PROBLEMS AND THEIR DATA. This is the tool of infinity-valued LOGIC: Absolutes are unobtainable. Terms such as good and bad, alive and dead, right and wrong are used only in conjunction with gradient scales. On the scale of right and wrong, everything above zero or center would be more and more right, approaching an infinite rightness, and everything below center would be more and more wrong, approaching infinite wrongness. All things assisting the survival of the survivor are considered to be right for the survivor. All things inhibiting survival from the viewpoint of the survivor can be considered wrong for the survivor. The more a thing assists survival,

the more it can be considered right for the survivor; the more a thing or action inhibits survival, the more it is wrong from the viewpoint of the intended survivor.

COROLLARY -- ANY DATUM HAS ONLY RELATIVE TRUTH.

COROLLARY -- TRUTH IS RELATIVE TO ENVIRONMENTS, EXPERIENCE AND TRUTH.

- LOGIC 8. A DATUM CAN BE EVALUATED ONLY BY A DATUM OF COMPARABLE MAGNITUDE.
- LOGIC 9. A DATUM IS AS VALUABLE AS IT HAS BEEN EVALUATED.
- LOGIC 10. THE VALUE OF A DATUM IS ESTABLISHED BY THE AMOUNT OF ALIGNMENT (RELATIONSHIP) IT IMPARTS TO OTHER DATA.
- LOGIC 11. THE VALUE OF A DATUM OR FIELD OF DATA CAN BE ESTABLISHED BY ITS DEGREE OF ASSISTANCE IN SURVIVAL OR ITS INHIBITION TO SURVIVAL.
- LOGIC 12. THE VALUE OF A DATUM OR A FIELD OF DATA IS MODIFIED BY THE VIEWPOINT OF THE OBSERVER.
- LOGIC 13. PROBLEMS ARE RESOLVED BY COMPARTMENTING THEM INTO AREAS OF SIMILAR MAGNITUDE AND DATA, COMPARING THEM TO DATA ALREADY KNOWN OR PARTIALLY KNOWN, AND RESOLVING EACH AREA. DATA WHICH CANNOT BE KNOWN IMMEDIATELY MAY BE RESOLVED BY ADDRESSING WHAT IS KNOWN AND USING ITS SOLUTION TO RESOLVE THE REMAINDER.
- LOGIC 14. FACTORS INTRODUCED INTO A PROBLEM OR SOLUTION WHICH DO NOT DERIVE FROM NATURAL LAW BUT ONLY AUTHORITARIAN COMMAND ABERRATE THAT PROBLEM OR SOLUTION.
- LOGIC 15. THE INTRODUCTION OF AN ARBITRARY INTO A PROBLEM OR SOLUTION INVITES THE FURTHER INTRODUCTION OF ARBITRARIES INTO PROBLEMS AND SOLUTIONS.
- LOGIC 16. AN ABSTRACT POSTULATE MUST BE COMPARED TO THE UNIVERSE TO WHICH IT APPLIES AND BROUGHT INTO THE CATEGORY OF THINGS WHICH CAN BE SENSED, MEASURED OR EXPERIENCED IN THAT UNIVERSE BEFORE SUCH POSTULATE CAN BE CONSIDERED WORKABLE.
- LOGIC 17. THOSE FIELDS WHICH MOST DEPEND UPON AUTHORITATIVE OPINION FOR THEIR DATA LEAST CONTAIN KNOWN NATURAL LAW.
- LOGIC 18. A POSTULATE IS AS VALUABLE AS IT IS WORKABLE.
- LOGIC 19. THE WORKABILITY OF A POSTULATE IS ESTABLISHED BY THE DEGREE TO WHICH IT EXPLAINS EXISTING PHENOMENA ALREADY KNOWN, BY THE DEGREE THAT IT PREDICTS NEW PHENOMENA WHICH WHEN LOOKED FOR WILL BE FOUND TO EXIST, AND BY THE DEGREE THAT IT DOES NOT REQUIRE THAT

PHENOMENA WHICH DO NOT EXIST IN FACT BE CALLED INTO EXISTENCE FOR ITS EXPLANATION.

LOGIC 20. A SCIENCE MAY BE CONSIDERED TO BE A LARGE BODY OF ALIGNED DATA WHICH HAS SIMILARITY IN APPLICATION AND WHICH HAS BEEN DEDUCED OR INDUCED FROM BASIC POSTULATES.

LOGIC 21. MATHEMATICS ARE METHODS OF POSTULATING OR RESOLVING REAL OR ABSTRACT DATA IN ANY UNIVERSE AND INTEGRATING BY SYMBOLIZATION OF DATA, POSTULATES AND RESOLUTIONS.

LOGIC 22. THE HUMAN MIND IS AN OBSERVER, POSTULATOR, CREATOR AND STORAGE PLACE OF KNOWLEDGE.

LOGIC 23. THE HUMAN MIND IS A SERVOMECHANISM TO ANY MATHEMATICS EVOLVED OR EMPLOYED BY THE HUMAN MIND. POSTULATE -- THE HUMAN MIND AND INVENTIONS OF THE HUMAN MIND ARE CAPABLE OF RESOLVING ANY AND ALL PROBLEMS WHICH CAN BE SENSED, MEASURED OR EXPERIENCED DIRECTLY OR INDIRECTLY.

COROLLARY -- THE HUMAN MIND IS CAPABLE OF RESOLVING THE PROBLEM OF THE HUMAN MIND. The borderline of solution of this science lies between WHY life is surviving and HOW life is surviving. It is possible to resolve HOW life is surviving without resolving WHY life is surviving.

LOGIC 24. THE RESOLUTION OF THE PHILOSOPHICAL, SCIENTIFIC AND HUMAN STUDIES (such as economics, politics, sociology, medicine, criminology, etc.) DEPENDS PRIMARILY UPON THE RESOLUTION OF THE PROBLEMS OF THE HUMAN MIND. The human mind by DEFINITION includes the awareness unit of the living organism, the observer, the computer of data, the spirit, the memory storage, the life force and the individual motivator of the living organisms. It is used as distinct from the brain, which can be considered to be motivated by the mind. NOTE: The primary step in resolving the broad activities of the man could be considered to be the resolving of the activities of the mind itself.

Hence, the LOGICs carry to this point and then proceed as axioms concerning the human mind, such axioms being substantiated as relative truths by much newly discovered phenomena. The ensuing axioms, from LOGIC 24, apply no less to the various 'ologies' than they do to de-aberrating or improving the operation of the mind. It should not be thought that the following axioms are devoted to the construction of anything as limited as a therapy, which is only incidental to the resolution of human aberration and such things as psychomatic illnesses. These axioms are capable of such solutions, as has been demonstrated, but such a narrow application would indicate a very narrow scope of view.

Axioms

- AXIOM 1. THE SOURCE OF LIFE IS A STATIC OF PECULIAR AND PARTICULAR PROPERTIES.
- AXIOM 2. AT LEAST A PORTION OF THE STATIC CALLED LIFE IS IMPINGED UPON THE PHYSICAL UNIVERSE.
- AXIOM 3. THAT PORTION OF THE STATIC OF LIFE WHICH IS IMPINGED UPON THE PHYSICAL UNIVERSE HAS FOR ITS DYNAMIC GOAL, SURVIVAL AND ONLY SURVIVAL.
- AXIOM 4. THE PHYSICAL UNIVERSE IS REDUCIBLE TO MOTION OF ENERGY OPERATING IN SPACE THROUGH TIME.
- AXIOM 5. THAT PORTION OF THE STATIC OF LIFE CONCERNED WITH THE LIFE ORGANISMS OF THE PHYSICAL UNIVERSE IS CONCERNED WHOLLY WITH MOTION.
- AXIOM 6. THE LIFE STATIC HAS AS ONE OF ITS PROPERTIES THE ABILITY TO MOBILIZE AND ANIMATE MATTER INTO LIVING ORGANISMS.
- AXIOM 7. THE LIFE STATIC IS ENGAGED IN A CONQUEST OF THE PHYSICAL UNIVERSE.
- AXIOM 8. THE LIFE STATIC CONQUERS THE MATERIAL UNIVERSE BY LEARNING AND APPLYING THE PHYSICAL LAWS OF THE PHYSICAL UNIVERSE.
- Symbol: The Symbol for the Life Static in use hereafter is the Greek letter Theta.
- AXIOM 9. A FUNDAMENTAL OPERATION OF THETA IN SURVIVING IS BRINGING ORDER INTO THE CHAOS OF THE PHYSICAL UNIVERSE.
- AXIOM 10. THETA BRINGS ORDER INTO CHAOS BY CONQUERING WHATEVER IN MEST MAY BE PRO-SURVIVAL AND DESTROYING WHATEVER IN MEST MAY BE CONTRA-SURVIVAL, AT LEAST THROUGH THE MEDIUM OF LIFE ORGANISMS.
- Symbol: The symbol for the physical universe in use hereafter is MEST, from the first letters of the words Matter, Energy, Space, and Time, or the Greek letter Phi.
- AXIOM 11. A LIFE ORGANISM IS COMPOSED OF MATTER AND ENERGY IN SPACE AND TIME, ANIMATED BY THETA.
- Symbol: Living organism or organisms will hereafter be represented by the Greek letter Lambda.
- AXIOM 12. THE MEST PART OF THE ORGANISM FOLLOWS THE LAWS OF THE PHYSICAL SCIENCES. ALL LAMBDA IS CONCERNED WITH MOTION.

AXIOM 13. THETA OPERATING THROUGH LAMBDA CONVERTS THE FORCES OF THE PHYSICAL UNIVERSE INTO FORCES TO CONQUER THE PHYSICAL UNIVERSE.

AXIOM 14. THETA WORKING UPON PHYSICAL UNIVERSE MOTION MUST MAINTAIN A HARMONIOUS RATE OF MOTION.

The limits of Lambda are narrow, both as to thermal and mechanical motion.

AXIOM 15. LAMBDA IS THE INTERMEDIATE STEP IN THE CONQUEST OF THE PHYSICAL UNIVERSE.

AXIOM 16. THE BASIC FOOD OF ANY ORGANISM CONSISTS OF LIGHT AND CHEMICALS.

Organisms can exist only as higher levels of complexities because lower levels of converters exist. Theta evolves organisms from lower to higher forms and supports them by the existence of lower converter forms.

AXIOM 17. THETA, VIA LAMBDA, EFFECTS AN EVOLUTION OF MEST.

In this we have the waste products of organisms on the one hand as those very complex chemicals which bacteria make, and, on the other hand, we have the physical face of the earth being changed by animals and men, such changes as grass holding mountains from eroding or roots causing boulders to break, buildings being built, and rivers being dammed. There is obviously an evolution in MEST in progress under the incursion of Theta.

AXIOM 18. LAMBDA, EVEN WITHIN A SPECIES, VARIES IN ITS ENDOWMENT OF THETA.

AXIOM 19. THE EFFORT OF LAMBDA IS TOWARD SURVIVAL.

The goal of Lambda is survival. The penalty of failure to advance toward that goal is to succumb.

DEFINITION: PERSISTENCE IS THE ABILITY TO EXERT CONTINUANCE OF EFFORT TOWARD SURVIVAL GOALS.

AXIOM 20. LAMBDA CREATES, CONSERVES, MAINTAINS, REQUIRES, DESTROYS, CHANGES, OCCUPIES, GROUPS AND DISPERSES MEST. LAMBDA SURVIVES BY ANIMATING AND MOBILIZING OR DESTROYING MATTER AND ENERGY IN SPACE AND TIME.

AXIOM 21. LAMBDA IS DEPENDENT UPON OPTIMUM MOTION. MOTION WHICH IS TOO SWIFT AND MOTION WHICH IS TOO SLOW ARE EQUALLY CONTRA-SURVIVAL.

AXIOM 22. THETA AND THOUGHT ARE SIMILAR ORDERS OF STATIC.

AXIOM 23. ALL THOUGHT IS CONCERNED WITH MOTION.

AXIOM 24. THE ESTABLISHMENT OF AN OPTIMUM MOTION IS A BASIC GOAL OF REASON.

DEFINITION: LAMBDA IS A CHEMICAL HEAT ENGINE EXISTING IN SPACE AND TIME MOTIVATED BY THE LIFE STATIC AND DIRECTED BY THOUGHT.

AXIOM 25. THE BASIC PURPOSE OF REASON IS THE CALCULATION OR ESTIMATION OF EFFORT.

AXIOM 26. THOUGHT IS ACCOMPLISHED BY THETA FACSIMILES OF PHYSICAL UNIVERSE, ENTITIES OR ACTIONS.

AXIOM 27. THETA IS SATISFIED ONLY WITH HARMONIOUS ACTION OR OPTIMUM MOTION AND REJECTS OR DESTROYS ACTION OR MOTION ABOVE OR BELOW ITS TOLERANCE BAND.

AXIOM 28. THE MIND IS CONCERNED WHOLLY WITH THE ESTIMATION OF EFFORT.

DEFINITION: MIND IS THE THETA COMMAND POST OF ANY ORGANISM OR ORGANISMS.

AXIOM 29. THE BASIC ERRORS OF REASON ARE FAILURES TO DIFFERENTIATE AMONGST MATTER, ENERGY, SPACE AND TIME.

AXIOM 30. RIGHTNESS IS PROPER CALCULATION OF EFFORT.

AXIOM 31. WRONGNESS IS ALWAYS MISCALCULATION OF EFFORT.

AXIOM 32. THETA CAN EXERT ITSELF DIRECTLY OR EXTENSIONALLY.

Theta can direct physical application of the organism to the environment or through the mind, can first calculate the action or extend, as in language, ideas.

AXIOM 33. CONCLUSIONS ARE DIRECTED TOWARD THE INHIBITION, MAINTENANCE OR ACCELERATIONS OF EFFORTS.

AXIOM 34. THE COMMON DENOMINATOR OF ALL LIFE ORGANISMS IS MOTION.

AXIOM 35. EFFORT OF AN ORGANISM TO SURVIVE OR SUCCUMB IS PHYSICAL MOTION OF A LIFE ORGANISM AT A GIVEN MOMENT IN TIME THROUGH SPACE.

DEFINITION: MOTION IS ANY CHANGE IN ORIENTATION IN SPACE.

DEFINITION: FORCE IS RANDOM EFFORT.

DEFINITION: EFFORT IS DIRECTED FORCE.

AXIOM 36. AN ORGANISM'S EFFORT CAN BE TO REMAIN AT REST OR PERSIST IN A GIVEN MOTION.

Static state has position in time, but an organism which is remaining positionally in a static state if alive, is still continuing a highly complex pattern of motion, such as the heart beat, digestion, etc. The efforts of organisms to survive or succumb are assisted, compelled or opposed by the efforts of other organisms, matter, energy, space and time.

DEFINITION: ATTENTION IS A MOTION WHICH MUST REMAIN AT AN OPTIMUM EFFORT.

Attention is aberrated by becoming unfixed and sweeping at random or becoming too fixed without sweeping. Unknown threats to survival when sensed cause attention to sweep without fixing. Known threats to survival when sensed cause attention to fix.

- AXIOM 37. THE ULTIMATE GOAL OF LAMBDA IS INFINITE SURVIVAL.
- AXIOM 38. DEATH IS ABANDONMENT BY THETA OF A LIFE ORGANISM OR RACE OR SPECIES WHERE THESE CAN NO LONGER SERVE THETA IN ITS GOALS OF INFINITE SURVIVAL.
- AXIOM 39. THE REWARD OF AN ORGANISM ENGAGING UPON SURVIVAL ACTIVITY IS PLEASURE.
- AXIOM 40. THE PENALTY OF AN ORGANISM FAILING TO ENGAGE UPON SURVIVAL ACTIVITY, OR ENGAGING IN NON-SURVIVAL ACTIVITY, IS PAIN.
- AXIOM 41. THE CELL AND VIRUS ARE THE PRIMARY BUILDING BLOCKS OF LIFE ORGANISMS.
- AXIOM 42. THE VIRUS AND CELL ARE MATTER AND ENERGY ANIMATED AND MOTIVATED IN SPACE AND TIME BY THETA.
- AXIOM 43. THETA MOBILIZES THE VIRUS AND CELL IN COLONIAL AGGREGATIONS TO INCREASE POTENTIAL MOTION AND ACCOMPLISH EFFORT.
- AXIOM 44. THE GOAL OF VIRUSES AND CELLS IS SURVIVAL IN SPACE THROUGH TIME.
- AXIOM 45. THE TOTAL MISSION OF HIGHER ORGANISMS, VIRUSES AND CELLS IS THE SAME AS THAT OF THE VIRUS AND CELL.
- AXIOM 46. COLONIAL AGGREGATIONS OF VIRUSES AND CELLS CAN BE IMBUED WITH MORE THETA THAN THEY INHERENTLY CONTAINED.
- Life Energy joins any group whether a group of organisms or group of cells composing an organism. Here we have personal entity, individuation, etc.
- AXIOM 47. EFFORT CAN BE ACCOMPLISHED BY LAMBDA ONLY THROUGH THE COORDINATION OF ITS PARTS TOWARD GOALS.
- AXIOM 48. AN ORGANISM IS EQUIPPED TO BE GOVERNED AND CONTROLLED BY A MIND.
- AXIOM 49. THE PURPOSE OF THE MIND IS TO POSE AND RESOLVE PROBLEMS RELATING TO SURVIVAL AND TO DIRECT THE EFFORT OF THE ORGANISM ACCORDING TO THESE SOLUTIONS.
- AXIOM 50. ALL PROBLEMS ARE POSED AND RESOLVED THROUGH ESTIMATIONS OF EFFORT.

- AXIOM 51. THE MIND CAN CONFUSE POSITION IN SPACE WITH POSITION IN TIME. (COUNTER-EFFORTS PRODUCING ACTION PHRASES.)
- AXIOM 52. AN ORGANISM PROCEEDING TOWARD SURVIVAL IS DIRECTED BY THE MIND OF THAT ORGANISM IN THE ACCOMPLISHMENT OF SURVIVAL EFFORT.
- AXIOM 53. AN ORGANISM PROCEEDING TOWARD SUCCUMB IS DIRECTED BY THE MIND OF THAT ORGANISM IN THE ACCOMPLISHMENT OF DEATH.
- AXIOM 54. SURVIVAL OF AN ORGANISM IS ACCOMPLISHED BY THE OVERCOMING OF EFFORTS OPPOSING ITS SURVIVAL.
- (Note: COROLLARY for other dynamics.)
- DEFINITION: DYNAMIC IS THE ABILITY TO TRANSLATE SOLUTIONS INTO ACTION.
- AXIOM 55. SURVIVAL EFFORT FOR AN ORGANISM INCLUDES THE DYNAMIC THRUST BY THAT ORGANISM FOR THE SURVIVAL OF ITSELF, ITS PROCREATION, ITS GROUP, ITS SUB-SPECIES, ITS SPECIES, ALL LIFE ORGANISMS, MATERIAL UNIVERSE, THE LIFE STATIC AND, POSSIBLY, A SUPREME BEING.
- (Note: List of dynamics.)
- AXIOM 56. THE CYCLE OF AN ORGANISM, A GROUP OF ORGANISMS OR A SPECIES IS INCEPTION, GROWTH, RE-CREATION, DECAY AND DEATH.
- AXIOM 57. THE EFFORT OF AN ORGANISM IS DIRECTED TOWARD THE CONTROL OF THE ENVIRONMENT FOR ALL THE DYNAMICS.
- AXIOM 58. CONTROL OF AN ENVIRONMENT IS ACCOMPLISHED BY THE SUPPORT OF PRO-SURVIVAL FACTORS ALONG ANY DYNAMIC.
- AXIOM 59. ANY TYPE OF HIGHER ORGANISM IS ACCOMPLISHED BY THE EVOLUTION OF VIRUSES AND CELLS INTO FORMS CAPABLE OF BETTER EFFORTS TO CONTROL OR LIVE IN AN ENVIRONMENT.
- AXIOM 60. THE USEFULNESS OF AN ORGANISM IS DETERMINED BY ITS ABILITY TO CONTROL THE ENVIRONMENT OR TO SUPPORT ORGANISMS WHICH CONTROL THE ENVIRONMENT.
- AXIOM 61. AN ORGANISM IS REJECTED BY THETA TO THE DEGREE THAT IT FAILS IN ITS GOALS.
- AXIOM 62. HIGHER ORGANISMS CAN EXIST ONLY IN THE DEGREE THAT THEY ARE SUPPORTED BY THE LOWER ORGANISMS.
- AXIOM 63. THE USEFULNESS OF AN ORGANISM IS DETERMINED BY THE ALIGNMENT OF ITS EFFORTS TOWARD SURVIVAL.
- AXIOM 64. THE MIND PERCEIVES AND STORES ALL DATA OF THE ENVIRONMENT AND ALIGNS OR FAILS TO ALIGN THESE ACCORDING TO THE TIME THEY WERE PERCEIVED.

DEFINITION: A CONCLUSION IS THE THETA FACSIMILES OF A GROUP OF COMBINED DATA.

DEFINITION: A DATUM IS A THETA FACSIMILE OF PHYSICAL ACTION.

AXIOM 65. THE PROCESS OF THOUGHT IS THE PERCEPTION OF THE PRESENT AND THE COMPARISON OF IT TO THE PERCEPTIONS AND CONCLUSIONS OF THE PAST IN ORDER TO DIRECT ACTION IN THE IMMEDIATE OR DISTANT FUTURE.

COROLLARY: THE ATTEMPT OF THOUGHT IS TO PERCEIVE REALITIES OF THE PAST AND PRESENT IN ORDER TO PREDICT OR POSTULATE REALITIES OF THE FUTURE.

AXIOM 66. THE PROCESS BY WHICH LIFE EFFECTS ITS CONQUEST OF THE MATERIAL UNIVERSE CONSISTS IN THE CONVERSION OF THE POTENTIAL EFFORT OF MATTER AND ENERGY IN SPACE AND THROUGH TIME TO EFFECT WITH IT THE CONVERSION OF FURTHER MATTER AND ENERGY IN SPACE AND THROUGH TIME.

AXIOM 67. THETA CONTAINS ITS OWN THETA UNIVERSE EFFORT WHICH TRANSLATES INTO MEST EFFORT.

AXIOM 68. THE SINGLE ARBITRARY IN ANY ORGANISM IS TIME.

AXIOM 69. PHYSICAL UNIVERSE PERCEPTIONS AND EFFORTS ARE RECEIVED BY AN ORGANISM AS FORCE WAVES, CONVERT BY FACSIMILE INTO THETA AND ARE THUS STORED.

DEFINITION: RANDOMITY IS THE MIS-ALIGNMENT THROUGH THE INTERNAL OR EXTERNAL EFFORTS BY OTHER FORMS OF LIFE OR THE MATERIAL UNIVERSE OF THE EFFORTS OF AN ORGANISM, AND IS IMPOSED ON THE PHYSICAL ORGANISM BY COUNTER-EFFORTS IN THE ENVIRONMENT.

AXIOM 70. ANY CYCLE OF ANY LIFE ORGANISM IS FROM STATIC TO MOTION TO STATIC.

AXIOM 71. THE CYCLE OF RANDOMITY IS FROM STATIC, THROUGH OPTIMUM, THROUGH RANDOMITY SUFFICIENTLY REPETITIOUS OR SIMILAR TO CONSTITUTE ANOTHER STATIC.

AXIOM 72. THERE ARE TWO SUB-DIVISIONS TO RANDOMITY: DATA RANDOMITY AND FORCE RANDOMITY.

AXIOM 73. THE THREE DEGREES OF RANDOMITY CONSIST OF MINUS RANDOMITY, OPTIMUM RANDOMITY AND PLUS RANDOMITY.

DEFINITION: RANDOMITY IS A COMPONENT FACTOR AND NECESSARY PART OF MOTION, IF MOTION IS TO CONTINUE.

AXIOM 74. OPTIMUM RANDOMITY IS NECESSARY TO LEARNING.

AXIOM 75. THE IMPORTANT FACTORS IN ANY AREA OF RANDOMITY ARE EFFORT AND COUNTER-EFFORT.

(Note: As distinguished from near-perceptions of effort.)

AXIOM 76. RANDOMITY AMONGST ORGANISMS IS VITAL TO CONTINUOUS SURVIVAL OF ALL ORGANISMS.

AXIOM 77. THETA AFFECTS THE ORGANISM, OTHER ORGANISMS AND THE PHYSICAL UNIVERSE BY TRANSLATING THETA FACSIMILES INTO PHYSICAL EFFORTS OR RANDOMITY OF EFFORTS.

DEFINITION: THE DEGREE OF RANDOMITY IS MEASURED BY THE RANDOMNESS OF EFFORT VECTORS WITHIN THE ORGANISM, AMONGST ORGANISMS, AMONGST RACES OR SPECIES OF ORGANISMS OR BETWEEN ORGANISMS AND THE PHYSICAL UNIVERSE.

AXIOM 78. RANDOMITY BECOMES INTENSE IN INDIRECT RATIO TO THE TIME IN WHICH IT TAKES PLACE, MODIFIED BY THE TOTAL EFFORT IN THE AREA.

AXIOM 79. INITIAL RANDOMITY CAN BE REINFORCED BY RANDOMITIES OF GREATER OR LESSER MAGNITUDE.

AXIOM 80. AREAS OF RANDOMITY EXIST IN CHAINS OF SIMILARITY PLOTTED AGAINST TIME. THIS CAN BE TRUE OF WORDS AND ACTIONS CONTAINED IN RANDOMITIES. EACH MAY HAVE ITS OWN CHAIN PLOTTED AGAINST TIME.

AXIOM 81. SANITY CONSISTS OF OPTIMUM RANDOMITY.

AXIOM 82. ABERRATION EXISTS TO THE DEGREE THAT PLUS OR MINUS RANDOMITY EXISTS IN THE ENVIRONMENT OR PAST DATA OF AN ORGANISM, GROUP OR SPECIES, MODIFIED BY THE ENDOWED SELF-DETERMINISM OF THAT ORGANISM, GROUP OR SPECIES.

AXIOM 83. THE SELF-DETERMINISM OF AN ORGANISM IS DETERMINED BY ITS THETA ENDOWMENT, MODIFIED BY MINUS OR PLUS RANDOMITY IN ITS ENVIRONMENT OR ITS EXISTENCE.

AXIOM 84. THE SELF-DETERMINISM OF AN ORGANISM IS INCREASED BY OPTIMUM RANDOMITY OF COUNTER-EFFORTS.

AXIOM 85. THE SELF-DETERMINISM OF AN ORGANISM IS REDUCED BY PLUS OR MINUS RANDOMITY OF COUNTER-EFFORTS IN THE ENVIRONMENT.

AXIOM 86. RANDOMITY CONTAINS BOTH THE RANDOMNESS OF EFFORTS AND THE VOLUME OF EFFORTS.

(Note: An area of randomness can have a great deal of confusion but, without volume of energy, the confusion itself is negligible.)

AXIOM 87. THAT COUNTER-EFFORT IS MOST ACCEPTABLE TO AN ORGANISM WHICH MOST CLOSELY APPEARS TO ASSIST ITS ACCOMPLISHMENT OF ITS GOAL.

- AXIOM 88. AN AREA OF SEVERE PLUS OR MINUS RANDOMITY CAN OCCLUDE DATA ON ANY OF THE SUBJECTS OF THAT PLUS OR MINUS RANDOMITY WHICH TOOK PLACE IN A PRIOR TIME.
- (Note: Shut-off mechanisms of earlier lives, perceptics, specific incidents, etc.)
- AXIOM 89. RESTIMULATION OF PLUS, MINUS OR OPTIMUM RANDOMITY CAN PRODUCE INCREASED PLUS, MINUS OR OPTIMUM RANDOMITY RESPECTIVELY IN THE ORGANISM.
- AXIOM 90. AN AREA OF RANDOMITY CAN ASSUME SUFFICIENT MAGNITUDE SO AS TO APPEAR TO THE ORGANISM AS PAIN, ACCORDING TO ITS GOALS.
- AXIOM 91. PAST RANDOMITY CAN IMPOSE ITSELF UPON THE PRESENT ORGANISM AS THETA FACSIMILES.
- AXIOM 92. THE ENGRAM IS A SEVERE AREA OF PLUS OR MINUS RANDOMITY OF SUFFICIENT VOLUME TO CAUSE UNCONSCIOUSNESS.
- AXIOM 93. UNCONSCIOUSNESS IS AN EXCESS OF RANDOMITY IMPOSED BY A COUNTER-EFFORT OF SUFFICIENT FORCE TO CLOUD THE AWARENESS AND DIRECT FUNCTION OF THE ORGANISM THROUGH THE MIND'S CONTROL CENTER.
- AXIOM 94. ANY COUNTER-EFFORT WHICH MIS-ALIGNS THE ORGANISM'S COMMAND OF ITSELF OR ITS ENVIRONMENT ESTABLISHES PLUS OR MINUS RANDOMITY OR, IF OF SUFFICIENT MAGNITUDE, IS AN ENGRAM.
- AXIOM 95. PAST ENGRAMS ARE RESTIMULATED BY THE CONTROL CENTER'S PERCEPTION OF CIRCUMSTANCES SIMILAR TO THAT ENGRAM IN THE PRESENT ENVIRONMENT.
- AXIOM 96. AN ENGRAM IS A THETA FACSIMILE OF ATOMS AND MOLECULES IN MISALIGNMENT.
- AXIOM 97. ENGRAMS FIX EMOTIONAL RESPONSE AS THAT EMOTIONAL RESPONSE OF THE ORGANISM DURING THE RECEIPT OF THE COUNTER-EFFORT.
- AXIOM 98. FREE EMOTIONAL RESPONSE DEPENDS ON OPTIMUM RANDOMITY. IT DEPENDS UPON ABSENCE OF OR NON-RESTIMULATION OF ENGRAMS.
- AXIOM 99. THETA FACSIMILES CAN RECOMBINE INTO NEW SYMBOLS.
- AXIOM 100. LANGUAGE IS THE SYMBOLIZATION OF EFFORT.
- AXIOM 101. LANGUAGE DEPENDS FOR ITS FORCE UPON THE FORCE WHICH ACCOMPANIED ITS DEFINITION.
- (Note: Counter-effort, not language, is aberrative.)
- AXIOM 102. THE ENVIRONMENT CAN OCCLUDE THE CENTRAL CONTROL OF ANY ORGANISM AND ASSUME CONTROL OF THE MOTOR

CONTROLS OF THAT ORGANISM. (ENGRAM, RESTIMULATION, LOCKS, HYPNOTISM.)

- AXIOM 103. INTELLIGENCE DEPENDS ON THE ABILITY TO SELECT ALIGNED OR MISALIGNED DATA FROM AN AREA OF RANDOMITY AND SO DISCOVER A SOLUTION TO REDUCE ALL RANDOMITY IN THAT AREA.
- AXIOM 104. PERSISTENCE OBTAINS IN THE ABILITY OF THE MIND TO PUT SOLUTIONS INTO PHYSICAL ACTION TOWARD THE REALIZATION OF GOALS.
- AXIOM 105. AN UNKNOWN DATUM CAN PRODUCE DATA OF PLUS OR MINUS RANDOMITY.
- AXIOM 106. THE INTRODUCTION OF AN ARBITRARY FACTOR OR FORCE WITHOUT RECOURSE TO NATURAL LAWS OF THE BODY OR THE AREA INTO WHICH THE ARBITRARY IS INTRODUCED BRINGS ABOUT PLUS OR MINUS RANDOMITY.
- AXIOM 107. DATA OF PLUS OR MINUS RANDOMITY DEPENDS FOR ITS CONFUSION ON FORMER PLUS OR MINUS RANDOMITY OR ABSENT DATA.
- AXIOM 108. EFFORTS WHICH ARE INHIBITED OR COMPELLED BY EXTERIOR EFFORTS EFFECT A PLUS OR MINUS RANDOMITY OF EFFORTS.
- AXIOM 109. BEHAVIOR IS MODIFIED BY COUNTER-EFFORTS WHICH HAVE IMPINGED ON THE ORGANISM.
- AXIOM 110. THE COMPONENT PARTS OF THETA ARE AFFINITY, REALITY, AND COMMUNICATION.
- AXIOM 111. SELF-DETERMINISM CONSISTS OF MAXIMAL AFFINITY, REALITY AND COMMUNICATION.
- AXIOM 112. AFFINITY IS THE COHESION OF THETA.
- Affinity manifests itself as the recognition of similarity of efforts and goals amongst organisms by those organisms.
- AXIOM 113. REALITY IS THE AGREEMENT UPON PERCEPTIONS AND DATA IN THE PHYSICAL UNIVERSE.
- All that we can be sure is real is that on which we have agreed is real. Agreement is the essence of reality.
- AXIOM 114. COMMUNICATION IS THE INTERCHANGE OF PERCEPTION THROUGH THE MATERIAL UNIVERSE BETWEEN ORGANISMS OR THE PERCEPTION OF THE MATERIAL UNIVERSE BY SENSE CHANNELS.
- AXIOM 115. SELF-DETERMINISM IS THE THETA CONTROL OF THE ORGANISM.
- AXIOM 116. A SELF-DETERMINED EFFORT IS THAT COUNTER-EFFORT WHICH HAS BEEN RECEIVED INTO THE ORGANISM IN THE PAST

AND INTEGRATED INTO THE ORGANISM FOR ITS CONSCIOUS USE.

AXIOM 117. THE COMPONENTS OF SELF-DETERMINISM ARE AFFINITY, COMMUNICATION AND REALITY.

Self-determinism is manifested along each dynamic.

AXIOM 118. AN ORGANISM CANNOT BECOME ABERRATED UNLESS IT HAS AGREED UPON THAT ABERRATION, HAS BEEN IN COMMUNICATION WITH A SOURCE OF ABERRATION, AND HAS HAD AFFINITY FOR THE ABERRATOR.

AXIOM 119. AGREEMENT WITH ANY SOURCE, CONTRA- OR PRO-SURVIVAL, POSTULATES A NEW REALITY FOR THE ORGANISM.

AXIOM 120. NON-SURVIVAL COURSES, THOUGHTS AND ACTIONS REQUIRE NON-OPTIMUM EFFORT.

AXIOM 121. EVERY THOUGHT HAS BEEN PRECEDED BY PHYSICAL ACTION.

AXIOM 122. THE MIND DOES WITH THOUGHT AS IT HAS DONE WITH ENTITIES IN THE PHYSICAL UNIVERSE.

AXIOM 123. ALL EFFORT CONCERNED WITH PAIN IS CONCERNED WITH LOSS.

Organisms hold pain and engrams to them as a latent effort to prevent loss of some portion of the organism. All loss is a loss of motion.

AXIOM 124. THE AMOUNT OF COUNTER-EFFORT THE ORGANISM CAN OVERCOME IS PROPORTIONAL TO THE THETA ENDOWMENT OF THE ORGANISM, MODIFIED BY THE PHYSIQUE OF THAT ORGANISM.

AXIOM 125. EXCESSIVE COUNTER-EFFORT TO THE EFFORT OF A LIFE ORGANISM PRODUCES UNCONSCIOUSNESS.

COROLLARY: UNCONSCIOUSNESS GIVES THE SUPPRESSION OF AN ORGANISM'S CONTROL CENTER BY COUNTER-EFFORT.

DEFINITION: THE CONTROL CENTER OF THE ORGANISM CAN BE DEFINED AS THE CONTACT POINT BETWEEN THETA AND THE PHYSICAL UNIVERSE AND IS THAT CENTER WHICH IS AWARE OF BEING AWARE AND WHICH HAS CHARGE OF AND RESPONSIBILITY FOR THE ORGANISM ALONG ALL ITS DYNAMICS.

AXIOM 126. PERCEPTIONS ARE ALWAYS RECEIVED IN THE CONTROL CENTER OF AN ORGANISM WHETHER THE CONTROL CENTER IS IN CONTROL OF THE ORGANISM AT THE TIME OR NOT.

This is an explanation for the assumption of valences.

AXIOM 127. ALL PERCEPTIONS REACHING THE ORGANISM'S SENSE CHANNELS ARE RECORDED AND STORED BY THETA FACSIMILE.

DEFINITION: PERCEPTION IS THE PROCESS OF RECORDING DATA FROM THE PHYSICAL UNIVERSE AND STORING IT AS A THETA FACSIMILE.

DEFINITION: RECALL IS THE PROCESS OF REGAINING PERCEPTIONS.

AXIOM 128. ANY ORGANISM CAN RECALL EVERYTHING WHICH IT HAS PERCEIVED.

AXIOM 129. AN ORGANISM DISPLACED BY PLUS OR MINUS RANDOMITY IS THEREAFTER REMOTE FROM THE PERCEPTION RECORDING CENTER

Increased remoteness brings about occlusions of perceptions. One can perceive things in present time and then, because they are being recorded after they passed Theta perception of the awareness unit, they are recorded but cannot be recalled.

AXIOM 130. THETA FACSIMILES OF COUNTER-EFFORT ARE ALL THAT INTERPOSE BETWEEN THE CONTROL CENTER AND ITS RECALLS.

AXIOM 131. ANY COUNTER-EFFORT RECEIVED INTO A CONTROL CENTER IS ALWAYS ACCOMPANIED BY ALL PERCEPTICS.

AXIOM 132. THE RANDOM COUNTER-EFFORTS TO AN ORGANISM AND THE INTERMINGLED PERCEPTIONS IN THE RANDOMITY CAN RE-EXERT THAT FORCE UPON AN ORGANISM WHEN RESTIMULATED.

DEFINITION: RESTIMULATION IS THE REACTIVATION OF A PAST COUNTER-EFFORT BY APPEARANCE IN THE ORGANISM'S ENVIRONMENT OF A SIMILARITY TOWARD THE CONTENT OF THE PAST RANDOMITY AREA.

AXIOM 133. SELF-DETERMINISM ALONE BRINGS ABOUT THE MECHANISM OF RESTIMULATION.

AXIOM 134. A REACTIVATED AREA OF THE PAST RANDOMITY IMPINGES THE EFFORT AND THE PERCEPTIONS UPON THE ORGANISM.

AXIOM 135. ACTIVATION OF A RANDOMITY AREA IS ACCOMPLISHED FIRST BY THE PERCEPTIONS, THEN BY THE PAIN, FINALLY BY THE EFFORT.

AXIOM 136. THE MIND IS PLASTICALLY CAPABLE OF RECORDING ALL EFFORTS AND COUNTER-EFFORTS.

AXIOM 137. A COUNTER-EFFORT ACCOMPANIED BY SUFFICIENT (ENRANDOMED) FORCE IMPRESSES THE FACSIMILE OF THE COUNTER-EFFORT PERSONALITY INTO THE MIND OF AN ORGANISM.

AXIOM 138. ABERRATION IS THE DEGREE OF RESIDUAL PLUS OR MINUS RANDOMITY ACCUMULATED BY COMPELLING, INHIBITING, OR UNWARRANTED ASSISTING OF EFFORTS ON THE PART OF OTHER ORGANISMS OR THE PHYSICAL (MATERIAL) UNIVERSE.

Aberration is caused by what is done to the individual, not what the individual does, plus his self-determinism about what has been done to him.

AXIOM 139. ABERRATED BEHAVIOR CONSISTS OF DESTRUCTIVE EFFORT TOWARD PRO-SURVIVAL DATA OR ENTITIES ON ANY DYNAMIC, OR EFFORT TOWARD THE SURVIVAL OF CONTRA-SURVIVAL DATA OR ENTITIES FOR ANY DYNAMIC.

AXIOM 140. A VALENCE IS A FACSIMILE PERSONALITY MADE CAPABLE OF FORCE BY THE COUNTER-EFFORT OF THE MOMENT OR RECEIPT INTO THE PLUS OR MINUS RANDOMITY OF UNCONSCIOUSNESS.

Valences are assistive, compulsive or inhibitive to the organism. A CONTROL CENTER IS NOT A VALENCE.

AXIOM 141. A CONTROL CENTER EFFORT IS ALIGNED TOWARD A GOAL THROUGH DEFINITE SPACE AS A RECOGNIZED INCIDENT IN TIME.

AXIOM 142. AN ORGANISM IS AS HEALTHY AND SANE AS IT IS SELF-DETERMINED.

The environmental control of the organism motor-controls inhibits the organism's ability to change with the changing environment, since the organism will attempt to carry forward with one set of responses when it needs by self-determinism to create another to survive in another environment.

AXIOM 143. ALL LEARNING IS ACCOMPLISHED BY RANDOM EFFORT.

AXIOM 144. A COUNTER-EFFORT PRODUCING SUFFICIENT PLUS OR MINUS RANDOMITY TO RECORD IS RECORDED WITH AN INDEX OF SPACE AND TIME AS HIDDEN AS THE REMAINDER OF ITS CONTENT.

AXIOM 145. A COUNTER-EFFORT PRODUCING SUFFICIENT PLUS OR MINUS RANDOMITY WHEN ACTIVATED BY RESTIMULATION EXERTS ITSELF AGAINST THE ENVIRONMENT OR THE ORGANISM WITHOUT REGARD TO SPACE AND TIME, EXCEPT REACTIVATED PERCEPTIONS.

AXIOM 146. COUNTER-EFFORTS ARE DIRECTED OUT FROM THE ORGANISM UNTIL THEY ARE FURTHER ENRANDOMED BY THE ENVIRON AT WHICH TIME THEY AGAIN ACTIVATE AGAINST THE CONTROL CENTER.

AXIOM 147. AN ORGANISM'S MIND EMPLOYS COUNTER-EFFORTS EFFECTIVELY ONLY SO LONG AS INSUFFICIENT PLUS OR MINUS RANDOMITY EXISTS TO HIDE DIFFERENTIATION OF THE FACSIMILES CREATED.

AXIOM 148. PHYSICAL LAWS ARE LEARNED BY LIFE ENERGY ONLY BY IMPINGEMENT OF THE PHYSICAL UNIVERSE PRODUCING RANDOMITY, AND A WITHDRAWAL FROM THAT IMPINGEMENT.

- AXIOM 149. LIFE DEPENDS UPON AN ALIGNMENT OF FORCE VECTORS IN THE DIRECTION OF SURVIVAL AND THE NULLIFICATION OF FORCE VECTORS IN THE DIRECTION OF SUCCUMB IN ORDER TO SURVIVE.
- COROLLARY: LIFE DEPENDS UPON AN ALIGNMENT OF FORCE VECTORS IN THE DIRECTION OF SUCCUMB AND THE NULLIFICATION OF FORCE VECTORS IN THE DIRECTION OF SURVIVE IN ORDER TO SUCCUMB.
- AXIOM 150. ANY AREA OF RANDOMITY GATHERS TO IT SITUATIONS SIMILAR TO IT WHICH DO NOT CONTAIN ACTUAL EFFORTS BUT ONLY PERCEPTION.
- AXIOM 151. WHETHER AN ORGANISM HAS THE GOAL OF SURVIVING OR SUCCUMBING DEPENDS UPON THE AMOUNT OF PLUS OR MINUS RANDOMITY IT HAS REACTIVATED. (NOT RESIDUAL.)
- AXIOM 152. SURVIVAL IS ACCOMPLISHED ONLY BY MOTION,
- AXIOM 153. IN THE PHYSICAL UNIVERSE THE ABSENCE OF MOTION IS VANISHMENT.
- AXIOM 154. DEATH IS THE EQUIVALENT TO LIFE OF TOTAL LACK OF LIFE-MOTIVATED MOTION.
- AXIOM 155. ACQUISITION OF PRO-SURVIVAL MATTER AND ENERGY OR ORGANISMS IN SPACE AND TIME MEANS INCREASED MOTION.
- AXIOM 156. LOSS OF PRO-SURVIVAL MATTER AND ENERGY OR ORGANISMS IN SPACE AND TIME MEANS DECREASED MOTION.
- AXIOM 157. ACQUISITION OR PROXIMITY OF MATTER, ENERGY OR ORGANISMS WHICH ASSIST THE SURVIVAL OF AN ORGANISM INCREASE THE SURVIVAL POTENTIALS OF AN ORGANISM.
- AXIOM 158. ACQUISITION OR PROXIMITY OF MATTER, ENERGY OR ORGANISMS WHICH INHIBIT THE SURVIVAL OF AN ORGANISM DECREASE ITS SURVIVAL POTENTIAL.
- AXIOM 159. GAIN OF SURVIVAL ENERGY, MATTER OR ORGANISMS INCREASES THE FREEDOM OF AN ORGANISM.
- AXIOM 160. RECEIPT OR PROXIMITY OF NON-SURVIVAL ENERGY, MATTER OR TIME DECREASES THE FREEDOM OF MOTION OF AN ORGANISM.
- AXIOM 161. THE CONTROL CENTER ATTEMPTS THE HALTING OR LENGTHENING OF TIME, THE EXPANSION OR CONTRACTION OF SPACE AND THE DECREASE OR INCREASE OF ENERGY AND MATTER.
- This is a primary source of invalidation, and it is also a primary source of aberration.
- AXIOM 162. PAIN IS THE BALK OF EFFORT BY COUNTER-EFFORT IN GREAT INTENSITY, WHETHER THAT EFFORT IS TO REMAIN AT REST OR IN MOTION.

- AXIOM 163. PERCEPTION, INCLUDING PAIN, CAN BE EXHAUSTED FROM AN AREA OF PLUS OR MINUS RANDOMITY, STILL LEAVING THE EFFORT AND COUNTER-EFFORT OF THAT PLUS OR MINUS RANDOMITY.
- AXIOM 164. THE RATIONALITY OF THE MIND DEPENDS UPON AN OPTIMUM REACTION TOWARD TIME.
- DEFINITION: SANITY, THE COMPUTATION OF FUTURES.
- DEFINITION: NEUROTIC, THE COMPUTATION OF PRESENT TIME ONLY.
- DEFINITION: PSYCHOTIC, COMPUTATION ONLY OF PAST SITUATIONS.
- AXIOM 165. SURVIVAL PERTAINS ONLY TO THE FUTURE.
- COROLLARY: SUCCUMB PERTAINS ONLY TO THE PRESENT AND PAST.
- AXIOM 166. AN INDIVIDUAL IS AS HAPPY AS HE CAN PERCEIVE SURVIVAL POTENTIALS IN THE FUTURE.
- AXIOM 167. AS THE NEEDS OF ANY ORGANISM ARE MET IT RISES HIGHER AND HIGHER IN ITS EFFORTS ALONG THE DYNAMICS.
- An organism which achieves ARC with itself can better achieve ARC with sex in the future; having achieved this it can achieve ARC with groups; having achieved this, it can achieve ARC with mankind, etc.
- AXIOM 168. AFFINITY, REALITY AND COMMUNICATION CO-EXIST IN AN INEXTRICABLE RELATIONSHIP.
- The co-existent relationship between affinity, reality and communication is such that none can be increased without increasing the other two and none can be decreased without decreasing the other two.
- AXIOM 169. ANY AESTHETIC PRODUCT IS A SYMBOLIC FACSIMILE OR COMBINATION OF FACSIMILES OF THETA OR PHYSICAL UNIVERSES IN VARIED RANDOMITIES AND VOLUMES OF RANDOMITIES WITH THE INTERPLAY OF TONES.
- AXIOM 170. AN AESTHETIC PRODUCT IS AN INTERPRETATION OF THE UNIVERSES BY AN INDIVIDUAL OR GROUP MIND.
- AXIOM 171. DELUSION IS THE POSTULATION BY THE IMAGINATION OF OCCURRENCES IN AREAS OF PLUS OR MINUS RANDOMITY.
- AXIOM 172. DREAMS ARE THE IMAGINATIVE RECONSTRUCTION OF AREAS OF RANDOMITY OR THE RE-SYMBOLIZATION OF THE EFFORTS OF THETA.
- AXIOM 173. A MOTION IS CREATED BY THE DEGREE OF OPTIMUM RANDOMITY INTRODUCED BY THE COUNTER-EFFORT TO AN ORGANISM'S EFFORT.

- AXIOM 174. MEST WHICH HAS BEEN MOBILIZED BY LIFE FORMS IS IN MORE AFFINITY WITH LIFE ORGANISMS THAN NON-MOBILIZED MEST.
- AXIOM 175. ALL PAST PERCEPTION, CONCLUSION AND EXISTENCE MOMENTS, INCLUDING THOSE OF PLUS OR MINUS RANDOMITY, ARE RECOVERABLE TO THE CONTROL CENTER OF THE ORGANISM.
- AXIOM 176. THE ABILITY TO PRODUCE SURVIVAL EFFORT ON THE PART OF AN ORGANISM IS AFFECTED BY THE DEGREES OF RANDOMITY EXISTING IN ITS PAST. (THIS INCLUDES LEARNING.)
- AXIOM 177. AREAS OF PAST PLUS OR MINUS RANDOMITY CAN BE READDRESSSED BY THE CONTROL CENTER OF AN ORGANISM AND THE PLUS OR MINUS RANDOMITY EXHAUSTED.
- AXIOM 178. THE EXHAUSTION OF PAST PLUS OR MINUS RANDOMITIES PERMITS THE CONTROL CENTER OF AN ORGANISM TO EFFECT ITS OWN EFFORTS TOWARD SURVIVAL GOALS.
- AXIOM 179. THE EXHAUSTION OF SELF-DETERMINED EFFORT FROM A PAST AREA OF PLUS OR MINUS RANDOMITY NULLIFIES THE EFFECTIVENESS OF THAT AREA.
- AXIOM 180. PAIN IS THE RANDOMITY PRODUCED BY SUDDEN OR STRONG COUNTER-EFFORTS.
- AXIOM 181. PAIN IS STORED AS PLUS OR MINUS RANDOMITY.
- AXIOM 182. PAIN, AS AN AREA OF PLUS OR MINUS RANDOMITY, CAN RE-INFLICT ITSELF UPON THE ORGANISM.
- AXIOM 183. PAST PAIN BECOMES INEFFECTIVE UPON THE ORGANISM WHEN THE RANDOMITY OF ITS AREA IS ADDRESSED AND ALIGNED.
- AXIOM 184. THE EARLIER THE AREA OF PLUS OR MINUS RANDOMITY, THE GREATER SELF-PRODUCED EFFORT EXISTED TO REPEL IT.
- AXIOM 185. LATER AREAS OF PLUS OR MINUS RANDOMITY CANNOT BE RE-ALIGNED EASILY UNTIL EARLIER AREAS ARE RE-ALIGNED.
- AXIOM 186. AREAS OF PLUS OR MINUS RANDOMITY BECOME INCREASED IN ACTIVITY WHEN PERCEPTIONS OF SIMILARITY ARE INTRODUCED INTO THEM.
- AXIOM 187. PAST AREAS OF PLUS OR MINUS RANDOMITY CAN BE REDUCED AND ALIGNED BY ADDRESS TO THEM IN PRESENT TIME.
- AXIOM 188. ABSOLUTE GOOD AND ABSOLUTE EVIL DO NOT EXIST IN THE MEST UNIVERSE.
- AXIOM 189. THAT WHICH IS GOOD FOR AN ORGANISM MAY BE DEFINED AS THAT WHICH PROMOTES THE SURVIVAL OF THAT ORGANISM.
- COROLLARY: EVIL MAY BE DEFINED AS THAT WHICH INHIBITS OR BRINGS PLUS OR MINUS RANDOMITY INTO THE ORGANISM,

WHICH IS CONTRARY TO THE SURVIVAL MOTIVES OF THE ORGANISM.

AXIOM 190. HAPPINESS CONSISTS IN THE ACT OF BRINGING ALIGNMENT INTO HITHERTO RESISTING PLUS OR MINUS RANDOMITY. NEITHER THE ACT OR ACTION OF ATTAINING SURVIVAL, NOR THE ACCOMPLISHMENT OF THIS ACT ITSELF, BRINGS ABOUT HAPPINESS.

AXIOM 191. CONSTRUCTION IS AN ALIGNMENT OF DATA.

COROLLARY: DESTRUCTION IS A PLUS OR MINUS RANDOMITY OF DATA.

The effort of construction is the alignment toward the survival of the aligning organism. Destruction is the effort of bringing randomness into an area.

AXIOM 192. OPTIMUM SURVIVAL BEHAVIOR CONSISTS OF EFFORT IN THE MAXIMUM SURVIVAL INTEREST IN EVERYTHING CONCERNED IN THE DYNAMICS.

AXIOM 193. THE OPTIMUM SURVIVAL SOLUTION OF ANY PROBLEM WOULD CONSIST OF THE HIGHEST ATTAINABLE SURVIVAL FOR EVERY DYNAMIC CONCERNED.

AXIOM 194. THE WORTH OF ANY ORGANISM CONSISTS OF ITS VALUE TO THE SURVIVAL OF ITS OWN THETA ALONG ANY DYNAMIC.

Glossary

ACCESSIBILITY:

The state of being willing to be processed (technical sense in this science). The state of being willing to have interpersonal relations (social sense). For the individual himself, accessibility with self means whether or not an individual can recontact his past experiences or data. A man with a "bad memory" (interposed blocks between control center and facsimiles) has memories which are not accessible to him.

ACT:

A stage of processing. Applies solely to the particular process in use at a certain case level.

ASSESSMENT:

An inventory, an examination, a calculation or evaluation of a case. ASSISTS:

The straight perception by perception running over and over of an incident until it is desensitized as a facsimile and cannot affect the preclear. The assist is used immediately after accidents or operations. It takes away shock and most of the harmful effects of the incident and promotes healing. It is done by starting the individual at the beginning of the incident, with the first awareness of the incident, just as though the preclear were living it all the way through again with full perception of sight, sound, etc., as nearly as they can be obtained. An assist run, for instance, immediately after a dental operation takes all the shock out of the operation. One concludes an assist by picking up the auditing as another incident and running through the auditing and the decision to be audited. An assist saves lives and materially speeds healing.

AUDITOR:

One who listens and computes. A technician of this science.

BROKEN:

Slang used in the wise of "breaking a case", meaning that one breaks the hold of the preclear on a non-survival facsimile. Used in greater or lesser magnitude such as "breaking a circuit" or "breaking into a chain" or "breaking a computation". Never breaking the preclear or his spirit, but breaking what is breaking the preclear.

CENTER OF CONTROL:

The awareness of awareness unit of the mind. This is not part of the brain but part of the mind, the brain being physioLOGICAL. The mind has two control centers possible, by DEFINITION, the right and the left. One is an actual, genetic control center, the other is a sub-control center subservient to the control center.

CLEAR (verb):

The act of desensitizing or releasing a thought impression or a series of impressions or observations in the past, or a postulate, an emotion, an effort or an entire facsimile. The preclear either releases his hold on the facsimile (memory) or the facsimile itself is desensitized. The word is taken from electronic computers or common office adding machines and describes an action similar to clearing past computations from the machine.

CLEAR (noun):

A much misunderstood state of being. The word has been used before with other meanings. It has been mistaken as an absolute. It is still used. It is used here as electronics slang and can apply to a chain, an incident or a computation.

COMPUTING PSYCHOTIC:

One who is running on a circuit, a circuit being a pseudo-personality out of a facsimile strong enough to dictate to the individual and BE the individual.

DRAMATIZING PSYCHOTIC:

One who dramatizes one type of facsimile only.

DYNAMICS:

The central drives of an individual. They are numbered from one to eight as follows: 1. Self survival; 2. Survival through children (includes sexual act); 3. Survival by groups including social and political as well as commercial; 4. Survival through Mankind as a whole; 5. Survival through Life including any species, vegetable or animal; 6. Survival through MEST; 7. Survival through theta or the static of Life itself; 8. (Written as infinity). Survival through a Supreme Being. Each individual is surviving for all eight. EFFORT:

The physical force manifestation of motion. A sharp effort against an individual produces pain. A strenuous effort produces discomfort. Effort can be recalled and re-experienced by the preclear. No preclear below 2.5 should be called upon to use effort as such as he is incapable of handling it and will stick in it. The essential part of a painful facsimile is its effort, not its perceptions.

EMOTION:

The catalyst used by the control center to monitor physical action. The relay system, via glands, interposed between "I" and self and, by thought, others. The main emotions are happiness in which one has confidence and enjoyment in his goals and a belief in his control of environment; boredom, in which one has lost confidence and direction but is not defeated; antagonism wherein one feels his control threatened; anger wherein one seeks to destroy that which threatens and seeks without good direction beyond destruction; covert hostility wherein one seeks to destroy while reassuring his target that he is not so seeking; fear wherein one is catalyzed to flee; grief in which one recognizes loss; apathy in which one accepts failure on all dynamics and pretends death. Other emotions are a volume or lack of volume of those named. Shame or embarrassment are emotions peculiar to groups or interpersonal relations and are on a level with grief, denoting loss of position in a group. Emotion is the glandular system parallel of motion and each emotion reflects action to gain or lose to motion. At a high level one is sending back motion, at a mid level one is holding motion, at a lower level, motion is sweeping through and over one.

ENVIRONMENT:

The surroundings of the preclear from moment to moment in particular or in general, including people, pets, mechanical objects, weather, culture, clothing or the Supreme Being. Anything he perceives or believes he perceives. The objective environment is the environment everyone agrees is there. The subjective environment is the environment the individual himself believes is there. They may not agree.

FACSIMILES:

A facsimile is a memory recording for a finite period of time. It is considered that memory is a static without wave length, weight, mass or position in space (in other words, a true static) which yet receives the impression of time, space, energy and matter. A careful

examination of the phenomena of thought and the behavior of the human mind leads one to this conclusion. The conclusion is itself a postulate used because it is extremely useful and workable. This is a point of echelon in research, that a facsimile can be so described. The description is mathematical and an abstract and may or may not be actual. When a thought recording is so regarded, the problems of the mind rapidly resolve. Facsimiles are said to be "stored". They act upon the physical universe switchboard called the brain and nervous and glandular system to monitor action. They appear to have motion and weight only because motion and weight are recorded into them. They are not stored in the cells. They impinge upon the cells. Proof of this matter rests in the fact that an energy which became a facsimile a long time ago can be re-contacted and is found to be violent on the contact. Pain is stored as a facsimile. Old pain can be re-contacted. Old pain, in facsimile form, old emotion in facsimile form, can re-impose itself on present time in such a wise as to deform or otherwise physically affect the body. You can go back to the last time you hurt yourself and find there and re-experience the pain of that hurt, unless you are very occluded. You can recover efforts and exertions you have made or which have been made against you in the past. Yet the cells themselves, which have finite life, are long since replaced although the body goes on. Hence the facsimile theory. The word facsimile is used as bluntly as one uses it in connection with a drawing of a box top instead of the actual box top. It means a similar article rather than the article itself. You can recall a memory picture of an elephant or a photograph. The elephant and the photograph are no longer present. A facsimile of them is stored in your mind. A facsimile is complete with every perception of the environment present when that facsimile was made including sight, sound, smell, taste, weight, joint position and so on through half a hundred perceptions. Just because you cannot recall motion or these perceptions does not mean they were not recorded fully and in motion with every perception channel you had at the time. It does mean that you have interposed a stop between the facsimile and the recall mechanisms of your control centers. There are facsimiles of everything you have experienced in your entire lifetime and everything you have imagined.

FIFTEEN (noun):

A designation to denote a finished case. Solely for case recording to designate a case advanced to current completion. This is a Foundation number system for preclears. A case is noted on record by the act number to which it has been advanced.

GENETIC:

By line of protoplasm and by facsimiles and by MEST forms the individual has arrived in the present age from a past beginning. Genetic applies to the protoplasm line of father and mother to child, grown child to new child and so forth.

LOCK SCANNING:

A process which starts the preclear from a point in the past with which he has made solid contact up through all similar incidents without verbalization. This is done over and over, each time trying to start at an earlier incident of the same kind, until the preclear extroverts on the subject of the chain. BOIL-OFF often results wherein the preclear seems to go to sleep. Avoid boil-off for it is not therapeutic and will eventually result in reduced tone. BOIL-OFF is a lazy auditor's excuse to be idle and facsimiles in such severe conflict that they will not resolve without resolving postulates first. Lock scanning is a standardized drill, started on signal and ended with the preclear saying he is again in present time. It can be done on any subject. ABOVE 2.0 only.

MEST:

A compound word made up of the first letters of MATTER, ENERGY, SPACE and TIME. A coined word for the PHYSICAL UNIVERSE. THETA IS NOT CONSIDERED AS PART OF THE PHYSICAL UNIVERSE BUT IS NOT CONSIDERED ABSOLUTELY AS NOT PART OF THE PHYSICAL UNIVERSE. PAST POSTULATES:

Decisions or conclusions the preclear has made in the past and to which he is still subjected in the present. Past postulates are uniformly invalid since they cannot resolve present environment.

PERCEPTIONS:

By means of physical waves, rays and particles of the physical universe, impressions of the environment enter through the "sense channels" such as the eyes and optic nerves, the nose and olfactory nerves; the ears and aural nerves; inter-body nerves for inter-body perceptions, etc., etc. These are all perceptions up to the instant they record as facsimiles at which moment they become recordings. When recalled they are perceptions again, being again entered into sense channels from the recall side. There are over half a hundred separate perceptions all being recorded at once.

POSTULATE (verb):

To conclude, decide or resolve a problem or to set a pattern for the future or to nullify a pattern of the past.

POSTULATE (noun):

A conclusion, decision or resolution made by the individual himself on his own self-determinism on data of the past, known or unknown. The postulate is always known. It is made upon the evaluation of data by the individual or on impulse without data. It resolves a problem of the past, decides on problems or observations in the present or sets a pattern for the future.

PSYCHOSOMATIC ILLNESS:

A term used in common parlance to denote a condition "resulting from a state of mind." Such illnesses account for about seventy percent of all ills, by popular report. Technically, in this science, a chronic or continuing painful facsimile to which the preclear is holding to account for failures. Arthritis, bursitis, tendonitis, myopia, astigmatism, bizarre aches and pains, sinusitis, colds, ulcers, migraine headaches, toothache, poliomyelitis deformities, fatness, skin malformations are a few of these legion of chronic somatics. They are traceable to service facsimiles.

PSYCHOTIC:

An individual who is out of contact to a thorough extent with his present time environment and who does not compute into the future. He may be an acute psychotic wherein he becomes psychotic for only a few minutes at a time and only occasionally in certain environments (as in rages or apathies) or he may be a chronic psychotic, or in a continual disconnection with the future and present. Psychotics who are dramatically harmful to others are considered dangerous enough to be put away. Psychotics who are harmful on a less dramatic basis are no less harmful to their environment and are no less psychotic. PRECLEAR:

One who has entered processing enroute to becoming a fifteen.

RECOVERY:

Recovery of one's own ability to determine one's existence.

RELEASE (verb):

The act of taking the perceptions or effort or effectiveness out of a heavy facsimile or taking away the preclear's hold on the facsimile.

REPETITIVE STRAIGHT-WIRE:

Attention called to an incident over and over amongst other incidents until it is desensitized. Used on conclusions or incidents which do not easily surrender.

SERVICE FACSIMILE:

A definitely non-survival situation contained in a facsimile which is called into action by the individual to explain his failures. A service facsimile may be one of an illness, an injury, an inability. The facsimile begins with a down emotional curve and ends with an upward emotional curve. Between these it has pain. A service facsimile IS the pattern which is the chronic "psychosomatic illness." It may contain coughs, fever, aches, rashes, any manifestation of a non-survival character, mental or physical. It may even be a suicide effort. It is complete with all perceptions. It has many similar facsimiles. It has many locks. The possession and use of a service facsimile distinguishes a homo sapiens.

SERVICE FACSIMILE CHAIN:

The entire chain of similar incidents which comprise the total repertoire of the individual who is explaining thus failure and thus seeking support.

STRAIGHT-WIRE:

A process of recalling, from present time, with some perception or at least a concept, a past incident. The name straight-wire derives from the MEST communications process of connecting two points of a communications system. It is essentially memory work. It is applied to postulates, evaluations, incidents, scenes, emotions, or any data which may be in the storage banks of the mind without "sending the preclear" into the incident itself. It is done with the preclear sitting up, eyes open or shut. The auditor is very alert. Straight-wire is done rapidly. The preclear is not permitted to wander or reminisce. He responds to questions on the part of the auditor. MANY PRECLEARS DISLIKE BEING QUESTIONED. THE AUDITOR MUST THEN FIRST RESOLVE THE POSTULATES AGAINST BEING QUESTIONED; this would be called "clearing for broad straight-wire."

TEN:

A case advanced to the point of released service facsimile.

THETA:

The mathematical symbol for the static of thought. By THETA is meant the static itself. By "facsimile" is meant THETA which contains impressions by perception.

THOUGHT:

The facsimiles one has recorded of his various environments and the facsimiles he has created with his imaginings, their recombination and evaluations and conclusions for the purpose of determining action or no action or potential action or no action. THOUGHT is used also to mean a progress treating awareness level recordings as distinct from non-awareness level recordings.

HANDBOOK FOR PRECLEARS

By

L. Ron Hubbard

PUBLISHER'S NOTE: 1951

This volume, Handbook for Preclears, is a popularized application of certain discoveries contained in a new organization of epistemology which is an apparently successful effort to align epistemology into a complete and workable science.

Epistemology is the philosophic term of "knowledge." The identification of the basic laws of knowledge and the discovery of some two hundred new phenomena concerning thought open new portals for the investigator in any science, since all sciences are basically dependent upon epistemology or knowledge itself. Sciences resolve and become workable in the degree that knowledge itself, as a subject is resolved.

Man's advances into the phenomena of the physical universe have been accomplished by the isolation of new ways to think. Man's progress is measured not by phenomena converted into understood data but by the organization of new methods of discovering phenomena. Mathematics, until this new science was organized and proofs of it well established, was chiefly a method of thinking about things. The amount of phenomena discovered by mathematics is evidenced everywhere in the civilized world and culminated in atomic fission.

Whatever the future of this new science in the field of epistemology may portend, it has produced evidence that it may be a forceful new tool in the hands of the biologist, the anthropologist, the political scientist, and, in short, most branches of science. It forms a bridge amongst these sciences and calls them back from their highly specialized aspects into new units of knowledge and will probably make easier the work of those scientists operating in those fields.

Almost incidentally, this new science resolves many of the problems of the human mind and human body which have been resistive. The human mind, as a computer and storage bin of knowledge receives considerable attention in this new science. But it should not be thought that this new science is a therapy although it poses one. It is rather a new codified understanding of such things as interpersonal relations and constructive action. A few of the many phenomena newly discovered by this science resolve, however, the problems of mental and psychosomatic disorder in a percentage of cases not previously attained.

This small self-help volume is offered to the intelligent layman for his use and to qualified practitioners in the field of the human mind for a quick understanding of the potentialities contained in the new science. Tests so far conducted demonstrate that this volume is capable of producing complete and lasting results in 88 per cent of the cases to which it is applied as compared to the temporary results now being obtained by mental practitioners in 22 per cent of their cases.

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HOW TO USE THIS BOOK

IMPORTANT NOTE: In studying Scientology be very, very certain you never go past a word you do not fully understand.

The only reason a person gives up a study or becomes confused or unable to learn is that he or she has gone past a word or phrase that was not understood. If the material becomes confusing or you can't seem to grasp it, there will be a word just earlier that you have not understood. Don't go any further, but go back to BEFORE you got into trouble, find the misunderstood word and get it defined.

For unfamiliar words in this book there is a Glossary beginning on page 73 to assist you.

This volume of self processing is designed for use in any of four ways:

1. As a workbook to be used wholly by the auditor on the pre-clear; or
2. As a homework book to be given the pre-clear for use between sessions; or
3. As a process done by the pre-clear himself with only occasional auditor help; or
4. As a processing manual used wholly by the pre-clear without an auditor.

The last use is possible, particularly when the pre-clear knows considerable about this science from other sources. But it is possible, by reading this book alone, and with considerable stamina, to carry straight on through.

If this book is given to you by an auditor, he expects to be consulted concerning any difficult points and he expects to run out your service facsimile when the time comes by effort processing.

The intention of this book is to decrease your reaction time, improve your efficiency and well being, to extend your life. This book is not intended for the people who would usually seek help by reason of severe aberration, neurosis or insanity.

The optimum individual to which this book would be addressed for total self use would be a person capable of considerable action such as a member of the armed services, a jet pilot, an artist, a musician desiring to speed his playing time and increase his ability. The address of this volume is to the person who, though normal enough would like to excel physically and mentally. An engineer, for instance, using this volume, could increase his ability to calculate and perform many times over.

DON'T CONFUSE THIS SCIENCE WITH PSYCHOTHERAPY, PSYCHOSIS OR NEUROSIS. JUST BECAUSE IT HANDLES THESE EASILY FOR THE FIRST TIME IN HISTORY IS NO REASON IT IS DEVOTED TO THE LAME, THE HALT AND THE ABERRATED. THIS SCIENCE HAS AS ONE OF ITS BRANCHES THE IMPROVEMENT OF HUMAN ABILITY ABOVE WHAT IT HAS BEEN. THIS BOOK WAS WRITTEN TO IMPROVE THE ABILITY OF THE ABLE.

Anyone using this volume as written can increase his skills, rehabilitate his goals and improve himself considerably above his fellows. We need people like that if we are going to have a better world.

Use this book as written. Don't try to combine it with old time mumbo-jumbo. Gasoline and alcohol, this book and psychotherapy mix similarly. Use this book as written and no harm can come to you unless you are a case that badly needs an auditor. Good luck in your voyage to YOU.

ON THE STATE OF MAN

Man started his journey to present time some countless eons thence. Through blood and slaughter, earthquake and tidal wave, through muck and parching sand, through misery and strivings, grief and happiness he has progressed, generation by generation into the master of the world and the lord of all kingdoms.

What is the ideal state of this animal Man? What are his goals ? What are his limitations ? What is there about him that is good and what is bad ?

In the course of his adventures, Man made one very important discovery—and it has worried him ever since. He found that he had a mind. He found that he could think. Finally he understood that his mind was his best weapon. And he found that privation and injury or perhaps demons could deprive him of the full use of that weapon—his mind.

Through ages of philosophers, shamans and priests, he has attempted to resolve this primary worry and thus resolve a primary problem. Man wants to know what there is wrong with his mind, if anything, and he wants to know what might be the ideal state of his mind, if such a state exists.

He has wandered into countless strange by-paths in a quest for answers to these problems. He has seated himself on mountain tops and in caves for whole lifetimes just to ponder the riddle of himself. He has gone to war, he has starved, he has worked and reviled and written just to solve these two mysteries.

And now, as these words are written, his terribly perplexing mind has given birth to an idea and his hands have given form to a weapon which may resolve Man forever by destroying all civilization. Thus he **MUST** solve the two principal mysteries of his mind.

Can the nature of Man be changed before the works of Man vanish forever under the thud of Man's most powerful product, the atom bomb?

Can the nature of Man be changed at all?

Indeed there is nothing more plastic than Man's ability to think and believe. At one time or another in one part of the world or another Man has accepted or believed things wilder than anything contained in philosophic books. His capacity for change is almost unlimited. It is no idle postulate, then, that Man's nature, across the whole world, might change entirely in a span of a few years. One has but to study his history to find such shifts of viewpoint and alterations of character. The inertia of populaces is a myth. For instance, the coming of St. Paul to Rome, almost two thousand years ago, changed the nature of all Roman slaves with a firelike swiftness. The appearance of a monk in England at the beginning of the millennia just ending altered the insularity of that island in a few months and sent hordes thundering off to the Crusades filled with a piety and zeal which, before his arrival, were markedly absent. And in the last quarter of a century the idea of collectivism has flooded out from a desperate band of revolutionaries to change the customs and methods of living of nearly a majority of the population of the world.

If Man can alter in such numbers, the alteration of an individual would seem to be relatively simple. And so it is. With new knowledge and with many of his past and present problems suddenly resolved, an individual in a few weeks can present a face to his fellows which has markedly changed.

Man is accustomed to change. The severity of his aberration is normally due to a feeling that he must protest against change. For his environment, all down through his evolutionary life, through any lifetime, has changed almost day by day.

Man is successful. That is evident because he is here today after eons of trial and error, good and bad planning. And he is successful because he can change.

The conquest of his environment had been his own engrossing purpose. Each time he has failed to conquer and control his environs, he has made wide changes in form and methods and has again returned into his kingship.

Man does NOT adapt to an environment He adapts the environment to himself. And in that lies his success. When he fails to adapt the environment, when he lags in his complete control of that environment, he has altered himself or his ideas until he could again change the environment.

Amongst the many things Man has done, in his worries about his mind and his state of being, in his effort to control others, is the adoption of slave philosophies. Each person who invents or uses such a philosophy more or less tends to be, himself, exempt from the slavery thus imposed and to hold, by the invention, the force of others nullified. This is a trick of very limited workability for it leads eventually into the entrapment of the user himself. It is a demonstrable law, not an opinion, that he who would enslave his fellows becomes himself enslaved. A “therapy” which teaches that Man should adapt himself to his environment rather than adapt the environment to him is such a slave philosophy and is not workable only because it is quite the reverse from truth.

Each Man of the species seeks one way or another to rise superior to all else. In that is his salvation, and, in terms of his societies, his downfall.

Attempts at enslavement arise primarily from fear. Fear comes about with the loss of confidence in one’s ability to make his way. Thus is posed a world where self-confidence is sought by robbing others of theirs. This cannot succeed in a complex society.

Man’s problem today is not new. It is only more urgent of solution. What is wrong, if anything, with his mind ? What is his ideal state?

AN IDEAL STATE OF BEING

Before one can determine what is wrong with a state of being, one should have some idea what an ideal state of being might be. In other words, before one can repair, for instance, a radio, one must have some knowledge of what the radio is supposed to do and how well it could play in a good state of repair.

What, it should have been asked a few millennia ago, is an ideal state of being for Man? In what state of mind does he best prosper? What is a well man? What is a happy man? What are the goals of Man? In what state of mind and body does Man live longest and fare best? What does Man want to do? What is he trying to do? What is he?

Before one could presume to advance libido theories and pre-frontal lobotomies and magic healing crystals, one should have had some idea of the goal of his efforts.

The engineer in repairing a bridge, has to have some idea of what a bridge is supposed to do, what loads it is supposed to carry, how strong it has to be and what might be expected to wreck it again. This is simple reasoning. The engineer does not look at this bridge he is supposed to repair, sigh, say the problem is too complicated, bicker with several other "authorities" on bridges, put some dynamite in the wrong place and blow it up and then wonder why there isn't any bridge left and begin to explain to passers-by that he was called too late, that was all, that bridges aren't much good anyway.

Yet one fears this has been the method of address to the problem of the human mind and body.

To begin a rehabilitation of a human mind and body, one should know something about their optimum state. That would be the beginning of the answer as to how the mind and body could be rehabilitated. Further, it would be the beginning of an answer as to what environment and conditions best favor the human body and the human mind. After that, one could devise means of achieving an optimum condition.

In this new science there are over two hundred axioms which, one to the next, form a logical structure concerning the mind and body, which structure is demonstrated to be workable by the discovery of many new phenomena. This structure also predicts where phenomena might be found—and when one looks to see if the prediction was true, finds that it is. Accomplishments which people are calling miracles come about because of the logic and phenomena of these axioms.

The goal of Man here on this earth is apparently "SURVIVAL." And by survival is meant everything necessary to survival including honor and morals and idealism and other things which make life bearable. A Man survives as long as he can in one lifetime at the highest level he can attain in activity and happiness. When he can no longer attain to some hope of this ideal, he succumbs. And although one is chary of exciting incredulity, the fact is so easily demonstrated in so many ways with such machine-like scientific consistency, it should be known that Man apparently dies in body only and gets born to live another day. The value of death is not small since without death Man would still be an algae in the sea, without death Man would be forced to live in a body which no longer fitted the environment. Your auditor can show you such an incident as an earlier death unless you are very occluded. Death has lost its sting in this new science and is seen to be rather practical after all.

Physically, on the evolution chain, Man is attempting a greater and greater control of his environment. The environment does not control a healthy Man. He controls the environment. The surroundings of a sick Man, a neurotic or insane Man have a tendency to control him. One sees this clearly as one advances, by this new science, into happier states of mind. One's health and ability rises directly as one asserts greater and surer control over his surroundings.

Conversely, one asserts better and better control of his surroundings as he becomes healthier and happier.

Thus there is a second goal. Man is evidently surviving to attain a higher and stronger control of the physical universe. The physical universe is composed of matter, energy, space and time. The coined word for the physical universe in this new science is "MEST." That is easy to remember because it is composed of the first letter in each of the four words, "Matter," "Energy," "Space" and "Time."

Of course Man may have other goals outside of the physical universe, but we note that he is most concerned here on earth with a conquest of MEST. Naturally he is concerned about his fellows and living organisms in general for he is in a sort of brotherhood with all life.

Life in general is engaged upon this conquest and Man is the highest form of Life on earth. Without this cooperative effort of all life, a conquest of the physical universe or even survival on a barest necessity basis would be impossible. Man is sufficiently complex as a mechanism that he must live upon lower orders of life which only in their turn can take sunlight and chemicals and evolve complex foods such as proteins.

Now one hopes that his reader is not engaging upon that trick common to many readers—people often search and recall only items which validate their old ideas. Pick up a book on philosophy which has been read by a reader who underscores with a pencil and one will find that the most utter banalities have been noticed; only things which AGREED with the old ideas of the reader were noted. One often wonders why such a fellow reads at all. The data in this new science aren't isolated opinions but a structural whole and with that whole one can accomplish an occasional miracle and can almost always effect a marked improvement in an individual. This has never been done before with any consistency, and so one hopes that these data are being studied a little for themselves, not for how well they may agree with old ideas. For they don't agree with old ideas—and old ideas produced unhappiness, starvation, quick death, wars, insane asylums and much other unwanted bric-a-brac. This is not just a plea for understanding. If you want to get better than you ever could have been before, let's try these on for size and wear them until we clearly see their workability. If, after a thorough trial, you find they do not work, then you have every right to discount them. One can say this to you without any fear that you'll discover otherwise—too many miracles have been happening in this new science.

The list of axioms in the back of this book will give you definitions for pain, pleasure, anxiety and other such things in case you are curious. Here we are only treating the ideal state of being in the framework you will need to pursue the exercises in this volume.

The first item in the ideal state is I AM. Shakespeare was quite correct with his question, "To be or not to be?" When a Man is trying to make a decision, that decision breaks down into a matter of choosing one of two courses: to be or not to be. The highest level of the desirable state is I AM. No doubts of the advisability of being, no qualms about the future. The lowest level on a survival course would be I AM NOT. In between we have the doubts and writhing and indecision's of the weary, the angry, the frightened. When a Man has made up his mind as to a course he is only then comfortable. So long as he hangs in a maybe on any decision he is uncomfortable. In any course there are just two decisions possible, to assume a state of beingness or to assume a state of not-beingness.

Included in these pages is a tone scale which is fronted with its own descriptive data. The ideal state of being is to be found across the top of that scale. The states of death or not-beingness are found across the bottom of the scale.

And here we have the matter of gradient scales. Successes are little bits of living. Failures are little bits of death. Like the battle that was lost all for the loss of a horseshoe nail, a small failure can begin a series of failures which end in actual death. Not that death is very

important, besides being painful, but that one tends, then, to give a very heavy weight to failures.

The ideal state of being could be said to be wholly successful in all things. This is opposed by being so unsuccessful that one is dead.

The next point in the ideal state of being is I KNOW, opposed by I KNOW NOT. Doubts, worries, grinding efforts at study, all these are simply gradients between I KNOW and I KNOW NOT. What Man does not quiver a trifle when confronted with the Unknown?

The next point in an ideal is SERENE. This drops away and, at the bottom rung, having gone downwards through Exhilaration, Enthusiasm, Cheerfulness, Antagonism, Anger, Fear, Grief and Apathy is DEAD.

TRUST is the ideal point on the scale of TRUST DISTRUST. The most distrustful one can become is, again, dead.

The ideal point of longevity would be ALWAYS in a perfect body. The bottom of that scale would again be *dead*.

FULL RESPONSIBILITY would be in an ideal, opposed by NO RESPONSIBILITY as an undesirable state.

And finally, but not least, there is CAUSE and EFFECT. The subject of CAUSE and EFFECT is so important that it will be mentioned several times in the exercises themselves. One's ideal state is to be the CAUSE. The least desirable state would be EFFECT. The ultimate in being EFFECT is death.

Thus we have a brief statement of what an ideal state might be. Only a few of the points have been given but they will serve.

Ideally, one would be fully aware of being and would *be*. That is I AM. One would be entirely SUCCESSFUL. One would KNOW. One would be SERENE. One would TRUST. One would be in perfect HEALTH physically. One could assume FULL RESPONSIBILITY. And one would be CAUSE without being unwilling to be CAUSE.

Of course, it would be not entirely desirable to attain these ultimates since one would then lack for action. But attaining them as nearly as possible would be a desirable condition.

The odd part of it is, when one drops on any one of these things he drops on all the others, so interactive are these portions of life.

This volume and its exercises and auditing seek to assist the individual upwards toward this state of being which one could call ideal. How closely the individual may attain such a state depends largely upon his own willingness to work at the matter rather than the validity of the tenets themselves.

An ideal state of being, it goes without remark, would not include illnesses and inability to control oneself or his environment. Control of oneself and one's environment depend upon his attainment toward the ideal state of being.

THE GOALS OF MAN

The goal of life in the finite universe may be easily and generally defined as an effort to SURVIVE as long as possible and attain the most desirable state possible in that survival and, in accomplishing this, to conquer the physical universe.

The cycle of survival is Conception, Growth, Attainment, Decay, Death, Conception, Growth, Attainment, Decay, Death, over and over again. This is the major cycle.

There is an inner cycle in a lifetime which has to do with emotion or action. This is Action, Attempt, Success, Attempt, Failure. Happiness, down to Failure is the emotional cycle. But these are only part cycles. Just as every death begins new life, so does every failure eventually challenge forth new attempt until death itself is reached. Actually both failure and death alike are transient. They are educational building blocks on a much longer road. Occasionally however, an individual becomes so overwhelmed that even successive attempts at life decline.

There is undoubtedly a much, much higher goal which prompts this effort to survive and to conquer. There is probably reason above that level. In this new science we are interested in HOW life is surviving, not WHY. Perhaps we know much of WHY right now. Perhaps we will know all of it someday. At the moment it is enough to know HOW life is surviving.

What is embraced in the survival and actions of one Man ? We see clearly that animal and vegetable efforts are necessary for Man's survival. We can see that living is teamwork on the part of all Life. How much of this teamwork is included in the activities of one individual?

We have what we call DYNAMICS. Dynamics, in Life, resemble somewhat effort in physics. A dynamic is the urge to survive along a certain course. A dynamic is the persistence in living. It is the effort to live.

Very low on the tone-scale, in the psychotic or neurotic band, individuals think they survive for themselves alone. This, of course, would not be possible. As one rises up the tone scale into better states of being, he expands his sphere of interest and action. But no matter what he thinks in a low tone state, he is still surviving on the many dynamics, even if in a limited state.

There are eight dynamics. These embrace all the goals of survival an individual has. They embrace all the things for which he survives.

None of these dynamics is more or less important than another. And, oddly enough, when one is blunted or shortened, so blunt or shorten all the rest. When one offends against one he automatically offends against all the others. These dynamics are very easy to demonstrate.

The FIRST dynamic is SELF. This is the effort to survive as an individual, to be an individual. It includes one's own body and one's own mind. It is the effort to attain the highest level of survival for the longest possible time for self.

The SECOND dynamic is SEX. This dynamic has two sections, 2s and 2c. The first section is sex itself, the sexual act, anything relating to the physical action of sex. The second section is the urge for survival through children, the product of sex. This dynamic also includes a portion of family since the family as a unit affects the rearing of children.

The THIRD dynamic is GROUP. This is the effort to survive through a group such as a community, a state, a nation, a social lodge, friends, companies, or, in short any group. One has a definite interest in the survival of a group.

The FOURTH dynamic is MANKIND. This is the effort to survive as a species. It is the interest in the species as such.

The FIFTH dynamic is LIFE FORMS. This is the effort to survive for any and every form of life. It is the interest in life as such.

The SIXTH dynamic is MEST. This is the effort to survive as the physical universe and is the interest in the survival of the physical universe.

The SEVENTH dynamic is LIFE SOURCE. This, in this new science, is separate from the physical universe, and is the source of life itself. Thus there is an effort for the survival of life source.

The EIGHTH dynamic is SUPREME BEING. This is written with the figure eight turned on its side, meaning infinity ∞ . It is the postulated ultimate Creator of All and the effort to survive for the Supreme Being.

When one has a problem which embraces many of the subjects in these dynamics, the optimum solution of that problem lies in benefiting the largest possible number of dynamics. Solutions which injure one dynamic for the benefit of another dynamic result in eventual chaos. However, optimum solutions are almost possible to attain and human thinking seeks at its highest level only to bring the greatest order and the least chaos. At low levels on the tone scale an individual will stress one or two dynamics at the expense of the rest and so lives a very disorderly existence and is productive of much chaos for those around him.

The soldier, flinging away his life in battle, is operating on the third dynamic (his company, his nation) at the expense of his first dynamic, the fourth and all the rest. The religionist may live on the eighth, seventh, fifth, and fourth at the expense of the first and sixth. The "selfish" person may be living only on the first dynamic, a very chaotic effort.

There is nothing particularly wrong with bad emphasis on these dynamics until such emphasis begins to endanger them broadly as in the case of a Hitler or a Ghengis Khan or the use of atomic fission for destruction. Then all Man begins to turn on the destroyers.

The goal of an individual is to be, as much as possible, CAUSE or partner of CAUSE on all these dynamics at once without becoming EFFECT or partner of EFFECT on any of them. He cannot do this completely. But the degree of his success depends upon how closely he can approximate CAUSE and how little he can be an EFFECT on each.

The whole of SURVIVAL is a dynamic, the only dynamic. But SURVIVE breaks down into these eight.

Philosophies in the past have laid emphasis on one or another of these dynamics to the exclusion of others and so such philosophies had but limited workability. Psychotherapies have stressed this or that dynamic independent of the others and so did not achieve very great results. Freud, for instance, laid very heavy emphasis on the second dynamic, sex. There is some reason to give this a lion's share in therapy but only because of the peculiarities of CAUSE and EFFECT and the sexual aberrations of the general culture, not because 2s is more important as an urge or drive than any of the others.

Not one of these dynamics will "drive one mad" when one fails more than another dynamic. But it is quite true that failure or impedance on any one of these dynamics causes impedance on all the rest. Fear on one becomes fear on all. Offense on one is offense on all. Success on one is success on all. Defense on one becomes defense on all.

The proofs of the existence of these dynamics are contained in the workability of the processes which develop from them. It happens that when one thinks of an individual as running wholly on the first dynamic and tries to make a workable therapy on that supposition,

the individual does not lose his psychosomatic ills and he does not improve. When one tries to treat the second dynamic exclusively as a therapy, the individual does not improve. When one uses all these dynamics in resolving his problems, one obtains marked and startling results. Perhaps the authoritarian will argue that just because a thing works is no reason one should use it. Authoritarians do not achieve any results beyond their own satisfaction—which is not reason enough for the student or technician who wishes to get things done.

The goals of Man, then, stem from the single goal of survival through a conquest of the material universe. The success of his survival is measured in terms of the broad survival of all. One man, working hard to save the first dynamic, might short-sightedly destroy all the others. Where then would be the first dynamic?

THE HUMAN MIND

It is common to think of the human mind as something which just happened in the last generation or so. The mind itself is actually as old as the organism. And according to earlier guesses and proofs established by this new science, the organism, the body, is rather old. It goes back to the first moment of Life's appearance on Earth.

First there was a physical universe which happened, we know not how. And then, with the cooling planets there appeared in the seas a speck of living matter. That speck became eventually the complicated but still microscopic monocell. And then, as the eons passed, it became vegetable matter. And then it became jellyfish. And then it became a mollusk and made its transition into crustacea. And then as a land animal this particular track of Life which became Man evolved into more and more complex forms, the tarsus, the sloth, the anthropoid, and finally Man. There were many intermediate steps.

A very materialistic Man, seeing only the material universe, becomes confused and vague about all this. He tries to say that living organisms are simply so much clay, wholly a part of the material universe. He tries to say that after all it is only the "unending stream of protoplasm," generation to generation by sex that is important. The very unthinking Man is likely to make many mistakes not only about the human mind but the human body.

We discover now that the science of life, like physics, is a study of static's and motion. We find that Life itself, the living part of Life, has no comparable entity in the physical universe. It isn't just another energy or just an accident. Life is a static which yet has the power of controlling, animating, mobilizing, organizing and destroying matter, energy and space, and possibly even Time.

Life is a CAUSE which acts upon the physical universe as an EFFECT. There is overwhelming evidence to support this now. In the physical universe there is no true static. Every apparent static has been discovered to contain motion. But the static of Life is evidently a true static. The basic text of axioms of this new science demonstrates this conclusively.

Life began with pure CAUSE evidently. With the first photon it engaged in handling motion. And by handling motion ever afterwards accumulated the experience and effort contained in a body. Life is a static, the physical universe is motion. The effect upon motion of CAUSE produced the combination which we see as the unity of a live organism. Thought is not motion in space and time. Thought is a static containing an image of motion.

Thus one can say that with its first impingement upon motion, the first thought about the physical universe began. This static, without volume, wave length, space or time yet records motion and its effects in space and time.

This is, of course, analogy. But it is a peculiar analogy in that it sweepingly resolves the problems of mind and physical structure.

A mind, then, is not a brain. A brain and the nervous system are simply conduits for physical universe vibrations. The brain and nerve trunks are much like a switchboard system. And there is a point in the system where the vibrations change into records.

An organism is motivated by continuing, timeless, spaceless, motionless CAUSE. This cause mirrors or takes impressions of motion. These impressions we call "memories" or more accurately, *facsimiles*.

A facsimile, as you know, is a simple word meaning a picture of a thing, a copy of a thing, not the thing itself. Thus, to save confusion and keep this point before us in this new science, we say that the perceptions of the body are "stored" as facsimiles.

Sights, sounds, tastes, and all the other perceptions of the body store as facsimiles of the moment the impression was received. The actual energy of the impression is not stored. It is not stored if only because there is insufficient molecular structure in the body to store these energies as such. Physical universe energy is evidently too gross for such storage. Further, although the cells perish, the memories go on, existing, evidently, forever.

A facsimile of yesterday's hurt toe can be brought back today with the full force of the impact. Everything which occurs around the body, whether it is asleep or awake, is recorded as a facsimile and is stored.

There are facsimiles of anything and everything the body has ever perceived—seen, heard, felt, smelled, tasted, experienced—from the first moment of existence. There are pleasure facsimiles and bored facsimiles, facsimiles of sudden death and quick success, facsimiles of quiet decay and gradual struggle.

Memory usually means recalling data of recent times; thus we use the word facsimile, for while it is the whole of which memory is a part, the word memory does not embrace all that has been discovered.

One should have a very good idea of what a facsimile is. It is a recording of the motions and situations of the physical universe plus the conclusions of the mind based on earlier facsimiles.

One sees a dog chase a cat. Long after dog and cat are gone one can recall that a dog chased a cat. While the action was taking place one saw the scene, one heard the sounds, one might even smell the dog or cat. As one watched, his own heart was beating, the saline content of his blood was at such and such a point, the weight of one's body and the position of one's joints, the feel of one's clothing, the touch of the air upon the skin, all these things were recorded in full as well. The total of all this would be a unit facsimile.

Now one could simply recall the fact that one had seen a dog chase a cat. That would be remembering. Or one could concentrate on the matter and, if he was in good mental condition, could again see the dog and the cat, could hear them, could feel the air on his skin, the position of his joints, the weight of his clothing. He could partially or wholly regain the experience. That is to say he could partially or wholly bring to his consciousness the "memory," the unit facsimile of a dog chasing a cat.

One does not have to be drugged or hypnotized or have faith in order to do this. People do variations of this recall without any knowledge of this science and suppose that "everybody does it." The person with a good memory is only a person who can regain his facsimiles easily. A little child in school learns, today, by repetition. It isn't necessary. If he gets good grades it is usually because he simply brings back "to mind," which is to say, to his awareness, the facsimile of the page of text on which he is being examined.

As one goes through Life he records twenty-four hours a day, asleep and awake, in pain, under anesthetic, happy or sad. These facsimiles are usually recorded with all perceptics, which is to say, with every sense channel. In the person who has a missing sense channel such as deafness, that portion of the facsimile is missing.

A full facsimile is a sort of three-dimensional color picture with sound and smell and all other perceptions plus the conclusions or speculations of the individual.

It was once, many years ago, noticed by a student of the mind that children had this faculty of seeing and hearing in memory what they had actually seen and heard. And it was noted that the ability did not last. No further study was made of the matter and indeed, so obscure were these studies that I did not know about them during the early stages of my own work.

We know a great deal about these facsimiles now—why they are not easily recovered by most people when they grow up, how they change, how the imagination can begin to re-manufacture them as in hallucination or dreaming.

Briefly, a person is as aberrated as he is unable to handle his facsimiles. He is as sane as he can handle his facsimiles. He is as ill as he is unable to handle his facsimiles. He is as well as he can handle them.

That portion of this new science which is devoted to the rehabilitation of the mind and body deals with the phenomena of handling these facsimiles.

A person ought to be able to pick up and inspect and lay aside at will any facsimile he has. It is not a goal of this new science to restore full recall perception, it is the goal to rehabilitate the ability of a person to handle his facsimiles.

When a person CANNOT handle his facsimiles, he can pull them into present time and discover himself unable to get rid of them again.

What is psychosomatic illness ? Demonstrably, it is the pain contained in a past experience or the physical malfunction of a past experience. The facsimile of that experience gets into present time and stays with the person until a shock drops it out of sight again or until it is processed out by this new science. A shock or necessity, however, permits it to come back.

Grief, sorrow, worry, anxiety and any other emotional condition is simply one or more of these facsimiles. A circumstance of death, let us say, causes one to grieve. Then one has a facsimile containing grief. Something causes the individual to bring that facsimile into present time. He is unaware of it, is not inspecting it, but it acts against him nevertheless. Thus he is grieving in present time and does not know why. The reason is the old facsimile. The proof that it is the reason lies in processing. The instant the facsimile is discharged of its painful emotion, the individual recovers. This is processing in one of its phases.

The human mind is only a phase of the continuing mind. The first spark of life which began animating matter upon Earth began recording facsimiles. And it recorded from there on out. It is interesting that the entire file is available to any mind. In previous investigations I occasionally found facsimiles, which were not hallucination or imagination, which seemed to go back much earlier than the present life to the pre-clear. Having by then the tool of effort processing, it was possible to “turn on” a facsimile with all perceptics at will and so it was possible to examine the earliest periods possible. The genetic blueprint was thus discovered and I was startled to have laid bare, accessible to any future investigator, the facsimiles of the evolutionary line. Many auditors have since accomplished the same results and thus the biologist and anthropologist come into possession of a mine of fascinating data.

There are those who know nothing of the mind and yet who get amply paid for it who will talk wisely about illusion and delusion. There happen to be exact and precise laws to delusion. An imaginary incident follows certain patterns. An actual incident is entirely unmistakable. There is a standard behavior in a facsimile of an actual experience: It behaves in a certain way; the individual gets the efforts and perceptions with clarity and the content of the incident expands and remains fairly constant on several recounting. An imaginary incident contracts in content ordinarily and the individual seeks to keep up his interest then by embroidering it. Further, it has no constant efforts in it. Those who cannot take time to establish the actuality of facsimiles before becoming wise about “delusion” are themselves possibly quite delusory people.

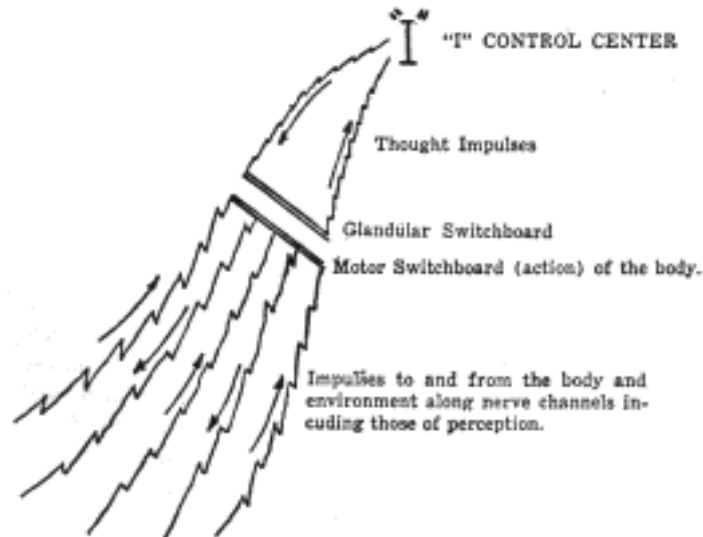
The human mind, as the present mind of mind, differs not at all from the most elementary of minds, that of the monocell, except in the complexity of brain appendage. The human being is using facsimiles to evaluate experience and form conclusions and future plans on how to survive in the best possible manner or how to die and start over again.

The human mind is capable of very complex combinations of facsimiles. Further, it can originate facsimiles on the basis of old facsimiles. Nothing goes wrong with the mind except its abilities to handle facsimiles. Occasionally a mind becomes incapable of using a facsimile as past experience and begins to use it in present time continually as an apology for failure. Then we have aberration and psychosomatic illness. A memory of pain contains pain and can become present time pain. A memory of emotion contains emotion and can become present time emotion.

THE CONTROL CENTER

Every mind may be considered to have a *control center*. This could be called the “awareness of awareness unit” of the mind, or it could be called simply “I.”

The control center is CAUSE. It directs, through emotional relay systems, the actions of the body and the environment. It is not a physical thing. Here is a diagram of the control center, “I,” in relation to the emotions and the body and environment.



The total function of “I” is the estimation of effort. It thinks and plans and resolves the problems or future effort.

When “I” has estimated a needful effort and puts it into action, its impulses impinge against the glandular system switchboard. The glandular system is a relay unit. It turns the emotional impulse into action.

The motor switchboard is a complex set of physical circuits and these go to various parts of the body and channels of perception in order to coordinate physical action at the direction of the glandular system.

On a return circuit, the environment or the body, through the nerve channels of perception and the channels in the body itself, an impulse from the environment or the body goes into the switchboard and is directly recorded by “I” facsimile. The emotional system, in a mind in good condition, is bypassed on an incoming impulse unless “I” directs it expressly into the glandular system.

The physical body is a carbon-oxygen motor. It has been built out of the eons of experience, the summaries and conclusions of “I.” Its internal motions and actions can be placed by “I” in the category of “automatic response.” Thus the heart beat and circulatory system are automatic in action. Thus many other motions of the body are automatic. But, as can be demonstrated, any of these motions can be altered by “I.”

The glandular system is quite complex as such, but its function is simple. It is the translation medium, evidently, for thought. The system is partially physical and partially thought.

Thought is definitely comparable to nothing in the universe of matter, energy, space or time, having no wave length, weight, mass or speed and being, therefore, a zero which is an

infinity or, in short, a true static. Thought, thinking and life itself are of the same order of being. Demonstrably they have no wave length, therefore contain neither time nor space. Thought only appears to have time because in it is recorded physical universe time. There is obviously an “action” in thought but, as obviously, it is not action in this universe. (To see the proofs of this character of thought, see the axiomatic text.)

EMOTION

As the operating mechanism between thought and action, EMOTION should be well understood.

Emotion exists to monitor motion. Thought itself seems to have an emotional impulse which is free of physical universe waves. This is studied in various ways, but it is only important to us in the resolution of the problems of the human mind.

Various emotions produce various actions. Anger, for instance, is the catalyst for attack. Fear is the signal to withdraw. Grief is the signal to be quiet and initiate nothing. Apathy is the signal to be dead or to faint death so that a marauder will go away. Various glandular compounds are injected into the system to produce these results. Fear and grief, for instance, have an added compound to make the flesh taste bad—for Man is but recently a food animal.

There is an entire scale of emotions to produce certain motions. And there is a herd reaction, as witnessed in mass hysteria, whereby emotion acts upon others mechanism developed in the control of hunting packs whereby the entire pack could feel afraid and run or feel angry and attack without any other command. This shows up additionally in any modern leadership. The leader is that one who emotionally affects others most strongly toward positive action.

In interpersonal relations, emotion plays an enormous role. In this new science we have what is called COUNTER EMOTION. Incidents quite often will not reduce until the pre-clear is made to feel the emotion of others toward him. But quite aside from this manifestation as an ethereal something, there is the real mechanism of sympathy. One person shows grief in order to get support from the other. The other shows sympathy and gives the support. Man is so interdependent and the physical universe so occasionally rigorous that all interpersonal relations are built upon this dependency or its denial.

The broad field of the dynamics indicates the generalized character of emotion.

The test of these conclusions is their workability. You will discover in processing the enormous importance of emotion. The emotion of an individual can be frozen by some facsimile he once wanted but now does not want, and he thereafter handles motion according to that emotion. Thus a person can be chronically angry or chronically in apathy and his behavior on all dynamics is the behavior of that emotion. By knowing this and the activities of any level on a tone scale of emotion, one can predict completely the actions of any given individual or handle him with ease.

The ideal state is fully self-determined emotion. Only then can one be happy and successful.

PROCESSING

The effort in processing is devoted to the goal of raising the individual on the tone scale. This involves rehabilitating his ability to handle his own facsimiles.

Processing may necessitate the reduction of a number of facsimiles by thought, emotion or effort processing.

It is a peculiarity of a facsimile that no matter how violent may be the efforts and counter-efforts of its content, no matter how sad or terrible may be the situation it involves, once that facsimile is processed by impressing it against reality several times, it no longer has any power, force, effort or thought content. There are many ways of accomplishing this. In earlier works cruder and longer methods were used but they accomplished the same purpose.

A memory, a facsimile, contains a record of everything that happened in the actual incident—sight, sound, taste, pain, emotion, efforts of the individual, efforts of the environment against the individual. The individual moves it into present time and keeps it for various reasons and then believes he is unable to rid himself of it. It produces strange compulsions or obsessions or aberrations in general and it can produce, with its efforts, its original physical pain.

A facsimile so held by the individual can make him ill. It can even kill him. Such facsimiles produce over seventy per cent of the illness of Man and make him weak enough to fall prey to the diseases and accidents which account for the other thirty. Sinusitis, arthritis, eye trouble, liver difficulties, ulcers, migraine headaches, polio after-effects and so on down the long, long list surrender if one reduces the facsimile causing the trouble. Whether or not the facsimile is reduced depends to some degree upon the skill of the auditor. For instance, in my first book on this new science, I was guilty of overestimating the ability of my fellow man and have had to work hard since to simplify the techniques and theory so as to make the success of processing much more certain. It is now in the miracle class, so they say. But even now and then, someone is too old or too inaccessible for the skill of the auditor working upon him and so only an alleviation occurs rather than an eradication of the trouble.

The end goal of processing has no finite end. The auditor simply tries to raise his pre-clear up the scale as far as possible in the time allowed and to eradicate the most evident psychosomatic. There are levels of the tone scale which have not been attained but which seem attainable. These unattainable levels—at this time—are so far above anything ever attained by any Man before this that the pre-clear need not worry about being lifted only a little way.

The pre-clear generally starts with the environment in rather heavy control of him. The modern educational system, various laws and parental authority all seek to cause the pre-clear to be an effect of the environment rather than a CAUSE of environmental effects. When he has come to a level where he can be self-determined on the majority of the dynamics, his case is considered closed. This book assists him to attain the goal.

PROCESSING SECTION (THE FIRST ACT)

The processing section of this volume is divided into fifteen acts. Each one of these covers a certain phase of a case. If the individual is working with an auditor then he will find that the auditor is piloting him through these same fifteen acts and that this book is being used supplementary to auditor checking. If the individual has given himself the task of going through this volume by himself, he follows the same procedure and each section is of necessity to be taken up in turn.

Each act is begun by a description of what the process means and how it is applied and the end it is intended to accomplish.

It is not necessary to BELIEVE what you find in this volume for the material to work. If you begin processing as in the doubtful class, you will find your doubts resolving as you proceed.

Another can read these processes to you. You can read them yourself. You can do them between sessions with an auditor. You can get an auditor to do all the work for you.

You will find included a chart of attitudes toward life. This might be called a "button chart" for it contains the major difficulties people have. It is also a self-evaluation chart. You can find a level on it where you agree and that is your level of reaction toward life. This chart complements the HUBBARD CHART OF HUMAN EVALUATION but is specially prepared for this volume and for this type of processing. Your use of the chart in your processing is described later.

You will also find a disc included with this book. The disc is employed whenever there is a long list of questions. Its use is described where it is first used in the section.

You may find these processes too difficult for you and would therefore desire some assistance. There are many professional people all over the United States qualified in the application of the processes of this new science. By writing to the publisher of this book you may obtain the name and address of the professional auditor nearest you.

This new science has moved very rapidly and new developments have cut down the number of hours required in processing to below 100 with the new techniques. You should count on spending at least a hundred hours with this present book including any effort processing you may receive from an auditor.

This book, by itself, will do more for you than professional processing could have done in June of 1951, much less June of 1950. Into it has gone an additional two years of intensive work and investigation. Anywhere that this text or these processes disagree with books or data earlier than December of 1951, this book, not the earlier work, is correct. The line of advance has been very consistent but sometimes a superficial student cannot follow the logical advance line.

While an individual does not have to understand this new science if he is being audited, one who is working this volume by himself should have a fairly good understanding of basic theory.

It will save time if you will review the text of this volume up to this point and understand it. Then answer the following questions. Write in the book with a pencil.

What is the goal of life?

What is life trying to accomplish ?

How many fields is the life organism interested in?

What is a facsimile?

What is the purpose of the human mind?

What is meant by CAUSE and EFFECT?

Is a facsimile permanent?

How does “memory” or “remembering” differ from reexperiencing facsimiles?

THE SECOND ACT

The anatomy of the static of Life demonstrates it to have three interdependent characteristics. Each one of these three is as important as the other two. They are Reality, Affinity and Communication.

Reality itself could be considered that on which Man agrees to be real. There is an old, moth-chewed philosophic concern about perception. Are things real only when we see them? Or are things real? In other words, is there *any* reality. Well, desks and chairs seem very real to me. And they seem very real to you. Thus we agree that there are desks and chairs and people and cars and a world and the stars. Sane men have a very solid agreement on reality. They agree that things are real. Insane people have hallucinations. Hallucinations are imagined realities with which nobody else agrees. When an individual does not agree with the rest of the race upon the reality of matter, energy, space and time, the rest of the race locks him up. Ideas are not matter, energy, space or time and so there can be disagreement on ideas and agreement upon the reality of matter, energy, space and time. This agreement upon MEST, then, is reality. Reality could be said to be agreement above 2.0 on the tone scale, agreement not so much with people but with MEST's actuality. This is one corner of our triangle.

The next corner is affinity. The physical universe has what is known as cohesion. Matter stays together. This is, in the life static as it operates on matter, AFFINITY. Affinity is love above 2.0. Love, as a word, has too many meanings, and so we use an old, old word, affinity, as meaning the feeling of love or brotherhood from one dynamic to another.

The third corner of the triangle is communication. Communication is actually done via the sense channels. One sees a rock. By sight he is communicating with the rock. He feels a blade of grass. He is then communicating, via a sense channel, with the blade of grass. When one talks to another person he is sending an impulse from "I" to the vocal cords which set up physical universe sound waves which reach the ears of the other person, are translated into nerve impulses and so convert into an impingement upon "I" of the other person. Communication by talk, then, goes from Life to Life via the physical universe. It is the same with touch. One person touches another. This is communication via the physical universe persons. There may be direct, non-physical universe communication channels from "I" to "I." The most tangible of these is emotional impact.

One cannot have affinity without agreement. One cannot have agreement without some form of communication. One cannot have communication without agreement. One cannot have agreement without affinity. One cannot have communication without affinity. This inevitable triangle may be at any level on the tone scale, high or low. If communication is destructive, the affinity drops to anger and agreement is violent disagreement.

At 0.0, which is death, Affinity, Communication and Reality are wholly physical universe for the body and are the cohesion's, the connections and the aspects of the physical universe.

At 1.0, which is fear, the Affinity is poor, being fearful, the Communication is twisted and consists of lies, the reality is poor and is agreed upon for covert purposes.

At 2.0, which is antagonism, the Affinity is broken into hostility, the Communication is nagging or disagreeable, the Reality is contradictory to others just to contradict and is therefore poor.

At 3.0 which is above the normal person, Affinity is love, it is present but reserved, the Communication is conservative, the Reality is cautious but is agreed upon after being proven.

At 4.0 which is cheerfulness, Affinity is affectionate, Communication is free and constructive, Reality is good and agreement is general.

Above 4.0 we have many levels but ARC (Affinity, Reality and Communication) are getting above a physical universe aspect. Out of ARC we can derive any understanding. In fact, logic evolves out of ARC. At 4.0 we have lower level understanding and understanding increases to complete knowledge when a very high band is reached—above 20.0.

ARC are actually the interplay's of Life active in the physical universe.

When you communicate with an antagonistic person, you have to enter into an “affinity” and a reality of 2.0. When you show affinity for 1.0, which is FEAR, you inherit the communication and agreement level of the 1.0. An individual, to escape this inevitable transaction, has to be above 4.0 on the tone scale.

In order to have an understanding of yourself, you must have good ARC with yourself.

It is NOT evil to like yourself or love yourself. It is very low toned not to be fond of yourself.

All the dynamics are interactive. If you love others you will love yourself. If you hate others you will hate yourself. If you hate men, you will hate along the other dynamics even when you cover it with “sympathy” as you will discover in a later act.

A healthy state of being is to be a friend to yourself. If you have few friends, if you don't like friends, you won't like yourself either.

If you are afraid of people, you won't trust yourself and will be afraid of what you might do.

If you are afraid of animals you will also be afraid of possessions and sex and people and anything else.

Occasionally people have special fears. These are only concentrations upon one thing. A person, without admitting it, will also be afraid on the other dynamics, but will not have recognized it.

It is not enough to suddenly determine to LOVE everybody. That is forcing affinity on yourself.

Affinity is enforced from 2.0 down to near 1.0. Around 1.0 we have “propitiation,” buying people off, pretending affection. From here on down affinity is inhibited.

Thus we see that enforced, demanded ARC is aberrative. And we see that inhibited ARC is also aberrative.

Let's put this to test. Do you recall a person you had to kiss? Well, did you feel agreeable toward this person? Did you want to touch (communicate with) or talk to this person?

And another test. Do you recall a person who pushed you away when you felt affectionate? What was your immediate communication reaction? What was your agreement?

And another one. Do you recall a person who demanded that you talk to them? What was your level of affinity? What degree of agreeableness did you feel?

And yet another. Do you recall a person who demanded that you agree with him against your wishes? What was your level of affinity? What was your level of communication?

And still another. Do you recall a person who continually corrected you? This is inhibited agreement. What was your reaction level on affinity ? What was your reaction as to communication ?

Do you recall a person who was afraid of anything and everything? What was your affinity? What was your agreement ?

A person high on the tone scale reacts down toward but does not necessarily reach the level of the person he addresses. However, he tends to reach toward that level. And if he stays in the proximity of a lower toned person long enough he will eventually become chronically in that tone.

Do you know somebody who affects you badly after you have been in his company for awhile? Does this person like people? Does he tell the truth? Does he communicate easily? Do you agree with his views ? Here is ARC in action in present time.

After you have been in the vicinity of somebody who insists you talk, insists you agree, insists you feel as he feels, what is your own tone level toward him?

After you have associated with a person who won't let you talk, won't agree with you, won't let you feel as you want to feel, what is your reaction ? Where is this person on the tone scale? This is an inhibited ARC person or below 1.0. This person is afraid or apathetic. This person has endocrine ills. This person lies. This person hides things. This person is physically and mentally maladjusted.

It happens that anyone on a given level of the tone scale seeks to pull everyone else to that level of the tone scale. A low level individual is pulled up a bit by a high level individual and then the high level individual comes down a bit.

Low toned people work toward succumb. Below 2.0 the effort is toward death, one way or another, covertly or overtly, toward succumb. The angry person, failing to destroy others, will destroy himself. The apathetic person is almost dead. The activity of persons below 2.0 is directed toward the gaining of sympathy. They try to make higher toned people sympathetic and thus destroy them. Sympathy for low toned cases is a social aberration. It is deadly.

No low toned person can be "helped." Try to help a person below 2.0 and the result is ingratitude plus in the end. For the goal of that person is to succumb. Higher toned individuals don't need help.

Low toned persons can be audited to above 2.0 however after which they will seek to survive along all dynamics. If you suppose you lie below 2.0 and have persevered this far, you don't.

There is, by the way, very practical present time use of this data about ARC. If you want a person to agree with you, address him at his obvious tone level and you will go into communication with him and he will feel affinity for you. If you want affinity from a person, use his methods of communication to others with him and go into agreement with him on his concept of the other dynamics. A salesman can sell a 1.5 (anger case) anything if that thing is shown to be destructive to other dynamics.

This is why the government, a rather 1.5 affair, buys atomic fission as a weapon rather than a means to send Man to the stars.

Here, then, is the second act. First achieve an understanding of the factors in understanding—ARC—contained in this section. Then answer these questions.

List the persons in your present time environment who enforce affinity on you.

List the persons in your present time environment who enforce agreement upon you.

List the persons in your present time environment who demand that you communicate with them.

List the persons in your present time environment who refuse your affection.

List the persons in your present time environment who won't let you communicate with them.

List the persons in your present time environment who refuse to let you agree with them.

Now go back and put a tone scale number after each name as an estimate. Where is each one on the chart of triangles earlier in this section?

Don't worry about your accuracy. This is only to give you an estimate of the kind of reaction your environment might have on you. And to promote your understanding of these people.

Now take the first person you listed and go to the chart of attitudes which accompanies this volume. From the number you assigned the person, go across the big chart at that level. If you assigned somebody to 2.0, follow 2.0 across the big chart. Read each attitude on the 2.0 line horizontally across the chart. This should give you some understanding of that person. And it should tell you what his effect might be on another.

Take the next person with your assigned number across the chart. Follow on through with each person you listed.

You probably duplicated several listings with the same number.

With this exercise complete, let us delve a little into the past.

List persons in the past who *insisted* they were your friends. This is a variety of enforced affection.

List persons in the past who insisted you agree with them.

List persons in the past who insisted you communicate with them.

List persons in the past who would not show you affection.

List persons in the past who refused to communicate with you.

List persons in the past who would not let you agree on things.

INCLUDE ALL YOUR PARENTS AND RELATIVES HERE AND AS THEY COME INTO THESE CLASSIFICATIONS.

Assign a tone scale number to each one.

Check each one for attitudes across the big chart.

What effect do you suppose all these attitudes, past and present, have on you?

THE THIRD ACT

With the help of the CHART OF ATTITUDES let us take a look at your present day environment.

You may have realized, while inspecting this chart, that you yourself were not quite at the top. You need not worry particularly if you discovered this. Unlike some witch doctors in modern dress, this book is making no effort to condemn you. There were various reasons why you permitted yourself to be lowered on this tone scale—for you had to give your permission to have anything serious happen to you (a matter which we will cover under SELF-DETERMINISM in a later section of this volume).

Let us make an assessment of how you regard things in your today. Write the answers. (See the chart for the data in each column given.) USE PHRASES AND WORDS OF CHART IN YOUR ANSWERS. WRITE TONE SCALE NUMBER OF PHRASE.

What is your most common emotion?

How do you feel about survival?

How right are you about what you do?

What responsibilities are you willing to shoulder ?

How do you feel about possessions?

Do you feel you are anybody?

Do you think most about the past, the present or the future?

How does motion affect you ?

How do you handle truth?

Do you trust or distrust?

Do you know or are you doubtful ?

Do you want to cause things or be an effect ?

What is your “state of beingness” (next to last column)?

Turn back to the SECOND ACT and look over the people you have listed. Do any of your reactions match theirs? In other words, are you comparable to any of those persons listed ?

You should be able to discover that you are carrying, in present time, the past attitudes of others. In present time you should be YOU. The phrases you listed in this THIRD ACT actually don't describe YOU. They describe those parts of YOU which you have turned over to other people in the past. You are carrying on attitudes of people who are probably departed long since. They are not very survival.

A little bit or a great deal of YOU is described up along the 16.0 to 40.0 band of the chart. Our job is to get all of you as high as possible on the chart and leave the parts of “you” which rightly belonged to others behind us.

Human beings, operating along all the dynamics, are actually rather heroic and noble characters. They see cruelty or suffering and they, particularly in their youth and strength, take it on to spare the world. They see someone, even themselves, perform a cruel act or have an unhappy experience, and they regret it. Then they discover that they themselves can fail. They then blame others for their plight. It is a cycle of nobly accepting something and then, to save one's own being, trying to get rid of it in time. Youth is so high on the chart innately that it accepts the evil of the world with open arms in an effort to make it a better world. Then, staggering under the burden, finding none to share it, they fight to give it away either by being evil or being sick.

This will become much clearer before we have finished here. And you will be a lot higher on the chart.

Let's assess your present time now.

What phrases on the whole chart best describes your attitude toward life in general right now?

Can you recall a specific instant when somebody else uttered that phrase? Where were you at the time? Outdoors or indoors ? Standing or sitting ? Can you recall an earlier time you heard it?

When did you first tell yourself that phrase? And don't tell it to yourself again because you are the firmest influence upon YOU. What you say to YOU sticks.

Go straight across the list and, column by column, pick out your attitude toward the world in which you are now living. Write these down in the space below.

Now trace each one of these phrases back to the earliest time you heard somebody else use it. Get the exact moment if possible. Get a visio (a view in memory) of the person saying it. Get as many as you can of each phrase and the earliest time it was uttered. FOR THIS USE YOUR DISC. Put the disc over the phrase you wrote and recall the incident with the perception of it called for on the disc or the emotion as requested by the disc.

You can see now that your present time concerns are to some degree the worries and concerns of somebody else in the past.

The value of past experiences lies in the estimation of the future. Past experiences are not nearly as valuable as one might suppose. There is an enormous emphasis on the value of experience. Go to make out an application form for a job and you will find that they are mostly concerned with experience. It is a sort of trap to enslave people, giving their experiences such value. Actually a snapping bright mind and an alert body are worth a hundred thousand years of "experience" behind some dusty desk or counter and an ability to do a "quick study" of a subject is so much more valuable than an education—complete with a hundred A's—in that subject that one might be led to suppose that maybe "education" as it is laughingly called might possibly be over stressed. Check your history and you will discover that the men whose marble busts adorn the modern halls of learning did not themselves have a formal education: Bacon, Spencer, Voltaire, etc., etc., etc., down the whole list; two or three exceptions prove the rule. Not even long study has as much value as people might have wanted you to believe. Your life, from any instant in it, can be free of all past experience and your carbon-oxygen motor would continue to run and you could pick up what you needed to know in a couple of months, even change your name and yet survive handsomely. If you won a Nobel prize last year, that's tough: you will try madly to keep the experience and be a Nobel prize winner instead of trying to be enthusiastic enough in the tomorrow's to win another prize. The getting is the sport, the having is a defensive action and makes you a platoon pinned down by enemy fire. Thus with experience as with MEST.

So let's look at present time.

And let's be blunt.

What are you trying to hide in present time?

What would happen to you if it were discovered?

How many things like this are there in present time?

Don't bother to list them. If other people found these things out they would probably blink, maybe they'd chatter over fences. You might get fired or divorced. But I'll tell you a secret about secrets. No single person to whom you uttered the confidence would NOT have a similar list to hide. They've all masturbated and had clandestine affairs and a lot of them venereal diseases. They've stolen money and maybe some have even left a cold dead body in a culvert. They've lied and cheated and done blackmail. And the funny part of it is, only those who have a long, long list of things to hide would even begin to reprimand you.

And another thing. Anyone who punished you would someday regret it. A dean in college who threatened to flunk me for writing a bit of truth in what was the longest sentence in the English language (500 words without colons or semicolons) had it weigh upon his mind to such an extent that he wrote me, years afterwards, when he had retired and was nearly dead, the most astonishing apology.

You are treating yourself in present time much as you were treated by others in the past. And you punish yourself far more than anyone would ever punish you. The suicide is simply self-executioner, having been found guilty by his own court.

Next, how hard and to whom are you trying to be RIGHT in the face of anything and everything including facts?

What responsibilities are you shirking? Why?

What are you doing with your possessions? Why?

What do you think of yourself? Why?

Is the future or the past receiving your most intense thought ? Why ?

Do you flinch at motions? Why?

How closely do you stay to truth in present time ? Why not ?

Do you trust your environment? Why not?

What don't you KNOW ? Why not?

What are you trying to cause? Why?

What are you trying to make affect you ? Why ?

Who are you trying to blame in present time ? Why ?

What are you blaming yourself for in present time? Why?

Do you like your work ? Why?

Is your sex life satisfactory? Why?

What threatens your present security? Why?

Self-confidence alone is security. Your ability is your security. There is no security but you. Let's make the best possible you we know how. Almost all the things you thought of in the above list can be remedied by your own action without consulting for a moment the permission of anything or anyone. Innately, deep down, you know this. Actually you are a giant tied down with cotton lint. You tied the knots and furnished the string and said where you'd lie. The only trouble you might have in processing is refusing for some strange but discoverable reason, having to do with concern for others, to burst these light strands and stand up. Fortunately this volume offers more than such inspiration, but the cold, basic truth is that you are a vital and necessary part of this world and anything that is wrong with you, you have assumed in an effort to be what has passed for "human."

THE FOURTH ACT

You will note on the edge of the CHART OF ATTITUDES that from 0.0 to 1.5 is considered to be severely aberrated. That from 1.5 to 2.8 is considered to be neurotic. That from 2.8 to 10.0 is considered acceptable.

When these figures were first calculated it was thought that normal was about 2.8. It isn't. That is generous beyond generosity. Normal is well below that according to amassed data since the first computations. The reason for this seems to be in two distinct fields. The first is the environment, the second is education.

Education, continued long enough in the usual school and college, depresses the individual toward 0.3 or apathy. The person being "educated" is, day after day, immobilized, made into an effect by instructors and denied original thought. He becomes an habitual "effect" and ceases to cause. He begins to respond automatically according to a pattern of manners given him by the home and the school system. This is the primary reason why the modern college has yet to turn out an artist from an arts major. An artist must be a cause and continue to be cause. Majoring in writing, for instance, is a sure route to being an editor, or worse, a critic, rather than a writer. All the editors and critics, according to writers, are failed writers. They are also arts majors for the most part, with wonderful grades. The writers revolted early. This is no criticism of modern education or educators, it is a small signpost pointing toward the source of low tone.

Education is also done in the home. The level of that education is the level of the home. The goal of most parents is obedience. Obedience is apathy. Most BAD children become good the moment you let them up the tone scale.

The general society today may be commented upon by a review of the front pages of the newspapers. The "public" buys the news it wants. The newspapers, being an expanded version today of the old house-to-house advertising handout, print news to sell papers. The tone range of the usual front page today is from 1.5 down to 0.1. A man could invent something that would feed all the starving people in the world with ease and get a news notice one inch high near the obituary column. The blood-soaked and sordid front pages of the world's newspapers tell you that Man has sunk pretty far down. His newspaper is the modern American's Roman Circus, his government is becoming his corn. Bluntly, the normal is a very sick man.

There are three valid therapies. The first is processing. The second is education. The third is environment. We find the first two in this new science. The third must sometimes be changed for a pre-clear may be in such a vigorously painful environment that his gains in processing are lost in his struggle against his surroundings. Very fast processing is one answer to the environmental problem. Wives have been known to practically murder husbands who dared try to get up out of apathy via processing. Apathy is a very docile and obedient, if sick, state of not beingness. Husbands have been known to react similarly when their wives tried to get well. And in the past some mental practitioners have gone raving insane when one of their patients started to climb into well being via processing.

The chief difference between the severely aberrated, the neurotic and the "acceptable" bands is concerned with TIME.

The severely aberrated gives his attention mainly to the past. The neurotic is giving his attention mainly to the immediate present. The "acceptable" is giving his attention to the future.

By forcing attention into the present (raising necessity level) one can raise a severely aberrated person into a neurotic level. The AAs do this with alcoholics, persuading them to live for the present only. Your alcoholic, of course, is still trying to untangle the past—with a forgetter known as alcohol, just as your drug addict is shutting off the agony of yesterday with an anesthetic.

However, almost anyone is giving more attention than necessary to the past, reserves his living in the present and restrains his planning for the future. Your 1.5, for instance, considers it bad taste to be enthusiastic about the future. "Don't hope too much." For the 0.5 both present and future are unthinkable

Attention is a remarkable thing in that it must be at optimum sweep for a person to be happy. When attention is too fixed on one thing, if that thing is a survival threat, it tends to remain fixed. If a threat to survival is understood to be present and yet cannot be located, attention swings endlessly without fixing. This is "fear of the unknown." Fixed and unfixed attention, when given to dangerous problems, tend to remain that way unless the problem is solved.

The human mind's basic purpose in operation is the posing and resolving of problems it observes as related to survival along any of the dynamics. A problem is resolved when it is answered YES or NO. A problem such as SHOULD I GO ? must be answered YES or NO if the mind is to file it as a conclusion. If it continues as MAYBE, the problem stays in the computer and influences the next solutions. Did you ever know a person who had a lot of trouble reaching decisions ? Recall a specific time ? Well, somewhere in that person's past was a problem which was not answered YES or NO but only maybe. A very "serious" sort of a problem comes up with WAS IT MY FAULT ? When that one lands on MAYBE the computer tends to jam. (The answer by the way is that nothing is anybody's fault.)

Problems do not solve for two reasons: The first is lack of data; the second is an earlier unsolved problem on the same subject.

One has to evaluate data in order to resolve problems. When one fixes his attention on something dangerous he is probably over evaluating the data. When one is unable to fix his attention it is because he cannot find data to evaluate.

This will become clearer to you when you have completed the following exercise. Do it with your pencil.

LIST FIVE PROBLEMS, WITH PEOPLE OR OBJECTS OR CIRCUMSTANCES, WHICH YOU ARE NOT SOLVING IN THE PRESENT.

- 1.
- 2.
- 3.
- 4.
- 5.

NOW LIST WHAT YOU WISH YOU KNEW ABOUT EACH ONE OF THE PROBLEMS ABOVE. (THE MISSING DATA YOU WISH YOU HAD.)

- 1.
- 2.
- 3.
- 4.
- 5.

NOW LIST HOW IMPORTANT YOU NOW FEEL THESE PROBLEMS ACTUALLY ARE OR WHETHER OR NOT THEY ARE NOW SOLVED.

- 1.
- 2.
- 3.
- 4.
- 5.

IF ANY OF THE FIVE PROBLEMS REMAIN UNSOLVED, LIST WHAT YOU WOULD HAVE TO DO TO SOLVE THEM.

- 1.
- 2.
- 3.
- 4.
- 5.

Now let us take a glance at the past. There are several problems, undoubtedly, which you feel you did not solve.

LIST FIVE PROBLEMS, WITH PEOPLE OR OBJECTS OR CIRCUMSTANCES, WHICH YOU FEEL YOU DID NOT SOLVE IN THE PAST.

- 1.
- 2.
- 3.
- 4.
- 5.

NOW LIST WHAT YOU WISH YOU HAD KNOWN ABOUT EACH ONE OF THE PROBLEMS ABOVE.

- 1.
- 2.
- 3.
- 4.
- 5.

NOW LIST HOW IMPORTANT THESE PROBLEMS ACTUALLY ARE TO YOUR PRESENT CIRCUMSTANCES.

- 1.
- 2.
- 3.
- 4.
- 5.

IF ANY OF THE ABOVE PROBLEMS STILL BOTHER YOU, WHAT WOULD YOU HAVE TO DO OR KNOW IN ORDER TO RESOLVE THEM?

- 1.
- 2.
- 3.
- 4.
- 5.

Let us now take a look at the problems of the future.

LIST FIVE PROBLEMS, WITH PEOPLE OR OBJECTS OR CIRCUMSTANCES WHICH YOU THINK YOU WILL HAVE TO SOLVE IN THE FUTURE.

- 1.
- 2.
- 3.
- 4.
- 5.

NOW LIST WHAT YOU WILL HAVE TO DO NOW TO SOLVE THESE PROBLEMS IN THE FUTURE.

- 1.
- 2.
- 3.
- 4.
- 5.

NOW LIST HOW VITAL THESE PROBLEMS MAY BECOME TO YOUR EXISTENCE.

- 1.
- 2.
- 3.

- 4.
- 5.

IF ANY OF THE ABOVE PROBLEMS WORRY YOU, IT IS BECAUSE YOU HAVE NOT DECIDED UPON YOUR COURSE OF ACTION. TRY TO LIST YOUR COURSE AS IT WILL PROBABLY BE TAKEN.

- 1.
- 2.
- 3.
- 4.
- 5.

In this same act, we should take up goals. Some poet once said that a man's dreams were important and that when the last of a man's dreams were dead, dead was the man. He didn't know about this new science.

Dreams, goals, ambitions, these are the stuff Man uses for fuel. SURVIVAL is nothing but the effort to accomplish action. There is the broad goal of all survival. There is the small goal of a good action. SURVIVAL, action and goals are inseparable.

Happiness could be defined as the emotion of progress toward desirable goals. There is an instant of contemplation of the last goal in which one is content. But contentment becomes boredom immediately that new goals do not come to view. There is no more unhappy thing than a man who has accomplished all his ends in life. Gibbon, for instance died immediately after finishing his great work. It is doubtful if men die when they have great goals ahead of them, save perhaps in the violent action of some attempted attainments. It is doubtful if it would take more than a flick with a feather to kill somebody who has no goals. The Filipino irregular of 1901, battling for an independent state, would charge seventy-five yards and kill his man AFTER that man had put a Krag-Jorgenson bullet through the *heart* of the Filipino. A neurotic without goals catches a harmless bug, sneezes and dies. Or sneezes and dies without a bug getting near him.

People always begin with goals. They often fail. When they have failed often enough they stop thinking about the future and start worrying over the present. When the present hands them a few failures they start worrying about the past. They go "out of present time." If you were simply to walk through an insane asylum and tell each inmate, "Come up to Present Time" a small percentage would immediately become sane and stay sane. The order would unfix their attention from a past maybe or fix their attention on the present. It has been tried and has succeeded.

More happily, let's examine your goals and fears.

IN THIS COLUMN LIST FIVE GOALS YOU HAD IN THE PAST.

- 1.
- 2.
- 3.
- 4.

5.

IN THIS COLUMN LIST WHAT HAPPENED TO THE FIVE GOALS IN THE PAST.

1.

2.

3.

4.

5.

IN THIS COLUMN LIST FIVE FEARS WHICH YOU HAVE IN YOUR PRESENT.

1.

2.

3.

4.

5.

IN THIS COLUMN LIST FIVE FEARS WHICH YOU MIGHT EXPECT TO ENCOUNTER IN THE FUTURE.

1.

2.

3.

4.

5.

Now go back over your lists and for each item in the goals columns, see if you can find some person in your past or present who might have these goals or who might have had them. Some person other than yourself.

Now go down the past and present and future fears column and see if you can find some person in your past who might have had these fears other than yourself.

When you have noted down these people or one person, answer the following:

IS THAT PERSON DEAD ? ARE THOSE PEOPLE DEAD? DID THEY FAIL?

You should be able to sort out your own goals from “dead men’s goals.” And you should be able to sort out your own fears from “dead men’s fears.”

It’s a “very peculiar thing” that you may be seeking a life continuation and life realization from people no longer amongst us in that precise identity.

Out of nobility and grief, so does one take on the burdens of those who have laid down their burdens. This includes pets.

There may be one dead person or half a dozen. One dead pet or two or three. List briefly the goals of each dead person you have loved. Then briefly list the goals of each pet.

You may have wept doing this. If so, come up to present time. Now recall the last good time you had in the fullest detail. Be very precise in trying to reexperience this good time.

Better?

Let's see now if you can recall the following for each person and pet you may have listed.

1. The precise moment you first decided you had affection for them. Any moment you decided you had affection for them.
2. Any moment you decided you were like them. The first moment you decided you were like them.
3. Any time you regretted something you had done to them. The first time you regretted something you had done to them.

“Magic drugs” such as penicillin depend upon the ability of the body, not the drug.

With this much background failure the world has been in apathy about the body. It was born, it grew, it died. Surgery and drugs could stem the tide of time a brief moment. But that was all. This dramatic struggle for knowledge of the human body was a struggle against time. Time's scythe in the hands of that grim gentleman, Death, won every contest.

Now and then a mystic would rise in the world and with a few passes of the hand cause the crippled, the sightless, the faltering to bloom with life once more. Then the mystic, the adept, the master would vanish and Man would struggle on with attention to their relics but without many repetitions of the miracles.

That faith or thought could do such astonishing things in the hands of a master or adept brought men like Freud into heavy ambition to resolve the human body's ills by resolving the ills of the mind. The medical profession of his day ostracized Freud. Today psychoanalysis and psychologists speak with contempt of Freud—perhaps they owe him too much. But Freud is the grand old man of psychosomatic healing. He popularized the idea that something could be done about human unhappiness via treatment of the mind and that human ills might be handled by handling the “ego,” the “id” and the other mental entities Freud thought he had discovered. Freud has many pupils Jung, Adler and others who decided only they themselves could see the light and so went sailing off into further and further incredibles. Of all these it now seems evident that Freud himself was the only one of them who had even started toward the straight and narrow road to complete physical rehabilitation of the body via the human mind.

In my boyhood I studied Freud second hand. His brilliant student, the late Commander Thompson of the U.S. Navy, had just left Freud and Vienna when he saw fit to dazzle a young mind with the idea that perhaps the riddle of thought could be resolved. Studying Freud tenth hand, through his books and what people thought people had said about what Freud said, the psychoanalysis and psychiatric world had broken cleanly with Freud years before I even came to a university. There was no studying Freud in any college. They did not teach Freud. He had been abandoned by the professional cliques.

In the meanwhile a new subject had risen in the world. Nuclear physics they call it now—“atomic and molecular phenomena” they called it then. No atoms had been split effectively, but from Newton to Halley to Einstein, men had been studying the physical universe and had now encoded the subjects of matter, energy, space and time. Here was a new field of knowledge. It was so new that those of us who studied in it were known as the “Buck

Rogers boys,” a comic strip character of the day who sailed off to Mars or Venus and had incredible adventures. We experimented with rockets and the doppler effects and later found employment difficult to achieve except as orthodox engineers. Although it was my father’s ambition that I become one of these orthodox engineers, bless him, I found that with all this new knowledge, transits were dull. In order to pursue studies in this field I had to write for any magazine that would buy. Many of us, in the decade of the thirties, were “Buck Rogers boys” in earnest, writing “science fiction” for a growing audience of fans. Then came Hiroshima and “Buck Rogers boys” started to have such importance to the governments of the world that they are almost prisoners. Having escaped offered employment by Russia and the United States, I continued my work in the field where I had started, the human mind, from the viewpoint of mathematics and nuclear physics. As late as 1950 I was still acting fast to keep out of U.S. Government research laboratories.

Culmination of research in what is popularly known as this new science and more correctly known as “Scientology” has yet to occur. But in 1948 a thesis was written and submitted to the medical professions which demonstrated that workability of alleviating physical ills by an address to mental problems.

You as a personal identity are the composite of all your experience PLUS an initial decision TO BE and occasional decisions NOT TO BE. YOU do not die as an identity or a personality or an individual. YOU and the MEST body “separate” and the MEST body gets a funeral. YOU then link into the protoplasm line with your genetic blueprint—the plans of construction of a new body in the orthodox manner of conception, birth and growth. You depend upon some inherent abilities of protoplasm but you, as experience and identity, monitor that protoplasm’s ability and modify it. There is a family line, then, from generation to generation, modified by YOU as experience. YOU are not necessarily part of that family line. Every child, for instance, distrusts his identity as a family member. And there are numerous cases of record wherein a child, up to the age of three or five, recalled entirely who he had been—but forgot it under the pummeling of his “imagination” by adults. Perhaps you take off after some lifetime and go to heaven. Nobody can argue successfully about that. But YOU are the source of yourself with regard to various generations. Now this, by effort processing, becomes so irrefutable, so clear and unmistakable that if it can be disproven, then the laws of heat and fission can be disproven as well. We are on solid ground about immortality and all the rest of it for the first time in history.

YOU are evidently quite eternal as a personal identity. You get snarled up in the modern social aberrations about only living once and play the game as though you would never get another chance—which you will get as certainly as the sun will rise tomorrow.

Now if you can handle a body in construction you can certainly modify one in growth and form. And so you do. You can modify it to the degree of going blind or getting arthritis and being bed-ridden or having migraines or putting any other imperfection on yourself. You, as CAUSE, are continually shouldering the ills of the world and modifying yourself accordingly.

Once having taken on such an ill to “help” another, you may be very reluctant to give up the infirmity. Evidently it doesn’t help the other very much but you, with your social aberration that a person lives only once and never again, take the illness or demise of another very seriously. Much too seriously. And so there you are with somebody’s arthritis. Of course, it isn’t his. It’s an old injury of your own—your own facsimile—which you are holding in place for him. People will give up any illness or infirmity which is theirs—their very own—with immediate ease and no qualms. But they are quite tenacious of the ills they have shouldered for others. This caused old workers in the field of the mind to suppose that people simply refused to get well. No, people simply refuse to give up the illness of others for whom they have made themselves responsible until they clearly see that holding the illness will not bring back or restore the health of that other. It’s a wonderful world. Man has condemned Man for selfishness for eons and here we find Man only gets lastingly crippled or lame to “help” another.

Once it was said that if people knew the world was going to end tomorrow, the communication lines of the world would be jammed with calls from people seeking to say they loved one another. It is probably quite true.

In the field of illness, however, once one realizes how little it helps, one can give up another's aches and pains and resume his own health. It is quite a decision but one which processing itself assists. You may find that you will be trying to make that decision. The other day a totally blind man under processing stopped the session on the abrupt realization that he would see wholly and clearly for the first time in years. Just an instant before his sight turned on, he balked. Why? His trouble with sight had to do with the death of his brother. His brother had been injured and was blinded in an automobile accident. The moment the brother died, this pre-clear had taken on the burdens of his brother.

WHICH YOU WISH YOU COULD ATTAIN IN THE TOMORROW'S, SUCH AS PHYSICAL BEAUTY OF STRENGTH, WHETHER YOU THINK YOU CAN ATTAIN THEM OR NOT. GET AS WILD AS YOU LIKE.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

NOW LET'S BE CRITICAL. LIST FIVE THINGS WHICH YOU THINK MAY BE WRONG WITH YOUR

PRESENT PHYSICAL BEING. LIST THEM WITH THE THOUGHT THAT THEY MIGHT BE REMEDIED. SUCH THINGS AS FREQUENT COLDS, ETC.

- 1.
- 2.
- 3.
- 4.
- 5.

NOW LIST THE PERSONS OR PETS WHO HAVE FAILED OR ARE DEAD WHO HAD THINGS WRONG WITH THEM. THERE MAY BE MORE THAN ONE WITH EACH. TAKE THE FIRST ERROR YOU LISTED ABOVE AS NUMBER ONE AND WRITE THE NAME OF THE PERSON WHO MIGHT HAVE HAD THAT ILL AFTER NUMBER ONE

BELOW AND SO ON. YOU MAY NOT BE ABLE TO ACCOUNT FOR SOME OF THE CONDITIONS. THAT IS ALL RIGHT.

- 1.
- 2.
- 3.

THE SIXTH ACT

The subjects of effort and counter-effort, emotion and counter-emotion are very new in the knowledge of Man. In continuous investigation of mental and physical phenomena, I chanced upon these manifestations and put them to work immediately. Such was their reach and significance that auditors from coast to coast, within sixty days, were “cracking cases” which they had found hitherto “uncrackable.” Thus you can see that it is well to know something about them.

Let us take EFFORT. Your mind is continuously at work estimating efforts. When you go to open a door, your mind estimates the effort necessary to turn the knob and, via emotion, puts that effort into action. It estimates the effort necessary to pull the door back and puts that into action. If the door handle turned as desired and the door opened as desired, your estimation of effort was correct.

Your mind calculates efforts for the present and for the future. It puts efforts into action now or in the future. Or it simply estimates them and holds them back and never applies them. Your mind estimates the efforts of the environment, how fast cars go, how hard tea cups have to fall to break. And it even estimates efforts when it “day-dreams,” which is to say that it thinks of the efforts involved in that and that without even desiring to put them into action. Thinking of a goal is putting something into the future to which one can build by effort. An attained goal is a summation of efforts.

If you calculated the door properly, you opened it smoothly. If you calculated wrong and the door stuck, you were wrong. Did you ever have a door or a drawer stick on you consistently? After a while you became angry with it. Then you began to avoid it. For the mind which survives well, estimates efforts well. It is *right*, which is to say, it estimates efforts rightly.

The author writing a story estimates many, many efforts. If he is right, it is an interesting story and sells. If he is wrong it is not an interesting story and it doesn't sell.

The mind all through evolution was subjected to countless efforts on the part of the environment. The wind, sea, sun and other organisms all had efforts to throw at the organism. The organism that handled these *counter-efforts* well, survived well. It came to use these very counter-efforts as its own efforts. The evolution of efforts is from counter-effort to employed effort.

Effort means force and direction. Your life is a contest between your own efforts and environmental efforts.

Any psychosomatic illness you have is some counter-effort, some past effort of the environment, you aren't handling or using right. The facsimile of the effort itself is in the facsimile. Facsimiles are recordings of effort. Perception is the recording of physical universe efforts and your thoughts, conclusions and efforts about them as well as your emotion.

Effort processing is easily done. One finds where the facsimile of an effort is against the pre-clear and gets the pre-clear's effort against it. A pain or pressure turns on and, by constant reexperiencing, turns off. But effort processing is something which should be done by any auditor and although it can be done by a pre-clear on himself, must be thoroughly understood by that pre-clear. There is not enough data in this volume to permit a pre-clear to effort process himself. To do that he would have to study the main body of this science, preferably at the Foundation Auditor's School, or at least through the basic texts.

Emotion and counter-emotion are something else. The pre-clear should be able to handle these.

You know what your own emotion is. Anger, fear, grief, apathy. You have experienced these things. They are part of facsimiles now. Grief is very important as a blocker in one's life. Grief takes place where one recognizes his loss and failure as in the death of somebody he loved and tried to help.

A facsimile which contains chiefly emotion is called, in this science, a SECONDARY ENGRAM. This would be a unit of assay with ease. They are flattened simply by re-experiencing them and getting four old conclusions out of them.

A word of caution. Don't try to run yourself around somebody who may be even faintly critical. And don't argue with somebody about it. The wife, mother, father, the husband, may get into a terrible dither about your effort to feel stronger. They may even have an interest in keeping you down so they can "take better care of you." Run one of these secondaries around such a person and you'll really fix yourself up.

And by the way, be very suspicious of somebody who doesn't think you ought to indulge in this new science. Auditors are always running into situations where they have a son or a daughter in good condition and well on the road to recovery when the parents step in and with every argument in the book, with every "good intention" knock the poor pre-clear into limbo again. Such people want the pre-clear under control and instinctively realize that the pre-clear is getting very independent. The pre-clear who argues back simply gets himself snarled up again. Best to be calm and do your work in private. Then when you are nine feet tall, do your arguing.

And don't plead with a wife or a husband or a friend to study this new science against his or her will and use it on you. They will manage one way or another to turn the processes around and wreck you. You may have an impulse to use your facsimiles to get sympathy from such a person. It is quicker and easier just to blow out your brains. The result will be the same. For when you force somebody to "help you" and "be sympathetic" who has an interest in keeping you sick, they will manage to make you sick in earnest. Out of their good knowledge and intentions, of course. There is, for instance, a very sick woman who could be straightened out by an auditor in about fifteen hours. Yet her husband, hovering like a mother hen, is violent about letting her be helped: He knows nothing of this new science except that it is successful. She has had three unsuccessful operations for her condition. He is seeing to it that she is going to get a fourth which will probably kill her. These are desires to help—out of a frame of reference which doesn't work. "Keep him calm. Operate on him. Control him. Mama knows best" are the sources of the attitude.

Further, you have always had and use what is known as a SERVICE FACSIMILE. Every time you fail, you pick up this facsimile and become sick or sadly noble. It's your explanation to yourself and the world as to how and why you failed. It once got you sympathy. Sympathy will turn it on again. It may contain the basic condition of being which is now passing for a common cold or sinusitis or a game leg. You fail at something, then you use the facsimile. And you get sympathy from somebody. Well, heaven help you if you are around somebody who doesn't get the line signals. You use the facsimile and then they don't sympathize. You use the facsimile harder. And they are still stone cold. Then you really turn it on. Maybe it was measles that founded this facsimile. Maybe it was when you broke your leg. Well, you'll use it to a point where you'll get all the symptoms again if you don't get sympathy for it. You have two choices: Run out this service facsimile and the reasons for its use as per the remainder of these acts or get yourself a new associate or partner. For that service facsimile will get you by and by. You didn't believe it yourself the first time you decided to use it. Then the use of it became automatic. And now you "wonder what caused it." You did.

We remark on the SERVICE FACSIMILE at this place, not to have it run in this act, but to acquaint you with its existence. For you may hit it in running a secondary and be very loath to part with it. It is simply a time when you tried to do something and were hurt or failed and got sympathy for it. Then afterwards when you were hurt or failed and wanted an

explanation you used it. And if you didn't succeed in getting sympathy for it, you used it so hard it became a psychosomatic illness.

Let's take a summary of your body. Maybe we can discover what you are using for a SERVICE FACSIMILE. Everybody has one or more than one.

LIST ANYTHING WHICH GETS WRONG

WHAT FAILURES SINCE HAVE TURNED THESE ON?

WHO DOESN'T SYMPATHIZE WITH THEM?

WHO DID?

WHAT IS THE SIMILARITY BETWEEN THE PERSON WHO DID AND THE PERSON WHO DIDN'T OR DOESN'T ?

WHAT ARE THE DIFFERENCES BETWEEN THE PERSON WHO DID SYMPATHIZE AND THE PERSONS WHO DIDN'T OR DON'T?

WHO DID YOU BLAME?

WHO DO YOU BLAME ?

Having and using a service facsimile does not make you a hypochondriac. It simply makes you human.

The facsimile might release right here. If it doesn't, there's a lot of book left.

ONE WORD OF CAUTION ABOUT ALL THIS. PROCESS YOURSELF AT SPECIFIC TIMES, NOT ALL THE TIME. CHOOSE A PROCESSING TIME AND USE IT. THEN WHEN IT IS OVER, WAIT UNTIL THE NEXT TIME. DON'T GO AROUND SELF AUDITING.

In the pictures you get of old incidents, you may be seeing yourself "outside of yourself," not seeing the scene as you saw it then. This is being "out of valence." Simply move in valence to run the incident. Running it outside yourself won't do very much for you. But if you run it very many times, you'll be inside yourself in the scene.

Being outside oneself is the cause of "self-auditing." In an operation or somewhere, you slid out. When you self-audit, you may be in the role of somebody who hurt you (a counter effort) and you'll just keep on hurting yourself. The section on counter-emotion, later, clears up this condition if it begins.

You should know this so that you will not be alarmed on several counts. The first is temporary "euphoria" where you stay happy for two or three days and then get sad again. That's a temporary shift, evidently. The second is physical unbalance which can occur as a temporary affair, where you get a toothache or a headache on one side and the other side seems numb. Another is a shift of interests.

You won't contract amnesia but this shift of centers may be responsible for amnesia. A sudden shift of centers occludes present time experience and then may shift back. It doesn't happen in processing.

There is also a whole set of "pseudo-centers," the personalities of people whom you've tried to help and have failed. These are "valences." A person can have two or ten dozen of these "valences," can be one personality to Joe and another to Agnes, can change at a certain period

of life into an “entirely new person.” This is simply a manifestation of the life continuation manifestation discussed earlier. All these are relieved by getting rid of mis-emotion.

The ideal state of affairs is the attainment of a super-center. Right and left centers are always sub-centers. A “super-center” is acquired on discharging all the sympathy and regret on a case or, in short, the mis-emotion.

Think this over carefully. The incidents are marked by sudden changes in physical health, old illnesses disappearing, new illnesses appearing. Falling in love may shift centers. A bump on the head may shift them. Any emotional shock might do it. In particular, incidents which diminish one’s concept of his ability to handle his surroundings and people may shift centers. A sudden drop, because of an experience, of one’s importance, may shift centers.

A death, a severe loss, a realization of one’s unimportance, may shift these centers. Each incident listed should be run. If it is difficult to run as a facsimile, wait until later in the volume when you have learned how to chain scan yourself and then refer back to this list. If possible use the technique for secondaries as of the sixth act to accomplish the purpose.

WRITE DOWN THE NUMBER OF TIMES, WITH APPROXIMATE DATES, WHEN YOU MIGHT HAVE SHIFTED CENTERS.

WRITE DOWN, BRIEFLY, THE SHOCK OR LOSS WHICH MIGHT HAVE OCCASIONED THESE SHIFTS.

THE EIGHTH ACT

Done by yourself, without an auditor's assistance, you may find this processing rather heavy for you and again you may not, depending on how much life endowment you have.

But here is a technique which is relatively simple. It does things for you quickly. In the fall of 1951 I developed this technique from one called chain-scanning, an effort to non pain in wholesale quantities from a case, which did not work. This is lock-scanning. It does work.

Take your pencil and draw a line, a vertical line on the space to the right. Make the line about five inches high.

Now, at the bottom of this line, mark it *conception*.

An inch above the bottom, draw a horizontal line and mark it *birth*.

At the top of the line, mark it *present time*.

Now just above birth, draw a VERY heavy horizontal bar about an inch long.

At intervals of every quarter or half an inch, irregularly, above the heavy bar, draw a light line horizontally, half an inch long. There should be a dozen or two of these light lines.

Now mark the heavy horizontal bar PAINFUL INCIDENT.

Now mark the light bars above it, each one, LOCK. Here is a picture of a TIME TRACK. That is the long vertical line. It is a way to plot your facsimiles, experiences in life, against time. Actually these facsimiles can be sorted around at will by you. But stretching them all out this way, they can be conceived as a track of time through which you have lived.

Now during this lifetime, on this TIME TRACK, various things happened to you. Some were good and some were bad. Up to your teens you had the big goal of growth and after that you had other goals.

This track is a continuous facsimile. But it is made up of a lot of facsimiles, particular experiences which either stand out or remain hidden.

PAINFUL INCIDENT is any incident which was painful: a death, an operation, a big failure, big enough to render you unconscious such as an accident. You've had many of these but we are graphing just one to show you what happens to any of them.

LOCKS occur when you decide that the environment is similar to the PAINFUL INCIDENT. LOCKS occur when an individual is tired or has had a minor failure in life which reminds him, perhaps, of the major failure.

The technique known as LOCK SCANNING starts off from an early lock of the painful incident but not the painful incident itself. One doesn't pay any attention to that: it is more or less inflated by the locks and can be handled as an incident just like any other facsimile, which is to say, put aside at will. But sometimes the locks have to be cared for before the PAINFUL INCIDENT slips away. Of course the painful incident itself can be run by effort processing but that's pretty heavy to do by yourself. Further, these locks have to be scanned anyway.

A lock, then, can be treated by LOCK SCANNING.

To LOCK SCAN, one contacts an early lock on the track and goes rapidly or slowly through all such similar incidents straight to present time. One does this many times and the whole chain of locks becomes ineffective in influencing one.

Now more work with the pencil. Number the locks. Mark the first one above PAINFUL INCIDENT, 1, the next 2, and so on.

When you start to lock scan, you will find an incident of the type required. You will scan yourself through all such similar incidents to present time. Maybe the earliest one you found on this scan was lock 8 and you scanned from there through the remaining locks to present time.

On your next scan, try to find an earlier lock. The first scan made an earlier one accessible to you. This new start may be lock 5. Scan from lock 5 to present time through all similar incidents.

On your next scan you may find an even earlier lock. Scan from there to present time through all similar incidents.

You do this scanning on any one chain until you are “extroverted” about it, which is to say, until you find yourself in present time thinking about something else, your tone probably up.

If you continue to lock scan after you have “extroverted” you will “drop through” into another chain on some other subject. This isn’t bad but you want to stop scanning when you are extroverted. One more scan will find you scanning another chain.

It can happen that during scanning you hit what is known as a “boil-off.” This means that you become groggy and seem to go to sleep. This is evidently caused by old unconsciousness coming off. It hasn’t much benefit and apparently occurs when two facsimiles conflict with each other. Actually you could lock scan yourself into a great deal of “boil-off.” You could probably spend five hundred hours lock scanning this and that and boiling off. That’s the slow road. **THE OBJECT OF LOCK SCANNING IS NOT BOIL-OFF. BOIL-OFF MEANS TOO MANY SECONDARIES, TOO MUCH GRIEF AND TOO MUCH REGRET. IF YOU FIND YOURSELF BOILING OFF TOO MUCH (A LITTLE IS QUITE IN ORDER) RUN REGRET AND BLAME AS IN A LATER SECTION.**

This technique has to be known and understood if your processing is to go swiftly.

To show you what happens, here’s some work with an eraser. Take the graph you made. Run your eraser from lock 7 to present time. Some of the lines lightened. Now run the eraser from lock 5 to present time. Now from lock 1 to present time. Now pass the eraser from 1 up many times until the lines are almost erased. That is what happens to the facsimiles you lock scan.

It is possible for you to “hang-up” in lock scanning. You start to run a chain of incidents and find yourself “stuck” halfway to present time. Don’t flounder around or get alarmed. You’ve hit a POSTULATE, a decision you have made not to get rid of something or never to get over that incident. You’ve hit something you yourself thought which keeps you from going on by the incident. Possibly it is regret. Feel the feeling of regret and you may become unstuck. Or feel the feeling of blaming you or somebody else for the incident. Or simply feel the counter-emotion, which will be covered in a moment and is a ripe subject for scanning. It’s expected you’ll finish reading all this before you try it.

You can lock-scan at various speeds. You can scan so fast you don’t even know what the incidents are. That’s MAXIMUM. Or you can scan so slowly that you know every word said. That’s VERBAL. Or you can scan speeds in between. You may have been living with somebody who insisted you hear every word they said and you may find yourself scanning at a

speed which might, facetiously, be called “turtle.” That is too slow. Most scanning is done at ACCELERATED, which simply gives one a glimpse and concept of each successive incident.

Light emotion, counter-emotion, blame, phrases, people, anything can be scanned.

One of the most important things to scan is COUNTER EMOTION which was mentioned but not explained in act seven.

Have you ever walked into a room and known that people had been talking about you or fighting just before your entrance? The “atmosphere” seems charged. When somebody stands and bawls you out, do you feel the anger?

You have emotion which you discharge at people. You try to make them enthusiastic or make them see the seriousness of something or you show them your contempt. Well, they sense it not so much as words but as emotion.

A good orator is one who can throw out a great deal of emotion and so thrill or energize an audience. The same thing could be done with mis-emotion, anger, grief, etc.

Mass hysteria is a well known phenomena. One person in a crowd is panicky. The whole crowd becomes panicky without even knowing what is wrong. This is a built up manifestation of “herd instinct.” Man traveled in packs. It was safer to run or to charge instantly than it was to dawdle around for verbal orders. Thus, mass emotion. This is a survival instinct.

More than that, emotion is the relay between thought and action. Emotion is the glue in facsimiles.

There is THOUGHT, EMOTION and EFFORT. Thought is one fringe of emotion. Effort or physical action is the other fringe of emotion.

Efforts and counter efforts have been mentioned. Somebody hits you. That is a counter-effort. You resist the blow. That is the effort. You use two kinds of effort, the effort to remain at rest and the effort to remain in motion. There are two counter-efforts which you can experience. One which moves against you and one which refuses to move. You can see this very easily. Right now you are making a tiny effort to hold up this book while the counter-effort of gravity is pulling it down. Every day the counter-effort of gravity makes a person shrink during his waking hours, about three-quarters of an inch. At night he gains it back.

EMOTION and COUNTER-EMOTION are similar to EFFORT and COUNTER-EFFORT. You have two goals with emotion. Thought, via emotion, seeks to stop action, self or exterior. Thought, via emotion, seeks to start action, self or exterior. Anger, for instance, seeks to stop exterior action. Fear seeks to start self-action to get away.

Now emotion is emotion whether it is yours or another's. Live around a person who is continually angry and you will begin to emotionally react toward that anger, for the anger seeks to stop you whatever you do. Live around a person who is afraid and you will pick up their fear and try to counteract it with emotion of your own, usually seeking to stop their flight. Or you can get into the unhappy state of duplicating their counter-emotion with your emotion. You do this whenever you agree with somebody. (The chief hole in light books which seek to win friends and influence people. They also make people ill eventually because of agreement on emotion.) Agree with an angry man and you'll get angry too. Agree with an afraid man and you'll get afraid. Agree with a man in grief and you'll feel your own grief. And so on as covered in ARC in an earlier act.

You can feel your own emotion and the counter-emotion when examining a facsimile. Or you can feel simply your own emotion. Or you can feel the counter-emotion only. You can

take what you want out of a facsimile. The trick is to take what is essentially aberrative out of it.

Now let's see what happens to a counter-effort. This, let us say, is that pressure you sometimes feel in your stomach. That's just a facsimile of an old blow but it is sometimes very uncomfortable. How do we get rid of that facsimile? Well, we can lock scan all the times it ever bothered you. And we can lock scan it until it won't bother you again. That's one way. It's around a lot so we can run it as a service facsimile by effort (or an auditor can run it, which is best when effort is in question). Or we can run a grief charge off grandfather's death, grandfather having had a stomach that bothered him. Or we can run off the counter-emotion. We have a dozen ways to handle that stomach trouble.

Let's see how the fastest way. That may be COUNTER EMOTION SCANNING.

If it's a pressure or a pain, it is a facsimile of some pain that happened before and which still exists "in memory" as a facsimile. Obviously it eludes our control of it or it wouldn't hurt. What makes it elude our own control of it? Well, after the blow was struck or whatever the counter-effort was, somebody in the environment began to throw emotion at that very spot. That is counter-emotion to you. The counter-emotion took over that facsimile of the counter-effort and it is being held there by somebody else's counter-emotion. That's the way the pressure or pain in the stomach may add up.

Don't let's try to get complicated about this. It's simple. George has been hit in the stomach by a baseball. Later his mother is sympathetic. That makes it a "good facsimile" so George holds on to it. Then one day he gets married. His wife, a 1.5, begins to nag him about eating. She gets angry at him. He wants sympathy instead so he holds up this facsimile for sympathy and it doesn't work. Her counter-emotion, anger, alters the baseball in the stomach somatic and puts anger on it. Now George doesn't control it any more. It is controlled by his wife and her counter-emotion of anger. In processing, George starts to run his wife's anger. The old baseball facsimile turns on strongly and then goes away, never to return.

Where the emotion of others is concerned, an ache or a pain is fair game. But oddly enough, one has to have loved or felt sympathy for another in order for that person's counter emotion to have much effect.

The cycle is then as serious a blow or a pain becomes a facsimile. Facsimile is used by individual. Or isn't handled well by him. Somebody close to him gets angry at him or fearful or sad. That emotion (counter emotion) turns on the old blow or pain. If the counter-emotion is heavy, not even effort processing can touch that old facsimile until the counter emotion is removed from it.

The process is this: You have an ache or a pain. You can't get rid of it simply by identifying its source or other light means. You locate a time when somebody you loved threw counter-emotion at that particular spot. You scan, by lock scanning, all the counter-emotion thrown at that spot, whether it was sympathy or anger or fear. It doesn't matter what you do about your own emotion.

One of two things will happen: You will find the old facsimile and throw it away or you will find counter-emotion from a great many people, run that off by scanning, and then discover a big secondary which will have to be run or a PAINFUL INCIDENT which has to be run by effort processing and is the service facsimile.

Whatever happens, you won't go wrong by running any and all counter-emotion you can find.

Every atmosphere in which you have lived has an "emotional quality." You will find that emotion doesn't come from humans only. You will find times in your life when you ran away from an atmosphere alone, not for any other reason than that you did not like the "feel" of

it. You will find you have avoided people, certain persons, certain groups, because you did not like the counter-emotion. You may discover that that vague blur which you recalled as your education was thrust out of sight just because you hated the school atmosphere, its counter-emotion.

Primarily and foremost, you will find counter-emotion sitting around by tar bucketsful whenever you failed. This is a mixture of counter-emotion and your own emotion or regret and blame.

Counter-emotion has been thrown at you, your thoughts, specific parts of your body and, in particular, that great or slight infirmity which you carry around.

Don't be alarmed if, in scanning counter-emotion, some chronic pain begins to turn up like a five-alarm fire. Don't run for a water bucket. Just run more counter-emotion. It's doubtful if it will kill you for you see, you didn't die before when you actually experienced it.

These are just facsimiles. If the real thing didn't ruin you the facsimile probably can't. If you have a very weak heart, however, or some such infirmity which means razor-edge between life and death, USE MEMORY ONLY FROM PRESENT TIME, DON'T LOCK SCAN, ON COUNTER-EMOTION. In two years these processes in the hands of the public, an often careless public, have never lost a pre-clear by reason of a weak heart or some such hair-trigger infirmity but I must state that that doesn't mean it can't occur. See a doctor and an auditor but don't let the doctor talk you out of the auditor. Doctors always tell people with weak hearts to slow down—that's what's wrong with the individual. He's too slow already.

The assignment of the eighth act is first a thorough study of lock scanning. Then a thorough study of counter-emotion. Then, finally, testing out lock scanning and counter-emotion separately and then as one process. Do the following practice exercises.

LOCK SCAN EVERYTHING YOU HAVE EVER HEARD ABOUT THIS SCIENCE, GOOD AND BAD, UNTIL YOU EXTROVERT ON THE SUBJECT.

LOCK SCAN EVERYTHING YOU HAVE EVER HEARD OR READ ABOUT L. RON HUBBARD, GOOD OR BAD, UNTIL YOU EXTROVERT ON THE SUBJECT. IF YOU HAVEN'T HEARD ANYTHING—FINE.

LOCK SCAN EVERY CONCLUSION OR POSTULATE YOU MAY HAVE MADE ABOUT THE SCIENCE AND EVERY DECISION ABOUT IT.

IF YOU HAVE EVER BEEN AUDITED BEFORE BY OLD STANDARD PROCEDURE, LOCK SCAN ALL SESSIONS OF THAT AUDITING.

IF YOU HAVE EVER BEEN AUDITED BEFORE, PICK UP EVERY TIME YOU AGREED TO CONTACT AN INCIDENT.

IF YOU HAVE EVER ASKED TO BE AUDITED, LOCK SCAN EVERY TIME YOU ASKED SOMEBODY TO AUDIT YOU.

When you have completed this, do this further exercise:

IF YOU HAVE EVER BEEN AUDITED, LOCK SCAN THE COUNTER-EMOTION OF YOUR AUDITOR

AND THE ENVIRONMENT. Get the way his emotion might have felt to you. If you haven't any contact on it, don't worry. You didn't like him.

PICK UP SOMEBODY IN YOUR LIFE OF WHOM YOU WERE FOND. LOCK SCAN ALL THE TIMES WHEN YOU WERE SYMPATHETIC TO HIM OR HER. BUT

CONCENTRATE WITH YOUR SCANNING ON THE EMOTION FROM THAT PERSON WHEN HE WAS IN TROUBLE OR IN PAIN. SCAN UNTIL YOU EXTROVERT ON THE SUBJECT.

LOCK SCAN THROUGH ALL THE TIMES YOU HAVE TRIED TO HELP PEOPLE IN MINOR WAYS. DO IT IN GENERAL WITHOUT ANY ATTENTION TO COUNTER-EMOTION.

NOW LOCK SCAN THROUGH ALL THE COUNTER EMOTION OF PEOPLE YOU HAVE TRIED TO HELP. THEIR EMOTION TOWARDS YOU BEFORE AND AFTER THE AID OR OFFER WAS EXTENDED.

These are exercises. The last action, however, is a very effective process. Now follow with these effective processes:

GO TO THE SECOND ACT (ARC) WHERE YOU MADE A LIST OF PEOPLE WHO ENFORCED AND INHIBITED AFFINITY, COMMUNICATION AND REALITY ON YOU. LOCK SCAN THE COUNTER EMOTION OF THESE PEOPLE OF THE PRESENT AND OF THE PAST IN EVERY INCIDENT OF ENFORCED AND INHIBITED ARC. CHECK OFF EACH NAME WRITTEN IN THE SECOND ACT. SCAN UNTIL YOU EXTROVERT ON EACH ONE.

When you have completed everything to this point and in particular, the scanning of all people mentioned in the second act, continue with the following:

IN THE THIRD ACT YOU LISTED YOUR ATTITUDES TOWARD THE WORLD IN WHICH YOU ARE LIVING. LOCK SCAN EACH AND EVERY TIME YOU MADE A DECISION OR FELT THE ATTITUDE LISTED. TAKE EACH PHRASE YOU WROTE AND SCAN EVERY TIME YOU FELT THAT WAY. THEN GO TO THE NEXT PHRASE.

WHEN YOU HAVE FINISHED THIS SCANNING,
SCAN OFF THE COUNTER-EMOTION IN ALL SUCH INCIDENTS.

WHEN YOU HAVE COMPLETED COUNTER EMOTION IN EVERY INCIDENT RECALLED AROUND YOUR ATTITUDE GO TO THE BIG CHART.

START AT THE BOTTOM PHRASE OF COLUMN ONE OF THE BIG CHART. SCAN EVERY TIME YOU FELT THAT WAY TOWARD THE WORLD, TOWARD YOURSELF, TOWARD GROUPS, TOWARD ANIMALS, TOWARD THE SUPREME BEING.

(In this process most but not all phrases may have been applied.)

TAKE THE NEXT HIGHER PHRASE IN COLUMN ONE AND SCAN FOR ALL DYNAMICS.

TAKE THE NEXT HIGHER PHRASE IN COLUMN ONE AND SCAN FOR ALL DYNAMICS.

PROGRESS ALL THE WAY TO THE TOP OF COLUMN ONE, SCANNING EACH LINE FOR EACH DYNAMIC.

START AT THE BOTTOM OF COLUMN TWO AND TAKE THE LOWEST PHRASE. SCAN EACH TIME YOU TOLD YOURSELF OR THE WORLD THIS PHRASE. SCAN FOR EVERY DYNAMIC.

TAKE THE NEXT HIGHER PHRASE IN COLUMN TWO AND SCAN FOR EACH DYNAMIC.

CONTINUE ON UP COLUMN TWO, SCANNING PHRASE IN TURN FOR EACH DYNAMIC.

SCAN EACH PHRASE FROM BOTTOM TO TOP IN EVERY COLUMN FOR EVERY DYNAMIC UNTIL YOU HAVE SCANNED EVERY PHRASE ON THE BIG CHART.

THE NINTH ACT

In this act we handle emotion and counter-emotion with even more understanding.

The technical background of this is simplicity, but it is a simplicity which took twenty years to discover. All things are complex when they are poorly understood. The evolution of knowledge is toward simplicity, not complexity. An evolution toward complexity is an evolution toward authoritarianism and pomposity—"you couldn't possibly understand this, therefore I, who pretend to, am important" is the attitude which mires learning. The only claim science has on anyone's attention or interest is the ability of a science to make phenomena workable and align that phenomena for better understanding. A body of data which does not accomplish this is not only not a science, it is a pretense and a humbuggery. Thus, if you are working with any idea that the human mind "is too complex to understand" you are taking the stand of those who failed. The problem of resolving the human mind was enormously difficult. The solution of the operation and difficulties of the human mind is very simple.

We have three levels of operation. They are THOUGHT, EMOTION AND EFFORT. Thought produces motion or action through the medium of emotion. Motion and effort in general produce thought directly but also through the medium of emotion.

THOUGHT is without time. It is instantaneous. Emotion, where its band rests in THOUGHT is also without TIME. EFFORT, ACTION CONTAIN TIME. A motion is a change of position in space. A change of position requires time. The common partner of time and space is motion. To have motion we have to have space and time. To have EMOTION we do not need time. And there is no time what ever in thought. This is the theoretical background. It doesn't much matter whether it is clearly understood or not.

An individual is a collection of "memories" going back to his first appearance on earth. In other words, he is the composite of all his facsimiles plus his impulse TO BE. Individuality depends upon facsimiles. The very character and shape of the body, its genetic blueprint which says whether one has one head or two, is a composite of facsimiles, according to theory and evidences.

The facsimiles which occasion behavior were initially counter-efforts. All facsimiles contain counter-efforts. The body and personality are actually old counter-efforts which "I" has turned into efforts. Thoughts are timeless. You can close your eyes and see, in thought, some item which you well know is since vanished in the MEST universe. You have it as a facsimile still. You can in thought, go back and be a small child. You cannot go back in body and change the past. That you can go back in thought tells us that the thought must be right here in present time too. In other words you as mind can handle yesterday as thought. Thought is timeless. Thoughts are FILED by your concept of when they happened. As long as you know the time tab of any thought, it is yours completely. When you do not know the time tab of a thought, you no longer control it.

People are very fond of saying they have "bad memories." They use this as a social excuse and to avoid recalling failures. The memory by these processes repairs rapidly until a person can recall things at will. His ability to recall things depends upon his ability to read the time tabs on his facsimiles, so to speak. In other words, so long as he recalls accurately, he is in control of the facsimile. When he cannot recall accurately, he is not in control of the facsimile.

At the Foundation we repair psychotics, the despair of thousands of years of civilized man, in a relatively short period of time. For two thousand years they have been giving psychotics shocks, restraints and operations—there has been no change. Freud alone suggested a change but he didn't have the reason why nor the effectiveness and today, in major institutions, these antique methods pass for "modern" treatment. Out of our present body of knowledge we are restoring the sanity and effectiveness of psychotics, a thing which has never

before been done with regularity or a guarantee of success. We even restore psychotics who have been given “modern” treatments, shock and the rest of it. How is this done ?

Handle it this way: an insane person cannot reason or control himself. That means he cannot handle his facsimiles. By a series of precise steps the auditor gives the psychotic back the control of the Facsimiles. These steps are as follows:

1. By mimicry (a form of communication), tactile (the most direct communication) and by general ARC we get the psychotic into communication with one human being, the auditor. This is sometimes long and difficult and is the most arduous step. It can be assisted by giving the psychotic MEST —time and space and removing restraints.
2. The auditor then works to get the psychotic into contact with present time. He calls attention to objects and the general environment until the psychotic sees that these are real. When the auditor knows the psychotic knows the reality of beds and walls, he turns attention to the psychotic himself as a being. He establishes the fact with the psychotic that the psychotic controls his own hands and feet and body.
3. At this stage the auditor may introduce the psychotic into association with other people and a wider environment. This is again more present time. The auditor NEVER evaluates anything for the psychotic. The psychotic is insane because of too much EVALUATION by others and will slump if somebody starts thinking for him again.
4. The next step is to get the psychotic to evaluate something. This may be as mild as whether or not hamburgers are good to eat. The psychotic decides on an evaluation. Then many evaluations in present time.
5. Now the psychotic is asked to make minor decisions in present time plus action on those decisions. This includes getting him to decide to accept something and to decide to throw something away, for the handling of MEST is not unlike the handling of thoughts and to a psychotic thoughts are as solid as MEST.
6. The next step is to get the psychotic to recall something no matter how general about his past. He is asked to recall things until he strikes an incident he REALLY KNOWS IS REAL. It is real to him. It is a real memory. This is another up point in his tone as each of these steps listed are. But it is the big point. He has recognized as real one of his facsimiles. He isn't coaxed into admitting it is real. He recalls and knows that it really happened. He is then made to recall many such incidents. HE IS NEVER INVALIDATED OR ARGUED WITH ABOUT WHAT HE THINKS IS REAL. THE AUDITOR SIMPLY IGNORES THE HALLUCINATIONS AND ACCEPTS A REAL MEMORY AT LAST.
7. The succeeding step is to get the psychotic to recall a past evaluation, a time when he made up his mind about the character or quality of something. The specific moment of evaluation is attained. Then the psychotic is made to recall a decision he has made in the past. Many evaluations and decisions are thus recalled.
8. The psychotic is now questioned about the times he has helped people. If possible heavy failures are avoided. When he has recalled times when he has helped people and knows each incident recalled is real and actually happened, one goes to the next step.
9. The auditor now tries to locate the decision, the exact instant, with all perceptions possible, when the psychotic decided to go crazy. There may be many such decisions. These are recalled many times each.
10. The psychotic is now questioned on the subject of departed or failed relatives or friends until one is discovered who went mad. This is the location of a goal continuation for another.

11. Now the psychotic is worked on the subject of sympathy, what he has had to do to get sympathy, what sympathy he has given others. Probably a grief charge will come into view and can be run.

The individual about step eight is no longer classifiable as very psychotic, by step ten he is at worst neurotic. And he can be processed by counter-emotion, regret and other techniques.

This is outlined to give you some sort of an idea of what psychosis is and how sanity is restored. It is the condition of being unable to handle one's facsimiles. Sanity is restored by restoring an individual's ability, little by little, to handle his facsimiles.

But by what mechanism does an individual become unable to handle his memories? There are several answers but the main one is COUNTER-EMOTION.

Counter-Emotion is felt as the "atmosphere" around a person or place. Ask anyone to recall the "feel" of the "atmosphere" of an area or a person and he can reexperience it at least in part.

Emotion according to present theory, can be laid down by anyone against anyone. The emotions of A can be infiltrated into the facsimiles of G. The thoughts of A, similarly, can be infiltrated into the thoughts of B but so far as we are concerned at this writing, the mechanisms of thought and counter-thought are not well known. Emotion and counter emotion are easily established.

How does one human being control another? High on the tone scale it is by letting the individual control himself as thoroughly as possible. Below 2.0, in the mis-emotion band, a human being seeks to control or destroy another by COUNTER-EMOTION and COUNTER-THOUGHT.

The atmosphere surrounding a mis-emotion person is easily sensed. When one advances a facsimile to a mis-emotion person, mis-emotion is immediately thrown into that facsimile. Effort is transferred by physical contact. Emotion is simply transferred by anger, fear, argument, sympathy, etc. from a mis-emotion person into a facsimile of another. You may have noticed how you become less sure of yourself or uneasy around people who are embarrassed or uneasy or afraid. This is a simple mechanism. You are getting your facsimiles "colored" by a foreign emotion.

Every facsimile you advance, with argument or persuasion, toward a mis-emotional person gets counter-emotion thrown into it. **THAT COUNTER-EMOTION TAKES YOUR FACSIMILE OUT OF YOUR OWN CONTROL AND PUTS IT INTO THE CONTROL OF THE MIS-EMOTIONAL PERSON.**

Nothing is easier to prove. You have noticed probably, in lock scanning, that certain persons were "occluded" or that the whole track was occluded. That occluded person was mis-emotional. The facsimiles you displayed around that person have their emotion on them, not yours. Your thought, then, has ceased to control such facsimiles. They do not come to view when called for by you. They are "occluded." The facsimiles aren't owned by you any longer but by the misemotional person.

One by one your facsimiles can be taken out of your control by mis-emotional persons. The end result is no further ownership of your facsimiles or you. The end result is control by the environment, not self control, mis-emotion instead of self-confidence. Doubt and fear of acting. In short, reactions such as those which appear along the lower band of the big chart. Slowed reaction time and illnesses and chronic pains result from these facsimiles which are no longer under your control. Mis-emotion has swamped them, occluded them and so they can hurt you.

There is another, even simpler subject in COUNTER THOUGHT. You think one thing, somebody else thinks another. Their thought is counter to your thought. Live awhile around somebody low on the scale and your thoughts get swamped by counter-thought. This is rehabilitated simply by running the ideas of another and the moment they expressed them.

Counter-emotion and counter-thought can become sufficiently serious so as to give you the illusion of having the facsimiles of another. This is a last extreme. This is hallucination.

Take a person who is normally occluded in your memory. Think back to a time when this person told you a story or an incident. You may have no view of that person telling the story but instead, a view of the activity in the story. This is a dub-in occasioned by their mis-emotion. The end product of this is to have the time track of some mis-emotional person with fake perceptions upon it. This is hallucination complete.

A mis-emotional person can become occluded not only in recall but also in present time. Such a person blurs out. When they come into the room, one has the illusion of the light failing slightly.

We all have the ambition to see a bright world. The thing which makes it unbright, in the main, is the mis-emotion we carry on our facsimile from the atmospheres of mis-emotion in which we have dwelt.

Here is an exercise:

GO TO A PLACE ON THE TRACK WHERE THERE IS AN OCCLUSION. NOW TRY TO FEEL THE MISEMOTION WHICH MIGHT BE IN THE ATMOSPHERE. EXPERIENCE THIS COUNTER-EMOTION BY RUNNING THROUGH THE INCIDENT SWIFTLY MANY TIMES.

A pain might have turned on. If so, continue to run this counter-emotion until the pain is gone. You probably are not running the full length of the incident.

New data appeared to you from that occluded area. Your own thoughts and feelings in the area began to brighten. You knew what you were thinking about and saying after you had run it a few times. This exercise is the one necessary to restore recall perception on occluded people and areas.

Another exercise:

GO TO A PLACE IN RECALL WHERE A NORMALLY OCCLUDED PERSON IS TELLING YOU A STORY OR AN INCIDENT. FIND AN AREA WHERE YOU ARE GETTING THE PICTURE OF THE STORY, NOT THE PICTURE OF THE PERSON TELLING IT. RUN THE COUNTER-EMOTION OF THE PICTURE SEVERAL TIMES UNTIL YOU GET A VIEW OF THE PERSON TELLING YOU THE INCIDENT.

This is how people get occluded. A mis-emotional person specializes in telling people what to think and what the people think. Occlusion of childhood and hallucinatory pictures of childhood are occasioned by telling the child what happened to him often and in detail. This knocks out the facsimile of the child and substitutes either occlusion or a false picture.

Run the mis-emotion or any counter-emotion of times when you were told what had happened to you. Run these until the occlusion vanishes or the picture goes away. Don't necessarily go back to the incident being talked about.

LIST FIVE PEOPLE WHO ARE OCCLUDED ON YOUR TRACK.

1.

- 2.
- 3.
- 4.
- 5.

RUN THE ATMOSPHERE AROUND THESE OCCLUSIONS UNTIL EACH ONE APPEARS IN VIEW. IF PICTURES OF WHAT THEY SAY TURN UP, RUN THE PICTURES UNTIL THE PERSON TURNS UP INSTEAD.

WARNING: YOU WILL HIT SYMPATHY AND A "DESIRE" FOR SYMPATHY FROM EVERY ONE OF THESE PERSONS. DON'T STOP LOCK SCANNING IN A BURST OF CONTRITION AND FLY TO OR WRITE

THESE PEOPLE IF THEY ARE STILL ALIVE. YOUR MIND WILL CHANGE ABOUT THEM.

LIST FIVE PEOPLE IN YOUR LIFE WHO HAD DIFFERENT IDEAS ABOUT THINGS THAN YOURSELF.

- 1.
- 2.
- 3.
- 4.
- 5.

NOW LOCK SCAN THROUGH ALL INCIDENTS OR COUNTER-IDEAS FOR EACH PERSON LISTED. PICK UP THEIR THOUGHT AND THEN YOUR THOUGHT IN EACH INCIDENT.

LIST THE NAMES OR LOCATIONS OF ALL THE SCHOOLS YOU ATTENDED.

- 1.
- 2.
- 3.
- 4.
- 5.

NOW LOCK SCAN THE ATMOSPHERE OF EVERY CLASSROOM AND TEACHER OF EACH SCHOOL IN TURN AS COUNTER-EMOTION.

NOW LOCK SCAN THE PUPILS, FRIENDS AND ENEMIES, OF EACH SCHOOL IN TURN AS COUNTER-EMOTION.

NOW LOCK SCAN THE TEACHERS AND SCHOOLS AS COUNTER-THOUGHT TO YOUR THOUGHT, EACH ONE IN TURN.

NOW LOCK SCAN THE PUPILS, ENEMIES AND FRIENDS, AS COUNTER-THOUGHT TO YOUR THOUGHT, EACH ONE IN TURN.

LIST FIVE PERSONS WHOM YOU CONSIDER TO HAVE WRONGED YOU.

- 1.
- 2.
- 3.
- 4.
- 5.

LOCK SCAN EACH TIME YOU SAW EACH WITH ATTENTION TO COUNTER-EMOTION.

LOCK SCAN EACH TIME YOU COMMUNICATED OR SAW EACH WITH ATTENTION TO COUNTER THOUGHT.

Let us now consider another phenomena about emotion. This is the EMOTIONAL CURVE.

On the tone scale you will find a difference of height between various emotions and mis-emotions. The EMOTIONAL CURVE is the drop or rise from one level of emotion to another.

Can you find a time when you were happy and suddenly became sad ?

This is easy. Experience or get a concept of how you would feel if you were happy and then how you would feel if you became sad. Then experience the change from happiness to sadness. Now find a situation where you were happy and became sad. RUN THIS CURVE.

Who was present ? Run the drop in tone as your own emotion. Then run the drop in tone as counter-emotion, the atmosphere change.

Run the emotional curve from happiness to sadness several times until you have full recovery on your own ideas and counter-thought. What did you think? What did the other say .

There are two emotional curves. One is the emotional curve you experience directly in yourself. The other is the counter emotional curve where you feel a change in tone in the atmosphere.

This is an auditor tool and is used to locate the SERVICE FACSIMILE of the pre-clear.

THE TENTH ACT

For the auditor, if you are being audited part time or full time, the tenth act is the running out by **THOUGHT, EFFORT** and **EMOTION** of the **SERVICE FACSIMILE**. He will discover it from the data you have already written in this book, by looking you over for mal-function and by running **EMOTIONAL CURVES** until you run into the front end of the incident.

An individual with a very thorough knowledge from additional texts on this science might be able to run the service facsimile itself. But several things militate against it, the first of them being that the pre-clear will try to run it out of valence, (as somebody else), the second, that he considers it valuable and so doesn't want to lose it, the third being that it takes a pre-clear so very much longer to run his own service facsimile than it takes an auditor.

THE ELEVENTH ACT

This entire act is addressed to the subject of SYMPATHY.

Probably you could kill a man with sympathy. It has been done. There are three levels of healing: the first is to do something efficient about the condition, the next, if the first can't be done, is to make the patient comfortable, the third, if he can't be made comfortable, is to give him sympathy. That is in accordance with old medical practice. However, sympathy is a terrible thing but is considered to be a very valuable thing.

The survival value of sympathy is this: When an individual is hurt or immobilized, he cannot fend for himself, get himself good, defend himself. If he is to survive he must count upon another or others to care for him. His bid for such care is the enlistment of the sympathy of others. This is practical. The cheerful good-fellowship of the weak, crippled or ill is part of this mechanism. If men weren't sympathetic, none of us would be alive.

The non-survival value of sympathy is this: An individual fails in some activity or effort to help. He then considers himself incapable of surviving by himself. Even though he isn't sick actually he makes a bid for sympathy. When a person, not actually ill or immobilized by injury, is making a bid for sympathy, he considers that he has failed so badly that he cannot by himself continue on in life. His self-confidence is undermined. He is not able to handle himself well. Counter emotion and counter-thought have garbled his facsimiles. He feels he has to have sympathy to get along. And he displays an illness or disability to gain sympathy. This is mechanical and is not to be disparaged: the person is actually in need of help. And almost every human being is prone to this error. Almost every one will make a bid for sympathy by holding out some old facsimile. A psychosomatic illness is at once an explanation of failure and a bid for sympathy. That does not make the sympathy, when received, less sweet. And it does not make the ill any less painful.

One is peculiarly liable to sympathy bids around his parents and family. The worst case an auditor can encounter is one which wants auditing only for the auditor's sympathy and wants to retain the SERVICE FACSIMILE because it is a sympathy source. The answer to this is to get the pre-clear far enough up the tone scale so that he is sufficiently self-confident not to need any sympathy. Only then, in some cases, will the SERVICE FACSIMILE (the technical term for the facsimile the pre-clear uses to gain sympathy) surrender to auditing.

The purpose of this act is to pick up sympathy facsimiles.

In other works on this science you will find in detail the role of self-determinism. We are all self-determined, natively. NOTHING which we do is beyond self-determined action.

When you made a decision, it is MADE.

A later part of this processing deals thoroughly with this.

Nobody ever became ill without wanting to be ill at some earlier moment in his life. Here is a polio case, in bed two years. She became ill because she felt sorry for another little girl who got polio and so decided to get it herself. It was a clear-cut decision, followed by two years in bed.

If you doubt that you ever wished to be ill, what about school? Didn't you ever beg off by a plaint of being sick? How many times have you done this?

SCAN THROUGH EACH AND EVERY TIME YOU DECIDED TO GET SICK.

SCAN THROUGH ALL THE REASONS YOU DECIDED TO BE ILL.

When you have completed this exercise until you have extroverted on the subject, begin on the following:

LOCATE A MOMENT WHEN YOU FELT SYMPATHY FOR SOMETHING. SCAN THROUGH THIS MOMENT OVER AND OVER UNTIL IT IS DE-SENSITIZED.

SCAN NOW THE COUNTER-EMOTION TO YOUR SYMPATHY IN THAT SAME INCIDENT.

SCAN THE SYMPATHETIC THOUGHT IN THAT INCIDENT.

SCAN THE COUNTER-THOUGHT IN THAT INCIDENT IF ANY.

These four steps are a pattern for single incidents. After you have scanned just so many of these incidents you will find that sympathy all up and down the track seems to be resolving.

On the same subject, take up the following people.

SCAN EVERY INCIDENT YOU CAN FIND CONTAINING SYMPATHY BY YOU FOR THEM ON THE ABOVE PATTERN.

(Omit any you did not have.)

MOTHER. FATHER. GUARDIAN. FATHER'S GRANDMOTHER. FATHER'S MOTHER. FATHER'S GRANDFATHER. FATHER'S FATHER. MOTHER'S GRANDMOTHER. MOTHER'S MOTHER. MOTHER'S GRANDFATHER. MOTHER'S FATHER. AUNTS. GREAT AUNTS. UNCLES. GREAT UNCLES. PLAYMATES. MARITAL PARTNERS. TEACHERS. DOGS. CATS. HORSES. GOLDFISH. CHILDREN. DOLLS. TOYS. ANIMALS. BIRDS. POSSESSIONS. SCENES. HOUSES. BEDS.

SCAN NOW THE FOLLOWING STORY CHARACTERS FOR SYMPATHY OR OTHER EMOTION. (Omit any you were not acquainted with but be sure you didn't know them). TINY TIM. LITTLE ORPHAN ANNIE. ANY EUGENE FIELD POEM. ANGELS. LITTLE NEL. ANY OTHER STORY CHARACTER.

Now we will reverse the process.

SCAN ANY SYMPATHY GIVEN YOU BY ANY OF THE LIST OF RELATIVES AND PEOPLE ABOVE. SCAN EACH INCIDENT IN DETAIL. THE INCIDENT MAY INCLUDE SICKNESS, IF SO SCAN IT UNTIL ANY SYMPTOMS YOU PICK UP VANISH AGAIN.

(By scanning emotion and counter-emotion facsimiles drop off.)

SCAN SELECTIVELY ON SYMPATHY AND COUNTER-EMOTION, THE FOLLOWING: YOURSELF. I OR YOUR EYES. FOR YOUR MOUTH. FOR YOUR EARS. FOR YOUR HEAD. FOR YOUR ARMS. FOR YOUR HANDS. FOR YOUR INTERNAL ORGANS. FOR YOUR STOMACH. FOR YOUR LEGS. FOR YOUR FEET. FOR YOUR BACK. FOR THE GENITALS. FOR YOUR LIFE.

SCAN SYMPATHY AND COUNTER-EMOTION FOR EACH OF THE FOLLOWING: EVERY GROUP. EVERY STATE OR NATION. EVERY POPULATION. I OR MAN IN GENERAL. FOR THE WORLD.

SCAN SYMPATHY AND COUNTER-EMOTION FOR EACH OF THE FOLLOWING: TREES. CHRISTMAS TREES. ANY LIFE FORM. THE SUPREME BEING.

Now review all this analytically. You will discover the following. Before you felt sympathy, you offended in some way. You did something. Then you were sorry for it. This

offense may have taken place years before your sympathy came about or only minutes. This is the emotional curve of sympathy. It goes from antagonism or anger down to sympathy.

You know now where and on what dynamic you felt the greatest sympathy. Was it for mother? All right? let's find out where we first offended mother, hurt her in fact.

SCAN EVERY SUBJECT OF SYMPATHY EARLY ENOUGH TO FIND WHERE YOU OFFENDED. SCAN OUT THE OFFENSE. IF IT DOESN'T COME CLEAR, SCAN REGRET AS AN EMOTION UNTIL IT DOES COME CLEAR. IF YOU ENCOUNTER A BRIEF CHARGE RUN IT AS A STRAIGHT INCIDENT AS CONTAINED IN AN EARLIER ACT.

LIST NOW THE CHIEF OBJECTS OF SYMPATHY.

CHECK EACH ONE AGAIN AND SCAN IT AGAIN.

This used to be called a "guilt complex." This process undoes them.

THE TWELFTH ACT

It is time that we took another glance at “buttons.” There are several things in particular that each human being finds aberrative and has in common.

BY LOCK SCANNING, RUN EACH ONE OF THE FOLLOWING WITH ATTENTION TO COUNTER EMOTION AND COUNTER THOUGHT.

HIDING THINGS. HIDING THINGS FROM SELF. HIDING THINGS FROM PARENTS. HIDING THINGS FROM EMPLOYERS. HIDING THINGS FROM TEACHERS. HIDING THINGS FROM THE PUBLIC.

TALKING. THE FEELING THAT PEOPLE WILL TALK THE FEAR THAT YOU MAY TALK. THE SECRETS YOU DARE NOT TELL. THE SECRETS YOU PROMISED NOT TO TELL. BEING TALKED TO. FEAR OF TALKING TO SOMEBODY. FEAR OF TALKING TO CROWDS. TALKING BEHIND PEOPLE’S BACKS. METHODS OF AVOIDING BEING TALKED TO. BEING TALKED INTO THINGS.

ENDURING. ENDURING CONVERSATION. ENDURING SITUATIONS. WAITING.(AVOID PHYSICAL PAIN INCIDENTS.)

KEEPING THINGS. KEEPING PETS. KEEPING TOYS. KEEPING POSSESSIONS. YOUR DECISIONS TO KEEP THINGS. YOUR FAILURE TO KEEP THINGS. KEEPING PEOPLE.

LOSING THINGS. LOSING PETS. LOSING POSSESSIONS LOSING PEOPLE. BEING LEFT. (AS A COMMON NOT A FINAL OCCURRENCE.)

TAKING THINGS SERIOUSLY. TAKING TASKS SERIOUSLY. TAKING PEOPLE SERIOUSLY. REGARDING SITUATIONS AS SERIOUS. REGARDING WORK AS SERIOUS. WHY YOU REGARDED THESE THINGS SERIOUSLY. MONTHS WHEN YOU DECIDED TO TAKE THINGS SERIOUSLY.

NOT TAKING THINGS SERIOUSLY. EFFORTS NOT TO TAKE THINGS SERIOUSLY. EFFORTS TO GET OTHERS NOT TO TAKE THINGS SERIOUSLY. BEING TOLD TO TAKE THINGS SERIOUSLY. REFUSING TO TAKE THINGS SERIOUSLY. REGRET AT NOT TAKING SOMETHING SERIOUSLY.

TRYING TO STOP THINGS. STOPPING PEOPLE. STOPPING SITUATIONS. STOPPING MECHANICAL THINGS. (YOU MAY FIND YOU HAVE TRIED TO STOP TIME OFTEN. THAT’S WHEN YOU GET A FIXED VISIO. SIMPLY RUN OFF THE REGRET.)

STARTING THINGS. STARTING PEOPLE. STARTING SITUATIONS. STARTING MECHANICAL THINGS. STARTING CHILDREN.

CHANGING THINGS. DECISIONS NOT TO CHANGE THINGS. DECISIONS TO CHANGE SELF. DECISIONS TO CHANGE OTHERS. EFFORTS TO CHANGE OTHERS. CHANGING DIRECTIONS OF THINGS.

MOVING THINGS. MOVING PEOPLE. MOVING HEAVY OBJECTS. MOVING YOURSELF. RESISTING BEING MOVED OUT OF BED. YOUR ENTIRE LIFETIME.

OWNING THINGS. EFFORTS TO OWN THINGS. EFFORTS TO KEEP OTHERS FROM CONTROLLING WHAT YOU OWN. EFFORTS NOT TO OWN THINGS.

CARE FOR CLOTHING. TIMES YOU COULDN'T SELECT CLOTHING. TIMES YOU WERE FORCED TO CARE FOR CLOTHING. TIMES WHEN YOU COULDN'T WEAR CLOTHING YOU OWNED. TIMES WHEN YOU COULDN'T HAVE CLOTHING.

CARE OF PERSON. TIMES WHEN YOU WERE FORCED TO CARE FOR PERSON. TIMES WHEN SOMEBODY ELSE FORCED CARE ON YOU. TIMES WHEN YOU DECIDED NOT TO TAKE CARE OF YOURSELF.

TO BE: TIMES WHEN YOU DECIDED TO BE SOMETHING. TIMES WHEN YOU DECIDED YOU COULDN'T BE SOMETHING. TIMES WHEN YOU DECIDED TO CHANGE BEING WHAT YOU WERE.

NOT TO BE: TIMES WHEN YOU DECIDED TO QUIT. DECISIONS TO STOP BEING WHAT YOU WERE.

HABITS: TIMES WHEN YOU FIRST DECIDED TO HAVE ANY HABIT YOU HAVE. TIMES WHEN YOU DECIDED NOT TO HAVE THE HABITS. TIMES WHEN YOU DECIDED TO HAVE THE HABITS YOU HAVE.

KNOWING: TIMES WHEN YOU DECIDED YOU KNEW.

NOT KNOWING: TIMES WHEN YOU DECIDED YOU DID NOT KNOW.

DOUBTS: TIMES WHEN YOU DOUBTED YOURSELF. TIMES WHEN YOU DOUBTED OTHERS. DECISIONS THAT YOU COULD NOT TRUST. DECISIONS THAT YOU COULD TRUST.

WRONG: TIMES WHEN YOU DECIDED YOU HAD BEEN WRONG. TIMES WHEN YOU WERE AFRAID YOU WERE WRONG. TIMES WHEN ANOTHER SAID YOU WERE WRONG. TIMES WHEN EVIDENCE TURNED UP THAT YOU HAD BEEN WRONG.

RIGHT: TIMES WHEN YOU HOPED YOU WEREN'T RIGHT. TIMES WHEN YOU FOUND YOU WERE RIGHT. FEAR THAT YOU WOULD NOT BE RIGHT.

TIME: INCIDENTS WHERE YOU DECIDED YOU DIDN'T HAVE ANY TIME. TIMES WHEN YOU SAID YOU DIDN'T HAVE TIME. TIMES WHEN SOMEBODY ELSE DIDN'T HAVE TIME. TIMES WHEN YOU TRIED TO GET OUT OF SOMETHING BY SAYING YOU DIDN'T HAVE TIME. TIMES WHEN YOU FELT IT WAS TOO LATE TO START BUT THAT IT SHOULD HAVE BEEN DONE.

THE PAST: TIMES WHEN YOU DECIDED TO PUT ALL THE PAST BEHIND YOU. TIMES WHEN YOU DECIDED THE PAST WAS TOO TERRIBLE.

THE PRESENT: YOUR DECISIONS ABOUT THE PRESENT, GOOD OR BAD.

THE FUTURE: TIMES WHEN YOU DECIDED THE FUTURE WAS DOUBTFUL. TIMES WHEN YOU WANTED THE FUTURE TO BE LIKE THE PAST. TIMES YOU WERE AFRAID OF THE FUTURE. TIMES WHEN YOU FEARED DYING. TIMES WHEN YOU WANTED TO DIE. TIMES WHEN YOU WERE GLAD TO HAVE A BRIGHT FUTURE. TIMES WHEN YOUR PLANS FOR THE FUTURE HAD TO BE VIOLENTLY CHANGED. TIMES WHEN SOMEBODY ELSE PLANNED YOUR FUTURE. TIMES WHEN YOU PLANNED ANOTHER'S FUTURE. HOPELESSNESS ABOUT THE FUTURE. HOPE FOR THE FUTURE. THE HOPELESSNESS OF ANOTHER ABOUT THE FUTURE. THE HOPES OF ANOTHER FOR THE FUTURE. FAILURE TO MEASURE UP TO WHAT ANOTHER HOPED FOR YOUR FUTURE.

AGREEMENT: TIMES WHEN YOU WERE FORCED TO AGREE BUT DIDN'T WANT TO. TIMES WHEN

YOU FORCED OTHERS TO AGREE. TIMES WHEN YOU WERE PREVENTED FROM AGREEING. TIMES WHEN YOU PREVENTED OTHERS FROM AGREEING. TIMES WHEN YOU WERE GLAD TO AGREE.

COMMUNICATION: TIMES WHEN YOU WERE FORCED TO COMMUNICATE. TIMES WHEN YOU WERE PREVENTED FROM COMMUNICATING. TIMES WHEN YOU FORCED OTHERS TO COMMUNICATE. TIMES WHEN YOU PREVENTED OTHERS FROM COMMUNICATING. TIMES WHEN YOU WANTED TO COMMUNICATE.

AFFINITY: TIMES WHEN YOU WERE FORCED TO LIKE SOMEBODY. TIMES WHEN YOU WERE PREVENTED FROM LIKING SOMEBODY. TIMES WHEN YOU FORCED ANOTHER TO LIKE YOU. TIMES WHEN YOU PREVENTED ANOTHER FROM LIKING YOU. TIMES WHEN YOU DECIDED YOU LIKED SOMEBODY.

INDIVIDUALITY: TIMES WHEN YOU FELT YOU WEREN'T YOURSELF. TIMES WHEN YOU DECIDED NOT TO BE YOURSELF. TIMES WHEN YOU WERE FORCED TO BE YOURSELF. TIMES WHEN YOU WERE INHIBITED FROM BEING YOURSELF. TIMES WHEN YOU TRIED TO CHANGE ANOTHER PERSON. TIMES WHEN YOU DECIDED NOT TO CHANGE SOMEBODY ELSE.

TRUTH: TIMES WHEN YOU DECIDED TO LIE. THE REASONS WHY YOU DECIDED TO LIE. TIMES WHEN YOU FELT BETTER LYING. TIMES WHEN LYING GOT YOU INTO TROUBLE. TIMES WHEN YOU DECIDED NEVER TO LIE AGAIN.

FAITH: TIMES WHEN YOU DECIDED TO HAVE FAITH IN THE SUPREME BEING. TIMES WHEN YOU DECIDED NOT TO HAVE FAITH IN THE SUPREME BEING. TIMES WHEN YOU DECIDED NOT

TO HAVE FAITH IN YOUR GOVERNMENT. TIMES WHEN YOU DECIDED TO HAVE FAITH IN YOUR GOVERNMENT. TIMES WHEN YOU DECIDED TO HAVE FAITH IN YOURSELF. TIMES WHEN YOU DIDN'T HAVE FAITH IN YOURSELF. TIMES WHEN ANOTHER DID NOT HAVE ANY FAITH IN YOU.

ANGER: ALL THE TIMES YOU HAVE BEEN ANGRY WITH ATTENTION TO YOUR EMOTION AND COUNTER-EMOTION AND THE REASONS YOU WERE ANGRY.

FEAR: ALL THE TIMES YOU HAVE BEEN AFRAID WITH ATTENTION TO YOUR EMOTION AND THE ATMOSPHERE IN WHICH YOU WERE AND REASONS WHY YOU WERE AFRAID. SCAN THE FIRST TIMES YOU DECIDED TO BE AFRAID.

COWARDICE: SCAN ALL THE TIMES YOU CONSIDERED YOURSELF A COWARD. SCAN THE TIMES YOU CONSIDERED OTHERS COWARDLY.

EMBARRASSMENT: SCAN ALL THE TIMES YOU HAVE BEEN EMBARRASSED. SCAN THE TIMES YOU HAVE BEEN EMBARRASSED FOR OTHERS.

SHAME: SCAN ALL THE TIMES YOU HAVE BEEN ASHAMED. SCAN THE TIMES YOU HAVE BEEN ASHAMED FOR OTHERS.

GRIEF: SPOT AND RUN EVERY GRIEF CHARGE ON YOUR CASE. LIST THEM IN THE BLANK BELOW, THEN RUN THEM. RUN COUNTER-EMOTION AND REGRET UNTIL CHARGE COMES INTO VIEW. THEN RUN IT AS A SINGLE INCIDENT.

APATHY: SCAN EVERY PERSON AROUND YOU WHO HAS EVER BEEN IN APATHY. SCAN EVERY TIME YOU YOURSELF FELT APATHY. SCAN THE TIMES WHEN YOU

SOUGHT TO LIFT OTHERS OUT OF APATHY. SCAN THE TIMES WHEN OTHERS SOUGHT TO LIFT YOU OUT OF APATHY.

SCAN ALL THE TIMES WHEN YOU HAVE BEEN SUPREMELY HAPPY. SCAN THE TIMES YOU HAVE MADE OTHERS HAPPY.

RUN EMOTIONAL CURVES ON THE TIMES WHEN YOU TRIED TO ENTHUSE OTHERS AND FAILED.

RUN THE TIMES YOU ENTHUSED OTHERS AND SUCCEEDED.

THE THIRTEENTH ACT

The subject of blame and regret is an interesting one. Blame of self and blame of others produce interesting results in recalls. Facsimiles can become clouded with blame and regret.

This is the subject of CAUSE and EFFECT.

An individual natively desires to be cause. He tries not to become a bad effect.

You try to help people and people try to help you because you and they want to be CAUSE. When something bad happens, neither one wishes to be cause.

You want to be an effect. Then you find the effect bad. You try not to be an effect. And then you blame something or somebody.

Blaming yourself or others for being a cause is to deny yourself full control of your facsimiles. You say somebody caused something. You make them RESPONSIBLE. They are then CAUSE. This is a powerful position. It ends up with your having given them control over a facsimile or many facsimiles. If you blame somebody hard enough and long enough you have kept on electing them as CAUSE until they are much more powerful than yourself.

If you blame your mother, for instance, you make your mother CAUSE and must then obey her. And your facsimiles relating to her or to your whole life are out of your control. If you blame yourself, this is an admitted failure and again you have facsimiles out of control.

You blame somebody, you elect them as cause. This makes you an effect of the cause. As an effect you are thus placed well down the tone scale.

You desire to be an effect in some quarter and thereafter you may continue to be an effect and will go down the scale to a point where you may develop psychosomatic ills.

There are certain main spheres where one wishes to be an effect. Here we have the importance of aberration on the second dynamic, SEXY You wish to have the pleasure of sex. This is yourself electing yourself an an effect. As an effect you can then be given pain on the second dynamic.

You wish to be pleasantly an effect in eating. You elect yourself an effect. You can thereafter be effected by pain in the food department. The basis of ulcers or any stomach trouble including constipation is the original desire to eat.

You wish to be amused and entertained. Thus amusement channels, sight, sound, rhythm, can become aberrated by pain.

It is natural law that one cannot be aberrated without one's own consent. One must wish to be an effect before he can become an effect. If he becomes an effect then he can later become "effected" unpleasantly by counter-efforts.

If you want to be an effect of your marital or sexual partner, or any sexual act, you open the door to being an unpleasant effect.

Examine the column of the big chart between CAUSE and EFFECT. This is a gradient scale of causes and effects.

Freud was right in selecting sex as being very aberrative. Before him thousands of years of mystics knew they had to abstain from material or physical pleasures and sex in order to remain high and saintly. They did not know the mechanism at work. We now do. The

moment they wanted to be an effect, they could become, in that channel, an unpleasant as well as a pleasant effect and so go down the tone scale.

There are several conditions relating to this. One is the desire not to be a cause. One is the desire not to be an effect. One is the desire to prevent something or somebody else from being a cause. One is the desire to prevent somebody or something else from being an effect.

In sex one may not desire to be the cause of children. This would be for either a man or a woman. Children, in this society, can be embarrassing or expensive. One desires at the same time to cause a sexual partner pleasure. Here is desire not to be a cause fighting with the desire to be a cause. The result is conflict, aberration, impotence, sex punishment and irregular practices.

In sex, again, one desires greatly to be an effect for the sake of pleasure. One wishes to experience the pleasure of sex. He does not want to experience the pain of childbirth for himself or his partner nor does he wish the effect of disease. Nor does he wish to be the effect of public antagonism toward sexual practice. Thus his desire to be effect comes in conflict with his desire not to be effect and the result is aberration, impotence, glandular interruption, marital breakdowns, divorces, suicide and sudden death.

In food, cause and effect work similarly to sex. One wishes to be pleasantly effected by the flavor of substance of food. He may not want to have the effect of the work he has to do to eat or the propitiation he has to give to eat. He wants to be cause. He is running a carbon-oxygen engine which has to have the effect of food. People low on the tone scale use this sure route to making a person into an effect by denying food or forcing people to eat food. The society uses this effect to get work done.

Low scale mothers are very strict with their children about food. This is a sure method of control. By forcing the child to be a non-self-determined effect about food, the mother can control the child in many other ways. All low scale control is done by forcing the individual to be an effect where the individual naturally has to be an effect. Where a naturally desired effect can be enforced by command, the enforcer can gain a wide control simply by continual demonstration that the target individual is an effect, not a cause.

The sexual sphere is peculiarly liable to cause and effect action because of the communication. Tactile is the most direct method of sensory communication. It is much more effective than talk. A close communication with a low scale person brings down as well the affinity and the reality levels. If a sexual partner is demanding or insatiable, that partner elects the other into being an unwilling cause and denies his right to the effect and then makes ruin of a personality. An individual aberrated enough about sex will do strange things to be a cause or an effect. He will substitute punishment for sex. He will pervert others.

Homosexuality comes from this manifestation and from the manifestation of life continuation for others. A boy whose mother is dominant will try to continue her life from any failure she has. A girl whose father is dominant will try to continue his life from any failure he has. The mother or the father were cause in the child's eyes. The child elected himself successor to cause. Break this life continuum concept by running sympathy and grief for the dominant parent and then run off the desires to be an effect and their failures and the homosexual is rehabilitated. Homosexuality is about 1.1 on the tone scale. So is general promiscuity.

The facsimiles of an individual can become considerably scrambled by masturbation. Practically all the ape family and Man masturbate. Masturbation is a prohibition result. It couldn't drive anyone crazy. But it can make the individual pull old sex facsimiles into present time for self-stimulation and opens the door for him to desire facsimiles to be in present time. After awhile he will be pulling pain facsimiles into present time.

These are the exercises of CAUSE and EFFECT processing:

SCAN THROUGH EVERY TIME YOU DESIRED NOT TO BE A CAUSE SEXUALLY.
SCAN THROUGH EVERY TIME YOU REGRETTED BEING A SEXUAL CAUSE.
SCAN THROUGH EVERY TIME YOU DESIRED NOT TO BE AN EFFECT SEXUALLY.
SCAN THROUGH EVERY TIME YOU REGRETTED BEING AN EFFECT SEXUALLY.
SCAN THROUGH EVERY TIME YOU DESIRED TO BE A SEXUAL CAUSE.
SCAN THROUGH EVERY TIME YOU DESIRED TO BE A SEXUAL EFFECT.

Don't forget that scanning is done until you are extroverted on the subject.

SCAN EVERY TIME YOU CALLED UP AN OLD SEXUAL EXPERIENCE FOR YOUR AMUSEMENT.
SCAN EVERY TIME A SEXUAL PARTNER WAS DEMANDING.
SCAN EVERY TIME A SEXUAL PARTNER REFUSED SEX.
SCAN EVERY FAILURE CONCERNING SEX.
SCAN EVERY TIME YOU OBEYED A SEXUAL PARTNER ABOUT ANYTHING.
SCAN EVERY TIME YOU RESENTED SOMEBODY'S SEXUAL CONVERSATION.
SCAN EVERY TIME YOU ENJOYED SOMEBODY'S SEXUAL CONVERSATION.
SCAN EVERY TIME YOU TRIED TO HIDE SOMETHING ABOUT SEX.

Now let us repeat these operations on the subject of food:

SCAN EVERY TIME YOU DESIRED FOOD.
SCAN EVERY TIME YOU WERE FORCED TO EAT.
SCAN EVERY TIME YOU WORRIED ABOUT FOOD.
SCAN EVERY TIME YOU BLAMED FOOD FOR AN ILLNESS.
SCAN EVERY FEELING OF QUEASINESS ABOUT FOOD UNTIL ANY PHYSICAL SENSATION IS GONE.

Now let us go into entertainment.

SCAN EVERY TIME YOU TRIED TO ENTERTAIN SOMEBODY AND FAILED.
SCAN EVERY TIME YOU WANTED TO BE ENTERTAINED AND WEREN'T.
SCAN EVERY TIME SOMEBODY WANTED TO BE ENTERTAINED AND YOU DIDN'T WANT TO.
SCAN EVERY TIME YOU WERE BORED WITH ENTERTAINMENT.
SCAN EVERY TIME YOU WANTED TO RETAIN THE SENSATION OF HAVING BEEN ENTERTAINED.

Now let us go into perceptions in general.

SCAN EVERY TIME YOU DID NOT WANT TO BE TOUCHED.

SCAN EVERY TIME YOU WERE FORCED TO TOUCH SOMETHING.

SCAN EVERY TIME YOU WANTED TO TOUCH SOMETHING AND COULDN'T.

SCAN EVERY TIME YOU TOUCHED A SEXUAL PARTNER.

SCAN EVERY TIME YOU DIDN'T WANT TO LOOK.

SCAN EVERY TIME YOU WANTED TO BE PLEASED BY LOOKING.

SCAN EVERY TIME YOU WISHED THINGS LOOKED AS GOOD AS THEY USED TO.

SCAN EVERY REGRET YOU'VE EVER HAD ABOUT SIGHT.

SCAN EVERY TIME YOU DECIDED YOU COULDN'T SEE WELL.

SCAN EVERY TIME YOU WERE TOLD YOU COULDN'T SEE.

SCAN EVERY TIME YOU AGREED YOU COULDN'T SEE.

SCAN EVERY TIME YOU DIDN'T WANT TO LISTEN.

SCAN EVERY TIME YOU WANTED TO HEAR AND COULDN'T.

SCAN EVERY TIME YOU WANTED TO HEAR SOMETHING PLEASANT.

SCAN EVERY TIME YOUR EARS RANG.

SCAN EVERY TIME YOU DECIDED SOMETHING WAS WRONG WITH YOUR HEARING.

SCAN EVERY TIME YOU TASTED SOMETHING BAD.

SCAN EVERY TIME YOU TASTED SOMETHING GOOD.

SCAN EVERY TIME YOUR MOTHER PUSHED YOU AWAY.

SCAN EVERY TIME YOU WANTED A GOOD EFFECT IN YOUR STOMACH AND FAILED.

SCAN EVERY TIME YOU LOOKED WITH FAVOR ON A BOTTLE. (Get way back early on this one.)

SCAN EVERY TIME YOU TOLD SOMEBODY YOU WERE TIRED.

SCAN EVERY TIME YOU TOLD SOMEBODY YOU DIDN'T FEEL WELL.

SCAN EVERY TIME YOU FELT SYMPATHY FOR A BLIND MAN.

SCAN EVERY TIME YOU FELT SYMPATHY FOR A DEAF MAN.

SCAN EVERY TIME YOU SMELLED SOMETHING BAD AND THE COUNTER-EMOTION.

SCAN ALL THE TIMES YOU SMELLED SOMETHING GOOD.

SCAN ALL THE TIMES YOU HID THE FACT THAT SOME EFFECT PLEASED YOU.

SCAN ALL THE TIMES YOU WANTED TO BE CAUSE.

SCAN ALL THE TIMES YOU CONCLUDED YOU WERE IMPORTANT.

SCAN ALL THE TIMES YOU CONCLUDED YOU WERE NOT IMPORTANT.

SCAN ALL THE TIMES YOU CONCLUDED YOU WERE NOBODY.

SCAN ALL THE TIMES YOU CONCLUDED YOU WERE SOMEBODY.

SCAN ALL THE TIMES YOU THOUGHT YOU WERE NOT VALUABLE.

SCAN ALL THE TIMES YOU THOUGHT YOU WERE VALUABLE.

SCAN ALL THE TIMES YOU TRIED TO CONVINCING SOMEBODY YOU WERE IMPORTANT.

SCAN ALL THE TIMES YOU TRIED TO CONVINCING SOMEBODY YOU WERE SOMEBODY.

SCAN ALL THE TIMES YOU TRIED TO CONVINCING SOMEBODY YOU WERE VALUABLE.

SCAN ALL THE TIMES YOU TRIED TO STOP SOUND DURING SEX.

SCAN ALL THE TIMES YOU STOPPED OR INTERRUPTED SEX.

SCAN ALL THE TIMES YOU STARTED SEX AND FAILED.

SCAN ALL THE TIMES YOU WANTED TO HEAR SOUNDS DURING SEX.

SCAN ALL THE TIMES YOU WANTED SEXUAL CONVERSATION TO AFFECT YOU.

SCAN ALL THE TIMES YOU RESENTED SEXUAL CONVERSATION.

SCAN ALL THE TIMES YOU RESENTED "DIRTY JOKES."

SCAN OFF THE COUNTER-EMOTION OF EACH EXERCISE ABOVE EACH IN TURN.

As you have read here before and as you have come to suspect in your processing, your own decisions and evaluations are the most important items in the entire process.

What you decide is LAW to you. What you evaluate is evaluation to you.

SELF-CONFIDENCE is nothing more than belief in one's ability to decide and in one's decisions.

MOST PEOPLE THINK THEY HAVE UNCONSCIOUS MINDS OR BACKGROUNDS OF MOTIVATION SIMPLY BECAUSE THEY HAVE REFUSED THEIR OWN POWER TO DECIDE.

Negation of decision, refusal of decision, letting others decide are the most powerful sources of aberration. They apply to any and all subjects.

This section is devoted to picking up each and every postulate you can now reach in your whole lifetime. A postulate is a decision you make to yourself or to others. You make one, then afterwards conditions change and you make a second one. This makes the first one

wrong. You make a postulate as cause and then, by having lived through some instants of time, become an effect of your own cause.

A computer could not work if you kept leaving its totals on the calculator for the next problem. That is what you do with decisions. They have to be made. Sweep them up before making more. It is a new method of thinking and one that keeps you happy. No need to be afraid of making decisions. Simply sweep up old decisions. You make New Year's resolutions. And you make them into the teeth of old resolutions and you tell yourself you are weak-willed. You aren't weak willed, you are simply obeying yourself as of yesterday.

Emotion and effort cover up these postulates. They should be free and clear by now and indeed should blow at a glance. There are two parts to every postulate. There is the evaluation of data and the decision itself.

When you pick up an old decision, also pick up the reason you made it. They "blow" very quickly.

SCAN THROUGH EVERY DECISION, WITH ITS REASON WHY, YOU HAVE MADE ABOUT WOMEN.

SCAN EVERY DECISION ABOUT MEN.

SCAN EVERY DECISION ABOUT YOURSELF.

SCAN EVERY DECISION ABOUT THE WORLD.

SCAN EVERY DECISION ABOUT DOGS.

SCAN EVERY DECISION ABOUT CATS.

SCAN EVERY DECISION ABOUT HORSES.

SCAN EVERY DECISION ABOUT FISH.

SCAN EVERY DECISION ABOUT FOOD.

SCAN EVERY DECISION ABOUT SEX.

SCAN EVERY DECISION ABOUT CLOTHING.

SCAN EVERY DECISION ABOUT SHOES.

SCAN EVERY DECISION ABOUT HOUSES.

SCAN EVERY DECISION ABOUT CARS.

SCAN EVERY DECISION ABOUT SCENERY.

SCAN EVERY DECISION ABOUT CRIMINALS.

SCAN EVERY DECISION ABOUT NEWSPAPERS.

SCAN EVERY DECISION ABOUT YOUR MOTHER

SCAN EVERY DECISION ABOUT YOUR FATHER.

SCAN EVERY DECISION ABOUT PHILOSOPHY.

SCAN EVERY DECISION ABOUT PSYCHOLOGY.

SCAN EVERY DECISION ABOUT EDUCATION.

SCAN EVERY DECISION ABOUT MONEY.

SCAN EVERY DECISION ABOUT WORK.

SCAN EVERY DECISION ABOUT LIFE.

SCAN EVERY DECISION ABOUT GOD.

SCAN EVERY DECISION ABOUT FIGHTING.

SCAN EVERY DECISION ABOUT SIN.

SCAN EVERY DECISION ABOUT OBEYING.

SCAN EVERY DECISION ABOUT MAKING OTHERS OBEY.

SCAN EVERY DECISION ABOUT GOVERNMENT.

SCAN EVERY DECISION TO APOLOGIZE.

SCAN EVERY DECISION TO BE JEALOUS.

SCAN EVERY DECISION TO BE ANGRY.

SCAN EVERY DECISION TO HELP.

SCAN EVERY CONCLUSION THAT YOU HAVE FAILED.

SCAN EVERY DECISION THAT YOU HAVE SUCCEEDED.

SCAN EVERY DECISION THAT YOU ARE A GOOD SEXUAL PARTNER.

SCAN EVERY DECISION THAT YOU ARE A POOR SEXUAL PARTNER.

SCAN EVERY DECISION THAT ANY OTHER IS A GOOD SEXUAL PARTNER.

SCAN EVERY DECISION THAT ANY OTHER IS A BAD SEXUAL PARTNER.

SCAN EVERY DECISION TO REGRET SOMETHING.

SCAN EVERY DECISION TO ENJOY SOMETHING. SCAN EVERY TIME A CONTRIBUTION HAS BEEN REJECTED.

SCAN EVERY TIME A CONTRIBUTION HAS BEEN ACCEPTED.

SCAN EVERY DECISION TO RESENT CRITICISM. SCAN EVERY DECISION TO WORK FOR PRAISE.

SCAN EVERY DECISION TO QUIT.

SCAN EVERY DECISION TO START.

SCAN EVERY DECISION TO STOP.

SCAN EVERY DECISION TO CHANGE.

SCAN EVERY DECISION TO WAIT.

SCAN EVERY DECISION TO MOVE.

SCAN EVERY CONCLUSION THAT YOU ARE ILL. SCAN EVERY CONCLUSION THAT YOU ARE WELL.

SCAN EVERY DECISION TO RESENT SOMETHING.

SCAN EVERY DECISION TO BE HUMAN.

THE FOURTEENTH ACT

First review the earlier data about control centers. Then do the following:

WRITE DOWN EVERY TIME YOU CONSIDERED YOURSELF TO HAVE HAD A MAJOR FAILURE.

RUN EACH SINGLE INCIDENT CONSECUTIVELY FROM THE MOMENT YOU PLANNED THE ACTION THROUGH THE MOMENT YOU REALIZED YOU HAD FAILED THROUGH THE POSSIBLE RESULTING ILLNESS AND TO THE MOMENT WHEN YOU FELT CHEERFUL AGAIN. GO THROUGH EACH INCIDENT IN COMPLETE DETAILS WITH COUNTER-THOUGHT, COUNTER-EMOTION AND BLAME AND REGRET WITH ALL AVAILABLE PERCEPTICS UNTIL THE ENTIRE INCIDENT IS IN TONE 4.0. THAT TONE IS LAUGHTER. DO NOT QUIT IN BOREDOM: THATS ONLY PART WAY THERE.

SCAN OFF ALL LOCKS FROM EACH FAILURE.

Now the next step.

RUN EVERY DEATH OF EVERYONE YOU HAVE KNOWN IN THIS LIFETIME. RUN REGRET AND BLAME OF SELF OR OTHERS UNTIL THE DEATH SHOWS UP IN COMPLETE DETAIL. RUN THE DEATH COMPLETELY OUT. IF YOU HAVE DIFFICULTY RUN EVERY TIME YOU OFFENDED THE DEAD PERSON, EVERY TIME YOU FELT SYMPATHY FOR THE DEAD PERSON UNTIL THE INCIDENT IS IN FULL VIEW. THEN RUN IT COMPLETELY. REMEMBER TO FIND AND RUN ANY

DECISION TO TRY TO MAKE THIS PERSON LIVE OR ANY REGRET THAT YOU DIDN'T MAKE THIS PERSON LIVE.

RUN OFF THE DEATH OF EVERY PET SIMILARLY TO PEOPLE.

This should rehabilitate all control centers for this lifetime.

THE FIFTEENTH ACT

This is a review act and is very necessary to a completion of processing.

Turn back to the beginning of the book and read all the text up to the processing section. That text will mean a great deal more to you now than it did before.

NOW TAKE THE SECOND ACT AND REVIEW EVERYTHING YOU DID IN IT. THERE WILL BE MUCH MORE DATA FOR IT AND MUCH MORE UNDERSTANDING.

TAKE EACH ACT CONSECUTIVELY AND DO THE COMPLETE ACT AGAIN. READ THE TEXTS FOR THE ACTS AND REPEAT ALL THE EXERCISES. NEW DATA WILL BE FOUND ALL UP AND DOWN THE LINE.

WHEN YOU REACH THIS POINT AGAIN, *AFTER* THE COMPLETE REVIEW, FILL OUT THE FOLLOWING. IT MAY HELP OTHERS. THEN MAIL IT.

To: THE EDITOR
Publications Department
2723 W. Temple St.
Los Angeles, Calif. 90026

Gentlemen: I have completed the processing handbook. My comments on the book are as follows:

My suggestions for its improvement are as follows:

My current state of health (physical) was as follows before I used this book.

My state of health is now:

My chronic complaint was and (has been) (has not been) alleviated.

My current feeling of well being is as follows:

I was (greatly assisted by) (poorly assisted by) (did not use) MARK OUT TWO an auditor in my processing. (If an auditor was used) The name and address of my auditor is as follows.

(You have my permission) (You do not have my permission) to use my case in publications. MARK OUT ONE. Date begun: Date ended: My address is:

.....
Name Printed

.....
.....
Signed

GLOSSARY

ACCESSIBILITY. The state of being willing to be processed (technical sense in this science). The state of being willing to have interpersonal relations (social sense). For the individual himself, accessibility with self means whether or not an individual can recontact his past experiences or data. A man with a “bad memory” (interposed blocks between control center and facsimiles) has memories which are not accessible to him.

ACT. A stage of processing. Applies solely to the particular process in use at a certain case level.

ASSESSMENT. An inventory, an examination, a calculation or evaluation of a case.

ASSISTS. The straight perception by perception running over and over of an incident until it is desensitized as a facsimile and cannot affect the pre-clear. The assist is used immediately after accidents or operations. It takes away shock and most of the harmful effects of the incident and promotes healing. It is done by starting the individual at the beginning of the incident, with the first awareness of the incident, just as though the pre-clear were living it all the way through again with full perception of sight, sound, etc., as nearly as they can be obtained. An assist run, for instance, immediately after a dental operation takes all the shock out of the operation. One concludes an assist by picking up the auditing as another incident and running through the auditing and the decision to be audited. An assist saves lives and materially speeds healing.

AUDITOR. One who listens and computes. A technician of this science.

BROKEN. Slang used in the wise of “breaking a case,” meaning that one breaks the hold of the pre-clear on a nonsurvival facsimile. Used in greater or lesser magnitude such as “breaking a circuit” or “breaking into a chain” or “breaking a computation.” Never breaking the pre-clear or his spirit, but breaking what is breaking the pre-clear.

CENTER OF CONTROL. The awareness of awareness unit of the mind. This is not part of the brain but part of the mind, the brain being physiological. The mind has two control centers possible, by definition, the right and the left. One is an actual, genetic control center, the other is a subcontrol-center subservient to the control center.

CLEAR (verb). The act of desensitizing or releasing a thought impression or a series of impressions or observations in the past, or a postulate, an emotion, an effort or an entire facsimile. The pre-clear either releases his hold on the facsimile (memory) or the facsimile itself is desensitized. The word is taken from electronic computers or common office adding machines and describes an action similar to clearing past computations from the machine.

CLEAR (noun). A much misunderstood state of being. The word has been used before with other meanings. It has been mistaken as an absolute. It is still used. It is used here as electronics slang and can apply to a chain, an incident or a computation.

COMPUTING PSYCHOTIC. One who is running on a circuit, a circuit being a pseudo-personality out of a facsimile strong enough to dictate to the individual and BE the individual.

DRAMATIZING PSYCHOTIC. One who dramatizes one type of facsimile only.

DYNAMICS. The central drives of an individual. They are numbered from one to eight as follows: 1. Self survival; 2. Survival through children (includes sexual act); 3. Survival by groups including social and political as well as commercial; 4. Survival through Mankind as a whole; 5. Survival through Life including any species, vegetable or animal; (I. Survival through MEST; 7. Survival through theta or the static of itself; 8. (Written as infinity). Survival through a Supreme Being. Each individual is surviving for all eight.

EFFORT. The physical force manifestation of motion. A sharp effort against an individual produces pain. A strenuous effort produces discomfort. Effort can be recalled and re-experienced by the pre-clear. No pre-clear below 2.5 should be called upon to use effort as such as he is incapable of handling it and will stick in it. The essential part of a painful facsimile is its effort, not its perceptions.

EMOTION. The catalyst used by the control center to monitor physical action. The relay system, via glands, interposed between "I" and self and, by thought, others. The main emotions are *happiness* in which one has confidence and enjoyment in his goals and a belief in his control of environment; *boredom*, in which one has lost confidence and direction but is not defeated; *antagonism* wherein one feels his control threatened; *anger* wherein one seeks to destroy that which threatens and seeks without good direction beyond destruction; *covert hostility* wherein one seeks to destroy while reassuring his target that he is not so seeking; *fear* wherein one is catalyzed to flee; *grief* in which one recognizes loss; *apathy* in which one accepts failure on all dynamics and pretends death. Other emotions are a volume or lack of volume of those named. *Shame* or *embarrassment* are emotions peculiar to groups or interpersonal relations and are on a level with grief, denoting loss of position in a group. *Emotion* is the glandular system parallel of *motion* and each *emotion* reflects action to gain or lose to *motion*. At a high level one is sending back *motion*, at a mid level one is holding *motion*, at a lower level, motion is sweeping through and over one.

ENVIRONMENT. The surroundings of the pre-clear from moment to moment in particular or in general, including people, pets, mechanical objects, weather, culture, clothing or the Supreme Being. Anything he perceives or believes he perceives. The objective environment is the environment everyone agrees is there. The subjective environment is the environment the individual himself believes is there. They may not agree.

FACSIMILES. A facsimile is a memory recording for a finite period of time. It is considered that memory is a static without wave length, weight, mass or position in space (in other words, a true static) which yet receives the impression of time, space, energy and matter. A careful examination of the phenomena of thought and the behavior of the human mind lead one to this conclusion. The conclusion is itself a postulate used because it is extremely useful and workable. This is a point of echelon in research, that a facsimile can be so described. The description is mathematical and an abstract and may or may not be actual. When a thought recording is so regarded, the problems of the mind rapidly resolve. Facsimiles are said to be "stored." They act upon the physical universe switchboard called the brain and nervous and glandular system to monitor action. They appear to have motion and weight only because motion and weight are recorded into them. They are not stored in the cells. They impinge upon the cells. Proof of this matter rests in the fact that an energy which became a facsimile a long time ago can be re-contacted and is found to be violent on the contact. Pain is stored as a facsimile. Old pain can be re-contacted. Old pain, in facsimile form, old emotion in facsimile form, can reimpose itself on present time in such a wise as to deform or other wise physically affect the body. You can go back to the last time you hurt yourself and find there and re-experience the pain of that hurt, unless you are very occluded. You can recover efforts and exertions you have made or which have been made against you in the past. Yet the cells themselves, which have finite life, are long since replaced although the body goes on. Hence the facsimile theory. The word facsimile is used as bluntly as one uses it in connection with a drawing of a box top instead of the actual box top. It means a similar article rather than the article itself. You can recall a memory picture of an elephant or a photograph. The elephant and the photograph are no longer present. A facsimile of them is stored in your mind. A facsimile is complete with every perception of the environment present when that facsimile was made including sight, sound, smell, taste, weight, joint position and so on through half a hundred perceptions. Just because you cannot recall motion or these perceptions does not mean they were not recorded fully and in motion with every perception channel you had at the time. It does mean that you have interposed a stop between the facsimile and the recall mechanisms of your control centers. There are facsimiles of everything you have experienced in your entire lifetime and everything you have imagined.

FIFTEEN (noun). A designation to denote a finished case. Solely for case recording to designate a case advanced to current completion. This is a Foundation number system for pre-clears. A case is noted on record by the act number to which it has been advanced.

GENETIC. By line of protoplasm and by facsimiles and by MEST forms the individual has arrived in the present age from a past beginning. Genetic applies to the protoplasm line of father and mother to child, grown child to new child and so forth.

LOCK SCANNING. A process which starts the pre-clear from a point in the past with which he has made solid contact up through all similar incidents without verbalization. This is done over and over, each time trying to start at an earlier incident of the same kind, until the pre-clear extroverts on the subject of the chain. **BOIL-OFF** often results wherein the pre-clear seems to go to sleep. Avoid boil-off for it is not therapeutic and will eventually result in reduced tone. **BOILOFF** is a lazy auditor's excuse to be idle and facsimiles in such severe conflict that they will not resolve without resolving postulates first. Lock scanning is a standardized drill, started on signal and ended with the pre-clear saying he is again in present time. It can be done on any subject. **ABOVE 2.0** only.

MEST. A compound word made up of the first letters of **MATTER, ENERGY, SPACE** and **TIME**. A coined word for the **PHYSICAL UNIVERSE**. **THETA IS NOT CONSIDERED AS PART OF THE PHYSICAL UNIVERSE BUT IS NOT CONSIDERED ABSOLUTELY AS NOT PART OF THE PHYSICAL UNIVERSE**.

PAST POSTULATES. Decisions or conclusions the pre-clear has made in the past and to which he is still subjected in the present. Past postulates are uniformly invalid since they cannot resolve present environment.

PERCEPTIONS. By means of physical waves, rays and particles of the physical universe, impressions of the environment enter through the "sense channels" such as the eyes and optic nerves, the nose and olfactory nerves; the ears and aural nerves; inter-body nerves for inter-body perceptions, etc., etc. These are all perceptions up to the instant they record as facsimiles at which moment they become recordings. When recalled they are perceptions again, being again entered into sense channels from the recall side. There are over half a hundred separate perceptions all being recorded at once.

POSTULATES (verb). To conclude, decide or resolve a problem or to set a pattern for the future or to nullify a pattern of the past.

POSTULATE (noun). A conclusion, decision or resolution made by the individual himself on his own self-determinism on data of the past, known or unknown. The postulate is always known. It is made upon the evaluation of data by the individual or on impulse without data. It resolves a problem of the past, decides on problems or observations in the present or sets a pattern for the future.

PSYCHOSOMATIC ILLNESS. A term used in common parlance to denote a condition "resulting from a state of mind." Such illnesses account for about seventy percent of all ills, by popular report. Technically, in this science, a chronic or continuing painful facsimile to which the pre-clear is holding to account for failures. Arthritis, bursitis, tendonitis, myopia, astigmatism, bizarre aches and pains, sinusitis, colds, ulcers, migraine headaches, toothaches, poliomyelitis deformities, fatness, skin malformations are a few of these legion of chronic somatics. They are traceable to service facsimiles.

PSYCHOTIC. An individual who is out of contact to a thorough extent with his present time environment and who does not compute into the future. He may be an acute psychotic wherein he becomes psychotic for only a few minutes at a time and only occasionally in certain environments (as in rages or apathies) or he may be a chronic psychotic, or in a continual disconnection with the future and present. Psychotics who are dramatically harmful to others

are considered dangerous enough to be put away. Psychotics who are harmful on a less dramatic basis are no less harmful to their environment and are no less psychotic.

PRE-CLEAR. One who has entered processing enroute to becoming a fifteen.

RECOVERY. Recovery of one's own ability to determine one's existence.

RELEASE (verb). The act of taking the perceptions or effort or effectiveness out of a heavy facsimile or taking away the pre-clear's hold on the facsimile.

REPETITIVE STRAIGHT-WIRE. Attention called to an incident over and over amongst other incidents until it is de-sensitized. Used on conclusions or incidents which do not easily surrender.

SERVICE FACSIMILE. A definitely non-survival situation contained in a facsimile which is called into action by the individual to explain his failures. A service facsimile may be one of an illness, an injury, an inability. The facsimile begins with a down emotional curve and ends with an upward emotional curve. Between these it has pain. A service facsimile IS the pattern which is the chronic "psychosomatic illness." It may contain coughs, fever, aches, rashes, any manifestation of a non-survival character, mental or physical. It may even be a suicide effort. It is complete with all perceptions. It has many similar facsimiles. It has many locks. The possession and use of a service facsimile distinguishes a homo sapiens.

SERVICE FACSIMILE CHAIN. The entire chain of similar incidents which comprise the total repertoire of the individual who is explaining thus failure and thus seeking support.

STRAIGHT-WIRE. A process of recalling, from present time, with some perception or at least a concept, a past incident. The name straight-wire derives from the MEST communications process of connecting two points of a communications system. It is essentially memory work. It is applied to postulates, evaluations, incidents, scenes, emotions, or any data which may be in the storage banks of the mind without "sending the pre-clear" into the incident itself. It is done with the pre-clear sitting up, eyes open or shut. The auditor is very alert. Straight-wire is done rapidly. The pre-clear is not permitted to wander or reminisce. He responds to questions on the part of the auditor. **MANY PRE-CLEARs DISLIKE BEING QUESTIONED. THE AUDITOR MUST THEN FIRST RESOLVE THE POSTULATES AGAINST BEING QUESTIONED;** this would be called "clearing for broad straight-wire."

TEN. A case advanced to the point of released service facsimile.

THETA. The mathematical symbol for the static of thought. By THETA is meant the static itself. By "facsimile" is meant THETA which contains impressions by perception.

THOUGHT. The facsimiles one has recorded of his various environments and the facsimiles he has created with his imaginings, their recombination and evaluations and conclusions for the purpose of determining action or no action or potential action or no action. **THOUGHT** is used also to mean a progress treating awareness level recordings as distinct from non-awareness level recordings.

NOTE

Terms and definitions in this glossary are retained unchanged from the original.

Some of the terms and wages are not final. Development leading from Handbook for Preclears 1951, to completion by L. Ron Hubbard of Scientology technology in 1965, have further defined and amplified many terms. Some wages are for this book only and were not carried forward.

For books covering the fantastic advance of Scientology from its beginning in Dianetics to completion of the route to *Total Freedom* and the exact technology, see the list of books by L. Ron Hubbard in the back of this book.

EDITORS

DEFINITIONS, LOGICS AND AXIOMS

These are the definitions, logics, and axioms of this science. It should be borne in mind that these actually form epistemology, the science of knowledge. These cannot but embrace various fields and sciences. They are listed in this volume without further elucidation but will be found to be self explanatory for the most part. Adequate phenomena exist to demonstrate the self-evidence of these definitions, postulates, logics and axioms.

The first section, the logics, is separate from the axioms only in that from the system of thinking so evaluated, the axioms themselves flow. The word *fogies is* used here to mean postulates pertaining to the organizational structure of alignment.

THE LOGICS

LOGIC 1—KNOWLEDGE IS A WHOLE GROUP OR SUB-DIVISION OF A GROUP OF DATA OR SPECULATIONS OR CONCLUSIONS ON DATA OR METHODS OF GAINING DATA.

LOGIC 2—A BODY OF KNOWLEDGE IS A BODY OF DATA, ALIGNED OR UNALIGNED, OR METHODS OF GAINING DATA.

LOGIC 3—ANY KNOWLEDGE WHICH CAN BE SENSED, MEASURED OR EXPERIENCED BY ANY ENTITY IS CAPABLE OF INFLUENCING THAT ENTITY.

COROLLARY—THAT KNOWLEDGE WHICH CAN NOT BE SENSED, MEASURED OR EXPERIENCED BY ANY ENTITY OR TYPE OF ENTITY CANNOT INFLUENCE THAT ENTITY OR TYPE OF ENTITY.

LOGIC 4—A DATUM IS A FACSIMILE OF STATES OF BEING, STATES OF NOT BEING, ACTIONS OR INACTIONS, CONCLUSIONS OR SUPPOSITIONS IN THE PHYSICAL OR ANY OTHER UNIVERSE.

LOGIC 5—A DEFINITION OF TERMS IS NECESSARY TO THE ALIGNMENT, STATEMENT AND RESOLUTION OF SUPPOSITIONS, OBSERVATIONS, PROBLEMS AND SOLUTIONS AND THEIR COMMUNICATION.

DEFINITION—DESCRIPTIVE DEFINITION: ONE WHICH CLASSIFIES BY CHARACTERISTICS, BY DESCRIBING EXISTING STATES OF BEING.

DEFINITION—DIFFERENTIATIVE DEFINITION: ONE WHICH COMPARES UNLIKENESS TO EXISTING STATES OF BEING OR NOT BEING.

DEFINITION—ASSOCIATIVE DEFINITION: ONE WHICH DECLARES LIKENESS TO EXISTING STATES OF BEING OR NOT BEING.

DEFINITION — ACTION DEFINITION: ONE WHICH DELINEATES CAUSE AND POTENTIAL CHANGE OF STATE OF BEING BY CAUSE OF EXISTENCE, INEXISTENCE, ACTION, INACTION, PURPOSE OR LACK OF PURPOSE.

LOGIC 6—ABSOLUTES ARE UNOBTAINABLE.

LOGIC 7—GRADIENT SCALES ARE NECESSARY TO THE EVALUATION OF PROBLEMS AND THEIR DATA.

This is the tool of infinity valued logic: Absolutes are unobtainable. Terms such as good and bad, alive and dead, right and wrong are used only in conjunction with gradient scales. On the scale of right and wrong, everything above zero or center would be more and more right, approaching an infinite rightness, and everything below center would be more and more wrong approaching infinite wrongness. All things assisting the survival of the survivor are considered to be right for the survivor. All things inhibiting survival from the viewpoint of the survivor can be considered wrong for the survivor. The more a thing assists survival, the more it can be considered right for the survivor; the more a thing or action inhibits survival, the more it is wrong from the viewpoint of the intended survivor.

COROLLARY—ANY DATUM HAS ONLY RELATIVE TRUTH.

COROLLARY—TRUTH IS RELATIVE TO ENVIRONMENTS, EXPERIENCE AND TRUTH.

LOGIC 8—A DATUM CAN BE EVALUATED ONLY BY A DATUM OF COMPARABLE MAGNITUDE.

LOGIC 9—A DATUM IS AS VALUABLE AS IT HAS BEEN EVALUATED.

LOGIC 10—THE VALUE OF A DATUM IS ESTABLISHED BY THE AMOUNT OF ALIGNMENT (relationship) IT IMPARTS TO OTHER DATA.

LOGIC 11—THE VALUE OF A DATUM OR FIELD OF DATA CAN BE ESTABLISHED BY ITS DEGREE OF ASSISTANCE IN SURVIVAL OR ITS INHIBITION TO SURVIVAL.

LOGIC 12—THE VALUE OF A DATUM OR A FIELD OF DATA IS MODIFIED BY THE VIEWPOINT OF THE OBSERVER.

LOGIC 13—PROBLEMS ARE RESOLVED BY COMPARTMENTING THEM INTO AREAS OF SIMILAR MAGNITUDE AND DATA, COMPARING THEM TO DATA ALREADY KNOWN OR PARTIALLY KNOWN, AND RESOLVING EACH AREA. DATA WHICH CANNOT BE KNOWN IMMEDIATELY MAY BE RESOLVED BY ADDRESSING WHAT IS KNOWN AND USING ITS SOLUTION TO RESOLVE THE REMAINDER.

LOGIC 14—FACTORS INTRODUCED INTO A PROBLEM OR SOLUTION WHICH DO NOT DERIVE FROM NATURAL LAW BUT ONLY FROM AUTHORITARIAN COMMAND ABERRATE THAT PROBLEM OR SOLUTION.

LOGIC 15—THE INTRODUCTION OF AN ARBITRARY INTO A PROBLEM OR SOLUTION INVITES THE FURTHER INTRODUCTION OF ARBITRARIES INTO PROBLEMS AND SOLUTIONS.

LOGIC 16—AN ABSTRACT POSTULATE MUST BE COMPARED TO THE UNIVERSE TO WHICH IT APPLIES AND BROUGHT INTO THE CATEGORY OF THINGS WHICH CAN BE SENSED, MEASURED OR EXPERIENCED IN THAT UNIVERSE BEFORE SUCH POSTULATE CAN BE CONSIDERED WORKABLE.

LOGIC 17—THOSE FIELDS WHICH MOST DEPEND UPON AUTHORITATIVE OPINION FOR THEIR DATA LEAST CONTAIN KNOWN NATURAL LAW.

LOGIC 18—A POSTULATE IS AS VALUABLE AS IT IS WORKABLE.

LOGIC 19—THE WORKABILITY OF A POSTULATE IS ESTABLISHED BY THE DEGREE TO WHICH IT EXPLAINS EXISTING PHENOMENA ALREADY KNOWN, BY THE DEGREE THAT IT PREDICTS NEW PHENOMENA WHICH WHEN LOOKED FOR WILL BE FOUND TO EXIST, AND BY THE DEGREE THAT IT DOES NOT REQUIRE THAT PHENOMENA WHICH DO NOT EXIST IN FACT BE CALLED INTO EXISTENCE FOR ITS EXPLANATION.

LOGIC 20—A SCIENCE MAY BE CONSIDERED TO BE A LARGE BODY OF ALIGNED DATA WHICH HAS SIMILARITY IN APPLICATION AND WHICH HAS BEEN DEDUCED OR INDUCED FROM BASIC POSTULATES.

LOGIC 21—MATHEMATICS ARE METHODS OF POSTULATING OR RESOLVING REAL OR ABSTRACT DATA IN ANY UNIVERSE AND INTEGRATING BY SYMBOLIZATION OF DATA, POSTULATES AND RESOLUTIONS.

LOGIC 22—THE HUMAN MIND* IS AN OBSERVER, POSTULATOR, CREATOR AND STORAGE PLACE OF KNOWLEDGE.

* The human mind by definition includes the awareness unit of the living organism, the observer, the computer of data, the spirit, the memory storage, the life force and the individual motivator of the living organism. It is used as distinct from the brain which can be considered to be motivated by the mind.

LOGIC 23—THE HUMAN MIND IS A SERVOMECHANISM TO ANY MATHEMATICS EVOLVED OR EMPLOYED BY THE HUMAN MIND.

POSTULATE—THE HUMAN MIND AND INVENTIONS OF THE HUMAN MIND ARE CAPABLE OF RESOLVING ANY AND ALL PROBLEMS WHICH CAN BE SENSED, MEASURED OR EXPERIENCED DIRECTLY OR INDIRECTLY.

COROLLARY—THE HUMAN MIND IS CAPABLE OF RESOLVING THE PROBLEM OF THE HUMAN MIND.

The borderline of solution of this science lies between *why* life is surviving and *how* life is surviving. It is possible to resolve *how* life is surviving without resolving *why* life is surviving.

LOGIC 24—THE RESOLUTION OF THE PHILOSOPHICAL, SCIENTIFIC AND HUMAN STUDIES (such as economics, politics, sociology, medicine, criminology, etc.) DEPENDS PRIMARILY UPON THE RESOLUTION OF THE PROBLEMS OF THE HUMAN MIND.

NOTE: The primary step in resolving the broad activities of man could be considered to be the resolving of the activities of the mind itself. Hence, the logics carry to this point and then proceed as axioms concerning the human mind, such axioms being substantiated as relative truths by much newly discovered phenomena. The ensuing axioms, from Logic 24, apply no less to the various “ologies” than they do to deaberrating or improving the operation of the mind. It should not be thought that the following axioms are devoted to the construction of anything as limited as a therapy, which is only incidental to the resolution of human aberration and such things as psychosomatic illness. These axioms are capable of such solution, as has been demonstrated, but such a narrow application would indicate a very narrow scope of view.

AXIOMS

AXIOM 1—THE SOURCE OF LIFE IS A STATIC OF PECULIAR AND PARTICULAR PROPERTIES.

AXIOM 2—AT LEAST A PORTION OF THE STATIC CALLED LIFE IS IMPINGED UPON THE PHYSICAL UNIVERSE.

AXIOM 3—THAT PORTION OF THE STATIC OF LIFE WHICH IS IMPINGED UPON THE PHYSICAL UNIVERSE HAS FOR ITS DYNAMIC GOAL, SURVIVAL AND ONLY SURVIVAL.

AXIOM 4—THE PHYSICAL UNIVERSE IS REDUCIBLE TO MOTION OF ENERGY OPERATING IN SPACE THROUGH TIME.

AXIOM 5—THAT PORTION OF THE STATIC OF LIFE CONCERNED WITH THE LIFE ORGANISMS OF THE PHYSICAL UNIVERSE IS CONCERNED WHOLLY WITH MOTION.

AXIOM 6—THE LIFE STATIC HAS AS ONE OF ITS PROPERTIES THE ABILITY TO MOBILIZE AND ANIMATE MATTER INTO LIVING ORGANISMS.

AXIOM 7—THE LIFE STATIC IS ENGAGED IN A CONQUEST OF THE PHYSICAL UNIVERSE.

AXIOM 8—THE LIFE STATIC CONQUERS THE MATERIAL UNIVERSE BY LEARNING AND APPLYING THE PHYSICAL LAWS OF THE PHYSICAL UNIVERSE.

SYMBOL: The symbol for the *life static* in use hereafter is the Greek letter THETA.

AXIOM 9—A FUNDAMENTAL OPERATION OF THETA IN SURVIVING IS BRINGING ORDER INTO THE CHAOS OF THE PHYSICAL UNIVERSE.

AXIOM 10—THETA BRINGS ORDER INTO CHAOS BY CONQUERING WHATEVER IN MEST MAY BE PRO-SURVIVAL AND DESTROYING WHATEVER IN MEST MAY BE CONTRA-SURVIVAL, AT LEAST THROUGH THE MEDIUM OF LIFE ORGANISMS.

SYMBOL: The symbol for the *Physical Universe* in use hereafter is *MEST*, from the first letters of the words Matter, Energy, Space, and Time, or the Greek letter *Phi*.

AXIOM 11—A LIFE ORGANISM IS COMPOSED OF MATTER AND ENERGY IN SPACE AND TIME, ANIMATED BY *THETA*.

SYMBOL: Living organism or organisms will hereafter be represented by the Greek letter *LAMBDA*.

AXIOM 12—THE *MEST* PART OF THE ORGANISM FOLLOWS THE LAWS OF THE PHYSICAL SCIENCES. ALL *LAMBDA IS* CONCERNED WITH MOTION.

AXIOM 13—*THETA* OPERATING THROUGH *LAMBDA* CONVERTS THE FORCES OF THE PHYSICAL UNIVERSE INTO FORCES TO CONQUER THE PHYSICAL UNIVERSE.

AXIOM 14—*THETA* WORKING UPON PHYSICAL UNIVERSE MOTION MUST MAINTAIN A HARMONIOUS RATE OF MOTION. The limits of *Lambda* are narrow, both as to thermal and mechanical motion.

AXIOM 15—*LAMBDA IS THE INTERMEDIATE STEP IN THE CONQUEST OF THE PHYSICAL UNIVERSE.*

AXIOM 16—*THE BASIC FOOD OF ANY ORGANISM CONSISTS OF LIGHT AND CHEMICALS.*

Organisms can exist only as higher levels of complexities became lower levels of converters exist. Theta evolves organisms from lower to higher forms and supports them by the existence of lower converter forms.

AXIOM 17—*THETA, VIA LAMBDA, EFFECTS AN EVOLUTION OF MEST.*

In this we have the waste products of organisms on the one hand as those very complex chemicals which bacteria make and, on the other hand, we have the physical face of the earth being changed by animals and men, such changes as grass holding mountains from eroding or roots cawing boulders to break, buildings being built, and rivers being dammed. There is obviously an evolution in *MEST* in progress under the incursion of *THETA*.

AXIOM 18—*LAMBDA, EVEN WITHIN A SPECIES, VARIES IN ITS ENDOWMENT OF THETA.*

AXIOM 19—*THE EFFORT OF LAMBDA IS TOWARD SURVIVAL.*

The goal of *Lambda is* survival. The penalty of failure to advance toward that goal is to succumb.

DEFINITION: PERSISTENCE IS THE ABILITY TO EXERT CONTINUANCE OF EFFORT TOWARD SURVIVAL GOALS.

AXIOM 20—*LAMBDA CREATES, CONSERVES, MAINTAINS, REQUIRES, DESTROYS, CHANGES, OCCUPIES, GROUPS AND DISPERSES MEST. LAMBDA SURVIVES BY ANIMATING AND MOBILIZING OR DESTROYING MATTER AND ENERGY IN SPACE AND TIME.*

AXIOM 21—*LAMBDA IS DEPENDENT UPON OPTIMUM MOTION. MOTION WHICH IS TOO SWIFT AND MOTION WHICH IS TOO SLOW ARE EQUALLY CONTRA-SURVIVAL.*

AXIOM 22—*THETA AND THOUGHT ARE SIMILAR ORDERS OF STATIC.*

AXIOM 23—*ALL THOUGHT IS CONCERNED WITH MOTION.*

AXIOM 24—*THE ESTABLISHMENT OF AN OPTIMUM MOTION IS A BASIC GOAL OF REASON.*

DEFINITION: *LAMBDA IS A CHEMICAL HEAT ENGINE EXISTING IN SPACE AND TIME MOTIVATED BY THE LIFE STATIC AND DIRECTED BY THOUGHT.*

AXIOM 25—*THE BASIC PURPOSE OF REASON IS THE CALCULATION OR ESTIMATION OF EFFORT.*

AXIOM 26—*THOUGHT IS ACCOMPLISHED BY THETA FACSIMILES OF PHYSICAL UNIVERSE, ENTITIES OR ACTIONS.*

AXIOM 27—*THETA IS SATISFIED ONLY WITH HARMONIOUS ACTION OR OPTIMUM MOTION AND REJECTS OR DESTROYS ACTION OR MOTION ABOVE OR BELOW ITS TOLERANCE BAND.*

AXIOM 28—*THE MIND IS CONCERNED WHOLLY WITH THE ESTIMATION OF EFFORT.*

DEFINITION: MIND IS THE *THETA* COMMAND POST OF ANY ORGANISM OR ORGANISMS.

AXIOM 29—THE BASIC ERRORS OF REASON ARE FAILURES TO DIFFERENTIATE AMONGST MATTER, ENERGY, SPACE AND TIME.

AXIOM 30—RIGHTNESS IS PROPER CALCULATION OF EFFORT.

AXIOM 31—WRONGNESS IS ALWAYS MISCALCULATION OF EFFORT.

AXIOM 32—*THETA* CAN EXERT ITSELF DIRECTLY OR EXTENSIONALLY.

Theta can direct physical application of the organism to the environment or through the mind, can first calculate the action or extend, as in language, ideas.

AXIOM 33—CONCLUSIONS ARE DIRECTED TOWARD THE INHIBITION, MAINTENANCE OR ACCELERATIONS OF EFFORTS.

AXIOM 34—THE COMMON DENOMINATOR OF ALL LIFE ORGANISMS IS MOTION.

AXIOM 35—EFFORT OF AN ORGANISM TO SURVIVE OR SUCCUMB IS PHYSICAL MOTION OF A LIFE ORGANISM AT A GIVEN MOMENT IN TIME THROUGH SPACE.

DEFINITION: MOTION IS ANY CHANGE IN ORIENTATION IN SPACE.

DEFINITION: FORCE IS RANDOM EFFORT.

DEFINITION: EFFORT IS DIRECTED FORCE.

AXIOM 36—AN ORGANISM'S EFFORT CAN BE TO REMAIN AT REST OR PERSIST IN A GIVEN MOTION.

Static state has position in time, but an organism which is remaining positionally in a static state if alive, is still continuing a highly complex pattern of motion, such as the heart beat, digestion, etc.

The efforts of organisms to survive or succumb are assisted compelled or opposed by the efforts of other organisms, matter, energy, space and time.

DEFINITION: ATTENTION IS A MOTION WHICH MUST REMAIN AT AN OPTIMUM EFFORT.

Attention is aberrated by becoming unfixed and sweeping at random or becoming too fixed without sweeping.

Unknown threats to survival when sensed cause attention to sweep without fixing.

Known threats to survival when sensed cause attention to fix.

AXIOM 37—THE ULTIMATE GOAL OF *LAMBDA* IS INFINITE SURVIVAL.

AXIOM 38—DEATH IS ABANDONMENT BY *THETA* OF A LIFE ORGANISM OR RACE OR SPECIES WHERE THESE CAN NO LONGER SERVE *THETA* IN ITS GOALS OF INFINITE SURVIVAL.

AXIOM 39—THE REWARD OF AN ORGANISM ENGAGING UPON SURVIVAL ACTIVITY IS PLEASURE.

AXIOM 40—THE PENALTY OF AN ORGANISM FAILING TO ENGAGE UPON SURVIVAL ACTIVITY, OR ENGAGING IN NON-SURVIVAL ACTIVITY, IS PAIN.

AXIOM 41—THE CELL AND VIRUS ARE THE PRIMARY BUILDING BLOCKS OF LIFE ORGANISMS.

AXIOM 42—THE VIRUS AND CELL ARE MATTER AND ENERGY ANIMATED AND MOTIVATED IN SPACE AND TIME BY *THETA*

AXIOM 43—*THETA* MOBILIZES THE VIRUS AND CELL IN COLONIAL AGGREGATIONS TO INCREASE POTENTIAL MOTION AND ACCOMPLISH EFFORT.

AXIOM 44—THE GOAL OF VIRUSES AND CELLS IS SURVIVAL IN SPACE THROUGH TIME.

AXIOM 45—THE TOTAL MISSION OF HIGHER ORGANISMS, VIRUSES AND CELLS IS THE SAME AS THAT OF THE VIRUS AND CELL.

AXIOM 46—COLONIAL AGGREGATIONS OF VIRUSES AND CELLS CAN BE IMBUED WITH MORE *THETA* THAN THEY INHERENTLY CONTAINED.

Life Energy joins any group whether a group of organisms or group of cells composing an organism. Here we have personal entity, individuation, etc.

AXIOM 47—EFFORT CAN BE ACCOMPLISHED BY *LAMBDA* ONLY THROUGH THE COORDINATION OF ITS PARTS TOWARD GOALS.

AXIOM 48—AN ORGANISM IS EQUIPPED TO BE GOVERNED AND CONTROLLED BY A MIND.

AXIOM 49—THE PURPOSE OF THE MIND IS TO POSE AND RESOLVE PROBLEMS RELATING TO SURVIVAL AND TO DIRECT THE EFFORT OF THE ORGANISM ACCORDING TO THESE SOLUTIONS.

AXIOM 50—SMALL PROBLEMS ARE POSED AND RESOLVED THROUGH ESTIMATIONS OF EFFORT.

AXIOM 51—THE MIND CAN CONFUSE POSITION IN SPACE WITH POSITION IN TIME.

(Counter-efforts producing action phrases.)

AXIOM 52—AN ORGANISM PROCEEDING TOWARD SURVIVAL IS DIRECTED BY THE MIND OF THAT ORGANISM IN THE ACCOMPLISHMENT OF SURVIVAL EFFORT.

AXIOM 53—AN ORGANISM PROCEEDING TOWARD SUCCUMB IS DIRECTED BY THE MIND OF THAT ORGANISM IN THE ACCOMPLISHMENT OF DEATH.

AXIOM 51—SURVIVAL OF AN ORGANISM IS ACCOMPLISHED BY THE OVERCOMING OF EFFORTS OPPOSING ITS SURVIVAL.

(Note: Corollary for other dynamics).

DEFINITION: DYNAMIC IS THE ABILITY TO TRANSLATE SOLUTIONS INTO ACTION.

AXIOM 55—SURVIVAL EFFORT FOR AN ORGANISM INCLUDES THE DYNAMIC THRUST BY THAT ORGANISM FOR THE SURVIVAL OF ITSELF, ITS PROCREATION, ITS GROUP, ITS SUBSPECIES, ITS SPECIES, ALL LIFE ORGANISMS, MATERIAL UNIVERSE, THE LIFE STATIC AND, POSSIBLY, A SUPREME BEING.

(Note: List of dynamics.)

AXIOM 56—THE CYCLE OF AN ORGANISM, A GROUP OF ORGANISMS OR A SPECIES IS INCEPTION, GROWTH, RE-CREATION, DECAY AND DEATH.

AXIOM 57—THE EFFORT OF AN ORGANISM IS DIRECTED TOWARD THE CONTROL OF THE ENVIRONMENT FOR ALL THE DYNAMICS.

AXIOM 58—CONTROL OF AN ENVIRONMENT IS ACCOMPLISHED BY THE SUPPORT OF PRO-SURVIVAL FACTORS ALONG ANY DYNAMIC.

AXIOM 59—ANY TYPE OF HIGHER ORGANISM IS ACCOMPLISHED BY THE EVOLUTION OF VIRUSES AND CELLS INTO FORMS CAPABLE OF BETTER EFFORTS TO CONTROL OR LIVE IN AN ENVIRONMENT.

AXIOM 60—THE USEFULNESS OF AN ORGANISM IS DETERMINED BY ITS ABILITY TO CONTROL THE ENVIRONMENT OR TO SUPPORT ORGANISMS WHICH CONTROL THE ENVIRONMENT.

AXIOM 61—AN ORGANISM IS REJECTED BY *THETA* TO THE DEGREE THAT IT FAILS IN ITS GOALS.

AXIOM 62—HIGHER ORGANISMS CAN EXIST ONLY IN THE DEGREE THAT THEY ARE SUPPORTED BY THE LOWER ORGANISMS.

AXIOM 63—THE USEFULNESS OF AN ORGANISM IS DETERMINED BY THE ALIGNMENT OF ITS EFFORTS TOWARD SURVIVAL.

AXIOM 64—THE MIND PERCEIVES AND STORES ALL DATA OF THE ENVIRONMENT AND ALIGNS OR FAILS TO ALIGN THESE ACCORDING TO THE TIME THEY WERE PERCEIVED.

DEFINITION: A CONCLUSION IS THE *THETA FACSIMILES* OF A GROUP OF COMBINED DATA.

DEFINITION: A DATUM IS A *THETA FACSIMILE* OF PHYSICAL ACTION.

AXIOM 65—THE PROCESS OF THOUGHT IS THE PERCEPTION OF THE PRESENT AND THE COMPARISON OF IT TO THE PERCEPTIONS AND CONCLUSIONS OF THE PAST IN ORDER TO DIRECT ACTION IN THE IMMEDIATE OR DISTANT FUTURE.

COROLLARY: THE ATTEMPT OF THOUGHT IS TO PERCEIVE REALITIES OF THE PAST AND PRESENT IN ORDER TO PREDICT OR POSTULATE REALITIES OF THE FUTURE.

AXIOM 66—THE PROCESS BY WHICH LIFE EFFECTS ITS CONQUEST OF THE MATERIAL UNIVERSE CONSISTS IN THE CONVERSION OF THE POTENTIAL EFFORT OF MATTER AND ENERGY IN SPACE AND THROUGH TIME TO EFFECT WITH IT THE CONVERSION OF FURTHER MATTER AND ENERGY IN SPACE AND THROUGH TIME.

AXIOM 67—*THETA* CONTAINS ITS OWN *THETA UNIVERSE* EFFORT WHICH TRANSLATES INTO *MEST* EFFORT.

AXIOM 68—THE SINGLE ARBITRARY IN ANY ORGANISM IS TIME.

AXIOM 69—PHYSICAL UNIVERSE PERCEPTIONS AND EFFORTS ARE RECEIVED BY AN ORGANISM AS FORCE WAVES, CONVERT BY FACSIMILE INTO *THETA* AND ARE THUS STORED.

DEFINITION: RANDOMITY IS THE MIS-ALIGNMENT THROUGH THE INTERNAL OR EXTERNAL EFFORTS BY OTHER FORMS OF LIFE OR THE MATERIAL UNIVERSE OF THE EFFORTS OF AN ORGANISM, AND IS IMPOSED ON THE PHYSICAL ORGANISM BY COUNTER-EFFORTS IN THE ENVIRONMENT.

AXIOM 70—ANY CYCLE OF ANY LIFE ORGANISM IS FROM STATIC TO MOTION TO STATIC.

AXIOM 71—THE CYCLE OF RANDOMITY IS FROM STATIC, THROUGH OPTIMUM, THROUGH RANDOMITY SUFFICIENTLY REPETITIOUS OR SIMILAR TO CONSTITUTE ANOTHER STATIC.

AXIOM 72—THERE ARE TWO SUB-DIVISIONS TO RANDOMITY: DATA RANDOMITY AND FORCE RANDOMITY.

AXIOM 73—THE THREE DEGREES OF RANDOMITY CONSIST OF MINUS RANDOMITY, OPTIMUM RANDOMITY AND PLUS RANDOMITY.

DEFINITION: RANDOMITY IS A COMPONENT FACTOR AND NECESSARY PART OF MOTION, IF MOTION IS TO CONTINUE.

AXIOM 74—OPTIMUM RANDOMITY IS NECESSARY TO LEARNING.

AXIOM 75—THE IMPORTANT FACTORS IN ANY AREA OF RANDOMITY ARE EFFORT AND COUNTER-EFFORT. (Note: As distinguished from near-perceptions of effort.)

AXIOM 76—RANDOMITY AMONGST ORGANISMS IS VITAL TO CONTINUOUS SURVIVAL OF ALL ORGANISMS.

AXIOM 77—*THETA* AFFECTS THE ORGANISM, OTHER ORGANISMS AND THE PHYSICAL UNIVERSE BY TRANSLATING *THETA FACSIMILES* INTO PHYSICAL EFFORTS OR RANDOMITY OF EFFORTS.

DEFINITION: THE DEGREE OF RANDOMITY IS MEASURED BY THE RANDOMNESS OF EFFORT VECTORS WITHIN THE ORGANISM, AMONGST ORGANISMS, AMONGST RACES OR SPECIES OF ORGANISMS OR BETWEEN ORGANISMS AND THE PHYSICAL UNIVERSE.

AXIOM 78—RANDOMITY BECOMES INTENSE IN INDIRECT RATIO TO THE TIME IN WHICH IT TAKES PLACE, MODIFIED BY THE TOTAL EFFORT IN THE AREA.

AXIOM 79—INITIAL RANDOMITY CAN BE REINFORCED BY RANDOMITIES OF GREATER OR LESSER MAGNITUDE.

AXIOM 80—SUB AREAS OF RANDOMITY EXIST IN CHAINS OF SIMILARITY PLOTTED AGAINST TIME. THIS CAN BE TRUE OF WORDS AND ACTIONS CONTAINED IN RANDOMITIES. EACH MAY HAVE ITS OWN CHAIN PLOTTED AGAINST TIME.

AXIOM 81—SANITY CONSISTS OF OPTIMUM RANDOMITY.

AXIOM 82—ABERRATION EXISTS TO THE DEGREE THAT PLUS OR MINUS RANDOMITY EXISTS IN THE ENVIRONMENT OR PAST DATA OF AN ORGANISM, GROUP OR SPECIES, MODIFIED BY THE ENDOWED SELF-DETERMINISM OF THAT ORGANISM, GROUP OR SPECIES.

AXIOM 83—THE SELF-DETERMINISM OF AN ORGANISM IS DETERMINED BY ITS *THETA* ENDOWMENT, MODIFIED BY MINUS OR PLUS RANDOMITY IN ITS ENVIRONMENT OR ITS EXISTENCE.

AXIOM 84—THE SELF-DETERMINISM OF AN ORGANISM IS INCREASED BY OPTIMUM RANDOMITY OF COUNTER-EFFORTS.

AXIOM 85—THE SELF-DETERMINISM OF AN ORGANISM IS REDUCED BY PLUS OR MINUS RANDOMITY OF COUNTER-EFFORTS IN THE ENVIRONMENT.

AXIOM 86—RANDOMITY CONTAINS BOTH THE RANDOMNESS OF EFFORTS AND THE VOLUME OF EFFORTS.

(Note: An area of randomness can have a great deal of confusion but, without volume of energy, the confusion itself is negligible).

AXIOM 87—THAT COUNTER-EFFORT IS MOST ACCEPTABLE TO AN ORGANISM WHICH MOST CLOSELY APPEARS TO ASSIST ITS ACCOMPLISHMENT OF ITS GOAL.

AXIOM 88—AN AREA OF SEVERE PLUS OR MINUS RANDOMITY CAN OCCLUDE DATA ON ANY OF THE SUBJECTS OF THAT PLUS OR MINUS RANDOMITY WHICH TOOK PLACE IN A PRIOR TIME.

(Note: Shut-off mechanisms of earlier lives, perceptics, specific incidents, etc.)

AXIOM 89—RESTIMULATION OF PLUS, MINUS OR OPTIMUM RANDOMITY CAN PRODUCE INCREASED PLUS, MINUS OR OPTIMUM RANDOMITY RESPECTIVELY IN THE ORGANISM.

AXIOM 90—AN AREA OF RANDOMITY CAN ASSUME SUFFICIENT MAGNITUDE SO AS TO APPEAR TO THE ORGANISM AS PAIN, ACCORDING TO ITS GOALS.

AXIOM 91—PAST RANDOMITY CAN IMPOSE ITSELF UPON THE PRESENT ORGANISM AS *THETA FACSIMILES*.

AXIOM 92—THE ENGRAM IS A SEVERE AREA OF PLUS OR MINUS RANDOMITY OF SUFFICIENT VOLUME TO CAUSE UNCONSCIOUSNESS.

AXIOM 93—UNCONSCIOUSNESS IS AN EXCESS OF RANDOMITY IMPOSED BY A COUNTER-EFFORT OF SUFFICIENT FORCE TO CLOUD THE AWARENESS AND DIRECT FUNCTION OF THE ORGANISM THROUGH THE MIND'S CONTROL CENTER.

AXIOM 94—ANY COUNTER-EFFORT WHICH MISALIGNS THE ORGANISM'S COMMAND OF ITSELF OR ITS ENVIRONMENT ESTABLISHES PLUS OR MINUS RANDOMITY OR, IF OF SUFFICIENT MAGNITUDE, IS AN ENGRAM.

AXIOM 95—PAST ENGRAMS ARE RESTIMULATED BY THE CONTROL CENTER'S PERCEPTION OF CIRCUMSTANCES SIMILAR TO THAT ENGRAM IN THE PRESENT ENVIRONMENT.

AXIOM 96—AN ENGRAM IS A *THETA FACSIMILE* OF ATOMS AND MOLECULES IN MISALIGNMENT.

AXIOM 97—ENGRAMS FIX EMOTIONAL RESPONSE AS THAT EMOTIONAL RESPONSE OF THE ORGANISM DURING THE RECEIPT OF THE COUNTER-EFFORT.

AXIOM 98—FREE EMOTIONAL RESPONSE DEPENDS ON OPTIMUM RANDOMITY. IT DEPENDS UPON ABSENCE OF OR NON-RESTITUTION OF ENGRAMS.

AXIOM 99—*THETA FACSIMILES* CAN RECOMBINE INTO NEW SYMBOLS.

AXIOM 100—LANGUAGE IS THE SYMBOLIZATION OF EFFORT.

AXIOM 101—LANGUAGE DEPENDS FOR ITS FORCE UPON THE FORCE WHICH ACCOMPANIED ITS DEFINITION. (Note: Counter-effort, not language, is aberrative.)

AXIOM 102—THE ENVIRONMENT CAN OCCLUDE THE CENTRAL CONTROL OF ANY ORGANISM AND ASSUME CONTROL OF THE MOTOR CONTROLS OF THAT ORGANISM.

(Engram, Restimulation, locks, hypnotism.)

AXIOM 103—INTELLIGENCE DEPENDS ON THE ABILITY TO SELECT ALIGNED OR MIS-ALIGNED DATA FROM AN AREA OF RANDOMITY AND SO DISCOVER A SOLUTION TO REDUCE ALL RANDOMITY IN THAT AREA.

AXIOM 104—PERSISTENCE OBTAINS IN THE ABILITY OF THE MIND TO PUT SOLUTIONS INTO PHYSICAL ACTION TOWARD THE REALIZATION OF GOALS.

AXIOM 105—AN UNKNOWN DATUM CAN PRODUCE DATA OF PLUS OR MINUS RANDOMITY.

AXIOM 106—THE INTRODUCTION OF AN ARBITRARY FACTOR OR FORCE WITHOUT RECOURSE TO NATURAL LAWS OF THE BODY OR THE AREA INTO WHICH THE ARBITRARY IS INTRODUCED BRINGS ABOUT PLUS OR MINUS RANDOMITY.

AXIOM 107—DATA OF PLUS OR MINUS RANDOMITY DEPENDS FOR ITS CONFUSION ON FORMER PLUS OR MINUS RANDOMITY OR ABSENT DATA.

AXIOM 108—EFFORTS WHICH ARE INHIBITED OR COMPELLED BY EXTERIOR EFFORTS EFFECT A PLUS OR MINUS RANDOMITY OF EFFORTS.

AXIOM 109—BEHAVIOR IS MODIFIED BY COUNTER-EFFORTS WHICH HAVE IMPINGED ON THE ORGANISM.

AXIOM 110—THE COMPONENT PARTS OF THETA ARE AFFINITY, REALITY AND COMMUNICATION.

AXIOM 111—SELF-DETERMINISM CONSISTS OF MAXIMAL AFFINITY, REALITY AND COMMUNICATION.

AXIOM 112—AFFINITY IS THE COHESION OF THETA.

Affinity manifests itself as the recognition of similarity of efforts and goals amongst organisms by those organisms.

AXIOM 113—REALITY IS THE AGREEMENT UPON PERCEPTIONS AND DATA IN THE PHYSICAL UNIVERSE.

All that we can be sure is real is that on which we haven agreed is real. Agreement is the essence of reality.

AXIOM 114—COMMUNICATION IS THE INTER CHANGE OF PERCEPTION THROUGH THE MATERIAL UNIVERSE BETWEEN ORGANISMS OR THE PERCEPTION OF THE MATERIAL UNIVERSE BY SENSE CHANNELS.

AXIOM 115—SELF-DETERMINISM IS THE *THETA* CONTROL OF THE ORGANISM.

AXIOM 116—A SELF-DETERMINED EFFORT IS THAT COUNTER-EFFORT WHICH HAS BEEN RECEIVED INTO THE ORGANISM IN THE PAST AND INTEGRATED INTO THE ORGANISM FOR ITS CONSCIOUS USE.

AXIOM 117—THE COMPONENTS OF SELF-DETERMINISM ARE AFFINITY, COMMUNICATION AND REALITY.

Self-determinism is manifested along each dynamic.

AXIOM 118—AN ORGANISM CANNOT BECOME ABERRATED UNLESS IT HAS AGREED UPON THAT ABERRATION, HAS BEEN IN COMMUNICATION WITH A SOURCE OF ABERRATION, AND HAS HAD AFFINITY FOR THE ABERRATOR.

AXIOM 119—AGREEMENT WITH ANY SOURCE, CONTRA OR PRO-SURVIVAL, POSTULATES A NEW REALITY FOR THE ORGANISM.

AXIOM 120—NON-SURVIVAL COURSES, THOUGHTS AND ACTIONS REQUIRE NON-OPTIMUM EFFORT.

AXIOM 121—EVERY THOUGHT HAS BEEN PRECEDED BY PHYSICAL ACTION.

AXIOM 122—THE MIND DOES WITH THOUGHT AS IT HAS DONE WITH ENTITIES IN THE PHYSICAL UNIVERSE.

AXIOM 123—ALL EFFORT CONCERNED WITH PAIN IS CONCERNED WITH LOSS.

Organisms hold pain and engrams to them as a latent effort to Prevent loss of some portion of the organism. All loss is a loss of motion.

AXIOM 124—THE AMOUNT OF COUNTER-EFFORT THE ORGANISM CAN OVERCOME IS PROPORTIONAL TO THE *THETA* ENDOWMENT OF THE ORGANISM, MODIFIED BY THE PHYSIQUE OF THAT ORGANISM.

AXIOM 125—EXCESSIVE COUNTER-EFFORT TO THE EFFORT OF A LIFE ORGANISM PRODUCES UNCONSCIOUSNESS.

COROLLARY: UNCONSCIOUSNESS GIVES THE SUPPRESSION OF AN ORGANISM'S CONTROL CENTER BY COUNTER-EFFORT.

DEFINITION: THE CONTROL CENTER OF THE ORGANISM CAN BE DEFINED AS THE CONTACT POINT BETWEEN *THETA* AND THE PHYSICAL UNIVERSE AND IS THAT CENTER WHICH IS AWARE OF BEING AWARE AND WHICH HAS CHARGE OF AND RESPONSIBILITY FOR THE ORGANISM ALONG ALL ITS DYNAMICS.

AXIOM 126—PERCEPTIONS ARE ALWAYS RECEIVED IN THE CONTROL CENTER OF AN ORGANISM WHETHER THE CONTROL CENTER IS IN CONTROL OF THE ORGANISM AT THE TIME OR NOT.

This is an explanation for the assumption of valences.

AXIOM 127—ALL PERCEPTIONS REACHING THE ORGANISM'S SENSE CHANNELS ARE RECORDED AND STORED BY *THETA FACSIMILE*.

DEFINITION: PERCEPTION IS THE PROCESS OF RECORDING DATA FROM THE PHYSICAL UNIVERSE AND STORING IT AS A *THETA FACSIMILE*.

DEFINITION: RECALL IS THE PROCESS OF REGAINING PERCEPTIONS.

AXIOM ALBANY ORGANISM CAN RECALL EVERYTHING WHICH IT HAS PERCEIVED.

AXIOM 129—AN ORGANISM DISPLACED BY PLUS OR MINUS RANDOMITY IS THERE AFTER REMOTE FROM THE PERCEPTION RECORDING CENTER.

Increased remoteness brings about occlusions of perceptions. One can perceive things in present time and then, because they are being recorded after they passed theta perception of the awareness units they are recorded but cannot be recalled.

AXIOM 130—*THETA FACSIMILES* OF COUNTER EFFORT ARE ALL THAT INTERPOSE BETWEEN THE CONTROL CENTER AND ITS RECALLS.

AXIOM 131— ANY COUNTER-EFFORT RECEIVED INTO A CONTROL CENTER IS ALWAYS ACCOMPANIED BY ALL PERCEPTICS.

AXIOM 132—THE RANDOM COUNTER-EFFORTS TO AN ORGANISM AND THE INTERMINGLED PERCEPTIONS IN THE RANDOMITY CAN RE-EXERT THAT FORCE UPON AN ORGANISM WHEN RESTIMULATED.

DEFINITION: RESTIMULATION IS THE REACTIVATION OF A PAST COUNTER-EFFORT BY APPEARANCE IN THE ORGANISM'S ENVIRONMENT OF A SIMILARITY TOWARD THE CONTENT OF THE PAST RANDOMITY AREA.

AXIOM 133—SELF-DETERMINISM ALONE BRINGS ABOUT THE MECHANISM OF RESTIMULATION.

AXIOM 134—A REACTIVATED AREA OF THE PAST RANDOMITY IMPINGES THE EFFORT AND THE PERCEPTIONS UPON THE ORGANISM.

AXIOM 135—ACTIVATION OF A RANDOMITY AREA IS ACCOMPLISHED FIRST BY THE PERCEPTIONS, THEN BY THE PAIN, FINALLY BY THE EFFORT.

AXIOM 136—THE MIND IS PLASTICALLY CAPABLE OF RECORDING ALL EFFORTS AND COUNTER-EFFORTS.

AXIOM 137—A COUNTER-EFFORT ACCOMPANIED BY SUFFICIENT (ENRANDOMED) FORCE IMPRESSES THE FACSIMILE OF THE COUNTER-EFFORT PERSONALITY INTO THE MIND OF AN ORGANISM.

AXIOM 138—ABERRATION IS THE DEGREE OF RESIDUAL PLUS OR MINUS RANDOMITY ACCUMULATED BY COMPELLING, INHIBITING, OR UNWARRANTED ASSISTING OF EFFORTS ON THE

PART OF OTHER ORGANISMS OR THE PHYSICAL (MATERIAL) UNIVERSE.

Aberration is caused by what is done to the individual, not what the individual does, plus his self-determinism about what has been done to him.

AXIOM 139—ABERRATED BEHAVIOR CONSISTS OF DESTRUCTIVE EFFORT TOWARD PRO-SURVIVAL DATA OR ENTITIES ON ANY DYNAMIC, OR EFFORT TOWARD THE SURVIVAL OF CONTRA SURVIVAL DATA OR ENTITIES FOR ANY DYNAMIC.

AXIOM 140—A VALENCE IS A FACSIMILE PERSONALITY MADE CAPABLE OF FORCE BY THE COUNTER-EFFORT OF THE MOMENT OR RECEIPT INTO THE PLUS OR MINUS RANDOMITY OF UNCONSCIOUSNESS.

Valences are assistive, compulsive or inhibitive to the organism.

A CONTROL CENTER IS NOT A VALENCE.

AXIOM 141—A CONTROL CENTER EFFORT IS ALIGNED TOWARD A GOAL THROUGH DEFINITE SPACE AS A RECOGNIZED INCIDENT IN TIME.

AXIOM 142—AN ORGANISM IS AS HEALTHY AND SANE AS IT IS SELF-DETERMINED.

The environmental control of the organism motor-controls inhibits the organism's ability to change with the changing environment, since the organism will attempt to carry forward with one set of responses when it needs by self-determinism to create another to survive in another environment.

AXIOM 143—ALL LEARNING IS ACCOMPLISHED BY RANDOM EFFORT.

AXIOM 144—A COUNTER-EFFORT PRODUCING SUFFICIENT PLUS OR MINUS RANDOMITY TO RECORD IS RECORDED WITH AN INDEX OF SPACE AND TIME AS HIDDEN AS THE REMAINDER OF ITS CONTENT.

AXIOM 145—A COUNTER-EFFORT PRODUCING SUFFICIENT PLUS OR MINUS RANDOMITY WHEN ACTIVATED BY RESTIMULATION EXERTS ITSELF AGAINST THE ENVIRONMENT OR THE ORGANISM WITHOUT REGARD TO SPACE AND TIME, EXCEPT REACTIVATED PERCEPTIONS.

AXIOM 146—COUNTER-EFFORTS ARE DIRECTED OUT FROM THE ORGANISM UNTIL THEY ARE FURTHER ENRANDOMED BY THE ENVIRON AT WHICH TIME THEY AGAIN ACTIVATE AGAINST THE CONTROL CENTER.

AXIOM 147—AN ORGANISM'S MIND EMPLOYS COUNTER-EFFORTS EFFECTIVELY ONLY SO LONG AS INSUFFICIENT PLUS OR MINUS RANDOMITY EXISTS TO HIDE DIFFERENTIATION OF THE FACSIMILES CREATED.

AXIOM 148—PHYSICAL LAWS ARE LEARNED BY LIFE ENERGY ONLY BY IMPINGEMENT OF THE PHYSICAL UNIVERSE PRODUCING RANDOMITY, AND A WITHDRAWAL FROM THAT IMPINGEMENT.

AXIOM 149—LIFE DEPENDS UPON AN ALIGNMENT OF FORCE VECTORS IN THE DIRECTION OF SURVIVAL AND THE NULLIFICATION OF FORCE VECTORS IN THE DIRECTION OF SUCCUMB IN ORDER TO SURVIVE.

COROLLARY: LIFE DEPENDS UPON AN ALIGNMENT OF FORCE VECTORS IN THE DIRECTION OF SUCCUMB AND THE NULLIFICATION OF FORCE VECTORS IN THE DIRECTION OF SURVIVE IN ORDER TO SUCCUMB.

AXIOM 150—ANY AREA OF RANDOMITY GATHERS TO IT SITUATIONS SIMILAR TO IT WHICH DO NOT CONTAIN ACTUAL EFFORTS BUT ONLY PERCEPTION.

AXIOM 151—WHETHER AN ORGANISM HAS THE GOAL OF SURVIVING OR SUCCUMBING DEPENDS UPON THE AMOUNT PLUS OR MINUS RANDOMITY IT HAS REACTIVATED. (NOT RESIDUAL).

AXIOM 152—SURVIVAL IS ACCOMPLISHED ONLY BY MOTION.

AXIOM 153—IN THE PHYSICAL UNIVERSE THE ABSENCE OF MOTION IS VANISHMENT.

AXIOM 154—DEATH IS THE EQUIVALENT TO LIFE OF TOTAL LACK OF LIFE-MOTIVATED MOTION.

AXIOM 155—ACQUISITION OF PRO-SURVIVAL MATTER AND ENERGY OR ORGANISMS IN SPACE AND TIME MEANS INCREASED MOTION.

AXIOM 156—LOSS OF PRO-SURVIVAL MATTER AND ENERGY OR ORGANISMS IN SPACE AND TIME MEANS DECREASED MOTION.

AXIOM 157—ACQUISITION OR PROXIMITY OF MATTER, ENERGY OR ORGANISMS WHICH ASSIST THE SURVIVAL OF AN ORGANISM INCREASE THE SURVIVAL POTENTIALS OF AN ORGANISM.

AXIOM 158—ACQUISITION OR PROXIMITY OF MATTER, ENERGY OR ORGANISMS WHICH INHIBIT THE SURVIVAL OF AN ORGANISM DECREASE ITS SURVIVAL POTENTIAL.

AXIOM 159—GAIN OF SURVIVAL ENERGY, MATTER OR ORGANISMS INCREASES THE FREEDOM OF AN ORGANISM.

AXIOM 160—RECEIPT OR PROXIMITY OF NONSURVIVAL ENERGY, MATTER OR TIME DECREASES THE FREEDOM OF MOTION OF AN ORGANISM.

AXIOM 161—THE CONTROL CENTER ATTEMPTS THE HALTING OR LENGTHENING OF TIME, THE EXPANSION OR CONTRACTION OF SPACE AND THE DECREASE OR INCREASE OF ENERGY AND MATTER.

This is a primary source of invalidation, and it is also a primary source of aberration.

AXIOM 162—PAIN IS THE BALK OF EFFORT BY COUNTER-EFFORT IN GREAT INTENSITY, WHETHER THAT EFFORT IS TO REMAIN AT REST OR IN MOTION.

AXIOM 163—PERCEPTION, INCLUDING PAIN, CAN BE EXHAUSTED FROM AN AREA OF PLUS OR MINUS RANDOMITY, STILL LEAVING THE EFFORT AND COUNTER-EFFORT OF THAT PLUS OR MINUS RANDOMITY.

AXIOM 164—THE RATIONALITY OF THE MIND DEPENDS UPON AN OPTIMUM REACTION TOWARD TIME.

DEFINITION: SANITY, THE COMPUTATION OF FUTURES.

DEFINITION: NEUROTIC, THE COMPUTATION OF PRESENT TIME ONLY.

DEFINITION: PSYCHOTIC, COMPUTATION ONLY OF PAST SITUATIONS.

AXIOM 165—SURVIVAL PERTAINS ONLY TO THE FUTURE.

COROLLARY: SUCCUMB PERTAINS ONLY TO THE PRESENT AND PAST.

AXIOM 166—AN INDIVIDUAL IS AS HAPPY AS HE CAN PERCEIVE SURVIVAL POTENTIALS IN THE FUTURE.

AXIOM 167—AS THE NEEDS OF ANY ORGANISM ARE MET IT RISES HIGHER AND HIGHER IN ITS EFFORTS ALONG THE DYNAMICS.

An organism which achieves ARC with itself can better achieve ARC with sex in the future; having achieved this it can achieve ARC with groups; having achieved this, it can achieve ARC with mankind, etc.

AXIOM 168—AFFINITY, REALITY AND COMMUNICATION CO-EXIST IN AN INEXTRICABLE RELATIONSHIP.

The co-existent relationship between affinity, reality and communication is such that none can be increased without increasing the other two and none can be decreased without decreasing the other two.

AXIOM 169—ANY AESTHETIC PRODUCT IS A SYMBOLIC FACSIMILE OR COMBINATION OF FACSIMILES OF *THETA* OR PHYSICAL UNIVERSES IN VARIED RANDOMITIES AND VOLUMES OF RANDOMITIES WITH THE INTERPLAY OF TONES.

AXIOM 170—AN AESTHETIC PRODUCT IS AN INTERPRETATION OF THE UNIVERSES BY AN INDIVIDUAL OR GROUP MIND.

AXIOM 171—DELUSION IS THE POSTULATION BY THE IMAGINATION OF OCCURRENCES IN AREAS OF PLUS OR MINUS RANDOMITY.

AXIOM 172—DREAMS ARE THE IMAGINATIVE RECONSTRUCTION OF AREAS OF RANDOMITY OR THE RE-SYMBOLIZATION OF THE EFFORTS OF *THETA*.

AXIOM 173--A MOTION IS CREATED BY THE DEGREE OF OPTIMUM RANDOMITY INTRODUCED BY THE COUNTER-EFFORT TO AN ORGANISM'S EFFORT.

AXIOM 174—*MEST* WHICH HAS BEEN MOBILIZED BY LIFE FORMS IS IN MORE AFFINITY WITH LIFE ORGANISMS THAN NON-MOBILIZED *MEST*.

AXIOM 175—ALL PAST PERCEPTION, CONCLUSION AND EXISTENCE MOMENTS, INCLUDING THOSE OF PLUS OR MINUS RANDOMITY, ARE RECOVERABLE TO THE CONTROL CENTER OF THE ORGANISM.

AXIOM 176—THE ABILITY TO PRODUCE SURVIVAL EFFORT ON THE PART OF AN ORGANISM IS AFFECTED BY THE DEGREES OF RANDOMITY EXISTING IN ITS PAST. (This includes learning.)

AXIOM 177—AREAS OF PAST PLUS OR MINUS RANDOMITY CAN BE READDRESSSED BY THE CONTROL CENTER OF AN ORGANISM AND THE PLUS OR MINUS RANDOMITY EXHAUSTED.

AXIOM 178—THE EXHAUSTION OF PAST PLUS OR MINUS RANDOMITIES PERMITS THE CONTROL CENTER OF AN ORGANISM TO EFFECT ITS OWN EFFORTS TOWARD SURVIVAL GOALS.

AXIOM 179—THE EXHAUSTION OF SELF-DETERMINED EFFORT FROM A PAST AREA OF PLUS OR MINUS RANDOMITY NULLIFIES THE EFFECTIVENESS OF THAT AREA.

AXIOM 180—PAIN IS THE RANDOMITY PRODUCED BY SUDDEN OR STRONG COUNTER EFFORTS.

AXIOM 181—PAIN IS STORED AS PLUS OR MINUS RANDOMITY.

AXIOM 182—PAIN, AS AN AREA OF PLUS OR MINUS RANDOMITY, CAN RE-INFLICT ITSELF UPON THE ORGANISM.

AXIOM 183—PAST PAIN BECOMES INEFFECTIVE UPON THE ORGANISM WHEN THE RANDOMITY OF ITS AREA IS ADDRESSED AND ALIGNED.

AXIOM 184—THE EARLIER THE AREA OF PLUS OR MINUS RANDOMITY, THE GREATER SELF PRODUCED EFFORT EXISTED TO REPEL IT.

AXIOM 185—LATER AREAS OF PLUS OR MINUS RANDOMITY CANNOT BE: RE-ALIGNED EASILY UNTIL EARLIER AREAS ARE RE-ALIGNED.

AXIOM 186—AREAS OF PLUS OR MINUS RANDOMITY BECOME INCREASED IN ACTIVITY WHEN PERCEPTIONS OF SIMILARITY ARE INTRODUCED INTO THEM.

AXIOM 187—PAST AREAS OF PLUS OR MINUS RANDOMITY CAN BE REDUCED AND ALIGNED BY ADDRESS TO THEM IN PRESENT TIME.

AXIOM 188—ABSOLUTE GOOD AND ABSOLUTE EVIL DO NOT EXIST IN THE *MEST* UNIVERSE.

AXIOM 189—THAT WHICH IS GOOD FOR AN ORGANISM MAY BE DEFINED AS THAT WHICH PROMOTES THE SURVIVAL OF THAT ORGANISM.

COROLLARY: EVIL MAY BE DEFINED AS THAT WHICH INHIBITS OR BRINGS PLUS OR MINUS RANDOMITY INTO THE ORGANISM, WHICH IS CONTRARY TO THE SURVIVAL MOTIVES OF THE ORGANISM.

AXIOM 190—HAPPINESS CONSISTS IN THE ACT OF BRINGING ALIGNMENT INTO HITHER TO RESISTING PLUS OR MINUS RANDOMITY. NEITHER THE ACT OR ACTION OF ATTAINING SURVIVAL, NOR THE ACCOMPLISHMENT OF THIS ACT ITSELF, BRINGS ABOUT HAPPINESS.

AXIOM 191—CONSTRUCTION IS AN ALIGNMENT OF DATA.

COROLLARY: DESTRUCTION IS A PLUS OR MINUS RANDOMITY OF DATA.

The effort of construction is the alignment toward the survival of the aligning organism. Destruction is the effort of bringing randomness into an area.

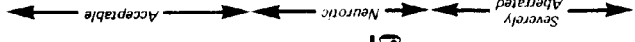
AXIOM 192—OPTIMUM SURVIVAL BEHAVIOR CONSISTS OF EFFORT IN THE MAXIMUM SURVIVAL INTEREST IN EVERYTHING CONCERNED IN THE DYNAMICS.

AXIOM 193—THE OPTIMUM SURVIVAL SOLUTION OF ANY PROBLEM WOULD CONSIST OF THE HIGHEST ATTAINABLE SURVIVAL FOR EVERY DYNAMIC CONCERNED.

AXIOM 194—THE WORTH OF ANY ORGANISM CONSISTS OF ITS VALUE TO THE SURVIVAL OF ITS OWN *THETA* ALONG ANY DYNAMIC.

RT OF ATTITUDES

7	8	9	10	11	12	Static (Spirit)
MOTION SOURCE	TRUTH	FAITH	I KNOW	CAUSE	I AM	<i>Serene</i> 27 to 10
I start and stop any motion at will.	I can make any good thing real.	I trust on all dynamics and act that way.	I know and I use what I know.	I am causing wonderful effects.	I AM MYSELF.	22.0
	Builds constructive future reality and acts to make it truth.					<i>Exhilaration</i>
I control and use motion.	Future reality is good.	I trust myself. I can straighten out what I can't trust.	I understand.	Causing action is wonderful.	I am and they need me.	16.0
	Constructive, imaginative goals to enthrone others.					<i>Enthusiasm</i> 11.0
I adjust myself as needed.	I like reality most always. Present reality can be endured. Reality is a threat.	Things can be trusted most of the time. You can't trust things.	I can understand. I could understand. If I find out I'll...	Life has a good effect on me. You're not going to affect me.	I am along with them. I'll BE even if I don't like them.	7.0
I can endure it. I'll stop if it threatens me and hurt it back.	All reality is perverted. Gossip. Lies are best.	I hate people. I'm too good for them. Life is threatening. I'll betray.	I only want to know enough to destroy. I'm trying not to know but... Guiltless, ridiculous about fearful things. Knowing anything is painful.	I'll make an effect if I have to obey everything. OBEY! It may affect me permanently. Life has affected me terribly.		<i>Courage</i>
I have to stop motion. I'll control people or die.	WAITING					<i>Cheerfulness</i> 4.0
Motion goes through me. I am powerless before any motion.	STOPPED HALUCINATION	DISTRUST	I KNOW NOT	FULL EFFECT	I AM NOT	<i>Boredom</i> <i>Antagonism</i> 2.0
	Things are never real.	I'm betrayed.	I can't know.			<i>Anger</i> 1.5
						<i>Fear</i> 1.0
						<i>Cowardice</i> <i>Embarrassment</i> <i>Shame</i> <i>Grief</i> 0.5
						<i>Apathy</i> 0.0



as in first and third person, it is the attitude toward any entity or

Static (Dead)

HUBBARD CHAR

EMOTION	1	2	3	4	5	6
	SURVIVES	RIGHT	FULLY RESPONSIBLE	OWNS ALL	EVERYONE	ALWAYS
27 to 40 Can Live in Any Time						
22.0 <i>Exhilaration</i>	I'll live forever.	My actions are naturally right.	I have full responsibility and I act freely upon it.	I may own it but it's theirs, too.	I am an individual as I please.	The future is endlessly beneficial.
16.0						
11.0 <i>Enthusiasm</i>	How could I do otherwise than live long?	I'm glad to be in the right.	I'll be responsible for it.	I wouldn't mind owning some things.	I like my individuality.	I can put so much into the future.
7.0			I can change at will.			
4.0 <i>Cheerfulness</i>	I'm alive and I like it.	I guess we're all more or less right. Minor irresolution. You'd better be right.	Things aren't serious.	I enjoy possessions. Possessions are often troublesome. I own in spite of them.	I'm myself and I'll make the best of it.	The future holds so much.
2.0 <i>Boredom Antagonism</i>	Sometimes you don't survive.	You'd better be right. I'm right, whatever I'm wrong!	Maybe it's serious. You'd better take responsibility SERIOUSLY.	IT'S MINE! I OWN people and destroy material.	I've got to be myself somehow.	The future can be faced bravely.
1.5 <i>Anger</i>	Everything had better succumb but me.	I'm afraid to be right. I don't want to be wrong.	You're responsible!		I'm somebody I hate whatever threatens me. Maybe I'm not even myself.	The present is bad. There may be no future or present.
1.0 <i>Jealousy</i>	I guess I'll succumb but I'll take you with me.	Doubt. Indecision. I was wrong!	How serious things are! If I had responsibility I'd be hurt.	I'm afraid I'll lose it.		
0.5 <i>Embarrassment</i>	I can't survive it.	Everything is beyond right and wrong.	It's terribly serious. I was and I failed.	I have to hide it.		
0.5 <i>Shame</i>	I'm waiting to succumb.	WRONG	I'm not even responsible for myself.	I've lost it.	I'd better be another. I'm too painful.	The past is all there is. I can't even face the past.
0.5 <i>Grief</i>			NO RESPONSIBILITY for myself.	I'd better not own.	Is there anybody? I'm nobody.	
0.5 <i>Apathy</i>			RESPONSIBILITY OWNS NOTHING!		NOBODY	NEVER
0.0 DEAD						

(Dead)

NOTE Although this chart is written in static terms, it is dynamic and is in any dynamic.

5203C03 HCL-1 Introduction to Scientology: Milestone One Wichita HPC-1

“Science” has gotten to the point where it is just a study of piles of data. It has drawn away from being a body of knowledge and consists now of unevaluated facts. The “natural history” of science is:

1. A push out into the unknown.
2. Collecting data.
3. Align data around a few theories.
4. At the end, it becomes stultified. It is capable of producing an effect in the physical universe, but that’s about all.

Dianetics was mainly interested in aberration. It was not intended to be all-embracing. Scientology is a study of knowledge, not therapy. However, we must now get back into the mind again. Although the goal is not a therapy, how can you teach knowledge to an imperfect computer?

The mind would come close to perfection except for certain things which prevent perfection. The mind can know without letting itself know. The task of the processor is to get better working methods for others, then let them help him. The blind leading the blind, however, may fail when the blind are too blind. Therefore, scientology could only be applied by the very sane; it is concerned with the able. Sanity is an absolute perfection in reason that would resolve problems to the optimum good of all those concerned. Absolutes are not obtainable. Even if you were absolutely sane, you would still lack data. Milestone 1 is complete ability. This is a necessary condition to handling the world. Rehabilitation of the insane will be accomplished as an automatic spin-off from self-improvement and improving the able.

Scientology could be defined as knowledge and its application in conquering the physical universe.

The iron cover is off what we already know; we have the complete anatomy of the iron cover: Fac One. Everything else is a lock. You can start any processes off this first engram, using the E-meter. We have a very careful map of Target One. It is booby-trapped, but when you know the booby trap, you can walk right through it.

Scientology is exact; there are no maybe’s up to the point of thought creating physical motion.

There is very little self-determinism up to the point of milestone one. When you do get there you will be free of LRH and scientology too. Even what we call a clear is not there yet.

When you have arguments with yourself, you have different personalities in yourself arguing. These may exist in different areas, e.g. the stomach area. Anyone will show up on the meter as having at least three different personalities. If you see two arguing, there is a third which is kind of noble; it’s adjudicating or it’s sound asleep. Then there may be a fourth one. These are circuits, but they are personalities; they are always in the same place in the same people. If you shift from the left side to the right to the center, you get a somatic in the center of the forehead. Could this be the third eye? You as an individual? An engram? The proper thing to do is to run it. The point is to become one person. You have to run this thing before you can be you. It was done by supersonic waves. The engram thus created says not to know.

A basic problem with anyone’s understanding of scientology is not knowing the words. A word is just a code. The semanticists ran off the road by saying that there was such a thing as an undefinable. This is not the case in the realm of the knowable.

5203C03 HCL-2 Introduction to Scientology: Outline of Therapy HPC-2

Use light tech to get to a heavy incident, then run it out using thought, emotion, and effort processing. The goal is to be able to run Fac One.

The mind is an entity. So is the physical universe. Thought is beingness. It has no wavelength; it is a true static. There is no limit of capacity; no limit of time. It can record the physical universe and use it against itself. It can animate and control the physical universe. It is not in the physical universe since it has not the properties of the physical universe. It is like a mirror in which a room is reflected: there is no real room there. Thought can pick up energy and matter in space and time and mobilize it. Thought takes the laws it has learned and turns it against the physical universe, like a mirror. The brain is to translate thought into action. The mind looks at this. The brain does not contain purpose. Thus the mind is necessary. It stores past recordings of the physical universe. It is the purpose or beingness that can exist without a body to handle the physical universe. It is hard to accomplish things in the physical universe without a body. The mind stores pictures of energy. It can project an image into the physical universe and cause an effect. Pictures have effort in them in addition to perceptions. The mind continuously makes conclusions from old pictures to estimate the future, according to its purposes. It tells answers and puts them into action. It also stores conclusions -- another bundle of old pictures. On top of this is the purpose and beingness of the person that is making him do this.

Steps the mind takes:

1. It has a thought to be.
2. Takes pictures.
3. Combines these.
4. Records efforts.
5. It takes pieces of the physical universe and combines these to make a body.
6. The body can then do things in the physical universe.

The mind's purposes:

1. to be
2. to conquer the physical universe.

Thus we have three echelons:

1. The physical universe
2. Thought
3. Who told you to survive?

The physical universe is characterized by motion, which is matter changing in space, this being the definition of time. This gives you MEST. Physics has a problem with a circular definition of space and time, in that these are defined against each other. Physics' view of the universe is that it consists mainly of motion. This is an incomplete view.

Thought is a static of unlimited capabilities that has no wavelength, no space or time. It is impinged upon a physical universe that has matter, energy, space, and time. The mission of thought is survival in the physical universe, and in order to do this, it is effecting a conquest of

the physical universe. Mysticism is in the second echelon. The fundamental of physics is not complex, but the use of it can be complex. Similarly with the human mind. The mind is neither in nor out of the MEST universe. At any rate, it is not in the physical universe. The mind has an effect on the body: one reason the body is sub-optimal is because of the mind's considerations about it. The E-meter, while it does not measure the mind, measures the physiological effect of the mind's operation.

The third echelon is anything and everything that might lie north of the above. It would answer the question, "Who told you to survive? You get into questions like, "Why is nothing nothing? If nothing is nothing, then it's motion."

In handling these echelons, one must go on a gradient, getting to the top of one problem before starting on the next one. We must finish one before two and two before we get into three. People effectively commit suicide by starting on echelon three from the bottom of one. You have to handle your aberrations first; otherwise you lose your marbles.

In Scientology, we try to find an effective way to handle facsimiles and memory. You can eliminate them or you can file them accurately. A truly self-determined person is unlikely to be affected by facsimiles. In fact, only one incident was strong enough to do this: Fac One. A person is as sane as he can handle memories and plan for the future.

SCIENTOLOGY

A HISTORY OF MAN

By

L. RON HUBBARD

**A LIST AND DESCRIPTION OF
THE PRINCIPAL INCIDENTS TO
BE FOUND IN A HUMAN BEING**

(Formerly printed in limited manuscript edition
under the title 'WHAT TO AUDIT')

**THIS WORK IS DEDICATED
TO
MARY SUE HUBBARD
WHO HELPED**

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FOREWORD

This is a cold-blooded and factual account of your last sixty trillion years.

The test of any knowledge is its usefulness. Does it make one happier or more able? By it and with it, can he better achieve his goals ?

This is useful knowledge. With it the bond again see, the lame walk, the ill recover, the insane become sane and the sane become saner. By its use the thousand abilities Man has sought to recover become his once more.

Like all useful knowledge it was hardly won. I began search into the back track of Mankind some years ago. There was no actual knowledge of it in existence. There were numberless superstitions, countless guesses, as many theories in favour of one thing as in favour of another. People believed, some of them, that Man had lived before. They had no proof. Others believed that Man was born innocent and died and went to a place called Hell. Most believed that when you had lived once, that was all, fellow.

Such a number of conflicting theories must have truth in them. It became my business to discover, against considerable odds, that truth.

In the first place, there was something wrong with Man. An animal such as a cat, even a reptile, a lizard, had habit patterns which carried him through his early days. Not Man. Why not? As usual, a lot of vagueness answered this. The very schools of 'thought' that said Man was just another animal bogged utterly on why it was that babies, the young of this very intelligent animal, are much more stupid than kittens. That was only one thing wrong with Man that wasn't explained .

The further one investigated, the more one came to understand that here, in this creature Homo Sapiens, were entirely too many unknowns. People who suddenly, out of no observable training, begin to speak foreign tongues, men who 'seem to remember having been here before,' strange yearnings in people for various parts of the country or the world or the stars of which they have no actual knowledge, such things are routine puzzles.

And there was a much more important thing at work than mere curiosity. Now and then, in my auditing, I would discover a case which would be extremely reluctant to recover and then would recover only partially so long as I used data from the current lifetime of the preclear; but as soon as I used the whole span of the time track— about sixty trillion years—I could obtain immediate response.

One must be very impartial, even brutal, in investigation. The last series of cases I audited, twenty in number, chosen at random from various life strata and suffering from mental and physical ills which were extremely varied, were audited to demonstrate finally to myself one thing only—Can an auditor obtain a swift recovery by auditing the current lifetime only? I used the most modern of techniques— 1952—and did a standard auditing address to the current lifetime of each one. I obtained mediocre results, partial recoveries, slight betterment in attitude. Then I audited each case addressing only past track, prior to this lifetime: the results were swift and spectacular. Thus I validated, for myself, the reality that in auditing the whole track, one can obtain excellent results, that in auditing the current lifetime, one can obtain slow and mediocre results. From this series came this conclusion: **THE AUDITOR WHO INSISTS ON AUDITING THE CURRENT LIFETIME ONLY WHEN HE HAS THE WHOLE TRACK TECHNIQUE AVAILABLE, IS WASTING TIME AND EFFORT AND IS, IN FACT, SWINDLING HIS PRECLEAR.**

I announced "whole track" techniques to a large number of auditors. I found the better auditors quite willing to use them, and these immediately began to obtain "miracle level" results. A very few held back, were very cautious, would not employ the whole track, clung to

this lifetime, invalidated the E-meter, invalidated what they erroneously called “past lives”, were scathingly critical of my employing such data. So I investigated the auditors.

Several of these were given sessions by me. I found several noteworthy similarities about them: they were so low in tone it was almost impossible to get them to register on an old style Mathison, their cases were utterly bogged, they generally made a practice of refusing any auditing, their general record with preclears was very poor, their own lives were running badly, they not only fought “past lives” as they called “whole track,” but they fought any technique evolved since the summer of 1950 or used later techniques poorly, they would not run any overt acts even in this lifetime, they needed, so far as their cases were concerned, the most careful auditing. I found two people not auditors, who objected violently to “past lives” and who were “wide-open” cases. Both were in the inaccessible band, both had unsavoury social records, both protested being audited in any incident of any kind. I concluded, therefore, that the relatively sane are capable of accepting evidence and the insane are not.

Occasionally people have told me that I should not release the data contained in this volume because there would be a repercussion throughout the country which would ruin Dianetics forever. Oddly enough, I’ve been unable to discover this repercussion. I have found people alert and friendly toward this data. “Whole track” is evidently much more acceptable than the idea of a prenatal. And witness a recent READER’S DIGEST, even the medical profession is accepting prenatals.

Further, it is very hard to argue with a miracle. Today, Eleanor has arthritis. She is audited “whole track” with 1952 techniques. Tonight she doesn’t have arthritis. Miracles, using “whole track” are plentiful. By using this data an auditor can obtain a MEST clear rather easily.

But the best argument which can be advanced for “whole track” is that it is factual. By using this knowledge, more is obtained than auditing results. A preclear suddenly recovers the ability carefully learned eighty years ago, to play a piano; an electronics engineer, doing poorly before suddenly wraps up formulae that would puzzle Einstein and which may get man off Earth; and a thousand details in a hundred sciences become clear.

The search of this track began some years ago and was conducted sporadically on many preclears. Various instruments such as the electroencephalograph and the police lie-detector, were used to further this search, but these were inadequate and limited for my purposes. Finally, Volney Mathison applied his electronic genius to the problem and invented the Electropsychometer. This instrument had a range and ability greatly in excess of anything before known; it compares to itself only in the field of physioelectrical mensuration and to existing devices as the electronic microscope compares to looking through a quartz stone. As soon as this instrument was turned loose on the problem, the problem ceased to exist. By adding up and checking probabilities on scores of persons, the character, extent and content of the whole track was mapped.

Once the E-meter gave reliable data, the main problem became the estimation of intentions, of sources, of the reasons behind the reasons. Most of this work has been done.

It comments poorly on Man’s dullness that this project was impeded and slowed greatly by lack of funds and by very active efforts on the part of some to acquire and own the copyrights of Dianetics— may the ill of the world forgive them. Thus the map is not as complete in this issue as it might be.

This work is honest research, done with considerable care. And it will bear up under survey by any competent auditor or investigator. The most amusing aspect of the “whole track” is that this work bears up under the onslaught of police lie-detector experts: these, hard-eyed and uncompromising, become startled half out of their wits to discover that some of the crimes they find on their machines were committed two or three “lives” ago by the criminal under test, and that, most alarmingly, the crimes so discovered are discoverable again to the last detail in the police archives. This is very upsetting to these operators, to be informed so bluntly that

Man lives many years, not three score and ten, and that today's lifer may again be on their hands tomorrow as a juvenile delinquent !

Gravestones, ancient vital statistics, old diplomas and medals will verify in every detail the validity of "many lifetimes." Your E-meter will tell you.

L. RON HUBBARD,

1951.

CHAPTER ONE

There are two general problems in processing preclears. The first is HOW to audit, the second is WHAT to audit. The present volume presupposes that the skill necessary to the First problem has been mastered: and there is good reason why this should be the case. For the present techniques of Dianetics are far from difficult. SCIENTOLOGY 8-8008 to all patents and purposes. putting the finishing touches on the knowledge necessary to handle thought.

A study of HOW to audit embraces thought, emotion and effort. counter-thought, counter-emotion and counter-effort, and three actions of energy, the behaviour of attention units, the anatomy of maybe and a general knowledge of the background of Dianetics. Elementary group courses exist which, coupled with book study and, if possible study with a college associate, give one all the insight and skill necessary to accomplish results.

WHAT to audit is covered in some degree in other literature such as THE SCIENCE OF SURVIVAL and the first volume of Dianetics: DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH, as well as ADVANCED PROCEDURE AND AXIOMS. The current work is, however, the first coverage of all categories. It is written to be used in connection with ELECTROPSYCHOMETRIC AUDITING and the INDIVIDUAL TRACK MAP, companion pieces of this present volume.

There are four general fields of incidents. four areas of past. embraced in this work. These are:

1. Present life, from pre-conception to present time;
2. The genetic line, being the evolutionary chain on Earth;
3. Large, specialised segments of the whole track;
4. The theta body line or "whole track".

Of the four only the last is actually capable of producing the clear with any rapidity. However, the auditor should be familiar with all these lines. They are taken, one by one in the above order in this volume.

All incidents in this volume should be detected and audited with the assistance of an E-meter. If it were not for the E-meter these incidents would have remained undetected except in the haziest state. Without an E-meter, they cannot be audited with security or even safety for the preclear

How to audit and What to audit together deserve considerable study. Certainly they deserve more study than one would give American history or English or arithmetic, for they deliver a greater dividend to the individual.

Studying these incidents may be discovered to be restimulative to the student. If so, he would find auditing them as restimulative. However, such restimulation is very easily resolved and, unless he feels close to the end of tolerance, he should not be shy of auditing or studying the track.

In SCIENTOLOGY 8-8008, we have seen that creative processing is far superior to any other type of processing. Creative processing does not address the facsimiles as such, it breaks agreement on the power of the facsimiles. In order to audit a preclear however, one should have a very good acquaintance with what the facsimiles contain. If he has this information, it is relatively simple for him to give the preclear "mockups" which approximate the material in facsimiles without telling the preclear why such mock-ups are being given to him; the facsimiles yet will themselves desensitize. The mock-ups should be parallel to the

incidents which are given here, but should not be close enough to bring the preclear into the actual incident. For instance, in the matter of "FAC 1," the preclear should be made to handle black boxes, cameras, things with handles on them and should handle them in any environment he chooses, but not the environment of FAC 1 itself. All the various conditions of FAC 1 can be approximated, preferably very widely until the preclear is no longer interested. In the matter of "FAC 1," the auditor will find that, as soon as the preclear is given a black box on a tripod to handle, he may have a tendency to set it on a throne and have large numbers of people bow to it, or have the contraption he has mocked-up chasing him. Do not in any case let him get an actual FAC 1 "coffee-grinder". This will become clearer as one audits. If the auditor knows of the existence of these incidents, and if he finds them in the preclear with an E-meter assessment, then he should use some solid geometry parallel of the material in the actual incident, such as a light bulb for a thetan, etc.

The auditor will soon find that he can tell at a glance in many cases what incidents his preclear is sitting in. This requires experience. For instance, people who wear thick horn-rimmed glasses and are thin are generally in the monitor valence of FAC 1 and will flip into the incident with great suddenness if it is even closely approached; as FAC 1 accounts for Tuberculosis in most cases, it will be seen, then, that this creative processing of whole-track incidents is of considerable value. The auditor should not, however, run the actual incident, but should study SCIENTOLOGY 8-8008 to discover how to approximate the incident with mock-ups.

CHAPTER TWO

SEVERAL TARGETS PRESENT THEMSELVES IN A CASE and any one of them can be audited with some profit.

The complexity of the problem of human behaviour was a complexity of factors. not an unresolvable mass of twine. Once these factors are each one known and identified. very little trouble is experienced .

THOUGHT, EMOTION EFFORT, COUNTER-THOUGHT, COUNTER-EMOTION, COUNTER-EFFORT, motivator ATTENTION UNITS, overt ATTENTION UNITS, ded ATTENTION UNITS and their manifestation on the various tone scale charts are the sum and total of factors to be audited out of any one target. Each and every auditing target contains these factors, is audited in the same way has the same basic behaviour pattern and succumbs to such auditing It does not matter what target one is addressing in a case he will not discover wild or unexplained manifestations in HOW he audits that target. Each one in short, is made up of the same woof and warp. Each one is basically theta. Theta behaves and manifests in a constant manner, no matter what form it takes. Thus the auditor should quiet any apprehension he has that something he is auditing is behaving differently than a standard item. Variables, so far as has been discovered do not exist in theta since the discoveries of Dianetics.

There are several targets for the auditor. If he understands thoroughly what they are, his chances of mistaking one kind of incident for another are much reduced. They are in their order of magnitude, not their importance.

CELLULAR INJURIES comprise the first target. A cell is a living animal all by itself. The most necessary auditing on CELLULAR INJURIES is the emergency assist wherein the auditor repairs an accident, a burn, an incident which has just occurred. The auditor will find that, in auditing a cellular injury which has just occurred, the somatics are very sharp and far more painful than when auditing a standard facsimile. CELLULAR INJURIES are audited no differently than any other kind of incident. However, it must be remarked that individual cells have "past lives", the easiest manifestation of past lives to check. An auditor can follow a particular cell throughout its own generations within the body and, as part of the evolutionary line, discover many injuries to it. Further, in going back on the evolutionary line and auditing an injury to a single cell, the future positions of that cell are easily located in the body from there to the present, for the future injuries blow off like small sparks of pahl when the basic injury is released. The migrations of a single cell throughout the body are very ease to track in this fashion and ordinarily check against standard suppositions in the field of physical biology. The pulp of a tooth, for instance, tracks back, cell by cell, to early engrams; when these are relieved a "toothache" in that tooth becomes almost impossible, no matter how many "nerves" are exposed, a matter which brings about quite a revolution he dentistry. CELLULAR INJURIES do not require any special kind of auditing and they comprise no special kind of injury nor are there psycho-somatics which demand that the cells alone be audited.

GENETIC ENTITY, the "GE", is the second area of address. This is the entity which carries forward from the earliest formation of the MEST body. It is this entity which has the "genetic line" engrams. It is located more or less in the centre of the body the stomach but it is actually a composite of all the cellular experience on the line. It has the manifestation of a single identity. It was formerly referred to as the SOMATIC MIND (see DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH). Out of all the past experience of the MEST body it makes up a form, a working carbon-oxygen engine. It has no real personality it is not the "I" of the body. It has a record in many cases, of the entire experience forward until the last life. The GE has the record of past deaths. Auditing it alters physical structure, eradicates physical malformations. But these can be otherwise changed by auditing the theta being. The GE facsimiles include a transfer of somatics from past theta beings, for it is not common for a GE to have the same theta being twice. The GE is the constant and continual workhorse of the theta body. It regulates the heartbeat, takes care of all such responses, acts as a

stimulus-response mind to avoid pain and discover pleasure and keeps the body running in general. A GE departs from the body much later than the theta beings abandon one, sees it through the death to the end and only then leaves to join the line once more some two or three days before conception. This is the “mind” of an animal, a dog or a cat or a cow.

INJECTED ENTITIES are the third class of target. These are actually synthetics. They are ridges that “think”. They form a very complex pattern. They have geographical areas in the body. These areas are standard, preclear to preclear. These areas answer up on an E-meter like actual minds rather than compartments of a mind. The areas are the CENTRE (forehead and down), the RIGHT INSIDE (from the edge of the jaw halfway out to the shoulder), the RIGHT OUTSIDE (from halfway to the shoulder to the point of the shoulder) the LEFT INSIDE (opposite from the right inside), the LEFT INSIDE (opposite from the right inside), the LEFT OUTSIDE (opposite from the right outside), the STOMACH ENTITY (located in the area of the solar plexus), plus various other entities held in by these basic entities. These entities run off their own past deaths, on other tracks, hold sections of the body paralysed, bar areas from being audited, withhold information from “I” and do other mischief. They are actually the basis of “demon circuits” (as covered in DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH) and they mirror the personality of persons antipathetic to the preclear. They are entirely stimulus-response. Each one has, from preclear to preclear, the same personality in the same body position. The RIGHT INSIDE, for instance, answers up to the name of “crew chief”. They are male and female. Their source is probably a “softened-up” theta being and they disappear when electronic incidents are audited. Prior to their disappearance, they can exhibit a wonderful and awesome role in confusing the preclear. The auditor can move the attention of the preclear into one of these and audit it through a death or painful experience and so bring it up to present time. In view of the fact that auditing basic electronic incidents eradicates them, little attention need be paid to them by the auditor beyond knowing that they are there, that they are the “mysterious voices” in the heads of some preclears, that they make critical or commanding remarks to him and serve, in general, as a fine source of aberration. Paralysis, anxiety stomachs, arthritis and many ills and aberrations have been relieved by auditing them. An E-meter shows them up and makes them confess their misdeeds. They are probably just compartments of the mind which, cut off, begin to act as though they were persons. Here is an inexhaustible source of study and speculation which I leave to another, having located the method of wiping them out without paying any attention to them.

THETA BEINGS are the fourth and only really important target for the auditor. The theta being is the “I”, it is WHO the preclear is. If all the entities and beingnesses of the preclear were hydrogen balloons locked up inside him and each had a name and identity, the auditor might be confused and the preclear IS confused as to who “I” is. But if the preclear were suddenly opened and the balloons let loose, the “I” balloon would float free clear and unmistakable and that “I” balloon would be the theta being, it would be who the preclear always thought he was anyway. All others are simply modifiers. The theta being does not get lost. It does not go away, it cannot be stolen. If it went away, the preclear would be with it and be it. The vagueness of personal identity is caused by the confusion of the theta being, not its “inextricable” tanglement with other identities.

The theta being can be confused in itself, it can be hypnotised, it can go to sleep. It can experience emotions. It can think. It can feel pain. It is immortal in that it cannot die—but it could possibly become so burdened with facsimiles that it could not continue along with bodies. It does not need a body to think, make facsimiles, experience emotions, remember or perceive.

The theta being seems natively capable of producing considerable MEST energy. Facsimiles alone inhibit this ability. Whereas it has come to feel, in association with the bad company of genetic entities and the MEST universe, that it is a stimulus-response thing, it is quite capable of generating thought independently of previous effort, counter effort or experience.

The preclear is not guarding or harbouring or hiding his theta being— he IS his theta being. A relaxed understanding of this will prevent a considerable confusion on the part of the auditor and preclear. If the preclear is responding rationally, he is the theta being responding.

As the theta being can be “put to sleep”, it is possible to bring then to the surface a GE or another entity which using the motor controls of the body, can talk or experience. But the individual himself is not usually aware of what happened then. The various strange multi-personality manifestations of the mind are occasioned by valences and their basics, the entities; ordinarily, unless the preclear is obviously insane, these sub-personalities are not distinctly units in themselves but only colour the activities of the theta being.

Hypnotism is the process of bringing into being the GE or other entity by putting the theta being into unconsciousness. Self hypnosis is the process of the theta being hypnotizing GE or other entity and setting up a compulsive or inhibitive circuit with it.

The auditor must know that the existence of a MEST body within the fields of the theta being is incidental and even unfortunate processing which, in the absence of a body, goes much faster.

The theta being is both outside and inside the MEST body. It is not just inside. The only reason it is inside at all is that any field would penetrate the MEST body. The MEST body should not be thought of as a harbour or vessel for the theta being. A better example would be a sliver inserted unwantedly in the thumb where the thumb would be the Theta being, the MEST body the sliver. MEST bodies are good identification tags, they generate exuding emotions, they are fun to operate at times, but they are no end of existence.

A theta being with its alertness restored is capable of remoulding the human bods within its field, taking off weight here, restoring it there, changing appearance and even height. The body can also be altered by auditing cells or the GE. All in all, bodies are very easy to handle where their condition is concerned. The question is rather, are they practical? The theta being can evidently manufacture bodies or a reasonable facsimile thereof which, while they do not labour, neither do they have to be fed.

To a society quite mad on the subject of MEST bodies, very aberrated on “care of the body”, the foregoing may seem a trifle strange and one might think the writer had, to be short, slipped a cable or two he his wits. Indeed, it is very probable that critics may say so. For their reality is entirely outraged by such sudden statements. But this matter has been under investigation for a year and a half as witness “THETA CLEAR” on the SCIENCE OF SURVIVAL tone-scale chart which I drew in January 1951. It states that the capabilities of a theta clear were unknown. Now they are not so unknown and while there is much to learn about them still, much can be stated concerning them as clear fact. Back of these statements is a two year public record of making statements which, under gruelling investigation by others, turn out to be exactly what they were said to be. Before turning away from the above, try SCIENTOLOGY 8-8008 and learn again what it is to be truly FREE. An hours auditing will prove it.

CHAPTER THREE

THE PRESENT LIFE is always of considerable interest to the preclear.

In the first place, he is continuing to live in the environment and society, usually, in which he is being audited. He must still face situations which the auditor will discover. The *dramatis personae* of this period is, to some extent, still living or their artifacts are yet in plain view.

In the second place, the preclear is still connected to these incidents by the identifying label of his present life name and he is continually called by this label and has it confused with himself.

In the third place, these facsimiles have not been invalidated by the shock of a death and the “helpful hands” of the “between lives” crew and so are normally visible.

Fourthly, in this life we have the combination of the current GENETIC BEING and the current THETA BEING and their struggle to even the harsh roadway of living and their divergence of goals.

Present life or any life that comes to view should be to some extent, cleared up for the preclear. Lives are, to some degree, units in themselves. This is caused by the fact that each life while the preclear has been “with body” is lived with a different basic team: the GENETIC BEING carries on through the evolutionary line, parallel with the protoplasmic line, generation to generation, usually on the same planet—in this case, EARTH. The THETA BEING comes into the line from various quarters and each time usually enters an entirely different GE line. Any one life then, is lived with a different GE. The preclear is always and always was and always will be the THETA BEING. But the THETA BEING has, life to life, a different GE. The character and quality of the MEST body then is different in each lifetime, the past of the MEST body in each lifetime is different from the viewpoint of the theta being. Thus the theta being has variation of experience which is not always, life to life, the same pattern. Thus when lives come to view they should be explored and audited as above, a few hours spent in this can materially assist a recovery.

The PRESENT LIFE is important out of proportion to the small fraction of total age of the theta being; the auditor will find himself, in most cases, compelled to spend many hours upon it. But he should-not audit any heavy incidents in the present lifetime. These have basics which reduce much more swiftly, and these basics are always earlier by many ages.

The time spent on the present life earlier in Dianetics was very great. It required scores or hundreds of hours of auditing to achieve optimum results, and then only with great cunning could the auditor achieve his goal. Swifter techniques made present life much easier to audit, cut down the time required and increased the results, but the same results can be achieved much more swiftly with much less skill and cunning when one audits WHOLE TRACK, meaning the track of the theta being.

Just as “medical science” has accepted PRENATAL EXPERIENCE according to their best heralds, the popular magazines such as CORONET and READER’S DIGEST, prenatsals fade into the obscurity of *curiosa* in Dianetics. Great as the results were which occurred when one audited prenatsals, results in the same time are now so incomparably greater in auditing the whole track or even in using TECHNIQUE 80, that one need know very little about prenatsals. In the first place, it has been discovered that prenatsals happen to the GE, not the theta being. These recordings are so phonograph-record-like because they are wholly in the somatic mind (the GE). They deeply affect the current MEST body structure in many ways but this structure can be otherwise repaired.

The GENETIC ENTITY apparently enters the protoplasm line some two days or a week prior to conception. There is some evidence that the GE is actually double, one entering on the sperm side, one entering on the ovum side. If the matter were still important, some time could be spent determining this, for the GE answers dually in present time.

The GE continues as the guiding genius throughout prenatal life, building, regulating the heartbeat and attending to complex structural matters. It records every perception present, asleep or awake, conscious or unconscious (in knock-out or drugged sense), to the number of the (about) fifty perceptions present. Just as the doctor quite often hears a baby in a womb cry, just as he can hear its heartbeat with his stethoscope, so can the child hear what is occurring outside his mother. This is a very important datum from the standpoint of PREVENTIVE DIANETICS for by knowing it, one can easily forecast the health and mental poise of a child after birth by making certain that it has a good prenatal existence. Psychotics often DRAMATIZE (re-enact) these prenatal engrams and a trip through a sanatorium will show an auditor many prenats in full play, running oft like records, ending and starting again endlessly.

Here is the list of prenats. They can be any combination of action known to the business of living, but these are the common ones.

Prenatal Incidents

All incidents in any environment are prone to be repeated. Thus these incidents commonly appear in long chains, many incidents in each, each incident much the same as the last. To audit the chain one should get the basic on that chain:

COITUS CHAIN, FATHER
 COITUS CHAIN, LOVER
 CONSTIPATION CHAIN
 ORDINARY BOWEL CHAIN
 DOUCHE CHAIN
 SICKNESS CHAIN, mother's illness
 SICKNESS CHAIN, another member of the family's illness
 WORK CHAIN, mother's heavy activities at work
 EXERCISE CHAIN, mother's activity in sports or calisthenics
 MORNING SICKNESS CHAIN
 CONTRACEPTIVE CHAIN
 FIGHT CHAIN, family quarrels
 FIGHT CHAIN, outside the home
 HIGH BLOOD PRESSURE CHAIN, mother's high blood pressure
 DOCTOR EXAMINATION CHAIN, punching mother
 ALCOHOLIC CHAIN, mother's drinking
 ACCIDENT CHAIN, mother's falls and bumps
 ATTEMPTED ABORTION, SURGICAL
 ATTEMPTED ABORTION, DOUCHE
 ATTEMPTED ABORTION BY PRESSURE
 ATTEMPTED ABORTION BY EXERCISE OR JUMPING
 COUGH CHAIN, mother's coughing
 COUGH CHAIN, other members of family
 HICCOUGH CHAIN
 MASTURBATION CHAIN, mother's masturbation
 CRYING CHAIN, mother's crying

Pre-sperm recordings are quite ordinary. The sperm sequence itself is worthy of note for it is a race of which the sperm is very conscious. His travails in reaching the ovum are many. There is a "visio" which is quite standard, of the race. There is quite often a light, a

spark, in this sequence. The sperm reaches the ovum and merges. This merging is another incident, conception.

Pre-ovum sequences are on record but are not common. The rolling of the ovum down the tube is commonly recorded.

Conception and the impulses generated answer the conditions for one type of cancer, embryonic.

Mitosis is an incident. Cellular division, once or many times, is on common record. Mitosis answers the conditions for the other type of cancer—malignant cell.

Cancer has been eradicated by auditing out conception and mitosis.

The theta being apparently joins the track immediately prior to birth. Its sequence, for itself, is DEATH, BETWEEN-LIVES, BIRTH, all in a few minutes according to some findings, a sequence which is quite aberrative.

The theta being's joining is called the STARTER. The theta being sometimes fights away another theta being, sometimes considers this an overt act.

You may audit an entire prenatal bank without getting as much rise in the preclear's tone as auditing one STARTER for the theta being, after all, is the preclear.

BIRTH is a very aberrative affair and a difficult or complicated birth can aberrate the entire lifetime of the MEST body. But this means that birth should be without conversation, in a darkened and quiet room with high humidity and without draughts, not that you should audit births. In other words, one should know how aberrative birth is, but one should not audit birth as a practice. One "Facsimile One" has as many as eighty-thousand births on it as locks. Birth presents itself to be audited much of the time because Mother, complaining of how difficult the preclear's birth was, makes it into an overt act. This overt act had birth as a motivator. Thus, preclears are anxious to have their birth engram audited.

INFANT and CHILDHOOD ILLNESS are important because in them the theta being loses much of the control of the body. The incidents of degradation which precede these, however, are a more important target for the auditor.

Most preclears are stuck somewhere on the present life track. The E-meter will tell the auditor where if the auditor asks in terms of years. It is rarely where the preclear thinks it is. Operations, accidents, illnesses are all more or less routine. The auditor should take them as he is given them by the E-meter or symbols or both, but he should not audit them as such unless he is strongly forced to do so: the incidents on which they depend are so much earlier, so much more aberrative.

For every motivator in the present life there is an overt or a ded. Thus it behooves the auditor to pay much more attention to using TECHNIQUE 80* than it does to find new and strange present life incidents to audit. It should not require more than a score of hours to clean up the present life until heavy incidents in the past can be audited: this is true for the neurotic and relatively sane only, it is not true for the psychotics: for them it may be necessary to audit prenatals or use other techniques and to spend perhaps hundreds of hours of ARC processing to make them entirely sane and stable.

Present life incidents, by test, cannot quickly resolve any case. Audit present life only until one can audit theta line material with safety.

* Additional data in "Scientology 8-80" by L. Ron Hubbard.

CHAPTER FOUR

THE GENETIC LINE consists of the total of incidents which have occurred during the evolution of the MEST body itself. The composite of these facsimiles has the semblance of a being. This being would be called the GENETIC ENTITY or the "GE".

The GE is not an actual individual but a composite of individualities assumed in the single lives along the evolutionary track.

The discovery of the GE makes it possible at last to vindicate the theory of evolution proposed by Darwin and to discover the various missing connections in the line as well as to explore the characteristics, goals and developmental urges of organisms on the evolutionary line. Further, the discovery of the GE makes it possible to adjust hitherto contrary material in the theory of evolution.

Darwin and others proposed some scores of years since that an animal body was developed by necessity into successive organisms, each one better adjusted to its environment. The organisms began in simplicity and graduated through successive aeons into complexity. Darwin proposed that natural selection was the guiding principle and that protoplasm, genes, etc., were alone capable of modifying the organism. Later workers proposed ingenious theories of electronic mutation. Prior to these discoveries of Darwin and others Earthmen accepted various impossibilities as the explanation of the variety of animal forms. The Vedic theories persisted until the early A.Ds. when a new cult arose in the Middle East (30° N. Lat. 30° to 80° E. Long. Earth) and proposed that animals had been created suddenly from mud by a Creator and that this included Man. The Vedic peoples had proposed much earlier that a sort of evolution was responsible for the various forms. Darwin and his co-workers picked up this theory after the Vedic hymns had been translated to Europe, about a century earlier, concurrent with the French English conquest of India. Considerable turmoil resulted from the introduction of the Darwinian theories as these were then in direct contrast with the existing superstition. A trial of a school teacher who dared teach the theory of evolution in a backwoods area of the United States resulted in a victory for the superstition, the school teacher standing convicted. But evolution received so much publicity over the world as a result that it is now the generally taught theory in schools.

However, one should not think of evolution as a standard or precise theory. It is a sprawling and contradictory mass of poorly compiled data taken from ancient swamps and tar pits, and there are many schools of evolution. These are taught un-uniformly in biology classes. Biology is based on "cytology" or the study of cells. Existing theory in cytology is quite contradictory to various tenets of evolution. In other words, the field is poorly integrated and badly understood and not overly gifted with data. The discoveries in Scientology can be addressed to these sciences of biology and cytology with considerable profit. By auditing previously uninformed preclears up this evolutionary line, the results are similar if not identical.

The most direct address to altering the shape and form of the MEST body of the preclear is the auditing of the evolutionary line. Many illnesses, aches and pains are residual in the body line itself. These are restimulated by the environment or the thoughts and actions of the theta being and, once restimulated, alter the physical condition of the body. However, the body is responsive in present time to the command of a re-strengthened theta being and the shape and condition of the body can be otherwise changed than by solely addressing the GE.

Single or multiple cells respond each one as though it had its own GE. Very early on the time track, in the area of the photon converter or the "helper", the GE and the cell entity are the same, for here the incidents are single cell incidents.

The theory of the epicentres applies very particularly along the MEST evolutionary line. This theory holds that in any given generation on the evolutionary line, the sum of its counter-efforts will form, in the next generation, the new command post. Every central relay

point of the nerve system has been, at some time or another on the evolutionary line, a command post or a sub-command post of the organism. As the organism develops these command posts each one is subjected to new counter-efforts which forms the area of the new command post. Thus the body has many old command posts from which the “somatic mind” (or GE) controlled all the responses of the body. The “funny bone” in the elbow is an old sub-command post, an old epicentre. Any point of reflex response in the body was an old command post or sub-command post. These epicentres stand along the nerve channels of the body and are like switchboards. They still command their immediate areas and, independently of the central command post in the brain, can cause reaction in their area. The best example of this and the most important point for the auditor is the fact that two separate lines once merged (mollusc) and thereafter worked together as a team. These lines each one now has its own command post, its own memory bank. These two lines are the right and left brain lobes. The one in ascendancy ordinarily commands the one in subjugation. The right side of the brain controls the left side of the body. The left side of the brain controls the right side of the body. Malcoordination of the two halves of the body can be traced to imbalance or confusion or outright warfare between these two control centres. Half-paralysis, stroke, anaesthised areas can be traced in part to this mal-coordination of the present lifetime epicentres. Each one of these goes back as itself along the same track, generation to generation, sharing the same experiences, until one reaches the mollusc or bivalve state where each one has a prior and independent and separate history. Either one is capable of controlling the whole body. In the bivalve state one finds them at war with each other in an effort to attain sole command of the entire bivalve.

Right- and left-handedness are caused by these malcoordinations of the two lines. Actually one should be neither right-handed nor left-handed but ambidextrous: An entire technique, complete within itself, was worked out some months ago when I first encountered these phenomena. This technique has been working so well for some auditors that they wonder why any newer data is introduced. The technique consists of obtaining optimum communication amongst all epicentres in the body with the result of a complete unity of action by the body. This does a great deal for timing and coordination in general and has been known to eradicate severe psycho-somatic ills. Theta line techniques, being addressed to “I” rather than to the MEST body, produce swifter results.

Here is a wealth of material for the investigator. The principal incidents and circumstances on this line have already been located and were located before this data was released the first time. But innumerable structural puzzles are resolved with this data and few are the preclears whose bodies do not react vigorously to the suggestion that some of these incidents may exist, so violent is the charge contained in these incidents. An E-meter has been known to drop as many as twenty dials on the auditor’s faint hint of the existence of the “helper” or the “weeper”.

Life on the evolutionary line is grim, very tooth and claw. So overpoweringly awesome has been life on this line that the violence pervaded the social theory of psychology for decades and, indeed, has underlain the most basic philosophies of Man’s behaviour. Here, at the very least, is the explanation for so many theories in the past.

It should not be overlooked that on this GE line one finds what the uninitiated call “past lives”. This continuous living on the part of the somatic mind does not end with the ape. It continues right on through to present time. The GE contains enormous amounts of data about recent times and past times.

The GE in America seems to have followed the track of the western civilizations. This accounts in part for the strange fact that our histories give us enormous treatises on Greece and nothing on Persia, great tomes on Rome and little on Egypt, enormous writings on that small continent Europe and very little on Asia. A correct track of civilization is not from Phoenicia, through Greece, Rome and Europe to America; it is from China through Chaldea, through Babylonia through Persia, through Achea and minorly through Greece, Rome and Europe since these last form a decline from civilizations at various times and periods. It usually passed

through Greece and Rome and Europe, which accounts for our fixation on these minor empires and inferior societies. The point here is that a study of history is very restimulative to the GE and produces body alterations for which the theta being, not having been there usually, cannot account.

YOU as a theta being, may or may not have seen Greece or Rome. Your MEST GE has probably activated a body there, just as it has been, (in accordance with Darwin and his Russian copyist, one of the patron saints of the current slave state of Russia, Lysenko) an anthropoid in the deep forests of forgotten continents or a mollusc seeking to survive on the shore of some lost sea.

By the way, if you cannot take a warning, your discussion of these incidents with the uninitiated in Scientology can produce havoc. Should you describe “the clam” to some one, you may restimulate it in him to the extent of causing severe jaw hinge pain. One such victim, after hearing about a clam death could not use his jaws for three days. Another “had to have” two molars extracted because of the resulting ache. The clam and all these incidents are very much present in the GE and can be restimulated easily. So do not be sadistic with your describing them to people— unless, of course, they belligerently claim that Man has no past memory for his evolution. In that event, describe away. It makes believers over and above enriching your friend the dentist who, indeed, could not exist without these errors and incidents on the evolutionary line!

The auditor should know about this line for it sometimes crosses the theta line, which is to say, it is “coexperienced” in places by the theta being. This is simple to unravel. Also, the preclear may have a GE incident in such forceful restimulation that the auditor has no choice but to audit it. When one says GE incident, he means, of course, anything on the entire evolutionary line including “past lives”. One must not forget that the theta being has also shared, with another (not present) GE some of these past life experiences. One can discover when the theta being first came to Earth, when it first had a Mest body on Earth, and so discover its first contact with some MEST body line—it has co-experienced with a GE in every life where it has had a MEST body.

There are extra-terrestrial GEs, perhaps GEs which evolved elsewhere and which are still elsewhere. These GEs would be on the evolutionary line of some other planet. They would not cross into this evolutionary line. But the theta being, where it has had a MEST body on some other planet may have had it in company with a GE there which had its own peculiarities. One almost never audits such a thing, but it is remarked that it can be there.

The following incidents are audited with the usual tools of Dianetics and Scientology, with due attention to TECHNIQUE 80. One may wonder what a clam might consider an overt act. The best way to find out is to put it on the E-meter and ask. Every one of these, when in evidence to be audited, is part of a motivator-overt combination. When they do not react on a meter, when they do not present themselves to be audited, don’t bother to go looking for them. If they are to be audited, they will react with violence, as much as a five or twenty dial drop on an E-meter. If they drop in such a fashion there is a companion incident, which is to say that they have motivators where they are overt acts and overt acts where they are motivators. Such a drop means that they are being used in present time as motivators or overt acts.

The Atom

Lucretius said that each atom was life. This may or may not be true. But the first incident one finds in the GE behaves as though the preclear were an atom, complete with electronic rings. This incident audits very poorly until it is located as a companion to some overt act.

There seems to be a “hole in space” immediately ahead of the Atom. Just after this hole is a condition of motion, with the preclear in the centre, with rings of motion travelling around him.

Characteristic of this incident is a state of mind wanting no A-R-C, neither to receive A-R-C, nor to give A-R-C, wanting NO A-R-C give or take. This is a comfortable aloneness. The preclear usually perceives from this his later necessities for ARC on a MEST level.

The Cosmic Impact

As physicists tell us, cosmic rays enter the body in large numbers and occasionally explode in the body. Very early on the track the impact of a-cosmic ray and its explosion is very destructive to the existing organism. One is “accepting” rays and suddenly one explodes. Sometimes one is accepting one while another explodes elsewhere. This has been found fairly basic on an anxiety stomach, on acceptance-rejection confusions. Remember that in all early incidents there is a GE line for the left side of the body and one for the right side and either one can affect the whole body when it is run. Thus, there are ATOMS for the right and left and COSMIC RAYS for the right and left sides both.

The Photon Converter

All early life is fixated on converting photons to energy. One finds the algae and the plankton taking their living from photons from the sun and minerals from the sea.

Because at night there is no sunlight the photon converter sinks into an apathy which aeons later becomes the MEST body’s craving for sleep. This is a basic problem of no energy received, very little storage for energy.

All photon converter incidents are concerned with light and dark. the storms of the sea, the fight to keep from rolling into the surf. The fear of and combat with the merciless surf is characteristic of all early incidents until well after the “weeper”. Sending the ill to the seashore to listen to surf is a guaranteed restimulator.

There are many types of these incidents. A basic one is concerned with fear of sinking, effort to rise, for the photon converter must stay afloat.

Past deaths as a photon converter are common. For only by dying and knowing how one died could the GE utilize the chief counter efforts which menaced. A chain of experience which did not include death would not be able to build efficient organisms and would be unprofitable. Death on the GE line has a very great value and marks progress. Death on the theta line is so much wasted time. Hence the quarrel between the GE and the theta being.

The Helper

THE HELPER is one of the most powerful incidents in terms of charge on the early track. It is actually mitosis or cell splitting.

The GE carries along a tiny cell, mobile and swimming. Suddenly it decides to divide. It starts to split in half. There is usually an enormous struggle in this splitting. One side wants to split, the other usually does not want to split. Having split, one side is energetic and starts to go about its business. Then it sees that the other side is limp and falling toward the mud below the water. The energetic side turns and dives and tries to nudge the other up to the surface, tries to revive it. The failing side may revive. In the incidents you will find there will be one of two outcomes: the failing side fails despite the other’s efforts; the failing side revives and now, all

energetic, swims away leaving to his fate the other that helped it and who is now too weak to live and so sinks and dies.

There are two sides to the HELPER. The whole sequence of the losing side is present, the whole sequence of the winning side is present. The confusion lies in the fact that each is itself, but a moment ago was the other. There are whole squads of HELPERS. It is a confusing area for the GE which therein has much cause for misidentification.

The Clam

A variety of incidents may intervene between the HELPER and the WEEPER. These are the evolution chain which includes jellyfish, seaweed and some other forms. It is interesting that immobile states are most liable to have heavy incidents. It is also interesting that bulbous seaweed, uprooted and cast shore by storms, gave Man some of his early experiences with sunlight in the absence of water. A distinct somatic of drying and itching is felt by preclears when they encounter this incident, a restimulation of the drying outer skin of the dying seaweed. It is also interesting that bulbous seaweed is an early pattern of Man's later general form. Jellyfish incidents are quite remarkable for their occasional aberrative force; the jellyfish sometimes drifts into a cave or grotto and is pressed against the stone by rising tide and waves, thus gaining the first facsimiles which later become a shell as in the clam. Here is an example of the principle of counter-effort moulding the physical shape and necessities of forms.

THE CLAM is a deadly incident but mostly when restimulated on purpose. Although this area of the track is called the CLAM, it is improbable that the actual animal was a clam such as our razorbacks. Visios on this seem to indicate that it is a scalloped-lip, white-shelled creature. The clam was, of course, quite thoroughly fixed to the rocks and the state is very static. The clam had many troubles. The first of these troubles is the double-hinge problem. One hinge wishes to stay open, the other tries to close; thus conflict occurs. Here we have two control centres, both of them more or less equal in power, having no internal communication.

In the jellyfish we have the first third dynamic engrams where the goal is to hold together at all costs. As soon as the hinges are formed in the clam, we have our first efforts to be completely contrary and internally at war. The solution occurs when one hinge goes into apathy and the other assumes complete control.

The hinge epicentres later become the hinges of the human jaw. Should you desire to confirm this, describe to some uninitiated person the death of a clam without saying what you are describing. "Can you imagine a clam sitting on the beach, opening and closing its shell very rapidly?" (Make a motion with your thumb and forefinger of a rapid opening and closing. The victim may grip his jaws with his hand and feel quite upset. He may even have to have a few teeth pulled: At the very least he will argue as to whether or not the shell stays open at the end or closed. And he will, with no hint of the death aspect of it, talk about the "poor clam" and he will feel quite sad emotionally.

The clam had an astonishing number of adventures for so minor a creature. It would get things into its shell and be unable to vet them out. It would get its shell stuck open and be unable to shut it. And it would come loose from its rocks under the surface of the water and get tossed into the broil of the surf. And it would become deserted by the tide and left to bake under a frying sun, a quite uncomfortable situation which restimulates sometimes in a sunburn.

There was or is a spore method of procreation used by the clam. The spore was put on the inside of the lip and permitted to grow. Eventually it became large enough to become a clam on its own and would depart. There is a guardian-emotion on the part of the clam for these spores and a sadness on their departure. But there is more to the spore than this. The spore was like a barnacle. When the clam was cast ashore, these spores were still alive in the shell. The sun would kill the inner cells of the "barnacle" while the outer shell cells still lived. The dead inner cells would form a gas which, under the heat, would explode violently to the agony of the

living barnacle shell cells. This bursting was sudden and painful. These spores gave incidents which permitted the human teeth to have a pattern. The ancient bursting engrams are still dramatized by the teeth which, under stress, burst or feel like bursting. Running out some of these bursting incidents will take the ache out of a tooth rapidly. The “fifth nerve channel” is around the mouth and is heavy out of all proportion. A nerve channel is as heavy as it has to conduit pain away from the area. Thus I deduced that there must have been much pain in this area and that the “fifth channel” is the oldest main conduit and so it is. Audit all such incidents for all teeth and you have permanently taken the pain out of toothache and cut down decay. By the way, a barnacle, because of this bursting possibility, at length developed a “blow-out area” a cap which would blow easily. And teeth have such an area. It gives way and makes cavities.

The clam had many, many deaths. A scan across its deaths locates the one in restimulation. You will be amazed to find the clam sufficiently advanced as a cellular-somatic mind to have postulates, to think thoughts.

THE CLAM is actually a group of incidents rather than a single one.

The Weeper

After leaving the sea, the GE spent a half a million years on the beach. It had already known about air as a plankton, had known about the beach as seaweed and dying clam. But it nevertheless required some half a million years, according to the evolutionists, for the creature to learn to use the land.

The plights of THE WEEPER are many and pathetic. Still obtaining its food from the waves, it yet had to breathe. Waves are impetuous and often irregular. The WEEPER would open up to get food from the water and get a wave in the shell. It would vigorously pump out the water and try to get some air and then, before it could gulp atmosphere, be hit by another wave. Here was anxiety. Being still a shell animal, the mobility of the WEEPER is poor. It could not withdraw rapidly nor advance rapidly. Tides went out and left it to bake and thirst. The sand got into it. And it had to pump water swiftly in order to continue to live.

The WEEPER is so-called because it had to pump salt water. It was deduced that crying in a human being is very unnatural. Why is it that a human has to pump out some salt water in order to feel better— which is to say, why does crying out a grief charge produce such a change in a case ? The incident must be one of pumping out salt water.

And this is practically the total activity of the WEEPER which, living perilously on the edge of the surf, had to pump to eat and to breathe. The creature had two pumping tubes. These later became, because they were furthest toward the light, the eyes of the human being. These tubes had very rough treatment, getting full of sand, being battered by surf.

The inability of a preclear to cry is partly a hang-up in the WEEPER. He is about to be hit by a wave, has his eyes full of sand or is frightened about opening his shell because he may be hit. An occluded case is sometimes merely a case of “shell-shut”.

Get the preclear to imagine that his eyes are in his mouth, looking out. Get him to scan through such a situation. You will find the weeper which he has in restimulation.

If you make a preclear go through all the physical notions of sobbing convulsively, no matter what his emotion may be, he may connect with the weeper. Belching, gasping, sobbing, choking, shuddering, trembling, are all manifestations of emotional dramatization of the weeper.

The weeper (originally called “the Grim Weeper” or the Boohoo) had trillions of misadventures. Scanning over these, the auditor will find the one or two which have remained in restimulation and which are open to auditing.

The Volcanoes

Earth was undergoing volcanic upheavals during the days of life on the beach. Possibly it was this volcanic action which served the chain of evolution for there is a lack of real reason why this evolution should not be continuing on even today. The progress of evolution was cut at the beach, possibly, because the beach is peculiarly subject to violence during volcanic upheavals, sea and land being in clash. Now and then the auditor will find a volcanic upheaval incident in restimulation with its palls of choking sulphurous smoke. It has been suggested that smoking tobacco is a sort of dramatization of volcanoes which, at the least, were spectacular.

The Birds

Occasionally the creatures of the beach, still shell animals, had their troubles with birds which had become so earlier. Birds of a very crude construction developed a taste for clams. Clams had no adequate defence against them. If a clam opened its shell, the bird would thrust in a beak or a claw. If the clam then closed, the bird would fly up into the air. The clam would let go, drop on a rock and become bird food. If the clam didn't close, it became bird food anyway.

Falling sensations, indecision and other troubles go with the BIRDS.

Sometimes a preclear will come up with an incident where he was a bird or even a bat. The auditor should be very careful about what he would call dub-in. For this one belongs not in the GE but most likely in the theta line with the preclear taking over the body or form of a bird or bat. The incident is quite valid. It does not, however, belong on the GE line.

Theta line incidents occasionally restimulate and group with GE incidents. Auditing brings them apart easily. Thus it is in the case of the BIRDS. For theta beings can fly.

Being Eaten

In that so many fish and animals were equipped with so many teeth, it is inevitable that somebody somewhere on the track would have been eaten. And so it is, for there are a great many "being eaten" engrams. These minor circumstances are, of course, motivators. The auditor should realise that the GE itself did some eating and thus there are many of these eating engrams which are motivators. Diet faddists, people who will not eat meat are hung in maybes on the subject of digesting and being digested. Many strange psychosomatic ills and skin manifestation may be traced to these incidents.

Anyone who knows TECHNIQUE 80 knows that dispersal of energy is a difficult condition to run. The GE about to be eaten by a fish, suddenly recognizes the fact. And his attention units disperse. In fact, he may disperse right off the couch. Few auditors, in the absence of TECHNIQUE 80, have been able to run "being eaten" incidents. Knowing about the dispersal of attention units and knowing that this is fear may permit an auditor at last to run and reduce these "being eaten" incidents.

There is a strange compliance on the part of the GE, in some cases, to be eaten. Later on this may take on the form of compliance in being beaten or abused. Masochism on the GE line may have its seat in such incidents. There is an "emotion" of being able to at least assist the survival of another body by letting it be fed.

Auditing an "eating" incident consists of requiring the preclear to locate the dispersal of his attention units and the centre of that dispersal. The attention units may be located far behind the GE in the "eating" incident and should be traced from there back to the preclear until they are reduced.

The Sloth

There are many steps and incidents between the BIRDS and the SLOTH. However they are most of them mobile and few of them are found in high restimulation. With the SLOTH we again find the GE in a state which is not very mobile, not easily defensible, in a world where the evolutionary line has produced more developed and more carnivorous beings.

Man's line is not very pugnacious. The GE is smarter in Man's line than the GEs in other lines, but Man's current intelligence comes from an entirely different quarter than evolution. The SLOTH shows Man's nature well, so far as GEs are concerned. "Leave me alone and I'll leave you alone" is the philosophy here. But the sloth was slow and easily attacked and he had bad times falling out of trees when hit by snakes, falling off cliffs when attacked by baboons. And the sloth was trying to THINK. The most pitiful painful efforts at thinking are found in this series.

THE SLOTH is a chain of incidents and misadventures, mostly showing up fear of snakes and of falling.

The Ape

When Man had advanced as far as the APE he was agile and intelligent. The APE is usually an area of overt acts against animals and incidents of protecting young.

The Piltdown Man

Man's first real Manhood is found in the PILTDOWN, a creature not an ape, yet not entirely a Man. It is so named not because it is accurately the real Piltdown Man but because it has some similarity.

The PILTDOWN contains freakish acts of strange "logic," of demonstrating dangerous on one's fellows, of eating one's wife and other somewhat illogical activities. The PILTDOWN teeth were ENORMOUS and he was quite careless as to whom and what he bit and often very much surprised at the resulting damage.

Obsessions about biting, efforts to hide the mouth and early familial troubles can be found in the PILTDOWN. It is a wonderful area in which to locate GE overt acts.

The Caveman

Keeping women at home for men and keeping a man from keeping one at home for women can be found in the CAVEMAN. Here one crippled one's woman to keep her there or poisoned one's man for having kept her there. Marital malaction often goes back to the CAVEMAN. Any condition of interpersonal relationships can be found in this area. Jealousy and overt acts around it, strangling, smashing in heads with rocks, quarrels about homes, tribal rebukes pack instincts can be found in THE CAVEMAN.

Past Deaths

It must be kept in mind that past deaths happened to the GE and to the theta being. Any GE has a regular line of past deaths, coming on forward chronologically.

The auditor may have some difficulty locating GE deaths in the last few thousand years because deaths are also registered on the theta line. The GE under processing may have had hundreds of theta beings in command of it down the centuries. There is a matter known as the "second facsimile" or "duplicate facsimile." A theta being takes a picture of the memory of a

GE and carries it as a record. A GE takes a picture of the memories of theta beings and carries those. Thus there can be many “second facsimiles” of past deaths for the same period of time. One should not be surprised at “discovering” five past deaths all occurring in the same span of years. Some will be second facsimiles, a maximum of two for that period will be actual incidents. One death happened to the theta being using another GE line, the other happened to the GE. They will be in different places at different times.

Second facsimiles are “photographs” of the memories of another. They are still pictures usually. Their characteristic is that they show up with only two or three pictures of some long situation. As they are “pictures” of change and age and everything else, they will show up on an E-meter as charged incidents. But when one tries to audit them, they change into the basic incident, the actual one, the “pictures” vanishing. The existence of a real facsimile in the GE or the theta being

will restimulate and hold as locks, pictures taken from former theta beings and GEs. Any death registering, or any incident registering on an E-meter for a certain period in the GE line tells you that there is a real incident in that area. Hunting for the real one, you may find some of these second facsimiles. These usually evaporate when touched and the actual incident is quickly found.

This matter is mentioned because auditors are sometimes puzzled by shifting dates on an E-meter or incidents simultaneously occurring where they should not. An auditor, merely by pursuing the matter, automatically sorts out the second facsimiles which may be there and finds the actual facsimiles which must be audited.

Contact between a theta being and a GE must be very intimate for a photograph to be taken of the other’s facsimiles. Or two beings must be in almost hypnotic rapport for the matter to occur. The facsimiles themselves do not shift from one to the other. One being simply sees, then makes a “picture” of the facsimile of another when that other has the facsimile in restimulation. Any auditor has “seen” his preclear’s incidents.

Assumptions

ASSUMPTION is the name given to the act of a theta being taking over a MEST body. This is occasionally found to be part of the record of the GE strong enough to be audited. It is the sensation of being taken over thoroughly, sometimes contains the shock of contact. The ASSUMPTION takes place in most cases just prior to birth for every GE generation.

Evidently theta being ASSUMPTION is recent on Earth. It is rare to find a theta being coming to Earth 35,000 years ago, rarer to find one earlier. 70,000 years ago is the present earliest arrival of a theta being on Earth. In a great many cases, the preclear (for the awareness of awareness of the preclear IS the theta being) will be found to have arrived on Earth for the first time only a few hundred years ago. E-meter reaction occurs in the GE line on these ASSUMPTIONS and the auditor should be careful to differentiate whether he is reading for the GE or the preclear himself.

The GE takes a poor outlook on ASSUMPTIONS but in reality it is not much different to the GE to be taken over by a theta being than by a new epicentre developed in the past generation.

There is a smothering peculiar to ASSUMPTION from the viewpoint of the GE which is followed by a fear of being caught, a desire to hide, a wonderingness at this nothingness which hit him and wrapped him up.

The main thing wrong with any preclear is that he cannot disentangle *himself* from entities and somatic entities, from demon circuits and MEST bodies. He wants to know WHO he is and WHERE he is.

A common complaint from a preclear is that somebody won't let him be himself. The joke of this is that the preclear doesn't know who HIMSELF is, much less why he can be allowed to be HIM.

Take any preclear and, using concept running, motivator, overt and DED and you will find him instantly in the midst of dozens of engrams if you ask him to run the concepts, "I am myself," "You are yourself," "What is my name?" "Who am I?" and similar concepts which attempt to single out his identity.

The only reason why a person becomes aberrated about other people is that he cannot distinguish between himself and others. You find preclears—and auditors too—who go around thinking themselves burdened with facsimiles of others, who become restimulated and then try to run the engrams of others to cool the restimulation.

IDENTIFICATION OF THE REAL "I" is the sure cure for IDENTIFICATION OF SELF WITH OTHERS AND OTHERS WITH OTHERS.

WHO is the preclear ? He is the theta being.

How does one really de-aberrate and clear a preclear ? By clearing the theta being.

By running genetic entity incidents, by cleaning up present life, by running "past deaths," the auditor can get rid of psychosomatics by the bale for the preclear. The auditor can practically rebuild the body.

He can clarify thought by taking away pains restimulated by thinking. He can do a thousand marvels never before possible here on Earth—or anywhere else for that matter.

But when he has done all these things, often at great labour, what does he have? He has a composite being, good enough to be called Homo Novis—a theta-animated MEST body possessed of new and desirable attributes. That doesn't mean he has the preclear cleared. That doesn't mean that he has located the preclear for the preclear and restored an ultimate self-determinism. It means the auditor has done well. The auditor has made what we are calling a MEST clear, a good, sane, rational MEST being about a skyscraper higher than Homo Sapiens. But in that Homo Sapiens is a pretty horrible thing to be, this isn't good enough, not nearly good enough.

This Homo Novis is limited in his self-determinism by all the economic and social restrictions of an aberrated society. He is not free of food, clothing or shelter. He dies when you get him too cold, he perishes when the oxygen content drops too low. He is living in a tolerance band which keeps him cramped to the face of one second-rate planet in a tenth-rate system, prey to all the ill will that blows. Is this being free or self-determined ? Maybe he is good enough to overlord his fellows into a security for himself never before possible. But that is his only real route towards security. He must fight and command for his three squares, he must use police protection in order to keep himself free of bullet holes and bumper marks. Compared to a Homo Sapiens, Homo Novis is very high and godlike. Compared to a truly self-determined being, Homo Novis is an ant ready to die under anybody's mis-step.

This universe is a rough universe. It is a terrible and deadly universe. Only the strong survive it, only the ruthless can own it. Given one weak spot a being cannot long endure it for this universe will search it out and enlarge it and fester and probe it until that weak spot is a festering wound so large that the being is engulfed by his own sores.

Fighting this battle for survival, and fight it he must, a being in the MEST universe cannot seem to afford decency or charity or ethics; he cannot afford any weakness, any mercy. The moment he does he is lost—for he is surrounded by chilled, coarse rock and molten energy which, no matter the state of aberration of his social surroundings, will engulf him instantly that he ceases to obey the very least laws of MEST.

This is a universe of force. It is not a universe of reason. Brutal, unthinking, without decency or mercy, MEST force awaits with punishment any being with any weakness.

The possession of a MEST body is a liability for through that body the being can be given pain, can be regimented by the routine demands of eating and care from harm until at the very, very highest he can be but a puppet dancing to the spin of some unthinking planet under the strong glare of a remote and careless sun. Under these conditions a being burdened with care and liability of a body, made uncertain by an unknowingness, bows to strange and non-existent gods, resorts to terrible make-shifts in lieu of justice,- cringes before the mightier bomb, the sharper blade.

You have examined an engram. A standard engram is simply the collision of the body with the MEST universe with sufficient impact to produce the confusion of attention known as “unconsciousness.”

Should you care to make a test, just run “care of the body” as a total therapy. You will discover that by running out the postulates of a preclear about his body and its care and his injunctions and insistences to others that they care for their bodies, you can produce soaring changes in tone. An entire book can be written concerning this therapy. An entire book has been written about it—the first in Dianetics. This therapy could be styled, “The efforts of a theta being to reconcile the frailty of a MEST body with the ethics of a theta being.” They do not reconcile, these two. Schopenhauer, Zeno and names without number in philosophy have been trying to make this reconciliation for aeons. One says, “Defeat it all and die, for only by dying can you defeat it.” Another says, “You can’t win, therefore the only victory is in refusing to try to win.”

Christianity and a million other unities have struggled with this problem and the result is a pot-pourri of answers, none of which reconcile the problem. You have a soul—it goes off somewhere, you don’t know about it. You are a soul, you don’t know about it.

Today we live in a vast cult called “Worship the body”. Medical doctors, school teachers, parents, traffic officers, the whole society unites into this war-cry, “Care for the body.” This stems from the ignorance that the body is all that one has, that he will have just one body, that his total devotion is the care of that body.

A body is a vegetable. It is not even a sentient vegetable for it lacks perception in the whole theta range. Like any vegetable it grows from seed and has habit patterns which help it survive. And, like any vegetable, one way or another, it gets used by others.

Early theta beings saw MEST bodies acting and being as though they were self-motivated. This was a curiosity. The early theta being did not know that these MEST bodies depended wholly for their wits under the guidance of a decayed theta being. The bodies looked like entities of considerable force and skill. The theta beingness of them was hidden and unapparent. Thus even theta beings have been fooled by MEST bodies.

A MEST body, whether it belongs to the race of Man or the race of ants is yet but an animated vegetable. Given a theta being to guide it, it becomes part of a composite such as Homo Sapiens: here we have a theta being, decayed into unknowingness, devoted to the care of a MEST body. The “I” of this body, the actual volition of it, all its wits and skills are theta things derived from the guidance of a theta being. By itself the body would live, walk around, react, sleep, kill, and direct an existence no better than that of a field mouse or a zombie. Put a theta being over it and it becomes possessed of ethics and morals and direction and goals and

the ability to reason; it becomes this strange thing called Homo Sapiens, a being above animals and yet an animal.

Give this MEST body a psychotic theta being and you get a sort of Frankenstein's monster. Give this MEST body a nearly unconscious theta being and you get a zombie.

The body is a carbon-oxygen engine which runs at 98.6° F. The theta being is the engineer running this engine in a Homo Sapiens. There is already an entity running this engine, the GE, but there is here only a total devotion to avoiding pain, seeking survival factors of the meanest sort, begetting new MEST bodies. Every cell in that body has its own theta, the GE is theta. A THETA BEING is something else entirely.

In the first place, the theta being came into being without the need of a MEST body, without the need of motors. It is close to a perpetual motion picture machine in that it can create energy and impulses. It thinks without facsimiles, it can act without experience, it can know simply by being. When we have talked of optimum performance in Dianetics or Scientology, we have talked about the actual top level capabilities of the theta being, not the capabilities of the MEST being. Early work in Dianetics treats of the composite called Homo Sapiens and treats that composite for what it is, an identity of several parts which act in greater or less coordination. You can go right on treating this composite being as a unit, you can go right on treating him and getting results for which you will be praised. But you must know that you are not treating the actual identity when you treat the MEST body—you are furthering a composite and actually you are subscribing to the International Cult called "Care of the Body."

You can, at your own choice, go on living with and processing this composite known as Homo Sapiens and create Homo Novis. You can use Dianetics to make hitherto impossible strides. But be advised that in this choice you are living with paradoxes which no philosopher in all the ages ever reconciled—the injustice of death, the depravity of human beings as in Plato, the penalty of assisting another, the impossibility of having good ARC and survival too, the liability of being kind and merciful and every "unanswerable" religious paradox known. You, by persisting in yesterday's reality are persisting then in problems which have never been resolved with the factors accepted. You are demanding of a MEST-theta composite that he be self determined when every zephyr from a hard universe contains death for him and can turn him like a top; you are demanding that he be "careful" when his only salvation is to be carefree, you are saddling him with all the unanswered riddles of an aberrated life in an aberrated world. And you are condemning a preclear to the dwindling spiral—for the theta being as part of the composite decays fast and soon dies forever in the rigid apathy of MEST.

Thus this data is given you. In lieu of this data the only thing which could be given Man is the answering salute to the gladiators—they who are about to die.

As an auditor, the choice is yours to make—the paradoxes or the answer. I would not give you this data unless it can be demonstrated on any preclear with ease. And I would not give it to you unless you needed it.

Here it is.

CHAPTER FIVE

THE CAPABILITIES OF THE THETA BEING cannot at this time be set down in a full sweep of data. In the first place, it would be unfair to tomorrow to detail in writing the exact constitution of a theta being, for by just that much could he be predicted and brought again into a low state. The auditor does not have to know too much of these full capabilities. The preclear will discover them for himself in processing.

But there are a few data necessary to auditing and these are set forth:

A theta being is capable of emitting a considerable electronic flow. This is not done by using facsimiles but is actually a creation of motion which we now know as “electricity”. A theta being produces considerable voltage and amperage, enough to give somebody a very bad shock, to put out his eyes or cut him in half.

The theta being, on his own, can instill anything on the emotional range into another being for each emotion is a wave length and wave characteristic.

A theta being does not use facsimiles to think or act. He does “mockups” of the situation and by examining the “mock-up” knows how something works or what should be done with a situation. His memory is by pervasion—which is to say by pervading again the area of the data or by approximation. He is not stimulus response.

Facsimiles are accumulated by a theta being at will, discarded at will much as a man collects stamps.

Theta beings can rip chains of facsimiles away from other theta beings. This is not done as a therapy but as an outright prankish theft.

The identity of a theta being is not based on his memory of events but on an actual knowledge of identity.

A theta being can be rendered unconscious by wave action; he can be hypnotized; he can be made to sleep; he can be made to possess facsimiles and use them. He can be aberrated in such fashion so as to forget his identity. He is subject to all the laws and rules of thought emotion and effort as described in Dianetics and Scientology—with the difference that, fairly clear, he has enormous choice in their use.

A theta being can be de-aberrated by ridding him of his chains of facsimiles and restoring to him his knowledge of identity.

A theta being can enjoy existence and emotional impact, he can plan and act. His activities lie about 8.0 on the tone-scale. He is very high aesthetically and devotes most of his time to aesthetics.

Theta beings associate socially with theta beings and have a high sense of justice.

A theta being can be made visible by certain electronic flows; he can be pinned down by certain flows. The wave lengths of these flows are not known to Homo Sapiens at this time and methods of emission of them have not been invented on Earth.

MEST beings of the class of Homo Sapiens are composite beings motivated by a theta being, entities, the GE and the environment. MEST beings, fallen away from being theta beings, incapable of regaining a theta state in the absence of Dianetics, dislike theta beings (whom we will call THETANS from here on, meaning a theta being who has not been forced to have a MEST body). MEST beings, trying to inhabit an area of THETANS are commonly balked and fought by the thetans and the MEST beings then begin to trap and harass the thetans

and will use them to motivate new bodies when the thetans have been reduced to little or nothing in power. The THEY which you will discover in incidents are MEST beings. The current Homo Sapiens is a THEY. Theta beings (amnesia and a MEST body) attack thetans who menace him. Thetans can kill MEST bodies by throwing a charge at them. Thus a war develops between thetans and MEST beings. Given electronics and hitherto unconquered thetans, MEST beings can and have won.

Thetans communicate by telepathy. They can move material objects by throwing an energy flow at them. They can travel at very high speeds. They are not bound by atmospheres or temperatures.

Thetans quarrel with each other by showing each other facsimiles or throwing energy flows at each other, but they are not very quarrelsome.

Thetans do not die. They grow in that there are young and old thetans. Decaying, they obtain MEST bodies and eventually pass out in the form of a solid, apathetic slumber.

A thetan can feel pain. He can be crippled and dismembered, but this requires force which would blow half a town off the map.

Thetans live on some planets. They consider these to be “outside the MEST universe” by which they mean outside areas inhabited by the composite beings, the “races” which use electronics and need bodies.

A thetan, brought low enough to have a MEST body, may consider that he has been trapped by “time warps” or that his universe is another dimension or some such thing. This is not the case. Thetans live in the same time stream with the difference that they can alter concepts of time and get future or past at will—it is THE THETAN who is altering his concept, not the time that is changing. So don’t go off on wild chases after fourth and fifth dimensions, time warps and other time-space universes: teleportation makes it look like these exist for the thetan. There is more to this but you don’t really need it in processing.

There are two states of “theta clear.” One of these is a CLEARED THETAN, from whom all incidents would be removed; the other is the THETAN cleared of a necessity to have a MEST body. When we say “theta clear” we mean the latter.

A THETAN is somewhat bound-in here on Earth because of the existence of other system forces. Probably, with a few THETANS active, this planet will be much less calm and orderly. Probably Homo Sapiens will use electronics some day to re-trap thetans who are bothering him but if Homo Sapiens has the techniques for getting free himself, some miracle might avert this. Possibly a handful of thetans will someday become alarmed at the worries and efforts of Homo Sapiens and try to throw the remaining race into a super-controlled slavery. All that is speculation but it is not a speculation that life will become much more interesting on this planet. It is doubtful if the thetans will pull off the ultimate trick—simply knocking out the atmosphere of the planet—that “clears” everybody after a fashion. There is nothing as wild in the books of Man as will probably happen here on Earth. And it will happen and be allowed to happen simply because all this is so incredible that nobody will even think of stopping it until it is far, far too late. Its incredibility is its best safeguard, so you needn’t bother to convince anybody who doesn’t want to believe it. It took the medical profession two and a half years to catch on to prenatales. People getting cleared of bodies don’t need any such time lag. And so, may I make this simple request—don’t get spectacular until a few of the boys make it. You don’t want to be lonesome—and you’ll need reinforcements if a war gets declared on thetans here. The preclear may think he can do it alone if he gets cleared of a body—he’ll need more help and company than he thinks. So, again, as a final note on this chapter, let’s not go upsetting governments and putting on a show to “prove” anything to Homo Sapiens for a while- it’s a horrible temptation to knock off hats at fifty yards and read books a couple of countries away and get into the rotogravure section and the Hearst Weeklies—but you’ll just make it tough on somebody else who is trying to get across this bridge. Let sleeping Sapiens

snore in the bulk for yet awhile. Then meet some place and decide what to do about him and his two penny wars, his insane and his prisons. Tell people who want to invalidate all this, "Your criticism is very just. It's only fantasy." Cure up the lame and halt and the incompetent with whatever display of technique you need. Protect theta clearing until there are a few.

CHAPTER SIX

THE HISTORY OF THE THETA LINE is long and interesting. All you really want to know of it, however, is how much of it applies to your preclear. You will be pleased to discover that this is relatively little, a snap of the fingers in time compared to what could be.

The whole track seems to begin about seventy trillion years ago.

Thetans like facsimiles just like a Homo Sapiens likes TV. A thetan can take a facsimile and inspect it. He likes to collect them like a bibliophile collects books. Any thetan has purloined packages of facsimilies from other thetans just like schoolboys take pictures of champions away from each other. Thus your thetan has two things; he has his own record of real experience, of things which actually happened to him; and he has whole banks of "second facsimiles" or photographs he has taken from other thetan banks.

Second facsimiles are complete pictures. They will show up with charge on an E-meter because they also contain the "charge notation". But the moment you locate the fact that the whole bank of second facsimiles was taken from another being, the preclear stops using them as experience and they no longer show up on the E-meter. The characteristic of the second facsimile on the E-meter then is to show up for a short time, and then, identified as from a "borrowed bank" not register any more.

The best way to knock out second facsimile banks is to run out of the preclear incidents of "borrowing" facsimiles. He'll have many of these.

A preclear, needing a motivator for some overt act he has done, will start to use a second facsimile as the motivator. It will even give him somatics. A preclear may have as many as eight banks he is using. Identify seven of them as "borrowed" banks and you have him operating then on his own bank. This is the stop necessary to get him running on his own actual track.

Sometimes you may find that he has used a second facsimile so much that it has to be run. Run, it shows up as two or three still pictures, not as a moving picture.

The only truly important facsimiles are those which actually happened to the thetan himself, not what he borrowed.

You can plot out as you wish the whole track. Incidents given here in this volume or variations of them will be found on this track.

A common history of the theta line as applied to your preclear starts with his "Separation from the Main Body of Theta", continues through "Home Universe", runs into his entrapment by MEST beings and then through life as we know it with its cycle of birth, MEST body living, death, between lives wipe-out and birth again.

The thetan lives his life in segments: the largest segment is composed of "spirals"; as he goes through the MEST universe he is involved in a series of spirals each one less in terms of years, ordinarily, than the last. The first spiral which occurred 70 or 74 trillion years ago, might have been as long as a trillion years but the next spiral after that was a little shorter. Succeeding spirals each one shortened. The present spiral for most people is about 40,000 years long, although, many are on a longer spiral than this, and not a few are on a very short spiral. The length of this spiral might serve to indicate how much longer the thetan can continue. By a spiral would be meant a more or less continuous cycle of action. A life in a MEST body is a variety of cycles- it is not a spiral, for the preclear's knowingness often extends to earlier bodies. The first big cycle would be at its probable longest 76 trillion years. This would be sub-divided into spirals, any one of which might comprise more than one lifetime. Spirals could be subdivided into "lives", such as the current life which is only one

division of the current spiral. A whole spiral can get into restimulation in some earlier period just as a past life can get into restimulation in this life. The incidents contained in that whole spiral, then, would be quite important. Sometimes a spiral has ended suddenly and earlier than scheduled for a preclear. This has remained to him as a very bad shock. It would be like a past death but of a very great magnitude. The beginning of this spiral finds the being thinking he is new with universes to conquer and the end of the spiral finds him practically expiring, even as a thetan.

The overt acts of the thetan are “nipping” by which he harasses other thetans, “nipping” MEST beings—which usually kills them dead much to the thetan’s surprise, blanketing of MEST bodies for sexual thrill and other purposes, trapping other thetans after one has become a MEST being and the usual variety of overt acts common on Earth.

None of this is very complicated as a history. It is made to LOOK complicated by the existence of “borrowed” banks, entities and “cover-up” actions by the preclear. The main task of the auditor is to get the preclear to identify himself as himself and to identify the actual track of himself. The rest is easy.

CHAPTER SEVEN

THE TYPES OF INCIDENTS found on the theta line are somewhat different than the auditor has been accustomed to running in present life processing. The elements contained in those incidents are the same—thought, emotion, effort, counter thought, counter-emotion, counter-effort, attention Units and counter-units. The emphasis, however, is upon attention units and counter-units. The reason for this is rather obvious.

How would you go about nearly killing an almost immortal being? It would require about the heaviest force possible. The tone scale above two contains perception, below two there is little or no perception beyond attention units. Here is the occluded case. The individual himself may be running on a higher harmonic of his occluded tone—but the incidents which must be run to restore his perception in incidents are all too heavy to contain much in the way of perception. Hence, the tracking of attention units and the skills necessary to that are the requisites in running theta track incidents. Further, so heavy are these facsimiles that even when using “mock-ups”, one must be very conversant with TECHNIQUE 80, for the incidents hang up when the motivator is run too long or when the overt or DED are run too long. (Old time incidents were said to go into recession. This is because they had an overt motivator opposite from them which had to be run.)

The auditor never really understands apathy, fear or anger until he has run the heavy facsimiles of the theta line. It is not that they affect the preclear more strongly—they do not. It is that they are so heavy they can be like so much glue or hardwood. Reversing to the opposite incident, to the overt from the motivator, from the motivator to the overt alone makes it possible to run theta line.

One might have known for a very long time how far back this theta line went and how serious were the incidents upon it. But it would have done him no good to know about these incidents for, without attention unit running, which I developed only a short time ago, the incidents would not be runnable at all.

There were two ways of running a case: one was to unburden it until the natural resurgence of the individual keyed out the lower, heavier incidents, the other was to run the incidents no matter how heavy they were. The theta line, then, could not be audited at all until attention unit running and overt acts had been developed and refined for auditor application. The first method of unburdening is the one which auditors have been doing wholly whether they realized it or not. The other one of cleaning up the incidents themselves, the very bottom basics of the chains has not been in use because it couldn't be. Thus Dianetics was kept to one life until such time as the entire mechanical aspect of the lower track could be examined and techniques developed for resolving it. Of course, these techniques, if they resolve heavy incidents, resolve lighter ones as well, and so a revolution in processing can be announced which, if you MUST process only the current life, will resolve it in most cases in five or ten hours of processing. If it doesn't resolve, then the auditor simply doesn't know 8-8008 and that's all there is to it.

Despite the fact that they are heavy, that they are strange, theta line incidents are easy to audit IF the auditor knows 8-8008. If the incidents are very hard to run, then the auditor DOESN'T know 8-8008.

There is just one warning about theta line-incidents: you are auditing the theta “body”, not the MEST body. It is theoretically possible to run an incident out of the theta being which is too much for the MEST body. A MEST body which has a weak heart had better be audited in this lifetime only until his heart condition entirely vanishes. Some of the theta line incidents kick back so hard against the MEST body that the preclear is sure he will not live through them. If the auditor doesn't balance the overt against the motivator in 80, if he runs one side too strongly and heavily and really drives in the somatic, he may be embarrassed by making a theta clear before his time—the body still lying about but not breathing.

The incidents themselves contain some things the auditor should know about. One doesn't have to be a nuclear physicist to understand these incidents, but the incidents are actually in the realm of nuclear physics.

The auditor must only know the following:

1. Strong electrical currents produce in the vicinity of their flow what are called MAGNETIC FIELDS. If you wrap an electrical wire around a bar of iron and run current through the wire, you have a magnet. When you put a new piece of iron near this magnet, the FIELD of the magnet snaps the piece of iron up against the magnet.
2. In the vicinity of any strong current a wide FORCE FIELD exists. If this is intensified (by using great quantities of current) the FORCE FIELD may extend for hundreds of feet or even miles. A radio station is a sort of FORCE FIELD in that it reaches hundreds or thousands of miles out from it. It takes a radio set to pick up or contact this field strongly enough to get a good reaction out of it but actually, this instant, thousands of stations throughout the world are sending force fields through your body. They are too minute to be measured or detected without receiving sets but they are force fields just the same, wave impulses generated from a central point and extending far out from that point. If a station could generate a billion times the normal current a station uses, you would be able to contact that field physically, it would be so strong.
3. It is possible for a wave to act as a RETRACTOR. That is to say, it is possible for certain waves to pull back instead of push out. You turn a hose on somebody. This pushes him back. There can exist a wave which, if it were a hose, would pull you up to the nozzle instead of pushing you away. Thetans can put out such a retractor wave.
4. It is possible to rig up two or three—or one—standing poles which are then activated with a current which will apply a very strong field to anyone in their vicinity. It is then possible to vary these fields to get various patterns of fields or to shift from one field to another to get various angles of attack on an object. A thetan sitting amongst such a field pattern can be very thoroughly battered and rendered unconscious. It is also possible to rig up a post which would have a retractor wave coming out of it and which would pull a thetan into the post and pin him there.
5. A field is not always visible. "Black band" waves are the destructive waves. These are not visible and they light up nothing.

It may occur to the auditor that some of these incidents, as he hears them being run, are very reminiscent of the material which is commonly found among the insane in sanatoria. These people are quite given to chattering about fields and secret waves and telepathy and things being after them with electronic devices. The past ignorance consisted of treating anything an insane person had to say as non-factual data. Today may even say that one is insane to give thought to any circumstances as occur on the theta line. An experienced auditor knows that to make the insane sane it is necessary to run the incidents the insane person is dramatizing. In a brilliant flash of insight someday those in charge of sanatoria may see that the reason the insane chatter about electronics is that electronics are peculiarly adapted to tailor-making insanity and that electronics have been used for unthinkably long times to handle and control beings. Electronics alone can make a truly slave society. Those in charge of sanatoria, in view of the fact that their own figures show that electrical shocks do NO good and have NO beneficial effects upon patients, may someday wonder why they themselves are so violently psychotic on the subject of insisting that the insane be given electronics. Ah, you have it! Those in charge are doing a crude and ineffective dramatization of theta line incidents. Electronics make slaves. If some of these electricity obsessed but electrically ignorant chaps who so gently shepherd our insane really WANT results, I can show them not just how to make a patient tractable, I can show them how to give him total amnesia so that he can then be taught like a child and may become useful in a few months. You can REALLY wipe people out with electronics. Electric shock is so stupid and so childish that one wonders, one wonders.

So heavy is the concentration on electronics in the theta line, so closely connected with energy behaviour is the anatomy of a theta being that only one trained in nuclear physics could have cracked this riddle. And with the data on this theta line, human treatment and the treatment of any life passes entirely into the hands of the electronics experts and out of the hands of the meddlers with minds whose training in electronics ends with knowing how to turn on an electric light and who yet have at this writing the only legislative passports into the craniums of the ill. The era has just begun. Using theta line data, data accumulated from preclears about electronics, wave lengths, practices and social customs, a handful of electronics experts could bring entire nations into their command with very little work—and those trained in yesterday would be completely powerless to stop or even detect that pervasion of command. This is regrettable, perhaps. Maybe all societies go this way. The atom bomb is a toy compared to a device which would turn into soul-less slaves an entire city, an entire nation, an entire world. But instead of hiding this information, one should bring it to light, for if it goes underground only then can it completely have its sway. One does not look for such an enslavement to occur, for you are reading the pages and the technologies which can and will defeat it.

Thus, in running your preclear, keep in mind that he has been, in the PAST, part of societies which had electronics down to a very fine point, which could control the very breathing of their subjects. Recall that he may have been part of a town, for instance, in which any revolutionary, lazy or non-survival thought, if thought would bring him, without will, to the steps of the local thought police station. Remember in processing your preclear that for thousands of years he has played the game of enslaving and being enslaved, and the depths of control were such, the acts in that control were such as to out-soar any mere imaginings from modern literature. Modern science-fiction, even that, is a weak piker compared to the data of the past from which these writers of the future took their plots. A public couldn't stomach what really went on before Earth. Your preclear isn't able to stomach it—that's why he's forgotten it.

What does it take to aberrate a thetan ? Thousands and thousands of volts, thousands of amperes, poured into destructive wave lengths and thrown straight in his face. What does it take to get him into a position where he can be aberrated ? Trickery, treachery, lies.

Running electronics incidents is not difficult, not if you know 80. But there is a datum which must be repeated here even though it belongs in HOW TO AUDIT.

The definition in Dianetics of INVALIDATION:

INVALIDATION IS ANY THOUGHT, EMOTION OR EFFORT, OR COUNTER-THOUGHT, COUNTER-EMOTION OR COUNTER-EFFORT WHICH DENIES OR SMOTHERS THE THOUGHT, EMOTION OR EFFORT OF THE INDIVIDUAL.

By this definition, a man is invalidated by being struck by anything. If he is run into by a car, he is "invalidated". Any accident invalidates him. Any force which he cannot conquer or oppose invalidates him.

Turn to the chart in your HANDBOOK FOR PRECLEARS. Here you see on the CHART OF ATTITUDES, "I KNOW," "I AM," "FAITH," etc. The more the force of an individual is cancelled out by counter-forces, the lower he drifts on this chart. Hit by strong forces, he conceives that he "isn't."

FAITH at the top of the chart turns to DISBELIEF at the bottom.

Turn a preclear loose into a heavy theta line incident and what reaction do you get? You get BOTTOM CHART REACTIONS. That is to say, the force is such in the incident that he is utterly unable to combat it, thus he conceives himself utterly invalidated. In such a wise he comes to express in the incident BOTTOM SCALE attitudes. He can't believe it, he isn't there, etc., etc. Run any theta line incident with its heavy impacts and your preclear will immediately

start to discredit it. Keep him at it, waive aside all his lacks of belief and other comments and soon the tone band will rise a notch or two. Keep the tone rising, using overts and motivators, and you eventually get perception and concepts.

Why do you think these theta line incidents got lost? Why can't a man who has undergone a between-lives battering recall that he lived before? Invalidation by force is the answer. The chart of attitudes will give you your guide.

There is another thing you should know about these incidents and the emotional state of the preclear: he has become in his own eyes so degraded by force invalidation that he has devoted himself to this vegetable thing, the MEST body, as the last ditch effort to control some part of the environment. HE is invalidated to nothing. So the BODY has to be something.

And there is something else, a scale you should have of invalidation:

CRITICISM AND COUNTER-CRITICISM are the overt and motivator invalidations on the thought level. MISEMOTIONALISM AND COUNTER MISEMOTIONALISM are the overt and motivator invalidations on the emotion level.

PHYSICAL FORCE AND COUNTER-PHYSICAL FORCE are the overt and motivator invalidations on the effort level.

In current or recent lives thought, emotion and effort hang up on the early theta line incidents. If you can't get a theta line incident of the electronics type to unburden, run criticism and counter criticism in the current life.

In general you will find the preclear has been subjected, as a theta being to enormous invalidation of all his force, power and natural attributes. The rise in tone potential in running the theta line is such that you can expect the preclear to go from low to high on the E-meter after only one or two heavy electronics incidents have been run—but make sure they are theta line and that they happened to the thetan who is the preclear before you.

The intent of other beings was to make this preclear into a willing or unwilling but at least obedient slave or to get him out of the area and keep him running away thereafter or to nail him into complete useless immobility. They wanted him to have good

reaction to police threats (and most psychotics go psychotic immediately after a police interview, no matter how innocent it was). They wanted him to leave MEST bodies alone and respect them.

On his part your preclear was part and parcel of many societies, took his role in efforts to conquer thetans after he had been conquered. He wanted MEST bodies to be respected now that he had one. He wanted his slaves to be obedient. He wanted beings he didn't like to start running and keep on running or, barring that, to be immobile MEST thereafter. Your preclear has been guilty himself of any crime or action he protests occurred to him—for by his worry he confesses that whether or not it happened to him, he did it to others.

Your preclear was basically good, happy, ethical and aesthetic before the contagion of the MEST universe got him. Then, still a thetan, he wasn't very good but he was still trusting and ethical. Finally, when he had a body—well, look around.

CHAPTER EIGHT

The SPECIFIC INCIDENTS YOU MUST RUN ON THE THETA LINE are directed solely, at this stage, toward attaining a voluntary and controlled separation between the MEST body and the theta body. This is much easier to do than you would at first believe, and the incidents necessary to accomplish it are relatively easy to comprehend and locate.

Remember that to create a “theta clear,” it is only necessary to bring the being up to a point where it can leave and return upon a MEST body. A cleared theta clear would be a fully cleared thetan, something so much higher on the tone scale than a MEST clear or theta clear that it is difficult to comprehend. A theta clear however, is not difficult to attain. Neither does it guarantee the release of all possible aberrations. A theta clear, some tones higher than anything known before, is yet subject to some aberration and will be until he attains the state of a cleared theta clear. (Thus don’t invalidate somebody as a theta clear just because he doesn’t act like a saint—he might even be more devilish than ever!)

Separation from the body! How the mystics have striven for this one! India and “join Nirvana” has given us “techniques” WHICH ARE GUARANTEED TO GLUE A THETAN TO A BODY AS THOUGH RIVETED AND TIED WITH IRON BANDS. So beware of mysticism and its techniques and yogism. Your hardworking author has been over the jumps and through the hoops of more mysticism than is even suspected and on the ground where mysticism first hit Earth— India, and I can guarantee you that these practices and hopes are a sort of theta trap to keep men in their bodies, in apathy, ill and tied to superstition.

Theta clearing is about as practical and simple as repairing a shoe-lace. It is nothing to do with hypnotism, voodooism, charlatanism, monkeyism or theosophy. Done, the thetan can do anything a stage magician can do in the way of moving objects around. But this isn’t attained by holding one’s breath or thinking “right” thoughts or voting Republican or any other superstitious or mystic practice. So, which is the reason I’ve brought it up, rule out, auditor, any mumbo jumbo of mysticism or spiritualism or religion. Rule out anything but good, solid, contactable incidents which are run wholly and entirely with the mechanical techniques of Dianetics with particular attention to 80.

The key chart of theta clearing is THE CHART OF ATTITUDES which you will find in the HANDBOOK FOR PRECLEARS. All the straight wire is done from that chart.

Here are some incidents, more or less in the order that the auditor will find them and run them.

THE JACK-IN-THE-BOX: Here we have an invader trick, a method of trapping thetans. It is a facsimile scrambler. It is very early, not the earliest, only the earliest invader trick. The thetan area is invaded by MEST beings. The thetans bother the MEST beings, nipping them, etc. The MEST beings use theta traps. One of these is to give to thetans pretty little boxes. These boxes contain a stack of pictures. As thetans are disposed to gather facsimiles, these pictures are very acceptable. The thetan looks over the pictures. He finds they are quite similar one to another. They show, each one, a picture of a box of pictures. When he replaces the lid, the box explodes violently. He instinctively tries to dampen the explosion. He gets his aura of beingness full of pictures which are extremely confusing, being pictures of boxes of pictures. The running of this incident is simple. One keeps the preclear’s attention on the point of explosion, out from him. Of course this point slams back at him every time he puts his attention on it. You will find a preclear with this in restimulation to be very curious about cereal boxes which have pictures of boxes of cereal which have pictures of boxes of cereal. There may be several such incidents including being near such explosions.

THE OBSESSION: This incident is the incident which gives one the feeling he HAS to have facsimiles in order to know. Actually one doesn’t need facsimiles. One thinks in concepts, approximations, pervasion A fine control trick is to make one think he has to have facsimiles.

This aberrates him and makes him easy to handle. Educational systems are locks on this. The incident is an electronic incident, very strong, and sometimes includes a great many source points of energy directed against one's back. Just before it, one KNOWS. The force of the waves themselves, depressing one of the CHART OF ATTITUDES stops one from knowing. This incident gives one an obsession to have facsimiles, to steal facsimiles, to do anything to get facsimiles. One is actually trying to find what one lost in the incident and that was lost by force alone.

WARNING: Don't ever try to run words or other perceptions out of any electronic incidents. Words are seldom included in them. Communication in such an era was usually by though transfer, not by words. This is very important.

BORROWING: Thetans hold facsimiles very loosely. A high scale thetan can pick up and discard facsimiles at will. Further, a thetan often steals the facsimile chains of another thetan (as a result of the OBSESSION). Thus we will find, as the primary source of occlusion, the BORROWERS. A thetan puts a retractor beam on another thetan and starts to drag out his facsimiles. The victim feels like he is going to pieces. He, the victim, puts up a black screen to halt the outflow of his facsimiles. The borrower counters by throwing a cone of force above and below his victim pinning him between these two cones as though to squeeze him out. The black protecting screen usually can be held in place but the facsimiles, like smoke, trickle out around the black screen and to the borrower. The most remarkable thing about this incident is the SLOWNESS with which facsimiles seem to run out. Each facsimile has its own time tab. No matter how rapidly they are leaving these time tabs give the ILLUSION of a very long time. Running up and down one's time track often gives this illusion. Thus, although the outflow from the victim may be done in seconds, it may seem to take years. The preclear often protests against running this incident because "It takes too long." Actually, it takes very little time.

Naturally, on the borrower, the overt act must be got as well as the motivator as in all incidents run. If you don't get the reverse to what you are running, incidents hang up. In the borrower, the overt is the same as the motivator, as the incidents are very similar but with the reverse action. Run the preclear as the borrower and the victim both, one after the other, back and forth, in order to get up the whole of each.

This incident is the source of fear of losing one's facsimiles, the source of occlusion and the collapse of time tracks.

NIPPING: Nipping is a practice much beloved by thetans. They send out two energy streams, like hands, and slap both sides of a victim's head. This mildly shocks a thetan to which it is done. It can kill a MEST body. This slap is notable for causing ringing in the ears. This predates any invader. It is very early. It also postdates invaders. In running NIPS one is running something very important, for it is a basic on holding on to a MEST body. As in all incidents, when you run the motivator, run the overt afterwards, or vice versa.

BLANKETING: This incident consists of throwing oneself as a thetan over another thetan or over a MEST body. Blanketing is done to obtain an emotional impact or even to kill. It is strongest in sexual incidents where the thetan throws two MEST bodies together in the sexual act in order to experience their emotions.

This sexual lust comes from THE HALVER. It is very, very strong and is very restimulative in the running. Here is where the second dynamic becomes abated. There is considerable frenzy in these incidents. This is also basic on fastening on to a MEST body or holding a MEST body or protecting MEST bodies. It is an overt act. It has DED'S later than it in almost any sexual activity on the part of the preclear. At times a thetan will blanket a MEST body, and hold it so that it can be attacked by another MEST body motivated by another thetan. Later the thetan, having committed this overt act, will start protecting MEST bodies from attacks by thetans. This gives a person great antipathy toward seeing men and women together, lays in a basic on jealousy, etc.

There is a steep emotional curve in blanketing. First there is the high excitement, then orgasm, then, for the bodies, contentment or apathy as the case may be. This drop affects the thetan strongly and he gets fastened to the bodies and it takes some while to separate himself at times. These incidents make the future fixation on MEST bodies possible. Thus Freud had something when he blames sex, but sex is far from the whole story.

The basic error a thetan made was in considering a MEST body something very special, unmotivated by thetans. He did not realise that any MEST (human) body is run by a decayed thetan. In thirsting to run MEST bodies and in contacting them he thought he was contacting a cellular body whereas he was actually contacting a thetan and a body. He desired to go into ARC, without knowing it, with a decadent thetan who had a MEST body. That every MEST (humanlike) body had a decayed thetan on it was unknown to thetans until now. This accounts for the enormous “kick-back” received by a thetan when he nips a MEST body or blankets one. The body never did have that power. The decayed thetan did. Respect of MEST bodies, then, was entirely misplaced. This is the primary error thetans made.

THE HALVER: Don’t think thetans were only abused. When MEST bodies tried to invade and take over an area they usually wound up enslaved to the thetans in that area. And the thetans used them horribly. The invader sometimes came in with electronics his only defence against a thetan. The thetan quite ordinarily took the electronics over and used them on the MEST bodies. One of the processes thetans used on MEST bodies was a half-light, half-black gun which shot out a wave. Half of this wave, usually the black, hit the right side of the victim’s body, the other half, in the same explosion, usually the light side, hit the left side of the victim. This had the effects of causing him to be two people. It is also the basic on half-paralysis such as strokes. There was not always regularity in this incident. Sometimes it was the practice to shoot the victim one way and then turn him around and shoot him the other, sometimes the sides and head as well.

The halver was rigged up with religious symbols and it truly lays in religion. There is a devil on one side, a symbol carried in the light, angels on the other side. Sometimes it was very fancy and was complicated with dolls in the shape of nudes, angels, devils, strung on wires to slide and dance.

It did terrible things to the victim: it gave him a conflict, one side with the other, one being good; the other being bad. It gave him sexual compulsion all mixed up with religious compulsion so that an overdose of indulgence would send him to church, sometimes into a life of crime. It was a control factor used to keep the community fighting itself.

The halver lies as a basic under sexual malpractice, under religious fervour. It shows up in almost every preclear as being in chronic restimulation. It is the one the auditor runs as an overt act when the preclear has a sexual or religious motivator.

Remember that the restimulation of a motivator when one does an overt act is not natural but a consequence of having a body and implants about bodies. You will find some of this “you do wrong, you’ll get it right back” in the halver and similar incidents.

FACSIMILE ONE: This incident is in everyone’s bank, either as a second facsimile or as an original. Only in the latter case should it be run. It is called “Facsimile One” because it is the first proven-up whole track incident which, when audited out of a long series of people, was found to eradicate such things as asthma, sinus trouble, chronic chills and a host of other ills. It has a verbal content in most cases. It is quite varied when found as an original—for in this case, it happened to the preclear in the last ten or twenty thousand years. It was originally laid down in this Galaxy about one million years ago.

The “Coffee-grinder” (which might be an alternative name for it) is levelled at the preclear and a push-pull wave is played over him, first on his left side, then on his right and back and forth from side to side, laying in a bone-deep somatic which cannot be run unless you

recognize it as a vibration, not the solid board it seems to be. When this treatment is done, the preclear is dumped in scalding water, then immediately in ice water. Then the preclear

is put in a chair and whirled around. He was quite swollen after the pummeling of the waves and was generally kept in a badly run (but quite modern) hospital for a few days. Sometimes he was given several and after the first one would report back 011 schedule for the next.

FAC ONE was an outright control mechanism, invented to cut down rebel raids on invader installations. It was probably designed by the Fourth Invader and used by him in its original state and “ritual” for a considerable time. It gave him a nice, non-combative, religiously insane community. THE MOST IMPORTANT PART OF FAC ONE APPERTAINS TO ITS “SUMMONS TO COURT.” This was a sick quiver installed in the stomach area by the “coffee-grinder” during the first part of the incident. The coffee-grinder laid in “baps” on the pineal and other points but almost knocked out the pineal potential forever and relegated its actions to the pituitary. It knocked in every other glandular point. And these same “baps” were used against the vagus nerve to give what everyone knows as all “anxiety stomach,” uncontrolled bowel action, etc., etc. The header wanted people to report when sent for. Thus the context (WHICH MUST NEVER BE DONE UNTIL THE EMOTION AND EFFORT ARE REDUCED) when the vagus area was “bapped” concentrates on getting the preclear to report quickly when summoned and makes him terrified of arrest, of courts, of other legal hocus-pocus. Thus criminal action against individuals, or sometimes any legal action, interrupts the glandular system, gives an anxiety reaction which has no equal anywhere else on the track. Experienced police know this sudden hitherto inexplicable collapse of the criminal and his feeling that he would rather be dead than simply arrested: one cannot exaggerate the effect of FAC ONE in the legal department. A check on psychotics recently showed five, taken at random, to have been “triggered” by a threat of arrest a short time before the psychotic break occurred. This is FAC ONE at work.

The “coffee-grinder” is a two-handled portable machine which, when turned, emits a heavy push-pull electronic wave in a series of stuttering “baps”. It is violently restimulated by what construction companies call “widow-makers”—pneumatic drills of the kind used to tear up pavements, the sound is not dissimilar. FAC ONE, not silicosis, is responsible for the mortality of workers assigned to these drills on construction projects.

In the original version, the invaders operated these machines while wearing hoods and goggles, not unlike “hot papa” suits used today on aircraft carriers. The victim was placed behind a black gauze curtain but, in running FAC ONE, the preclear usually catches glimpses of the “coffee-grinder” and the users. Some people who wear horn-rimmed glasses are found to be solidly in the operator valence in FAC ONE. Such people are lean and hectic. Some persons whose faces are “swollen” and who have a “dumpy” build, who are given to asthma, are found solidly in the victim valence.

The invader gratuitously left these machines around for the yokels. Believing that the treatment was vital to get to heaven or some such thing, the yokels practiced on each other, found new victims and generally spread the implant around. Trouble with the machines the invader left around was that they “backfired” while they were working, sending out a ray into the chest of the operator to restimulate him, the yokel operator not suspecting that the machine was hitting anything else but his victim. And the yokel operator had neither goggles nor a “hot papa” suit. One of these unskilled operators lasted sometimes as long as forty victims before he collapsed from restimulation himself. The “back-fire” characteristic of the machine left around also inhibited the local people from using electronic hand guns and “rifles”, thus killing off guerrillas who sought to attack the invader, for electronic weapons have a flash back against the user.

FAC ONE deteriorated down the years, became quite varied and with the colonisation of Earth about thirty-five thousand years ago (or up to seventy thousand in a very few cases),

when used FAC ONE was quite non-standard. But it has been used on Earth against some preclears.

About a hundred and some thousand years ago the HALVER was substituted for FAC ONE as much more efficient, much quicker and less destructive of personnel and more creative of slave-like devotion. Thus the preclear is certain to have the HALVER as an original; you will also get an E-meter drop on FAC ONE. Be sure to ask if it is original or a borrowed facsimile. And don't forget its overt act is FAC ONE being given by the preclear to a victim.

BEFORE EARTH: There is a BEFORE EARTH and a BEFORE MEST UNIVERSE in all banks. The incidents are not dissimilar. They consist of the preclear being summoned before a council, being frowned down, being sent elsewhere than where he was. The odd part of these incidents, to the preclear, is that he is not usually guilty of anything, not aware of having offended. He is simply recruited, is brought in, is sentenced to be transported and goes to

a new area. The only thing remarkable about these BEFORE incidents is that they are a very definite degradation and condemnation of the preclear. They are best run by scanning the preclear backwards on each column of the CHART OF ATTITUDES, from for instance, "I KNOW NOT" to "I KNOW," etc., for the council's intent is to reduce the person down scale in order to get a more obedient colonist.

THE JOINER: There are three major JOINERS on the track most of them found will be second facsimiles and do not need to be run. Here is the basic on entities. A person is "packed-in" with other souls by electronics. Actually these entities are synthetic. Very early on the track, two more entities were "added" to the victim. They were, the three, placed in a ring and hammered by electronics to get them to fuse. There is an empty spot in the centre. A later joiner adds two more "souls". These incidents are responsible for the preclear being "softened-up" to a point where he can be influenced by having a hypnotized soul thrown at him. You will find the marks of these souls on every preclear. They are the basics on demon circuits. An entity favours the environment, not the preclear, and treats the preclear just like somebody in the environment treated the preclear. If you ask the entities questions, the areas (having demon circuits in them) will respond. If you ask the entities why they are there, they will tell you that they were the crew of the thetan, who is asleep, that they will not work, that they were all bundled together and sent here. The thetan response is that he made twelve errors, eventually could not control his crew, went into ARC with them, became like an entity, was bundled up, thetan, crew and all and shipped down here to work matters out. The entities seem to be most interested in keeping data away from the thetan, convincing him he has done wrong. Each entity claims to have had a function that was very specialized. Insane people are found to be running on their entities, not their thetans. This is a very bad condition, betokening very solid valence walls. Every entity can be audited independently of the others. Past deaths can be run out of them with the relief of many somatics. Each has a body, so they say, in pawn elsewhere. Here is a wealth of data and detail. Fortunately none of it is very important to us at this time except in understanding the behaviour of Homo Sapiens. For these entities, regardless of auditing, work overtime on the preclear. However, in auditing the theta line one is interested only in auditing the thetan and this is very easy to do with the incidents given above and below. One ignores the entities. They may be simply borrowed banks. They do not interfere with auditing for their incidents all run like second facsimiles and, although they register at first on an E-meter, they drop out the moment the auditor asks if the incident comes from a "borrowed bank". If we had to audit through the complexity and aberration of the entities, we would not have a very easy time of it. Fortunately it is not generally necessary to even think or know about entities in order to audit the thetan. The JOINERS, so far as I can establish at this time, can be ignored. If an entity pops up and won't be ignored, just make your preclear move into him and audit out where the entity is stuck on the track (psychotic) and the trouble stops. Considerable time was spent on entities in these investigations. There was a great deal of data about them yet to learn when they were by-passed in the discovery of direct methods of auditing the thetan who, after all, IS the preclear. A case of paralysis, however, was partially remedied by bringing the entity who governed that side up to present time and putting the thetan in charge of the area again. Experiment with them for your own information if you like; you'll

find entities lie, cheat. hold out data and act generally neurotic or psychotic. Here is your “circuit case.” As the thetan loses control over his environment and his body, these entities move in on area. Rehabilitate the thetan and the entity problem vanishes. Start auditing entities and they increase in power. These questions are at this time not answered satisfactorily: Are entities sub-beings or are they simply electronic installations? Are they very decadent thetans who have been blanketed by the preclear ? Have they simply decayed until they follow the GE line? Are they control factors from “between-lives”? This question has been answered: Is it necessary to audit entities? And the answer to that is, No.

THE ICE CUBE: Here is an intriguing incident which, if your preclear demands, should be audited. This is evidently a method of transportation of beings to a new area. The being is packed in ice, is taken to the new area and is usually dumped in the ocean. Your preclear, if he has this one in restimulation, has very cold hands and feet chronically. A thetan responds to hypnosis, pain, force and other factors. He also responds to being frozen in ice. You may wonder how the being, if the ice-cube is used or is necessary at all can get into the between lives area so easily—in other words, if he can be transported between lives with ease, why should he be dumped originally in the form of an ice-pack. Possibly the answer lies in two invader crews at work- an old invader, already in command of an area but rather down scale, controls by between-lives; a new invader crew with more ambition plants beings in the same area. These beings then fall into the between-lives routine which exists unbeknownst to the new crew. The new crew in the area is later much surprised to find that their planted beings, so carefully dumped in the sea from a saucer, are being picked up between-lives and given “treatment” by an old, established invader whose methods of political control are long since established. When such a discovery is made, the new crew may very likely knock out some of the old crew installations and upset the routine.

THE ICE-CUBE is quite authentic.

BETWEEN-LIVES: At death the theta being leaves the body and goes to the between-lives area. Here he “reports in”, is given a strong forgetter implant and is then shot down to a body just before it is born. At least that is the way the old invader in the Earth area was operating.

The implant is very interesting. The preclear is seated before a wheel which contains numbers of pictures. As the wheel turns, these pictures go away from him. He is moved aside to the right, the left, the back. A mirror arrangement shows him still sitting there before the pictures. A force screen hits him through the pictures. The pictures dim out. The whole effect is to give him the impression that he has no past life, that he is no longer the same identity, that his memory has been erased. The force screen flattens his own vitality, thus invalidating his existence, thus installing, by force alone, a forgetter. The pictures, by the way, are simply generalized views, stills of vacant lots, houses, back yards, of a recent Earth period and they could apply to anybody. They are not the facsimiles of the preclear. The incident contains such force that the preclear, at first quite closely in contact runs it willingly. As the force cuts down his past identity he begins to disbelieve the incident, then himself. If left in restimulation he has a difficult time remembering things for some days.

Gradually through a life-time this **BETWEEN LIVES** incident keys in. At first it engulfs childhood, then later and later years. Finally, with age, the preclear starts to cycle through it automatically and goes into a “second-childhood,” which is to say, he anticipates the coming implant, conceives it to have done if he lives beyond a normal life span for him. (If it usually happened that he died at sixty, should he now live to seventy, he will get a feeling in the last ten years that it has been done to him—a routine time restimulation effect.)

Preclears do not always report; to have been implanted once is to get a restimulation on dying which will wipe out the past life. Some preclears have one, some have five, some more of these implants.

The life to life forgetter would follow as a natural course of events from the fact that the preclear identifies himself and is identified by others as a MEST body; further he identifies everyone else as a MEST body. Also he would rather start, if he must be a MEST body, with a clean slate and a new body. Also he has many overt acts of convincing others they should forget their entire pasts, for by that he can train them for a better future for him. NO IMPLANT WOULD EVER SUCCEED unless there was a natural cause and reason for the implant to magnify.

The report area for most has been Mars. Some women report to stations elsewhere in the Solar System. There are occasional incidents about Earth report stations. The report stations are protected by screens. The last Martian report station on Earth was established in the Pyrenees.

Entities have between-life incidents independent of the thetan. These are not necessary to run.

There are many types of between lives earlier on the track, about ten different periods of the entire track being devoted to a practice of keeping a thetan in a body, working and in an area. These show up as second facsimiles and are not necessary to run. But the data is there in the secondary banks and it is very "wonderful" data on how to keep races enslaved.

THE EMANATOR: Now and then your preclear is found "stuck" in the EMANATOR. This is a large, glowing body of radioactive material which hangs magically in thin air, a sort of a god, an all knower. Its outpulse puts one into a trance.

The story usually starts with the preclear "volunteering" to come to Earth and do good. He walks into the presence of the emanator and that is that. He has volunteered, perhaps, simply out of curiosity, wondering what is contained in that big building. His "agreement" is of course enforced. He is told that they will keep his body safe for him. He "agrees" to go help out and is transported by hypnotic transference.

It never occurs to the preclear to question the safety of his body. He reports back to it between lives. The body is preserved and can stay that way for some thousands of years. But bodies do not last forever. One day the preclear dies on Earth and reports back dutifully to find no body. After that he conceives himself to be lost. He is given no new goals between lives, he is ignored. The next life may find him knocking on the door of a psychiatrist for he is very "lost" and "homeless" and generally bewildered. Running the emanator sequence and loss makes all right again.

The EMANATOR trick as a recruiting device is very old. You will find many second facsimiles about it in the preclear's bank.

THE DOUBLE-BODY: With one body in a trance in one place and another body here on Earth, trouble occasionally occurs. A preclear during an operation may switch bodies. Pain, an anaesthetic or a serious accident cause him to change to the other area with a shocking impact on the other body. The other body quite commonly dies or is deranged by the sudden impact. The preclear wakes up from unconsciousness on Earth and tells (or represses) the fact that he has died. Obviously, as the surgeon or doctor will attest, he didn't die for the heart of the patient kept beating. Actually the patient flicked into the other body, transferred the shock and pain and killed it, then came back here and awakened.

This incident leaves a patient very, very badly disturbed. The surge into the between-lives area is so obviously not a death that attendants there, if attracted, will knock the body there out with commands to forget, to not let anyone know in order to "protect" the mystery. Everyone particularly mental doctors, has in the past accounted for this circumstance of the patient thinking he died with wild theories about the effects of anaesthetics and delusion. But no patient so treated ever recovered by being informed that it is all anaesthetic nightmare

and delusion and they do recover immediately if the incident is run out. Nitrous oxide is very vicious in this regard, for it does not dull any pain, it simply “drowns” the patient.

Patients wake up after such a double-body incident with the feeling that they have just learned the secret of the universe, but they can't quite recall it. They have, to some extent. They've learned they're kept and implanted elsewhere.

It IS important for an auditor to know that a DOUBLE-BODY may have happened some lifetimes ago during an accident. To a preclear who doesn't know of the past life, much less the DOUBLE-BODY, the result is quite alarming.

To run a DOUBLE-BODY, run the operation or accident on Earth, then run the incident as from the other body in pawn. Then run going “under” on Earth and waking in the other body and then waking on Earth. Then run being in the other place and appearing on Earth. Run the DOUBLE-BODY until it is very thoroughly reduced, running the overt acts on it as well—which will be what the preclear says they are.

THETA TRAPS: There is no subject more interesting than that of THETA TRAPS. It is of vast interest to any invader. It is of vaster interest to your preclear. How can you trap a thetan? By curiosity, by giving him awards and prizes (of an implant), by retractor screens, by mock-ups, by ornate buildings which he will enter unsuspectingly only to be electroniced down; by many such means the thetan is reduced from KNOWING to a colonist, a slave, a MEST body.

All theta traps have one thing in common: they use electronic force to knock the thetan into forgetting, into unknowingness, into effect. Their purpose is to rid the area of those nuisances, the thetans who cannot be policed, and gain personnel—always the former, not always the latter.

The thetan feels himself, in some traps, being drawn up to a post. He fights it with his force. It cannot be successfully fought. He succumbs. A day or a hundred years later, he is picked off and otherwise used.

A thetan can sustain many implants of this character without becoming obsessed about having a body. But he becomes obsessed very easily about having facsimiles.

THE JACK-IN-THE-BOX is a variety of theta trap.

THE BODY BUILDER: Sometimes a thetan is taken off a theta trap and put into a field which makes him fight again with his attention units. The purpose of this field is to make him resist its force and to resist it so as to mould him. Out of his attention units he “builds” a body. Later he is given sharp shots through the places where joints are supposed to be and is generally tailored into a body.

There were many of these on the whole track. In your preclear they are probably second facsimiles.

The body builder used some fifty million years ago was very precise. Although it has degenerated and is less formalized and although it is doubtful if you will find it in more than a second facsimile, the original version is given here:

After he was caught in some kind of theta trap, the thetan was handled as follows:

THE JIGGLER: Placed over a post, the thetan was moved up and down rapidly and eccentrically for some time. He would try to hold onto and stop the post, would go into apathy and finish by being entirely invalidated as himself and would think of himself as the post, that having become cause.

THE WHIRLER: The thetan was placed on a platform which whirled eccentrically, jerkily to the left and right until he would turn as the post turned.

THE BOUNCER: The thetan was bounced up and down eccentrically until he had a facsimile which fixed him, it would appear, on his time track.

THE SPINNER: A chair device was used to spin the thetan until he had no orientation. This is the probable source of the slang term, spinning, meaning going insane.

THE ROCKER: This swung or teetered the thetan to the left and right, slowly and quietly. This incident is dramatized today by mystics who, not being low enough on the scale to die, finish the job by picking up old electronic implant motions and practising them until they have “control of the body”—which they mean to mean without meaning to mean it, complete body control of “I”.

THE BOXER: This incident is a cousin to the “FLY-TRAP.” Its purpose was to make the thetan into a complete stimulus-response mechanism. He was hit from every angle by a device not unlike a boxing glove. He would be forced to kick back against it with his force. At length he would be psychotic enough to return every motion he received. This is actually aberration itself. It is the psychologist’s definition, though vaguely put, of a “well adjusted human being,” one who stimulates and responds without thought.

THE FALLER: This installs fear of falling, also fixes the thetan in the incident on the track. He is dropped again and again and again to different drops and at varied intervals until he is jammed.

THE EDUCATION: After all these, the thetan was given a complete education. This was of a hypnotic, stimulus-response variety. It was the type of education which makes a file card system out of a thinking being. It is dramatized today in universities as it requires no skilled instruction.

THE FLY-TRAP: Very, very early on the track, a long time before any of the present populace came into being, there was a theta trap called the FLY-TRAP. It was of a gummy material. The thetan who got into it punched and fought at this material until he was psychotic enough to react to the physical universe laws of responding to motions. He was taken out of this trap by a crew of do-gooders who had caught him for his own good and who trained him in religious sweetness and syrup until they considered him fit to be part of their group. The attitude of these people was SO good, their manners SO understanding that the thetan usually ran away as soon as possible. Sunday school sometimes brings this, even as a second facsimile which it nearly always is, into heavy restimulation.

Remember, auditor, that a second facsimile doesn’t have to be audited but will blow when the preclear sees that he “borrowed” it from somebody. But that doesn’t mean he won’t use it. Lacking a motivator, your preclear guilty of some overt act will go back into his “borrowing” and pick out any second facsimile which looks vicious enough to justify his own action and he will use it to the hilt. Thus you may find your preclear stuck in incidents of great rage and fury. You may find him with Arsclycus in full bloom (where they spent ten thousand lives labouring on the same job, were stuffed like snakes every few weeks to feed them, where they returned after death because a piece of their own body was held in pawn) and unable to work and given to a weariness beyond description. Located as a second facsimile the entire incident tends to depart. Or, locating the overt act the preclear actually did himself, the second facsimile goes without auditing. If a preclear holds hard to a second facsimile, he is guilty of more overt acts than he is telling the auditor, or the incident is something else than it appears to be. Ask your E-meter.

CHAPTER NINE

GENERALIZED INCIDENTS would include anything the preclear has done which is an opposite motion to the incident in which he is “hung-up”. The opposite motion is what hangs the incident up.

A MOTIVATOR is an incident which happens to the preclear and which he dramatizes.

AN OVERT ACT (which may also be covert or accidental) is an incident which the preclear does to another dynamic.

A DED is an incident the preclear does to another dynamic and for which he has no motivator—i.e., he punishes or hurts or wrecks something the like of which has never hurt him. Now he must justify the incident. He will use things which didn’t happen to him. He claims that the object of his injury really deserved it, hence the word, which is a sarcasm.

A DEDEX is an incident which happens to a preclear AFTER he has a DED. It is always on the same chain or subject, is always after the DED. It means THE DED EXPOSED. It is covered guilt. Its effect on the preclear is all out of proportion to the actual injury to him. One would think he was murdered by the harsh word or the scratch. He will explain violently how terribly he has been used. Whenever you have a preclear who has been too abused for words and keeps on giving you incidents which tend to fix their guilt on the family or women or some such thing, the auditor can recognize these as DEDEXs and know that he must look for the DED. The preclear is usually quite unwilling to give up the DED but the E-meter will find it. It is on the same subject as the DEDEXs—if he has many incidents about things his mother did to him and these seem fairly routine, there is a previous incident about his mother or some earlier life mother where with an unmotivated cruelty he executed a DED.

A MISASSIST is an incident wherein the preclear has tried to help on some dynamic and failed. These are very aberrative. The incident may be short and harsh or it may be a large number of small incidents. The MISASSIST is a failure to assist either by omission or commission. It is always preceded by a MOTIVATOR-OVERT situation lock-up or a DED-DEDEX situation. The preclear, having injured some dynamic has come into the state of protecting that dynamic out of all proportion to the other dynamics. Perhaps he has many times succeeded in his protection and such incidents are not aberrative. But one day he tries to assist and fails, or he should have assisted and didn’t and the result is the straw added to the weight of an earlier facsimile hang-up.

A DEGRADER is an incident or chain of incidents whereby a low-toned person seeks to bring down the tone of a higher-toned person. The actual intent of the low-toned person is to get another low enough so that the latter can be helped. The low-toned person believes he cannot be of assistance to anything higher on the scale than himself. Therefore he will attempt to reduce the tone of another and then, when he has him well down by degrading him, he will be unable to assist, becomes sympathetic and conducts himself properly until, of course the person is up again. The preclear will, if very low-toned, try this on the auditor. Any low-toned person will do it. The preclear may have many DEGRADERS he has done. Or he may have had many DEGRADERS happen to him. IF THE PRECLEAR IS PRONE TO DEGRADERS HE HAS A DED-DEDEX SITUATION on the same dynamic he permits to DEGRADE him. If he accepts criticism from women, he has a DED-DEDEX on women. If he claims it was father who got him down, who invalidated him, he has a DED DEDEX on his own father or some past father or man who looks like his father. If you find a DEGRADER situation, look for the DED-DEDEX on the same subject. If the preclear is given to invalidating he has a DEGRADER chain he has done. The dynamic he DEGRADES has a prior DED-DEDEX.

CHAPTER TEN

THE TRANSFER is the single most important phase of TECHNIQUE 88.

It is a circumstance rather than an incident. It is a specific action of the thetan with regard to a MEST body. It is the swing of the thetan from out of the body where he belongs into the body where he is thereafter in trouble. THE TRANSFER is the action of going into the MEST body.

Except in deaths or severe accidents or operations you won't find a transfer out. Your task in auditing is to find and run all the transfers into bodies in order to achieve a self-determined, fully alive transfer out.

WHERE is the thetan? Contrary to any past practice, his second best place is just outside the MEST body monitoring it with direct contact on the MEST body's motor controls on either side of the head. His very best place of course, is out of contact with the MEST body entirely and fully alive as "I." His worst place is inside the MEST body.

The thetan, in most cases, is behind and above the MEST body. In many cases he shifts position rather often even in one incident. Now and then he is found to run the body from in front of it. This causes a direction reversal on the part of the person so that he doesn't know right from left—people can teach him continually but he will still say his right is his left and his left is his right, and so it is, for "I" in this person is the thetan and the thetan is in front, facing the MEST body and right is the thetan's right, of course.

There are cases where the thetan is barely or hardly ever in contact with the body. These cases can be considered quite aberrated, the thetan seeing the body from across the room or the street, convinced that he is the body but unable to do anything about it. There are cases where the thetan is inside the body continually but this is to say that he isn't a thetan at all but degenerated into an entity—and we find this is in those low-tone wide open cases, full on but raving psychotics or nearly so.

A thetan is pretty bad off if he thinks all he can do is run a MEST body. This alone is a half-transfer. He hasn't gone into the body yet forever thereafter, perhaps, to be an entity, but he has achieved the level of degradation where he thinks the MEST body is more important than he is and that he IS the MEST body; he has become propitiative toward the body to a point where he is a servant, where it becomes him in his eyes.

A full transfer occurs many times in the span of a thetan, but it is not permanent until he enters the body to stay in there from there on.

In doing a DED a thetan catches the sorrow waves of the body he is wronging, feels sorry for it and then, for one reason or another, merges into it. This is a temporary transfer. But after a few of these he will become obsessed with being the monitor of a MEST body and will devote all his time to it. Then he will suppose that his only method of perceiving is through MEST perceptics, his only method of emoting is through MEST emotions. And he comes way on down the scale, becomes a servant, feels so degraded that he is himself nothing and the MEST body everything and so tends it continually. Eventually he will merge with it in a permanent transfer and that is probably the end of the thetan, the genetic entity and company thereafter perhaps running from within, perhaps in the next life being picked up by a new thetan. Thetans are continually being pumped into the MEST line. They do not last very long. The "I" of the individual is the thetan.

The foregoing paragraph contains steps which the auditor must know. This is the cycle he is trying to work out of the case.

You will find many conditions occurring in the TRANSFER. There is another type of transfer, the switch transfer wherein a thetan, to protect the body he has assumed changes in sudden moments his control to a person startling or attacking the thetan's property. This can become very bad and very involved. It happens in families and amongst friends and when they part or somebody dies, the thetan is suddenly bereft of some of the property he was controlling and so carries on as if MEST was important.

The CONTROL TRANSFER is a specialized kind of transfer wherein the thetan, having devoted himself to a MEST body now begins to control the environment and other people for his body much as he controls the body. Having forgotten his skills and having many brands of aberration, whereby he will transfer permanently, at least some of his control, he yet adventures to reach out energy-wise and start to control other people than his own body and also attempt to control MEST objects and motions. He is at first very capable in this but, having aberrations which cause him to stick on things, his control of the environment becomes too extended. When he loses some of the environment he conceives that he has lost some of his ability to control. We get then a dwindling of control along all the dynamics MEST body but only some small part of it. A thetan without aberration could safely enter into and control the whole environment, lose widely and reassume control. A thetan very aberrated will get restimulated when he loses some control of the environment and won't thereafter try to control that type of thing or person again. These control transfers and their losses will be found widely in any case and are almost as important as auditing control of the first dynamic.

As you run facsimiles you will find that there are those seen by the preclear as though within himself and those seen by the preclear as though outside himself. Audit the latter to audit the thetan. Audit the former and you audit only entities.

CONFUSION OF IDENTITY is a primary problem with preclears. Now that WHO the preclear is can be established and WHERE he is can be seen by the preclear as he runs facsimiles, this confusion can be resolved. But do not expect to solve it for the preclear rapidly. And do not expect to be right yourself the first time.

TECHNIQUE 88 is an E-meter technique. It can be run without an E-meter but this permits all manner of dodging and evading. And there are usually six or ten entirely different banks in any preclear beside his own—lots of places to dodge into. But SCIENTOLOGY 8-8008 solves all this for you.

The entities all have banks. Now these are either stolen banks (from some other thetan long ago as in BORROWING) or they are the identity of this entity. We aren't much interested in auditing entities except when auditing one can reduce rapidly a physical somatic or physical ill—easily done for the entities hold these in present time and they will audit in present time. A thetan high enough to be outside the body to a normal control distance is not going to hold a facsimile in restimulation just to hurt or injure his body. Only an entity will do this or a thetan who has transferred all the way into the body—which makes him an entity and thereafter he will behave like one (no work, high ARC with groups in order to upset them covertly, etc., etc.)

You will find an understanding of your thetan's goals a little helpful in making sure you are auditing the thetan. He was quite old when he first fixated on the idea of controlling MEST bodies. That was not too long ago if he is still operating just outside the body (about arm's length). One of the reasons he fixated on a MEST body was because he was terribly bored.

There is a considerable liability to being a thetan from the standpoint that one is quite immortal. Even death cycles will look good to a thetan whose aberrations have reduced him down from the goals and hopes he once had. Now he begins to have hopes for a MEST body. This body will grow and die but at least it will change. Aberrations cut this thetan down to a point where he couldn't see any change possible, could not see his own goals would ever be attained; so he fixated on a MEST body, became involved in the pure mechanics of operating and caring for one, became more aberrated by contagion from the entities in that body and the

uncertainty of life in a mortal being, lost his goals as a MEST body, finally became pretty sordidly sick of the whole thing.

Now, magically, you uncover for this thetan six or eight banks full of seventy trillion years or less of incident. The thetan is a wizard at liking to act at being somebody else. That got him into believing he himself was a MEST body. Well, it will also get him into believing he is any one of the entity banks you uncover. And he will let you audit these things until doomsday. Vicarious existence, better than a motion picture.

But ask this thetan to confront the existence which he shudderingly forsook ? Never! It was boring. He's been through all that. He actually knows what happened to him but it was bad enough to make him wish to forget it until he forgot it. He'll say he's this entity or that. He'll be happy, in preference to facing his own past, to just go on and perish as a MEST body.

There are two remedies for this. The first is the E-meter. That is an unequalled remedy. You can find out the identity of every bank in the preclear and know that the thetan isn't any one of them. You can find out the first to last transfers. You can discover the location of every incident the thetan should run.

Now in using the E-meter you will discover something strange with regard to the thetan. At first the meter will be much more active on the entities than on the thetan himself. For one thing, the thetan should be OUTSIDE the body. For another, the thetan would rather look over and shove into view incidents he himself has never before seen. He'll help you audit these entities endlessly.

People who keep running incidents without any recourse to an E-meter will achieve much with the body, very little with the thetan— hence there is no rise in tone although the auditing hours continue to stretch out. In people who continually self-audit without direction, the thetan is just being very propitiative toward MEST bodies and is giving the entities a wonderful work-out. The body gets better sometimes. The thetan never gets better. And he is "I."

The behaviour of the thetan in the past was often copied after something he took from the entities. He found an entity role would

restimulate, he became the actor and performed the role. He left his own bank alone and neglected although there were aberrations to dramatize there too. (And by the way, you will find the thetan occasionally trying to stop the body from dramatizing out of entity banks).

The thetan bank, the one you want, will give you less active needle response than the entity banks when you first start auditing. This is a sort of negative sorting. But you may have to audit an entity or two because of the way the entity has the body stuck on the track.

The point is to find the thetan bank and audit it. The conflict in this person derives from the ambitions of the thetan being balked by the laziness and stupidity and desire for death and destruction on the part of the entities. You can audit any side of this conflict you want. But by simply making the thetan sufficiently strong, the entities become cowed and won't act up or even drop out and leave.

The other answer is to clean up present life with attention to all transfers in it, all switch transfers, all control transfers. Audit the thetan handling the body until you have the current life well up.

You will find that you will have to start by giving the preclear a drill to locate where the thetan is. Simply run him up and down the track through various incidents, with good attention to attention unit running, each time locating the thetan outside the body and handling it. The preclear will get a dim concept of the handling but he will get a good concept of the location of

the thetan. Now, in the current lifetime, locate the thetan being distracted from his task by noises or arguments in the environment.

Run the sympathy of the thetan for the body, the refusal of the thetan to feel sympathy at times. And run in particular antagonisms or angers from the body at other bodies, from the other bodies at the thetan's body. Get all the DED-DEDEX computations out of the way and then audit the thetan entrance somewhere around the time of birth. It isn't an entrance, it's a possession of the motor controls.

When you have this thetan in good shape for this lifetime he will be strong enough, usually, to tackle NIPS, BLANKETINGS, BORROWINGS. But don't be amazed when you run your first of these to find that the thetan has been using an entity bank. Any borrowing, however, is good to run. Any blanketing on the second dynamic shows your preclear once and for all that he IS a theta being without a body by showing him an incident to that effect.

If the case is incapable of finding the thetan in current life, then take the youngest entity and audit it.

It generally is the thetan but transferred inside the body.

How long it will take you to audit a preclear to theta clear one cannot say. The route reaches high very quickly. Using this know-how and 80 you will attain a MEST clear in a very short time. Aside from inaccessible persons and psychotics in general, most cases should become MEST clear in a few weeks of hard auditing.

THE END

THE JOURNAL OF SCIENTOLOGY

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What is Scientology?

L. Ron Hubbard

“Scientology” is a new word which names a new science. It is formed from the Latin word *scio*, which means *know*, or *distinguish*, being related to the word *scindo*, which means *cleave*. (Thus, the idea of differentiation is strongly implied.) It is formed from the Greek word *logos*, which means *the word*, or *outward form by which the inward thought is expressed and made known*; also, *the inward thought or reason itself*. Thus, *Scientology* means *knowing about knowing, or science of knowledge*.

A science is not merely a collection of facts, neatly arranged. An essential of a science is that observations give rise to theories which, in turn, predict new observations. When the new observations are made, they, in turn, give rise to better theories, which predict further observations.

A science grows. Its most important growth is not in numbers of facts but in the clarity and prediction-value of its theories. Many fields which call themselves sciences substitute fact-collecting for theorizing, others substitute theorizing for observation. Without both, there is no science.

The “exact” sciences contradict each other daily. This is not because their observations are wrong, but because they cling to old theories that conflict instead of finding the newer, simpler theories.

Scientology has introduced new simplicities of theory into the field of human thought and has brought the study of human thought up to a level at which it begins to embrace all thought and all life, not only of man, but of all organisms.

Scientology is not a therapy for the sick, although from Scientology such a therapy may be derived.

Thought is the subject matter of Scientology. It is considered as a kind of “energy”- which is NOT PART of the physical universe. It controls energy, but it has no wavelength. It uses matter, but it has no mass. It is found in space, but it has no position. It records time, but it is not subject to time. The Greek word (and letter θ) *Theta* is used as a symbol for thought as an “energy.”

-Reprinted from the Introductory Lecture to the Professional Course.

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The Handling of Arthritis

L. Ron Hubbard

The disability commonly called arthritis is actually a chronic somatic of the depository type.

Calcium or other minerals become deposited in the joint structures or on the bones of the body, and there, impeding circulation and often causing swelling, occasion considerable pain.

Joint limitation of motion is often marked, and quite commonly progresses to a point where the individual must use crutches or a wheel chair. The arthritic may have any joint or area of his bone structure so impeded that the ailment may be manifested by claw hands, or hunched back, or stiffened knees.

Characteristic of the disability is a certain immobility of the body and muscles. This stillness is strongly contrasted to the spastic's twitching motions.

The sufferer from arthritis generally is subject to endocrine failure. The thyroid is deteriorated, the estrogen or androgen glands are relatively inactive. The glands which monitor the calcium in the body and its solution in the bloodstream are evidently particularly inactive.

Calcium in solution in the blood becomes deposited in areas having restricted, or sluggish, flow. In Scientology, it can be demonstrated that a restriction of circulation is present in those areas which have suffered previous injury. The injury, although perhaps forgotten, or suppressed, nevertheless can become active, thus placing a mental block over the area to become affected and inhibiting normal mental communication and physical functioning with and in that area.

The damage to joints in any arthritic can be demonstrated easily by testing the individual on an E-Meter where it will be discovered that the area affected indeed has been injured.

Arthritis, then, is structurally a deposit of calcium, or other mineral, in an area which has been restricted by an old injury. The injury is held in suspension and in place in the area by restimulation of the environment which contains some of the factors present when that area was injured. It is a condition of such an injury, in order to be in suspension sufficiently to cause arthritis, that the sufferer himself must have administered a like injury to another person.

The processing of the chronic arthritic may be pleasant or difficult. This depends upon where the individual may be found on the tone scale.

Arthritis occurs at three places on the tone scale. The first is .375, an area of extreme apathy where motionlessness in general makes it easy for deposits to occur. The second is its harmonic, .75, the area of grief, where the suppression of losses of allies or possessions causes a rigidity, a belated effort to hold that which already has departed. The third is the next harmonic, 1.5. This is the band of anger.

The .375 often is easy to process, but the apathetic state of the individual occasionally denies the auditor cooperation, even though it appears to be present. The .75 is best relieved by a discharge of grief, where this can be obtained; but grief in a chronic .75 is quite often occluded. The processing of the 1.5 is best effected by running anger, both the anger of others toward the preclear and the preclear's anger toward others.

All three levels of arthritis can be affected interestingly by running sympathy for persons who are in a motionless position, such as the ill, and by running sympathy of others for the preclear when he has lain in a motionless position, as in illness. The next most

important thing to run is waiting, or enduring, both on the part of the preclear, or others, and when they have waited, or endured for him, or on his account. These incidents by themselves have commonly produced an alleviation of arthritis.

The complete and entire reduction of arthritis, so as to inhibit its return at any time in the future, depends on the running of electronic incidents by Technique 80, in particular its famous black and white process.

There are many things which can be done for the arthritic, many processes which can be used. It is impossible in this short space to give one of the many case histories of arthritis, under process, or to give all the techniques, or complications of cases concerning it.

Of all the ills of man which can be successfully processed by Scientology, arthritis ranks near the top. In skilled hands, this ailment, though misunderstood and dreaded in the past, already has begun to become history. Twenty-five hours of Scientology by an auditor who fairly understands how to process arthritis can be said to produce an invariable alleviation of the condition. Some cases, even severe ones, have responded in as little as two hours of processing, according to reports from auditors in the field.

SCIENTOLOGY

8-80

The discovery and increase of life energy in the genus Homo Sapiens

by

L. Ron Hubbard

1952

*To my good friend, the late
Commander "Snake" Thompson (MC) USN
and his friend and teacher,
Sigmund Freud*

EDITORIAL NOTE

1952

L. Ron Hubbard was one of the first students of nuclear physics in the United States.

In 1932 he believed that Life and its behavior obeyed natural laws of the same order as electrons and other particles of motion. He began a study and search which led him through many fields of science and across many continents.

In 1948 he published the "Original Thesis" on his findings for the medical and psychiatric professions. In 1950 he permitted a popular work to be published and was considerably astonished that it became a best seller quickly. Since 1950 he has worked constantly upon the original project of discovering and conducting the source of Life Energy and with this work announces the attainment of that fact.

This volume is a detail of the discovery, its formula, and the factors necessary to bring the fact into application.

For three years, scientific controversy has raged around L. Ron Hubbard's work. The most degrading attacks and flowery praise have greeted his activities from every quarter, lay and scientific. He has given the acceptance of his work and the attacks and praise alike little thought but has continued to follow his route of discovery. His issuance of these findings caps a scientifically stormy career. It is doubtful if the storm will grow calmer in the face of the calm announcement that one has discovered and isolated life and provided the techniques for its use and conducting.

Careful testing by many persons already has assured the truth and usefulness of this work. It is not experimental but has been applied scientifically and confirmed in many quarters.

FOREWORD

WHAT IS SCIENTOLOGY?

“Scientology” is a new word which names a new science. It is formed from the Latin word, “scio”, which means KNOW, or DISTINGUISH, being related to the word “scindo”, which means CLEAVE. (Thus, the idea of differentiation is strongly implied.) It is formed from the Greek word “logos”, which means THE WORD, or OUTWARD FORM BY WHICH THE INWARD THOUGHT IS EXPRESSED AND MADE KNOWN: also, THE INWARD THOUGHT or REASON ITSELF. Thus, SCIENTOLOGY means KNOWING ABOUT KNOWING, or SCIENCE OF KNOWLEDGE.

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Technique 8-80 is a specialized form of Scientology. It is, specifically, the electronics of human thought and beingness. It is basic in answering the riddles of life and its goals in the MEST universe.

The goal is *Survival*. The means to survival for life is the handling and use of energy.

The “8-8” stands for “Infinity-Infinity” upright, the “O” represents the static, theta.

A new student of this subject is referred to the logics and Axioms and the basic processes of thought, counterthought, emotion, counter-emotion, effort, counter-effort, attention units, and counter-units.

Technique 8-80 appends but does not amend or replace any earlier material. It does the work of Scientology more quickly if used against an understanding of the basic subject.

SCIENTOLOGY: 8-80

CHAPTER ONE

This book is started with the Auditor's Code, for any experimentation with these phenomena must be done in full awareness of this code. An "auditor" is one who "listens and computes", and is a practitioner in Scientology. Experiments done without strict adherence to this code will fail.

The auditor who does not know, or practice at all times, the Auditor's Code, is ignoring one of the basic tenets of Scientology. This code has been called "the code of how to be civilized". Much more important than knowing mechanical techniques is knowing well the attitude one should have toward a preclear. This is not for courtesy but for efficiency. No preclear will respond to an auditor who does not adhere to the Auditor's Code.

Breaking the Auditor's Code, at first glance, may not appear to be a very great sin. But an auditor has undertaken to aid a fellow man, and his dedication to that purpose must be sincere to the point of sacredness.

The following points, taken from *Science of Survival*, should be as much a part of an auditor's thinking and attitude as his knowledge of reading and speaking. Unless one feels he can adhere to this code, he should not, under any circumstances, attempt to audit anyone:

The auditor conducts himself in such a way as to maintain optimum Affinity, Communications, and Agreement with the preclear.

The auditor is trustworthy. He understands that the preclear has given into the auditor's trust his hope for higher sanity and happiness, and that the trust is sacred and never to be betrayed.

The auditor is courteous. He respects the preclear as a human being. He respects the self-determinism of the preclear. He respects his own position as an auditor. He expresses this respect in courteous conduct.

The auditor is courageous. He never falls back from his duty to a case. He never fails to use the optimum procedure regardless of any alarming conduct on the part of the preclear.

The auditor never evaluates the case for the preclear. He abstains from this, knowing that to compute for the preclear is to inhibit the preclear's own computation. He knows that to refresh the preclear's mind as to what went before is to cause the preclear to depend heavily upon the auditor and so to undermine the self-determinism of the preclear.

The auditor never invalidates any of the data or the personality of the preclear. He knows that in doing so he would seriously enturbulate the preclear. He refrains from criticism and invalidation no matter how much his own sense of reality is twisted or shaken by the preclear's incidents (past experiences) or utterances.

The auditor uses only techniques designed to restore the self-determinism of the preclear. He refrains from all authoritarian or dominating conduct, leading, always, rather than driving. He refrains from the use of hypnotism or sedatives on the preclear no matter how much the preclear may demand them out of aberration. He never abandons the preclear out of faint-heartedness about the ability of techniques to resolve the case, but persists and continues to restore the preclear's self-determinism. The auditor keeps himself informed of any new skills in the science.

The auditor cares for himself as an auditor. By working with others he maintains his own processing at regular intervals in order to maintain or raise his own position on the tone scale despite restimulation of himself through the process of auditing others. He knows that failure to give heed to his own processing, until he himself is a "release" or a "clear" in the

severest meaning of the terms, is to cost his preclear the benefit of the auditor's best performance.

The goal of the auditor is to rehabilitate the selfdeterminism of his preclear, to bring back his hope and power, to get his preclear up to where the preclear, all of his own, KNOWS.

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

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

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

CHAPTER TWO

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

This static has the peculiarity of acting as a “mirror”. It records and holds the images of motion. It even can create motion and record and hold the image of that. It records also space and time in order to record motion which is, after all, only “change in space through time”. Played against motion as a kinetic, the static can produce live energy.

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

A memory is a recording of the physical universe. It contains—any memory—a time index (when it happened) and a pattern of motion. As a lake reflects the trees and moving clouds, so does a memory reflect the physical universe. Sight, sound, pain, emotion, effort, conclusions, and many other things are recorded in this static for any given instant of observation.

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

There are billions of facsimiles available to any mind. Billions of billions. These facsimiles can be brought into present time by the environment, and “unseen” or “unknown” by the awareness of awareness of the mind, can reimpress their pains, efforts, and aberrations upon the being, thus making one less liable to survive. All unknowingnesses, confusion’s, aberrations, psychosomatic ills are traceable to facsimiles.

One believes he can use *any* facsimile he has ever received. He has been hurt. He uses the facsimile of being hurt to hurt another. But since one survives as well as everything else survives, to hurt another is *wrong*. One *regrets* the injury, seeking to turn back time (which 25 regret). Thus the facsimile he used becomes interlocked with his facsimile of trying to use it and both facsimiles “hang up” and travel with present time. One even gets the *pain* he seeks to inflict on another, this being the action against him of the facsimile he sought to give, by action, to another. It startles the preclear, when run through a boyhood fight, wherein he hit another boy in the eye, to feel the pain in his *own* eye at the instant of the blow. And so it is with *all* inflicted injuries.

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

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

An interplay of static against motion or between two classes of motion, one relatively static to the other, can and does produce active electrical energy in beings of different characteristics and potentials. This makes a living being an electrical field more capable of high potential and varieties of waves than are known to nuclear physics, of which Scientology is a basic.

This created energy played lightly over a “facsimile” reactivates it and causes it to bear upon a being once more. This is an activity of thinking.

A “facsimile” brought into play by a moment of intense activity may afterwards, when the being is again producing only normal energy output, “refuse” to be handled by the lower energy. This facsimile then can trap the energy of a being and turn upon him the pain, emotion, and other things recorded in the facsimile. The facsimile thus can absorb energy and give pain,

especially when the being holding it has forgotten it or does not perceive it. This is restimulation.

By concentrating a live energy flow upon a facsimile directly, the being can erase, disintegrate, or “explode” or “implode” it.

As heavy facsimiles are the hidden source of human aberration and psychosomatic illness, their erasure or better handling by the being is intensely desirable.

The remedy of human aberration and illness is a minor goal of Scientology. Its discoveries make this possible.

CHAPTER THREE

If Life—or theta, as it is called in Scientology (q)—is a mirror and a creator of motion which can be mirrored, it follows then that mirror-wise, the whole of the laws of motion, magnetism, energy, matter, space and time can be found in thought, and behavior and even thinking partake of the physical universe laws regarding matter, energy, space and time. Thus even the laws of Newton can be found operative in thought. Fortunately all this is beyond the need of an auditor's immediate grasp of the subject for if it were not, an auditor would have to be first a nuclear physicist before he could begin to make the lame well and the able more able.

Some understanding of the matter is, however, desirable—otherwise some very weird philosophies would develop which would benefit none. Man has been ridden to death by philosophies which, unproven by any result, yet achieved enough prominence to spoil many a society (Schopenhauer or Nietzsche, for example). And many a scientific effort has fallen into disrepute because of philosophic misrepresentation.

Kant and Hegel all but ruined any hope nuclear physics or the humanities had by wild misinterpretation (in resounding language) of Indian philosophy and other early efforts to resolve the riddle of existence. So let us see how very basic and simple are the reasons why we audit what we audit.

Life can create motion or use motion or mirror motion.

Motion is a change in space. Any change involves time. Conversely, for there to be time, there must be change. If no change occurs we have the illusion of a static again.

The main trouble with facsimiles is that they “hang up” in time, then become timeless and then give the concept of “no change”. Our preclear, desiring to change for the better, cannot change because he is “hung up” in a memory which he “can't” change. The auditor wants change. Timelessness or forgiveness prevents change and these unwelcome conditions come about when a facsimile “hangs up” in present time. This makes the preclear feel he is unable to change. No matter what you do for him, if you do not get him “into present time” or (the same thing) get the facsimiles *out* of present time, you have “no change”.

Thus we had better know what makes a facsimile “hang up”, and, “hung Up”, act upon the preclear.

We see that a facsimile is a mirror of old motions. It is undone and gotten out of present time by dropping out its “motion”.

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

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

A “live” attention unit operates only in present time. A facsimile is composed of “dead” attention units, a pattern once made by “live” units in some past present time. For example, one sees a man. His attention units could be said in that instant to make up the pattern of what he sees. A moment later, he has a facsimile made up of “dead” attention units. He can “see” this man again simply by throwing *live* units at patterns of *dead* units. The facsimile can come “alive” and active only when *scanned* by live units. Then, it can stay “alive” so long as live units are fixed on it. It will not “run out” or dissipate unless a large number of live units are played on it. Thus, a facsimile can “hang up”. This is an analogy, but it will do for an auditor.

An auditor can “see” his preclear as a mind which is surrounded by old facsimiles which are given just enough attention to keep them “in present time”. It is the task of the auditor

to drop *all* facsimiles into an inactive state. It is a grim fact that one really doesn't think with these heavy facsimiles. *One could survive quite well if he had no facsimiles!*

Thought can pervade an area or approximate a situation and *know*. The mind thinks with light facsimiles, or no facsimiles at all.

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

How, then, does one strip away facsimiles from the present time of the preclear? The auditor would have to audit billions of them to erase all the facsimiles the preclear has made or "borrowed" and which now act heavily upon him, giving him illness, degradation and aberration—as well as amnesia as to his actual past.

We can rehabilitate the preclear by raising his ability to create energy, and thus bring him to a "speed" which has sufficient output for him to overcome facsimiles. We do this by erasing or reducing certain facsimiles, and, in doing so, retrain our preclear to produce a higher energy potential.

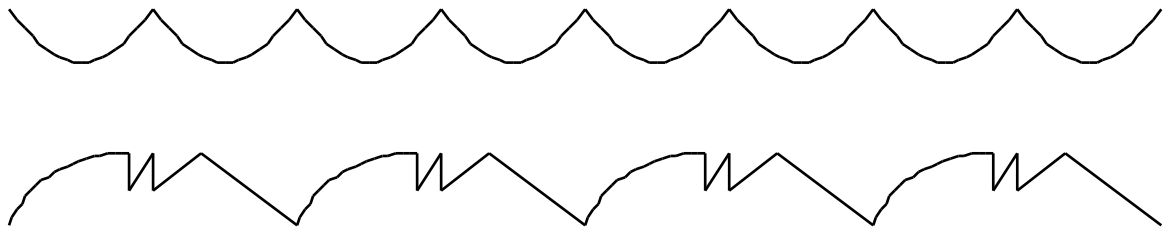
CHAPTER FOUR

A wave length is a characteristic of motion. Many motions are too random, too chaotic to have orderly wave lengths. An orderly wave length is a flow of motion. It has a regular repeated distance between its crests. Take a rope or a garden hose and give it a flip. You will see a wave travel along it. Energy, whether electrical, light, or sound, has some such pattern.



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

A flow can have many patterns.



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

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

		Wave Length
tone	_____	• or 0.0
39.0	_____	.00000000000000000000000002 c m.
8.0	_____	.0000002 c m.
1.5	_____	.024 c m.

Note how gross is emotion, how tiny is the wave producing aesthetics (art).

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

Now we see that a facsimile can have a mirrored set of wave lengths which match any wave in the physical universe. Actually, theta can create waves. Thus a facsimile can contain heavy effort or emotion and throw that back at the preclear. A facsimile, restimulated by the preclear's attention units, can contain enough force to bow his back out of shape, scar his flesh, give him actual electrical shocks, or make him hot enough to run a fever, to say nothing of changing his ideas.

Theta can be forced to have a facsimile it did not create. Hit a man, operate on him, beat him, give him a shock—he then will have a facsimile which can reactivate when his attention units, later on, accidentally sweep over it.

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

We can see that facsimiles are unnecessary, restrictive, and in short, are control mechanisms. To control anyone, it is necessary to do one of two things:

- (1) Give him a basic facsimile strong enough to put him in pain if he fails to obey it;
- (2) Build on such heavy facsimiles.

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

In the case of a man—much sturdier stuff than a dog—it requires a *very* heavy facsimile as a basic, and facsimiles such as operations, accidents, beatings have to have as a basic facsimiles so strong their counterpart cannot as yet be duplicated on Earth. The basic facsimile must answer a very important condition: its wave lengths must have, at least in part, a near approximation of theta itself.

What wave most closely approximates theta? It would be one of nearly infinite smallness, and that wave is found to be aesthetic, the wave length of the arts.

Reason, analytical waves, are too coarse to attain theta's zero or infinity “wave length”. Art alone may do so.

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

Aesthetics
Reason
Emotion
Effort

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

If we had to take the emotion, effort, and reason or mis-reason off the whole track, we would have a long task. If we remove the *compulsions* toward aesthetics, we have cut away the only bridge by which heavy facsimiles can be appended to theta. Theta *manufactures* aesthetics. Implanted aesthetic waves, then, if strong enough, could obsess theta into acting on enforced aesthetics.

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

That which you see as beautiful of your free will gladdens you. Out of an obsessive aberration, all beauty becomes hideous even when the aberration cries out how lovely it is.

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

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

CHAPTER FIVE

Neither you nor a preclear need accept “whole track” or the identity of the thetan as described fully in *What to Audit (A History of Man)*. Not to begin. You’ll very rapidly make up your own mind about it when you start the process “Black and White”.

To audit an “assist”, a grief charge, an engram, see earlier works. These items are still with us. That “Black and White” solves engrams and locks wholesale does not mean single incident running is not effective and that it should not be known. But these and their techniques have no place here in “8-80”.

Single incident processing, effort processing, the running of secondaries all are replaced by “Black and White”. Straight wire, lock scanning, valence shifting all are replaced by “concept processing”. The wide-open case, however, is processed on single incidents and concepts as necessary, for the wide-open case does not see white except in an actual electronic.

The reason for this is that “Black and White” and “concept running” make clears, MEST and theta, in a very short time *and* they are so simple that one cannot mistake any of his moves. While an auditor can get complete results with them, they do not try his wits. They are 1, 2, 3 processes.

Concept processing and “Black and White” mean the goals of Scientology will be reached very soon. They mean that none in Scientology should be other than a MEST clear.

As for “whole track” and thetans, I wouldn’t dare say a word if “Black and White” didn’t show them up with alarming velocity. A preclear can soar so in tone on “whole track” and “Black and White” that his capabilities so acquired cannot be ignored even by the bitterest foe of truth and freedom.

As detailed in *What to Audit*, there are many electronic implants on the whole track. In other words, any preclear has, in the last few thousand years, been placed in an electronic field and rendered null, void and obsessed by heavy “electrical” currents.

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

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

A heavy blow gives amnesia. A heavy force field can utterly nullify the entire personalness of a being.

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

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

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

The electronic fields are ready to be run. They are in “present time”. They contain heavy effort and emotion. *And they also contain an aesthetic band. The aesthetic waves alone pin these facsimiles to theta. You run out the aesthetic wave band and you have run the incident.*

CHAPTER SIX

The running of “Black and White” is very simple: simple to do, easy to audit.

The best auditing and the fastest by far is done with the E-Meter. The meter practically runs the case. Most important, it spares the auditor from too close a concentration on his preclear’s reactive mind, the only aberrative thing about auditing.

“Black and White” can be self-audited, but in this case the E-Meter becomes quite vital.

Tell any preclear to “see” if he can find a “white area” around him. He will perceive, clearly or weakly, a blackness or a spotty black-whiteness, a grayness, or a whiteness around him, above him, or below him. It may be in patterns or there may be color in it. You *don’t want ANYTHING but WHITENESS.*

Tell the preclear to “turn it all white”. He will find that if he puts his attention in the center of the sphere, or if he pushes or pulls a little, he can get the field white.

Tell him to keep it white. He will have to change and shift his attention around in the field but he can do it. If his attention keeps slipping off, the field will turn black on him. Keep telling him to put his attention back on the place that turns the area around him white.

If you have him on a meter, as you should, you will be able to “read” exactly what is happening.

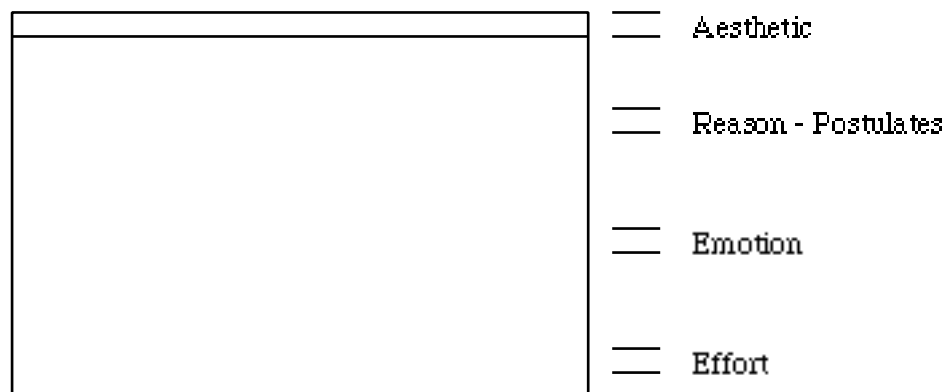
If the needle steadily climbs to the left (rises), he is keeping the field white. The incident is running out.

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

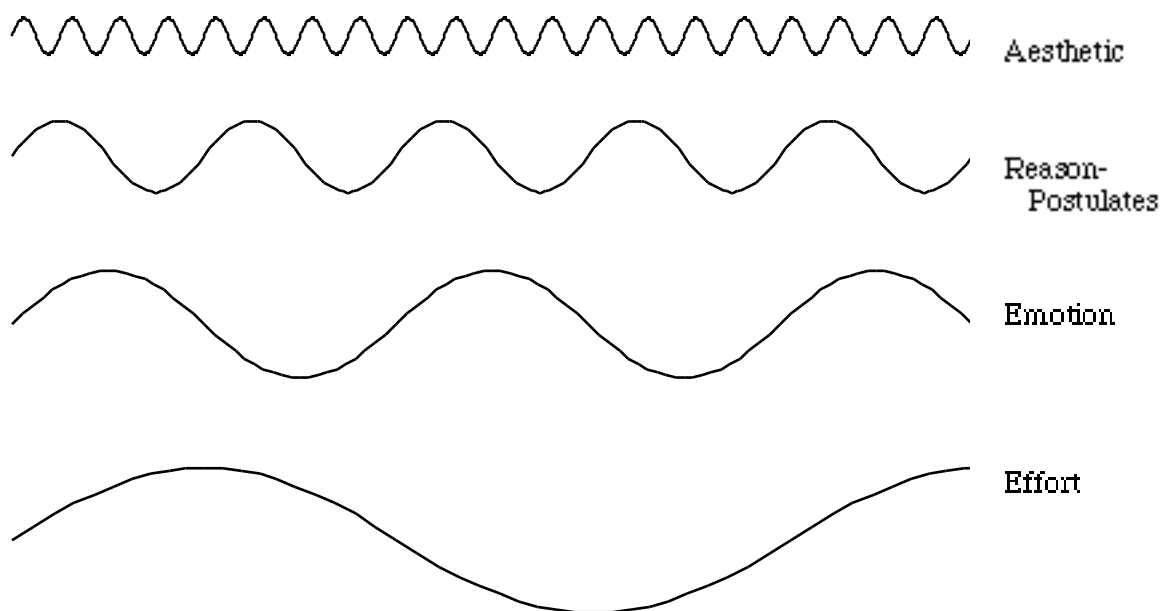
If the needle rises and jerks suddenly to the right(drops), he has just gotten a somatic and the suddenness and amount of the drop measure the amount of pain.

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

The aesthetic wave is all you want out of the incident. This gone, the rest vanishes. It is like having a heavy curtain hanging by a thin strip. Cut the strip and you cut down the whole curtain.



Run the aesthetic band only. The incident is gone. Run out the heavy electronic incidents and all heavy facsimiles go, for only an electronic can keep a thetan aberrated and form a base “sticky” enough to cause other incidents and locks to stay in present time or restimulate.



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

What of boil-off???

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

How to stop it? Your pc is sending or receiving a white flow. If he stays at it until after he should have reversed it, it goes black and he will start to boil. By quickly shifting the flow of attention or direction of motion in the incident, whiteness returns and the tendency to “boil-off” vanishes.

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

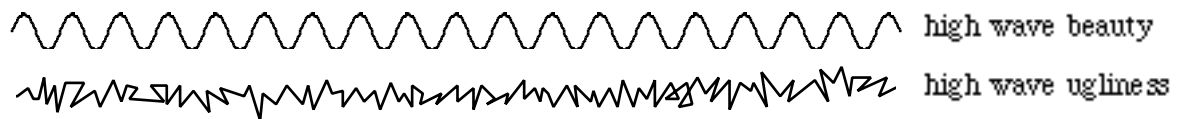
CHAPTER SEVEN

What do we mean by aesthetic?

We mean solely, and only, *Beautiful*.

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

Light and dark waves, as they appear to attention units, go in harmonics all the way down the scale from .0000000000000000000000002 centimeters to the bottom.



It must be remarked that this is an approximation, a rough analogy, for the auditor, not the engineer.

Do NOT get beauty entangled here with LOVE or anything else but beauty. Beauty is a wave length closely resembling theta or a harmony approximating theta. Ugliness is a disharmony in wave discord with theta.

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

This may sound quite poetic. It is, in fact, very “hard boiled” engineering. It is just a matter of wave lengths, apparently.

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

The “beauty” in this case, and where we will find it to audit, is actually a counterfeit of theta, an obsessive beauty which enforces beauty and forbids ugliness. Theta, left alone, will seek beauty and fight or shun ugliness. It would have to be able to if it could be aberrated into an obsession about beauty. That this obsession is present, an auditing test leaves no doubt.

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

Direct the preclear’s attention to the white and have him get the concept that it is beautiful. He will not have to employ much effort to keep it white if he keeps this concept.

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

Some preclears are so badly aberrated that black has become the only desirable shade. Here is the criminal. The preclear can run how beautiful black is. He won’t do it for long.

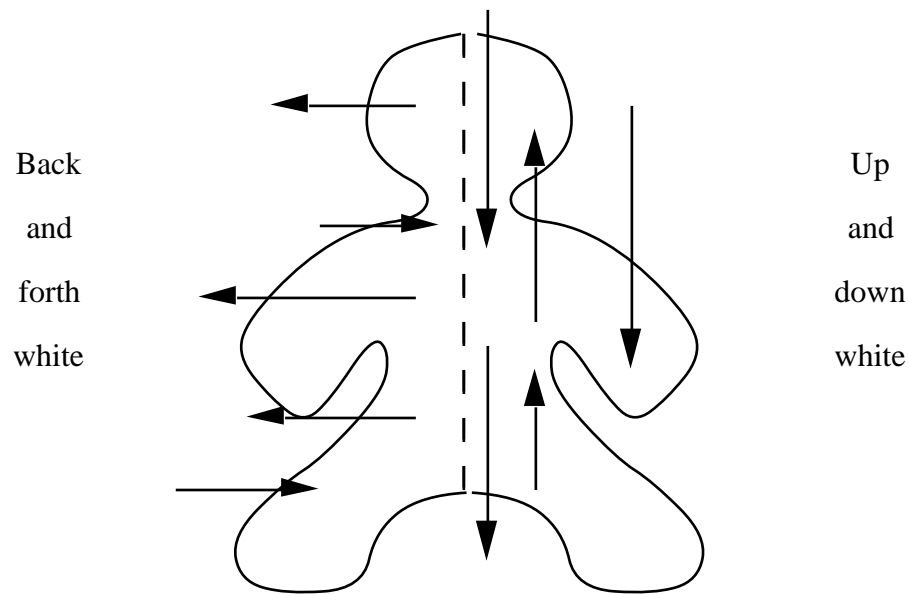
The original incidents when they were laid in were designed to be obsessive. Most have the beauty-ugly motive. This makes the victim obsessed to keep all calm and not fight.

There are even scenes—“hot facsimile” pictures made of raw energy—to show him beauty. As if theta had no concept.

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

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

These incidents were intended to be confusing, the better to make a slave obey (they thought). By running half the waves one way and half the other, a beauty-ugly conflict was created.



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

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

CHAPTER EIGHT

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

A concept is a high wave thought, above perception or reason or single incidents. Thus as concepts are run, many incidents may tumble into view.

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

You can have a concept of anything, even a concept of confusion. The top and bottom points on the scales of the Chart of Attitudes (See *Handbook for Preclears*) make good concept material.

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

- Beauty
- Ugliness
- Cause of ugliness
- Cause of beauty
- No-sympathy
- Sympathy
- Good
- Evil

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

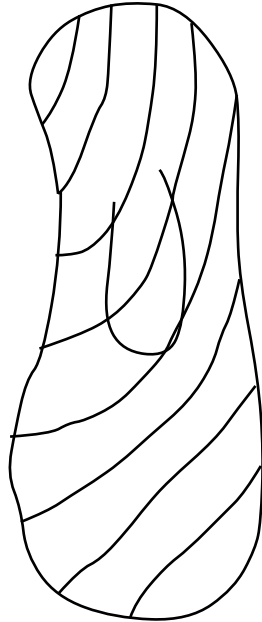
That’s all.

- (Start, Stop, Change, Attainment, Inability to reach.)

CHAPTER NINE

You can run beauty and ugliness on parts of the body, on persons in the preclear's past, and on the current and former bodies of the preclear.

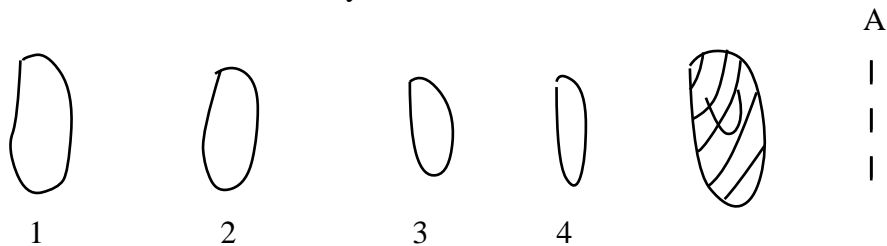
When you do the last, you will find this pattern showing up in his current body:



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

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

The preclear had bodies further away than this.



Decreasing Control Distance

If No. 2, as an engram, is in restimulation, the preclear will think he is at Position A behind himself, whereas he is frozen solidly by aberration into his own MEST body.

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

1. Non-sympathy for body
2. Sympathy for body
3. Propitiation for body
4. Being a body

Here he will recover rapidly the sensation of his becoming nothing and the body everything. Run beauty - ugliness on all bodies he ever had.

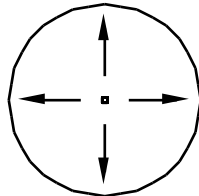
CHAPTER TEN

The patterns of attention, or wave, flows are:

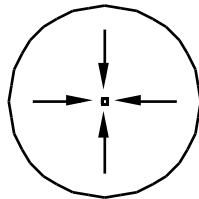
SOURCE



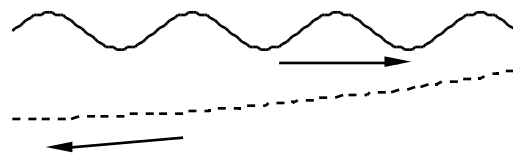
Simple Flow.
Fix Attention on Source.



Explosion.
Sphere or disc. Out from center. Fix attention on center, then on the surface, collapsing it.



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



Retractor Wave.
Put attention on both directions at once.

Work on all flows until they turn white.

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

Run any incident until it seems “sticky”. Then run the opposite. Back and forth as required. Incidents run, then, first the Motivator or DEDEX, then the overt, or DED.

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

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

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

CHAPTER ELEVEN

While the auditor can do much solely by reducing facsimiles, he soon will find that his preclears are not always able to erase facsimiles easily. He will find occasionally that he often has a difficult time when a particularly heavy facsimile is in restimulation and, do what he will, the auditor may find his preclear's tone remains unchanged and that the preclear's attitudes have not evolved to a better high.

We now come to "The Governor", mentioned in a lecture in the Autumn of 1951. The speed of a preclear is the speed of his production of *energy*.

The most important step in establishing a preclear's self-determinism, the main goal of the auditor, is the rehabilitation of the preclear's ability to produce energy.

A being is, apparently, an energy production source. How does he produce live energy without mechanical means, cellular activity, or food?

The basic principle of energy production by a being has been copied in electronics. It is very simple. A difference of potential of two areas can establish an energy flow of themselves. Carbon batteries, electric generators, and other producers of electrical flows act on the principle that a difference of energy potential in two or more areas can cause an electrical impulse to flow between or amongst them.

The preclear is static and kinetic, meaning he is no-motion and motion. These, interplaying, produce electrical flow.

A preclear as a static can hold two or more energy flows of different wave lengths in proximity and between them obtain a flow.

A preclear can hold a difference of flow between two waves and a static so long (and arduously) that the effect of a discharging condenser can be obtained. This can "explode" a facsimile.

The preclear flows electrical currents of command at the body. These hit pre-established ridges (areas of dense waves) and cause the body to perceive or act. The preclear takes from the body perception with tractor beams. He holds the body still or braces himself against it by wrapping a tractor (pulling) beam around it while he places a pressor (pushing) beam at his back to command himself into action. (You can almost break a preclear's spine by asking him to contract his own tractor around his body and yet withhold the pressor against his spine.)

All an auditor really needs to know about this is the elementary method of using a difference of potential. That creates energy.

The only thing wrong with a preclear with an aged MEST body is that he has too many facsimiles of his tractors and pressors handling his own MEST body and the rickety state of the body feeds back "slowness" so that he thinks his energy is low—and until worked with some method such as this, facsimiles do not reduce.

Any difference of potential played one against the other creates energy. Aesthetic waves against a static produce energy. Aesthetic waves against analytical waves produce energy. Analytical waves against emotional waves produce energy. Emotional waves against effort waves produce energy. Effort against matter produces energy.

The last is the method used on Earth in generating electrical current for power. The others are equally valid and produce even higher flows. This is a gradient scale of beingness, from the zero-infinity of theta to the solidity of matter.

The differences of potential most useful are easy to run.

This is, actually, alternating current running. There can be DC running or chain fission running but these are very experimental at this writing.

AC is created by the static holding first one, then the other, of a dichotomy of two differences of potential. A flow is run in one direction with one of the pair, then in the other direction with the other.

The dichotomies are:

- | | |
|------------------|----------------------------|
| 1. Survive | 16. Future |
| Succumb | Past |
| 2. Affinity | 17. Everyone |
| No affinity | Nobody |
| 3. Communication | 18. Owns all |
| No communication | Owns nothing |
| 4. Agree | 19. Responsible |
| Disagree | Not responsible |
| 5. Start | 20. Right |
| Stop | Wrong |
| 6. Be | 21. Stay |
| Be not | Escape |
| 7. Know | 22. Beauty |
| Know not | Ugliness |
| 8. Cause | 23. Reason |
| Effect | Emotion |
| 9. Change | 24. Emotion |
| No change | Effort |
| 10. Win | 25. Effort |
| Lose | Apathy |
| 11. I am | 26. Acceptance |
| I am not | Rejection |
| 12. Faith | 27. Sane |
| Distrust | Insane |
| 13. Imagine | 28. No-sympathy |
| Truth | Sympathy |
| 14. Believe | 29. Sympathy |
| Not believe | Propitiation |
| 15. Always | And the state of Static, |
| Never | a motionlessness sometimes |
| | necessary to run. |

How are these used?

One asks the preclear to flow agreement, then disagreement. He flows a feeling, a thought (*NEVER THE PHRASE!*) of “agreement” out or in, in the direction he chooses relative to himself. He lets this flow until it turns smoky gray or white, then black. Then he changes the direction of flow and gets the thought or feeling of “disagreement”. He runs this until it turns gray or white, then black. When this has turned black or dark, he again runs “agreement” in its direction until he gets gray or white, then again black. Now he reverses the flow and flows the thought “disagreement” until he gets gray or white, then blackness. And so on and on.

It will be noted that at first it may take some little time for a flow to run from black through white to black. As the preclear continues to run, after minutes or many hours, he begins to run faster, then faster and faster until at last he can keep a flow blazing and crackling.

A method of aberrating beings was to give them white and black energy sources in their vicinity. These show up on a very low tone occluded case as blazing white and shining white. That is an electronic incident, not his own energy flow. These run blazing white *in one direction* for minutes or hours before they go black. They then run the other way, blazing white, almost as long.

WHEN BLACK PREDOMINATES IN SUCH INCIDENTS THEY DO NOT DIMINISH OR REDUCE. ASK THE PRECLEAR IN SUCH A CASE TO DO WHAT HE "HAS TO DO" TO GET THE INCIDENT ALL WHITE.

As the preclear runs, he finds the speed of the change of flow changes more and more rapidly until it runs like a vibration. This vibration, theoretically, can increase to a strong current which becomes so great it is well to *ground* your preclear by using an E-Meter or letting him hold a wire in each hand which is connected to a bare water pipe or radiator. Otherwise, his MEST body may be damaged by the flow.

Run a dichotomy only against its mate. Run in alternating directions until the flow turns black.

Don't run a black "flow". It doesn't flow or run out.

CHAPTER TWELVE

Self-determinism is whiteness and self-made energy to the preclear. The energy looks white to him.

Self-determinism
Other-determinism

is the basic dichotomy. The self-determinism looks white, other-determinism looks black.

Electronic incidents are a mockery of this. They made the preclear think his own determinism had *other* determinism it must fight. White beauty must fight black ugliness. White good must fight black evil.

You will sometimes see your preclear is fighting, *pushing, struggling* instead of getting flows. He has encountered a black mock-up which he thinks he has to fight. This is the aberration—that one is not Eighth Dynamic Cause but is only First Dynamic Cause. To become free he must be Cause as nearly as possible on eight dynamics. He cannot be fully responsible—and thus responsible for his facsimiles—unless he is *Cause*. If he is not responsible for his facsimiles, he then can be injured by them, can be the Effect of *their* Cause.

One requires the preclear, in such a case of fighting, to run the dichotomy, not just strain at the black. He may protest, saying he “cannot accept it”; ask him to run acceptance anyway, or get him into something lighter.

At first your preclear may be unable even to find gray. In such a case, get him to pretend somebody is before him saying something to him. Ask him to run the flow of his own agreement. Then ask him to run his own flow of disagreement. Shortly he will sense how long he must run each. Even if he runs only on this conceptual level, he will improve markedly in tone and, of course, energy potential.

Your preclear must be able to recognize a *tractor*, a pulling wave, and realize that it has two directions of flow. As you point out that he has a tractor-pressor combination on his MEST body, he probably can find it. You can point out that other persons have put them on his body and that he has put them on others. He will find how to make them flow, for the tractor is just a holder so that a pressor can be used, or a puller to make someone fall, or stop somebody or something from falling.

The only one he would not find for himself is the tractor he gives others to make them want things from him and tractors they have extended to him to make him want things from them. These last lead straight into art and the second dynamic.

The most important dichotomies to run are:

Agree	Beauty
Disagree	Ugliness

But all those listed are useful. However, do not force him to use and try to prevent him from using:

Emotion	Effort
Effort	Matter

These fall away of themselves evidently when the others are run.

CHAPTER THIRTEEN

There are certain emotional concepts which are very effective and should be used.

One *holds* one of these concepts and agrees and disagrees with it. He holds the concept and gets the flow on it by agreeing and disagreeing on the concept to subjects to keep them gray or white.

The concept of beauty is run by holding the idea of a beautiful state of affairs and then agreeing and disagreeing (to keep gray or white) on the locks and flows which turn up.

Similarly, one handles the following concepts:

Ugliness
Beautiful sadness
Degradation
No-sympathy
Sympathy
Propitiation
Making amends
Guilt
Hiding
Exhibitionism
Beautiful cruelty
The beautiful sadness of losing
The beautiful sadness of any dichotomy
The beauty of winning
The beauty of any dichotomy
The desire of any dichotomy
The inhibition of any dichotomy

One runs things as close to thought as possible and as far from effort.

One runs things in *brackets*.

The word “bracket” is taken from the artillery, meaning to enclose within a salvo of fire.

A bracket is run as follows:

First, one gets the concept as *happening to the preclear*.

Then, one gets the concept of the preclear making it happen (or thinking or saying it) to another.

Then one gets the concept as being directed by another at others.

Then, one uses all these on the other side of the dichotomy.

A bracket on “Beauty of being an individual” would be as follows:

“Get how beautiful it is for you to be an individual. “

When he has run this for awhile, keeping it gray or white by agreeing or disagreeing with the flows, “Get how beautiful it is for others to be an individual”. He runs this until he isn’t very interested, changing its flows by agreeing or disagreeing, and then:

“Get how beautiful people think it is for others to be individuals”. Again he holds the concept and runs the agreement and disagreement to get flows.

Now:

“Get how ugly it is to be an individual.” He holds this concept and gets the flows as they come, agreement and disagreement.

“Get how ugly it is for another to be an individual.”

“Get how ugly people think it is for people to be individuals. “

This is a full bracket. It can be done with any dichotomy. The standard bracket, the one you will use most, is based on beauty and ugliness with agree and disagree as the flow concepts and with the other dichotomies as the varied thought.

If your preclear can get no concept on beauty, have him run the tone scale on it as follows, having him agree and disagree to get a flow:

Apathy about beauty (motionless)

Grief about beauty

Fear of beauty

Resentment of beauty

Anger at beauty

Antagonism toward beauty

Boredom about beauty

Conservatism about beauty

Enthusiasm about beauty

Exhilaration about beauty

Run this scale wherever he can get it and then continue to run it on the others until he has at last become able to get the feeling of beauty. He will get being taught what is beautiful or trying to understand beauty and many other concepts.

Your preclear may run into a heavy electronic incident. These are covered fully in *What to Audit*. If he does, you can run it by getting him to “turn it white” and “keep it white”. If he can’t, get him into lighter material.

CHAPTER FOURTEEN

The manifestations of energy are three in number. These are: flow, dispersal and ridges.

Utilizing flows, dispersals and ridges, there are several patterns of life energy. These include pressor beams, tractor beams and screens. The screen is actually a ridge that is formed for a special purpose of protection.

Any line of flow, whether contracting or lengthening, is called a flow. A common manifestation is seen in an electric light wire.

A dispersal is formed by a source emanating. This may or may not be an explosion. Any source with a multiple direction emanation can be called a dispersal.

A ridge is caused by two energy flows coinciding and causing an enturbulence of energy which, on examination, is found to take on a characteristic which in energy flows is very like matter, having its particles in chaotic mixture.

A particular type of dispersal is a reverse dispersal, or an implosion.

As an illustration, a beam of sight would be emanating from a source point and flowing toward something to be seen. Striking a reverse flow, it can form a ridge. Striking a solid object, it would form, on the face of that object, a ridge.

All energy behaviors are manifestations of these characteristics of energy.

Energy is subdivisible into a large motion, such as a flow, a dispersal, or a ridge, and a small motion which is itself commonly called a "particle" in nuclear physics.

Agitation within agitation is the basic formation of particles of energy, such as electrons, protons and others. These are not, as their Greek name "atom" once told us about the atom, indivisible. Energy flows have many forms, and each form is reducible to a smaller vibration.

The characteristic of any vibration is that it contains the manifestations of a static and a kinetic. A static is something with no motion, no particle and no wave length; and a kinetic is something which has considerable motion. The interplay between the static and one or more kinetics causes energy interchanges.

The entire principle of alternating currents, as drawn in most books on electricity, is in error. This shows a positive terminal and a negative terminal, discharging one against the other, rotationally so as to create an alternating current flow. As part of Scientology, it is originated that the principle is in error by the fact that the negative terminal must have a plus negative, and the positive terminal must have a negative positive to form such an interchange. Past technology, in describing the alternating current flow, and the describing of all energy manifestations and manufactures, forgets continually the base. This is represented in an electrical generator by the base of the generator itself. The solid iron base of the generator fastened to a floor or table imposes time and space upon the two terminals. Without this imposition of time and space, no energy could be possible. A great deal of mechanical motion must be put into an electrical generator because an electrical generator is discharging between the dichotomy of effort and matter, a lower range dichotomy. In the higher ranges, the static is furnished by the individual, and the mathematical symbol for this near-ultimate is theta.

Self-determinism is entirely and solely the-imposition of time and space upon energy flows. Imposing time and space upon objects, people, self, events and individuals is Causation. The total components of one's self-determinism is the ability to impose time and

space. His energy is derived from the discharge of high and low, or different, potentials to which he has assigned time and space. Dwindling sanity is a dwindling ability to assign time and space. Psychosis is a complete inability to assign time and space. This is, as well, will power.

In life one finds the static operating against the kinetic of the material universe which itself has motion. A static takes pictures of the motion which it can place and reactivate at will. It uses these pictures of motion as terminals. The types of motion in the terminals discharge one against the other in accordance with the experience desired by the life force.

Relative speeds determine potential.

The speed of light is not a constant of energy speed. The shorter the period of emission of energy from a source, which is to say, the shorter the wave length of the energy, the greater is the speed of that energy. As one ranges up the tone scale one comes into the near instantaneousness of thought. And very high on the tone scale one finds thought so close to the static that the static is capable of assigning the thought with the time into the past and into the future without regard to the time factor imposed upon the MEST universe, also evidently by some such static.

Far from some mystic concept, the static and kinetic principles of energy interchange can be fundamental to nuclear physics. "Attention units" are actually energy flows of small wave lengths and definite frequency. These are measurable on specially designed oscilloscopes and meters. No special particle is involved, but one can designate the particle of such flows as "corbitrons"*; if one desires to be technical.

The constant of light has been a sort of scientific ridge locking scientific thought. Within the spectrum of light itself there is a measurable difference of speed, and in the higher spectrum of reason and aesthetics, the speed of light is very fast. The speed of emotion, on the other hand, which is a gross wave, is evidently quite slow.

One can conceive of an ultimate static which would be theta, and an ultimate motion which would be MEST. The interplay to create energy, however, can be much narrower. One has observed preclears try to run pleasure and find only pain. He has observed them run pain and find pleasure, but less often. The direct current and condenser discharges are determined by wave characteristic. One can create a pleasure facsimile and discharge pain into it, a primary function of imagination.

The life source itself IS energy. The energy potential of beings can be varied slightly within one being and is quite different from individual to individual as a basic quality.

The life source of the individual is interior in most persons because it has built up, with its earlier flows, ridges which themselves have the same wave length as the life source of the person. The life source, then, cannot distinguish between himself and these ridges. These ridges are facsimiles, or pictures, of motion. They are used by the life source to turn the body into a stimulus-response, or automatic, mechanism. By means of such ridges, the life source can turn the body into an automaton which will operate for him. However, as the life source goes down tone scale, it itself can become enturbulated and less able to impose time and space upon his facsimiles. He cannot distinguish between himself and a ridge which is an apparent identity.

The name given to this life source is "thetan". It is the individual, the being, the personality, the knowingness of the human being.

The state of the human being is artificial, the thetan using the body for his own pleasure and convenience. A thetan, having done so, ordinarily forgets he is doing so, and in order to increase his randomness initially, suppresses the fact that he is separate from the body. He then

becomes identified with the body to such a degree that should the body die, he abandons to it, he supposes, but not actually, all the facsimiles which have been accumulated for that body.

If the preclear refers to "his thetan", he has not identified himself, since he supposes his thetan to be something else, or elsewhere. He is the thetan, and when he is in a state of knowingness, he knows where he is. If he is in a state of unknowingness, which is to say identified with the body, he does not know where he is.

When a thetan has come down tone scale to the minus scale, he no longer believes himself capable of the production of power, he cannot select facsimiles for interchanges, and he becomes an unknowingly motivating portion of the person, but all the person ever will be is the thetan.

The genetic entity is of very little concern.

These manifestations of energy, and the life source, can be discovered easily by the technique which has now been developed.

The formula of the energy of life source which has been tentatively advanced is:

$$\text{Life} = (E * I / -R) * (-f)$$

If:

- E = Energy Potential
- I = Energy Flow
- R = Negative Resistance
- f = Negative Frequency

The theory of the counter-elasticity of flow is easily observed on an oscilloscope and is possibly the negative frequency. An energy line will flow, whether in space or in a confined conduit, just so long before it accumulates sufficient enturbulence to stop. It requires, then, an enormous forcing potential behind it to continue its flow. This is resistance, and is, indeed, the resistance in electrical wires, and is one of the main reasons why power has to be furnished to a generator. The flow, when it has gone to the limit of the elasticity of the particles it contains, will then discharge backwards against its direction of flow, and if agitated, will do so. A flow must flow in one direction and then in the reverse direction, and within the limits of the elasticity of flow, in order to create an energy which does not require heavy potentials to keep it in flow.

While the conservation of energy is a useful principle, in basic physics and elementary nuclear physics, such as those used in the creation of the atom bomb, and in the formulas of Lorentz-Fitzgerald, its practical application is demonstrable only between effort and matter on the tone scale, and is useful within the bounds of mechanical motion and activity in the material universe only. That thought may be seen occasionally to violate the conservation of energy does not immediately cancel the fact that thought is part of the material universe and is as much energy as electrons, protons and electric lights. Thought is self-perpetuating so long as it operates in the bands above emotion. When it falls below the band of emotion, it ceases to perpetuate itself.

There is much technology here which has been discovered with relationship to energy and the material universe and these principles are applicable to such things as the creation of weapons which will cancel, or explode at a distance, the force of an atom bomb, or which will themselves, at a cost of two or three hundred dollars, make automatic firing blasts on the level of an atomic explosion. Nuclear physics has been in its infancy and a great deal of pioneer work has been possible in the field. It should not be considered that nuclear physics has invaded the field of life, any more than the humanities have invaded the field of physics. Energy manifestations have a single applicable pattern. And those patterns apply as well to

thought as they apply to electrical flows. It is simply that we have advanced a technology toward a logical conclusion and have obtained logical results.

These results are revealed, at this time, only because they can be demonstrated easily, with oscilloscopes, with groundings, with the manufacture of energy, and in the field of humanities most importantly with the restoration of life energy and vitality to human beings, with according enhancement of sanity and activity.

*The term suggested by John Robinson and Dillard Eubank.

CHAPTER FIFTEEN

The reason your preclear is fixed to a MEST body lies in his inability to produce energy enough to know and to get away from one.

His career with bodies is as follows:

He hurt them by accident first.

Then he hurt them without understanding they hurt by using their sexual emotion.

Then he blamed them and said and felt he would have no responsibility for them.

Then he felt the emotion of no-sympathy for them.

Then he felt sympathy.

He began to propitiate.

He wanted to make amends.

He *was* a MEST body. *

Run the beauty and ugliness of these.

The cycle of no-sympathy-equals-sympathy is inevitable. That for which we declare no-sympathy today will receive our sympathy tomorrow.

If you have a preclear sight some old body well before him and feel no-sympathy for it, he then will feel no-sympathy, sympathy, propitiation, and suddenly, he IS the body.

One runs facsimiles on the body partly because the body is an electrical ground, partly because it has been assigned responsibility.

The thetan assigning responsibility to the body then *becomes* the body. This is a general principle. One *becomes* that to which he assigns responsibility too often and too long. He makes it *Cause* and, at last, to be Cause himself, he must be the thing.

People imagine they are in bodies because they are hiding from something and many other reasons. But these are not important. The important thing is that bodies were handy to have, once. They were fun.

This process, as itself, as simple as it is, will eventually detach one from his body. After that he can use it or not as he chooses.

The thetan is no fairy tale. Try these techniques for fifty hours and find out. Try them on a preclear who has never heard of facsimiles, electronics, or “whole track” and in fifty or one hundred hours he will be outside wondering what he was doing in “that thing”! You may have intended only to increase his sanity or happiness. You do it best by processing the thetan on 8-80.

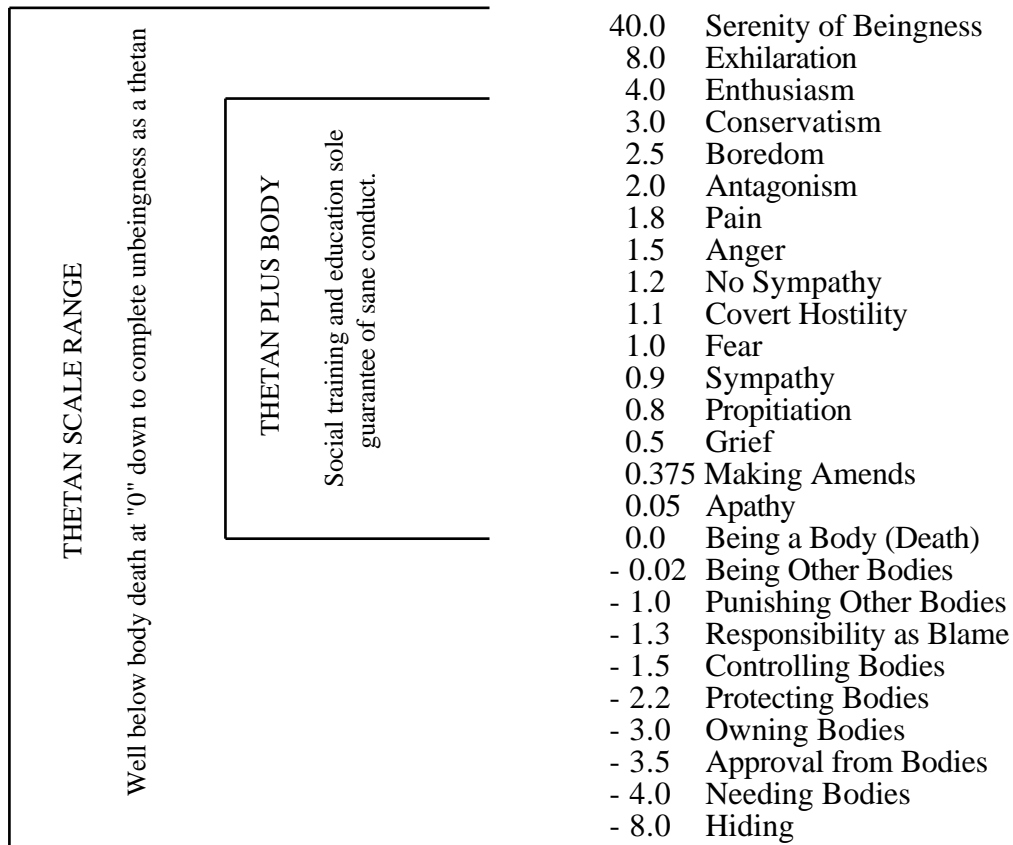
*The cycle no-sympathy, sympathy, propitiation, make-amends, beingness IS the cause and cycle of the life CONTINUUM. It accounts in part for the transfer of somatics in an overt act or DED. It is a therapy in itself. It is run by itself but better with the concepts of beauty and ugliness, with agree and disagree on each level of the cycle. You could give this to a practitioner by itself and he would become quite famous for relieving aches and pains, for it solves valences, the acquirement of family difficulties from parents, and a thousand other things. The cycle sometimes runs anger, no-sympathy, fear, sympathy, propitiation, make-amends, beingness. The anger factor is the holder in the incident (and has tractors with it) and the fear is a bouncer. Fear of punishment is largely the fear in this cycle during the actual act, not afterwards because of police. No-sympathy is an emotion and an action. One puts a black curtain before himself to prevent his feeling affinity with that which he is hurting. This is a motionlessness which turns gray and runs out on agree and disagree from the victim and the punisher. No-sympathy can be an occlusion for the whole track. No-sympathy is also, of course, counter-no-sympathy in many incidents.—L.R.H.

CHAPTER SIXTEEN

Below zero on the tone scale is applicable only to a thetan.

It has been quite commonly observed that there are two positions for any individual on the tone scale. This occurs because there is a position for the composite of the thetan plus his MEST body operating in a state of unknowingness that he is not a MEST body, and behaving according to social patterns, which give him some semblance of sanity. The other position on the tone scale is the position of the thetan himself, and it is necessary for us to demonstrate a negative scale in order to find the thetan at all.

For the thetan you will find the scale as follows :



This sub-zero tone scale shows that the thetan is several bands below knowingness as a body and so he will be found in the majority of cases. In our homo sapiens he will be discovered to be below zero on the tone scale. The zero to four plus tone scale was formulated on, and referred to, bodies and the activity of thetans with bodies. In order, then, to discover the state of mind of the thetan, one must examine the sub-zero scale. He has some trained patterns as a body which make it possible for him to know and to be. As himself, he has lost all beingness, all pride, all memories, and all self-determined ability, but yet has an automatic response-mechanism in himself which continues furnishing his energy.

EACH ONE OF THE ABOVE POINTS ON THE SCALE IS RUN AS POSITIVE AND NEGATIVE. Example: The beautiful sadness of needing bodies. The beautiful sadness of NOT needing bodies. The beauty of being responsible for bodies, the beauty of NOT being responsible for bodies. Each one is run as itself and then as the reverse with the addition of NOT.

The sub-zero to 40.0 scale is the range of the thetan. A thetan is lower than body death, since it survives body death. It is in a state of knowingness below 0.375 only when it is identifying itself as a body and IS, to its own thinking, the body. The BODY-PLUS-THETAN scale is from 0.0 to 4.0 and the position on this scale is established by the social environment and education of the composite being and is a stimulus-response scale. The preclear is initially above this 0.375 on the BODY-PLUS-THETAN RANGE. Then, on auditing, he commonly drops from the FALSE TONE of the BODY-PLUS-THETAN scale and into the true tone of the thetan.

This is actually the only self-determined tone present— the actual tone of the thetan. From this sub-zero he quickly rises up scale through the entire range as a thetan and generally settles at 20.0 and in command of the body and situations. The course of auditing then takes the preclear, quite automatically, down from the FALSE TONE of the BODY-PLUS-THETAN SCALE to the actual tone of the thetan. Then the tone of the thetan rises back up the scale level by level.

It is not uncommon to find the preclear (who IS the thetan) quite raving mad under the false “vener” of social and educational stimulus-response training and to discover that the preclear, while behaving quite normally in the BODY-PLUS-THETAN state, becomes irrational in the course of auditing. BUT DESPITE THIS, the preclear is actually being far more sane and rational than ever before and the moment he discovers himself as himself, as THE source of energy and personality and beingness of a body, he becomes physically and mentally better. Thus the auditor must not be dismayed at the course of tone, but should simply persevere until he has the thetan up into rational range. A raving mad thetan is far more sane than a normal human being. But then, as you audit, observe it for yourself.

CHAPTER SEVENTEEN

THETAN is the word given to the awareness of awareness unit, the life source, the personality and the beingness of homo sapiens. It is derived from the symbol *theta*, a Greek letter. It is NOT somebody else, a thing one has, a soul, a spirit. It IS the person. One does not speak of MY thetan. This would be a circuit. One would speak of ME. ME means to aberrated persons the BODY-PLUS-THETAN. ME should mean THETAN ONLY.

The THETAN is a glowing unit of energy source. He seems to himself to be anything from a quarter of an inch to two inches in diameter. His capability is KNOWING and BEING. He exudes and uses energy in many forms. He can perceive and handle energy flows easily.

The thetan enters sometime in early infancy. This may be before, during, or following birth.

He comes in a state of personal unknowingness, desiring to have an identity which he considers that he has not without a body.

He throws capping beams at the genetic entity, takes over the body.

He now does a life continuum for the body. His taking it over is an overt act he afterwards hides even from himself.

This incident must be run.

The thetan in most preclears is within the skull. It shifts on auditing (which is to say the PC shifts) from behind to in front of the head. But it is always itself. On many preclears the thetan has so many ridges around him that he disperses all through them. This dispersion is done along communication lines. When the dispersion is audited out, the thetan is a unit as above.

Standing behind the body, the thetan can adjust and change any error in the body at will. He sees these as black spots. To get rid of them one has only to get the flows necessary to make and keep them white. Some thetans immediately gain the ability to discharge energy at will. When a thetan discharges energy, another person may feel hot.

The thetan collapses into the body when the body feels pain. This was how he got trapped. Auditing must resolve this.

A thetan can get partly outside himself on a ridge. Then the preclear seems to be inside himself and yet outside. The answer in this case is to work the thetan from inside the head, getting him to blow out ridges with beams. Just on straight beauty and ugliness on the sub-zero scale, getting concepts and feelings, the thetan eventually will come outside—but this may take a very long time, even as much as two or three hundred hours. The techniques of the next chapter are faster. Bring the thetan outside and work him; then he has his own identity.

The thetan IS the preclear. The body-plus-thetan is no increase of personality. The body is a sort of vegetable run by the genetic entity.

The thetan can clean up and heal his own body and those of others at will.

The thetan is usually either blind or very dim sighted at first. He gradually regains his ability to perceive as he comes up the tone scale. He passes a band of dub-in above zero and below 2.0. He attains clear, brilliant sight higher on the scale.

One does not audit engrams with the thetan. He blows ridges to which are fastened thousands of engrams. This is very fast auditing. Ridges are blown by locating them and

turning them white. If they don't blow at first glance, get the flow in and the flow out from the thetan, alternating it, until the ridge is continually gray or white and, by shifting flows, keep it so until it is gone. After flowing gray or white in one direction for a short time, a ridge goes black. Then the flow is reversed and the ridge goes white or gray again. If it then turns black, once more reverse the flow. The ridges can act like beings when sprayed with energy or when permitted to give off energy. These are the "demon circuits of the mind".

CHAPTER EIGHTEEN

The summary technique of the running of the thetan is very simple and quick. The thetan is in apathy; therefore, like a child who will no longer ask for that which will not be given him, he negates as his fastest response.

The entire technique consists of getting the thetan out of the body immediately, unburdening some of the sympathy for the body, and by running brackets, using the sub-zero tone scale, bringing him up to complete self-determinism at which time he can handle the body with great ease.

As far as psychosomatic illnesses are concerned— derangement's of the body, malformations, malfunctions— the thetan can care for these with great ease once he has been brought up the tone scale. He will care for them automatically and put the body into excellent condition.

That most thetans, the moment they find themselves out of the body, desire to have nothing further to do with it, is an aberrated condition, just as it is an aberrated condition for a thetan to be fixed on having nothing to do with anything but bodies. One runs each point of the sub-zero scale as a dichotomy, which is to say, punishment-no punishment, owning-not owning, controlling-not controlling, being-not being. He runs these as concepts. He runs them most opportunely with the thetan outside the body, for the thetan then is not enturbulated by all the facsimiles and ridges which he finds in his vicinity.

The technique is as follows:

The preclear is asked to be or not be a short distance behind his head. From this position, he is then asked to feel a very little bit of sympathy for the body. (Feeling too much may make the preclear feel as though his head were being torn off.) The person is then asked to scan out the small action of moving out of the body and into the body, and scan it out while out of the body. The next steps are repetitions of these, but it will be found that the dichotomies and the beautiful sadness of each dichotomy must be run to bring the thetan up into a state of knowingness.

The thetan about half the time will respond to a negative command where he will not respond to a positive command. ¹

Occasionally a person must be audited by running facsimiles before he can be placed in a situation where he can leave the body, but in most cases, this will not be necessary. It, however, is necessary on occasion for the auditor to run facsimiles. And in any event, he should know all he can discover about facsimiles, manifestations of the body, entities, and other matters contained in the body of Scientology, or otherwise he will find phenomena which he will, possibly, misconstrue.

The facsimiles in the body are fastened onto ridges. These ridges generally appear black to the thetan. They will turn white if the individual is asked to find out what the ridge is saying and then the individual is asked to own it, or remove it, and the ridge or black spot will turn white and disappear, often with a considerable somatic. These ridges are discovered in the vicinity of the motor controls, or may be all through the body.

During the process of getting the thetan out of the body (and remember, this is getting the preclear out of his body) the thetan is not, repeat *not* something else or somebody else but is the preclear; and if the preclear doesn't know that this is himself out of his body and that he is out of his body, he will have to be run on sub-zero tone scale concepts until he can at last accomplish, under an auditor's direction, departure from the body. During processing it is a good practice to have the thetan repair any nerve lines, or other matters which he finds to be antipathetic to him in the body.

The rehabilitation of the thetan is up through the sub-zero range where beautiful sadness and degradation are the two concepts used, into the band of the plus scale where beauty and ugliness are used as the feeling.

The feeling differs from the concept and one can have a feeling and a concept at the same time.

An individual who cannot get out of his body immediately can look around inside his head and find the black spots and turn them white much in the same fashion.²

The technique is simple, but it is most simple to an individual who has a thorough command of the entire subject. The rehabilitation of the thetan consists of his being able to sever communications with the body at will, and consists of making it possible for the thetan not to have a collapsed tractor every time the body is hurt, plus snapping him into the body.

Protection of the body, need of the body, the body getting credit, the feeling that one must have identification, the beautiful sadness of bodies dying—are the various concepts which are used in this process.

When the thetan is securely out of the body, he can look around him and find any area of enturbulation, and do whatever he pleases about it. He can find vibrations and do what he likes with those.

The sight of a thetan is very bad—as would be the sight of anything below the level of death—for the MEST body, and the memory of the thetan for himself is extremely poor. These gradually rehabilitate until the thetan can perceive and recall as himself. His rehabilitation consists mainly of changing his own postulate, rather than running facsimiles.

Wherever possible, avoid running any emotion or effort with the thetan beyond sympathy and those indicated above. These are low scale manifestations and will fall away.

It is possible for the thetan to pick up whole packages of facsimiles and throw them away at will.

The test of this technique is that in from two to twenty-five hours of processing, an individual can expect to be far above the level of MEST clear.

The true knowingness and the true beingness of homo sapiens is his life source. In almost all persons to be processed, it will be discovered that this life source is in very poor condition.

If any difficulties are discovered in utilizing this process, it is recommended that one contact an Associate School of the Hubbard Association of Scientologists.

Care should be utilized in picking up the areas inside the body which have built-up energy on them. This energy is actually the thetan's own energy. It is in ridges. It has individualities because the ridges, being covered with facsimiles, seem to be able to think, and when they are pulled away too rapidly, terrible somatics can result. *Some* somatics can be *expected* to result.

A theta clear is one who can get in and out of his body at will. A cleared theta clear is one who has full recall of everything and full ability as a thetan.

¹ This fact was established by Evans W. Farber, Fellow of Scientology.

² E-therapists and others experimenting with internal awareness occasionally fell accidentally into this manifestation.

SCIENTOLOGY

8-8008

by
L. Ron Hubbard

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FOREWORD

The work contained in this book is the result of 25 years' investigation of electronics as they apply to knowledge and human thinking by L. Ron Hubbard.

In his youth, Hubbard had the good fortune to know Commander Thompson (M), U.S.N., who had studied with Sigmund Freud in Vienna. Stimulated by Freud's investigatory spirit and by the encouragement of the late Commander Thompson, and equipped with considerable personal experience in the Orient with phenomena not generally known in the Western World, Hubbard bent the exactitudes of Occidental engineering to the investigation and practical application of such data to the human mind.

His studies of the subject were extremely broad and varied. They included such things as expeditions to investigate the ethnology of twelve widely-separated primitive cultures, an intensive survey of the endocrine system, the study of early writers and philosophers on the subject of mankind and epistemology, also the direct study of his forte, nuclear physics, as it might be found to apply to the human intellect.

In addition to Sigmund Freud and Commander Thompson, he has credited the following persons as source material:

Anaxagoras	Thomas Jefferson
Aristotle	Jesus of Nazareth
Roger Bacon	Count Alfred Korzybski
Buddha	James Clerk Maxwell
Charcot	Mohammed
Confucius	Lao Tze
Rene Descartes	Van Leeuwenhoek
Will Durant	Lucretius
Euclid	Isaac Newton
Michael Faraday	Thomas Paine
William James	Plato
Socrates	The Vedic Hymns
Herbert Spencer	Voltaire

L. Ron Hubbard's work has excited interest and comment throughout the world, and its more elementary forms are today taught in at least two leading universities. Some of his earlier discoveries have become accepted fact by the medical profession and his methodology is now in use in several institutions.

Some think of his work as the only significant enlargement of the field of the mind since Freud's papers in the late 19th century; others think of it as the Western world's first workable organization of Eastern philosophy. It has been called by two of the leading writers in America: "The most significant advance of mankind in the 20th century."

Many lay writers have sensationalized these developments in the extreme, and others have levelled against this work the bitterest of condemnations: whether bad or good, no development in the field of the mind for many centuries has excited as much interest.

L. Ron Hubbard is himself a man of considerable energy and of extremely wide interests. He has written fiction under many of his pen-names; and, indeed, financed and supported his own investigations (which have cost in the hundreds of thousands of dollars) with his own pen. His interests do not lie in the field of practice but in the field of continued investigation.

Probably no philosopher of modern times has had the popularity and appeal of Hubbard or such startling successes within his own lifetime. And mankind has had no better friend.

THE EDITOR

THE FACTORS

(Summation of the considerations and examinations of the human spirit and the material universe completed between A.D. 1923 and 1953.)

1. Before the beginning was a Cause and the entire purpose of the Cause was the creation of effect.
2. In the beginning and forever is the decision and the decision is TO BE.
3. The first action of beingness is to assume a viewpoint.
4. The second action of beingness is to extend from the viewpoint, points to view, which are dimension points.
5. Thus there is space created, for the definition of space is: viewpoint of dimension. And the purpose of a dimension point is space and a point of view.
6. The action of a dimension point is reaching and withdrawing.
7. And from the viewpoint to the dimension points there are connection and interchange. Thus new dimension points are made. Thus there is communication.
8. And thus there is light.
9. And thus there is energy.
10. And thus there is life.
11. But there are other viewpoints and these viewpoints outthrust points to view. And there comes about an interchange amongst viewpoints; but the interchange is never otherwise than in terms of exchanging dimension points.
12. The dimension point can be moved by the viewpoint, for the viewpoint, in addition to creative ability and consideration, possesses volition and potential independence of action; and the viewpoint, viewing dimension points, can change in relation to its own or other dimension points or viewpoints. Thus comes about all the fundamentals there are to motion.
13. The dimension points are each and every one, whether large or small, solid. And they are solid solely because the viewpoints say they are solid.
14. Many dimension points combine into larger gases, fluids or solids. Thus there is matter. But the most valued point is admiration, and admiration is so strong its absence alone permits persistence.
15. The dimension point can be different from other dimension points and thus can possess an individual quality. And many dimension points can possess a similar quality, and others can possess a similar quality unto themselves. Thus comes about the quality of classes of matter.
16. The viewpoint can combine dimension points into forms and the forms can be simple or complex and can be at different distances from the viewpoints and so there can be combinations of form. And the forms are capable of motion and the viewpoints are capable of motion and so there can be motion of forms.

17. And the opinion of the viewpoint regulates the consideration of the forms, their stillness or their motion, and these considerations consist of assignment of beauty or ugliness to the forms and these considerations alone are art.
18. It is the opinion of the viewpoints that some of these forms should endure. Thus there is survival.
19. And the viewpoint can never perish; but the form can perish.
20. And the many viewpoints, interacting, become dependent upon one another's forms and do not choose to distinguish completely the ownership of dimension points and so comes about a dependency upon the dimension points and upon the other viewpoints.
21. From this comes a consistency of viewpoint of the interaction of dimension points and this, regulated, is TIME.
22. And there are universes.
23. The universes, then, are three in number: the universe created by one viewpoint, the universe created by every other viewpoint, the universe created by the mutual action of viewpoints which is agreed to be upheld -- the physical universe.
24. And the viewpoints are never seen. And the viewpoints consider more and more that the dimension points are valuable. And the viewpoints try to become the anchor points and forget that they can create more points and space and forms. Thus comes about scarcity. And the dimension points can perish and so the viewpoints assume that they, too, can perish.
25. Thus comes about death.
26. The manifestations of pleasure and pain, of thought, emotion and effort, of thinking, of sensation, of affinity, reality, communication, of behavior and being are thus derived and the riddles of our universe are apparently contained and answered herein.
27. There is beingness, but Man believes there is only becomingness.
28. The resolution of any problem posed hereby is the establishment of viewpoints and dimension points, the betterment of condition and concourse amongst dimension points, and, thereby, viewpoints, and the remedy of abundance or scarcity in all things, pleasant or ugly, by the rehabilitation of the ability of the viewpoint to assume points of view, and create and uncreate, neglect, start, change and stop dimension points of any kind at the determinism of the viewpoint. Certainty in all three universes must be regained, for certainty, not data, is knowledge.
29. In the opinion of the viewpoint, any beingness, any thing, is better than no thing, any effect is better than no effect, any universe better than no universe, any particle better than no particle, but the particle of admiration is best of all.
30. And above these things there might be speculation only.
And below these things there is the playing of the game.

But these things which are written here Man can experience and know. And some may care to teach these things and some may care to use them to assist those in distress and some may desire to employ them to make individuals and organizations more able and so give to Earth a culture of which we can be proud.

Humbly tendered as a gift to Man by

L. Ron Hubbard,

April 23, 1953.

THE BEINGNESS OF MAN

Any study of knowledge could not but be intimately connected with the beingness of Man and the earliest axioms of Scientology began to predict and the later developments eventually discovered the highest level data so far obtained on the identity and capability of life.

The well-beingness and, indeed, the continued survival of mankind depend upon an exact knowledge of his own capabilities; and thus, more particularly, of his own relationship to knowledge itself.

The basic goal of Man which embraces all his activities is apparently survival. Survival might be defined as an impulse to persist through time, in space, as matter and energy.

The impulse to survival is found to contain eight sub-impulses. These are, first, the urge to survive as self; second, the urge to survive through sex in the procreation of children; third, the impulse to survive as a group; fourth, the impulse to survive as mankind itself; fifth, the urge to survive as animal life; sixth, the impulse to survive as the material universe of matter, energy, space and time; seventh, the impulse to survive as a spirit; and eighth, the impulse to survive as what may be called Supreme Being.

The above sub-impulses are called dynamics; combined, they form the overall urge towards survival, but each one of itself plays its important role, both in the individual and in the wider sphere named as a part of each impulse. Thus we see the interdependency of the individual with the family, with the group, with the species, with life-forms, with the material universe itself, with spirits, and with God; and we see the dependency of each one of these entities upon the individual as a part of it.

The human mind might be conceived to be the recorder, computer and solver of problems relating to survival.

Scientology introduces new and more workable ways of thinking about things. It has found that an absolute is unobtainable; neither zero nor infinity are as themselves discoverable in a real universe but, as absolutes, may be posed as symbols for an abstraction which could be supposed to exist but which does not exist in fact. Therefore, there would be no absolute good and no absolute evil. A thing to be "good" would depend on the viewpoint of the observer, and the same condition would exist for "bad."

Several new concepts germane to the fields of science and humanities almost independent of its own work have been introduced by Scientology. The first of these is the proper definition of a static. The next is the first actual definition of zero and its differentiation from infinity in terms of mathematics. Another is the basic definition of space which hitherto was omitted from the field of physics except in terms of time and energy.

An optimum solution to any problem would be that solution which brought the greatest benefits to the greatest number of dynamics. The poorest solution would be that solution which brought the fewest benefits to the least number of dynamics. And here a benefit would be defined as that which would enhance survival. Activities which brought minimal survival to a lesser number of dynamics and damaged the survival of a greater number of dynamics could not be considered rational activities.

While there could be no absolute right or absolute wrong, a right action would depend upon its assisting the survival of the dynamics immediately concerned; a wrong action would impede the survival of the dynamics concerned.

Thought is subdivisible into data. A datum would be anything of which one could become aware, whether the thing existed or whether he created it.

Creativeness could be found to exceed existence itself; by observation and definition it is discoverable that thought does not necessarily have to be preceded by data, but can create data. Imagination can then create without reference to pre-existing states, and is not necessarily dependent upon experience or data and does not necessarily combine these for its products. Imagination could be classified as the ability to create or forecast a future or to create, change or destroy a present or past.

Cause is motivated by the future.

Scientology as it applies to life is seen as a study in statics and kinetics, which is to say a study of the interplay between no motion and all motion, or less motion and more motion.

In thought itself at its highest range, we discover the only true static known. In physics a static is represented as a body at rest but it is known in physics that a body at rest is yet an equilibrium of forces and is itself in motion if only on the level of molecular motion. A true static would contain no motion, no time, no space and no wavelength. To this static in Scientology is assigned the mathematical symbol theta. This designation means solely a theoretical static of distinct and precisely defined qualities with certain potentials.

The all-motion or more-motion kinetic is termed MEST. This word represents the material universe, or any universe. It is combined from the first letters of the four words: matter, energy, space and time.

The interplay between theta and mest results in activities known as life, and causes the animation of living life forms. In the absence of an interplay, the life form is dead.

The beingness of Man, by which is meant homo sapiens, derives its impulse toward thought and action from theta and takes its material form in mest.

Man, homo sapiens, is a composite being of four distinct and divisible actualities: these parts are termed the thetan, the memory banks, the genetic entity and the body.

The thetan, which will be described later in greater detail, has the impulse of theta itself and can exist in matter, energy, space and time, but derives its impulse from the potential of theta itself and has certain definite goals and behavior characteristics of its own.

The standard memory banks and the reactive memory banks compose the memory banks of homo sapiens. These, in the analogy of an electronic computer, are the file system. The standard banks can be said to contain data of which Man is easily and analytically aware and the reactive banks are those which contain stimulus-response, in other words experience the action of which is below the level of his awareness. The content of the reactive banks was received during moments of lessened awareness such as the unconsciousness of early life in times of weariness, severe pain or heavy emotional stress, such data operating automatically thereafter to command the person without his consent. The standard memory banks are those in which experience is stored for use in the estimation of the effort necessary for survival and are concerned with analytical thought. There is an additional storage of memory itself in a purer form than in these banks, but this memory is contained in the capabilities of the thetan.

The genetic entity is that beingness not dissimilar to the thetan which has carried forward and developed the body from its earliest moments along the evolutionary line on earth and which through experience, necessity and natural selection, has employed the counter-efforts of the environment to fashion an organism of the type best fitted for survival, limited only by the abilities of the genetic entity. The goal of the genetic entity is survival on a much grosser plane of materiality.

The body itself is a carbon-oxygen engine which runs at a temperature of 98.6 Deg. F. on low combustion fuel, generally derived from other life forms. The body is directly

monitored by the genetic entity in activities such as respiration, heart-beat and endocrine secretions; but these activities may be modified by the thetan.

The human mind could be said to be the primary activity of the thetan with his own memory and ability plus the analytical standard memory banks, modified by the reactive memory banks of the genetic entity, and limited by the mechanical abilities and adaptabilities in action of the body itself.

These four parts of homo sapiens are detachable one from the other.

The personality and beingness which actually is the individual and is aware of being aware and is ordinarily and normally the "person" and who the individual thinks he is, is the thetan; and this awareness can continue, is clarified and is not interrupted by a detachment from the body which is accomplished by standard processing.

The thetan is immortal and is possessed of capabilities well in excess of those hitherto predicted for Man and the detachment accomplishes in the sober practice of science the realization of goals envisioned but questionably, if ever, obtained in spiritualism, mysticism and allied fields.

The anatomy of the beingness of Man is one of the lesser studies of Scientology where the beingness relates only to homo sapiens, for the detachment of the thetan by standard operating procedure is in common practice a simplicity, and it is therefore unrewarding to explore to much greater depths the remaining combination of the standard and reactive banks, the genetic entity and the body, since the last three are a specialized combination. Nevertheless the development of the technology necessary to bring about a complete state of beingness of that which a man actually is found to be, has provided considerable data and technology in the field of memory recordings, the peculiarities of energy behavior around and about the body, the history of the evolutionary line, the identity of the genetic entity and much of the construction of the body itself, as well as the construction of the real universe. The bulk of the data which concerns homo sapiens, other than the beingness of the thetan, has been covered adequately earlier and elsewhere.

In earlier efforts to better his state of beingness, Man has considered homo sapiens as an inseparable unit which was either alive or dead. Further, Man has thought it necessary, when he thought about it at all, to address and reduce the inroads of the past before the individual could assume any high level of beingness in the present.

In Dianetics it was found that the mind was sub divisible into two parts, the first was the analytical mind which did the actual thinking and computing for the individual but which, in the present civilized state of Man, was almost submerged.

The second was the reactive mind. The reactive mind was considered to be a stimulus-response mechanism which derived and acted upon the data of experience without thought. The content of the reactive mind was found to be the accumulated bad experiences of the organism not only in its current lifetime, but in the other lifetimes which it apparently had led in order to accomplish the task of evolution and to arrive at its present state of structural beingness. The reactive mind was the blueprint but it was also the stimulus-response dictator of action. The formula which described the reactive mind was that everything is identified with everything.

Dianetics accomplished a great deal in the elevation of beingness by reducing the most violent incidents in the reactive mind by a process known as the erasure of engrams.

An engram was a period of momentary or long pain and unconsciousness such as would occur in an injury, operation or illness. Such incidents could be reduced simply by "returning" the individual to the moment of the accident and then going over the accident step by step, perceptic by perceptic, as though it was happening again. After this had been done several times, the accident was found to have no more command value upon the individual.

The reduction of the command value of the reactive mind was found to be necessary to a proper resolution of aberration. Understand that the reduction of the command value of the reactive mind was the goal, not merely the reduction of the reactive mind. When one is addressing the problems of an individual or group of men, the reduction of the command value of the reactive mind is still the goal where Scientology is used as a process to eradicate aberration.

But two other methods are available for reducing this command value.

The first of these lies in the removal of the analytical mind from proximity to the reactive mind and the increase then of the potential of the analytical mind until it can command and handle any reactive mind with ease.

The second is simply the rehabilitation of the analytical mind by permitting it to use its creative ability in the construction of a universe of its own.

It was found that there was no purpose in reducing incidents out of the reactive mind beyond the point where the analytical mind could step apart from the reactive mind, and then command it. Dianetics is a science which addresses itself directly to the reactive mind to reduce the command value of that reactive mind. Scientology is an embracive subject, much wider in application. It has as its goal the beingness that can exist without an energy or matter, which is to say, without time, whether homo sapiens or not. Dianetics was an evolutionary step, a tool which had use in arriving at a higher level of knowledge; its use, however, produced slower results and much lower goals.

Further, Dianetic processes were limited in that they could not be applied more than a few hundred hours without the reactive mind assuming a very high command level over the analytical mind due to the fact that the reactive mind was being validated continually in the process, whereas the better process was to validate the analytical mind.

Medicine and psychology, as practiced today, have absorbed and are using many of the principles of Dianetics without caring to be aware of the later developments in the field of the mind as represented here. Thus, the society absorbs and very often misunderstands knowledge.

The beingness of Man is essentially the beingness of theta itself acting in the mest and other universes in the accomplishment of the goals of theta and under the determination of a specific individual and particular personality for each being.

Scientology is the science of knowing how to know.

Scientology is the science of knowing sciences. It seeks to embrace the sciences and humanities as a clarification of knowledge itself.

One studies to know a science. His study is without avail when he does not know the science of study.

One lives and learns of life but life is not comprehensible to him, no matter how much he lives, unless he knows the science of life itself.

One studies the humanities. If he does not know how to study the humanities he often fails.

The physicist and the fission bomb expert know physics but not the humanities. They do not conceive the relationship and thus physics itself fails.

Into all these things -- biology, physics, psychology and life itself -- the skills of Scientology can bring order and simplification.

One lives better with Scientology since life, understood and controlled, becomes liveable.

A civilization could fare better with Scientology since that would not be pock-marked with unknowns and rendered null with chaos.

The only richness there is is understanding. That is all that Scientology has to give.

THETA-MEST THEORY

Scientology is essentially a study of statics and kinetics. If anything, it is more exact than what are called the physical sciences, for it is dealing with a theoretical static and a theoretical kinetic which are at the opposite ends of a spectrum of all motion.

One of the most valuable contributions of Scientology to knowledge is the definition of a true static. A static has no motion; it has no width, length, breadth, depth; it is not held in suspension by an equilibrium of forces; it does not have mass; it does not contain wavelengths; it has no situation in time or space. Formerly a static was defined only as a motionless object which definition is not adequate, since an object -- or a state of rest for an object -- is attained only by an equilibrium of forces and all objects have in themselves, if only on a molecular level, motion, and exist in space which is itself an integral portion of motion. Hence we see we are dealing with a higher level static.

The capabilities of the static are not limited.

The static interacts with the kinetic which is considered to be the ultimate of motion.

In Scientology, the static is represented by the mathematical symbol theta; the kinetic is called MEST.

Theta can be the property or beingness of any individual and is, for our purposes, considered to be individualistic for each individual.

MEST stands for matter, energy, space and time, and is a composite of the first letter of each. The word MEST appearing all by itself denotes the physical universe. MEST with a designation word after it designates another's universe.

The original of the Theta-MEST theory may be found in Science of Survival 1951. After the concept of the true static was reached, problems of processing began to solve much more rapidly, and the main proof of the Theta-MEST theory is its workability and the fact that it predicted an enormous amount of phenomena which, when looked for, were found to exist and which, when applied, resolved cases rapidly.

It is now considered that the origin of MEST lies with theta itself, and that MEST, as we know the physical universe, is a product of theta.

The physicist has adequately demonstrated that matter seems to be composed of energy which has become condensed in certain patterns. It can also be demonstrated adequately in Scientology that energy seems to be produced by and to emanate from theta. Thus it could be considered that theta producing energy, condenses the space in which the energy is contained, which then becomes matter. This theory of condensation is borne out by an examination of a state of aberration of many preclears who have been found to have descended down the tone-scale to the degree that their own space was contracted and who were found to be surrounded by ridges and who are thus "solid" to the degree that they are aberrated. Further, they can be found to be an effect in the ratio that they are so solidified. Further, a psychotic treats words and other symbols, including his own thoughts, as though they were objects.

Time

It is stated in the 1951 axioms that time could be considered to be the single arbitrary, and might thus be the single source of human aberration. A further investigation and inspection of time has demonstrated it to be the action of energy in space, and it has been found that the duration of an object roughly approximates its solidity.

Time could be considered to be a manifestation in space which is varied by objects. An object could be considered to be any unit manifestation of energy including matter.

It can be readily established that an individual loses his self-determinism in the ratio that he possesses objects and utilizes force.

Time could be considered to be an abstract term assigned to the behavior of objects. It can be found to be regulatable by postulates.

The desire, enforcement and inhibition in the possession, giving and receiving of objects can be found to establish a time-track.

Time in the field of behavior and experience becomes having. Having and Not Having form between themselves the interchanges which become survival.

If the auditor processes having, giving and receiving, energy and items, he will discover that he is processing time directly and has processed into a higher level the time sense and reaction of the preclear.

The primary manifestation of this is found in criminality, where the individual is unable to conceive the investment of energy to attain an object. He will not “work.” The criminal in particular wishes to collapse and render without time, desiring and having; whereas this may be possible in one’s own universe, it is not possible in the MEST universe. The MEST universe is so planned as to make work necessary in order to have, thus establishing a gradient scale of having. The criminal has not made the distinction between his own universe which he possibly once had and where he could attain things instantaneously, and the MEST universe. He thus has no “respect for property”. The identification of his own universe with the MEST universe is so marked as to be in itself a highly aberrated identification, thus rendering his conduct destructive to himself and causing him to fail.

Space

Space is creatable by a thetan. He may also conserve, alter and destroy space.

Space is the first condition necessary to action. The second condition necessary is energy. The third condition is possession or not possession.

For the purposes of processing, and possibly for many other purposes, space can be considered to be the equivalent in experience of beingness. One is as alive as he has space and as he can alter and occupy that space.

The workable definition of space is “viewpoint of dimension”: there is no space without viewpoint, there is no space without points to view. This definition of space remedies a very great lack in the field of physics, which defines space simply as that thing in which energy acts. Physics has defined space as change of motion or in terms of time and energy. Time has been defined in terms of space and energy; energy has been defined in terms of space and time only. These definitions, thus interdependent, made a circle out of which there was no exit unless one had a better definition for one of those items: time, space or energy. In such a way was the science of physics limited.

Space is the viewpoint of dimension. The position of the viewpoint can change, the position of the dimension points can change. A dimension point is any point in a space or at the boundaries of space. As a specialized case those points which demark the outermost boundaries of the space or its corners are called in Scientology anchor points. An anchor point is a specialized kind of dimension point. Any energy has as its basic particle a dimension point. The dimension point can be of different kinds and substances. It can combine in various ways, it can take on forms, become objects. It can flow as energy. A particle of admiration or a particle

of force are alike dimension points. Dimension points, by shifting, can give the viewpoint the illusion of motion. The viewpoint, by shifting, can give the dimension points the illusion of motion. Motion is the manifestation of change of viewpoint of dimension points.

Viewpoints are not visible, but viewpoints can have dimension points which are themselves visible. The basic hidden influence is then a viewpoint, A material of the universe cannot exist in any universe without something in which to exist. The something in which it exists is space, and this is made by the attitude of a viewpoint which demarks an area with anchor points.

Rather than existing on theory in common with other principles of Scientology this manifestation of created space can be experienced by an individual, who discovers that space can be made coincidentally with any other space. Space then, is not an arbitrary and absolute but it is creatable or uncreatable by a viewpoint.

Any being is a viewpoint, he is as much a being as he is able to assume viewpoints. Thus in any society we would inevitably have a statement of the infinity of viewpoint such as "God is everywhere." Beings instinctively assign the most beingness to that thing which would be everywhere and when Man desires to assign an unlimited power or command to anything he says that it is everywhere.

Energy

The basic unit of energy is the dimension point. A specialized kind of dimension point is the anchor point which demarks space, but this is again the basic unit of energy. Dimension points are created, controlled or uncreated by the thetan.

The qualities of energy are three in number: the first is its existing characteristics; the second is its wavelength; the third is its direction of flow or absence of direction of flow.

The characteristics can be divided into three classes in their turn. These are flows, dispersals and ridges. The flow is a transfer of energy from one point to another, and the energy in a flow can have any type of wave from the simplest sine-wave to the most complex noise-wave. Flowingness is simply the characteristic of transferringness. A dispersal is a series of outflows from a common point. A dispersal is, primarily, a number of flows extending from a common center. The best example of a dispersal is an explosion. There is such a thing as an in-dispersal. This would be where the flows are all travelling toward a common center. One might call this an implosion. Outflow and inflow from a common center are classified alike under the word "dispersal" for handy classification. The third type of energy characteristic is the ridge. A ridge is essentially suspended energy in space. It comes about by flows, dispersals or ridges impinging against one another with a sufficient solidity to cause an enduring state of energy. A dispersal from the right and a dispersal from the left colliding in space with sufficient volume create a ridge which then exists after the flow itself has ceased. The duration of ridges is quite long.

Wavelength is the relative distance from node to node in any flow of energy. In the MEST universe, wavelength is commonly measured by centimeters or meters. The higher the frequency the shorter the wavelength is considered to be on the gradient scale of wavelengths. The lower the frequency the longer the wavelength is considered to be on a gradient scale. Radio, sound, light and other manifestations, each has its place on the gradient scale of wavelengths. Wavelength has no bearing upon wave characteristic, but applies to the flow or potential flow. A ridge has potential flow which, when released, may be supposed to have a wavelength. The various perceptions of the body and the thetan, each one is established by a position on the gradient scale of wavelengths. They are each one an energy flow.

Direction of flow, relative to the thetan, is of primary interest in energy study. There would be outflow and inflow. There could be outflow and inflow for a source point exterior to the thetan and caused by that source point, and there could be outflow and inflow by the thetan himself.

Matter

Matter is a condensation of energy. The more energy condenses, the less space it occupies and the greater its endurance becomes. A flow of energy has a brief duration. Flows of energy meeting and causing ridges obtain greater solidity and longer duration.

The solidification of matter is found to be itself duration or time. Energy becomes matter if condensed. Matter becomes energy if dispersed.

The manifestations of energy are essentially at long length the manifestations of matter; one cannot consider matter without also considering energy.

In processing, no differentiation is made between matter and energy beyond labelling the freer-flowing and more instantaneous forms “action” and the more solid and enduring forms “having.”

In order to have matter, one must have space, must have had energy, and must have.

In order to have space, it is necessary to have a viewpoint and the potential in the viewpoint of creating anchor points. Thus, in order to view matter, much less control or create it, it is necessary to have a viewpoint.

AFFINITY, COMMUNICATION AND REALITY

In human experience, which is probably an experience senior to and creative of such a thing as the material universe, space, energy and matter become beingness, doingness and havingness.

Beingness is space regardless of energy and matter; doingness requires both space and matter; and havingness requires space and energy.

We have a gradient scale from space to matter which starts at the arbitrary number of 40.0 for our purposes and goes down to 0.0 for the purposes of homo sapiens and to -8.0 for the purposes of estimating a thetan. This gradient scale is called the tone scale.

Space is found to be a broad characteristic from top to bottom of the scale and necessary to each part of it, but it is discovered that one has less and less space the more the scale is descended. If one were to attain zero space for himself, he would attain, even as a thetan, zero. That the body has space and the thetan apparently, to himself, does not have space, is responsible mainly for the feeling of not-beingness on the part of the thetan which causes him to forget his own identity.

On this tone-scale, we have a theoretical point of no energy at 40.0, and a point where energy begins to be solid around 0.0; well below this level we have matter formed of the type known in the material universe. Thus one can see that this tone-scale is a gradient scale of energy, and that the energy is free toward the top of the scale and becomes less free and more fixed as one descends the scale.

A very important triangle in Scientology is the triangle called ARC. This stands for Affinity, Reality and Communication. It was used for some time before its relation to energy was understood.

Affinity is wave characteristic and is the range of human emotions. Human emotions manifest themselves in energy flows, dispersals and ridges. As the emotions drop down from high on the scale to low on the scale, they are found to follow a cycle of dispersals, flows and ridges. Each dispersal has a harmonic on the scale, each flow has a harmonic and each ridge has a harmonic. Looking up the scale from zero one finds death as a ridge and, in human emotion, an apathy. Apathy reaches up some extent from death but at this end the harmonics are very close together and there are two unnamed human emotions immediately above apathy. One of them, next above apathy, is a flow; immediately above that there is a fearlike dispersal. The next named emotion above apathy is grief. Grief is a ridge and is occasioned by loss. Immediately above grief there is a flow. The next named emotion, however, is the next level, the dispersal called fear which is a drawing away. There is a flow immediately above this called covert hostility. Above covert hostility is anger which is a solid ridge. Between anger at 1.5 and antagonism at 2.0 there is a dispersal -- unnamed but visible in behavior. At 2.0 we have the flow outgoing called antagonism. Above this at 2.5 there is an idle dispersal known as boredom. Above boredom at 3.0 is a ridge called conservatism. At 4.0 we have another flow called enthusiasm. Each one of these points is a harmonic of a lower point. The characteristic of energy whether a flow, dispersal or ridge, expresses itself in human emotion in terms of affinity. Affinity is the cohesiveness of human relationships, and can be acceptance or rejection of such relationships. Affinity as here used is a degree of emotion. Its equivalent in the MEST universe is the cohesion and adhesion or revulsion from matter and energy itself as found in positive and negative currents, and in forms of matter.

Communication is an interchange of energy from one beingness to another; in the thetan and in homo sapiens communication is known as perception. It is not solely talk, which is a symbolized form of communication which sums ideas which are themselves either a product of the tone-scale or are above the tone-scale as the case may be. Sight, of course, is at the wavelength of light. Sound is recorded as hearing. Tactile and smell are low-level wave types

of the particle variety. And all other perceptions can be found on this gradient scale of wavelengths, modified by the wave characteristic in terms of type, whether sine or more complex. The auditor must realize that communication is essentially directed or received energy and is inhibited by the willingness or unwillingness of the preclear to take responsibility for energy or forms of energy. Where responsibility is low, perception is low.

Reality is established by wave direction or lack of motion.

As one ascends the tone scale from 0.0 he finds the realities are strongest at the points of flow and are weakest at the points where there are ridges on the scale.

The reality of apathy, grief and anger is very poor, but in the immediate vicinity of these there are more intense realities. Reality is established by agreement or disagreement or no opinion. Agreement is an inflow to the individual; disagreement is outflow from the individual; no opinion can be established by the proximity of the individual to the center of a dispersal or by a ridge.

Because of its wealth of energy and energy forms, the thetan finds himself ordinarily outdone in energy emanation by the Mest universe. Thus he is the target of an almost continuous inflow which causes him to have a consistent and continual agreement with the MEST universe. He seldom disagrees with the MEST universe, and the best processing one can do is to break this agreement and turn it into an opposite flow, for only in this wise can a preclear's ability to handle energy and be responsible for it be re-established. If you ask a preclear to get the concept of agreeing, he will find himself experiencing an inflow upon himself.

Hypnotism is performed by causing a subject to receive a continuous rhythmic or monotonous flow from the operator. After this flow has continued the subject will accept any reality which the operator cares to deliver unto him. It is in this case, evidently, with the MEST universe, and the solidity of the MEST universe is completely dependent upon one's acceptance of it in terms of agreement.

Reality in essence is agreement or disagreement. When one speaks of reality, he speaks in terms of the MEST universe. The MEST universe, according to any computation one cares to make upon it, is found to consist of a high-level agreement amongst us. Those who disagree with the MEST universe are punished by the MEST universe.

From the standpoint of the MEST universe, the greatest reality would be had by matter itself and this seems to be its evident goal toward the thetan, to make him into solid energy. The reality on one's own universe is poor because he is in a comatose state of agreement with the MEST universe. It is found on processing, however, that a preclear is in poor condition in direct ratio that he has accepted and agrees and complies with the MEST universe, and is in good and active condition in direct ratio to the degree he can break this flow of agreement and establish his own flows and thus create his own universe. One's appreciation of the MEST universe is almost uniformly the energy which one himself places upon the MEST universe, in other words his illusions. When he loses his hopes and dreams (his illusions), it is because he has lost his ability to emanate energy back at the MEST universe and is dependent upon the energy the MEST universe thrusts at him.

ARC thus form a tone-scale. This tone-scale at any level finds a comparative state in affinity, in the reality and the communication abilities of the preclear. Thus, by testing the preclear and discovering his chronic emotion, his chronic state of agreement or disagreement, and his ability to communicate or not communicate, one establishes a level on this tone-scale.

ARC form a triangle the corners of which are all at a single level. Thus if one wishes to create an increase of tone for the preclear -- and one must do that to increase his self-determinism -- he will find that he cannot raise the emotional state of the preclear without also addressing the reality and communication of the preclear. He cannot raise the reality of the

preclear without addressing his affinity and communication problems. He cannot raise communication with the preclear without addressing his reality and affinity problems. The worst mistake an auditor can make is to undervalue this triangle in processing. A more or less complete tone-scale can be found in Science of Survival, and Book I of that volume is devoted entirely to an evaluation of the tone-scale and people.

There are two positions on the tone-scale for the preclear when he is still a homo sapiens. The composite known as homo sapiens is considered to be dead at 0.0 and can rise on the tone-scale to slightly above 4.0. Thus homo sapiens has this as his range. The thetan, however, who, in homo sapiens, is below the level of awareness of self in terms of space and energy, has a wider range; and, as the thetan is basically the preclear and the beingness and identity of the preclear in actuality, this second range is even more important. This second range goes from -- 8.0 to 40.0 on the tone-scale. The optimum position for the thetan is considered to be 20.0 which is the point of optimum action. A homo sapiens as such could not attain this level of the tone-scale because of his physical limitations.

Identity Versus Individuality

The most common confusion on the part of a preclear is between himself as an identified object and his beingness. One's beingness depends upon the amount of space which he can create or command, not upon his identification or any label. Identity as we know it in the MEST universe is much the same as identification, which is the lowest form of thought. When one is an object and is himself an effect, he believes that his ability to be cause is dependent upon his having a specific and finite identity. This is an aberration; as his beingness increases his individuality increases, and he quickly rises above the level of necessity for identity for he is himself self-sufficient with his own identity.

The first question a preclear undergoing theta clearing asks himself is quite often: "How will I establish my identity if I have no body?" There are many remedies for this. The worst method of having an identity is having a body. As his individuality increases and his beingness expands -- these two being almost synonymous -- he is less and less concerned with this problem; that he is concerned with the problem tells the auditor where he is on the tone-scale.

One of the control mechanisms which has been used on thetans is that when they rise in potential they are led to believe themselves one with the universe. This is distinctly untrue. Thetans are individuals. They do not as they rise up the scale, merge with other individualities. They have the power of becoming anything they wish while still retaining their own individuality. They are first and foremost themselves. There is evidently no Nirvana. It is the feeling that one will merge and lose his own individuality that restrains the thetan from attempting to remedy his lot. His merging with the rest of the universe would be his becoming matter. This is the ultimate in cohesiveness and the ultimate in affinity, and is at the lowest point of the tone-scale. One declines into a brotherhood with the universe. When he goes up scale, he becomes more and more an individual capable of creating and maintaining his own universe. In this wise (leading people to believe they had no individuality above that of MEST) the MEST universe cut out all competition.

Beingness

Space is not necessary to the beingness of a thetan when the thetan is above the tone level of 40.0 and can create space at will. He creates space to have specific beingness. At 40.0 space and beingness can be considered to be interchangeable. Beingness can exist without any energy or matter, which is to say, without time.

However, in this universe, in order to achieve a state of beingness, which is more to our point here, it is necessary to have a viewpoint from which dimension points can be created or controlled. One has as much viewpoint as he has space in which to view in relationship to

other viewpoints having space in which to view, thus one has a condition of relative beingness.

Doingness

Action requires space and energy manifestations, and the definition of action could be doingness directed toward havingness. In order to accomplish action, a preclear must be able to handle energy.

Doingness with energy and objects as found in the MEST universe is very far from the only method of producing existence. This is a specialized form of behavior and may exist in any universe but is very peculiar to the MEST universe.

Havingness

Time is an abstract manifestation which has no existence beyond the idea of time occasioned by objects, where an object may be either energy or matter. Time can be defined as change in space, but where one attempts to define motion as change in space, the definition lacks usefulness since one does not define what is changing in space; there must be something there to change in space in order to have the illusion of time.

As was earlier discovered in Scientology, the single arbitrary is time. This is because time did not exist as such but stemmed from havingness. When Man experiences "time," he is experiencing havingness or not-havingness.

Time is summed up as "had," "have," and "will have." Goals in the MEST universe are summed uniformly under the heading of "will have." One engages in action in order to have.

This is one of the most important points of processing. The individual has made a postulate to have and has then gained something he did not want at every single point on the time track where you find him stuck. He desired to have a castle. He may have been engaging in an action which would gain for him a castle and was stopped and killed by an explosion which destroyed a wall before him. The explosion caught him with a postulate that he would have and gave him something he did not want. Struggling with the facsimile afterwards, the auditor will find that the incident began with the postulate to have and is now in a state of indecision since the explosion is unwanted.

Bluntly, any and all aberrative incidents to be discovered in a preclear are a reversal of havingness where the preclear did not want something and had to have it or wanted something and could not have it or wanted something and got something else.

The entire problem of the future is the problem of goals. The entire problem of goals is the problem of possession. The entire problem of possession is the problem of time.

Time is impossible without possession of objects.

Thus is resolved one of the weightier problems of the human mind. The auditor may find it difficult to encompass this principle, since time may continue to exist for him as an entity, an unknown and hovering thing. If he will use the principle that the past is had or did not have, that the present is has or does not have and that the future is will have or will not have, and that past, present and future are divided and established entirely by desire, enforcement and inhibition of havingness, he will find his preclear recovering swiftly.

Universes

A universe is defined as a “whole system of created things.” There could be, and are, many universes, and there could be many kinds of universes: we are for our purposes here interested in two particular universes. The first of these is the Mest universe, that agreed upon reality of matter, energy, space and time which we use as anchor points and through which we communicate. The other is our personal universe which is no less a matter of energy and space.

These two universes are entirely distinct and it could be said that the principal confusion and aberration of the individual stems from his having confused one for the other. Where these two universes have crossed, in the mind of the individual, we find a confusion of control and ownership for the reason that the two universes do not behave alike.

Whereas each one of these universes was apparently founded on the same modus operandi as any other universe, which is to say, the creation of space by putting out anchor points, the formation of forms by combinations of dimension points, the Mest universe and one’s own universe do not behave similarly for him.

One’s own universe is amenable to instantaneous creation and destruction, by himself and without argument. He can create space and bring it into a “permanent status.” He can create and combine forms in that space and cause those forms to go into motion and he can make that motion continuously automatic or he can regulate it sporadically or he can regulate it totally, and all by postulate. One’s envisionment of one’s own universe is intensely clear. The reality of one’s own universe is sharper and brighter, if anything, than his reality on the Mest universe. We call one’s attitude towards his own universe “actuality,” and his attitude towards the Mest universe, since it is based upon agreement, “reality.”

Unless an individual is at a very high operating level, he conceives it necessary to use physical force and to apply MEST universe forces to MEST universe forces in order to get action, motion and new forms. His activity in the MEST universe is an activity of handling energy and his ability to exist in the Mest universe is conditional upon his ability to use force. The MEST universe is essentially a force universe, a fact which is, incidentally, antipathetic to most thetans. One’s ability to handle the MEST universe is conditional upon his not abdicating from his right to use force, right to give orders, his right to punish, his right to administer personal justice, and so forth. We are presented in the MEST universe with a crude and brutal scene wherein gigantic forces are in pressure against gigantic forces and where the end of all seems but destruction. Paradoxically, in the MEST universe, destruction of form only is possible, since by the law of the conservation of energy, the destruction of actual material objects is impossible, only conversion being attainable.

In the MEST universe ethics seem to be a liability, honesty is all but impossible save when armed with force of vast magnitude. Only the strong can afford to be ethical, and yet the use of strength begets but the use of strength. In the MEST universe we are confronted with paradoxes upon paradoxes where behavior is concerned, for behavior in the MEST universe is regulated by stimulus-response and not by analytical thought or reason. The MEST universe demands of us complete and utter obedience and agreement on the penalty of extermination, yet when one has agreed entirely with the MEST universe he finds himself unable to perceive it with clarity.

In one’s own universe, on the other hand, honesty, ethics, happiness, good behavior, justice, all become possible.

It is one of the operations of the MEST universe that it is a jealous universe and those who are thoroughly imbued with the principles of the MEST universe have even as their best efforts the goal of eradicating one’s own universe. A control operation begins early in the life of almost every man, whereby his imagination is condemned. His own universe is not imaginary, but it may be said to be so and if his imagination is condemned, then he loses his ability to garnish the hardness and brutality of the MEST universe with hopes and dreams. When he loses this he becomes a slave of the MEST universe, and as a slave he perishes. His

road to immortality lies, then, in another direction than in the complete subservient agreement with the MEST universe and the handling and conversion of its forces. This is a matter which has been subjected continuously to test and it is intensely surprising to people to discover that the rehabilitation of their creative ability, their own space, their own images, rehabilitates as well their ability to confront the MEST universe with a strong and ethical face.

Creative processing, especially where it divorces all thought from thought of the MEST universe and follows out along a line of the rehabilitation of one's own universe without attention to the MEST universe, is one level of processing which produces magnificent results and which is a standby in any case, no matter how difficult.

On the other hand, the rehabilitation of the MEST universe itself, in the concept of the individual, accomplishes a very great deal in processing, and could be said to compare with the rehabilitation of one's own universe; but the rehabilitation of one's ability to perceive the MEST universe is dependent upon his ability to perceive present time and the rehabilitation of that ability. Dwelling upon the MEST universe past or its future is fruitless, thinking about the MEST universe, attempting to predict the MEST universe, planning to reorganize and handle the MEST universe, all defeat one's ability to handle the MEST universe. When he simply begins to perceive the MEST universe in present time and to examine that which he sees, with the idea that he can be what he sees, he loses all fear of the MEST universe.

There is a differentiation process in one's own universe, a differentiation process exclusively for the MEST universe and a differentiation process which pulls apart one's own universe and the MEST universe.

The first of these processes simply goes about reconstructing one's own universe with no attention to the MEST universe. The second causes the individual to contact the MEST universe present time and to observe that present time continuously. The third differentiates between the MEST universe and one's own universe and consists of "mocking-up" one's own universe duplicate of every MEST universe object he can perceive, and then actually comparing these one against the other.

Creating space and mocking-up items in it is the rehabilitation of one's own universe and is a primary process.

Differentiating between two similar objects in the MEST universe such as two books, two chairs, two spaces, with one's MEST eyesight, accomplishes much in being able to face and handle the MEST universe.

The mocking-up of MEST universe duplicates, which is to say constructing a universe parallel to the MEST universe, is the mechanism by which facsimiles (following) are made and this process brings under control the mechanisms which make facsimiles.

The original definition of Scientology 8-8008 was the attainment of infinity by the reduction of the apparent infinity and power of the MEST universe to a zero for himself, and the increase of the apparent zero of one's own universe to an infinity for oneself. This is an ideal and theoretical process, it is not necessarily attainable in actuality or reality but it very well may be. It can be seen that infinity stood upright makes the number eight: thus, Scientology 8-8008 is not just another number, but serves to fix into the mind of the individual a route by which he can rehabilitate himself, his abilities, his ethics and his goals.

Terminals

At every turn in the examination of the MEST universe we discover that it is a two-terminal universe. In the manufacture of electricity it is necessary to have two terminals. In order to have an opinion evaluated, it is necessary to have an opinion against which the first can be evaluated. A datum can be understood in the MEST universe only when it is compared to a

datum of comparable magnitude. This is two terminals operating in terms of thought. Two MEST universe terminals which are similar, placed side by side will discharge to some degree against each other. This is observable in gravity as well as in electricity.

A primary difference between the MEST universe and one's own universe is that one's own universe is not a two-terminal universe necessarily. One can mock up in one's own universe two terminals which will discharge against each other, but he can also at will mock up two terminals which are identical which will not discharge against each other.

There are a number of processes which could include double terminals. One terminal made to face another terminal (in terms of mock-up) can be discharged one against the other in such a way as to relieve aberration connected with things similar to the terminal thus mocked up. However, these two terminals do not furnish a double terminal of a communication line. A communication line is more important than a communication point. Thus, if one wished to discharge anything, he would desire to discharge the communication line. The MEST universe is intensely dependent upon communication lines rather than communication terminals. One takes two pairs of such terminals then, and standing them in relationship to each other, discovers that he has now four terminals but these four terminals furnish only two lines. These two lines will discharge one against the other.

This, as a limited process, should not be continued very long. It is of greatest interest in rendering assistance after an accident where it is only necessary to mock up the accident twice, or indeed, to mock up something similar to an injured limb, to have the pain and discomfort and aberration discharged. Should one burn one's fingers, it is necessary only to mock up his fingers twice side by side and then twice again, making four mock ups with two communication lines, to have the pain in the finger subside. The mock-ups discharge at the same time as one's injured finger re-experiences the incident. This manifestation is the manifestation of the MEST universe, it is not a manifestation of one's own universe and if practiced over a long period of time is essentially an agreement with the MEST universe, a thing which should be avoided; thus it is a limited process.

A terminal is, in essence, any point of no form or any form or dimension from which energy can flow or by which energy can be received. A viewpoint then, is a sort of terminal, but a terminal must have a particle in order to do automatic interchanges and one finds that a viewpoint can be affected by the MEST universe only when the viewpoint has identified itself with some MEST universe article, such as a body. The rehabilitation of the viewpoint's ability to be, or not be, at will is essential in order that a viewpoint be self-determined about what is affecting him and what is not affecting him. This depends, of course then, upon what a viewpoint identifies himself with and depends upon the ability of the viewpoint to unidentify himself rapidly.

Terminals are anywhere in the MEST universe and can be manufactured, of course, in one's own universe. The difference is that any bit of solid, even on the level of an electron in the MEST universe, is, willy-nilly, a terminal; it is affected in certain ways, whether it likes it or not. Any particle in any object or any flow of energy is in itself a terminal. A terminal can be affected by any other terminal or can affect, to some degree, other terminals.

This cross-relationship of terminals in the MEST universe is MEST universe communication. In one's own universe a flow is not necessary for the production of energy or potentials.

It is one of the sources of aberration that the scarcity of things in the MEST universe causes one to own only one of things; this is aberrative, since that one can gather into itself charges which are not discharged since there is nothing immediately similar to it. If one owned two of everything he had and if these two things were nearly identical, he would find that his worry and concern about these objects was greatly decreased. A child, for instance, should have two dolls alike, not simply one doll. The reason for this is that two terminals will discharge, one against the other. The thetan is capable of mocking himself up to be exactly like

everything he sees. As a matter of fact, whatever a thetan can see, he can be. Thus, the thetan makes himself into a terminal for everything he sees whenever there is an absence of a duplicate. Thus the thetan is in the danger of having everything in the MEST universe discharging against him the moment he alters his relationship to the MEST universe. This fixes him in the belief that he cannot alter his relationship to the MEST universe. Actually he is rather rapidly disabused of this conception by processing. It is rather interesting to “double-terminal” in mock-up form the childhood toys of an individual. He will find there is an enormous amount of charge simply in the fact that these toys were made out of MEST. The favorite doll has a gravitic influence upon him.

Completely aside from the terminals one finds in an electric motor and which produce so much current by reason of being separated by the base of the motor, the subject of terminals goes into behavior and explains in a great measure behavior on a stimulus-response basis in the MEST universe. Indeed, it could be said that the MEST universe came into being by one terminal demanding attention from another terminal and these two terminals thereafter facing each other continuing a discharge one to the other. With very aberrated people, one cannot long discuss things with them without getting the manifestation of terminals, for the very aberrated fix on a terminal easily.

It could be said that the MEST universe is the average of agreement amongst viewpoints and that the laws of the MEST universe, no matter how physical, are the result of this agreement; and, indeed, this definition suffices for those conditions which are supposed to be “reality.” The MEST universe is very real, but any hypnotist can instruct a hypnotized subject into the construction of a universe which has tactile, sight, sound and any other manifestation possessed by the MEST universe, and who is to say then, that the hypnotized subject is not perceiving a universe? For one’s own perception of the MEST universe consists of his placing an object in proximity to or against another object, and both of these objects are found to be objects of the MEST universe. This is overlooked by individuals when they, for instance, strike a desk with their fist. It is the favorite declaration of the materialist (that individual who is in a frantic state of insistence upon the existence of the MEST universe) that “this is real.” The effects he is creating are being created by a hand that is made out of MEST on an object which is MEST. The individual has overlooked the fact that the hand with which he is doing the pounding is itself MEST and that his knowledge of that hand is actually no more than his perception of it. This is a problem in two terminals.

Behavior of Universes

It could be said, then, that the difference between the microcosm (one’s own universe) and the macrocosm (the MEST universe) is the difference between commanding it and agreeing about it. One’s own universe is what he would construct for a universe without the opposition or the confusion of other viewpoints. The MEST universe is that upon which one agrees in order to continue in association with other viewpoints. This may very well be the sole difference between these two universes.

This is exemplified by one’s behavior-attitude in his own universe as compared with his behavior-attitude in the MEST universe. In one’s own universe, the individual expansively plans and devises (once he is fairly confident of it) along the lines of beauty and happiness. In the MEST universe, even when one has been rehabilitated to some degree, one’s attitude still must consist of a certain amount of watchfulness and co-operation.

One’s universe is an unthwarted sway, the MEST universe is a compromise. When one has compromised too long and too often, when he has been betrayed and ridiculed and is no longer able to create what he believes to be desirable, he descends down to lower levels and in those levels, he is still more compelled to face the MEST universe, and as such, loses much more of his ability to handle the MEST universe. When an individual’s ability to create his own universe is rehabilitated it will be found, strangely enough, that his ability to handle the MEST

universe has been rehabilitated. In fact, this is the most secure route as represented in 8-8008 as a road.

By actual experiment it can be demonstrated that one's ability to mock-up a universe of his own and the resulting improvement of his perceptions to that universe bring about an ability to perceive the MEST universe. Indeed, it might be inferred as something like a proof that the MEST universe in itself is an illusion based upon agreement in view of the fact that the rehabilitation of the ability to view illusion rehabilitates the ability to view the MEST universe.

Thought Emotion and Effort

Thought is the highest level attainable. It is of two varieties; one is clear thought established by will which is from 10.0 up on the tone-scale, to well above 40.0; the other is thought established by counter-efforts as in homo sapiens and governed entirely on a stimulus-response basis. The first could be called self-determined thought; the second could be called reactive thought.

Self-determined thought expresses itself as will and consists of the making of postulates based on evaluations and conclusions. Will does not exist in time when it is at this level. Homo sapiens' will, as Schopenhauer once remarked, is stubbornness taking the place of the intellect. Will-power in homo sapiens is most ordinarily demon-circuit power. Free from the body and its ridges which themselves contain stimulus-response thought, the thetan can change his postulates by making new evaluations and conclusions, and can express his will directly. It is very difficult for a thetan inside the head and confronted by the stimulus-response ridges of the body, to do other than obey these stimulus-response flows in agreement with the MEST universe.

Ideas are invariably and inevitably senior to force and action, if those ideas stem from self-determined thought. Ideas born out of stimulus-response thought bear at times an almost indistinguishable similarity to self-determined ideas, but are occasioned by associative logic. In homo sapiens, it is quite common for the person to believe himself incapable of originality. This is because the MEST universe will brook no competitor. Operating on a highly self-determined plane, originality is a simple thing to attain. What is called will-power, then, could have two manifestations: the first would be actual self-determined thought; the second would be a result of an enforced or inhibited thought. When homo sapiens attempts to exercise his will-power, he normally brings into flow the ridges around the body and is nullified by them and is pressed into aberrated behavior.

Ideas, when in the form of self-determined thought, exist above the level of 40.0 on the tone-scale and extend down into the action band.

Ideas of the stimulus-response variety are occasioned by experience as held and contained in facsimiles and are actually dictated to homo sapiens by circuits.

Postulate processing is that processing which addresses the postulates, evaluations and conclusions of the preclear at the level of self-determined thought, yet postulate processing has some value when addressed to stimulus-response ideas. Postulate processing is the primary and highest method of processing a thetan. With creative processing, it constitutes Scientology 8-8008.

Emotion, as known to homo sapiens, extends from slightly above 4.0 down to 0.0, and depends upon the wave characteristic.

Effort is an even lower level manifestation than emotion.

Matter would be the lower effort band.

Facsimiles

The best description of facsimiles is to be found in Electropsychometric Auditing. A facsimile is an energy picture which can be reviewed again.

Facsimiles can disperse or flow when addressed by new energy, either exterior to the thetan or from the thetan. Thus the environment can set a facsimile into action or the thetan can set it into action. Homo sapiens is most normally controlled by directing energy at his facsimiles and setting them into action so as to cause him to dramatize facsimiles and training patterns.

Facsimiles are normally found to be fixed in large number upon ridges.

A facsimile contains more than fifty easily identified perceptions. It also contains emotion and thought.

There are many methods of processing facsimiles.

Assist Processing

An “assist” is the processing given to a recently injured human being or thetan in order to relieve the stress of live energy which is holding the injury in suspension. The direct running-out of the energy contained in the recent facsimile is done by continually running through the incident as though it were just that moment happening to the preclear and recovering from it all his desire to have it and to not have it. And when this has been done to an extent where the energy is desensitized and the injury less painful, the preclear is led to handle it as energy, placing it in different places and times and reversing it and doing other things with it.

The assist is very important, as it can cause an injury to resolve or a person to recover in a fraction of the time which would otherwise be required and, in many cases, it may save the life of the individual and has done so many times in the past. The auditor must know facsimile processing primarily to run an assist and in order to know more about the anatomy of the human mind.

As noted earlier under Terminals, an assist can be rendered by mocking-up the injured part or the scene of injury as two terminals and holding or recreating these mock-ups until the injury abates. While doing this it will be noted particularly that the mock-ups are at first uncontrollable in most cases and then become much more easily controlled. The uncontrollable factor of the mock-ups is answered by this; whenever a pair of mock-ups or a single mock-up misbehaves, which is to say, acts without the specific command of the person getting the mock-up, the person doing the mock-up should simply abandon the pair or single mock-up and put into its place again one which is doing what he wants it to do; in other words, a disobedient mock-up or pair of mock-ups is either put away or moved to the right or left or forced into control, and in its place the individual simply puts a mock-up which is obedient to his control. An auditor should be careful on this point, for an individual getting mock-ups will strain and worry and eventually discover, he thinks, that it is impossible for him to control his mock-ups.

Using effort to control one’s mock-ups is of little avail; one simply creates them. Where mock-ups are absent, one will appear if the individual will simply keep putting the thought forward that it will appear. If he puts forward the thought often enough and long enough, he will get such a mock-up. Where he can get only one of a pair of mock-ups, if he will keep putting the second one in it will eventually appear. What one is facing in double terminalling here is so much charge on a single subject that the charge dissipates the mock-up before the mock-up can be adequately perceived. No matter how briefly, when an individual has said a

mock-up will be there a mock-up has appeared; that it has disappeared promptly does not mean that he cannot put a second mock-up there. Particular attention should be given to this in assists because an assist is essentially dealing with an injured member or a scene which contains pain.

In double-terminalling assists it will be found that the preclear becomes ill or in pain in spite of how innocent he may feel it is to hold two terminals out in front of him. The remedy for this is simply to hold the two terminals (or replace them if they disappear or misbehave) until the illness or feeling has abated.

One can handle worries in this fashion. One simply puts up one worry and then duplicates it facing itself out in front of him and the thought discharges against the thought until the worry and the emotion connected with the worry disappear. Thought, emotion, and effort can be dissipated by double-terminalling in this fashion. It is again remarked that this is a limited technique and should not be continued endlessly as an end in itself. Thirty or forty hours of double-terminalling is much more than enough. The route pointed out by Scientology 8-8008 is a better route than double-terminalling. Double-terminalling is relegated to the level of assist and changing one's state of mind. Double-terminalling doubt against doubt undermines and gets at the bottom of every circuit; thus, it, as a technique, should not be entirely neglected.

Cycle of Action

A cycle of action is dependent for its magnitude upon a cycle of havingness. Because it is a cycle of havingness and beingness and doingness, it is generally viewed as a cycle of time, but, as we have seen, time is an abstract term to describe havingness.

The beginning and ending of a cycle depends upon the state of havingness. A cycle starts with not-havingness, continues through increased havingness, continues then in changed havingness and ends with no-havingness. These conditions of havingness bring about an illusion of time. Where a person does not possess anything, he does not conceive himself to have any time. Thus earlier parts of the track are lost to an individual since he has no time in them, for he has no possession in them.

The most basic description of this should be in terms of havingness, but the cycle can also be stated more abstractly in terms as follows: creation, growth, conservation, decay and death or destruction. This would be the cycle of any object; it would also be the cycle of action as it pertained to an object in the MEST universe.

A cycle of action is not necessarily fixed for all universes.

It is common to the MEST universe. There is no reason why in some universe the cycle should not run from decayed havingness into growth, but in the MEST universe it never does, except through the point of not-havingness, death or destruction.

A cycle of action can also be stated in another way, and this in terms of energy action. Motion is characterized by only three conditions, and all motion is part of the gradient scale of these three conditions. These conditions are: start, change and stop. This compares to creation, alteration and destruction in terms of experience.

In the "last 76 trillion years" the preclear has lived through "spirals." These spirals were at first very long and then shortened each time until the present spiral for most is about 40,000 years as compared with the initial spiral of 100 million years. Thus one can also plot the magnitude of havingness of the individual for each one of these spirals. A spiral is not unlike a life. A life is lived in a cycle of action. A past life is generally obscured because one does not have the body of that life and conceives himself to have now another identity and is not connected to the last life by a havingness. He is, however, definitely connected to his last lives by the facsimiles of those lives which he now ignores.

Past havingness, present havingness and future havingness mark past beingness, present beingness and future beingness and also past action, present action and future action. The past, present and future are established by havingness, but havingness, doingness and beingness alike should be processed as intimately connected in this cycle of action.

The condition of the body itself and its position on the cycle of action as applied to the current life establishes to a large degree the preclear's attitude toward processing. He will react toward processing much in the manner dictated by the condition of the body and its position on the cycle. The body goes through the stages of creation, growth, conservation, decay and death.

A person in his middle years desires no change and may be difficult to process for that reason, since the auditor is seeking to attain change. A person in the later cycle area will run only succumb material and will actually make an effort to succumb through processing. His incidents are commonly those of grief and loss since these are the manifestations of havingness in decay. He has no hopes of having before him and all of his havingness ordinarily no longer with him from the past.

The thetan going on the wider cycle of the spiral is discovered early on the spiral to be in a high state of creativeness, a little later to be intent upon a growth of havingness, a little later attempting to change to avoid conserving, a little later to be conserving, and then to be intent only on decay and dying, and finally upon death itself. The auditor should differentiate very sharply between the cycle of the spiral as applying to the thetan and the cycle of a lifetime. He may find a very young person who is yet on the later part of a spiral. The body of the young person is still in the state of growth and apparently the person's life should be hopeful of much having. Yet the behavior of the person in general is directed almost uniformly towards succumbing. When the thetan is exteriorized from the body, he is found to be listless and certain of the approaching end. He believes that he will be finished entirely at the end of this spiral. He is not normally aware of the fact that he will have another spiral after this; or, if he is, he thinks it will be a shorter spiral -- which it will be; but this can be remedied by postulate processing.

Related Experiences

There is a table of relationships which the auditor must have. These are divided into three general columns. Any one of the columns may be addressed first, but all three columns must be addressed on any subject. The vertical levels of the columns can be considered to be terms which are synonymous.

40.0	20.0	0.0
Start	Change	Stop
Space	Energy	Time
Beingness	Doingness	Havingness
Positive	Current	Negative
Creation	Alteration	Destruction
Conception	Living	Death
Differentiation	Association	Identification

ARC applies to each column or for any one of the above statements of experience.

All eight dynamics apply to each column and thus to any of the above statements of experience.

DIFFERENTIATION, ASSOCIATION AND IDENTIFICATION

A special condition of start, change and stop manifests itself in the very woof and warp of the MEST universe and can be plotted on the tone-scale.

Differentiation is at the top of the tone-scale and is a condition of the highest level of sanity and individuality. Association or similarity is a condition which exists from the upper to the very low range of the scale. And identification is at the bottom of the scale.

The condition of the preclear can be established readily by his ability to associate. He can, however, associate much too well. Association is the essence of logic. Logic is the gradient scale of relating facts one to another. As logic reaches the lower part of the scale, this relationship becomes finer and finer until at last identification is reached and thought could be expressed in terms of $A = A = A = A$.

An excellent rendition of this -- although one not related workably to experience and which did not have with it a truly workable therapy -- is to be found in general semantics in the book *Science and Sanity* by Alfred Korzybski. Insanity is the inability to associate or differentiate properly. Experience itself becomes ungovernable at the lowest depth of identity. The more fixed the identity of the person may be, the less the experience of which he is capable. Fame has at its end a completely fixed identification which is timeless, but which unfortunately is matter and which equally unfortunately, is inaction.

The widest possible differentiation exists at the moment of creation. At this moment, one is committed to a cycle of action which, as it continues, is less and less governable by himself and is more and more governed by his environment. As his degree of havingness increases, he is increasingly governed by what he has had and what he has, and this determines what he will have which, of course, is less freedom, less individuality and more havingness.

Association expresses itself in the preclear in terms of the way he thinks. When he reaches a low level of association, he supposes himself to be thinking connectedly, but is actually thinking in a completely disassociated fashion, for he identifies facts with other facts which should not be identified. The actions of a man about to die or in extreme fear are not sane. Identification brings as its manifestation a solidity to all things including thought. The auditor who processes a preclear very low on the tone-scale who is neurotic or psychotic will readily discover that thoughts are objects to this preclear and that time itself is a matter of enormous concern to the preclear in many cases. Thoughts and incidents and symbols are objects. This is commonly seen in the society in the matter of over-concern about words. A person who has sunk low enough on the tone-scale so that words have become objects and must be handled as such, and exist without any real relationship to ideas, will stop a flow of ideas by an outrage of his word sense which, if he is low on the tone-scale, is easily outraged.

Differentiation, association and identification belong, rightly, on the tone-scale, and can be processed as part of the scale above. But they are a close gauge of thought itself and of ideas. An adequate tone-scale can be drawn for any individual using only the above three words.

The auditor will very often find an individual who is intensely logical and quite brilliant who is yet very difficult to process. This person has agreed with the MEST universe to such a degree that his association has assumed the proportions of near-solidity; the facsimiles and ridges of this individual have become much too solid and are consequently quite difficult to process. This condition of solidity may refer only to the body of the preclear which itself is old, and it may be found that the thetan -- the preclear himself -- is quite vital and capable of wide differentiation, but that this differentiation is being grossly limited by the ridges and facsimiles which surround the body. Such bodies have a heavy appearance. It requires an enormously powerful thetan to handle them in spite of the solidity of the ridges surrounding the body.

Mathematics could be said to be the abstract art of symbolizing associations. Mathematics pretends to deal in equalities but equalities themselves do not exist in the MEST universe, and can exist only conceptually in any universe. Mathematics are a general method of bringing to the fore associations which might not be perceived readily without their use. The human mind is a servo-mechanism to all mathematics. Mathematics can abstractly form by their mechanics coincidences and differences outside the field of experience in any universe and are enormously useful. They can best be used when considered to be a shorthand of experience and in the light that they can symbolize what is beyond actuality. The essence of mathematics lies in differentiation, association, identification, which is to say, equalities must not be viewed as fixed in the real universe. Absolutes are unobtainable in experience but may be symbolized by mathematics.

Logic

Logic is a gradient scale of association of facts of greater or lesser similarity made to resolve some problem of the past, present or future, but mainly to resolve and predict the future. Logic is the combination of factors into an answer. The mission of the analytical mind when it thinks, is to observe and predict by the observation of results. Easily the best way to do this is to be the objects one is observing: thus, one can know their condition completely. However, if one is not sufficiently up the scale to be these objects it is necessary to assume what they are. This assumption of what they are, the postulating of a symbol to represent the objects and the combination of these symbols when evaluated against past experience or “known law,” bring about logic.

The genesis of logic may be said to be an interchange of two viewpoints, via other dimension points by which one of the viewpoints holds the attention (one of the most valuable commodities in the universe) of the other viewpoint by being “logical” about why that viewpoint should continue to look. The basis of logic is “it is bad over there” or “there is a hidden influence which you cannot estimate but which we will try to estimate,” “therefore, you should continue to look towards me.” At its best, logic is rationalism, for all logic is based upon the somewhat idiotic circumstance that a being that is immortal is trying to survive. Survival is a condition susceptible to non-survival. If one is “surviving,” one is at the same moment admitting that one can cease to survive, otherwise one would never strive to survive. An immortal being striving to survive presents immediately a paradox. An immortal being must be persuaded that he can not survive or that he is not or might become not, before he would pay any attention to logic. By logic, he can then estimate the future. Probably the only reason he would want to estimate the MEST universe, aside from amusement, is to keep alive in it, or to maintain something in a state of life in it.

Logic and survival are intimate, but it must be remembered that if one is worried about his own survival and is striving for his own survival, he is striving for the survival of an immortal being. Bodies are transient, but bodies are an illusion. One could bring himself up the tone-scale to a point where he could create an imperishable body with ease.

It is interesting that those people who are the most logical are those people who in processing have to know before they are. When they are sent somewhere, they want to know what is there before they get there. There would be no point in going there if they knew, and if everyone knew what was there before they went there. Yet they will attempt to predict what is going to happen there and what is there by knowing. This knowingness is in terms of data and should not be confused with knowingness in terms of actual beingness.

Logic is the use of data to produce knowingness; as such it is very junior to knowing something by being it.

If you were to double-terminal an individual who is customarily very logical, his body facing his body in terms of mock-up and each of the terminals being very logical, a surprising violence of interchange would take place. This is because logic is mainly aberration. The work

which lies before you is a discussion of beingness and is the track of agreement which became evidently the MEST universe. Therefore this work appears to be logical but it appears also to be the central thread of logic.

Apparently, these conclusions were reached by logic; they were not, they were reached by observation and by induction. That when tested they proved themselves in terms of behavior demonstrates not that they are logical, but that they are, at least to a large extent, a discussion of beingness. Scientific logic and mathematical logic have the frailty of trying to find out what is there before one goes there. One cannot ever be, if he has to know a datum about the beingness first. If one is afraid to be, one will become, of course, logical. This is no effort to be abusive upon the subject of logic or mathematics, it is only necessary at this point to indicate a certain difference between what lies before you and a logical arrangement of assumption.

Patterns of Energy

Energy forms into many patterns. The geometry of this formation would make an intensely interesting study. The patterns, however, are formed by postulates and have no other existence.

The patterns of energy are viewed by the thetan in terms of pressors, tractors, explosions, implosions, pressor ridges, tractor ridges, pressor-tractor ridges, and balls and sheets.

The pressor is a beam which can be put out by a thetan which acts as a stick and with which one can thrust oneself away or thrust things away. The pressor beam can be lengthened and, in lengthening, pushes away.

A tractor beam is put out by a thetan in order to pull things toward him. The tractor beam is an energy flow which the thetan shortens. If one placed a flashlight beam upon a wall and then, by manipulating the beam, brought the wall closer to him by it, he would have the action of a tractor beam. Tractor beams are used to extract perceptions from a body by a thetan. Pressor beams are used to direct action. Tractors and pressors commonly exist together, with the tractor as a loop outside the pressor. The two together stabilize one another.

An explosion is an outflow of energy usually violent but not necessarily so, from a more or less common source point.

An implosion could be likened to the collapse of a field of energy such as a sphere toward a common center point, making an inflow. It can happen with the same violence as an explosion, but does not necessarily do so.

A pressor ridge would be that ridge formed by two or more pressor beams operating against each other in conflict.

A tractor ridge would be that ridge formed by two tractor beams in conflict operating against each other.

A pressor-tractor ridge would be a combination of pressor-tractor flows in sufficient collisions as to form a solidification of energy.

A ridge is a solid body of energy caused by various flows and dispersals which has a duration longer than the duration of flow. Any piece of matter could be considered to be a ridge in its last stage. Ridges, however, exist in suspension around a person and are the foundation upon which facsimiles are built.

Two explosions operating against each other may form a ridge.

Two implosions operating away from each other may form a ridge. An explosion and an implosion operating together -- or many explosions and implosions operating together -- may form a ridge.

These manifestations of energy are used in handling energy, either in processing or in action.

Black and White

Black and white are the two extreme manifestations of perception on the part of the preclear.

The thetan perceives best his own energy, but when he perceives energy he desires to perceive it in white or in color. Color is a breakdown of whiteness. Seeing whiteness or color, the thetan is able to discern and differentiate between objects, actions and spatial dimensions.

Energy can also manifest itself as blackness. A space containing black energy would be black, but a black space may be a space existing only without energy in it. This point of identification is quite aberrative, and drills to permit the thetan to handle blackness are mandatory in processing. If one remembers one's fear of blackness when a child, and that evil is represented as blackness, one will see the necessity for doing this. Blackness is the unknown, for it may contain energy or it may be empty or may be black energy.

Black energy flows are common on the tone-scale of wavelengths. There is, for instance, what is known as the black band of sound.

Some thetans will not perceive anything at all because they conceive themselves to be surrounded by blackness and are not sure whether the blackness has substance or is simply empty, and they have a timidity to discover which. Such a case is resolved by making the case drill with blackness until blackness can be turned on and off and located in time and space. Although this is briefly mentioned, it is a point of the largest importance.

Black and white running and black and white aesthetic running were old processes which are not necessarily vital today to processing. However, white energy runs easily, and where the preclear has a black spot of energy somewhere on an organ or somewhere in the environment of the body, the auditor asks him to turn it white in order to let it flow away. It may not flow away if it is black, either because it does not belong to the preclear (in which case he would see it as black) or because it is simply a spot of space with which he is not familiar. By turning it white he is able to handle it for he now knows it to be filled with his own energy.

One can run own determinism, other determinism, as concepts. In this case the preclear runs the one as long as he gets an area white and then runs the other to continue its whiteness. In such a way all the energy in the area is drained away.

The most common manifestation of a ridge is to have one side of a ridge white and the other side black. This is because the preclear conceives one side of it to have on it his own energy and the other side to have on it energy belonging to another. By running the concept that it is his own and then running the concept that it is another's, one runs both sides of a ridge, if he is running ridges.

Although live energy is generally conceived to be white, it can also be black. In running a preclear with an E-meter, it will be discovered as long as a flow is white and as long as a flow is running, that the needle will gradually rise. When a point of blackness appears in the field, the needle will halt and either will not rise again or will flick as the preclear gets a somatic. This flick is characteristic of the somatic. The stuck needle is characteristic of a black field. The auditor can sit watching a needle and be able to tell the preclear whenever the preclear has had a black area appear in the field. It is notable that somatics only occur in the presence of a black patch. This means that the unknown characteristic of the blackness is something the preclear

has been holding away from him so as not to have it or that black wave energy is that energy used to impress pain. The latter case is the more probable although a great deal of work must be done upon this to establish beyond doubt the manifestation of blackness.

A preclear who cannot see color in his facsimiles, cannot see it because he is unable to use energy with which to perceive. He will see things in terms of blackness or whiteness.

He may be able to get black and white or he may be able to get only blackness. In the latter case he finds blackness in some way profitable and desirable; and running the concept of havingness, will have and have had blackness, and using drills in handling blackness -- moving it from space to space in the environment and moving it into yesterday and tomorrow -- will bring about control of blackness on the part of the preclear.

Perception

The entire subject of perception is the subject of energy. As the preclear goes down the tone-scale, he is less capable of differentiation and is thus less and less capable of handling energy and is more and more subject to energy, until at last he will not emanate or handle energy. Even in the higher ranges of this descent his perception begins to diminish.

The rehabilitation of perception is essentially the rehabilitation of force. Force is rehabilitated by rehabilitating the control of energy. This is done by ARC processing and in many other ways. The chief way in which this is done is by establishing the preclear's ability, by creative processing, to handle blackness.

An entire science called perceptics can easily be constructed and is mentioned in the original thesis (1948).

The rehabilitation of sight in the blind, hearing in the deaf, the ability to speak, anaesthesia of the body or body areas or the genital organs, depends upon the rehabilitation of the preclear's ability to handle energy. Creative processing, with particular attention to handling blackness, is essential in this process.

Force

In the axioms, force is defined as random effort. Effort is defined as directed force.

Force is essentially measured effort. It is quite common for individuals to be so protesting at what the MEST universe is doing that they abandon any and all force and, if asked to reassume force or use it, suppose that one is asking them to condone and assume punishment and destruction since these in the MEST universe are done with heavy quantities of force. There is, however, a gradient scale of force, for any energy manifestation may be called force. Even matter contains force.

For the purposes of processing, in order to avoid upsetting the preclear, who usually has very bad connotations with the word force, the auditor stresses instead the "handling of energy."

The use of energy would encompass any activity having to do with energy or matter.

Responsibility

The responsibility level of the preclear depends upon his willingness or unwillingness to handle energy. That preclear who is protesting against energy in any direction is abandoning responsibility in greater or lesser degree.

One obtains randomness (see Axioms) by abandoning responsibility in some sphere. He will then find himself in conflict in that sphere.

The gradient scale of responsibility is as follows: at 40.0 responsibility manifests itself as will and can be so pervasive that there is no randomness. This would be full responsibility.

At 4.0 responsibility would manifest itself in terms of action where roughly half one's environment or space had been selected for randomness and for which one would take no responsibility. At 20.0 responsibility would be 50 per cent of the total energy existing.

At 4.0 we find homo sapiens in his narrow environment disagreeing by using the emotion of enthusiasm with an existing state of affairs and directing energy toward the righting of that state of affairs. Even so, responsibility is low at this level.

At 2.0 blame enters the tone-scale as a major factor. This is the level of the tone-scale where fault is envisioned for the first time. Above this level there is sufficient breadth of understanding to see that interdependencies and randomities can exist without fault and blame. At 2.0, with the emotion of antagonism, an individual is assigning blame for lack of responsibility rather than trying to enforce responsibility.

At 1.5 blaming is almost the sole activity of the individual, and, while taking no real responsibility himself, yet he blames all on his environment and does so with violence.

At 1.1 one pretends to take some responsibility in order to demonstrate that others are at fault but one has no real responsibility.

At 0.9 or around the level of fear, one does not think in terms of responsibility but is willing to accept all blame in an effort to escape all punishment.

At 0.75, grief, the individual blames himself, and accepts the fault for what has occurred.

At 0.375, apathy, there is no question of either blame or responsibility. At this level one has become MEST.

On the tone-scale in Science of Survival one will find what might be expected to happen to materiel and communication and persons in the vicinity of those below 2.0 on the tone-scale. This stems normally from responsibility, or rather, its lack.

The keynote of responsibility is the willingness to handle energy. The rehabilitation of the thetan in the handling of energy brings about a rise in responsibility. If a person is low on the tone-scale and still exhibits responsibility, then his energy activity initially must be enormous for any segment of responsibility to exist low on the scale.

The processing of responsibility is one of the most vital processes. If one processes responsibility itself, he can expect sooner or later a theta clear. He would process it by brackets.

There is a condition known as the "glee of insanity." This is essentially a specialized case of irresponsibility. A thetan who cannot be killed and yet can be punished, has only one answer to those punishing him, and that is to demonstrate to them that he is no longer capable of force or action and is no longer responsible. He therefore states that he is insane, and acts insane and demonstrates that he cannot possibly harm them as he lacks any further rationality. This is the root and basis of insanity. Insanity is the only escape possible besides death.

Death has the value of convincing others that one can no longer be punished or feel. As long as one has a body, which can die, there is a limit to the amount he can be hurt. When there

is no body, and there is no limit to the amount he can be hurt, his only answer is this plea of complete irresponsibility which is the “glee of insanity.” This is found as an actual energy manifestation in the vicinity of sanatoria and can be felt as an emanation from the insane.

If the preclear is unable to conceive of “being happy about being insane” (which he usually cannot), get him to get the feeling of anticipation for a vacation. This is irresponsibility in one sense and in actuality, when deepened, becomes the “glee of insanity.”

Happiness is the overcoming of not insurmountable obstacles toward the known goal of havingness. Stepping away from this track, feeling that one’s work is too hard, these are forsakings of responsibility. A common method employed by low-toned people to reduce the power and ability of an individual and so place him under control is to convince him that he is tired and overworked. If they can so convince him, they can then get him to take a vacation. An examination of an individual who has been subjected to this will show that he was happiest when he was working and that before he “needed a vacation” many people worked on him to convince him that he should not work so hard, and thus turned what was actually play to him into work. Society almost demands that a man consider whatever he is doing as work and demands that he consider work as an unhappy thing. In looking around the society at those who gain easily, one finds only people who take a great deal of joy in working and who never think in terms of a vacation.

To run the bracket on responsibility, one would run the desire on the part of the preclear to be responsible, his desire not to be responsible, times when he has been forced to be responsible, times when he has been forced not to be responsible, times when he has been restrained from being responsible, times when he has been restrained from being not-responsible, times when he has been sympathized with because of his responsibilities and then all this as a bracket, the preclear doing it to others and others doing it to others. This run round and round as brackets produces marked results.

The joy of responsibility and the joy of irresponsibility should also be run in terms of brackets.

This becomes most effective when run in terms of responsibilities of having, the irresponsibilities of having, the responsibilities and irresponsibilities of having had, and of will have.

Before this has been run very long on some individuals, the glee of insanity will manifest itself and it must be very thoroughly run out. It is often a hectic, uncontrolled laughter. This should not be confused with line-charge laughter to which it is a cousin; a preclear who starts laughing over the serious things of his past is breaking locks, and can be made to laugh in this fashion for many hours if the chain reaction is started. The laughter which accompanies the “glee of insanity” has no mirth in it whatever.

Peculiar to this is what might be called the attitude of MEST. MEST is not responsible for anything. That preclear who has as his goal complete irresponsibility has also as his goal being complete MEST.

MEST has no space of its own, it causes no action except when acted upon, and it owns nothing but is itself owned.

Slaves are made by giving them freedom from responsibility.

The thetan high on the scale can make space or own space, has wide choices of action, and can create, change or destroy anything he wishes.

The Chart of Attitudes

In order to do rising-scale processing (as covered later), the auditor should know very well his Chart of Attitudes and the reasons underlying each column.

Survives	Right	Fully responsible	Owns All
Dead	Wrong	No responsibility	Owns nothing
Everyone	Always	Motion source	Truth
Nobody	Never	Stopped	Hallucination
Faith	I know	Cause	I am
Distrust	I know not	Full effect	I am not
Win	Start	Difference	Being
Lose	Stop	Identification	Had

This chart on the upper line in each of the above represents from 27.0 to 40.0. The lower line under each one represents 0.0.

Each one of these is a gradient scale with many intermediate points. In rising-scale running, one seeks the attitude of the preclear nearest to the lowest end of this scale and asks him to do a rising-scale to see how high he can change his postulate toward the upper end of the scale.

The last line is, of course, a repeat without the intermediate position of the earlier interdependencies of experience.

Survival

One of the first principles in the MEST universe, and that principle which, when discovered, resolved the problems of the mind, is the lowest common denominator of all MEST universe existence; the goal of life in the MEST universe is survival and only survival.

Survival equates behavior in homo sapiens or in any life form. It also covers the wide field of ethics. The principle of survival was never intended to embrace theta itself for this has, of course, immortality and does not even necessarily move in MEST time.

Survival is nothing if not dependent upon havingness, action and beingness. It is most ordinarily viewed as the attempt in a life form to persist in a state of existence as long as possible.

Right -- Wrong

Rightness is conceived to be survival. Any action which assists survival along the maximal number of dynamics is considered to be a right action. Any action which is destructive along the maximal number of dynamics is considered to be wrong. Theoretically, how right can one be? Immortal! How wrong can one be? Dead!

After a certain point on the tone-scale is reached by the preclear, he will tend instinctively to seek out and do right actions, but ordinarily homo sapiens is thoroughly engrossed in being wrong. Social politeness, with its violation of the Code of Honor, is quite non-survival. It might also be said, How wrong can one be? Human!

The accident prone and no-responsibility case in general is so intent on being wrong that he is incapable of conceiving right.

All jurisprudence is built upon the principle that sanity is the ability to differentiate right from wrong. Jurisprudence does not, however, give a definition of either rightness or

wrongness. Thus, for the first time with this principle, rules of evidence and other matters in law can be established with some accuracy.

Absolute rightness, like absolute wrongness, is unobtainable. Rightness and wrongness are alike relative states.

Responsibility

(See text above.)

Ownership

In view of the fact that time can be conceived to be havingness and in view of the fact that time itself is one of the most puzzling concepts which homo sapiens has ever sought to master, the whole question of ownership is subject to grave error, particularly on the part of homo sapiens.

Discussions in the above text demonstrate that individuality depends upon high-tone level and freedom, whereas identity, as such, would be at a complete level of reduction, a condition analogous to MEST.

It has long been recognized that “a rich man may as well try to get into Heaven as a camel through the eye of a needle.” The auditor will suddenly discover this truth when he tries to process many rich and successful men. These have carried ownership to such an extent that they are themselves thoroughly encased in energy which is solidifying into MEST itself. Instead of having things, they themselves are had by things. Their freedom in motion is enormously reduced, although they have tricked themselves into believing that possession will increase that freedom.

The auditor will find his preclear upset nowhere on the tone-scale as he will on the subject of ownership. A childhood, for instance, is intensely upset by the subject of ownership since the child is given to understand that he owns certain things and is then commanded in every action he takes with those items. A child cannot have possession, free and clear, of anything in the average family. He is given shoes and is told to take care of them and is punished if he does not take care of them although he apparently owns them. He is given toys and is harassed whenever he abuses them. He finally becomes convinced that he owns nothing and yet he is in a state of anxiety about owning things. Therefore he will try to possess many things and will completely overestimate or underestimate the value of what he has. The auditing of childhood ownership is a fruitful field for the auditor.

That preclear who is upset on the subject of time, even faintly, is, and has been, enormously upset on the subject of ownership, since havingness and its manifestations are themselves the MEST universe trick of giving us an illusion of time.

Everyone -- Nobody

(See material above on Identity versus Individuality.)

It may be confusing to the preclear that being everybody can be conceived at both ends of the tone-scale. The difference is that at the bottom end of the scale, the preclear is making the mistake of considering the “somebodies” around him as MEST. He can be their MEST identities. At the top of the scale, while still retaining his own identity, he can be anyone’s identity but this is on a theta level and is disassociated from MEST. That preclear who goes around believing he is other people is usually at the bottom end of the tone scale and has confused his own body with the bodies he sees because he does not have a proper view of his own body and so can easily mistake it for the bodies of others.

When an individual is low on the tone-scale, he easily does a life continuum for others because he himself is so encased in MEST and so poorly recognizes his own identity that he can conceive himself to be anyone without knowing what he has done.

The question of valences and life continuums is difficult to resolve in direct ratio that the preclear conceives himself to be MEST.

MEST, lacking the ability to create space and to produce directive action is, of course, nobody. When a man is convinced he is a nobody he has been convinced at the same time that he is MEST.

Always -- Never

We have already seen that objects give us the illusion of time. The ability to create objects is interchangeable with the ability to have an actual forever.

There would be an illusory forever which would be dependent upon the duration of an object and its apparent solidity. One might also say that the MEST universe seeks to own one by pretending that immortality is something difficult to buy and is only purchased by achieving an identity or being an object. The ultimate in this is, of course, being a part of the MEST universe. One might say jocularly that every planet in the MEST universe was once one or more people. A considerable reaction can be got from a preclear by making him conceive a feeling of devotion toward the "older" gods who were here and who built this universe and who have left it to him. Deeply religious feelings are very often based upon this idea. Some astonishing reactions can occur in a preclear when running this concept.

The real way to be assured of a great deal of time is to be able, of course, to create time, and this would be to a thetan the true concept of always. Time is created, at least in this universe, by creating energy and objects, and by being able to make the universe agree with oneself, not by having the universe continually making one agree with it.

Motion Source -- Stopped

The ability to cause motion is dependent, whether the individual realizes it or not, upon the ability to conceive space. Creation of space is the first requisite for the creation of motion.

When one can no longer create space and cannot conceive any space to be his own, he can be considered to be stopped.

That individual who is tremendously concerned with being stopped is losing his ability to create space. When he is no longer able to create space, he is himself MEST.

Somebody once said that it was a poor man who was not king in some corner. One might add to this that one is not only poor but he does not exist when he cannot create a corner. One could obtain a very amusing viewpoint of this by watching the conduct of a dog who, theta-motivated like every life form, is bravest in his own front yard; and even a mastiff proceeds with some caution when in the front yard of a Pekinese. This is a case of ownership of space and, in some slight degree, the ability to create a space to own.

One processes this by moving mock-ups into an auto created space.

Truth -- Hallucination

The highest one can attain to truth is to attain to his own illusions. The lowest one can descend from truth is a complete acceptance of MEST universe reality, for this below a certain level becomes scrambled and brings on the condition known as hallucination. Hallucination is not self-generated; it comes about only when a person is an effect to such an extent that he is almost dead.

What is commonly believed to be truth is agreement upon natural law. This would be the truth of the MEST universe which would be the lowest common denominator of agreement upon any one subject. Where the MEST universe is concerned, acceptance of such truths is dangerous.

In Scientology one is studying the lowest common denominators of agreement which bring about an acceptance of the MEST universe and prohibit the creation of one's own universe, which latter ability alone makes possible perception of the MEST universe which is itself an agreed-upon illusion.

Truth in Scientology is the study of the lowest common denominator of agreement, plus the establishment of the true ability of the thetan. The true ability of the thetan is a truth much higher than the truth of the MEST universe itself and, if it has ever before been known, the difficulties of communicating it have been such as to inhibit its promulgation.

It can be seen there is truth above what passes for "truth" in the MEST universe. Scientific truths gained from deductive observations of behavior of the MEST universe are themselves manifestations of agreements on the part of beings -- thetans -- who are capable of much wider creation and agreement than that represented in the MEST universe.

We have answered in Scientology a good portion of "what is truth?"

Faith -- Distrust

There is no more over-rated quality in existence than faith.

The subject who, under the hands of a hypnotist operator, conceives an enormous agreement with the hypnotist, is experiencing faith as it is commonly understood. In this state the subject can perceive anything which the hypnotist may direct.

In order to understand faith, one must be able to differentiate between faith-in and faith. The difference between these two conditions is a direction of flow which earlier we found to be reality itself. Faith-in is an inflow of agreement and the placing of one's beingness and doingness under the control of another, and is, in other words, the sacrifice of one's universe. This is the basic mechanism wherein, all along the whole track, thetans have been recruited in some cause or mystery, and have surrendered to this their own identity and ability. A little of this goes a very long distance. It is in essence the basic trick of hypnotism and by it one can convert and reduce the abilities of a subject for any purpose.

Faith-in is an inflow and brings about the acceptance of reality other than one's own. Faith itself would be without flow where one was in a full state of beingness and, with this condition, one could occasion faith itself to occur within his own universe, or could occasion people to have faith in him.

The auditor will find one of the more aberrative phases of the preclear in his failure to obtain from others faith in himself, and his acquiescence to their demands on any dynamic that he have faith in them.

Because it is entirely true that a being lacking in faith is low in tone, the fact can be traded upon with great ease.

Distrust is not the lowest end of the scale, but begins to set in as a neurotic or psychotic condition at about 1.5. Actually faith interchanges with distrust in gradient levels all the way down the tone-scale and they alternate one with the other as one goes deeper and deeper into the MEST universe. The lowest level of this scale is not distrust but complete faith-in, which is the condition held by MEST which is supine to any sculptor.

This column might also be called the column of belief -- disbelief or the column of reality -- unreality. The auditor can expect the preclear as he rises up the tone-scale to pass through the various shades of distrust and the various shades of faith. This is often quite upsetting to the preclear for he cannot conceive himself to be rising in tone.

It is very noteworthy that a preclear, when low in tone at the beginning, will pass inevitably through various strata of revulsion for the MEST universe and then for his own universe. The revulsion he can conceive for the MEST universe objects and for being in the MEST universe can become unthinkably distressing to him. When this condition has occurred, the auditor can be reassured by the fact that the preclear is rising in scale but has hit upon one of the levels of this column, and that a higher level and a more comfortable one immediately succeeds as processing is continued. This is simply a problem of reversing directions of flow. If the auditor is running flows he will find that an inflow is shortly succeeded by an out-flow and this out-flow is shortly succeeded by another in-flow. These are in essence agreements and disagreements alternating one after the other and each one is slightly higher on the tone-scale than the last.

I Know -- I Know Not

Epistemology has long been the senior study of philosophy; Scientology is itself the science of knowing how to know.

The study of knowledge is in essence, in the MEST universe, a study of data. Data in the MEST universe are usually recorded in facsimiles. Thus one can go in two directions toward knowledge. The first is knowing what one is, and the second is knowing what has happened to one in the MEST universe and searching for identity in the MEST universe.

There is no more tragic track than the sordid ransacking of facsimiles to discover TRUTH for all one discovers is what is true for the MEST universe. This wandering and endless trail is bleak with the bones of lost beingness. Earlier explorers have, almost without exception, destroyed themselves in this search for TRUTH in the MEST universe, for all they discovered was further and further agreement and more and more facsimiles and all they achieved as individuals were the traps and snake-pits of implants on the whole track.

To stand at last near the heights of discovered beingness has withered the sadness of standing on other men's bitter and, until now, probably unrewarded search. It was necessary to ransack the facsimiles, which are themselves one's sole inheritance for travail in the MEST universe, to discover the common denominators of facsimiles and to discover that they were only facsimiles, how they were created and how experience was impressed upon the individual. One might well have the feeling of having narrowly escaped a terrible tragedy when he views the thinness on which he stood to view this brink of oblivion, for it was obviously never intended that anyone should recover from participation or even spectatorship in or of the game called MEST universe. Dante's inscription above the portals of Hell might very well be written best on the gates of entrance into this universe.

The common denominator of all difficulty an individual has in the MEST universe may be summed up under the heading "facsimiles." Originally, in his own universe, he used the mechanism of energy creation to make objects. In the MEST universe this ability reduces to the

use of energy solely for the recording of data about the MEST universe so that one can agree with that data. And in this process lies death, not only as a body periodically but as a thetan.

What has commonly been mistaken for knowledge has been the MEST universe track of seeking agreement with the MEST universe by discovering all possible data about what one should do in order to agree with the MEST universe. The more data one achieved, the more facsimiles he had; the more facsimiles he had, the more MEST he was. It was necessary to win through this trap in order to recognize, isolate and evaluate the common denominators of facsimiles, and to discover that self-created energy has been utilized to enforce agreement upon oneself so as to enslave one's beingness and lead it to its final destruction.

No adventure in the MEST universe can exceed the adventure of making orderly anatomy from the chaos of commingled matter, energy and space which comprise the planets, galaxies and island universes of this Black Beyond which awaited to devour the universe self-constructed of any thetan or group of thetans. The slaying of a roaring beast of fire held in it, in olden times, less action and danger.

These lines are not written from any self-congratulatory motive, for fame is a rock. But by these lines the auditor may be impressed by the actuality of what he handles, and so that he can appreciate his own gallantry in fronting an adversary of such insentient brutality.

The road to knowledge led through the anatomy of the space and energy masses called the MEST universe. The data did not lie in the MEST universe. The ransacking of facsimiles for data about one's identity, about one's "past history" in the MEST universe, should be tolerated by the auditor only insofar as it gives him materials for creative processing. He should never directly begin the direct processing of facsimiles, whether engrams or secondaries, save only in the case of an assist. He needs only to know so much of a preclear's beingness on the whole track to know what to mock up for the preclear's running.

The difficulty the preclear is having is not so much the content of various facsimiles but, on this high echelon of Scientology on which we are now operating, the fact that he has facsimiles. The path of better techniques is the path toward permitting the preclear to step away from all his facsimiles.

The track to knowledge, then, has two directions. It is possible at this time to take the better path. The essence of true knowledge is the essence of existing so that one can create beingnesses and data to know. All other data are junior to this.

A control operation of some magnitude was once perpetrated in the late 18th century. It was stated with great authority that anything worth knowing would always be beyond the bounds of human experience. This sought, knowingly or unknowingly, further to block the search for beingness. It should never be considered by anyone or under any circumstances that anything which can affect him could be beyond his ability to know the full nature of what he is experiencing. If any lesson is contained in Scientology, it is the lesson that the gates to all knowingness are open.

One should have the knowledge of the composition of the MEST universe as a fox might have use for the knowledge of a trap. It is cruelty to make a theta clear without at the same time educating him so as to permit him to avoid those pitfalls which brought him where he is found -- in a MEST body on a planet named Earth (Solar System, Galaxy 13, MEST Universe).

Top-scale knowing would be top-scale ability to create beingness. The identity assigned to one by others and the data contained in facsimiles are knowingness not worth having.

Cause -- Full Effect

Above the level of all else on the Chart of Attitudes is Cause. Causation is the highest attainment which can be envisaged by the thetan, but this is not necessarily the highest possible attainment, and much higher levels may be envisionable by the thetan when he has attained high on the level of causation.

To be Full Cause, one would have to be able to cause space and many other manifestations. Everyone, to a greater or lesser degree, attempts to be cause until he is at last the full effect. The fullest effect in this universe is to be MEST itself.

One of the principles of causation is outlined in the cycle of action, but it is not necessarily true that one can only cause a cycle of this pattern or that one must cause cycles at all, for it is excellent processing to mock-up with reverse cycles going from death back to creation with objects which one has mocked up.

It is one of the “facts” of objects that space and energy must have been caused before the object could exist in the MEST universe. Thus any object has prior cause. For this reason when anyone in the MEST universe begins to study in order to resolve some of the riddles of the MEST universe, he falls into the trap of supposing all cause to be prior and time itself to exist. This would make one the later effect of everything he caused. In other words, if he made a postulate, he would then immediately afterwards become the effect of that postulate. Causes motivated by “future” desire, enforcement and inhibition of havingness, do not lie in the past but only in the condition of havingness in this universe which states that any object must have had a “prior” cause.

The preclear has become aberrated by the process of making an effect out of him and taking from him the ability to be cause by convincing him that it is better to be an effect.

Freud had one of the major aberrations in view when he declared his libido theory in 1894 and decided therein that sex was the only aberration. It is certainly a major one in homo sapiens, for in sex one desires to be the cause of little or nothing and desires to be the effect of pleasurable sensation.

Anything in the MEST universe which one desires, he desires because it will have a pleasant effect on him. Thus he is searching for sensation caused exterior to himself which will make on him an effect. How much of an effect can he become? MEST! The snare of pleasurable sensation leads one to accept energy other than one’s own. Desire for this energy or objects then puts one in the condition of being an effect. When one is surrounded by as many powerful possible energy sources as one finds in the MEST universe, he cannot but become a low level cause.

When a preclear is at a level on the tone-scale where he is concerned with bad and good (above 8.0 both these are seen broadly enough to understand that they are viewpoints) he is very concerned if he thinks that he is or could be bad cause and is desirous of being what he considers good cause. He judges these things by moral codes and so bends his conduct as to make bad cause antipathetic to himself and others. Thus he gives away responsibility for bad cause and in that very action becomes the effect of bad cause. When he has found himself to be what he considers bad cause, he ceases to “trust” himself and begins to blame himself and then others.

All angels have two faces. They are commonly represented in mythology as having a black and white face. To be complete cause, theoretically, a person would have to be willing to be bad cause and good cause. Only in this wise, in the MEST universe, could he escape the liability of becoming the effect of bad cause.

The criminal who has elected himself bad cause through having found it impossible to trust himself (and a criminal career always begins at the moment when the criminal-to-be loses his self-respect; a career of prostitution cannot begin until self-respect is lost; and self-respect is

only lost when one considers himself to be bad cause) can only escape becoming an effect by fighting all good cause. The reformation or reclamation of the criminal does not depend upon punishment, which only seeks to make him more MEST than he is, nor yet upon good cause, which he must fight, but upon the reestablishment of the criminal's self-respect; for only after this is he capable of being good cause.

An entire process evolves around "what would you cause on (each one of the dynamics)?" An assessment of the preclear with a meter should seek to establish where the preclear feels he would be bad cause, for it is on this point that he will be found to have lost his self-respect and where it will be discovered why he cannot trust himself. Self-trust, self-respect and the ability to be cause are conditions in the same order of magnitude and can be interchangeably approached.

I Am -- I Am Not

On the Chart of Attitudes which accompanies the Handbook for Preclears, it will be found at 22.0 "I am myself." The only true identity is "myself." It is not a name, it is not a designation. Orders, titles, ranks, praise and enduring fame alike do not bring about the condition "I am" or an actual identity; they bring about instead an identification, with all the liabilities of identification. The finality of identification is 0.0 or lower on the tone-scale.

The concept of infinite mind is not new, but it has always been assigned to another beingness than self. The preclear will be found to be intensely aberrated who has sworn allegiance to some infinite beingness and has then agreed that all space belonged to that beingness, and that the rights of creation and energy belonged to that beingness and did not belong to self. This is a handy and, to the very badly aberrated, acceptable method of denying any responsibility for anything. It is also the shortest route toward I AM NOT. Infinite mind is individualistic. All mankind does not depend upon or share a portion of the infinite mind. On the contrary, the highest individualism attainable is the individualism of the infinite mind. It was beyond the power and grasp of the intellect applying itself to the field of philosophy, to conceive a multiplicity of infinite minds, and these commentators had agreed sufficiently with the MEST universe to conceive that the only space was the MEST universe space and they could not understand that this was an illusion, and that the existence of space does not depend upon existing space. Just as there can be an "infinity" of ideas, so can there be an "infinity" of "infinities" of space. Two beings theoretically, each with an infinite mind, and each capable of the production of an infinity of space, could yet co-produce sufficient space to communicate with each other. This may be difficult to conceive until one has attained a level of the tone-scale sufficient for an expansive viewing of his potentialities, at which moment it becomes simplicity itself.

There is a psychosis which has as its manifestation the illusion that one is God and the ruler of the universe. This psychosis comes about from the effort of an individual who is well below complete agreement with the MEST universe, to shift into the valence of what he has already accepted to be the creator of the universe. Instead of being himself, he has become unable even to be a MEST body in a sane condition, has conceived God to be MEST, and has then shifted into the valence of God. God, in this case, will be found to be conceived to be a MEST object. As an aside to this, below the level of complete agreement that the MEST universe is the only reality, begins the state which could be described by the statement, "I agree, I am still agreeing, and yet you are still punishing me." The unfortunate fact about the MEST universe is that it is MEST and is designed to punish and cares nothing about agreement with it beyond the point that one agrees with it, and has no spirit of fair play whereby punishment ceases when one has acknowledged the winner. Recognition of this brings on insanity in an effort to further back away from responsibility and further escape from punishment. In the MEST universe, this escape from punishment is, of course, impossible. Thus there is a level below 0.0 for any immortal being.

One of the first confusions on the part of the preclear which the auditor will encounter is the fact that the preclear considers himself to be in the state of I AM when he has a body and a

name. This is high-tone compared to the sub-zero state in which the thetan quite often finds himself, but it is very far from optimum. Here the preclear is confusing identity with his own sense of beingness. His sense of beingness does not depend upon and, indeed, is confused by a MEST identity such as a name assigned to him and a body with which he can be recognized.

To a large degree the society of Earth requires, as part of its structure, names and the means to identify. The state finds itself very satisfied whenever it increases its ability to readily identify its citizenry, and will resort to almost any pretext to collect the fingerprints and dossier of one and all.

Identity is such a liability and is so thoroughly MEST that individuality is really not possible in the presence of sharply defined identity. Reaching down into the sub-zero tone-scale, the thetan finds it expedient not only to mask his beingness, but to hide his identity with great thoroughness even from himself. This passion for non-identity is the spasm of clinging to the last shreds of individuality which would otherwise be lost. Thetans from some of the corps operating in space have thoroughly agreed to be amongst themselves completely black, the better to hide in the blackness of space. This blackness is found in the occluded case in many instances.

The commonest plea on the part of the preclear is "Who am I?" He feels that if he could only answer this, he would be happy. He then ransacks his facsimiles for all of his past identities on his many spirals and as these amount to hundreds of millions, he finds no surcease. He succeeds only in damaging himself with the many injuries contained in facsimiles through which he is searching. He is identifying to the point where he is searching not for the state of I AM but for WHAT HAVE I BEEN LABELLED? The attainment of the state of I AM depends upon one's ability to again be able to create space, energy and objects in and for his own universe, by himself or in co-operation with other thetans, and the rehabilitation of the many additional abilities of the thetan for the creation of energy is but one of a very large number. Thus the state of I AM is reached through creative processing and postulate processing rather than the processing of MEST universe facsimiles or endless searching with an E-meter to discover what one has been.

There are gods above all other gods. Anything which has wide acceptance and has been successful, wherever suns shine and planets swing, is based upon some fundamental truth. There is no argument here against the existence of a Supreme Being or any devaluation intended. It is that amongst gods, there are many false gods elected to power and position for the benefit and use of those who would control and make into the basest slaves the most sublime beings. As an ancient Greek said, when one has examined the descriptions of God written by men, he finds in that Being at best a thirst for self-aggrandizement and adulation which would be disgusting in any man. Man has sought to make his God a god of mud because the Early Greek and even more distant peoples, made idols in the form of men by which they thought to entrap the beingness of some local divinity who troubled them; more modern man has fallen into the error of making God into the body of a homo sapiens and posting him somewhere on high with a craving for vengeance and a pettiness in punishment matched only by the degradation of homo sapiens himself.

There are gods above all other gods, and gods beyond the gods of universes, but it were better, far better, to be a raving madman in his cell than to be a thing with the ego, cruelty, and jealous lust that base religions have set up to make men grovel down.

Win -- Lose

It is noteworthy that as the preclear ascends the tone-scale, his desire to win increases. Those low on the tone-scale, even when they think they are trying to win, will almost uniformly set up their problems and solutions so that they will lose.

Homo sapiens has little converse with true competence. There is an astonishing level of winningness above 4.0 where competence becomes a joy like poetry.

Regret of competence ensues when one has employed competence to injure another being drastically. The duellist begins with joy in competence of sword-handling and before long, because of the counter-emotion he receives from his practice of the art, conceives disgust for competence. In a later life, he will carry this into everything he does, so fearing that he will employ competence to injure that he dares not practice competence in the smallest things; and by failing to practice competence, so introduces losingness, to the injury of himself and others. A man who instinctively recoils from competence and perfection, at the wheel of a car, will sometimes cause an accident rather than avoid one if competence of a high order is required in the avoidance.

To win one must wish to win; when one no longer desires to win, one no longer desires to live. (Note -- The remaining three columns of the chart of attitudes are covered broadly in the earlier text.)

The Emotional Scale and Sub-Zero Tone-Scale

The emotional scale has been covered often and exhaustively elsewhere. As has been discussed in this text, it is dependent upon that characteristic of energy known as affinity which itself is established by flows, dispersals and ridges.

Below zero on the tone-scale is applicable only to a thetan.

It has been quite commonly observed that there are two positions for any individual on the tone-scale. This occurs because there is a position for the composite of the thetan plus his MEST body operating in a state of unknowingness that he is not a MEST body, and behaving according to social patterns, which give him some semblance of sanity. The other position on the tone-scale is the position of the thetan himself, and it is necessary for us to demonstrate a negative scale in order to find the thetan at all.

For the thetan you will find the scale as follows:

40.0	Serenity of beingness
8.0	Exhilaration
4.0	Enthusiasm
3.0	Conservatism
2.5	Boredom
2.0	Antagonism
1.8	Pain
1.5	Anger
1.2	No-sympathy
1.0	Fear
0.9	Sympathy
0.8	Propitiation
0.5	Grief
0.375	Making amends
0.05	Apathy
0.0	Being a body
-0.2	Being other bodies
-1.0	Punishing other bodies
-1.3	Responsibility as blame
-1.5	Controlling bodies
-2.2	Protecting bodies
-3.0	Owning bodies

-3.5	Approval from bodies
-4.0	Needing bodies
-8.0	Hiding

This sub-zero tone-scale shows that the thetan is several bands below knowingness as a body, and so he will be found in the majority of cases. In our homo sapiens he will be discovered to be below zero on the tone-scale. The zero-to-four plus tone-scale was formulated on, and referred to, bodies and the activity of thetans with bodies. In order, then, to discover the state of mind of the thetan, one must examine the sub-zero scale. He has some trained patterns as a body which make it possible for him to know and to be. As himself, he has lost all beingness, all pride, all memories and all self-determined ability, but yet has an automatic response-mechanism in himself which continues furnishing his energy.

EACH ONE OF THE ABOVE POINTS ON THE SCALE IS RUN AS POSITIVE AND NEGATIVE. Example: The beautiful sadness of needing bodies. The beautiful sadness of NOT needing bodies. The beauty of being responsible for bodies, the beauty of NOT being responsible for bodies. Each one is run as itself and then as the reverse with the addition of NOT.

The sub-zero to 40.0 scale is the range of the thetan. A thetan is lower than body death, since it survives body death. It is in a state of knowingness below 0.375 only when it is identifying itself as a body and IS, to its own thinking, the body. The BODY-PLUS-THETAN scale is from 0.0 to 4.0, and the position on this scale is established by the social environment and education of the composite being and is a stimulus-response scale. The preclear is initially above this 0.375 on the BODY-PLUS-THETAN range. Then, on auditing, he commonly drops from the FALSE TONE of the BODY-PLUS-THETAN scale and into the true tone of the thetan.

This is actually the only self-determined tone present -- the actual tone of the thetan. From this sub-zero he quickly rises up scale through the entire range as a thetan and generally settles at 20.0 and in command of the body and situations. The course of auditing then takes the preclear, quite automatically, down from the FALSE TONE of the BODY-PLUS-THETAN scale to the actual tone of the thetan. Then the tone of the thetan rises back up the scale level by level.

It is not uncommon to find the preclear (who IS the thetan) quite raving mad under the false "vener" of social and educational stimulus-response training and to discover that the preclear, while behaving quite normally in the BODY-PLUS-THETAN state, becomes irrational in the course of auditing. BUT DESPITE THIS, the preclear is actually being far more sane and rational than ever before and the moment he discovers himself as himself, as THE source of energy and personality and beingness of a body, he becomes physically and mentally better. Thus the auditor must not be dismayed at the course of tone, but should simply persevere until he has the thetan up into rational range. A raving mad thetan is far more sane than a normal human being. But then, as you audit, observe it for yourself.

The Dichotomies

While the auditor can do much solely by reducing facsimiles, he soon will find that his preclears are not always able to erase facsimiles easily. He will find occasionally that he often has a difficult time when a particularly heavy facsimile is in restimulation and, do what he will, the auditor may find his preclear's tone remains unchanged and that the preclear's attitudes have not evolved to a better high.

We now come to "The Governor" mentioned in a lecture in the autumn of 1951. The speed of a preclear is the speed of his production of energy.

The most important step in establishing a preclear's self-determinism, the main goal of the auditor, is the rehabilitation of the preclear's ability to produce energy.

A being is, apparently, an energy production source. How does he produce live energy without mechanical means, cellular activity, or food?

The basic principle of energy production by a being has been copied in electronics. It is very simple. A difference of potential of two areas can establish an energy flow of themselves. Carbon batteries, electric generators, and other producers of electrical flows act on the principle that a difference of energy potential in two or more areas can cause an electrical impulse to flow between or amongst them.

The preclear is static and kinetic, meaning he is no-motion and motion. These, interplaying, produce electrical flow.

A preclear as a static can hold two or more energy flows of different wavelengths in proximity and between them obtain a flow.

A preclear can hold a difference of flow between two waves and a static so long (and arduously) that the effect of a discharging condenser can be obtained. This can "explode" a facsimile.

The preclear flows electrical currents of command at the body. These hit pre-established ridges (areas of dense waves) and cause the body to perceive or act. The preclear takes perception from the body with tractor beams. He holds the body still or braces himself against it by wrapping a tractor (pulling) beam around it while he places a pressor (pushing) beam at his back to command himself into action. (You can almost break a preclear's spine by asking him to contract his own tractor around his body and yet withhold the pressor against his spine.)

All an auditor really needs to know about this is the elementary method of using a difference of potential. That creates energy.

The only thing wrong with a preclear with an aged MEST body is that he has too many facsimiles of his tractors and pressors handling his own MEST body and the rickety state of the body feeds back "slowness" so that he thinks his energy is low -- and until worked with some method such as this, facsimiles do not reduce.

Any difference of potential played one against the other creates energy. Aesthetic waves against a static produce energy. Aesthetic waves against analytical waves produce energy. Analytical waves against emotional waves produce energy. Emotional waves against effort waves produce energy. Effort against matter produces energy.

The last is the method used on Earth in generating electrical current for power. The others are equally valid and produce even higher flows. This is a gradient scale of beingness, from the zero-infinity of theta to the solidity of matter.

The differences of potential most useful are easy to run.

This is, actually, alternating current running. There can be DC running or chain fission running but these are very experimental at this writing.

AC is created by the static holding first one, then the other, of a dichotomy of two differences of potential. A flow is run in one direction with one of the pair, then in the other direction with the other. The dichotomies are:

- | | | |
|---------|----------|-----------|
| 1. | Survive | 12. Faith |
| Succumb | Distrust | |

2. No affinity	Affinity Truth	13. Imagine
3. No communication	Communication Not believe	14. Believe
4. Disagree	Agree	15. Always Never
5. Stop	Start	16. Future Past
6. Be not	Be	17. Everyone Nobody
7. Know not	Know	18. Owns all Owns nothing
8. Effect	Cause	19. Responsible Not responsible
9. No change	Change	20. Right Wrong
10. Win Lose	21. Stay Escape	
11. I am I am not	22. Beauty Ugliness	
23. Reason Emotion	27. Sane Insane	
24. Emotion Effort	28. No sympathy Sympathy	
25. Effort Apathy	29. Sympathy Propitiation And the state of Static, a motionlessness sometimes necessary to run.	
26. Acceptance Rejection		

How are these used?

One asks the preclear to flow agreement, then disagreement. He flows a feeling, a thought (NEVER the phrase!) of “agreement” out or in, in the direction he chooses relative to himself. He lets this flow until it turns smoky grey or white, then black. Then he changes the direction of flow and gets the thought or feeling of “disagreement”. He runs this until it turns grey or white, then black. When this has turned black or dark, he again runs “agreement” in its direction until he gets grey or white, then again black. Now he reverses the flow and flows the thought “disagreement” until he gets grey or white, then blackness. And so on and on.

It will be noted that at first it may take some little time for a flow to run from black through white to black. As the preclear continues to run, after minutes or many hours, he begins to run faster, then faster and faster, until at last he can keep a flow blazing and crackling.

A method of aberrating beings was to give them white and black energy sources in their vicinity. These show up on a very low tone occluded case as blazing white and shining white. That is an electronic incident, not his own energy flow. These run blazing white in one direction for minutes or hours before they go black. They then run the other way, blazing white, almost as long.

WHEN BLACK PREDOMINATES IN SUCH INCIDENT WHAT HE “HAS TO DO” TO GET THE INCIDENT ALL WHITE.

As the preclear runs, he finds the speed of the change of flow changes, more and more rapidly until it runs like a vibration. This vibration, theoretically, can increase to a strong current which becomes so great it is well to ground your preclear by using an E-meter or letting him hold a wire in each hand which is connected to a bare water pipe or radiator. Otherwise, his MEST body may be damaged by the flow.

Run a dichotomy only against its mate. Run in alternating directions until the flow turns black.

Don't run a black “flow.” It doesn't flow or run out.

Methods a Running

There are many methods of running facsimiles and of handling ridges and flows. These have been covered in other publications; all of them have validity and can advance cases.

In the present publication there are only two processes which are stressed and these processes are superior to others published prior to December 1st, 1952. A great many tests have established the fact that two processes, both of them simple, produce far better results than any of the others.

The title “Scientology 8-8008” means the attainment of infinity by the reduction of the MEST universe's apparent infinity to zero and the increase of the zero of one's own universe to an infinity of one's own universe. This road is attained by postulate processing and creative processing.

To run any incident or use any process it is necessary for the auditor to have a very sound idea of what he is doing, and to this end it is recommended that he know and be able to use the following:

Processing

The Code

The Theta Entity

The Entities

Running Engrams

Running Secondaries

Running Locks

Concepts and Feelings

Running Ridges (Circuits)

Running Live Flow

Freeing the Thetan by Concept and Feeling

Freeing the Thetan by Present and Future

Randomity

Freeing by Dichotomies

Freeing by Tone Scale

Freeing the Thetan by Orientation

Freeing the Thetan by Positioning and Exhaustion of Flows

Postulate Processing

Actually energy is produced by the thetan simply by postulating that it will be in existence. What he says will be so, becomes so for him; if he becomes extremely powerful, it becomes so for others. This condition has been misused by most thetans who, often in the past, have been afraid of making postulates that will come true. They believe that if they say a thing will happen, it will then happen -- to such an extent that they now revulse against stating anything will happen.

Another aberrative condition with regard to postulates is that for the sake of randomness, the thetan at some time or another has set up the postulate that every time he makes a postulate a reverse postulate will occur which he will not know about, in such a way that he can "play chess with himself" without spoiling the game by knowing what his left hand is doing when his right makes the move.

It is not true that postulates have to be located all through the facsimiles and worn out by repetition. It is just as easy to make new postulates; but first one must recover from the depths to which his postulates have taken him. The most dangerous postulates are those postulates where one decided to agree with something which would become aberrative.

You can see by examining any facsimile in the preclear related to an accident that the most aberrative things in that facsimile are what the preclear himself decided.

Postulates are accompanied by evaluations and conclusions. It is often possible to "loosen" a postulate by discovering to the preclear why he made it, or what data he was using at the time.

As a preclear becomes very aberrated and believes himself to be more and more MEST, his postulates become as unwieldy to use as actual objects, and he finds them as difficult to change as objects.

When doing creative processing and moving objects and energy in created space and time, the preclear is doing this by making postulates. It comes as a shock to some preclears that they are handling time by shifting space. One handles time by simply saying that he had a thing and now he does not have it, or that he will have or will view a thing in the future. One does not shift time by shifting space, nor does one continue to look at something he has put into the past. He says it is in the past and so it becomes in the past.

When the thetan is unable to handle postulates about time, the auditor should ask him about some MEST universe incident such as breakfast, and then enquire how he remembered that he had breakfast, and if he will have something to eat on the morrow, and then how he knows he will have something to eat on the morrow. He does not look at his breakfast to find out if he had breakfast, he knows that he ate breakfast; and he does not go into tomorrow to find out if he will probably eat on the morrow, he knows -- or, at least, believes it possible -- that he will eat on the morrow. Moving time, as in any other postulate, is knowingness not viewingness. An object goes into the past in the same space as it was in, in the present; and in the future may be in the same space as it was in in the past. The space does not change the condition of havingness changes, and one estimates this by some degree of knowingness.

The entire subject of postulates is the subject of certainty and self-belief. That preclear who has a low self-belief finds it difficult first, to make a postulate which he will believe and second, to undo one he has made. Creative processing and postulate processing alike remedy this.

Rising-scale processing is another way of doing postulate processing. One takes any point or column of the Chart of Attitudes as given in this text, which the preclear can reach, and asks the preclear then to shift his postulate upwards toward a higher level.

In order to do this the auditor says, "Now, on the subject of rightness and wrongness, how wrong do you think you generally are?" The preclear tells him. The auditor says, "How

high can you shift this attitude toward believing yourself right?" The preclear shifts the attitude as high as he can. The auditor takes this as the next level from which he will work upward until he attains as nearly as possible a postulate which will "hold" to the effect that the preclear believes himself right. Rising-scale processing should not be confused with the processing of flows. One can process all these columns in terms of flows. Rising-scale processing is simply a method of shifting postulates upward toward optimum from where the preclear believes he is on the chart. Rising-scale processing is essentially a process directed toward increasing belief in self by using all the "buttons" on the Chart of Attitudes.

The preclear is generally found to be quite uncertain about his postulates. He does not know whether or not what he says will take effect or, if he says it and if it takes effect, if it will not rebound upon him. He becomes afraid to make postulates for fear he will make some postulate destructive to himself or others and may even discover himself making postulates to convince himself he should be ill.

One has to tell oneself what to be before one is. Recovery of this ability is the essence of processing a thetan.

Postulate processing is a very vital process to apply to the thetan: when he is exteriorized, he can change his postulates rapidly. If he finds himself thinking slowly and doing other things which are not optimum when he is outside, One can better his situation and condition by asking him to change postulates.

Creative Processing

Standard Operating Procedure for theta clearing is the backbone of processing in Scientology. It is easily followed but the auditor should have an excellent command of all types of processing in order to use it more successfully.

SOP is most easily done and most successfully by an auditor who is a theta clear. Auditors who are not theta clear seldom understand it, and a low-toned uncleared auditor who cannot himself leave his body very often acts to pin a preclear inside his body. It is noteworthy that many auditors have been unable to obtain successes with theta clearing before they themselves have been cleared, but immediately after the auditor was cleared, he was successful with each successive case without exception. The fear of some thetans from various causes of leaving the body causes the auditor -- who is the thetan -- to make other thetans stay in bodies, and it is actually quite dangerous to be audited by auditors who are not theta clears. The process is not dangerous; uncleared auditors are.

Standard Operating Procedure, Issue 3

This process is done in steps. The auditor with EVERY preclear makes no other judgment than to begin with Step I and, failing to accomplish that immediately, to go to Step II; if he fails to accomplish this immediately, he goes to Step III; and so on. When he is able to accomplish a step he labels the case as that step number, i.e., a III. He then begins working with that step. After a few hours' work, he again starts at the top with the preclear with Step I and progresses on through. Eventually the preclear becomes a Step I.

STEP I -- POSITIVE EXTERIORIZING: Ask the preclear to be a foot back of his head. If he does, make him go back further, then up, then down, practising placement in space and time. Then one asks him to see if there are any items in the body he would like to repair and proceeds to let the preclear repair them according to the preclear's own ideas as to how he should do it. Then educate the preclear by making him create and destroy his own illusions into finally getting a certainty of illusion and from this a certainty of perceiving the real universe with all perceptions. (Note. The most real universe is, of course, one's own illusory universe and should be completely rehabilitated before one attempts to perceive or handle or worry about the MEST universe. Rehabilitated, sonic, visio, etc. of the MEST universe are very clear and

very certain. Clear perception in early stages is not a test of being outside. The only test is whether the preclear KNOWS he is outside.) Failing the first line of this step, go to Step II.

STEP II -- BY ORIENTATION: Ask the preclear, still inside, to locate the inside of his forehead. Ask him to put a pressor beam against it and push himself out the back of his head. Supplement this by asking him to reach out through the back of his head and grab the wall with a pulling beam and pull himself out. Ask him to steady himself outside and then, by means of beams, to raise and lower himself while outside and to move to various parts of the room while still outside. Use creative processing. By orientation as a thetan, placing himself as a thetan in time and space, he becomes sure of his whereabouts. Have him find and cast off old lines which have their terminals fixed to him. Have him find those lines wherever they are and attach them to radiators and water taps as the energy will drain out of him. (The II ordinarily has enough lines to cause him to snap back in the head when he releases beams.) Failing this, go to Step III.

STEP III -- SPACE PROCESSING: In that the MEST universe has forced upon the thetan its spatial dimensions and directions, the thetan is likely to become a point which is being subjected to all the counter-efforts and counter-emotions of his environment, for his entire concept of space is being determined by the MEST universe. Have the thetan, still inside, find his feet in the opposite direction from where the MEST body is located by the MEST universe. Have him turn the feet around. Have him create differences in his body and reverse various limbs and positions according to his viewpoint, each one in disagreement with the MEST universe, particularly as appertaining to gravity and other influences. This sets up an ability to disagree with the MEST universe in terms of space. Have him locate his eyes in the back of his head, on the soles of his feet and in other places. Have him assume other bodies, each time changing them slightly, and putting them away. Then have him gather himself into his normal MEST universe spatial areas and go to Step I.

STEP IV -- RIDGE RUNNING: Ask the preclear to give himself a command to walk. Let him locate the white flow line which results inside his head. When this line goes dark, have him locate the tiny ridge inside the skull that stopped it. Have him run the flow from this barrier (these barriers, are tiny ridges and each has a thought with it such as "Can't walk" or "Too bored to walk") back toward the spot where he told himself to walk. It will run white for a moment, then go black. Have him give himself the command to walk again and "watch" this flow line. It may run through two or three tiny barriers and then stop. Again have him run the "objection" to walking. Have him watch this "objection" flow until it goes black. Then have him give himself the command to walk again and so on and so on. He will wind up at some outside point. Now have him give himself the command "Listen" and have him run this and its back flows on "black and white" until he is exterior on the subject of listen. Then use the command "Talk" similarly. Then the command "Nod," then the command "Move," etc. Give "Look" last for it may "blind" his perception of black and white. He may each time get out to a distance in another quarter. If he can do all this, start with Step I again. Failing this step, failing to "see" black and white energy manifestations, go to Step V.

STEP V -- BLACK AND WHITE CONTROL PROCESSING: Give the preclear a complete E-meter assessment, using the principles of what he would create or destroy or would not create and would not destroy. Use this data to make mock-ups. Then have the preclear create and perceive black spots and then white spots, black crosses and white crosses, and move these here and there through the room or through his own space. Turn them on and off, interchange them, put them in yesterday, put them in tomorrow, make them get larger, make them get smaller; each time doing as much as the preclear can do. Each time one asks him to perceive one of his own created illusions in terms of black and white spots or crosses, one attempts to coax him into successful control of it. Audit very persuasively and lightly. This preclear ordinarily is frightened of blackness because it either can contain dangerous things or contains nothing, and he cannot differentiate which. Thus he cannot control blackness and, in being unable to control blackness, flounders in it. He also has a more basic computation: that blackness is the only safe thing in which to hide and, therefore, blackness is a thing to have. Further, blackness "takes" things for him. This preclear may be afraid of the police, may

believe himself to have a hideous body, thetawise, and has many other reasons why he cannot exteriorize. Drills on creating and perceiving black and white should be continued until he can handle each easily. The trouble with this preclear and preclears lower than this is that they have agreed too heavily with the MEST universe and must be very cautious in confronting it, since in that direction they conceive to lie a much more complete defeat even than that from which they are now suffering. Audit him also very heavily on Creative Processing.

Then go through steps again. If the preclear is immediately perceived to have little or no reality on ANY incident, go to Step VI.

STEP VI -- ARC STRAIGHT WIRE: Drill, by direct questioning, on locks until the preclear can remember something really "real" to him, something which he "really loved," something with which he was in communication. Then drill him on creating illusions until he is certain he has created one which really isn't real, which he is certain HE put the emotion and perceptions into. Then go through steps again. Failing Step VI after a quick test, go to Step VII.

STEP VII -- PRESENT TIME BODY ORIENTATION: Have preclear locate a part of his body and recognize it as such. Have him locate furniture, fixtures, auditor in room. Have him locate the town and country he is in. Get him to find something in present time which is really real to him, with which he can communicate. Work on this until he can do this. Then go to Step VI. Then go to Step I.

General Processing

Anything which rehabilitates the self-determinism of a preclear, whether education, change of environment, running facsimiles, theta clearing or the creation of one's own universe, is valid processing. Any one of these will raise the tone of the preclear markedly. At the end of 80,000 hours of investigation of beingness in the MEST universe, I have concluded that those processes which make it possible for the preclear to disagree with the MEST universe also make it possible for him to handle the MEST universe, or to create his own or be part of a group which creates a universe, as the case may be.

Scientology 8-8008 is remarkable for its ability to better the beingness and action potentials of the individual. It is, sadly enough, the only technique which I have seen produce excellent and fast results in the hands of trained auditors. Mainly the reason is that homo sapiens has and will continue to use, any technique delivered into his hands for the control and enslavement of others, for homo sapiens is frightened. Even when an auditor was competent with earlier techniques, it would often occur that his preclear would return into his past environment and would relapse.

This occurred because others had a vested interest in the preclear's continuation in a state of aberration; and others would lose no moment in starting again to crush this preclear down the tone-scale to a point where they conceived he was more easily controlled. Mest is the most easily controlled item in the MEST universe, and the closer a human being could be pressed toward MEST, the easier, it was thought, to control him.

That his value and ethical sense deteriorated in direct ratio to the degree he was depressed down the tone-scale, was overlooked by the homo sapiens who had a passion for slavery.

The primary benefit of Scientology 8-8008 is that it works so swiftly even when indifferently used that the persons in the environment of the preclear are over-reached rapidly by the preclear and find themselves subject to his control when they act to continue his aberration.

Further the auditor is seldom aware of the height his preclear attains until the preclear has attained it. Processing has always worked in the hands of a competent auditor; and it were

better for any technique, no matter how dangerous, to be known to Man if it could benefit at least a few, for homo sapiens has no psycho-therapy. In Dianetics he had his first thoroughly validated psychotherapy and Dianetics worked and still works uniformly in the hands of those skilled in its application.

In Scientology in general, and in theta clearing in particular, the upper limits of homo sapiens as such have been transcended and it would not be good semantics to call a theta clear a homo sapiens or even, exactly speaking, a person, for he is a thetan with a body he uses for purposes of action and communication, and his viewpoint is quite altered. His general health is more or less directly under his control, but there is no goal for the body as a final goal in Scientology, for the body is a tool. The genetic entity which built the human body really wanted to be served.

The complexities and ridges which he developed speak of a craving for energy and self-service which could only be the basest aberration, and, true enough, the genetic entity is aberrated almost beyond belief, as any thetan discovers when he seeks to clear the genetic entity.

The body is quite alive and self-motivated without the thetan, as the thetan soon discovers; but it is so used to taking orders from successive lines of thetans which themselves some day would probably become part of this complex system of ridges, that its "mental activities" are quite stupid. The thetan who has lived in this association and has believed himself to be the body is early quite appalled at the character of the genetic entity who is cowardly, a thing of stimulus-response, without further will or goals than to grow a body, and obsessed entirely with the idea of growing one.

The thetan can repair the body quite easily if he so chooses, but quite often sees it as a pointless activity; for one's personality is not even faintly dependent upon the body but is only debased by association with one. When one has learned to control a body from a distance, he is usually content to let it get along as best it can, for the reduction of all counter-efforts of the genetic entity would be a reduction of the entire body. The genetic entity has his whole track and has had his own travails. In other parts of space, not too incredibly, "dolls" are used by thetans -- things which can be animated easily by theta energy and which are disposable and which do not have the uncomfortable circumstance of being themselves any more alive than any other MEST.

The MEST universe itself has a considerable cravingness in it. It is composed of energy which was emanated in order to have, and the energy still contains as its basic characteristic Have and Not Have, and is itself, when contacted, found to possess a craving which does not make the MEST alive but which speaks of that which made the MEST. This cravingness is an essential part of all matter. Certain metals contain the desire to be had much more than others, and certain other metals contain the craving not to be had. This is one way of looking at positive and negative reactions.

The body's being composed of such energy makes it feel as though it is holding on to the thetan. Nothing is really holding on to the thetan since he has no substance which can be held. Even the genetic entity does not hold on to the thetan, but probably considers him some sort of far off commanding god -- if he thinks of the thetan at all.

Space has its own demanding quality and insists on its dimensions being accepted by anything in the universe, for it was erected and is erected on a command basis in the MEST universe.

Processing must resolve this havingness on the part of matter, and the commandingness on the part of space. To confront these directly is, for most preclears, an impossibility, for it only drives them further into an apathy of agreement with MEST. The preclear has long contested with the MEST universe and has continually sought to create his own universe only

to find the MEST universe declaring itself stronger each time and compressing the illusion to nothing.

The war cry of the MEST universe is: "Must have gotten it somewhere," and "It must have gone somewhere." It will not tolerate the vaguest possibility that one created himself or could destroy anything himself. The whole sub-zero scale is a manifestation of one's efforts to combat this demandingness on the part of the MEST universe. Hiding, protecting, owning, are all mechanisms to answer the question, "Where did you get it?" "What did you do with it?" The MEST universe, in this light, is essentially a police universe, for it operates upon force and intolerance and demands with pain that its laws be accepted. In that its laws are based solely upon agreement, it is only necessary to discover how one can disagree with them to abolish what has been called "natural law" for oneself. Upon the abolishment of this agreement depends the health, progress and advancement of the thetan.

This universe is a major expanding trap of finite dimensions and rather idiotic simplicity. If one were to leave the MEST universe, one would solely create space of his own and maintain enough knowledge of what could happen with regard to the MEST universe to defeat its encroachment and its salesmen. No universe, however cunningly constructed, is entirely proof against this expanding trap. The MEST universe is a game which has gone on too long and of which even the players are tired. Earth could be considered to be at this time an egress terminal.

It is noteworthy that one must not accept or know any of these conditions to have these processes work. They act very swiftly and uniformly on any homo sapiens and upon other beings. A considerable number of the principles which have been discovered in Scientology exist above the MEST universe. The MEST universe itself might be considered to be the "inevitable average" of illusion once it starts in a certain direction. We have in natural law as applied to the MEST universe the sum of agreement upon illusion. Tracing the principles of Scientology as they apply specifically to the MEST universe, is the tracing of the agreements which brought about the MEST universe. The axioms of 1951 are, in the main, a tracing of this agreement.

The inevitability and "diabolical accuracy" of these predictions of human behavior depend upon their being held in common by Man, which they are. They extend as well to other beings below the level of player in this universe and have applied to many sets of players, while much of the data which has been recovered in this investigation seems, to the narrow scope of homo sapiens, quite wild, the wildness depends on the absence of investigation in the past and can be compared only to the stupidity which remained ignorant of them; for these matters were an unseen and insidious causation underlying the grief of Earth, at best a pawn in a minor game in a minor galaxy.

The Anatomy of Space

Before energy can exist in this universe, space must exist. His inability to create space is one of the most aberrative characteristics of the thetan whom we find in a MEST body. He has become reduced to a point even in his own concept, and perhaps even less than a point for he has no space of his own but must depend upon bodies and other conditions to believe that he has space.

It is of the utmost importance for the auditor to understand space. Space can be considered to be a viewpoint of dimensions. It does not matter how many dimensions there are or what conditions are set up for these dimensions: the resulting condition is known as "space." There are only three dimensions in space in the MEST universe. Throughout all of its galaxies it has only length, breadth and depth. Space warps and other things of equal interest can exist in one's own universe, but they do not exist as such, evidently, in the MEST universe.

The assignation of dimension is the essence of space, but even before dimension can be assigned, one must have viewpoint. If one is assigning dimension from his viewpoint, he is

cause; if dimension is being assigned to his viewpoint, he is effect. He is cause or effect to the degree that he can assign dimension and call it space.

The preclear has a viewpoint and is the center of that viewpoint. Splitting his attention often finds him occupying several viewpoints. He is capable of assuming many. Where he is aware of being aware is, however, his central viewpoint; and, although this may be communicated with or interlocked to some other viewpoint which he could call his own -- even on some other planet or here on earth -- he is yet as himself the center of assignation of dimension where he is and as he is.

In many preclears this becomes so blurred that he does not know whether he is in or out of the body. Here even the center of viewpoint has been overridden by MEST assignation of dimension.

An essential in agreement with any illusion is the acceptance of the dimensions it assigns or that one may assign to it, Space is no more complicated than this, but when a preclear has been overridden by enforced assignation of dimension to an enormous degree, his own viewpoint may be found to be scattered or dispersed. It is this condition which finds the preclear unable to tell whether he is in or out of his body; when this condition exists he is in the state of being incapable of confronting the MEST universe, even to the point of asserting the ownership of a center of viewpoint.

The solution of this problem is simple, in principle, although it may require many hours of auditing. Where the preclear has a certainty of center of viewpoint he exteriorizes immediately and can become a theta clear in a very few hours; when he has been compressed by counter-efforts and emotions into an acceptance of MEST dimension to the point where he cannot even be certain of a center of viewpoint, it is necessary to recover this center of viewpoint in order to recover a point from which space can be assigned and, even more importantly to the auditor, where the preclear can be exteriorized easily and in a knowing condition.

One of the first "tricks" in auditing is to get the preclear to look from the center of his head at his environment and the room. He very often sees it clearly and as it is and does, by this, adjust his vision to see through his ridges. Even an occluded case can sometimes do this, and can then be exteriorized rapidly. The next "trick" is to find some segment of the environment which the preclear can see and ask him what is in the areas where he can see nothing or does not wish to see. He will say this or that may be in these areas. The auditor then has him create those things or change those things and shift those things which he is afraid may be in those areas until he is no longer interested, at which time he can envision the actual surroundings. By continuing this "trick" of rehabilitation of potential occupation of space (for a preclear will not occupy space which he considers dangerous), the preclear may be found to exteriorize suddenly and sometimes with violence. In such a case he believes himself to be occupying yet another space, hiding perhaps in the darkness of deep MEST space, as well as in a body. Routine orientation and creative processing remedies this.

By making the preclear alter the body he is occupying, making mock-ups which he superimposes and changes around in disagreement with the MEST universe -- upside down and right side up -- he becomes better able to have a viewpoint from which he can create space or from which he can at least handle MEST universe space.

The preclear who does not exteriorize readily is not sure he is here at all and, indeed, he may be co-occupying other areas. A study of the preclear with the E-meter, locating him in other spaces and bringing him into the space where he is being audited, can best be done with creative processing, not by running facsimiles, for these only make him disperse even further. This preclear often has difficulties with time and has space confused with time. Time is not handled by moving space; time is handled simply by having and not having. The MEST universe insists that anything that disappears must have gone somewhere; thus the preclear is saddled with the belief that he must create space to put things in whenever time changes.

Having the preclear conceive time change in the space which he occupies by refusing to let him go on looking at it in yesterday or to see it in tomorrow, but simply making him know that it is now in yesterday and the space is the same, does much to rehabilitate his orientation.

Drills in which space is assigned are highly beneficial to any preclear, and particularly so to those preclears who do not exteriorize readily or who cannot easily find themselves when they are out of their body. Simply have the preclear disagree with dimensions round him and see them with purposeful, creative distortion and he will at length focalize his viewpoint so that he can handle space and know that he is the center. A being can be knowingly in many places but being scattered into many places unknowingly is the worst of conditions.

Creation and Destruction

Self-determinism seeks as its goal the attainment of the goal of theta itself.

Theta has the capability of locating matter and energy in time and space and of creating time and space.

Any action requires space and time, for space and time are necessary to motion.

Motion can be defined as change of location in space, and any change of location requires time.

Thus we have an interacting triangle, one corner of which could be labelled space, another corner time, and the third energy. Matter is not included in the triangle because matter is apparently cohesion and adhesion of energy.

The cycle of a universe could be said to be the cycle of creation, growth, conservation, decay and destruction. This is the cycle of an entire universe or any part of that universe; it is also the cycle of life forms.

This would compare to the three actions of energy which are Start, Change and Stop, where creation is Start, growth is enforced Change, conservation and decay are inhibited Change and destruction is Stop.

The two extremes of the cycle -- creation and destruction or, in the terms of motion, Start and Stop -- are interdependent and are consecutive.

There could be no creation without destruction; as one must eradicate the tenement before building the apartment house, so, in the material universe, must destruction and creation be intermingled. A good action could be said to be one which accomplished the maximal construction with minimal destruction; a bad action could be said to be one which accomplished the minimal construction with maximal destruction.

That which is started and cannot be stopped and that which is stopped without being permitted to run a course, are alike actions bordering upon the psychotic. Unreasonableness itself is defined by persistence in one or the other of these courses of starting something which cannot be stopped (as in the case of an A-bomb) or of stopping something before it has reached a beneficial stage.

Unlimited creation without any destruction would be insane; unlimited destruction without any creation would be similarly insane.

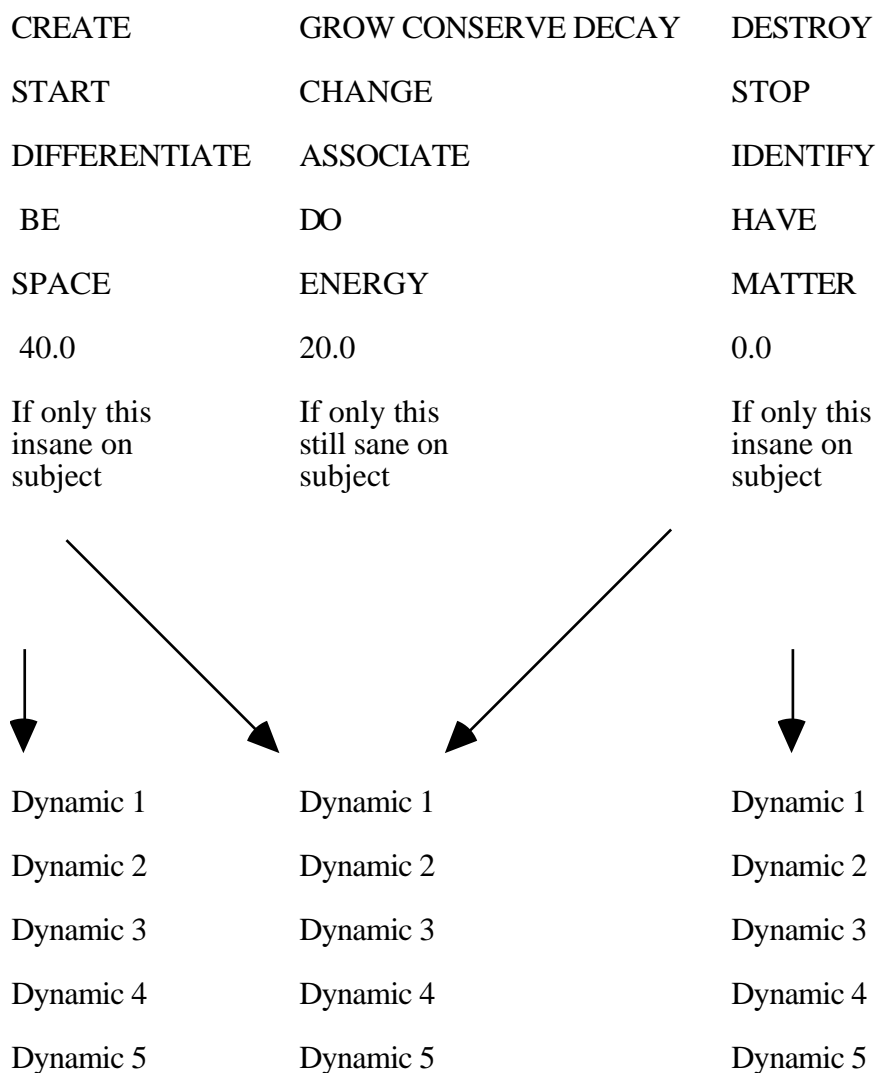
In actuality, insanity can be grouped and classified, detected and remedied by a study of creation and destruction.

An individual will not be responsible for that on which he will not use force. The definition of responsibility is entirely within this boundary. That person will not be responsible in that sphere where he cannot tolerate force, and if one discovers in an individual where he will not use force, he will find where that individual will also refuse to be responsible.

An assessment of a case can be done by use of the accompanying graph. We see here creation with an arrow pointing straight downward and find there the word insane, and, under this, we list the dynamics. Wherever along any of these dynamics the individual cannot conceive himself to be able to create, on that level he will be found aberrated to the degree that he does not believe himself able to create. This might be thought to introduce an imponderable but such is not the case, for the individual is most aberrated on the first dynamic and, rightly or wrongly, conceives that he could not create himself. This goes to the extent, in homo sapiens, of believing that one cannot create a body and, rightly or wrongly, one is then most aberrated on the subject of his body.

Potentially, because of the character of theta itself, an individual in an absolute and possibly unattainable state, should be able to create a universe. Certainly it is true that every man is his own universe and possesses within himself all the capabilities of a universe.

To the extreme right of the graph we have the word destroy and an arrow pointing downwards toward insanity and, beneath this, the list of the dynamics. That individual who can only destroy along any of these dynamics and cannot or will not create could be said to be aberrated on that dynamic. He is aberrated to the degree that he would destroy that dynamic.



Dynamic 6	Dynamic 6	Dynamic 6
Dynamic 7	Dynamic 7	Dynamic 7
Dynamic 8	Dynamic 8	Dynamic 8

Looking again at the column of creation, one finds the individual aberrated anywhere along the dynamics in that column where the individual will only create and will not destroy.

In the destruction column, one finds the individual aberrated on any dynamic in that column where he will not destroy.

In the middle ground of the graph, we find that a balance of creation and destruction is sanity, and in the dynamics below it we find the individual sane wherever he will create and destroy.

Use of this graph and these principles enable the auditor to assess hitherto hidden compulsions and obsessions on the part of the preclear. This is an auditing graph. If one looks at it another way than that of an auditor, he finds there laid out what has been occasionally posed as a philosophy of existence. Friedrich Nietzsche, in his book "Thus Spake Zarathustra," presents as a desirable code of conduct unlimited willingness to destroy. Philosophically the graph has little or no workability. In order to survive in any universe, conduct must be regulated by a sense of ethics. Ethics are possible on a reasonable level only when the individual is high on the tone-scale. In the absence of such height, ethics are supplanted by morals, which can be defined as an arbitrary code of conduct not necessarily related to reason. Should one attempt to regulate his conduct on the basis of unlimited creation or destruction, he would find it necessary to act entirely without judgment to put his philosophy into effect. It is noteworthy that the late Nazi regime can serve as a clinical test of the workability of a scheme of things wherein unlimited creation and destruction are held as an ideal. I heard a rumor lately that Adolf Hitler was dead.

Be, Have and Do

The physicist has long been on a carousel with regard to the component parts of the material universe.

He has had to define time in terms of space and energy, space in terms of time and energy, and energy in terms of time and space, and matter as a combination of all three. When three factors exist at such an altitude in a science, there can be no further clarification unless the material can be related to experience of an equal magnitude.

The current definition in Scientology has this liability: if self-determinism is the location of matter and energy in time and space, and the creation, change and destruction of time and space, then there is no comparable data by which to evaluate this level. The physicist has found the interrelationship of time, space and energy to be invaluable and has, indeed, produced a civilization from this interrelationship. Just as, with our definition of self-determinism, it is possible to de-aberrate an individual and increase his potentialities in a way never before suspected possible, and with a speed which exceeds all past estimates even in the science of Scientology.

Because we are now working from a higher understanding than time, space and energy, it is possible to compare these to experience in such a way as to broaden their use and modify their force or increase it. Control of time, space and energy comes now well within our capabilities.

Space, time and energy in experience become Be, Have and Do, the component parts of experience itself.

Space could be said to be BE. One can be in a space without change and without time; one can also be, without action.

The essence of time is apparently possession. When possession ceases, the record of time ceases. Without possession change cannot be observed; in the presence of possession change can be observed. Thus it is deduced that time and possession are interdependent.

The past could be subdivided into Had, Should Have Had, Did Not Have, and Got, Should Have Gotten, Did Not Get, and Gave, Should Have Given, Did Not Give.

The present could be subdivided into Have, Should Have, Do Not Have, and Giving, Should Be Giving, Not Giving, and Receiving, Should Be Receiving, Not Receiving.

The future is subdivisible into Will Have, Should Have, Will Not Have, and Getting, Will Be Getting, Will Not Be Getting, and Will Receive, Will Not Receive.

In each of the above, past, present and future, the word would apply for any individual or any part of the dynamics to all the other dynamics.

The way one knows there was a past is by knowing the conditions of the past. The most revelatory of these is the facsimile which was taken in the past. However, without any important possession in the present stemming forward from the past, the past becomes unimportant; or, because possession ceased, the past is obliterated. The single matter of the body of a past life not being in the present life invalidates the existence of the past life to the individual who then does not -- or does not care to -- remember it. Yet the facsimiles can be nevertheless effective upon him.

Similarly the individual does not conceive to any extent time, past the death of his body, since he will have no body.

Energy, whether in the field of thought, emotion or effort, can be summed into DO. It requires beingness and havingness in order to achieve doingness. Here we have the static of space acting against the kinetic of possession to produce action in the field of thought, emotion or effort, the various categories of doingness.

Should one care to test this as a process on a preclear, he will find that the missing portions of the preclear's past have to do with loss of something. Loss itself is the single most aberrative factor in living. It has long been known in this science that the release of a grief charge was an important single improvement in the preclear. Grief is entirely and only concerned with loss or threatened loss. Pain itself can be defined in terms of loss, for pain is the threat which tells one that loss of mobility or a portion of the body or the environment is imminent. Man has pain so thoroughly identified with loss that in some languages the words are synonymous.

Loss is always identified with HAVE, for if one doesn't have, one cannot lose.

The Hindu sought to depart into his Nirvana by refusing to have anything to do with having. He sought thus to promote himself into Being. He saw that so long as he retained a grasp on a body in any degree he was Having, and thus was pressed into Doing.

Having and Being are often identified to the degree that many people attempt exclusively to Be only by Having. The capitalist judges his own beingness solely by the degree of possession, not even vaguely by the degree of action he is able to execute.

Possessions absorb and enforce time; only without possessions would one be able to regulate time at will. This is a singular attribute of the cleared theta clear, and to him possession of MEST is extremely unimportant.

One can make up for a lack of Having by Doing, and by Doing accomplishes Having and thus regulates time.

Having enhances either Being or Doing, as is sometimes severely recognized by one who would like to take a vacation or a trip to foreign lands.

Doing can enhance either Being or Having: a balanced Doing slants in both directions, but if one does without Having, his Being increases, as is well known by anyone who insists on doing favors without recompense, and without gain.

There is an optimum speed of Doing. If one travels less than that speed he has little Being and Having; if one travels greater than that speed, he has to abandon both Being and Having. This is applicable especially to the MEST universe. The case of a race driver is in point. He must assume a contempt for Being and Having in order to achieve the speeds he does.

When change is too rapid both Beingness and Havingness suffer. When change is too slow both Beingness and Havingness suffer. For Change is essentially the redirection of energy.

In the assessment of a preclear one can easily trace, by use of the triangle, Be, Have and Do, and by placing this over a second triangle with space at the point of Be, time at the point of Have and energy at the point of Do, where the preclear is overbalanced and why the preclear cannot handle time or why he is trying to occupy too much space without being able to fill it, or why his life is complicated with too much havingness and has reduced his beingness to nought.

In the MEST universe as well as in a constructed universe, these three factors should be balanced for orderly progress.

Creative Processing

The whole of the data covered in this volume is utilized in creative processing. When one has mastered the component parts of the mind and the interrelationships of space, energy, items and experience, he will find creative processing surprisingly easy to apply and productive of very swift results. The goal of this process is the rehabilitation of as much of the thetan's capability as possible to permit him to utilize or be free of bodies as he chooses and, even in lesser magnitude, to rid the preclear of psycho-somatics, eradicate compulsions, obsessions and inhibitions, to raise his reaction time and intelligence level. This process does whatever has been previously intended by earlier processes -- utilizing a knowledge of these in order to assess the state of the preclear, and in order to parallel this difficulty with creation, change and destruction of mock-ups.

Gradient scales are vitally necessary in the application of creative processing. The term "gradient scale" can apply to anything, and means a scale of condition graduated from zero to infinity. Absolutes are considered to be unobtainable. Depending on the direction the scale is graduated, there could be an infinity of wrongness and an infinity of rightness. Thus the gradient scale of rightness would run from the theoretical but unobtainable zero of rightness, up to the theoretical infinity of rightness. A gradient scale of wrongness would run from a zero of wrongness to an infinity of wrongness. The word "gradient" is meant to define lessening or increasing degrees of condition. The difference between one point on a graduated scale and another point could be as different or as wide as the entire range of the scale itself, or it could be so tiny as to need the most minute discernment for its establishment. The gradient scale of

the creation of a being could be -- but in creative processing generally is not -- concerned with time. In creative processing, the gradient scale, as it would refer to the creation of a person, could be, first, the envisionment of an area where the person might have been or might be; then the envisionment of an area the person commonly frequented; at last, the creation of a footprint the person had made, and then perhaps some article of apparel or a possession such as a handkerchief. The creative steps would then continue until more and more of a person was established, and at last the entire person would have been created. Likewise in the destruction of a person, the gradient scale could, but generally would not, begin with blowing him up or making him grow old. If the auditor finds the preclear diffident about destroying an illusion of some person, the environment can first be diminished slightly; then perhaps the person's shadow might be shortened, and so on until the entire person could be destroyed. The essence of gradient scale work is to do as much creation, change or destruction in terms of illusion as the preclear can accomplish with confidence, and to go from successful step to greater step until an entire success in destruction, alteration or creation (or their companion states of experience, such as start, change and stop) is accomplished.

The mind works easily if led through successive successes into a complete confidence. The mind can be confused and set back enormously by demanding that it do too much too fast. The same "too much" can be accomplished by requesting of the mind that it do small portions of the task; this does not mean that processing should go slowly or that illusions which are easy to create, change or destroy should have much time spent on them. It does mean that as soon as an auditor has established a disability on the part of the preclear in creating illusions of certain places, persons, conditions, things, colors or any other thing in this or any other universe, he approaches the subject gradually by gradient scale and by accomplishing repeated successes with the preclear of greater and greater magnitude, finally achieving a complete banishment of the disability.

The reason a preclear cannot alter a postulate, or change or start or stop, lies in the influence upon him of his agreements and experiences in the MEST and other universes.

To run out these agreements and experiences as such would be, in part, to agree with them over again. The mind is actually quite free to alter postulates and change its own condition, if permitted to do so at a speed that it finds comfortable. The mind will not take wide divergences which seem to it to tend toward its own diminishment or destruction. It was by a gradient scale of agreement that he came at last to accept and very nearly succumb to the MEST universe itself. The build-up of illusion was so slow and insidious that only the closest assessment would reveal to the preclear and the auditor how far these tiny steps of agreement led at last.

The motto of the MEST universe could be said to be: "Thou shalt have no force nor illusion, nor thine own space, nor self-made energy or thing, for all illusion is mine and with that thou shalt agree. If thou art, I shall not be." By a series of minute agreements, the preclear has at last given up all his own belief in his ability to make a universe, or even to create and maintain minor illusions. He does not know or even suspect that he is capable of producing illusions sufficiently strong to be observable by others, and if he thought this were true, he would attribute it to some mysterious thing and, so short and final are the punishments of the MEST universe, he would tend to shy away from this; but upon his ability to create illusion depends the very existence of all his hopes and dreams and any beauty he will ever see or feel.

In truth, all sensation which he believes to come from these masses of illusory energy known as the MEST universe, are first implanted through agreement upon what he is to perceive and then perceived again by himself, with the step hidden that he has extended his own sensation to be felt and perceived by himself. He is fully convinced that the MEST universe itself has sensation which it can deliver to him, whereas all the MEST universe has is an enforced agreement which though of no substance, yet by a gradient scale came to be an illusion which seems very masterful to a preclear.

To prove the reality and solidity of the MEST universe, the preclear could pound his fist upon a desk and demonstrate that his fist had met something. He is making again the error of implanting sensation and not knowing he has implanted it, for the fist which he pounds on the desk is a MEST universe fist consisting of MEST universe energy, which is itself a MEST universe agreement, and it is meeting a desk which is MEST universe; he is only demonstrating that when the MEST universe is perceived to impact upon the MEST universe, one can then implant a realistic impact and perceive it for his own wonderful edification. Reality, then, is a delusion because it is one's own illusion which has been disowned by one and is then received by one as being another thing.

Only by shedding all responsibility for one's own energy can one fall into this covert trap. If one is unwilling to be responsible for energy, he is capable of using energy and then not perceiving that he uses it. One who blames others continually can be discovered to effect most of the things for which he is blaming other people. In such a way, an individual with the "very best MEST universe, Mark 10,000 ears" takes no responsibility for having implanted the sensation of sound in order to receive the sensation of sound. A preclear as he comes up the tone-scale more and more often catches himself doing this, and even though he does not know the principles involved (for no preclear has to be educated in Scientology to receive benefit from it), he recognizes that even in the case of a loud crash, his continuation of association from his environment permits him to perceive with others that a crash has taken place of objects which he with others continuously recreates solidly, and that he must actually cause for his own perception the sound of the crash. In that the beingness of an individual is actually extended for miles in all directions around him, if not much further, any idea or thought or past thought (as there is no past) is part of his beingness, and so he must continually strive to be "faithful to his agreements with the MEST universe."

To undo this state of affairs it is only necessary to rehabilitate the awareness of the preclear that he himself is capable of creating illusions. As he rehabilitates this faculty, the preclear, without any coaching or evaluation on the part of the auditor, begins to recognize that his viewpoint is expanding and that he is becoming all-pervasive, but that he can collect his awareness at any point, and that the "brutal reality" all around him is continuously manufactured by himself out of agreements and association with other viewpoints.

So long as he is fixed in a condition where he is in agreement with all spaces and viewpoints, he sees and feels automatically with all other such viewpoints. He is above the level of energy, if one can use the term, on the same wavelength with all other beingness, a condition which does not permit differentiation. As he rehabilitates his abilities in independent creation, he can change this "wavelength" at will, and can go into or out of agreement with all other points of beingness.

The matter of perceiving, then, becomes entirely a matter of self-choice. It is, for instance, quite startling of a preclear to discover that as soon as he is free of the ridges of the body (which is to say, when he has discovered he can change his viewpoint) that he is already partly out of agreement with other viewpoints, and that the MEST universe becomes slightly jumbled. He is apt to be very anxious about this, for it is in conflict with the agreements to which he is subject. He immediately may struggle very hard to regain a state of affairs whereby he can view the MEST universe as everyone else views it.

Indeed, the auditor must continually be on guard to prevent the preclear from attempting to reassume these agreements. A badly-trained auditor can always be identified by the fact that he shares the preclear's anxiety that the preclear view the environment as the environment "should be." The reason why a non-cleared auditor does not do well with these processes is that he is very anxious for the preclear to continue agreement with all others and to perceive the surroundings as exactly when exteriorized as he did when he was looking through MEST eyes and perceptions (which is to say, when the preclear was at his exact, agreed-upon point of viewpoint).

The ability to perceive the MEST universe is the ability to agree. The preclear's accuracy of perception of the MEST universe is of no consequence. An auditor can act to permit or even encourage a preclear to try to see, feel and hear the MEST universe when exteriorized long before the preclear is prepared to do so with equanimity. The auditor when doing this, is dramatizing his own urge to agree with viewpoints and perceive. A preclear who exteriorizes readily may find with a shock that he is not perceiving the MEST universe as he commonly supposes it should be perceived and quickly go back into his body to reassure himself that he is "keeping his contract of agreement."

If the auditor demands that the preclear perceive the environment when exteriorized, then the auditor will discover that the preclear will drop in tone and that, when he has gone into his body once more, a great deal of patient auditing is necessary to regain the preclear's confidence in himself. The preclear exteriorizing may find himself in all sorts of space and time cross-ups, for he has insufficient command of space and energy to independently sort out viewpoints when unassisted by the orientation of the MEST body itself, which is, of course, in debased and degraded agreement of a very set nature.

There are two "shuns." These are invalidation and evaluation.

The auditor must eschew them vigorously. The major invalidation which could be practiced in using Scientology 8-8008 would be a demand that the preclear see the environment as it is seen through MEST perception or to criticize him for not being able to do so. The majority of the preclear's perceptions may be correct but some percentage of his perception is going to be enough "off wavelength" with other agreement viewpoints to cause him to perceive strangely.

After a very large amount of auditing, when the preclear has regained his ability to create with considerable solidity his own illusions, it will be found that the preclear can at will perceive the MEST universe and can do so with accuracy. He can further, without the aid of a body, move objects and do a thousand other "interesting tricks" which could very well be viewed with considerable awe, for they have not been seen on earth in recorded history but have lived in legend.

Using Standard Operating Procedure, Issue 3, as given in this volume, the auditor yet takes a very thorough assessment of his preclear with an E-Meter. He discovers, in accordance with information in this book, what the preclear is unable to start, change, stop; create, alter, destroy; be, do or have; differentiate, associate or identify; on each and every one of the eight dynamics and their component parts. The auditor makes a complete list. This is the Can't list. Exteriorized, if possible, or interiorized as in the later numbered cases, the preclear is then made to "mock-up" illusions about each one of these Can'ts and to change the size, character and position of the illusion or any part thereof in space, shift it in time simply by knowing it has been shifted by him, until at last the preclear is able to handle the whole object of the Can't with complete facility.

Can'ts may be an inability to destroy women or snakes or specific persons, or create machinery, or write legibly. The preclear is requested to accomplish by illusions the smallest gradient of the Can't with which he can successfully start; and, under auditor direction, by moving this small portion of the whole here and there in space, tipping it this way and that and making it, in particular, disobey "natural laws" in the MEST universe, the preclear is led to an ability to create, change or destroy the Can't.

The Can't is also the Must. Can't is an inhibition; Must is an enforcement. What must the preclear do and what must be done to him? By whom? By creative processing and gradient scales, he achieves mock-ups until each one of these musts becomes a "Can if I want to, but don't have to."

There are also the Desires. These are the cravings for sensation or possession or identification which brought the preclear into and made him continue agreements. Behind every

case the Desires are paramount and of greater importance than the Can'ts. Why does he desire bodies? Why is his second dynamic aberrated? Why does he feel he cannot be free? Can he differentiate between his own actual wantingness and the wantingness of MEST itself which is trying to have him? The desires are resolved by creative processing wherein the preclear does mock-ups of the necessary acts which he desires or the necessary behaviors which brought him into agreement until he can at last laugh at them.

In that creative processing does not take long in terms of time, the assessment list can afford to be very broad and to cover every possible phase through the system of the dynamics and the cycles of action.

This is a list of things the preclear must be able to do with an illusion:

- Create the condition, energy or object
- Conserve it
- Protect it
- Control it
- Hide it
- Change it
- Age it
- Make it go backwards on a cycle of action
- Perceive it with all perceptions
- Shift it at will in time
- Rearrange it
- Duplicate it
- Turn it upside down or on the side at will
- Make it disobey MEST laws
- Be it
- Not be it
- Destroy it.

In order to accomplish these things, if the whole of any condition cannot be fulfilled by gradient scale some tiny portion of the condition must be fulfilled.

When a small condition has been fulfilled, the condition is then enlarged until the whole condition can be fulfilled.

That preclear who cannot get even a shadow of an illusion so that he can perceive it in any manner must be coaxed to see white spots, black spots, of his own creation, and to change those in space and time, enlarge and contract them, until he has a certain command and control of black and white. This must be done with such a preclear without regard to the number of hours it takes or the patience of the drill. It can be done with the eyes open or closed, whichever the preclear finds best.

When the preclear is discovered to be trying to prevent a motion or condition, the auditor should magnify that very condition with new mock-ups related to it, i.e., if objects keep rushing in on the preclear, mock up objects rushing in until the action is enormously magnified but under the preclear's complete control. If the preclear cannot start something, make him stop it. If he cannot reverse a direction, make him change the nature of the object which he is trying to reverse enough times to permit him to reverse the original disability. If the preclear cannot create something, have him create anything even vaguely associated with it, and by association at last have him mock up the actual thing.

The essence of creative processing is moving objects in space when they have been mocked up. They are moved near and far, to the right, left, behind the preclear, below his feet, above his head and in front of him. He must know that he has changed the location of the object. If he cannot make a large change, have him do a small change of location. If he cannot do a small change of location, have him alter the object by turning it different colors, or by

enlarging or contracting it, or by pushing it away or bringing it near him, until he can make it move sideways. In failing to do this, have him do a change with some allied object.

The essence of creative processing is a continuation of success. Be careful not to give the preclear things which make him fail. Do not let his failures mount up. Estimate the preclear and pay attention to what he is doing; find out from him continually the condition of his illusions, if you yourself as an auditor cannot see them. Putting objects into yesterday or tomorrow or well into the future or into the past is vitally necessary to processing.

Control of the illusion is the essence of commands. The preclear must be able to create, grow, conserve, decay and destroy; start, change and stop; be, do and have; differentiate, associate and identify; handle in space, with energy and in time, any object, actual or mythical, in all the eight dynamics, and with high preference given to anything which disobeys "natural laws" of the MEST universe.

That auditor with a high order of imagination who is himself clear, finds mock-ups very easy to "think up" and request of the preclear, but it is not necessary to have such an imagination, as a routine assessment will discover immediately that the most ordinary things fall into the Can't, Must and Desire brackets in the preclear's life.

The preclear will be discovered on the first dynamic, quite ordinarily, not to be able to create, change or destroy, especially destroy, his own body or bodies in which he thinks he is encased within his own body (old time-track bodies such as a Fifth Invader Force body). He will be found to be incapable in many directions with facsimiles, communication lines and other matters on the first dynamic alone. On the second dynamic, many incapacities will come to view, and so on along all the dynamics. On the fifth dynamic, he will quite ordinarily be found incapable of handling snakes, spiders, vicious fish, bacteria, wild animals and domestic pets. On the seventh dynamic he will be discovered unable to handle other thetans, even in the most elementary fashion of bringing two dots of light into proximity and then separating them (an exercise which blows head ridges in many preclears quite explosively). On the eighth dynamic his limitations quite ordinarily become too obvious for comment, but on each and every dynamic he must be able to do or fulfil any of the above cycles or conditions.

Standard Operating Procedure tells how to exteriorize a thetan. Creative processing, rising-scale postulate changing, postulate processing, are then necessary to bring him toward a state of a cleared theta clear. The state of theta clear simply demands that the preclear remains outside his body when the body itself is hurt, and the state is adequate to prevent his being trapped again by a body except in unusual circumstances. There is no guarantee of long continuance in the condition. The state of cleared theta clear is, however, another thing, for it means a person who is able to create his own universe; or, living in the MEST universe, is able to create illusions perceivable by others at will, to handle MEST universe objects without mechanical means and to have and feel no need of bodies or even the MEST universe to keep himself and his friends interested in existence.

STANDARD OPERATING PROCEDURE 8

The basic technology of this operating procedure is to be found in The Factors, Scientology 8-8008 and at the Professional School.

In using this operating procedure, the auditor should give every heed to the AUDITOR'S CODE. Further, he should audit the preclear in the presence of a third person or another auditor.

This operating procedure is best done by an auditor who has been thoroughly trained in all processes involving the reduction of the past and its incidents; the untrained auditor may encounter manifestations with which only a professional auditor would be familiar.

This operating procedure retains the most workable methods of preceding procedures and, in itself, emphasizes POSITIVE GAIN and the present and future rather than negative gain of eradication of the past.

The thetan, exteriorized and rehabilitated, can handle and remedy by direct address of his own energy to the body and the removal of old energy deposits, all body malfunctions or mental aberrations attacked by older processes. The goal of this procedure is not the rehabilitation of the body but of the thetan. Rehabilitation of a body incidentally ensues.

The goal of this procedure is OPERATING THETAN, a higher goal than earlier procedures.

The auditor tests the preclear for each step from Step I on until he finds a step the preclear can do. The auditor then completes this step and then the next higher step until the thetan is exteriorized. With the thetan exteriorized, the auditor now completes all seven steps regardless of the step performed before exteriorization. He may complete all these steps and all parts of these steps rapidly. But they must be done to obtain a theta clear and they must be done thoroughly to obtain an OPERATING THETAN.

The techniques involved herein were developed by L. Ron Hubbard and after testing by him, were tested by other auditors on a wide variety of cases. It is doubtful if any earlier process of any kind in any age has been as thoroughly validated as this operating procedure. However, it works only when used as stated. Disorganized fragments of this material, given other names and emphasis, may be found to be harmful. Irresponsible and untrained use of this procedure is not authorized. Capricious or quasi-religious exteriorization of the thetan for other purposes than the restoration of his ability and self-determinism should be resisted by any being. The goal of this process is freedom for the individual to the betterment of the many.

STEP I -- Ask preclear to be three feet behind his head. If stable there, have him be in various pleasant places until any feeling of scarcity of viewpoints is resolved; then have him be in several undesirable places, then several pleasant places; then have him be in a slightly dangerous place, then in more and more dangerous places until he can sit in the center of the sun. Be sure to observe gradient scale of ugliness and dangerousness of places. Do not let preclear fail. Then do remaining steps with preclear exteriorized.

STEP II -- Have preclear mock up own body. If he does this easily and clearly, have him mock up own body until he slips out of it. When he is exteriorized and knows it thoroughly (the conditions of all exteriorization) do Step I. If his mock-up was not clear, go to Step III immediately.

STEP III -- SPACATION: Have preclear close his eyes and find upper corners of the room. Have him sit there, not thinking, refusing to think of anything, interested only in the corners until he is completely exteriorized without strain. Then do a spacation (constructing own space with eight anchor points and holding it stable without effort) and go to Step I. If preclear was unable to locate corners of the room easily with his eyes closed, go to Step IV.

STEP IV -- EXPANDED GITA: (This is an extension of "Give and Take" processing.) Test preclear to see if he can get a mock-up he can see, no matter how vague. Then have him WASTE, ACCEPT UNDER DURESS, DESIRE and finally be able to TAKE OR LEAVE ALONE each of the items listed below. He does this with mock-ups or ideas. He must do the sequence of WASTE, etc., in the order given here for each item. He wastes it by having it at remote distances in places where it will do no good, being used or done or observed by something which cannot appreciate it; when he is able to waste it in vast quantities the auditor then has him accept it in mock-up form until he no longer is antagonistic to having to accept it even when it is unpleasant and great force is applied to make him take it; then, again with mock-ups, he must be able to bring himself to desire it even in its worst form; then, by mock-ups of it in its most desirable form he must come to be able to leave it entirely alone or take it in its worst form without caring. EXPANDED GITA remedies contra-survival abundance and

scarcity. It will be found that before one can accept a very scarce (to him) thing, he has to give it away. A person with a milk allergy must be able to give away, in mock-up, enormous quantities of milk, wasting it, before he can accept any himself. The items in this list are compounded from several years of isolating what factors were more important to minds than others; the list lacks very few of the very important items if any; additions to or subtractions from this list should not be attempted. Viewpoint, work and pain should be heavily and often stressed and given priority.

WASTE, HAVE FORCED UPON, DESIRE, BE ABLE TO GIVE OR TAKE, IN THAT ORDER, EACH OF THE FOLLOWING: (Order of items here is random). VIEWPOINT, WORK, PAIN, BEAUTY, MOTION, ENGRAMS, UGLINESS, LOGIC, PICTURES, CONFINEMENT, MONEY, PARENTS, BLACKNESS, POLICE, LIGHT, EXPLOSIONS, BODIES, DEGRADATION, MALE BODIES, FEMALE BODIES, BABIES, CHILDREN MALE, CHILDREN FEMALE, STRANGE AND PECULIAR BODIES, DEAD BODIES, AFFINITY (LOVE), AGREEMENT, BEAUTIFUL BODIES, PEOPLE, ATTENTION, ADMIRATION, FORCE, ENERGY, LIGHTNING, UNCONSCIOUSNESS, PROBLEMS, ANTAGONISM, REVERENCE, FEAR, OBJECTS, TIME, EATING HUMAN BODIES, SOUND, GRIEF, BEAUTIFUL SADNESS, HIDDEN INFLUENCES, HIDDEN COMMUNICATIONS, DOUBTS, FACES, DIMENSION POINTS, ANGER, APATHY, IDEAS, ENTHUSIASM, DISAGREEMENT, HATE, SEX, REWARD, EATING PARENTS, EATEN BY MOTHER, EATEN BY FATHER, EATING MEN, EATEN BY MEN, EATING WOMEN, EATEN BY WOMEN, START, BROKEN COMMUNICATIONS, WRITTEN COMMUNICATIONS, STILLNESS, EXHAUSTION, WOMEN STOPPING MOTION, MEN STOPPING MOTION, CHANGING MOTION WOMEN, CHANGING MOTION MEN, CHANGING MOTION BABIES, CHANGING MOTION CHILDREN, STARTING MOTION MEN, STARTING MOTION WOMEN, STARTING MOTION CHILDREN, STARTING MOTION OBJECTS, STARTING MOTION SELF, OMENS, WICKEDNESS, FORGIVENESS, PLAY, GAMES, SOUND, MACHINERY, TOUCH, TRAFFIC, STOLEN GOODS, STOLEN PICTURES, HOMES, BLASPHEMY, CAVES, MEDICINE, GLASS, MIRRORS, PRIDE, MUSICAL INSTRUMENTS, DIRTY WORDS, SPACE, WILD ANIMALS, PETS, BIRDS, AIR, WATER, FOOD, MILK, GARBAGE, GASES, EXCRETA, ROOMS, BEDS, PUNISHMENT, BOREDOM, CONFUSION, SOLDIERS, EXECUTIONERS, DOCTORS, JUDGES, PSYCHIATRISTS, ALCOHOLIC LIQUOR, DRUGS, MASTURBATION, REWARDS, HEAT, COLD, FORBIDDEN THINGS, GOD, THE DEVIL, SPIRITS, BACTERIA, GLORY, DEPENDENCE, RESPONSIBILITY, WRONGNESS, RIGHTNESS, INSANITY, SANITY, FAITH, CHRIST, DEATH, RANK, POVERTY, MAPS, IRRESPONSIBILITY, GREETINGS, FAREWELLS, CREDIT, LONELINESS, JEWELS, TEETH, GENITALIA, COMPLICATIONS, HELP, PRETENCE, TRUTH, LIES, ASSURANCE, CONTEMPT, PREDICTABILITY, UNPREDICTABILITY, VACUUMS, WHITE CLOUDS, BLACK CLOUDS, UNATTAINABLES, HIDDEN THINGS, WORRY, REVENGE, TEXTBOOKS, KISSES, THE PAST, THE FUTURE, THE PRESENT, ARMS, STOMACHS, BOWELS, MOUTHS, CIGARETTES, SMOKE, URINE, VOMIT, CONVULSIONS, SALIVA, FLOWERS, SEMEN, BLACKBOARDS, FIREWORKS, TOYS, VEHICLES, DOLLS, AUDIENCES, DOORS, WALLS, WEAPONS, BLOOD, AMBITIONS, ILLUSIONS, BETRAYAL, RIDICULE, HOPE, HAPPINESS, MOTHERS, FATHERS, GRANDPARENTS, SUNS, PLANETS, MOONS, SENSATION, LOOKING, INCIDENTS, WAITING, SILENCE, TALKING, KNOWING, NOT KNOWING, DOUBTS, FAC ONE, REMEMBERING, FORGETTING, AUDITING, MINDS, FAME, POWER, ACCIDENTS, ILLNESSES, APPROVAL, TIREDNESS, FACES, ACTING, DRAMA, COSTUMES, SLEEP, HOLDING THINGS APART, HOLDING THINGS TOGETHER, DESTROYING THINGS, SENDING THINGS AWAY, MAKING THINGS GO FAST, MAKING THINGS APPEAR, MAKING THINGS VANISH, CONVICTIONS, STABILITY, CHANGING PEOPLE, SILENT MEN, SILENT WOMEN, SILENT CHILDREN, SYMBOLS OF WEAKNESS, SYMBOLS OF FORCE, DISABILITIES, EDUCATION, LANGUAGES, BESTIALITY, HOMOSEXUALITY, INVISIBLE BODIES, INVISIBLE ACTS, INVISIBLE SCENES, ACCEPTING THINGS BACK, GAMES, RULES, PLAYERS, RESTIMULATION, SEXUAL RESTIMULATION, SPACE

REDUCTION, SIZE REDUCTION, ENTERTAINMENT, CHEERFULNESS, FREEDOM FOR OTHERS TO TALK, ACT, FEEL PAIN, BE SAD, THETANS, PERSONALITIES, CRUELTY, ORGANIZATIONS.

WARNING: SHOULD YOUR PRECLEAR BECOME UNSTABLE OR UPSET DOING THIS PROCESS TAKE HIM TO STEP VI, THEN RETURN TO THIS LIST.

COMMENT: The mind is sufficiently complicated that it can be expected to have computations on almost all the above. Thus there is no single clearing button and search for it is at the dictate of a circuit, the mechanism of circuits being to search for something hidden. Thus your preclear may begin to compute and philosophize and seek to find the "button" that will release all this. All this releases all the buttons so tell him to relax and go on with the process every time he starts to compute.

NOTE: Running the above will bring to the surface without further attention the "computation on the case" and the service facsimile. Do not audit these. Run Expanded Gita.

STEP V -- PRESENT TIME DIFFERENTIATION. EXTERIORIZATION OF SCENERY. Have preclear, with his body's eyes, study and see the difference between similar real objects such as the two legs of a chair, the spaces between the back, two cigarettes, two trees, two girls. He must see and study the objects, it is not enough to remember objects. The definition of a CASE V is "no mock-ups, only blackness." Have him continue this process until he is alert. Use liberally and often.

Then exteriorize by having the preclear close his eyes and move actual places on Earth under him, preferably places he has not been. Have him bring these up to him, find two similar things in the scene and observe the difference between them. Move him over oceans and cities until he is certain that he is exteriorized.

Then, preferably while exteriorized, have him do STEP I.

This case has to know before he can be. His viewpoint is in the past. Give him present time viewpoints until he is a STEP I by the methods given for STEP V.

(COMMENT: PRESENT TIME DIFFERENTIATION is a very good general technique and resolves chronic somatics and improves tone.)

STEP VI -- A-R-C STRAIGHT WIRE using next to last list of SELF ANALYSIS IN SCIENTOLOGY which asks preclear to recall something really real to him, etc. Then use the lists in SELF ANALYSIS. This level is the neurotic level. It is identified by the preclear having mock-ups which will not persist or which won't go away. Use also PRESENT TIME DIFFERENTIATION. Then go to STEP IV. At any drop in tone, return case to STEP VI.

STEP VII -- PSYCHOTIC CASES.* Whether in or out of body, the psychotic looks to be in such desperate straits that people often err in thinking desperate measures are necessary. Use the lightest possible methods. Give case space and freedom where possible. Have Psychotic IMITATE (not mock up) various things. Have him do PRESENT TIME DIFFERENTIATION. Get him to tell the difference between things by actual touch. Have him locate, differentiate and touch things that are really real to him (real objects or items). If inaccessible mimic him with own body whatever he does until he comes into communication. Have him locate corners of the room and hold them without thinking. As soon as his communication is up, go to STEP VI but be very sure he changes any mock-up around until he knows it is a mock-up, that it exists and that he himself made it. Do not run engrams. He is psychotic because viewpoints in present time are so scarce that he has gone into the past for viewpoints which at least he knew existed. By PRESENT TIME DIFFERENTIATION, by tactile on objects, return his idea of an abundance of viewpoint in present time. If he has been given electric shock, do not process it or any other brutality. Work him for very brief periods

for his attention span is short. Always work psychotics with another person or a companion present.

NOTE: ALL STEPS FOR ALL CASES. IF IN DOUBT AS TO CONDITION OF CASE, TEST WITH STEP VI.

NOTE: An Operating Thetan must also be able to manufacture particles of admiration and force in abundance.

STEP I -- The Operating Thetan must be able to manufacture and experience to his complete satisfaction all sensations including pain in mock-up form and all energies such as admiration and force. It will be found that some STEP I cases will not be able to manufacture admiration particles.

STEP II -- Be very careful not to make a lower step preclear, while still in a body, mock up his own body too long. Any mock-up will appear if it is simply put there often enough and long enough -- providing the preclear doesn't spin in the process. The long term manufacture of mock-ups of one's own body and of admiration may not produce quite the results expected -- communication lines which should remain shut may open with bad results. These lines that are shut appear like hard, black cords to the preclear.

There are two types of techniques in general: POSITIVE GAIN and NEGATIVE GAIN as defined in the above text. POSITIVE CAN BE ADMINISTERED IN UNLIMITED AMOUNTS WITHOUT HARM. Negative gain techniques such as the reduction of engrams and locks double-terminalling, black and white, are often limited in the length of time they can be given: after a few hundred hours of early type auditing the case could be found to slump. Thus we have in POSITIVE GAIN the unlimited technique which improves the analytical mind; in NEGATIVE GAIN we have a limited (in terms of the time it can be audited) technique. In SOP 8 the following steps and processes may be audited without limit: STEP I, STEP III, STEP V, STEP VI, STEP VII.

The following steps are limited and should not be audited many hours without changing to another type (unlimited for a while, after which the following steps could be resumed): STEP II, STEP IV.

THE FOLLOWING STEPS CAN BE USED ON GROUPS: Step III, Step V, part 1 and part 2, Step VI, Step VII.

The following is a list of effective procedures as of April 28th, 1953. If a procedure is labelled (U) it is unlimited and could be audited thousands of hours and only improve a case: if labelled (L) it is limited and must be handled with discretion and alternated with an unlimited technique: if it is labelled (S) it is seldom used: if labelled (A) it is used in assists.

- * Engram Running, Book One (L) (A)
- * Grief and Other Secondaries (L) (A)
- Lock Scanning (L) (A)
- Emotional Curves (L) (S)
- Service Facsimile Chain as Engrams (L) (S)
- Effort Processing (L) (A)
- ARC Straight Wire, Science of Survival (A)
- Negative Exteriorization (L)
- Ridge Running (L)
- * Ded-Dedex (L) (S) (Current lifetime used for fast releases)
- Motivator-Overt (L) (S)
- Matched Terminals in Mock-ups (L) (S)
- Double Terminals in Mock-ups (L) (A)
- * Positive Exteriorization (Step I SOP 8) (U)
- * Own Body Mock-up (Step II SOP 8) (L)

- * Spaciation (Step III SOP 8 and General Usage) (U)
- * Expanded Gita (Step IV SOP 8) (L)
- * Present Time Differentiation (Step V SOP 8) (U)
- * Exteriorization by Scenery (Step V SOP 8) (U)
- * Self Analysis in Scientology and British S.A. in Dianetics (same volume) (Step VI SOP 8) (U)
- * Imitation of Things (Step VII SOP 8) (U)
- * Creative Processing (as in Scientology 8-8008) (U)

The symbol (*) before a process above means it is recommended.

ADDITIONAL NOTE ON EXPANDED GITA: The governing rule here is that the preclear craves exactly what he has and must waste whatever he doesn't have. It is better, in the opinion of a thetan, to have anything no matter how "bad" rather than have nothing. He craves those things which are scarce but he can't even have those things which are scarcest. In order to have what he cannot have he first must be able to waste it (in mock-up) in quantity. An abbreviated form of this process would involve, over and over, wasting, accepting under duress, the following items in turn:

TRY FIRST: HEALTHY BODIES, STRONG BODIES, GOOD PERCEPTION, GOOD RECALL, VIEWPOINTS, PAIN, WORK, FREEDOM FOR OTHERS TO HAVE VIEWPOINTS.

The preclear cannot be free himself until he has freed others. This does not work out in the MEST universe but it works out in mock-ups.

CIRCUITS GO INTO ACTION ON MANY OF THESE PROCESSES: DON'T PERMIT YOUR PRECLEAR TO THINK, DON'T BE INTERESTED IN WHAT HE THINKS, FAILURE TO FOLLOW THIS RULE WILL CAUSE THE PROCESS TO FAIL.

COMPARISON OF MEST OBJECTS TO MOCK-UPS RESOLVES WHY THETANS MAKE FACSIMILES AND DISCLOSES TO THE PRECLEAR THE MECHANISM, THIS IS A GOOD PROCESS AND CAN BE DONE AT STEP IV AS AN ADDITIONAL PART OF IV. HAVE PRECLEAR MAKE A MOCK-UP THE SAME AS A MEST OBJECT AND PUT THE MOCK-UP ALONGSIDE OF THE MEST OBJECT AND THEN COMPARE THEM. THE MOCK-UPS WILL GRADUALLY IMPROVE, THEN KEY OUT THE MECHANISM THAT MAKES FACSIMILES.

CERTAINTY PROCESSING

SOP-8 Appendix No. 2

The anatomy of maybe consists of uncertainties and is resolved by the processing of certainties. It is not resolved by the processing of uncertainties.

An uncertainty is held in suspense solely because the preclear is holding on so hard to certainties. The basic thing he is holding on to is "I have a solution," "I have no solution." One of these is positive, the other is negative. A complete positive and a complete negative are alike a certainty. The basic certainty is "There is something," "There is nothing." A person can be certain there is something, he can be certain there is nothing.

"There is something," "There is nothing" resolves chronic somatics in this order. One gets the preclear to have the center of the somatic say "There is something here," "There is nothing here." Then he gets the center of the somatic to say "There is nothing there," "There is something there." Then the auditor has the preclear toward the somatic say "There is something there," "There is nothing there." And then he gets the preclear to say about himself "There is something here." "There is nothing here." This is a very fast resolution of chronic somatics; quite ordinarily three or four minutes of this will resolve an acute state and fifteen or twenty minutes of it will resolve a chronic state.

This matter of certainties goes further. It has been determined by my investigations that the reason behind what is happening is the desire of a cause to bring about an effect. Something is better than nothing, anything is better than nothing. Any circuit, any effect, any anything, is better than nothing. If you will match terminals in brackets "There is nothing," you will find that a lot of your preclears become very ill. This should be turned around into "There is something."

The way one does Matched Terminals is to have the preclear facing the preclear or his father facing his father; in other words, two of each of anything, one facing the other. These two things will discharge one into the other, thus running off the difficulty. By bracket we mean, of course, running this with the preclear putting them up as himself to himself as though they were put up by somebody else, the somebody else facing the somebody else, and the matched terminal again put up by others facing others.

The clue to all this is positive and negative in terms of certainties. The positive plus the negative in conflict make an uncertainty. A great number of combinations of things can be run. Here's a list of the combinations: --

The button behind sex is "I can begin life anew," "I cannot begin life anew," "I can make life persist," "I cannot make life persist," "I can stop life," "I cannot stop life, can change life," "I cannot change life," "I can start life", "I cannot start life."

A very effective process,

"Something wrong .., "

"Nothing wrong ... " with "you, me, they, my mind, communications, various allies."

A very basic resolution of the lack of space of an individual is to locate those people and those objects which you've been using as anchor points such as father, mother and so forth and putting them into matched terminal brackets with this: -- "There is father," "There is no father," "There is grandfather," "There is no grandfather." In the compulsive line this can be changed to "There must be no father," "There must be a father." One takes all the allies of an individual and runs them in this fashion.

The basic law underneath this is that a person becomes the effect of anything upon which he has had to depend. This would tell you immediately that the sixth dynamic, the MEST universe, is the largest dependency of the individual. This can be run out, but then any dynamic can be run out in this fashion. "There is myself," "There is no self," and so on up the dynamics. "(Any dynamic) is preventing me from communicating," "(Any dynamic) is not preventing me from communicating" is intensely effective. Any such technique can be varied by applying the sub-zero scale as found earlier in this book.

One runs any certainty out because he knows that for this certainly there is an opposite negative certainty and that between these lies a maybe, and that the maybe is suspense in time. The basic operation of the reactive mind is to solve problems. It is based on uncertainties about observation. Thus one runs out certainties of observation. The most general shotgun technique would have to do with "There is sex," "There is no sex," "There is force," "There is no force." This could be run, of course, in terms of matched terminal brackets or even as concepts, but one must not neglect to run the overt act phenomenon which is to say getting somebody else getting the concept.

The processing out of certainties would then embrace "I have a solution," "There is no solution." These two opposite ends would take care of any individual who was hung on the track with some solution, for that solution had its opposite. People who have studied medicine begin by being certain that medicine works and end by being certain that medicine doesn't work. They begin by studying psychology on a supposition that it is the solution, and finish up that it is not the solution. This also happens to superficial students of Dianetics and Scientology, thus one should also run "Dianetics is a solution," "Dianetics is not the solution," This would also get one off the maybe on the subject.

We are essentially processing communications systems. The entire process of auditing is concentrated upon withdrawing communications from the preclear as predicated on the basis of the body and the preclear cannot handle communications. Thus "The preclear can handle communication," "The preclear cannot handle communications" is a shotgun technique which resolves maybes about his communications.

An intensely interesting aspect of Certainty Processing is that it shows up intimately where the preclear is aberrated. Here is the overall basic technique. One runs "There is....," "There is not..." the following: Communication, talk, letters, love, agreement, sex, pain, work, bodies, minds, curiosity, control, enforcement, compulsion, inhibition, food, money, people. ability, beauty, ugliness, presents and both the top and bottom of the Chart of Attitudes, positive and negative in each one.

Basic in all this is the urge of the preclear to produce an effect, so one can run "I can produce an effect upon mama," "I cannot produce an effect upon mama," and so forth for all allies and one will resolve the fixations of attention on the part of the preclear. Thus fixations of attention are resolved by Certainty Processing, processing out the production of effect.

One can occasionally, if he so desires, process the direct center of the maybe, which is to say doubt itself, in terms of Matched Terminals. This, however, is risky for it throws the preclear into a general state of doubt.

The key to any such processing is the recovery of viewpoints. "I can have grandfather's viewpoint," "I cannot have grandfather's viewpoint," and so on, particularly with sexual partners, will prove intensely interesting on a case. "There are viewpoints," "There are no viewpoints," "I have a viewpoint," "I don't have a viewpoint," "Blank has a viewpoint," "Blank has no viewpoint," resolves problems.

One should also realize that when one is processing facsimiles, he is processing at once energy, sensation and aesthetics. The facsimile is a picture. The preclear is being affected by pictures mainly, and so "There are no pictures," "There are pictures," forwards the case toward handling pictures; which is to say facsimiles.

A person tends to ally himself with somebody whom he considers capable of producing greater effects than himself, so “I, she, he, it can create greater effects,” “I, she, he, it can create no effect,” is quite effective.

When one is processing, he is trying to withdraw communications. Reach and Withdraw are the two fundamentals in the action of theta. Must Reach and Cannot Reach, Must Withdraw and Cannot Withdraw are compulsions which, when run in combination, produce the manifestation of insanity in a preclear.

“I can reach,” “I can’t reach,” “I can withdraw,” “I can’t withdraw,” open up into the fact that remembering and forgetting are dependent upon the ability to reach and withdraw. You will find that a preclear will respond to “You must” or “You can,” “You must not,” “You cannot,” “There is,” “There is not,” forgetting and remembering.

The only reason a person is hanging on to a body or facsimile is because he has lost his belief in his ability to create. The rehabilitation of this ability to create is resolved -- for instance, in a person who has had an ambition to write with “I can write,” “I cannot write” -- and so forth. The loss of this creative ability made the person hang on to what he had. The fact that a preclear has forgotten how to or no longer can himself generate force makes him hold on to stores of force. These are very often mistaken by the auditor for facsimiles. The preclear doesn’t care for the facsimile, he simply cares for the force contained in the facsimile because he knows he doesn’t have any force any more.

It should be kept in mind that reaching and withdrawing are intensely productive of reaction in a preclear. But that preclear who does not respond to reaching and withdrawing and certainty thereon, is hung up in a very special condition: he is trying to prevent something from happening, he is trying to maintain control. If he prevents something from happening, he also prevents auditing from happening. He has lost allies, he has had accidents, and he is hung up at all those points on the track where he feels he should have prevented something from happening. This is resolved by running “I must prevent it from happening,” “I cannot prevent it from happening,” “I must retain control,” “I must lose all control.”

Blackness is the desire to be an effect and the inability to be cause.

“I can create grandfather (or ally),” “I cannot create grandfather (or ally),” solves scarcity of allies. “I want to be aware,” “I want no awareness,” is a technique which is basic in attitudes. Run this as others, in matched terminal brackets or in Expanded GITA.

Certainty there is a past, certainty there is no past; certainty there is a future, certainty there is no future; certainty it means something else, certainty it does not mean anything else; certainty there is space, certainty there is no space; certainty there is energy. certainty there is no energy; certainty there are objects, certainty there are no objects.

GLOSSARY

THETAN: This term designates the beingness of the individual, the awareness of awareness unit, that quantity and identity which IS the preclear. One does not speak of “my thetan” any more than he would speak of “my me.” Persons referring to the thetan in such a way as to make the thetan a third party to the body and the person are not only incorrect, they betoken by this a bad state of aberration.

AUDITOR: The person who “audits,” who computes and listens, a practitioner of Dianetics and Scientology. SOP Theta Clearing is best done by an auditor who has been theta cleared. A Step V commonly acts to force the preclear to stay in his body even while pretending to free the preclear from his body.

LOCATION: The thetan is an energy unit which is commonly located in the center of the skull. A thetan who cannot leave the current body very often believes himself to be holding on only to the current body. and yet in actuality is holding on to a facsimile of an earlier body. The thetan also believes himself to be the size of some earlier body. A thetan from the Fifth Invader Force believes himself to be a very strange insect-like creature with unthinkably horrible hands. He believes himself to be occupying such a body, but is in actuality simply a unit capable of producing space, time, energy and matter.

SELF-DETERMINISM: Self-determinism is a relative state of ability to determine location in time and space, and to create and destroy space, time, energy and matter. If one can locate his facsimiles and ridges in time and space, if one is able to place persons and objects in the past, present and future in time and space, he can be considered to have high self-determinism. If one’s facsimiles place him in time and space, if people can easily place one in time and space in the past, present or future, one’s self-determinism is low. Willingness and unwillingness to locate things in time and space are the key relative states of sanity.

ILLUSION: Any idea, space, energy, object or time concept which one creates himself.

REALITY: That agreement upon illusion which became the MEST universe.

DELUSION: Things not of one’s own creation or of the MEST universe which locate one in time and space.

CERTAINTY: One is certain on a plus or minus basis and can be equally certain on either. One can be certain a thing is NOT real or he can be certain that it IS real. There are three sides to this. One is certain that a thing is his own illusion: this is the highest level. One is certain that a thing is a MEST universe reality (illusion). One can be certain that a thing is a delusion. Any certainty is a knowingness. Knowingness is sanity. Thus we have three routes of certainty by which to approach knowingness.

KNOWINGNESS: Knowingness depends upon certainty.

ABERRATION: Aberration depends upon uncertainty.

THETA PERCEPTION: That which one perceives by radiating toward an object and from the reflection perceiving various characteristics of the object such as size, odor, tactile, sound, color, etc. Certainty of perception is increased by drilling in certainties as above. Theta perception is dependent upon willingness to handle energy and to create space, energy and objects. In view of the fact that the MEST universe can be established easily to be an illusion, one must have an ability to perceive illusions before one can clearly perceive the MEST universe. The thetan who cannot perceive the MEST universe easily will also be found to be incapable of handling and orienting other kinds of illusions with certainty. Theta perception is also a direct index to responsibility, for responsibility is the willingness to handle force.

MEST PERCEPTION: Recordings the thetan takes from the organs of perception of the human body as a short cut to perception (lazy perception). The body records actual wave emanations from the MEST universe, the thetan uses these recordings. Considerably more data should be collected on this subject.

ORIENTATION: Determination of location in space and time and determination of energy quantity present. This applies to past, present, future.

RIDGES: "Solid" accumulations of energy which are suspended in space and time. Ridges can be handled variously. They can also explode.

FACSIMILES: Energy reproductions of things in various universes. They are fixed to ridges.

END OF TERMINAL: A communication line to anything has the preclear at one end and something at the other end. When the end of terminal is vacated, flow dams and the preclear must fix the vacated end to his own body. This is the mechanics behind the loss which brings about grief. ARC lines can be mocked-up and handled in the routine of creative processing, which processes will resolve end of terminal difficulties. These terminals are quite visible to the thetan who sees them either wound around the body or extending to other bodies or reaching a considerable distance into space. The thetan can actually yank on these terminals, even those which go into space, and free the other end whether he perceives it or not, and so recover and dispose of such lines.

ASTRAL BODIES: Somebody's delusion. Astral bodies are usually mock-ups which the mystic then tries to believe real. He sees the astral body as something else and then seeks to inhabit it in the most common practices of "astral walking." Anyone who confuses astral bodies with thetans is apt to have difficulty with theta clearing for the two things are not the same order of similarity. The exteriorization of a thetan, when actually accomplished, is so complete and thorough and is attended by so many other phenomena, that anyone who has made an effort to relate these two things is quite certain to recant after he has been theta cleared. The most noteworthy difference is that the thetan does not have a body. Production of illusion to which he then sought to assign MEST reality is probably the underlying factor which makes mysticism so aberrative. Data from India, even that found in the deepest "mysteries" of India, is knowingly or unknowingly "booby-trapped" so that while it contains, though unevaluated and isolated, many essential truths, it contains as well directions which are certain to send the experimenter even more deeply into the unwanted state of becoming MEST. Until recently, the nearest one could come to studying the actuality of existence was through the field of mysticism and its value should not be discounted, but its effect is to deliver an entirely opposite result to any experimenter luckless enough to hope to reach cause by becoming an effect as required in mysticism. Seeing and feeling "non-existences" is frightening and harmful only when one seeks to believe them to be existences. Only when he knows he has created them, can he obtain a certainty upon them. One can create hallucination for himself only by insisting that what he has created was otherwise created -- in short, refusing to accept responsibility for his own created illusions.

ELECTRONICS: Lower and cruder manifestations of the same order of actuality as thought.

TERMINALS: In facsimiles, ridges and electric motors, terminals operate and current flows only when they are fixed in time and space. Alternating current becomes possible only because of an overlooked item, the base of the motor, which is fixed in time and space and which keeps the terminals apart by fixing them in time and space.

THE HUMAN SOUL: The preclear.

MYSTICISM: Many right ideas but the wrong way to go about it.

FREEDOM: Ability to create and position energy or matter in time and space.

SLAVERY: Being positioned in another's time and space.

THE HUMAN BODY: A carbon-oxygen engine built of complex electronic ridges around the genetic entity which animates it.

THE HUMAN MIND: The thetan plus the standard banks.

STIMULUS-RESPONSE: The environment of the thetan activating ridges to make them activate the body.

THE REACTIVE MIND: The ridge automatic response system.

THE SOMATIC MIND: The genetic entity plus the brain system of the body.

SCIENTOLOGY: The science of knowing how to know.

KNOWING HOW TO KNOW: Being the thetan, clear of the body and its ridges and able to handle illusion, matter, energy, space and time.

THETA CLEAR: A being who is reasonably stable outside the body and does not come back into the body simply because the body is hurt. No other condition necessary.

CLEARED THETA CLEAR: A thetan who is completely rehabilitated and can do everything a thetan should do, such as move MEST and control others from a distance, or create his own universe.

A THETAN EXTERIOR: A thetan who is clear of the body and knows it but is not yet stable outside.

SIX LEVELS OF PROCESSING -- ISSUE 5

November, 1955

NOTE: Issue Five of the Six Levels of Processing is not the final issue of this operating procedure and is subject to change, especially in the matter of command wording. However, the processes here reproduced have been evolved into a workable state and have been run with success with the commands given. Issue 5 of SLP is released at this time because it is better material, not because it is the final form of SLP.

With SLP is introduced a method of auditing and a new auditing atmosphere which articulates the attitudes best calculated to maintain continuing stable gains in a case. The auditing atmosphere is A-R-C with gain marked by continuing rises in A-R-C. With SLP a somatic or boil-off means reduced A-R-C and are indications of auditing breaks in A-R-C. With SLP comes the COMMUNICATION BRIDGE, restarting sessions, maintenance of high Reality, and liberal use of processing outside an auditing room.

All assist type processes are outside SLP except for the present time problem.

The emphasis of SLP is on bettering the preclear's reality and power of choice.

Level One

RUDIMENTS

These must be established at the beginning of every session. They must be re-established each time the preclear tends to go out of session:

- (a) Find the auditor
- (b) Find the preclear
- (c) Find the session environment
- (d) Establish that a session is in progress
- (e) Accept any communication the preclear originates
- (f) Acknowledge every command execution by the preclear
- (g) Agree upon the process and the command form before using and do not confuse it
- (h) Use two-way communication liberally
- (i) Follow the Auditor's Code
- (j) Deal with the present time problem which may be present at the beginning or arise during or recur during a session
- (k) Use a Communication Bridge at every process or area change
- (l) Establish goals by two-way communication and the command "Assign an intention to _____" (auditor indicating object)

(m) Run opening procedure of 8-C as given in The Creation of Human Ability until the preclear is certainly obeying the auditing commands and is under control.

Level Two

LOCATIONAL AND NOT-KNOW PROCESSES

Run in populated places, ambulant.

(a) Energy Sources:

Have preclear spot acceptable energy sources. Do not permit him to spot statics unless he is ready for it. Run until preclear can empower terminals. Commands: "Spot an acceptable energy source."

(b) Spotting Objects:

Have preclear spot objects in a place with ample space and objects. Commands: "Spot an object." (c) Spotting people:

Have preclear spot people in populated places. Command: "Spot a person."

(d) Separateness from Objects:

Have preclear spot objects he is separate from, then objects separate from him. Commands: "Locate an object from which you are separate." "Locate an object which is separate from you."

(e) Separateness from People:

Have preclear spot people he is separate from, then have him spot people separate from him. Commands: "Locate a person from whom you are separate." "Locate a person who is separate from you." (f) Waterloo Station:

Have preclear spot people about whom he can Not-Know something and then have him spot people he is willing to have Not-Know things about him. (Auditor selects persons.) Commands: "Tell me something you wouldn't mind not-knowing about that person." "Tell me something you wouldn't mind that person not-knowing about you."

Level Three

DECISIONAL PROCESSING

Run in quiet places or auditing rooms.

(a) Think a Placed Thought:

The object is to train the preclear to think thoughts exterior to his head and thetan bank to obviate the "cave-in phenomena of Axiom 51." Commands: (auditor indicating object or position) "Think a thought in (on) that _____" Alternate command: "Do you see that (object)? Think a thought in (on) it. Did the thought appear where it is?"

(b) Choice Rehabilitation:

Using the ability acquired in Level Three (a) have the preclear make choices between two objects indicated by auditor. Command: "From (indicated point) make a choice between (indicated positions or objects)."

(c) Directed Decision Rehabilitation:

Using the ability acquired in (a) and (b) exercise the preclear on decisions. Command: "Putting the decision on (in) that (indicated object) make a decision about it." (d) Permissive Decision Rehabilitation:

Using the abilities acquired in (a), (b) and (c) turn preclear loose on decisions. Decisions must be outside head and bank. Command: "Decide something."

Level Four

OPENING PROCEDURE BY DUPLICATION (Not-Know Version)

Done in an auditing room with a book and a bottle.

Commands:

- "Do you see that book?"
- "Walk over to it."
- "Pick it up."
- "Not-know something about its color."
- "Not-know something about its temperature."
- "Not-know something about its weight."
- "Put it in exactly the same place."
- "Do you see that bottle?"
- "Walk over to it."
- "Pick it up."
- "Not know something about its color."
- "Not know something about its temperature."
- "Not know something about its weight."
- "Put it in exactly the same place."
- "Do you see that book?"

Level Five

REMEDY OF COMMUNICATION SCARCITY

The object of this step is to restore abundance on any and all communication possibilities. Done in an auditing room.

(a) Create confusion:

Commands: "Mock up a confusion." Alternate command: "What confusion could you create?"

(b) Creating Terminals:

The preclear may have to be coached into mocking up unknown confused black terminals and thus into good terminal mock ups. Commands: "Mock up a communication terminal." "Mock up another communication terminal."

(c) What wouldn't you mind communicating with:

Duplicate the auditing command exactly. Don't red-herring (go chasing after facsimiles). Command: "What wouldn't you mind communicating with?"

(d) Creating family terminals:

Have preclear mock up until he has abundance of any and all persons he has ever used as anchor points. Commands: "Mock up your (father, wife, mother, husband). "Mock him (her) up again."

Level Six

REMEDY OF HAVINGNESS AND SPOTTING SPOTS IN SPACE

Route One

An exteriorized step done as given in the Creation of Human Ability.

GAMES PROCESSING

The goal of Scientology is the rehabilitation of the game. The auditor can make a game better or make it possible for the preclear to play a game. The preclear is being audited because he is no longer able to take part in the game.

Life is a game consisting of freedom and restrictions. Play is communication. Communication requires freedom and terminals. Life units as-is with thought. To think there must be something to as-is. To grant life there must be something to grant life to. A preclear will become as free as he is reassured of the existence of barriers at that level. When a preclear is not assured of (does not have reality on) barriers at a level he will not rise to that level. A thetan will carry to extremes making something and making nothing. Auditing is that process of bringing a balance between freedom and barriers.

A game depends upon a restoration of freedom of choice on making something and making nothing. One can become obsessed with making nothing. He can become obsessed with making something. Both of these activities and the rehabilitation of the freedom of choice bring about a gain in case. There can be too many or too few universes, but when an individual is stuck in a universe it is because he does not have enough universes.

Therefore it is necessary to remedy his havingness of bodies. Remedying his havingness of bodies will clear away universes in which he is stuck by letting him have freedom of entrance into universes.

Auditing is a game of exteriorization versus havingness. There is never too much of anything if the preclear is bothered by it. He may say there is not enough of it but he usually says there is something bad about it. When he says there is something bad about it he means there is not enough of it. The preclear loses his power to postulate into existence and to unpostulate out of existence energy masses, spaces and forms.

Life is a game.

Games are composed of freedom, problems, and havingness, awareness and interest.

Each of these elements contains "mood of game" (the tone scale), penalties, and the cycle of action.

Auditing improves the level of game of the preclear.

Auditing is not a game between auditor and preclear on an opposing basis but on a team basis. The auditor, and eventually the preclear, are engaged upon a game, themselves versus the opponents to survival in life.

The preclear is usually close to a no-game condition. This is reached by a preponderance of win (no-game) or a preponderance of lose (no-game). A frozen mood of game or no-mood is reached by assuming that interest can exist on only one emotional level (whereas interest can exist on any emotional tone level) or by misusing the mood of one game in others concurrently played.

A game is any state of beingness wherein exist awareness, problems, havingness and freedom (separateness) each in some degree. A game is rehabilitated or a no-game-condition eradicated in processing by handling the elements of games and their subdivision, with reality, with the intention of bettering the game ability of the preclear.

IF YOU, THE INDIVIDUAL KNEW THE TRUTH AND YOU WERE PROCESSED TOWARDS THE TRUTH, YOU WOULD BE FREE. ONLY LIES DEGRADE YOU. THIS IS THE LESSON OF SCIENTOLOGY.

THE REMEDY OF HAVINGNESS

There is a great deal of upper-echelon theory connected with the Remedy of Havingness as a process, for here we are dealing with energy and the reasons and operations of a thetan in regard to it.

Just why a thetan should get himself so completely snarled up in energy might be an entire mystery to anyone who did not realize that a thetan has to cut down his knowingness and his total presence in order to have a game. The awareness of awareness unit builds space to cut down knowingness. Space makes it necessary, then, to look at something in order to know about it. The next thing a thetan does to cut down his knowingness is to create energy and to pass it to other thetans and to bring in the energy of other thetans so as to get a duration and a time-span. If the thetan is successful and obtains a game in this wise, he continues on with this modus operandi of having a game, and when he does not have a game he simply cuts his knowingness down once more. Of course, he reaches a point eventually where he does not get a game simply by cutting down his knowingness, and eventually assumes a fairly fixed, stupid, aspect. He is below the level of having games, but because he has cut down his knowingness he does not know, now, that he is below the level of having games and thinks that all that is necessary to get another game is to further cut down his knowingness. He is by this time obsessively dramatizing the lowering of knowingness.

When one speaks of knowingness, one should realize that one is speaking of an embracive thing. Everything on the Know to Mystery Scale is simply a greater condensation or reduction of Knowingness. At first one simply knows. Then he makes some space and some energy, and so now he has knowingness in terms of looking.

By changing the position of the particles of energy thus created, and by exchanging particles with others, extant or self-created, the thetan cuts down his knowingness further, and gets time, and so gets emotion and sensation. When these become solid, he has effort particles and masses. Now, he could cut down his knowingness further by refusing to use emotion and effort, but by thinking about them, thus introducing new vias into his line of knowingness. And, when he no longer knows entirely by thinking, he ceases to create knowingness and begins to eat, and from eating he drops into the ready-made sensation of sex instead of knowing what happens in the future. And from here he drops down into postulated mystery as something one cannot possibly know about. In other words, one gets a continued reduction of knowingness in order to have games.

The greatest chess player in the world has no game, since he can predict that he will win and predict everything that opponents will do, so he will simply demonstrate how to play chess. Sooner or later, he will announce that he is "burned out" or has lost his knack for playing chess, and will go off into some other field where he can have a game. The field he will choose will be a less wisdom-demanding field than playing chess. A boxer, such as some of the very great ones of the past, will reduce his timing, which is to say his knowingness of arrival, to a point where he can at least put on a good exhibition, and from this they will further reduce their knowingness, and then not noticing how far they have gone, get themselves thoroughly and consistently beaten. There will be a period, however, when they are fairly evenly matched against their opponents.

To understand this with any thoroughness, one would have to recognize the intention back of all communication. Creation, Survival, and Destruction is knowingness. When somebody talks to you his intention is to continue in a parity where he can have an interchange of communication, which is to say a game. He takes knowingness from you, and gives knowingness to you, with one form of communication or another. Two soldiers fighting and shooting at each other are using a bullet to make the other man know. What is there to know in this situation? That one is dead, of course, and for the victor, that one has won.

It is dangerous, alike, to a thetan, to have too many wins or too many losses. Give him too many wins, and he will correct in the direction of reducing his knowingness as represented by his dexterity, his prediction, his activity. Give him too many losses and he will seek another game, even to the point where he will die and pick up another body. Because the decision is on the basis of knowingness, the decision is always downward. One does not decide upward toward greater knowingness, actually, unless one has the full and complete intention of winning in a new game. If one discovers that there are no wins or losses either to be found in this new game, even to the point of forgetting all of his knowledge concerning it, one will reduce one's own knowingness in order to ensure a game.

As there is not a infinity of games in progress, one is apt, as he comes down seventy-four trillion years of track, to play out the available games and to put them in the category of "it must not happen again". One then becomes bored. One is only bored when there is no game possible, from his viewpoint. Actually, all he has to do is become enthusiastic about the game on his own consideration and he will begin to know more about it again.

A thetan considers that some form or mass is necessary in order to have a game. He gets into the belief that he cannot create new masses, and so he begins to hold on to old masses, and here, whether he is exteriorized or in a body, we find him holding on hard to old facsimiles, old significances, old decisions, rather than take on new decisions.

The Remedy of Havingness directly addresses the problems of giving the thetan something 'to play with'. When he discovers that he can have new masses, he will begin to let go of old masses. It is an easily observed phenomenon while having a preclear Remedy Havingness, that old engrams go into restimulation, go into restimulation and run out, that they show up in front of his face and suddenly explode or disappear. The Remedy of Havingness actively does run out engrams.

This process is used from boredom up to conservatism for its best results.

This process is done by asking the preclear to mock up something and pull it in, or mock up something and throw it away. When a thetan is exteriorized, if you want to see him get very unhappy, make him change space until he begins to lose all the energy he is holding on to, and then fail to remedy his havingness. The thetan will become convinced that he is only a thought, and is therefore, by his standards unable to have a game. Tell him to mock up eight anchor points in the form of the corners of a cube around him and pull them in upon himself. Ask him to do it several more times, and he immediately brightens up and becomes very happy. Why is this? You have reassured him that he can have a game.

The cutting down of knowingness and the Remedy of Havingness have opposite vectors. The Remedy of Havingness will knock out old energy masses the thetan is holding on to, or that the body is holding on to, which tell the thetan he is stupid. The supplanting of these by new energy masses which do not have the postulate of cut-down knowingness in them of course makes the thetan brighter.

When you find a theory detached from a process and not demonstrating itself in a process there must be something wrong with the theory. Similarly, if what I say here about condensed knowingness being all other things, and the cut-down of knowingness, were not demonstrated in the process of Remedy of Havingness, then we would have to get ourselves a new theory. However, this is demonstrated very definitely. For those people who cannot remedy havingness wherever they are on the tone scale can be brought to a point where they will remedy havingness simply by asking them what they wouldn't mind knowing. The consideration of what they are willing to know then begins to rise.

If you only could see a "black five" operate you would see that his barriers are all erected toward knowing something. Of course he is very afraid of being told something bad, and so doesn't want to be told anything at all, and when the auditor gives him a command he never receives the command as given, but does something else. He has a block up against

knowingness to such a degree that he will eventually permit himself to be pressed into complete inactive stupidity. What are those black screens for? Basically to keep him from knowing. Knowing what? Then one will have to look closely at the definition of a datum. A datum is an invention which has become agreed upon and so solidified. In other words, a datum is to some degree a solidity, even if it is merely a symbol. To get into this state it has to be agreed upon. When it is thoroughly agreed upon it becomes, then, a truth. It is not at all a truth. It is an invention. What made it sure or what made it real was the fact that it was agreed upon. This opens the doors further to other processes.

In order to get the preclear in good condition we would have to put him into some kind of a condition so that he could create. The first thing he is liable to be able to create in auditing is a lie. The word lie is simply invention with a bad connotation. Society gives invention that connotation because of its anxiety to have a game and to agree, and so be able to communicate with one another.

Thus society frowns upon the invention of facts, yet the preclear's sanity and continued happiness absolutely depend upon his ability to create new facts. The technique which remedies this is included in "The Creation of Sanity", number R2-29: "Start lying". One can vary this auditing command with "Tell me some lies about your past", and then keep the preclear at it long enough so that the preclear is able to come out of the complete blur which will follow on the heels of his taking over the function of and running of his memory machines. The invention of data is a step immediately toward the remedy of havingness. Simply asking the preclear what he wouldn't mind knowing, what he wouldn't mind having other people knowing about him will bring him into a condition where he can mock up and remedy havingness.

The Remedy of Havingness is the companion process to Spotting Spots, which will be taken up in the next PAB. The Remedy of Havingness, simply as a process by itself, if worked up to by getting the preclear willing to know things, and willing for other people to know things, and run thoroughly so that whole avalanches of masses can pour into him or pour out of him, will actually run out an entire engram bank, and thus is an extremely valuable process.

It has been reported by several auditors that exteriorization was accomplished on preclears by making them remedy havingness and do nothing else for eight or ten hours.

The auditing commands for the Remedy of Havingness are: "Mock up something", "Pull it in", until the preclear is doing this easily. Then, "Mock up something", "Throw it away", until the preclear can do this easily. The significance of the object may be added by the auditor with "Pull in an ideal body", or some such thing, but the actual fact is that the actual significance does nothing for the preclear. It is the mass which counts. The auditor can have the preclear pull things in two at a time, six at a time. He can have the preclear mock up something, copy it a dozen times, one time after another, then pull in the whole mass, but the real reason he is doing this with the preclear should never drop from sight. The auditor is remedying havingness in order to give the preclear enough mass to permit him to discard old masses which he is holding on to and doesn't know anything about.

Remedy of Havingness -- The Process "When in doubt, remedy Havingness."

This is a motto which can well be followed by an auditor doing any process on the preclear.

But, if there is a process which one should do with any other process, then that process would be understood thoroughly, for if done incorrectly it would be likely to produce confusion into all the other processes of Dianetics and Scientology.

Therefore, in the first place, let us examine with rigor the name of this process. It is **REMEDY OF HAVINGNESS**. By "remedy" one means the correction of any aberrated condition. By "havingness" one means mass or objects. The process could also be called "Remedy of Unhavingness." It could also be called "Remedy of Acceptingness." It could also be called "Remedy of Rejectingness."

To those people who are deficient in Havingness, the process is liable to mean that the auditor should increase the Havingness of the preclear. Such an auditor with the misunderstanding would have the preclear put up large masses and push them into his body or himself. The auditor would neglect having the preclear throw away objects and masses.

If the auditor misunderstood the process and simply assumed that it had something to do with Havingness, and if his own Havingness were too great, he would be likely to specialize on all preclears by having the preclear throw things away.

Actually, the auditor should have the preclear push things into himself and his body and throw things away from himself and his body until the preclear can do both with equal ease. When this has been accomplished the preclear's Havingness has been "remedied".

What, then, does a Remedy of Havingness mean? It means the remedy of a preclear's native ability to acquire things at will and reject them at will. Amongst the Havingnesses which would require remedy, would be an obsessive inflow of money, sexual objects, troubles, somatics, and difficulties in general. Whenever one of these appeared in the preclear's environment it would have a tendency to inflow on the preclear. The reverse difficulty would be an obsessive outflow, whereby the preclear threw away or wasted anything which he had, such as money, clothes, cars, or living quarters. When the process "Remedy of Havingness" has been done thoroughly and completely, the preclear should be able to reject or accept, at his own discretion, anything in his environment as well as anything in the engram bank.

The earliest use of this process is to be found in GITA which is to say "Give and Take Processing," one of the early SOP's, which became an SOP-8 "Expanded GITA." In Issue 16-G of the Journal of Scientology we have a long list of key items. The preclear was asked to waste, accept, and desire these items at will. This was the Desire-Enforcement-Inhibit Scale, or DEI Scale. This process is the immediate ancestor of the Remedy of Havingness. Indeed, one could do far worse than to take the DEI Expanded GITA list as given in Issue 16-G, and in the form of mock-ups use it as such upon the preclear, or more modernly employ it directly on the Remedy of Havingness on these objects.

If one were to employ such a list in the Remedy of Havingness, one would, of course, have to employ gradient scales. The use of the gradient scale has never been discarded, and the concept and principle of doing things by gradient scales is inherent in auditing itself, for one starts with a process which the preclear can do, and gives him some wins, and on a gradual scale gives him larger and larger wins until he is cleared. Similarly, in remedying Havingness, the preclear must be started at the lowest end of the scale and advanced on up to the higher ends of the scale. Quantity is one of the methods of doing this. At first one can ask a preclear to mock up one of an item and shove it into his body or throw it away, and then go, finally, when he is doing that well, to two items, three, four, five, six, all the same, but a greater quantity of the item. An even lower gradient on this scale would be to simply get the idea that something was there, and to progress on forward with the idea into the actual mass. An expert auditor working with this from the idea on through to the object would discover that he had no preclears who could not mock up.

He would have the preclear get the idea out in front of him of a ball, and get the idea of the ball being thrown away; get the idea of a ball up in front of him and get the idea of a ball coming in. He would then, when the preclear could do this excellently, move forward into the actual mock-up of a ball. The mock-up would get better and better as the process progressed, until at last the preclear could mock up and throw away or push into his body, at will a ball. He would be able to see this ball, even feel its texture and its weight.

Now, exteriorization by Remedy of Havingness is a newer process than the old Remedy of Havingness. It is accomplished by having the preclear SHOVE or PUSH things into his body. One no longer has the preclear PULL things into his body. Simply by having the preclear mock up things and shove them into his body, mock them up and throw them away,

mock things up and shove them into his body, mock things up and throw them away, a preclear, who has already been run on the earlier steps of the six basic processes, will, at this stage exteriorize quite neatly after as little as fifteen or twenty minutes of the process. If he does not, then the earlier processes have been skimmed and the preclear was really not ready for a full, forthright remedy of Havingness.

Even when doing Route 1, the preclear is told to push things into himself. This will rather take his flitter away for a moment, for he is there being one viewpoint, and in order to push something into himself, he has to be a second viewpoint. In view of the fact that a thetan gets into trouble by being only one viewpoint, this remedies the viewpoint scarcity of the thetan, and he pushes himself up into two viewpoints with great rapidity. Thus we are doing duplication of the thetan at the same time that we are remedying Havingness, so one even has the thetan shove things into himself, rather than pull things into himself.

In short, one never has anyone pull things into his body any more. One has people push things into the body. One has, for instance, the preclear mock up a planet, and push it into the body; mock up a planet and throw it away; mock up a planet and push it into his body; and then one says, "Where are you pushing it from?" The preclear says: "Out here in front of the body." The auditor simply goes on doing the process, and very shortly the preclear will, if the earlier steps have been done well -- the Six Basic Processes below Remedy of Havingness -- exteriorize neatly and will be ready for Route 1.

One would omit, in such an instance, running Spotting Spots as such, for Change of Space Processing and Communication Processing has a great deal to do with spotting spots already.

If you were to do Remedy of Havingness forthrightly and all-out, and you were to accept this as the only process we had, we would work with its cousin process R2-63 as given in "The Creation of Human Ability," "Accept -- Reject." One would ask the preclear for things he could accept, one after the other until the communication lag was flat, and then would ask the preclear for things he could accept, one after the other until the communication lag was flat, and then would ask the preclear for things he could reject, one after the other until the communication lag was flat on that. One would then move into the Expanded GITA list and would have the preclear mock up and shove into his body (if interiorized) or into himself (if exteriorized) the various items on the Expanded GITA list as given in Issue 16-G of the Journal of Scientology. This would be a long process, and not entirely successful on all counts, but would nevertheless be a very effective and efficient process from the standpoint of gain. One would certainly get the preclear over a very large number of aberrations and would do a great deal for him. However, this is not the advised way of handling this process, for the process itself is not an end-all. Aberrations can be handled much more easily by Communication Processing.

The exact use and commands of Remedy of Havingness in ordinary and routine auditing is simple and effective. One has been asking a preclear a great many questions which "as-ised" large masses of energy. One, in handling Change of Space or interiorization and Exteriorization into objects while the preclear is exteriorized, has been "burning up" large masses of energy. Any time the preclear begins to feel dopey or "boil off" he has either run too long on a flow in one direction, in which case reverse the flow, or he has simply reduced his havingness down to a point where he feels tired or sleepy. Without waiting for this manifestation to occur the good auditor simply in the course of Straight Wire or Description Processing, or many other processes, such as those contained in Route One, remedies Havingness. Having achieved something like a momentarily flat communication lag on a process, the auditor says to the preclear: "Mock up a mass out in front of you." When the preclear has done this, the auditor says: "Shove it into your body." When the preclear has done so, the auditor says: "Mock up another mass out in front of you." And when the preclear has done so, the auditor says: "Throw it away." That, as given, is for preclears who are interiorized. It is simply repeated over and over. The mass is not specified. It can be almost

anything, and in fact it does not matter much what type of significance the mass has. Any mass is better than no mass, according to the thetan.

If the preclear is exteriorized, the auditor already starts him on the Remedy of Havingness in the Route One step where the preclear is asked to copy what he is looking at (R1-5). When one is doing R1-5 one must be very careful to obey the gradient scale principle behind Remedy of Havingness. One would not make the preclear make twenty copies and then push all of them into himself or the body. One would make the preclear make two or three copies and push them in, one at a time, until the preclear could remedy his Havingness with ease.

The auditor would then have the preclear mock up a mass and “Shove it into yourself.” And then: “Mock up a mass and throw it away,” and do this back and forth until the preclear could do this easily and well, at which time the auditor would tell the preclear: “Mock up two masses and shove them into yourself,” and then, “Mock up two masses and throw them away,” until finally the auditor has the preclear mock up eight masses as though they were the corners of a cube around the preclear, and “Shove them into yourself,” and then “Mock up eight masses and throw them away.”

One must remember that in spite of the fact that he cannot duplicate mass actually as himself, having no space or mass, natively, the motto of the thetan is “anything is better than nothing.” When you tear up a lot of facsimiles for a thetan and throw them away, he becomes very unhappy unless you have him reconstruct those facsimiles or remedy the mass according to what he has lost. When you are having a thetan go into and out of MEST universe masses, a certain amount of energy is burned up, and after a thetan has been run for a short time on this step (R1-9 in the “Creation of Human Ability”), one must be particularly careful to remedy his Havingness with eight masses shoved into himself and eight masses thrown away, several times. A thetan who has been run a great deal without Remedy of Havingness comes to what is to him a horrible thought: “I am just a concept”, and he will sag in tone. He does not come to this state as long as Havingness is consistently remedied.

It may be, as one looks at Scientology, that one has come to the opinion, watching Remedy of Havingness work, that all there is to anything is the Remedy of Havingness, that it is all based on the Remedy of Havingness. If one has a preclear shove enough Havingness into his body he will exteriorize in most cases. If one remedies enough Havingness while the thetan is chasing around the universe, as in the Grand Tour, the thetan will discover and as-is a great many communication lines which otherwise might be very detrimental. However, it is not true that Havingness is the entire key to the Human mind. Havingness is the “gimmick” or “weenie” for which the game is played, and having something is very much like winning.

Above Havingness there is Doingness, and above Doingness there is Beingness, and above Beingness there is Communicatingness, and above Communicatingness there is Knowingness, and above Knowingness there is Postulatingness. We see, thus, that we have a long way to go above Havingness in order to get to the top activity of a thetan, which is making postulates or unmaking them.

One could, of course, rationalize each and every action of the thetan with regard to Havingness. One could even extend Havingness to space, although it normally refers to objects. One could do all manner of interesting things with Havingness. One could get as specific and as significant as one likes, or as insignificant as one likes and still find Remedy of Havingness working, but we do not have here, in Remedy of Havingness, the total clue, total key. But we do have a process and an item which must not be overlooked in auditing.

In the Six Basic Processes, the Remedy of Havingness comes after the Opening Procedure by Duplication as a process, itself, but remember that Remedy of Havingness is done and can be done at any time during any other process as long as the preclear is even vaguely in communication with the auditor. It does not matter how vague the mass is that the preclear is using to remedy his Havingness. Here is a place where certainty is not necessary.

An unreal, vague, or flimsy mass, if this is all the preclear can get, will still remedy his havingness.

A case comes to mind out of the Advanced Clinical Course, where a student was unwilling, after his second day, to continue his studies. He did not believe that he could stand the “hammer and pound”, as he put it, of the terrifically intense schedule. I took him into my office, asked him what he was doing in life, and he replied to me that he was a machinist. Also, it seemed to turn out that he had something to do with a ship which had sunk under him, although his recollection of this was very unclear. I asked him what kind of a machine he had customarily run, and he told me. Then I had him mock up this machine, and remedied his Havingness with it. Then I had him mock up the ship and remedied his Havingness with that, just as given above. I did this for about fifteen minutes, and enough change occurred in his case to entirely return his confidence in his ability to stand up to the course and to audit. Yet the mockups he was getting were so thin that he could barely vaguely discern them at all.

Mockups get unreal because the thetan is Not-Ising existence. He is trying to destroy masses by saying that they do not exist, that they are not real. He is so bent upon this system of destruction that he is making everything unreal or black. One of the cures for this is End of Cycle Processing run in the following fashion:

One has the preclear mock himself up dead (no matter how unreal the mockup is). Then have the mockup waste away to bone, and have the bones waste away to dust, and then have the preclear shove the dust into himself, or alternately, throw it away. One once more has the preclear mock himself up dead, have the mockup waste away to bone, have the bones waste away to dust, and then have the preclear remedy his Havingness with the dust. One continues this for two or three hours with the preclear if one really wishes the case to make a change. Where a preclear is getting no reality on mockups or blackness he is most commonly stuck in that Para-Scientological thing, that thing horribly abhorred by psychologists who have become Dianeticists, or by people who are just plain scared, a past death. If you wanted to convince somebody that past deaths exist, you would run End of Cycle Processing on them. This is a cousin process to the Remedy of Havingness. One could go a very long distance with this process and have the preclear mock up his mother dead, have her waste away to bones, and remedy Havingness with the dust, or do this with the dust, or do this with the father or brothers, or grandparents, with a considerable change in the case.

This End of Cycle Processing, by the way, is a very fine process. It has been with us about a year and it has been successful whenever used. It has a tendency to fall into disuse because it has not, until now, had an exact place on the Six Basic Processes. But End of Cycle is actually an additional process to the Remedy of Havingness and is an effective way of remedying Havingness. Do you remember in the old days the Dianetics “Corpse Case,” who would lie upon the couch with his arms crossed neatly all ready for a lily, and would always audit in this fashion? The solution to this corpse case is End of Cycle Processing, as given here. The preclear is so fixed in a death that he is trying to make everything unreal, and the only real thing, to him, would be the unreality of death.

The Importance of Havingness

A careful study of staff auditors’ reports reveals that the only advances worthy of the name of Scientology occur when the auditor repairs or remedies havingness on the preclear. Without the repair and remedy of havingness no real gains become apparent. A preclear will not progress when his havingness is impaired.

What are the symptoms of loss of havingness? Running any as-ising techniques the preclear may become anaten, slightly nervous, agitated, want a cigarette, or seem to break out of the session in some fashion. In either case, he is “down on havingness”. In other words he has burned up, used up, or as-ised, too much of his physical body energy in the auditing itself. In view of the fact that every subjective technique puts a sort of hole in the middle of the

electronic mass surrounding a preclear, parts of that mass then begin to cave in on the preclear. Thus running an as-ising technique on a preclear beyond the ability of the preclear to sustain the consequent loss of havingness will bring on in the preclear many new engrams which he did not have before. A technique which as-ises energy, if used without a repair or remedy of havingness, will bring about a worsening of the case of a preclear.

Now exactly what is happening is very simple. A preclear starts to go anaten and the auditor keeps on running the process. He hasn't realised that he ought to interrupt a process at any time if the preclear demonstrates a loss of havingness. Anaten is such a demonstration of loss of havingness. All right, another example: the preclear becomes agitated or upset; he reaches for a cigarette; he begins to twitch; his foot begins to wobble; he begins to talk excitedly; he begins to cough while being audited. All of these things demonstrate a loss of havingness. These same conditions by the way, can result from the preclear believing that the auditor has broken the auditor's code in some fashion or has overcome his power of choice. Both a repair and remedy of havingness are immediately indicated on the observation of anaten or agitation on the part of the preclear. In addition the auditor should carefully go over the session itself to find out, if anywhere, the preclear believed his power of choice was being overcome, or if the preclear believed the auditor's code had been broken. You understand that the auditor didn't necessarily have to overcome the preclear's power of choice or break the auditor's code in order that the preclear should believe that this had happened. However, this could be overlooked entirely if the auditor had been careful enough to repair or remedy the havingness of the preclear.

The slightest drop of alertness on the part of the preclear, or the slightest agitation or somatic, should immediately indicate to the auditor that havingness has dropped and must be immediately repaired or remedied. A great deal of time can be spent on the subject of repair and remedy of havingness, and it is time spent with great benefit. It is better to "waste" time spent repairing and remedying havingness than to blunder on through. Now there is another thing I have noticed with regard to this. Auditors are running these days toward cognition. Very well, if they expect a preclear to cognite they should not expect him to pull in a bank upon himself. If an auditor runs a very obvious process which should bring the preclear toward cognition, runs it several auditing commands and then stops and repairs and remedies the preclear's havingness, and then after that asks him the same auditing question two more times, he will discover that he has blown a cognition into view. In other words you could remedy the havingness of a preclear while his mind was on one particular subject and bring a cognition into existence.

This becomes particularly important today, since a few months ago I discovered that you could remedy the havingness of anybody, and I mean just that!! You can remedy anybody's havingness and you can turn on mockups on anybody. In view of the fact that the preclear who has a black field can be caused to mock up blacknesses or invisibilities and shove them into his body brings us into an era of being able to make anybody turn on mockups. By getting the preclear to postulate that the mocked up blackness is bad for the body, will cause that blackness to snap into the body. By getting the preclear to postulate that the invisible mass he has mocked up is bad for the body it will snap into the body. Of course, after this has been done a few times, the consideration of the preclear will change. Then perhaps the blackness or invisibility will only snap in when the preclear postulates that it is good for the body. He may also have a residue left. It is very important to get rid of these repair and remedy of havingness residues. By various postulates such as that the residue is a threat to the body: it is good for the body; it is bad for the body, the residue too will snap in.

Let's differentiate at once here the difference between a repair of havingness and a remedy of havingness. We used to call repair of havingness "giving him some havingness". It needs a better technical term. Therefore let us call this "Repair of Havingness". It means having the preclear mock up anything he can mock up, and in any way it can be done get him to shove (never pull) that mock up into the body, and by similar means to get rid of the residue which went along with the mockup. That is a repair of havingness. It is a one-way flow; it is an inflow.

Now a remedy of havingness is getting him to mock up and shove into the body enough masses to bring him to a point where he can eventually throw one away. In other words repair or havingness is simply having him mock up things and have him shove them into the body and a remedy of havingness is having him mock up and shove in and throw away the same type of mock up. Remedy of havingness is always a superior operation to a repair of havingness. Repair of havingness is a very crude stopgap, but can be used any time. However, a preclear who is working well, and on whom havingness can be remedied, should, at all times, have his havingness remedied, not repaired. In other words any type of mock up should be both shoved into the body and mocked up and thrown away. This should be done in considerable quantity until the preclear is quite relaxed about that particular type of mock up. One does this, remember, every time the attention of the preclear drops, or he becomes agitated.

There is one other little point connected with this which is quite important, and that is auditors very often audit a preclear into an area of time when the preclear exteriorized. This, on a preclear who does not exteriorize easily, brings on a considerable grief and sadness. The way to get rid of this is, of course, to remedy the preclear's havingness or only repair it, and to ask the preclear to recall times when he was not exteriorized. This will bring up at once times when he did exteriorize and where fear of exteriorization was built up considerably.

I have noticed another special condition regarding this exteriorization phenomena which is quite important. A preclear will occasionally repair and remedy havingness up to a point where the body disappears for him. He doesn't quite know where to put the mass he has mocked up since he cannot find the body. This is particularly true of preclears who have a very low threshold on havingness. An auditor would be stupid indeed to simply plow along beyond that point where the preclear has already said that he couldn't find any body to push any havingness into. The moment the preclear does that the auditor should suspect that the preclear has gotten into an exteriorization type incident. It is not, however, necessary that he immediately flounder around and try to find this incident as recommended in the paragraphs just above. He can also repair and remedy havingness in this fashion, and it is very important to know this. Although it is disastrous for a preclear to be asked "What could your body have," since he will simply strip the bank of various old facsimiles, it is a very, very good repair of havingness to ask a preclear "What is there around this room (area) which your body could have," and then have him pick out specific objects in the environment which he says the body could have. If he does this he will come up the gradient scale of havingness, and his havingness will be repaired immediately or directly on the Sixth Dynamic. A preclear who cannot get mock ups and where the auditor has either been too clumsy to get the preclear's mock ups turned on, or it really was impossible, more or less, the preclear's havingness can be repaired by having him do this process. So this is a very, very important process, and one that ought to go down in red letters.

This whole subject of repair and remedy of havingness and its effect upon auditing, and the fact that it has not been stressed at all in training, being up there at level six in the old Basic Processes, brings us to SLP Issue 8. The entirety of level one in SLP 8 will be devoted to the repair and remedy of havingness.

In SLP Issue 7 we have a great many phenomena associated with the remedy of the body's havingness. The reason for their position is to bring about an adjustment of the condition of the body before one goes on to other and more complicated ways of processing. Now, in Issue 8, all of these various things will be retained, but they will be paralleled with a complete remedy of havingness and that particular level of SLP will be gone over. In actual experience it is better to remedy the havingness of a preclear, no matter where he is on the tone scale, and no matter by what process, than to run any significant process. Further, if a preclear cannot at least repair his havingness, to run Waterloo Station is to invite disaster because in this particular process of level 2 he is liable to get himself into a "down havingness" situation and of course will not be able to not-know anything. He may be chewing up too much energy or trying to not-know. Thus we would have the failures which have occasionally occurred in

Waterloo Station. They were simply havingness failures, not a failure of Waterloo Station. Further there has been a new command suggested for Waterloo Station: "What would you be willing to not-know about that person?" This seems to be a better command, at least for the British Isles.

We also take care of the vacuums and separatenesses and everything else with repair or remedy of havingness and running it in with certain other things, such as problems, etc. When we discover by two-way communication a weak universe, we could then ask the individual preclear "Invent a problem that person (weak universe) could be to you." Then, watching him very carefully, and repairing his havingness on the subject of that person's possessions, get a very rapid separation of universes. I have noticed that the weak universe came about when the person elected by the preclear to be a weak universe first began to put mest anchor points around the preclear. In other words, valuable presents. I am as pleased as can be to get a finger on this point and I know well that if east, west, north and south, would begin to repair and remedy havingness, and stop specializing in significances, without repair or remedy of havingness, we are going to start shooting people up to the top of these Scientometric graphs. We can't help it. Let me call your attention specifically to the old phenomena of the emotional scale and the engram. We find out that when one engram was keyed in it fixed the emotional tone of the individual. Then we had him run this and as he converted the engram to usable havingness, we found that his tone rose. We discover on these Scientometric charts that the "unhappy" section does not move if we don't change the mass of the preclear.

Sacrifices

The latest news from the research front has to do with the fact that the GE demands and requires and has to have, evidently, sacrifices. The GE does not run on an overt act-motivator sequence, which makes one suspect he is not a thetan. A GE runs exclusively on being sacrificed to. If you have the preclear mock up sacrifices to the GE, you will find these become very readily assimilated. On a lower level the body accepts motivators; as soon as it is through this motivator band, it accepts sacrifices and finally comes up to a point where it will accept live bodies. When one considers that eating is entirely a matter of absorbing death, one sees this death hunger in processing by running Sacrifices. A person who has had bad legs should have a sacrifice of legs run on him and so forth. This is astonishing material. It is almost unbelievable that the GE will not be sacrificed to anything, but will only be sacrificed to, and this phenomenon that the GE is thereby demanding death tells us at once that the Atomic Bomb will be used and that there are people in the world who will actually crave this sacrifice of cities and even nations. Aside from being a fantastically workable process, more of which anon, this matter of sacrifices tells us at once a great deal about the future. There will be no moral restraint where the Atomic Bomb is concerned. For about the highest level in some areas of the world is, to case, "operating GE." This tells us, too, why soldiers will go to war. This explains a great deal of conduct. The GE evidently operates on the postulate that as long as anything else is alive it can't live. However, it is becoming more and more doubtful that there is any more life in the body than the thetan puts there, and that the body is a single machine operating on some implanted postulate contained in the energy masses which are activated by the thetan somewhat on the order of the old "pole" theta trap. Many of these considerations can be changed around rather easily. Nothing changes them quite so fast as these sacrifice processes. In mocking up sacrifices the auditor should use all the skills of creative processing and ensure that the preclear is actually mocking up and is not dragging in old facsimiles from the bank and restimulating genetic line incidents. This can be obviated by having the persons in the mock ups dressed in modern clothing; mocking up the incident as happening tomorrow; altering the mock up in some manner, such as turning the face green or something of this nature. Any reasonable way in which you can ensure that you are dealing with mock ups and not past track facsimiles.

This gives auditors another tool with which to handle chronic somatics.

There is another process which has a great deal of workability with chronic somatics. I know that some months ago and earlier than that it seemed rather fatal to us to continue to fixate the preclear's attention on the chronic somatic. But that is not a problem with us right now. It

ceased to be a problem the moment I invented an auditing command exactly as follows: "Invent a problem that (leg, arm, nose, eye, body) could be to you." Running this command, which is in itself a sort of remedy of havingness, and repairing and remedying the havingness of the preclear as we go, we will discover that practically any and all phenomena associated with the service facsimile will come away and clear up and the limb, nose or eye will get well. This can be used as a word of warning: **ONLY ON ACTUAL TERMINALS**. Never use this command, and I mean **NEVER**, on actual conditions. Never ask him to invent problems lameness could be to him. Never ask him what problem blindness could be to him. Lameness and blindness are conditions. We want to know what problems legs or eyes can be to him, since legs and eyes are terminals. In running this command we reduce havingness too rapidly whenever we are stressing conditions. Therefore we run it only on terminals. In running it use only terminals. Handled in this way we do have the answer as of this moment, to chronic somatics. With these processes in SLP and the adequate repair and remedy of havingness we can push our preclears right up through the top.

L. RON HUBBARD

5212C01 PDC-1 Scientology -- How to Understand and Study It

Homo Sapiens is a four part entity:

1. thetan
2. body
3. thetan machinery
4. reactive/somatic mind

The PC is what you are working with, and he is a non-dimensional point in space who is an energy production unit.

Definition: Spacation is a process having to do with the rehabilitation of the creation of space. A second meaning is that spacation is the subject of space. This is above the subject of energy.

It is a dirty trick to make a person into a theta clear without giving him data about it. He knows this data potentially, but is not aware of it. If he knew about it, he wouldn't be in the MEST universe. This subject is the anatomy of universes: the construction, maintenance, and destruction of universes of different kinds and dimensions. The study of the basic structure and experience called the MEST universe is a basic one. The laws of the MEST universe, or "natural laws", are the inevitable average of agreement. Starting with the study of natural law, we get to the study of that which made natural law: that thing capable of making agreements which become natural law. In auditing a PC, you are undoing the agreement that makes him a part of the natural law. $E=MC$ squared probably wasn't true 30 or 40 trillion years ago in Arslucus, where the PC spent 10,000 lives working at the same job. Arslucus got bigger and bigger. It was just built out in space. One day, people got the idea of mass, agreed to it, and got careful about it. Arslucus blew up and everybody was glad to see it go. At this point, the law of gravity was widely agreed upon.

There is a natural tendency to push out of the group those individuals who don't agree with the group. Thus a person who thinks that the MEST universe is his universe gets sent to the spin bin. In Scientology, we are not trying to disagree with the MEST universe; we are just taking it and making it appear and disappear at will for any individual. Every now and then a PC in processing gets an uneasy feeling that there's some thought he doesn't dare think. He's coming up against agreement and doesn't want the responsibility of undoing it because he can't handle that much energy. If you could get him to where he could handle the energy, he'll face the thought. Probably all that would happen is that the MEST universe would momentarily disappear for him. Then he'd fish around to get an orientation point to get back into it. You just have to know how to handle space to get into and out of the MEST universe.

People use the old energy of the MEST universe instead of creating stuff from scratch. They hang onto being identities, using bodies like ID cards, instead of being individuals. This does furnish randomness and provides emotions that one can pretend to be the effect and not the cause of. The identification card permits the individual to make a living so he can feed the ID card!

The Tarot is a philosophical machine, preserved as playing cards. These cards represent concepts of human experience. Thus, for instance, the Fool could represent a person at 45 on the tone scale. Such a person would have passed out of agreement by knowing all agreement.

The sequence of events relating to agreement with the MEST universe is:

1. Agreement.
2. Agree or else

3. We don't care if you agree; we are going to punish you anyway.

4. Below agreement: a not-is of agreement.

MEST is in complete confusion of having agreed to everything, owning and controlling nothing.

Society builds into people a conditioned social tone. One has the tone level of one's society as a being + body combination. That's the tone level a PC's bank will have, the tone of his facsimiles and ridges. As a being one has a different tone level.

One cannot study scientology from the point of view of any other system. One can only study it by looking at you or the other people you know, applying the definitions and seeing what is or isn't there.

scientology consists in the study of:

1. Progressive examination of the agreements that came to bring about the MEST universe.
2. The science of how agreements are made.
3. What are the beings that make these agreements?

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Child Scientology

L. Ron Hubbard

Save the child and you save the nation.

If, in the course of the next fifteen years, Scientologists were to specialize in the group processing of children, it might well follow that all of the goals of Scientology would thereby be realized. Thus, by processing children between the ages of six and ten, we would achieve in fifteen years a sanity and alertness never before obtained in that portion of the populace between the ages of 21 and 26, the age bracket which contains the energy and influence most strikingly felt by a civilization.

Child Scientology could very well be, in terms of practice, the most important single field of endeavor in the science. So used, without other addresses or assistances, Scientology might well bring about the condition of world peace—even if only by eradicating, through the restoration of sanity, the enthusiasm of youth for the sham glory of war. Therefore, we address here a subject which is broader than “what will I do to cure Johnnie’s sneezes.” Whether or not we are interested in those sneezes, whether or not we have tolerance or intolerance for children, whether or not we care to give time to the problems of child adjustment and sanity, each of us who has a vested interest in the continuation of Earth and of Man should be willing to invest some of his industry in the investigation and application of the group processing of children.

Hence, this article is written, not to those who are interested in children, not to those who have family problems, not even to those whose duty it is to instruct children, but to anyone interested in the goals of Scientology.

In order to utilize Scientology in the attainment of the goal of a sane stratum of the populace, do you need special training? No, not beyond the contents of this article and a knowledge of the book *Self Analysis in Scientology*, a simple text.

What passport do you need to help children? None.

What recommendations, papers, figures, historical documents, statistics, and other buffoonery do you need to assist children? None.

Is there any lack of groups of children? No. Where are groups of children to be found? In schools, in hospitals, in orphan asylums, in children’s societies, in boy and girl organizations such as the Boy Scouts, in the YMCA’s, in Sunday Schools, and anywhere that interested people forward the battle to prepare the child of today to become the sane adult of tomorrow. There has been a gallant struggle in the face of almost insuperable odds. It is time these people had some help.

Historically, child therapy has been as difficult as it is now simple.

Let us be very blunt—we are not interested in the problems of the child’s mind. In Scientology, we are no longer concerned with the inopportune and conceited short-circuit between epistemology and the human brain which has resulted in the “science” of psychotherapy. The Scientologist practicing with groups of children should disabuse anyone in authority of any lingering thought that the Scientologist might be using psychotherapy. The concern of psychotherapy is with the thinking processes of the human brain. The concern of the Scientologist is purely with the beingness of the child, which is to say his spirit, his potentialities, and his happiness. A Scientologist working with children, who permits himself to be led into arguments concerning psychotherapy is permitting to exist and be part of the

argument the erroneous concept that gains in learning and behavior are attainable through a rearrangement, by direct address, of the physical habits or fears of the child.

It is possible to reform a child's attitude toward existence by working with his mind. The best results in the field of psychotherapy were obtained by Dianetics, but even prior to Dianetics, many child psychotherapists had obtained considerably improved attitudes and behavior on the part of children by directly addressing the individual child and forming with the child a personal friendship which opened the child's interest sufficiently to permit an awareness of the existing conditions of present time. This was possible because the child's awareness of present time could be suppressed by incidents which, having force and stress contained in them, sought to represent in themselves that they were present time. But this does not say that the optimum results are obtainable by this process of addressing the past in order to heal the present. Psychotherapy could be said to be a series of processes by which the past is addressed to remedy the present or by which physical matter, such as the human brain, is rearranged (as in a prefrontal lobotomy) in order to inhibit odious conduct in present time. The 500 or 600 percent gains obtainable by the application of Child Scientology to groups of children are not obtainable by addressing the past to remedy the present.

Scientology increases the beingness and potentialities of beingness of the child in present time in order to secure the capabilities of the child in the future. It does this by exercising the capabilities of beingness of the child, and is about as closely related to psychotherapy as penmanship might be, or, for that matter, any other subject in the school curriculum. Thus, no one can reasonably object, on the grounds that psychotherapy is being practiced, to the education of the child in present time so as to fit him for his future.

It will be very difficult for the Scientologist to keep himself from being led into this snare, because tests in child psychology on those in his group will indicate that their reading ages leap under this process, that children who have never been able to master even rudimentary subjects begin to learn, and that behavior which, in the past, has been highly lacking in good order and discipline turns markedly for the better. These and many other advantages to be gained in the application of Child Scientology to groups of children cannot be classified as psychotherapy simply because they attain the goals of psychotherapy. Because a thing obtains the goals another thing hoped to obtain, is no reason to assume that the two are identical. This obtaining of goals was never accomplished in terms of groups by psychotherapy, and, indeed, psychotherapy never attained these goals—even on individual children. But that person who immediately proclaims that we now have child psychotherapy simply because we have Child Scientology is making an extremely bad error in thinking and in semantics.

Significantly, camping out, hiking, hobbies, and excellent and personable group leaders have obtained results similar to these, down through the ages. But one does not classify these as psychotherapy. What we have done in Scientology is render available to those in authority over groups of children the means of procuring results of magnitude in the absence of highly personable instructors, camping out, hobbies, individual attention to the child, perfect home life, and other intensely desirable but very scarce commodities. Any expert in the field of child study can inform you that it is possible to take any child and, by giving him enough time, improve him. Parents can tell you this. Anyone, in short, could have gotten results from a child by sufficiently devoting himself to the child's interests. When one realizes that this might consume dozens or thousands of hours per child, one sees immediately that without the fundamentals of Scientology the mass resolution of the problems of children is impossible. The question has been "How do we do it without devoting this special time to each and every child, since it is not possible to devote that time?" The answer, of course, lies in the fact that a group of 30 or 500 children simultaneously can be given Child Scientology by one untrained person, and that these children will accrue the various gains to be realized in the past only by individual address and interest.

What is the process given to groups of children?

Taking a copy of *Self Analysis in Scientology*, the instructor, the Scientologist, the scout leader, or other person, delivers to the assembled group imaginary scenes to envision. The children envision these scenes, one after another.

The imaginary scenes are taken from the lists found in *Self Analysis in Scientology*. They are selected and re-formed from these lists in accordance with the ability of the children to understand them.

This process is continued for about 20 minutes per day. It may be continued for as short a time as three weeks for any group of children with excellent results, but, more optimally, may be incorporated permanently into their routine activities.

The Scientologist will discover in his first session that the children in the group divide roughly into three classes: (1) those who cannot get any mock-ups at all, (2) those who get them too fast or too slow, and (3) those who get them well. He divides his group into three sections. He gives processing—as described above—to each of the sections, processing those who cannot get mock-ups the most, and processing those who are too fast or too slow slightly more than the third group, which is given the continued routine processing. Ordinarily, it will be found that the three groups will assume a parity in a short time, and so can be continued as one group.

The person delivering the lists must know that he should not give special attention to individuals in the group simply because these individuals are having trouble, for this would mean to each child in the group that he or she would have to have trouble so as to get individual attention.

The instructor must also know that the children often become quite active, dramatic, and emotional when they do this process, for they find it a great deal of sport, and, in the case of a school, he should be prepared to have complaints from adjoining rooms, should he be so unwise as not to arrange for a suitable period of the day for processing.

The instructor or Scientologist should know that a child will occasionally “boil off.” This, as a manifestation of unconsciousness, is very mild, and simply means that some period of the child’s life wherein he was unconscious has been slightly restimulated. He should know that all he has to do to arouse the child from this state is to have him remember something that is real to him, a time when he was in good communication with somebody, and a time when he felt that somebody loved him.

The person applying the lists should also know that he should not rebuke, criticize, evaluate, or tease the children because of their mock-ups or their troubles with them. He should also know that he must not evaluate these mock-ups or try to interpret them as dreams, since whatever relationship they may have to dreams and regardless of how fascinating they may be, their interpretation will reduce the effectiveness and ability of the child. In fact, their evaluation for the child is actually destructive to his pride and beingness, and such interpretation not only has no part in his processing but is expressly forbidden as being intensely harmful.

What else can be expected immediately?

A small percentage of the children will not respond at all. A small percentage will become worried because of the activities and noise of the other children. A small percentage will be unchanged, though responsive. The remaining 75 or 85 percent will advance variously in their intelligence quotients, their behaviors, and their personal abilities (in particular, their ability to learn).

By experience, no disabilities will occur because of this process, excepting those which are occasioned by sudden upsets in home life or by reason of teasing or evaluation on the part of an applicator.

By all standard tests of learning ability, reading skill, differentiation, and so forth, it will be discovered that the group, as a group, has progressed very far beyond what anyone has ever had the right to expect from the application of any form of child improvement. This should not be labelled a wild claim; it is rather a sober fact which is based upon very wide, careful testing and observation under many differing conditions, under many types of instructors, and under many groups of children.

Quite incidentally, and certainly of no great interest except that it makes good telling, psychosomatic difficulties, perception inhibitions (such as stuttering), and various other disabilities, the correction of which is classed entirely in the field of psychotherapy, have a tendency to deintensify or disappear in the child who is part of a group undergoing this processing. Such improvements—no matter how dramatic they may be—are not the reason why this processing is given to the group, but instead are simply an added bonus, and entirely a by-product. Indeed, it is a rather grim joke that Scientology so employed and without

direction toward the release of such ills, does rather routinely what medicine has been unable to do. It is of no great concern to the Scientologist that this happens. Certainly, he does not want to prevent it from happening, but he must not lose sight of the fact that he is not processing a group to make it happen. He will be given his greatest thanks as a result of such cases and his benefits will be measured by them, but this should not turn his head from the main goal of the process, which is to make a group of able children far more able. Parents, for instance, who have spent thousands of dollars on little Johnny's asthma, discover one day, after he has been part of such a group for some time, that he is no longer troubled with asthma. Further, it is doubtful if he will ever be troubled with asthma again. Parents presented with such evidence have a tendency either to become angry or to be grateful, depending upon their level of sanity.

The group auditor is not there to cure, heal, repair, patch up, treat, advise, counsel, or otherwise to mend children. By definition, the group auditor is one who works to create a new state of beingness in a group of people by the administration of lists prepared by the H.A.S. or himself. It should be clearly understood that we are attempting something which has never happened before. We are achieving a state in people which has not previously existed. We are taking another step forward with Man. We are not trying to bring children back to normal, nor are we trying to remedy existing conditions. We are factually striking out to attain a level of culture and civilization higher than those attained before, in which we include any period of any nation anywhere. The group auditor has about as much relationship to psychotherapy as a stonemason at work on a new city has to the proprietor of a junkyard. The group auditor is not working to return children to normal. They have never been other than they are and, in the absence of what we know now, never could have been what we hope them to be. People who try to classify the group auditor as one who is making children normal by treating them are actually insulting the group auditor. In the absence of Scientology, or whatever it would have been called had it been discovered in the past or future, such repair work was the best that could be done. The attainment of gains by the eradication of something differs considerably from the attainment of gains by the creation of something. All processing in Scientology today is positive-gain processing and is, in fact, creative; the work of the auditor is creative whether he is working on an individual or a group.

The special problems of individual children which confront the group auditor should be referred by him to a professional auditor, or handled by himself as a professional auditor providing he is trained in that capacity. Therefore, parents or interested persons desiring special consideration for individual problems should be directed elsewhere by the group auditor. The group auditor's interest is in terms of mass production. He is creating with his work a new state of beingness, a new type of childhood.

This is a state that is desirable not simply because it contrasts with former states, but desirable because it means a better civilization or perhaps one might say, a civilization.

What theory underlies this?

The group auditor needs no more theory than that contained in this article and in *Self Analysis in Scientology* to succeed in his work. Indeed, he need not even have a solid grip on that much theory for the process to work for him. However, in the absence of background data, many things may strike him as strange or unexplained, and, lacking the data, he may believe himself to be dealing with an imprecise thing and so wander off course. Thus, the best group auditor would be the one who is best founded in theory and who is a professional auditor as well. The next-best group auditor would be one who has studied this article and *Self Analysis in Scientology* and who has attended the tape-recorded lecture course consisting of six hours of lectures on this subject, which is available at the H.A.S., at associate offices, or as reels from the Publications Section of the H.A.S.

Although this is apparently very simple—that we just get a child to imagine something and the child is then better—and although people will occasionally try to tell the group auditor that it has been long known that creative imagination plays a considerable role in the life of the child, yet mock-up processing from prepared lists is based upon fundamental precisions which are quite invariable.

With much too much simplicity, it can be stated that here the imagination is being utilized in such a way as to bring it under the control, direction, and self-discipline of the child. The knowledge that we are not actually dealing with imagination as it has been classified in the

past, and that in reality we are dealing with quite another function—namely, clarification of the role of imagination—at least makes one feel himself conversant with what is happening.

In mathematics, even in that pallid thing called arithmetic, it is necessary to observe and realize the existence of a problem and the factors of the problem, and to combine these to predict an answer. In the entire field of life, it is imagination which delivers answers. If one cannot imagine he cannot predict. The factors of life are more complex than the factors of arithmetic, but they do not differ so far as mental functioning is concerned. There are simply many more of them. One can teach a child by rote that two plus two equals four, but many an instructor and many a parent with the fondest hopes for the future of a child have, after the child's education was complete, discovered that the child either cannot or will not utilize the data to resolve problems in his own existence. In such a child, the ability to imagine the answer by recombining existing factors has not been developed or disciplined. Many an engineering school has been embarrassed by turning forth honor graduates who yet failed dismally in the reduction of rudimentary practical problems to workable solutions. Even a thing as apparently precise as mathematics yet requires, in the good mathematician, an enormous amount of imagination. In general, symbols and figures, statistics and data, serve only to assist the functioning of the mind in a solution of problems. These are at best crutches to be utilized by an active intelligence. The mind is always the servo-mechanism of mathematics, a thing which even the better mathematicians are apt to overlook. Thus, when we are trying to teach a child, whether to be proficient in geometry or in handling his body, we must teach him as well to predict a future state of beingness; if he cannot predict a future state of beingness, he cannot resolve problems. As a statement, the phrase "prediction of a future state of beingness" almost encompasses the function of the human mind. Prediction of beingness is somewhat different from simple prediction. It is not necessary to have pictures to tell one what is going to happen, but it is necessary to have the potentiality of imagining what is going to happen to accurately assess a situation.

Thus, it may be seen that the inhibition of the imagination of a child directly results in the inhibition of the child's ability to resolve problems relating to his own environment and his own life. This nullification of imagination should not exist; however, the individual should be able to utilize this imagination, and the imagination should be under the discipline of the individual. A good instructor realizes that it is the discipline of the student's mind by the student himself which accrues to the student the benefits of education.

The discipline of the imagination is essential in any learning process. The infant and the child are peculiarly prone to utilize their imaginations in such a way as to make their imaginations utilize them. Their imaginations are not wild; they are simply not founded upon fact and are not correlated with the existing state of affairs. At night, the child is hounded by nightmares and delusions; by day his imagination conjures up for him images based upon factual and unimportant data of his environment which frighten and inhibit him. He is given to believe, then, that there is some hidden thing in his vicinity which is inhibitive to his further survival. Delusion is imagination out of control. The control and discipline of imagination and its employment for the artistic and practical gains of the individual would be the highest goal of a training process. There have been great instructors in the past, great teachers who could lead their students forward by their own personal magnetism. Their effort was centered upon giving the student into his own hands, and this was accomplished by causing the student to desire to discipline his own beingness. However, the discipline of beingness is not necessarily the limitation of beingness. It is better to be able to decide and control a few things to be, than to be under the whip of an imagination which drives one to be a great many things, none of which are under one's control. These processes, then, aim directly towards disciplining the imagination and bringing it under the control of the individual child.

Throughout the day, and every day of his life, the child is told that things do not belong to him. If he is given a pair of shoes, he is informed that they are not his shoes by the first command from the parent that he polish them. In the case of nearly all children, even though they seem to have possessions, they themselves do not believe themselves to own anything. Their bodies, their minds, their toys, their clothes, their habits, their mannerisms, and their likes and dislikes, are all under the continuous impact of the MEST universe and other intelligences. There is something, however, which a child can own—an image which he creates himself. In fact, he will only attain to those images which he does create for himself, because, in his opinion, any attempt to reach images created for him by others (particularly by duress) is

antipathetic to his survival. At every hand he is driven from possession and driven from beingness, for the child can possess only those things which he feels free to be.

The creation and control of mental images performs another function in that it utilizes and disciplines energy. In creating mental images which he then controls, the child discovers first that he can own something, next that he can control something, next that here is something he is free to be, and next that he has control over mental functions. Dignity and purpose are native to the child; badness and uncontrol are not. Thus, by envisioning images the child comes into possession of his own beingness and is convinced that he is free to be something. The change which comes with this realization is not an ultimate or absolute thing, for there is a gradient scale of beingness and there are always new heights above any last plateau reached. This is a gradual and continuous process, this creation of beingnesses (or, symbolically, mock-ups), and the process continues in any phase of life so long as the person has life in him. The direct attack on this problem by the use of mock-up processing results as one would expect; it brings the child under his own discipline and makes him capable of being what he wants to be, not what he is forced to be. At the same time, it renders him less reactive toward disciplinary actions undertaken for his own good and toward educational measures which are provided for his future security. Acceptance will be found to replace resentment of education.

The goal of an instructor is to instruct. There is an old story about the Rough Riders, a regiment in the Spanish-American War. Their most famous exploit was the taking of San Juan Hill, yet there is an incident in this which is worthy of our notice. The orders of the day were posted and stated explicitly that they were to "jump off" from El Caney at five o'clock the following morning and were to take San Juan Hill.

The Rough Riders awoke at 4:30 a.m. to discover that one small thing had been omitted from their plans: they had, as yet, to take El Caney. Thus, before they could execute their orders they had to assault and take another objective, which they did take with severe losses, and from which they finally carried out the main assault, many hours overdue, again with enormous casualties. Thus it is that a military organization can suffer frightfully from trying to fight one battle when another has to be fought first. The instructor is supposed to educate children, the camp leader is supposed to entertain them, and the hospital nurse is supposed to make them well. Yet, standing as an obstacle before each one of these and any other individuals attempting to handle children, is, in actuality, the lack of a child. Bluntly, the child is not there. He is sitting in the classroom but his mind is elsewhere. He is in the hospital as a body, but is maundering about the scene of the accident which sent him there. He is supposed to be having a good time in camp, yet he is actually at home playing with his dog. Any attempt to work with a child is an attempt to contact and get into communication with the child. Unless one can get into communication with the child he cannot perform his duties as pertain to that child.

The task of communicating with a child does not begin with talking to the child. It begins with finding a child to talk to. There are many tricks which lead a child's interest sufficiently into present time to allow one to communicate with him. Anyone dealing with children knows that this is the primary problem in that task. But it is a very terrible strain trying to maintain the child's attention in present time while one communicates with the child. If one had a process which made it possible for the child to be in present time and to get him there easily, that process would, of course, be very welcome to the child. The group processing of children, or the use of the same process on an individual child, is a workable answer to this problem.

There is no reason to go back into the past after the child (as in psychotherapy) if one has a modus operandi to bring the child into the present. You certainly would not actively go after things which easily came to you. Application of these lists in this fashion to groups of children brings them into present time, and thus to their instructor or leader. Consequently, once he has used it, an instructor finds this processing as necessary a part of classroom activity as ringing the school bell. It is one thing to get the body into class; it is another thing to get the mind into class. The instructor is being paid to instruct, but before he can instruct there must be somebody there to be instructed. This is terribly elementary, but it is a problem which has been overlooked, and it is a problem which, in many cases, has made education an arduous process. Children in present time are very easy to look after, very easy to instruct, and very easy to live with. Children out of present time, bent on revenge, and fresh from a quarrelsome breakfast table in an antipathetic home, form a noisy and rebellious group. The behavior of a child out of present time is not easily predicted, and this unpredictability is a considerable strain to the

child's leader. A child out of present time walks off the curb into heavy traffic, falls down fire escapes, gets hit with gymnasium equipment, hurts himself in games, and causes those multitudes of upsets which make the life of a child shepherd an onerous one, at times.

The problem of the parent in the home is no different from the problems of the instructor. The continual nag-nag-nag necessary with children is occasioned solely by two things: one is that the child has no real understanding of his role (for it has never been explained to him) and so has no beingness in the house as part of the family, part of an economic unit, or part of a work team; and the other is that the child is not there. The more one corrects and punishes the child, the less the child is there, since, in essence, correction is "go back into the past and pick up punishment data to remind you that the future is going to be unpleasant."

The process of mocking up is peculiarly suited to children, for in the main they possess brilliant ability. An adult preclear is filled with envy at the ability of a child to obtain mock-ups and control them. The time to salvage a human being and get him out of the past into the present time is when that human being is a child, for he thus benefits most from his environment and all his education within it. Out of present time, the data and experience are going nobody knows where.

All the theory one needs to know in order to apply Child Scientology to groups is contained here. There is a great deal to know in addition to this (although almost all of it is as simple) and it should all be known before much individual work is done on a particular child. This, however, will suffice for groups.

What is a mock-up?

A mock-up is not a mental image but an additional beingness. One is afraid and troubled by those things which he cannot be but must fight. One's effort is mainly expended in fighting shadows in the belief that these shadows are things which one must not be or cannot be. The limitation, rather than the increase, of beingness is the common course of existence. One finds out "by experience" (most of it incorrect) that he cannot be a great many things. His ability to be is also his ability to communicate, for the things which he is are those things which demark the amount of space he can occupy.

A mock-up, then, is more than a mental picture; it is a self-created object which exists as itself or symbolizes some object in the MEST universe. It is a thing which one can be. One can be it because one can see it. Those things which one cannot see, he cannot see because he cannot be them. In terms of human experience, beingness is space. Space is a viewpoint of dimension. The points which mark an area of space are called anchor points, and these, with the viewpoint, alone are responsible for space. The creation of anchor points, then, is the creation of space, which is, in itself, the creation of beingness. The essential in any object is the space which it occupies. Thus, the ability to be an object first depends upon the ability to be the space which it occupies.

When one puts out pictures which he himself creates, he at once demarks space and occupies, with his own creation, an area of space. Thus, he knows it is safe to occupy this space. Thus, he knows that he can be that space. Thus, he can be that object. It does not follow that he is that object simply because he creates that object, but he has assumed by its creation that there is a new thing which he can be and a new space which he can occupy.

A mock-up, then, is a picture, preferably in full color, with three dimensions and in motion. There is, however, an astonishing variety of disabilities connected with mock-ups. The mock-ups of one individual are flat, those of another have no color, and yet another gets them only on the far side of a black curtain. Some mock-ups have no motion in them, and some have too much. The term "mock-up" embraces all these conditions.

"Mock-up" is derived from the World War II phrase which indicated a symbolized weapon or area of attack. Here, it means, in essence, "something which a person makes up himself."

The mock-up actually contains energy and mass. It occupies space. It should be under the control of the individual.

A mock-up differs from a delusion in that in order for a thing to be a mock-up, it must answer three conditions: (1) it must be created by an individual, (2) he must know that it is his, and (3) he must get it under control so that it does not do things unless he commands it.

A mock-up can be of anything, and it can be located in any direction or at any distance from the individual creating it.

The ability of an individual to get a mock-up is an index of the individual's distance from present time. That person who gets very clear, brilliant mock-ups which are definitely under his control and which do not perform erratically without his consent, is in present time. This graduates on down to an inability to get mock-ups of any kind, which means one is very far from present time.

One can generally establish the quality and character of a person's mock-ups, and, consequently, the distance of that person from present time.

How will other factors in the child's environment affect this process?

The child who is a member of a group can be expected to have many factors in his environment which are antipathetic to his best survival. Such things as quarrelsome homes, lack of parents, and physical disability, all occasion problems for the group member which are beyond the scope of the applicator of these processes. Children who have special problems need special processing. This does not mean, however, that these special problems would not be alleviated in greater or lesser degree by the child's being a member of a group which is being given Scientology. Many remarkable gradual or sudden recoveries from disabilities, as well as adjustments to antipathetic surroundings, have been noted and logged when these techniques were in their experimental stages, but such recoveries or adjustments should not be expected of the process.

A child who receives Scientology as part of the group can be expected to cope better with those problems which are assailing him than he could in the absence of Scientology; just as a child who is poorly fed at home can be expected to do better if he receives a hot meal in the middle of the day at school.

Invalidation of the benefit he might get from group processing might be given the child by a neurotic parent. One case has been noted where the child returned to the group after a short absence and was unable to get any mock-ups of any kind whatsoever. It was discovered, however, that as the work progressed without any further special attention than noting the child was suffering from a sudden disability, the ability returned. The parental admonition, in other words, had no lasting effect upon the child. It might be a matter for caution on the part of the applicator not to discuss the process with the parents, although this would be rather an extreme measure, taken to prevent such invalidations and resultant temporary incapacities, in a small number of cases.

One applicator who consistently did not give end-of-session processing after having given ten minutes of mock-ups to his group, found that one child was badly out of present time as a result of the process. The error in this case was the omission of end of-session processing, as contained in the back of *Self Analysis in Scientology*; the total damage involved was the momentary inability of the child to demonstrate an arithmetic problem. The child was only a little way out of present time. He had become so entranced with his mock-up that he was still with it.

Children occasionally experience sharp pains while doing mock-ups, and in such instances, they're letting go of old incidents and punishments. The end-of-session lists take care of any such occurrence.

It is noteworthy that a group undergoing this processing during an epidemic of measles had a lower loss-of-attendance rate than the other classes in the same school which were not undergoing processing.

Here's how it is done.

The applicator opens his copy of *Self Analysis in Scientology*, goes to the beginning of the list, looks for a mock-up (the first one in that list that he can use for delivery to children), and says, "All right. Now let's see if we can get a picture of you enjoying something." He pauses, and as soon as it is apparent to him that the majority of the class have such a picture, he gives the next application.

After a short period of this, he asks for a show of hands to find out how many have been getting mock-ups easily. He then selects this group out of the group, and then asks for a show of hands as to how many got no mock-ups at all and selects this group out. He then has three groups. He can, himself, render processing to each of these groups separately; or he can delegate the processing of the no-mock-up group to a student of that group, and the processing

of the too-slow group to another student, retaining for himself the easy group. It is desirable that he retain the processing of the easy group for himself, because this group will be the largest group and out of it will come the very best results. He should always remember that he is trying to make the able more able, and he should repress in himself any instinctive closure with the most nearly disabled.

The two groups which are not as able as the easy group are processed exactly as the main group is processed; the reason for their separation is that the less able hold back the able, and the ability of the able rouses the envy of those who are poor at the game and tends to press them into apathy about it.

The applicator gives approximately 15 minutes of Scientology out of the lists to his group, and then gives the group the end-of-session list which is Exercise 14 of the book *Self Analysis in Scientology*. This consists of: (1) rapidly sketching over the session, (2) sketching over what has been going on again, with particular attention to how each member has been sitting, (3) going over the session again with regard only to present-time surroundings, (4) fixing each individual's attention upon a pleasant object near to him now. This is repeated until the group is refreshed, and requires only five or ten minutes. The total period of application of the entire process is about 20 minutes, and should be done at least once a day for a period of three weeks to get a very marked change in a group. When achieved, however, such a change is then noted to be considerable. Children who have never been able to study before, or who have been very poor at their lessons will be found to be interested in and good at them.

There's a special case of the child whose school work is of a low quality, yet who has a very high I.Q. This child is found to be unable to mock up anything he hasn't actually seen. He would be able to mock up his instructor, and he would be able to mock up a glass of soda water, but he would not be able to mock up his instructor drinking a glass of soda water since he has not actually seen this. This child should be watched for; it will be discovered that the mock-ups he gets are not really his. This is remedied by simply changing them until he knows they are his. He is actually a no-mock-up case although he can get pictures; a picture is not a mock-up, a mock-up belongs to the preclear. If a child cannot mock up creatively, his work will bear no relationship to his I.Q. If a child has a high I.Q. but no creative mock-ups, then his work will be poor.

This is all the background one needs to apply Scientology to groups of children or groups of adults. Groups of adults are handled in exactly the same way, and they respond as well as, but with not quite the same lucidity as, children. On this basis, an individual can build with his own experience. Such experience is essential to a deep insight into what is happening, for nothing written here beyond the basic data can supplant the actual experience of taking a group and bearing with it for several weeks and then seeing what has happened to it and in it. This, in itself, is sufficient recompense for the trouble taken.

It is expressly recommended that the professional auditor take up the processing of groups of children by going to local schools and institutions and getting the consent of those in charge to conduct this game. He need have no qualms about what might happen, for, as tests have proven, the institution and even the highest authority in relation to that institution will not be anything but pleased with what occurs (unless, of course, some intensely personal factor enters).

A professional auditor would do well to acquire the six-hour taped lecture course on group processing which supplements the above data, and give it free-of-charge to school teachers and others in his area. First and foremost, it will accomplish the goals of Scientology, and second, but sometimes important to an auditor, here is opened the most certain source of preclears known, for parents who are aware of the benefits being achieved with the child are prone to see that the child gets even further benefit in the form of professional processing. People, wisely or not, will pay more to have their children well than they will pay to have themselves well. Thus, even in the narrowest economic sense, it is extremely good business for a professional auditor to give great quantities of his time to the processing of groups of children or adults. He can be certain that he will get auditing assignments at least equal to the amount of time invested with such a group.

This particular highway of approach to the problems of the world has been found workable. It is extremely easy to introduce these processes into a school and to incline instructors into their use. It is easy to put these processes to work in nursing homes, in veterans' establishments, and in many other places. The amount of help an individual can

deliver per capita with these processes easily is greater than with any other single method now in existence, for he is giving men back to themselves, and there is no greater gift at his command.

SCIENTOLOGY 8-8008

UNLIMITED TECHNIQUES

As of May 1, 1953, we have several techniques which are susceptible of being audited without time limit. These we call Unlimited Techniques. They are Positive Gain Processes. Engram running, Expanded Gita and all negative gain processes can be audited with benefit only a short time. Double Terminal is an excellent assist—it cannot be audited more than a few hours before the case must be patched up with an unlimited.

HOLDING MEST POINTS: The pc is requested to shut his eyes and to locate and then “feel” the upper two corners of the room and sit there without thinking, just keeping contact, being interested in the two upper corners of the room. Circuits clamor and other interesting things happen. He must not cease from his interest in the two corners. Can be done for thousands of hours, evidently, always with benefit. Gets pc to PT.

COMPARISON: Two similar MEST objects are observed in fact (not in memory) by the pc and compared one to the other. Then two new objects or spaces are observed, their difference noted. This is done outside and inside with cars, people, trees, grass blades, anything. Spaces, of course, are different because they have different boundaries. You see what happens: He is matching terminals and then stopping the discharge by seeing differences. This is one of the most valuable techniques we have, simple as it is. Can be done for thousands of hours. Pc uses MEST (body’s) eyes.

DUPLICATION: The pc is shown a MEST object, person or space. Then beside it he mocks up a mock-up like it. Then he finds the difference between them. Of course he cannot get mock-ups of any duration or value at first. He simply keeps it up, each time taking a new object, person or space, each time noting the difference. This triggers out the automaticity of making facsimiles. It cuts down the competitive feeling about his own and the MEST universe. Can be audited endlessly, always with benefit.

LIST MOCK-UPS: *Self Analysis* and similar lists.

SPACATION: Putting out one, then eight anchor points to make a box in space either in general or around mock-ups or objects. This is the creation of space.

UNMOCKING: Practicing seeing through MEST objects or spaces, done by creating new space where they are and in which they do not exist.

You see what makes a technique unlimited: It builds up confidence in pc’s own universe as in straight LIST MOCK-UPS; or it causes pc to confront the existing state of present time and discover that the MEST universe seldom bites; or it gives the difference between one’s own universe and the MEST universe and raises ability to differentiate between them. Unlimited techniques are all differentiative, all deal with present time.

L. RON HUBBARD

P.A.B. No. 1
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via The Office of L. Ron Hubbard
30 Marlborough Place, London N.W.8

10 May 1953

**GENERAL COMMENTS, GROUP PROCESSING and
A SUMMARY OF NEW WORK: CERTAINTIES**

This is the first issue of the *Professional Auditor's Bulletin*, mailed as of May 10, 1953, from 30 Marlborough Place, London N.W.8. It will be followed from time to time, probably every fortnight, with its successive issues.

The bulletin is airmailed where the professional auditor to whom it is going has provided airmail postage, a sum of \$10 for one year of 26 issues. It is sent regular mail to all others. Airmail arrives into the United States and other parts of the world in four days. Regular mail arrives in seventeen days. The cost of the bulletin is covered in the professional membership fees of the HAS and although I am putting it out and paying for it, it is to be considered a service of the HAS.

The content of this bulletin is technical and promotional. Its intent is to give you and your preclears the best possible processes and processing available at the moment it becomes available. And it intends to assist you in getting preclears. And it intends to arm you with statistics which will make your arguments stick. And it hopes also to help us organize into a team and coordinate our work with the associates and groups. Its outright intent is to make professional auditors as a class wealthy and respected.

Why this sudden burst of enthusiasm from Ron after all these years of comparative silence? The answer is SOP 8, SOP 8A, SHORT 8, SHORT 8A. I've up and took "El Caney."* In September of 1950 I found that the science wasn't working too well for many on many cases. I forthrightly and loudly said that I was going to leave business and organization alone and continue with investigation until I had a process that worked fast for everybody on anybody. I said I was going to do that and let organizations go to hell if they did but that the subject would go as fast and far as it worked and that a fast, workable general process was the basic of a sound organization and that I would get that first. I continued to release everything I discovered and did what I could to keep up morale without actually going into organization itself. I didn't care who or what this antagonized or what it did to press or what rumors would start. The only answer to any problem we had was a fast, completely workable process. Parasitic publications, money mad millionaires, crooked, dishonest and incompetent management were not important when stacked up against a workable process for all.

If you read the enclosed paper on what I am trying to do you will see that our very first goals, the control of the reactive mind and betterment of the analytical mind, are reached. Instead of reducing the reactive mind until it is tame, we detach the analytical mind and boost it up until it can handle ANY reactive mind. How does that differ from Book One? You bought that goal. Now we are achieving that goal.

Not a scrap of your training has been wasted. True your patience has been tried, in many cases beyond endurance. Many of you have taken your loyalties elsewhere. Many of you have panned me mercilessly. Sure, why not. I let you down by overestimating the ability of

auditors to handle a process, by underestimating how tough some cases can be. Or you let me down by calmly or frantically demanding of me a non-human job of sweeping up all the aberrations of Mankind and handing out the answer tied with a silk bow. Any auditor who knew his business got results from May, 1950 forward. But lots of cases stalled and too much Book One processing actually started cases down instead of up, a thing which doesn't happen now. Well, who cares who has done what. That was yesterday. This is today, May, 1953, so let's come up to PT and get a good look at what's happened here.

Guess what! We can process groups of from five people up to as many as we can reach with speaker systems if necessary. And we can get excellent results all the way. And anybody in any group so processed should see some change in himself as a result. Now because group processing is gunshot stuff, special auditing is quite vital to reach above the group high.

What does this mean to the auditor? It means he can process groups for free and get the special auditing which results in good pay. It means that at least one night per week a professional auditor can group process a group with SHORT 8 or 8A at no charge to any member of that group. And it means that any member of that group will feel that something has happened in just those two hours in the group. And it means that some of them are going to want special—personal—auditing. So the professional can fill up his appointment book with paid auditing in the ratio that he gives free group auditing.

Does group auditing work? Ask the instructors and students at the professional schools where they do nothing else these days. And are you going to get results on the individual preclears? On the occluded cases, on the neurotics who WANT to be sick? You sure are if you only use SOP 8 or 8A and leave the engrams alone.

If we start out as a group of skilled people to audit whole sections of the population, we'll attain every goal we ever thought a good one to attain. Thus group auditing just doesn't get preclears for you, it goes right out on the main line and gets the job done. Of course some auditors will tend to settle down and get fat when they have a wide group and a good practice but men's communities are always subject to this thing.

Today, instead of going all out on an IDEAL level and having to have everything "just right" before we begin, let's look over our tools, collect our groups and begin. Maybe if we do that first, everything will get "just right" second. In other words, let's get terribly PRACTICAL about this. Let's realize we aren't all white knights but let's realize too that we aren't all goldbricks and bums either. Let's realize that each of us has to eat, but let's also understand that there's enough business to keep us all eating and forego a spirit of "competition" by which some would eat and, because of gossip and rumor, others would starve. And let's keep the snapping and snarling amongst ourselves and snap and snarl if we must, but present at the same time a good unified face to the public and meet *their* snaps and snarls with a blank refusal to condemn other HCAs or the organization. Let's be a team and make it our individual responsibility to keep the team going. Not one of us will lose by it.

The thing which solves all our problems in economics is ABUNDANCE. So long as preclears are scarce, we will have team difficulties. The moment they become plentiful, teamwork of the very highest sort becomes possible.

Now what will create that abundance? A group process which changes for the better the members of the group so much that they KNOW we have something will bring in members of that group for individual processing to a sufficient extent to keep us in a good state of solvency. We have that process in SHORT 8 or SHORT 8A. It gets around the fact that some people can't get mock-ups. By substituting tactile for sight, it even reaches the blind.

How would we put this group processing formula to work? Well, the package is very standardized both as to procurement and delivery. Our slogan is "making the able more able" and our appeal is to people to increase the cultural level and production standards of the country. In a newspaper, a magazine, on the word-of-mouth line, by sending direct mail

invitations to lists out of the classified phone directory (such as to all osteopaths or all registered nurses, etc., etc.) we collect, as an HCA, the first group. On a certain night, say Thursdays, of each week, we pack into our own quarters or into a hired room at a hotel, we process this group for two hours using SHORT 8 or SHORT 8A. We charge them nothing, not for the hall or anything else. We sell them nothing. But we have available certain things.

First we have available a little sheet, neat and brief, even part of the first *Pro Course Booklet*, which says what SCIENTOLOGY is. Then we have, on the back of that sheet, what professional processing is, how much, and the name and address of the auditor of this group. We make clear on this sheet that our purpose in processing people is part of an international effort to make the able more able in order to bring about, in their fields, a bettered society for Man. We don't get glowing or fanatical and we don't condemn the existing society.

Next we have available membership forms in the HAS, again making it clear that we don't care if anybody joins or not. The auditor collects, as a membership fee £2.10.0 or \$7.50 U.S. and he sends £1.15.0 or, in the U.S., \$5.00 to the main office of the HAS along with the form. The HAS makes out the card of membership and returns it to the member and sends as well, for one year, the magazine *Scientology*, a fact which is made plain on the form available for the group.

On hand also is a form which requests special processing. This again has the auditor's name and phone number on it. But it doesn't pressure sell individual processing.

Also to hand are various texts on Dianetics or Scientology. The auditor can procure these, in most cases, at a 30% discount from associates or the main HAS office.

Revenue from books and memberships should itself pay the auditor well for processing a group, and pay the costs of mailings. But the auditor will have respect and effectiveness and response to the degree that he is casual about selling and to the degree that he stresses this as part of a program to raise the cultural level of Man by putting its leaders into a very high state of effectiveness, and other similar arguments.

An auditor can also give the Group Auditor's Course for teachers and others but he will find this a convenience only and should not look to it to produce revenue beyond good public relations unless, of course, he has started out on the line of processing children by interesting teachers in processing children, as groups, with *Self Analysis*, as discussed in the *Journal*, Issue 1 4-G. An auditor can carry forward both programs.

An associate, by advertising and direct mail procurement of people to be a member of groups, can turn off such persons to auditor's groups, benefiting only by training. And indeed, with auditors doing the auditing and associates doing training and general advertising and good will, all this not only could work out but is working out in several quarters.

Well, you've got SOP 8A coming shortly. SOP 8, mild as it looks, tears cases to pieces and assembles new people. SHORT 8A is effective on both groups and individuals and is very easy to audit. You may cling to the idea that the pc has to suffer through engrams even if SOP 8 makes him well. If so, use some yourself. Waste some pain and find out why.

And now your own case. A lot of auditors are here to help their own cases. SHORT 8A, if you have the persistence, if used without deviating from it, is a self processing technique. And it can make you clearer than Book One ever could have made anybody. But nothing beats good auditing from a good auditor so look to you and another pro being a co-audit team. No pro can be audited by some pc he's taught. If he thinks he can, he's fooling himself.

Write me. I've got answers here. You need me and I need you. So here, with PAB No. 1, let's get, as a team, a show on the road.

L. RON HUBBARD

P.A.B. No. 2
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
4 Marylebone High Street, London W.1

[1953, ca. end May]

GENERAL COMMENTS SOP 8 and
A SUMMARY OF SOP 8A

GENERAL COMMENT

According to the letters I have been receiving SOP 8 fell like a minor bomb in some quarters: and all the letters are reporting the sudden resolution and dissolution of cases which had previously been considered very difficult. Some of the letters reflect the fact that none of the materials of Scientology had been available because the auditor had been out of touch. But the main thing which is being reflected is the sudden understanding of what I've been trying to do in Scientology. It had not occurred to many that the effort to treat the reactive mind was lengthily unnecessary if one could actually separate out the analytical mind and bring it up to a point where it could handle any reactive mind. Where we want the strength in validation is of course in the analytical mind. I went into this pretty thoroughly in Issue 1 5-G of the *Journal of Scientology* released a short time ago, and it is wonderful and beautiful to me (1) how auditors everywhere completely missed the point and (2) how I had overlooked telling them what the point was. It is very gratifying in some quarters that this realization alone makes us all friends again.

I am also getting some early reports on groups and some suggestions concerning the handling. One of the suggestions is of very great interest. After one has a group formed and is group processing it, it is very well worth his while to take the names and addresses of his group members and make a personal call around on these people, without any formal appointment, and ask them how they're going along and if the group processing did them any good and so forth. This all by itself seems to produce the personal contact necessary with some to ask for private and personal auditing. This is a pretty easy thing to do after all. One simply makes sure that he gets the names and addresses of everyone who comes into the group and then one calls around on them personally after they've been there a time or two and finds out how they're getting along. The same auditor also remarked that most of his preclears came from the vicinity of preclears where his results had been successful, and that he did his best acquisition of preclears by writing to all of his old preclears at regular intervals and asking them how they're getting along. In other words, after he'd processed a preclear, he made a point, about a week later, of writing him a letter asking him how he was getting along. About three weeks after that he wrote him another letter. About a month after that he wrote him another letter. And then he let a period of about three months elapse and wrote him again. This quite often produced an additional intensive run and it certainly produced, in the vicinity of the preclear, new preclears.

I have also received the comment that hardly any auditors ever took me at my word when I said that one could simply go out on the street and stop people who had things obviously wrong with them, make an appointment and process the person and get paid for it. Every auditor who has tried this has found that it was a successful method of getting the word around. One simply stopped somebody on the street, inquired after his health, asking him how he got that way. Then he simply tells him he's going to give him some processing. An auditor who has a professional card on him with a definition of Scientology printed on the back of it,

can give the person a card, but he should not count on the person to make any advance because that person is out of communication. If a person has anything wrong with him, that person can be reached but that person will not reach. Therefore it's up to the auditor to do the reaching. If he sits and waits for the public to come to him, the public who has anything wrong with it cannot and will not come to him simply because they cannot reach out away from themselves and communicate, but they can be communicated to and can be reached, and are actually quite obedient to anybody who reaches to them. This is such a workable method of getting a practice going that we are considering installing it as a necessary act in professional training.

I received a letter not long ago from an auditor who had gone around the manufacturing plants and had pushed his way in to see a big enough name to get action with the proposition that he cut down the loss of work hours of the company by giving emergency treatment to absentees who were just then costing the company money. He also stated that he was able to walk through plants and pick up the names and addresses of people who were absent and then tell the management he was going to send them back to work, which he did. This was intensively productive of interest, and was quite remunerative.

Remember and do not forget that in the building of a practice and its continuance, one is dealing only with people who can be reached but who will not reach. These people are dramatizing "must not reach," but only a few of them are dramatizing "must not be reached"; and all of them can be reached but it is up to the auditor to go out and do the reaching. Any occluded case is actually dramatizing to some degree "must not be reached." An auditor who is an occluded case is liable to take himself out of the general swim and wait for the lame, halt and blind to come to him. The lame, halt and blind do not come to him for the simple reason that they are waiting for him to come to them. They do not know he exists.

Many of you would consider it brassy in the extreme to go from house to house down one block after another and ask at each door if there were anybody chronically ill in the household; then explain what he was there for and say he was going to straighten them out and make an exact statement that his fee was so-and-so. An auditor who would not do such a thing actually is going to have a poor practice. An auditor who would not do such a thing is suffering from stage fright. Under new techniques which you will know about, this auditor should simply run the concept in brackets: "**Audiences exist**" "**Audiences do not exist**", and not fumble about any uncertainties but simply run the positive and negative of the fact that audiences do and do not exist. This stage fright will turn on and off and go away; and after that he can go out and procure preclears. He can run in concepts, mock-ups or in brackets "**People exist**" "**People do not exist**" and without touching any in-betweens discover, after he's done quite a bit of this, that he's capable of reaching people. In order to have any kind of a practice it is necessary for the auditor to reach people because the practice which he will build will be built out of people who must not reach. Anybody who has anything wrong with any part of his body simply cannot get into communication with it. This means he cannot reach that part of his body. If a person cannot reach a part of his body how can he reach another person? And how can he reach an auditor? An auditor who waits for people to come and apply to his group for entrance, who waits for preclears to come and knock at the door, is liable to sit there for a very long time. He must practice on quite a few people in any given area before the word starts to get around. All he has to have is a few successful cases and the word will begin to get around and people who can reach will be bringing around people who can't reach. But even so, this is a slow way to go about it.

The number of hours of auditing which preclears need is steadily reducing and an auditor could actually start building his practice in terms of very short sessions, seeing a great many people for a very short time rather than seeing one person for a long time.

It has been observed that a lot of auditors impede their practice by standing around trying to explain what Scientology or Dianetics is to somebody. A patient doesn't want to know what Dianetics or Scientology is: he wants to get well. The auditor is most successful with new preclears who simply says, "I am a consulting Scientologist; we handle all sorts of human difficulties and malfunctions. Now what's yours?" And sails on from there to get results. By

explaining there is something new in the world he is immediately bringing the preclear into the state of uncertainty of “Will it work or won’t it work?”

Burke Belknap wrote in to say that one of the first things he did with a preclear was to run concepts on the basis of auditors were no good, the thing wouldn’t work on him, nothing would ever change. This is very excellent. Under present techniques this could be run in this fashion: **“Nothing will ever change” “Everything is going to change.”** One runs this in concepts, mock-ups, brackets, and runs it until he has a preclear that’s going to change. It doesn’t take very long to do this. He will immediately discover that the preclear isn’t changing because the preclear’s afraid that if he starts to change, everything will go into complete confusion. When the preclear discovers it doesn’t, he is then willing to change. You could work the most beautiful techniques in the world on a pc who was trying madly to stay stable, and produce nothing if you did not first shake loose the fear of change. You are trying to change this pc’s communication lines, therefore it’s necessary for you to hit the case on the basis of change. Another thing: you want to make your pc more aware; he will get as well as he becomes aware. If you want anybody to become aware, you have to raise their communication line. If a person is madly holding onto communication shut-offs, how can he become more aware? The test as to whether or not a case is getting well is whether or not that case suffers a communication change. The communication lag index is the most important method of telling whether or not a person is sick or well. A person who answers quickly (and rationally) is in much better condition than a person who answers after a long consideration. A person who’s being impartial, conservative, etc., is hung up on a maybe so hard that it would take tugs to get him off.

One old-time auditor has written in to tell me that auditing still remains an art and no matter how hard I try to teach it as a rote, it will still be an art. This has some truth in it. Therefore, if an auditor wants a pc to get well, the auditor had better be a shining example of something that is well. This in itself inspires certainty and confidence. More important than this, a person has to have a very high level of communication before he can indulge in art. One is actually to date creating new people rather than repairing old, broken down homo sapiens. Creation is the work of the artist. In order to do very well, run **“Something can be created” “Nothing can be created”** on himself until he recovers all those artistic impulses of his youth. True enough, it will help his auditing.

I recently had an interesting example of how case level influences the numerousness of a practice and the number of results which an auditor got. Two auditors were in the same area. One had had a lot of successes and had a good practice; the other had had several failures and had a very poor practice, and was, in fact, thinking of chucking it all when SOP 8 and the Group came out and revived his activities. The second auditor was an occluded case. Now, with these techniques which take apart an occluded case, there isn’t any excuse for an auditor to be occluded and be low in tone. By the way a trained Scientologist can to a marked degree audit himself. This isn’t possible for somebody who isn’t trained in the subject because that somebody runs across all sorts of computations and circuits and starts to figure, figure, figure, and almost drives himself mad because he’s into so many maybes. A person can stay in the field of certainty and audit himself. He’s got to have enough training and enough sense to stay in the field of certainties and not wander off into uncertainties and speculations. Anybody who starts self-auditing should audit to technique which is laid out in front of him. Anything I am giving you in the way of technique in this bulletin can be done by an individual on himself. However, he should be very careful not to stray off. The technique starts exciting circuits into action and the auditor starts doing figure, figure, figure, which is very far from certainty.

In Issue 16-G, which may be a bit delayed, I am laying out this whole subject of Scientology as “Science of Certainty.” Scientology deals now in nothing but certainties. Those things which are uncertainties, such as metaphysics, spirits, other worlds, space opera, whole track, GE Line, are all being put into the bin called para-Scientology. The auditing we do is directed towards the establishment of certainties, and in itself works only with certainties. Prenatals, engrams and facsimiles—anything which anybody would consider uncertain does not belong on the main line.

What is the level of awareness which we will accept as being a level of awareness? It would be: Can a man stand looking at a tree and know that he is standing there looking at a tree, or if he is blind, can he stand there and feel a tree and know that he is feeling a tree? This man is sufficiently aware to be considered for our purposes fairly sane. Awareness goes from there on up into expanding certainties. How aware is awareness? It is as aware as it is certain. What is knowledge? Knowledge is certainty. Is data knowledge? No, data is not knowledge. A certainty is knowledge. Therefore knowledge depends upon perception. Is certainty an absolute? No, it is relative. What are the two ends of the spectrum of certainties? Here you're looking straight at the theta-MEST theory. There is nothing, there is something. Here you have the nothingness of the static and the somethingness of all motion. Now, what are we considering, then, at the bottom level of all acceptable certainty? It is a certainty when one is standing looking at a tree and one sees a tree; or, if one can't see, having no MEST vision, one can feel a tree: that is certainty. And that is the bottom level of certainty that we're going to accept as a certainty. What's the top level of certainty? Well, we're not interested in the top level of certainty because it goes too high to observe. In the last bulletin I talked about three universes. There are numbers of viewpoints of these universes and one is as certain as he is certain of these three universes. But one can become more certain than that to the degree that he is aware. Communication establishes awareness as a mechanism. The three universes give us something of which to be aware. Therefore, this perception is in itself certainty and this certainty is in itself knowledge and thus we can achieve what we would consider an acceptable certainty. What is an acceptable certainty? It is a certainty that the three universes exist in terms of perceptions: one's own universe, the MEST universe and the other fellow's universe. When we have established these, we will find that an individual can assume viewpoints which are not dependent upon the body and can perceive these universes as an analytical mind directly. We don't ask anybody to be certain of this until it happens. Thus from these three certainties with MEST eyes, we go into these three certainties on a direct level. What we will call a "stability" for want of a better word at this time and to replace the word "clear" about which there is a tremendous amount of confusion, would be one who can, without the assistance of MEST eyes, perceive with complete certainty the three universes from many viewpoints. We reach this state with a person by leading him up the gradient scale of certainties, taking him at the certainty level where we find him, wherever that is—even if it is psychotic, neurotic or normal level—and raising him on upscale until he is certain of his own universe, the MEST universe and other people's universes.

You have observed the phenomenon of people who were theta exteriors getting back into the body and not being able to get out again. This is because they were actually insufficiently aware and because they ran into this one single aberration: "They must not reach away from MEST."

If you think for a moment that it is the purpose of Scientology to produce something intensely spectacular like a ghost that can move cigarette papers or mountains, you have definitely gotten the wrong idea. We are interested in well men, we are interested in people with well bodies who think straight and who co-operate on optimum solutions. We are not making magicians. There are a great many things which a thetan or the analytical mind can do, but all these, until you are certain of them, belong in the field of para-Scientology and are only interesting data. We have no interest in their truth or untruth. If you start filling your pc full of an education about the whole track and electronic incidents and other doubtful things, you are giving him more and more uncertainties and he'll start on down tone scale. By giving him a gradient scale of certainties, you will surely and securely bring him up the line to stability. The actual horrible truth of the matter is that an individual below the level of what we are calling "stability," will continue throughout the remainder of his life going on down tone scale. We can make a 4.0 in Dianetics by very arduously swamping up via negative-gain processing the reactive mind, and he will remain relatively stable and with greater longevity, and is as defined in the first book; but we have not put aside the normal course of ageing in the body nor have we completely proofed this individual against the shocks and upsets of existence which would come from new incidents of pain and unconsciousness. It has been completely overlooked that the first "clear" was a relative thing and definitely not an absolute thing. It was an intensely

hard thing to gauge. An auditor had to be a very good expert on the subject to produce anything like a 4.0 because the uncertainty in the auditor himself about what he was doing would introduce uncertainties into the pc and so would impede the processing. I fought this for a couple of years before I got it through my own head that pcs reacted to my certainty, got their recalls back simply because I was certain they would, and were content to drill never beyond their own depth but always in the level of what they could reach when they could reach it. A few auditors achieved this but they were all certain people. Even so we got lots of clears, but the bashfulness of the beast dropped him out of sight, for everybody insisted on making a circus curiosity of him and everybody was so uncertain about his state that they very often took an uncertain clear and turned him into an aberree again. I have had this thing happen to theta clears. Man is not exactly kind to his fellow man. Man is basically good, but, believe me, he has a long way to travel up the tone scale to reach that basic goodness. If you don't believe that Man can be slightly unkind, look what the more aberrated amongst us say about yours truly.

Now you have some sort of idea about what I mean by a positive-gain process. A positive-gain process is a positive-gain of certainty; a negative-gain process, although it eradicates engrams and alters the pattern of behavior of the individual, actually makes that individual at times more uncertain than before, for he has been plunged into things he didn't know were there and in fact has been made wrong. If you keep on using negative-gain processes such as erasure, remember to back them up right away with positive-gain processes. Otherwise you've not brought the pc up toward being a "stability."

Now in the last bulletin I told you I'd resolved this problem and sent to most of you SOP 8, "The Factors" and Short 8. I sent those along so you could get acquainted with them, not because they contain all the basic information you should have to work them. There is a philosophy and goal behind that modus operandi which must be employed in order to produce the results which are expected. And you don't have the final technique on this, for that requires the essay which follows. There is a whole process which is devoted to and dedicated solely to cases of Step IV and V. This we call SOP 8A. SOP 8 solves these when they are not too bad, but SOP 8A should be immediately employed the moment it is discovered the pc's very uncertain of his own mock-ups or if he is occluded. The IV and V steps work in SOP 8 but there is a much faster way of going about it which blows the occluded case. Within these faster processes and SOP 8A we also resolve at one fell swoop special kinds of trouble; any pc who steps up with a special somatic or a special worry is run on SOP 8A. It then is actually an office technique and in 10 or 15 minutes produces quite marked changes in the individual. I will not say how many hours it takes to resolve a completely occluded case, since some cases are more occluded than others, but it doesn't take very many hours. All this got shockingly simple, and if you don't do it simply, you're simply working yourself unnecessarily, putting the pc through a lot more things than he should go through.

In the first place, in the use of SOP 8A, we omit any explanations to the pc. If he happens to know Dianetics or Scientology, that's tough, but it is included in the techniques of SOP 8A. These things can be self-audited, but remember, auditor, that they can only be self-audited by a trained Scientologist. These buttons are hot. It is not even a dramatic statement to say that one had to walk along the edge of hell to find these techniques and that these techniques lie straight through insanity itself. Thus, when one is auditing a pc, he can expect momentarily, even in one he has considered very sane, fantastic reactions.

An auditor recently mentioned to me that everyone around a certain area considered anything I had labelled as "unlimited technique" and a "positive-gain technique" as a necessarily faint or weak technique. Just because a thing could be done forever seemed to indicate also that it was weak in its operation. The matter of two anchor points to the back corner of the room and holding them there was considered by the auditors round the area to be a faint technique. Actually that is about the hottest technique you ever threw a pc into. To understand this you will have to understand that "reach" and nothing but "reach" is in itself the basic center of the hurricane called insanity. You have somebody reaching with theta energy to the corners of the room. He is not supposed to reach away from MEST. You could run simply the concept of *must not reach away from MEST* and produce some very interesting results in an individual.

When a person has been told to hold the corners of the room in this fashion as in SOP 8, an auditor should expect repercussions, if not during the session, certainly during the next day or two. The technique has to be done over and over because there is an enormous amount of material which it sets loose. The individual is made thereby to let go both sides of the engram. He is holding the engram in to him and not knowing that he is doing so and he feels the effect of doing so and holds it out from him. You're asking him simply to let go and reach MEST. He's reached MEST, he's not supposed to reach away from it. Certainly all of his old holds on the bank will disappear and the technique is very effective and it can be done for long periods of time. Do not think for a moment it is a faint technique; it definitely isn't. Any of those unlimited techniques are powerful above and beyond running engrams as the Empire State Building is bigger than a doll house. So make up your mind to the fact that you have a handful of dynamite. You have to use it for a little while to discover this and then use it for a little while longer to be certain that, carried through, it brings about the desired result.

It is definitely none of my business how you apply these techniques. I am no policeman ready with boards of ethics and court warrants to come down on you with a crash simply because you are "perverting Scientology." If there is any policing done, it is by the techniques themselves, since they have in themselves a discipline brought about by their own power. All I can do is put into your hands a tool for your own use and then help you use it.

Now one further comment: There is a further issue of "The Factors" which contains two or three new lines. The basic motivation and the reason behind the decision to be is the desire or curiosity, the enforcement and inhibition of production of effects. Don't mistake it for a moment and think this is not the center button. It is the reason behind beingness: the production of effects, the enforcement of effects, the nullification of effects. All the pc is trying to do when he first comes to you is to produce an effect upon you; don't forget this. He is using sickness to produce effects. Any effect is better than no effect. Anything is better than nothing. Any sensation is better than no sensation. Any circuit is better than no circuit. And as far as badness and goodness are concerned, these things are evaluations, determined by viewpoint. So anything bad is better than nothing. This should explain human behavior to you as nothing before did. What is your pc trying to do? He's trying to produce an effect. How sick is he? He's as sick as he has to be in order to produce an effect. If he's sick at all, it means that he hasn't been able to produce effects without being sick. If you try to take away from him the modus operandi of producing effects, i.e. his service facsimile or his sickness, you're in for trouble. Thus you have to rehabilitate in him the belief that he can produce effects and that he could obtain good effects from others. His goal is to produce effects upon others and obtain good effects from others; that's all his goal and that's why he's being what he is being. That is the reason behind the decision. You've many times asked what is the reason for all this? The answer is to produce an effect. What is the basic mechanical operation of producing an effect? It is reaching, pushing and pulling. Reaching is the keynote of this. What is the basic certainty? The basic certainty is dual; there is a positive and a negative certainty; there is no in-between certainty: there either is an effect or there isn't an effect, so the basic certainties are "**There is an effect**" "**There is no effect.**" The next basic certainty to that is "**There is no beingness**" "**There is beingness.**"

I am not going to try to give you very much in this bulletin. There are other bulletins to follow. I want to know whether or not you want these bulletins. Thus I am writing down here the basic heart of SOP 8A which follows:

A SUMMARY OF SOP 8A

In order to be and to produce effects one must have knowledge. Knowledge is certainty. Certainty is awareness. Awareness change is the indication of effect. One must then be able to produce changes of awareness, which is merely changes in communication, in order to be certain he has produced an effect. Certainty of the production of effects and uncertainty as to the production of effects are the up and down of lifetimes.

“There is something here” “There is nothing here” are the basic certainties of beingness. One runs a chronic somatic simply by picking out an area of the body which is painful or numb and having that area of the body alternately state to the pc by having him run the statements in that area or having him run feelings which approximate the statements in that area **“There is nothing here” “There is something here,” “There is nothing there” “There is something there.”** Does one for a moment ask what the something is or let the pc evaluate about the something or nothing? No, he certainly doesn’t. All manner of queer sensations, covertnesses, malice and so forth turn on in the areas; we’re not even vaguely interested in these reactions and these effects. The pc will try to pass them off on us as effects; we’re not interested in that, we’re interested in getting that area of the body alive or over its pain. Any numb area of the body run in this fashion will recover feeling; any pain in the body any place will recover a normal state if this is done.

To realize the full value of SOP 8A one must know something about entities. The pc has compartmented off various parts of the body for which he takes no further responsibility. These appear to be individuals operating against him. Actually these parts of the body have individual characteristics and answer up on E-Meters. These are basically demon circuits but they are the things which produce the circuits; they are the things which hold on to facsimiles, they are not themselves facsimiles. Each one of these is holding on to numerous facsimiles, and they supply these facsimiles to the pc. The pc says he’s not responsible for this. We run in each area where there is any disturbance, first in the pc and then as though it’s happening out in front of the pc alternately, **“There is something here” “There is nothing here,” “There is something there” “There is nothing there.”** This knocks out the entities and, therefore, automatically knocks out the mechanisms which are making the pc sick. We don’t care whether there are entities or aren’t entities; it’s simply that he is certain that something is deviling him from a certain area. He is certain of this; we can be certain of it because he complains of it. We use this technique to knock it out. The word “entity” simply designates an area of the body which has an independent point of communication.

Going back to the theory of epicenters, one then finds that there is a sub-brain in various parts of the body. When one is dealing with a Case IV or V, he is dealing with the reactive mind and he has to take apart the reactive mind to some degree in order to produce freedom for the analytical mind. The epicenters would be such parts of the body as the “funny bones” or any “judo sensitive” spots: the sides of the neck, the inside of the wrist, the places the doctors tap to find out if there is a reflex. These things are sub-brains picked up on the evolutionary line probably—we’re not even interested in where they come from, we’re not even interested in the pictures they hold; we are interested in the fact that they have a monitoring effect on the body and the individual. We run these on the above techniques and we produce a considerable change in the reaction in communication of the individual.

We recall at all times while running this technique that we are dealing with a positive in the vague certainty, but nevertheless certainty, of “something,” and in the negative certainty of “nothing.” And what do we have here? We have the theta MEST theory. How simple is this problem? This problem is the direct application of the theta-MEST theory to auditing as directly as it can be applied. Life is essentially nothing but something which can produce an effect. There is one thing Life must not be and that is nothing. You can run on a pc as a matched or double terminal **“I can be nothing” “I can be something,” “I can be nothing” “I can be something”** and produce a considerable release in him since he has been forcing himself all along the line to be something so that he could produce effects, and he has never been able to be anything. Of course he can’t be anything, he is nothing. Fear of being nothing, then, is the driving fear. **“There is no future” “There is a future.”** These are essentially dichotomies, but they are more precise dichotomies than we have ever run before.

We handle the whole problem of pictures simply in this fashion. **“There are no pictures” “There are pictures.”** Any occluded case vaguely remembers having recalled pictures. Pictures start to turn on when this is run or start to drop out. We can apply this to any mechanism, and we can apply it with creative processing, we can apply it with any concept

running, we can apply it with brackets, we can apply it with matched terminals. A matched terminal is simply a mock-up, no matter how black, facing a mock-up.

Why is the occluded case occluded? He actually isn't occluded, he's holding on to the last certainty he has anything to do with. There are several things which turn a case black. One is the defection of a friend. This is the loss of another viewpoint. Another is simply loss, and loss in any form. What happens when an individual loses something? He starts holding on to any certainty he can hold on to. The most certain certainty he can hold on to is blackness. No light or painted object is as certain as a completely black object. Blackness is an effort to disappear and hide. Blackness has many uses. When blackness shows up, one can run "can't reach" and he will have wider blacknesses there.

A person gets into blackness which is like glue. This can be run on the positive negative basis of "**There is something**" "**There isn't anything.**" Does one run this to agree with how long the blackness stays on and when it turns white and when it turns black again? No, one does not, because this is agreement with the MEST universe. One runs these things almost at random.

Betrayal is the action of having things pounded in and held against one. Ridicule is the action of having something taken out away from one and held there where one cannot reach it. Both of these things are matters of reaching. If one wants to go on and run reaching concepts one must be prepared to run into the hottest of suppressions and the hottest compulsions he has ever been called upon to handle. It may be necessary to run some of these. However, the concepts of "**There is something here**" "**There isn't anything here,**" "**There are pictures here**" "**There are no pictures here,**" "**Pictures can affect me**" "**Pictures cannot affect me**" and particularly "There is change" "There is no change" produces superior results to running reaching. One must know about this button *reaching* because it is THE button of insanity. Compulsion to reach and the inability to reach combined produce a state of mind which one wouldn't wish on anyone.

Sex plays a very heavy part in all of this because it is the symbolism of mock-ups and many other things. Thus one would do well to run "**There are men**" "**There aren't men,**" "**There are women**" "**There aren't women,**" "**There is sensation**" "**There isn't sensation**" in order to resolve this problem. But basically below all this there is "**There is something here**" "**There is nothing here,**" "**There is something there**" "**There is nothing there.**"

Does one pay any particular attention to blackness? Yes, sometimes it is necessary. It will be found in an occluded case that one side of a body is blacker than the other. This comes about from an old imbalance of control centers. One control center is reaching and ignoring the other control center. The control center which is ignored and can't reach is black. Thus one finds the blackest part of the body that part of the body which is the most disabled by the other part of the body. Fears of war and of anarchy inside the body which come about in terms of control centers have nothing to do with the analytical mind. The analytical mind is very puzzled as to why this body is suddenly so disobedient. One can run the basic combination of something and nothing here, something and nothing there on the body or on an idea of the body.

Is it better to run things in the body or away from the body? It is usually better to run things away from the body as this has the effect of putting out anchor points. When one runs too many things close to the body, one has the effect of concentrating the individual's attention on his own body. This actually has a tendency to collapse his space. Thus these concepts should be run at a distance from the body.

One handles one of these concepts as long as the pc can hold it there as "certain there is nothing" or "certain there is something." This is very beneficial in terms of matched terminals. One runs matched terminals by having the pc put them up as though they were himself facing himself and then as though somebody else is putting them up facing somebody else on the

same concept and on others putting them up for others. In this way, one runs out matched terminals and brackets simultaneously, a combination of techniques which is very effective.

Does the pc have to have a mock-up in order to put up a feeling or concept in front of him? No.

It must be kept in mind that the basic disability of the pc is to reach away from MEST; it is not to reach MEST and it is not not to reach MEST; it is the disability to reach *away* from MEST. MEST has a gravitic attraction for him and he's gotten to the point where he can't escape it and therefore all of his space is collapsing.

It will be discovered that running any of the techniques of SOP 8 on a positive negative basis on a low level case is beneficial. Thus one has a V level case with his MEST eyesight compare two MEST objects which are similar and then see nothing in those two spots with his MEST eyes. This runs "there is something," "there is nothing." He can do this. You have to run these alternates on a IV and V because he's incapable of getting up to a level of disobedience of MEST laws. One wants to get him up to a disobedience of MEST laws as fast as possible because this gets him into command of energy rather than being the effect of energy.

The trouble with a V is that he cannot permit himself to be reached while he himself must reach. This can be run directly or much more swiftly with the basic technique. In view of the fact that one is holding on to blackness because it is a certainty, one has to have a higher level of certainty on something else before he can let go of any of the blackness. The more MEST one loses, the more sensation one is suddenly denied, the less one feels he can create, the more one has to hold on to any certainty he can reach; and when that certainty is as low a level as blackness, an auditor really has to do some auditing in order to give the individual a high enough level of certainty so that he can let go some of the blackness. The blackness is being held in place in most instances by things which are no longer under the control of the pc. Thus it is an automatic holding-in-place. The pc is not directly doing this himself.

This is a preview of the process. The only thing that one must do and be careful of in the process is to keep the preclear from figuring, thinking, guessing, wondering and so forth. One has to deal in certainties; the certainty of nothing and the certainty of something are the basic certainties of life itself.

SOP 8A attacks the problem of uncertainty armed with new and important data which ranks with the discovery of the engram. The first is that certainty is knowledge and knowledge is certainty. Art itself is certainty, and where one has failed in the arts, he has failed simply because too many uncertainties have been introduced. The anatomy of maybe could be restated as the anatomy of uncertainty; and with this I have evolved the fact that uncertainty stays in suspension in time simply because one is holding on so hard to certainties. Thus by processing out the certainty on any subject, one processes out at will, paying no attention to it, the uncertainties on that subject. One does not process the uncertainties, one processes the certainties. The pc's holding on to the certainties and trying to avoid the uncertainties; thus the uncertainties are available for processing. The techniques I evolved to take care of this concern brackets, matched and double terminaling in terms of brackets; which is to say a person putting a thought out in front of him facing another thought for himself, having two thoughts out there as though placed there by somebody else, and having two others placing thoughts out there for others. This can be done by the most occluded case. It can also be done by mock-ups and one gets an automatic discharge on the double terminal system. This runs out and exhausts aberrative material. The things which are there to be exhausted are the certainties. The auditor who possesses uncertainties is playing into the hands of aberration.

The next important datum is the matter of viewpoint. People have viewpoints confused. Viewpoint is only a point of awareness from which one can perceive. That is an actual viewpoint. People think of viewpoints as a method of thinking about something from a certain attitude. This is an uncertain affair and is a circuit. If one can see something completely, he

certainly doesn't do a lot of supposing and predicting about it. One must get rid of the circuit compulsions in order to get perception. The greatest scarcity is the scarcity of viewpoints. This brings him out to the point where he thinks he's avoiding other people's opinions. Opinions are unimportant. The points of awareness from which things can be viewed are important; and this law comes forward with this: That a person most heavily uses the viewpoint of another when the other has evaluated for him. Any person is heavily using the viewpoints of people who have evaluated for him. Thus, where he has had an ally who is dead, he has once had a viewpoint which was alive and now can no longer use that viewpoint. This is the basic loss and the basic occlusion. It is the loss of a viewpoint. If mother, father, grandmother, grandfather, etc., at all evaluated greatly for the pc, then the pc's using their viewpoints. He is as occluded as he has lost these people; hence his blackness. The viewpoint has arrested it somewhere in time and he cannot see beyond that spot; this brings him into the past. He is doing a life continuum and is in the valence of that person who has evaluated the most for him. The technique to run is being able to reach and not being able to reach other viewpoints. These life continuums show up automatically and, more importantly, they resolve. Another factor which has arisen here is the fact that one wants a viewpoint in order to create an effect and therefore will assume the viewpoints of those who create the greatest effects.

Running in matched terminal brackets **"I (he, she, it, they) have a viewpoint"** **"I (he, she, it, they) do not have a viewpoint,"** **"I (he, she, it, they) do not want viewpoints"** **"I (he, she, it, they) want viewpoints,"** **"I (he, she, it, they) cannot reach a viewpoint"** **"I (he, she, it, they) can reach a viewpoint"** "gunshots" the reactive mind and the thetan and resolves all of his aberrations of whatever kind. One runs these only so long as the person runs them in a mood of certainty. The moment he gets uncertain (which will show up on an E-Meter) he switches over and runs the other side of the dichotomy from that which he was running. He holds each one as long as he is certain; he uses this technique simply over and over. Where one has spotted a specific life continuum, he runs **"I have the viewpoint of (grandfather, grandmother, mother, father)"** **"I do not have the viewpoint of (the person)"** and reversely **"(The person) has my viewpoint"** **"(The person) does not have my viewpoint."** He runs this in matched terminals and brackets.

Of course, the reversal of *to reach is withdraw*; *reach away from* is not quite the same as *withdraw*, but *withdraw* serves. That which is wrong with a V is that he cannot withdraw from MEST and MEST and engrams will not withdraw from him. He is in a situation where he hopes he cannot be reached and that "they" will never reach him. His conviction that he cannot withdraw is such as it would never enter his mind unless an auditor told him to run it. The idea of withdrawing or anything withdrawing from him is novel and unsupportable. Immediately below this, of course, there is a level where everything has withdrawn from the person. This is handled by **"(Any dynamic) will not withdraw"** **"(Any dynamic) will withdraw"** and is assisted by running **"They will reach me"** and **"They will never reach me"** and running with **"Bodies will not withdraw"** **"Bodies do withdraw,"** and this is assisted by running **"There is space"** **"There is no space."** The glee of insanity and other manifestations show up. One must remember to run whenever he touches these reach and withdrawal techniques, the certainty that there is something there and the certainty that there is nothing there afterwards, because the phenomena which show up in running such techniques are so explosive that they leave a V considerably unsettled. He must then reach a certainty on the matter by running out the certainties of something and the certainties of nothing.

This is actually all there is to the solution of a Case V. He has an uncertainty about everything. He has to figure about everything; he has to know before he goes, and he has to hide but he knows he can't hide, and he depends on logic to serve for all of his predictions because he can't look. An amazing array of complexities can arise and an amazing number of "new techniques" can be developed off these basics. However, it is well to remember that these are the basics and when one strides too far off them, examining single pictures, he should remind himself that he will do better running on the pc or himself techniques which take care of all pictures; for the number of pictures are limitless.

There are thousands and thousands of variations of this and this is far from all there is to know on this subject, but it is easy auditing and it will work easily for you in the resolution of cases. I will have considerably more data on this in succeeding bulletins. It got awfully simple, didn't it?

I would appreciate those HDAs, HCAs and BScns who are not yet members of the HAS to apply for early membership. Founding Members who are also HDAs or HCAs are automatically professional members from here on. Professional membership brings with it a year's subscription to the *Journal of Scientology*, brings the *Professional Auditor's Bulletin*, brings direct referral service. Professional membership is \$25 per annum. Only professional memberships valid are those of Founding Members, those who have graduated from associate or doctorate schools since the 1st of January, 1953, and those who have already submitted their professional membership. Anyone else has had his professional membership run out and should renew it. Fees for professional membership should be sent by personal check or cash to the HAS in London, 163, Holland Park Avenue, London W.11, England. This does not mean that all professional memberships are in the British organization; it simply means that this is the coordination of communication headquarters at this time. Professional memberships can also be procured from Philadelphia. Those who are not professional members already amongst certified graduates are, at this time, in the minority.

I am going over to France for a while to get some material assembled. These bulletins will continue. I am very glad to hear from you. What you care to write is very acceptable and will, whether positive or negative, assist other auditors. My address will continue to be 30 Marlborough Place, London N.W.8, England.

L. RON HUBBARD

P.A.B. No. 3
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via The Office of L. Ron Hubbard
30 Marlborough Place, London N.W.8

[1953, ca. mid-June]

CERTAINTY PROCESSING

The anatomy of *maybe* consists of uncertainties and is resolved by the processing of certainties. It is not resolved by the processing of uncertainties.

Issue 16-G is recommended to you for your processing and your public representation. It contains the anatomy of *certainty*.

An uncertainty is held in suspense solely because the preclear is holding on so hard to certainties. The basic thing he is holding on to is "I have a solution" "I have no solution." One of these is positive, the other is negative. A complete positive and a complete negative are alike a certainty. The basic certainty is "There is something" "There is nothing." A person can be certain there is something; he can be certain there is nothing.

"There is something" "There is nothing" resolves chronic somatics in this order. One gets the preclear to have the center of the somatics say, "**There is something here**" "**There is nothing here.**" Then he gets the center of the somatic to say, "**There is nothing there**" "**There is something there.**" Then the auditor has the preclear say toward the somatic, "**There is something there**" "**There is nothing there.**" And then he gets the preclear to say about himself, "**There is something here**" "**There is nothing here.**" This is a very fast resolution of chronic somatics. Quite ordinarily three or four minutes of this will resolve an acute state, and fifteen or twenty minutes of it will resolve a chronic state.

This matter of certainties goes further. It has been determined by my recent investigations that the reason behind what is happening is the desire of a cause to bring about an effect. Something is better than nothing, anything is better than nothing. Any circuit, any effect, any anything, is better than nothing. If you will match terminals in brackets "**There is nothing**" you will find that a lot of your preclears become very ill. This should be turned around into "**There is something.**"

The way one does Matched Terminals is to have the preclear facing the preclear or his father facing his father; in other words, two of each of anything, one facing the other. These two things will discharge one into the other, thus running off the difficulty. By bracket we mean, of course, running this with the preclear putting them up as himself to himself; as though they were put up by somebody else, the somebody else facing the somebody else; and the matched terminal again put up by others facing others.

The clue to all this is positive and negative in terms of certainties. The positive plus the negative in conflict make an uncertainty. A great number of combinations of things can be run. Here's a list of the combinations:

The button behind sex is "**I can begin life anew**" "**I cannot begin life anew,**" "**I can make life persist**" "**I cannot make life persist,**" "**I can stop life**" "**I**

**cannot stop life,” “I can change life” “I cannot change life,” “I can start life”
“I cannot start life.”**

A very effective process: **“Something wrong with (you, me, they, my mind, communications, various allies)” “Nothing wrong with (you, me, they, my mind, communications, various allies).”**

A very basic resolution of the lack of space of an individual is to locate those people and those objects which you’ve been using as anchor points, such as father, mother and so forth, and putting them into matched terminal brackets with this: **“There is father” “There is no father,” “There is grandfather” “There is no grandfather.”** In the compulsive line this can be changed to **“There must be no father” “There must be a father.”** One takes all the allies of an individual and runs them in this fashion.

The basic law underneath this is that a person becomes the effect of anything upon which he has had to depend. This would tell you immediately that the sixth dynamic, the MEST universe, is the largest dependency of the individual. This can be run out, but then any dynamic can be run out in this fashion. **“There is myself” “There is no self”** and so on up the dynamics. **“(Any dynamic) is preventing me from communicating” “(Any dynamic) is not preventing me from communicating”** is intensely effective. Any such technique can be varied by applying the sub-zero scale as found in *Scientology 8-8008* which is also to be found in an earlier issue of the *Journal of Scientology*.

One runs any certainty out because he knows that for this certainty there is an opposite negative certainty and that between these lies a maybe, and that the maybe stays in suspense in time. The basic operation of the reactive mind is to solve problems. It is based on uncertainties about observation. Thus one runs out certainties of observation. The most general shotgun technique would have to do with **“There is sex” “There is no sex,” “There is force” “There is no force.”** This could be run, of course, in terms of matched terminal brackets or even as concepts, but one must not neglect to run the overt act phenomenon, which is to say getting somebody else getting the concept.

The processing out of certainties would then embrace **“I have a solution” “There is no solution.”** These two opposite ends would take care of any individual who was hung on the track with some solution, for that solution had its opposite. People who have studied medicine begin by being certain that medicine works and end by being certain that medicine doesn’t work. They begin by studying psychology on a supposition that it is the solution, and finish up believing that it is not the solution. This also happens to superficial students of Dianetics and Scientology; thus one should also run **“Dianetics is a solution” “Dianetics is not the solution.”** This would get one off the maybe on the subject.

We are essentially processing communications systems. The entire process of auditing is concentrated upon withdrawing communications from the preclear as predicated on the basis of the body and that the preclear cannot handle communications. Thus **“The preclear can handle communications” “The preclear cannot handle communications”** is a shotgun technique which resolves maybes about his communications.

An intensely interesting aspect of Certainty Processing is that it shows up intimately where the preclear is aberrated. Here is the overall basic technique. One runs **“There is—” “There is not—”** the following: **communication, talk, letters, love, agreement, sex, pain, work, bodies, minds, curiosity, control, enforcement, compulsion, inhibition, food, money, people, ability, beauty, ugliness, presents,** and both the top and bottom of the Chart of Attitudes, positive and negative in each one.

Basic in all this is the urge of the preclear to produce an effect, so one can run **“I can produce an effect upon mama” “I cannot produce an effect upon mama,”** and so forth for all allies, and one will resolve the fixations of attention on the part of the preclear.

Thus fixations of attention are resolved by Certainty Processing, processing out the production of effect.

One can occasionally, if he so desires, process the direct center of the maybe, which is to say doubt itself, in terms of Matched Terminals. This, however, is risky for it throws the preclear into a general state of doubt.

The key to any such processing is the recovery of viewpoints. **“I can have grandfather’s viewpoint” “I cannot have grandfather’s viewpoint”** and so on, particularly with sexual partners, will prove intensely interesting on a case. **“There are viewpoints” “There are no viewpoints,” “I have a viewpoint” “I don’t have a viewpoint,” “Blank has a viewpoint” “Blank has no viewpoint”** resolves problems.

One should also realize that when one is processing facsimiles, he is processing at one time energy, sensation and aesthetics. The facsimile is a picture. The preclear is being affected by pictures mainly, and so **“There are no pictures” “There are pictures”** forwards the case toward handling pictures, which is to say facsimiles.

A person tends to ally himself with somebody whom he considers capable of producing greater effects than himself, so **“(I, she, he, it) can create greater effects” “(I, she, he, it) can create no effect”** is quite effective.

When one is processing, he is trying to withdraw communications. Reach and Withdraw are the two fundamentals in the action of theta. Must Reach and Can’t Reach, Must Withdraw and Can’t Withdraw are compulsions which, when run in combination, produce the manifestation of insanity in a preclear.

“I can reach” “I can’t reach,” “I can withdraw” “I can’t withdraw” open up into the fact that remembering and forgetting are dependent upon the ability to reach and withdraw. You will find that a preclear will respond to **“You must”** or **“You can,” “You must not” “You cannot,” “There is” “There is not” forgetting and remembering.**

The only reason a person is hanging on to a body or facsimile is that he has lost his belief in his ability to create. The rehabilitation of this ability to create is resolved, for instance, in a person who has had an ambition to write, with **“I can write” “I cannot write”**—and so forth. The loss of this creative ability made the person hang on to what he had. The fact that a preclear has forgotten how to or no longer can himself generate force makes him hold on to stores of force. These are very often mistaken by the auditor for facsimiles. The preclear doesn’t care for the facsimile, he simply cares for the force contained in the facsimile because he knows he doesn’t have any force any more.

It should be kept in mind that Reaching and Withdrawing are intensely productive of reaction in a preclear. But that preclear who does not respond to Reaching and Withdrawing and Certainty thereon, is hung up in a very special condition: he is trying to prevent something from happening, he is trying to maintain control. If he prevents something from happening, he also prevents auditing from happening. He has lost allies, he has had accidents, and he’s hung up at all those points on the track where he feels he should have prevented something from happening. This is resolved by running **“I must prevent it from happening” “I cannot prevent it from happening,” “I must retain control” “I must lose all control.”**

Blackness is the desire to be an effect and the inability to be cause.

“I can create grandfather (or ally)” “I cannot create grandfather (or ally)” solves scarcity of allies. **“I want to be aware” “I want no awareness”** is a technique which is basic in attitudes. Run this as others, in matched terminal brackets or in Expanded GITA.

Certainty there is a past, certainty there is no past; certainty there is a future, certainty there is no future; certainty it means something else, certainty it does not mean anything else; certainty there is space, certainty there is no space; certainty there is energy, certainty there is no energy; certainty there are objects, certainty there are no objects.

Professional membership in the HAS gives you the *Journal of Scientology*, *Professional Auditor's Bulletin* and other services as they are developed. It gives you as well professional standing. A certificate of membership for framing is sent to all the professional members. All the latest materials are sent to professional members and the fee assists in the general public interest in Dianetics and Scientology. We have here now Scientology, the Science of Certainty. We have sidestepped all the questionable material and have techniques which are built on things of which people are very certain. This is the beginning of a big push. Your membership fee is necessary to make it possible. Founding Members and Fellows of Scientology are professional members, where they are HDAs, in perpetuity without further payment. Send your \$25.00 membership fee by check, U.S. money order or U.S. cash to the International Office of the HAS located at 30 Marlborough Place, London N.W.8. Your card and certificate of membership will be forwarded to you. Give the number of your certificate and the school that issued it.

There are a few auditors in the field whose experience is such as to command considerable respect from other auditors. The grade of Hubbard Graduate Auditor has been instituted and is awarded by nomination from other auditors or by selection from the HAS to designate those auditors whose experience and results have brought them into prominence. The doctorate schools award BScn and HGA, but only HGA by nomination. This is more or less an honor award. Please send your nominations for such auditors through to the International Office. A small fee is charged to cover the cost of handling and certifying and the certificate itself. The fee is \$25.00. When HGAs are awarded the *Journal* carries notice of the fact. Be very certain in your own minds that this is not an effort to get another \$25.00; it is an effort to winnow out the very good auditors and give them a public recognition which their work actually elicits. While it does not in any way reflect upon the students who attended, the main reason for severance with the last Foundation was its diploma mill attitude about certificate awards, and it gave certificates to all comers. This has since, as it did then, posed many problems. The HGA certificate is an effort to recognize the merit of the really good auditors and to remove from their minds any feeling that their skill has not been recognized and to give the public certain auditors of whom they can be very confident.

END

P.A.B. No. 4
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via The Office of L. Ron Hubbard
30 Marlborough Place, London N.W.8

[1953, ca. end June]

BEINGNESS and CERTAINTY PROCESSING

The reason behind beingness is the drama of cause and effect. It has been isolated that the total reason for activity which explains all other activities is "to produce an effect." In this we have a dimensionless CAUSE ambitious only to produce an EFFECT and to handle effects which are produced on it.

BEINGNESS is the modus operandi of effects. The thetan would rather have less than more identity and becomes only when he cannot otherwise produce an effect.

The one thing a thetan is afraid of being is what he is in terms of this universe: nothing. Thus it is better to be anything than nothing. So it is better to handle, produce or have any effect than to handle, produce and have no effect. Thus the service facsimile, thus the conduct of the preclear.

Awareness on high scale is aware of producing effects and of effects without proof via energy. Awareness lower on the scale requires the proof of perception and thus energy and force.

As one moves from pure CAUSE into beingness one becomes involved with his own developed energy and the energy of others. Living is the battle of effects. Dying is the final dramatic effect one who has a body can always produce.

The thetan is never otherwise concerned than with effects. The problem of awareness and of effects in general is communication. Communication, not affinity or reality, is the monitor of any processing.

The phenomenon of facsimiles is produced by the thetan to prove to himself what he has done. He knows without facsimiles. He is already low in tone when he starts dealing with them. Energy, force, responsibility and perception are the same order of problem and thing.

Occlusion is the loss of viewpoint of effects. When one has lost a viewpoint with which to perceive effects and upon which he depended for all perception of effect he is very occluded. Viewpoint and evaluation are, aberratedly, synonyms. Thus a law: a person takes the viewpoint of that person who has most evaluated for him. If that person then dies, the result is the apparent loss of that other's viewpoint which brings about loss in general. This is solved by remedying the need of the now dead viewpoint.

Communication is defined as any RITUAL by which effects can be produced and perceived. Thus a letter, a bullet, the output of theta "flitter" are all, to us, communication. Men communicate with women with difficulty mainly because they have found that women cannot handle their communications: force and sexual particles. But men communicate even more poorly with men for there is no particle adequate. Women communicate poorly with men because they have found danger in the receipt of any male communication. Hence the

breakdown of interpersonal relations. Women find it all but impossible, for instance, to communicate with women; there is no particle.

Awareness is the first requisite of a communication system. If one is TOO aware, he is hurt. If one is not aware enough, he is hurt. A bad communication is a sudden impact. Gentle communications are seldom remembered.

Any certainty can be classified as knowledge. Certainties exist in three universes from many viewpoints. Awareness of a heavy flood of energy becomes a certainty.

Any certainty, just as any effect, is better than no certainty. Thus we find the preclear suspended on the track anywhere he has had a high certainty. Thus his suspension in electronics and such. A certainty is positive or negative—that something exists, that something does not exist. Run, as though it speaks, **“There is something here”** and **“There is nothing here”** in any numb or painful body area, and then the pc the same as though he speaks to it, and the somatic will abate or the numbness vanish. This can be applied to the outer areas around the preclear as well.

Matched or Double Terminals in brackets is a fast and effective technique. It is run on certainties. One runs only those things of which the pc is certain. They alone create a “maybe” and a “maybe” alone aberrates. A high level process is Matched or Double Terminals in brackets: **“I want more awareness”** with the emotion of certainty; **“I want less awareness”** with an emotion of certainty. **“I want no awareness”** **“I want some awareness.”** This pin knocks a case that is hanging fire into a willingness to perceive and, hence, communicate better. One resolves also the problem of lost viewpoints with brackets on **“I have my (mother’s) viewpoint”** and **“I do not have my (mother’s) viewpoint”** and on all persons who saw or evaluated for the preclear. Also in brackets **“(Any dynamic) can handle communications”** **“(Any dynamic) cannot handle communications.”**

The key theta actions are “REACH” and “WITHDRAW.” The auditor is trying to withdraw communications from the preclear. This restimulates in the auditor trying to withdraw or wait for communications in his own past. An auditor must match-terminal **“I must (must not) withdraw the communication”** on himself to get into good shape to audit.

My best to you.

RON

P.A.B. No. 5
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via The Office of L. Ron Hubbard
30 Marlborough Place, London N.W.8

[1953, ca. mid-July]

ABOUT PABs

The response in terms of letters to the *Professional Auditor's Bulletin* is very heartening. Some have called it "the first auditor's newscast since Book I." Reports of cases which had long "hung fire" breaking under the onslaught of the data in the PABs puts a "long continuation" on the service.

The *Professional Auditor's Bulletin* was inaugurated to be timed with the simplicity of data as contained in the *Journal of Scientology* Issue "THIS IS SCIENTOLOGY, Science of Certainty." Here begins an era lacking in doubt and complexities for we gaze now at a solved problem, the human mind and human behavior. Many other problems may be solved as well but we KNOW and we are CERTAIN that change can be effected in any preclear in a reasonable length of time. And we have as well, various group techniques which are many times as effective as the individual techniques of '50-'52.

It was entirely necessary to pass through and to release data about many things which can be found in people and we are fortunate in having this data. But it is no longer necessary to answer challenges about the "authenticity" of things which have been mysterious these thousands of years. Like recent medical society releases (*Time Magazine*, June 8, 1953) demonstrate a growing alertness as to the actuality of "birth" and "prenatals" as described in Book One, someday perhaps all these other matters such as "whole track" will likewise receive widespread agreement.

This is beside the point. The point is that the engram can be solved in quantity lots irrespective of content and a man can be made free to his desired limits of freedom. This is all we have tried to do, make Man happier and better in a sometimes unkind universe. Perhaps the basic difference between "investigation" and "research" is that the investigator should seek truth, and "research" all too often seeks only agreement from the crowd. I find what I do and do what I do either because it is, to my way of thinking, the best thing to do or is the only thing I can do at the moment when confronted by many difficult obstacles; I have been too long in the "professions of applause" to care much for applause; my goal is the simplicity of getting a job done. And the job of making Man well is the job I have had the temerity to assume, not because I thought it would enrich anyone and certainly not for that odious thing called fame—for it is rather amusing that my name is not Hubbard and the fame, if it ever came, would go only to a legal trademark, a thing without body or spirit. Little men with great fears have often made the task hard; but it is being done and its results are being reported in the *Professional Auditor's Bulletin*.

L. RON HUBBARD

P.A.B. No. 6
PROFESSIONAL AUDITOR'S BULLETIN
The Only Unbiased and Accurate Professional
Publication in Dianetics and Scientology

From L. RON HUBBARD
Via Hubbard Communications Office
4 Marylebone High Street, London W.1

[1953, ca. end July]

CASE OPENING

Here begins the first of the series of *Professional Auditor's Bulletins* which deal with the auditor's own case and which can be "self-audited." Later the auditor may care to use the steps of this series on difficult preclears.

I am assuming throughout this series that the auditor is a difficult case *but* to get to the top and *stay* at the top the auditor, whatever he believes his case to be, should follow through on these steps.

We are going to pursue the following course here: the body, the analytical mind, the reactive mind, the rehabilitation of force and perception. We are going to take, at one session every two weeks, quite a little time at this. You've been ruining yourself for a score or two of years so you can expect a score or two of weeks to get unruined.

Now, to begin, I have often offered a point to you which is nearly always missed—the mind and the body are part of a gradient scale of creation. The mind is at a high point on this scale, the body at a low point. The mind has all the capabilities of the body, but the body has lost many of the capabilities of the mind. Thus the mind can function independently of the body *so long as it does not have its attention continually on the body.*

When the mind fixates *wholly* upon the body we have that extreme degree of introversion visible in psychotics or neurotics. No exterior world remains—there is only the body. The dwindling spiral toward oblivion is this road of greater and greater fixation upon the body.

You can observe that the child is *very* exteriorized in interest, sympathy, projects and you can trace the curve of his growing unhappiness through a life which at last is most concerned with eating or the inability to eat.

The downward curve of any case is this curve.

How does the mind become fixated upon the body? If you know your engrams you can see the sudden introversion caused by a blow. Kick somebody and observe his attention turn to the point of contact and only then turn out again to resent the kick. If you keep on kicking him and if he cannot use the motion to kick you he will turn all the way inwards about kicks and be in apathy. He is now a body willing to accept the exterior directions of your mind.

The compounded poundings of a lifetime bring about, in the natural course of events, this fixation upon the body. To get well, you must reverse this course, not by going into the past where there were no kicks (the effort of the neurotic) but by reducing or erasing the impacts (as per Dianetics) or by extroverting the attention (as in Scientology). These two methodologies have been developed by myself in order to make people well. There are many

ways in Dianetics and Scientology to achieve this. None of these ways include shocks and impacts upon the body, as these, of course, reverse the process and parallel the dwindling spiral of the MEST Universe.

If you have studied Issue 16-G of the *Journal of Scientology*, you will understand the simplicities with which we are dealing. While there is much more to Scientology than will be found in 16-G, none of it exceeds these basics.

Some are so extremely dense or so spun in that such simplicity of background is subject to grave suspicion and some are so far gone on voodoo that this separation of high level mental awareness (the analytical mind) and low level awareness (the reactive mind) must, of course, be witchcraft or charlatanism. When we separate the analytical mind from the body we discover most often that it very unclearly perceives this universe. It knows it is *not* in the body but it can't see walls. It can't even move mountains. The *body is* convinced about walls; the analytical mind, more highly aware, *isn't* convinced about walls for it hasn't been hit by that many walls. Very much more aware of truth, the analytical mind, wonderfully serene, sees or doesn't see walls at choice. The point is, the conviction of the existence of a universe depends upon the chronic restimulation of impacts. A fabulously interesting, utterly unbelievable communication system, complete with its own time, comes about through these impacts. The reactive mind (the body) believes it utterly. It isn't sane to be MEST or to be a body. Watch the skidding psychotic and observe his greater and greater conviction that thought *is* MEST, that words *are* objects, and watch first his growing anxiety about the body and then his frantic efforts to retain sensation and then his loss of all. This cure is worth studying, for it is the cure of illness, aberration and difficulty on any dynamic.

The primary difference between the analytical mind and the body is the ability of the analytical mind to have nothing and the inability of the reactive mind, the body, to have nothing. The body *knows* things exist and *knows* there are things it must have and things it must not have. By *things* we mean things with molecules in them.

Thus in this first session, we are going to ask the preclear, namely you, to put some attention on your body—medically and dietetically.

You won't find in any of my lectures or writings any discounting of the physical ills of the body. They comprise 30% of the 100% of Man's ills. On the contrary, you will find me asking time after time to be aware of, to observe, that your preclear may be physically sick. Physical illness is predisposed by, precipitated by and prolonged by mental aspects and difficulties. But you don't run engrams on a preclear with a curable physical ailment. Cure the ailment or alleviate it and *then* run engrams.

All right. Now observe the mental curve of a physically ill person. It approximates, in the various stages of the sickness, the various depths of the tone scale. A physically ill person is a mentally ill person. In the sanitariums *if* they had anybody there to observe it, some percentage of their "insane" are only ill physically, but this chronic physical illness is bad enough to make them act insane. One notable case comes to mind of a psychiatrist electrically shocking an inmate many times to discover finally (without any embarrassment, being professionally beyond shame) that the patient was in continual agony from cancer. An operation arrested the cancer. The electric shock was not so easily repaired.

Very well, not to infer anybody is insane, be aware that a chronic low tone, anxiety and insecurity *can* stem from a prolonged but not entirely suspected physical illness which in this day of Aureomycin may be cured.

Being particular about my practice, unlike some people I won't name, I always send a preclear to a medico before I audit whenever I suspect some chronic illness for maybe the medico can cure it quickly. If he can, then I can audit with speed. Auditing a physically sick preclear is *slow* work. In many instances where Dianetics failed in auditors' hands, the auditor didn't look at his preclear. He audited a preclear who secretly took drugs, who was ridden by

some disease, who didn't eat properly—in other words the failure was a failure to observe the simple rule that when a man is thirsty, while auditing might help a bit, it's easier to give him a drink of water.

All right. In this session, I am going to ask you to see if you aren't thirsty or hungry or sick before we go into your engrams.

How about dropping in on the local insurance examiner for a fast three-dollar checkover, asking him in particular to look for any possible chronic illness.

Now, it is 70% possible that whatever worries you or (if it is) makes your case hard to run, is psychosomatic. Let's wipe out the 30% chance that any trouble you're having is a physical stick on the tone scale, not a mental one.

Of course, you may be having no trouble with your own case. Fine. But if you are holding on to your bank and your body like mad, remember that it may be because your body is holding on to you.

In those around you and in preclears, you will find it very sound advice to observe for physical ills as well as mental. It may be true that *all* ills are mental BUT it may be possible to cure something fast with a simple diet change.

As for food—I can tell you at once, without even looking you over that you are deficient across the boards. I'm no food faddist and I would use Gaylord Hauser for you know what, but I've fed men on three expeditions and during an entire war and modern rations are so deficient in vitamins and minerals that it's a wonder you stagger around at all. Get this—the B1 normal of the average being comes about only through administering in tablet form about 250 mg. per day. By knocking B1 out of the body I can reproduce any and every kind of restimulation. It is a bumper between the restimulable engram and the preclear.

As for the body itself, it was made to be used—worked. Not used, it goes to the devil quickly. The favorite whine of America is “I don't want to work.” You might as well say “I want to be sick.” The American Banker has sold America and a lot of Great Britain on the glories of getting enough saved so one can retire. Death and retirement, if you care to look at the statistics, are damned close together. Retiring or “going away for a rest” are usually followed by illness. The only ambition of a sane body is to be permitted to work in harness until it drops dead in harness.

Now you happen to be using a body. Before we worry about your mind let's clean up the primary communication relay point, the body. And for two weeks, let's do these things:

1. Clean up your MEST, get done the various odd jobs you've “been meaning to do.”
2. Bring yourself up to date socially and give a letter or a ring or a personal call on people you've neglected.
3. Take a one-hour walk *every* day, simply starting away from home *very early* (dawn is best) for half an hour and then walk back, a different direction every day. (If you can't walk, get out in the yard and throw things for half an hour. If you can't throw, spit at something for half an hour—and I mean throw and spit literally.)
4. Get a physical examination and if anything is chronic get it cured.
5. Take twice a day 100 mg. of B1 (200 mg. total) and supplement it with 250 mg. of vitamin C.

If you will do these things, you will be ready in a couple of weeks for some auditing. And if you feel you're in such top condition you need no auditing, I dare you to do the above and feel the change.

This is good advice. But it is better than advice. It's an invitation to start living.

If you won't take it, then you want auditing to supplant living and you think processing will furnish you with an easy regimen or a painless suicide.

How about it?

L. RON HUBBARD

P.A.B. No. 7
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
4 Marylebone High Street, London W.1

[1953, ca. mid-August]

Come on and bear a hand with your professional or special membership. Send your \$28 or £10, if you haven't already sent it, to London—4 Marylebone High Street, London W.1, or to the HAS in Philadelphia—237 North 16th Street. I need your fee to help bear the freight on investigation, PABs and the *Journal*. You need this data, this service.

Occasionally you may not like what I say but remember that small fault can be found with silence. You may not like what people say I do—remember that *all you know for sure* about what I do is that I do my job—it being my simple-minded belief that that is the only way for anybody to get anywhere. I want you as a member. There are darned few of us to get this show on the road as it is. So send in your membership fee if you haven't already. I need it. If you have a better "reason," charge it up to \$28 worth of auditing from Hubbard.

The International Congress of Dianeticists and Scientologists is scheduled September 30, 1953 (Tuesday to Saturday inclusive) in Philadelphia, Pennsylvania. Write to HAS, 237 N. 16th Street, Philadelphia for more data—or just be there if it is in easy reach. The entrance fee will be minor. I'm going to give ten hours of rundown on SOP 8L and auditing and demonstrations. And there will be lots of case reporting. Professional organizations will get under way in earnest for the first time. You may not be aware of it but with 16-G and other material, we are toeing the mark to take over psychotherapy in the U.S. That's not ambitious, there not being any besides ours. Hope you can make it. If you can't, a few months later there will be a Western conference in Phoenix.

Somebody may be interested in a personal project of clinical and research training. We have too few top-notch boys and girls in auditing and almost none in investigation. For the six weeks following the Congress I am going to groom a handful personally, picking out the most promising I can. There will be an \$800 fee, a guaranteed clearing, and an award of HGA to the successful ones. Needless to say, I only want experienced auditors for material. Also, I will listen if somebody is impatient to have his case cracked by me. I'm cracking occluded ones, even in Spanish and French these days—and I speak darned little of that!

As a personal note, I'm homeward bound by freighter, being shepherd to a couple of racing vehicles. Susie, who knew no Spanish at all but *pronto* (and *all* Texans know that), now holds long and involved conversations with the baby's Spanish nurse, shopkeepers, professors and officials. Confidentially, her accent is very Texan-Spanish with a southern drawl. The baby, of course, isn't speaking anything even though she understands what I tell or ask her. She's a real cute kid. All grin and giggle.

About Scientology, the universities in America would be ashamed of themselves if they could see and hear the high repute in which the work is held in Europe. Over here they *know* something happened in 1950.

Well—to business.

SIX STEPS TO BETTER BEINGNESS

Easy to Learn, Quick to Act

With regard to your own case or any case, be advised that as of this writing of August, 1953, six short easily learned processes exist which, separately or in combination, markedly and simply alter and improve a case. They solve those problems encountered in Dianetics as well as in Scientology. These processes are unlimited. They are not difficult to do. They work fast and they require no more time to learn than it would take to instruct a preclear.

When I step back and look at them I am a little shocked at myself for not developing them 25 years ago instead of this year, and I am more than a little shocked that Man, in 3,500 or 4,500 years of written history, could have remained ignorant of them.

Of course Man, in many cults and systems, borders on these. But make no mistake—if you think you know one of these because you saw it in Mysticism or Capitalism or some other cult, read it again here, for you have missed it. “Taking nothing” is not *denial*, for denial implies a shunning of something, and “taking nothing” doesn’t even imply a something exists. This, for example, is an *all* technique. It is a certainty of nothing-in-existence. Hard to do at first, perhaps, but productive. And so it is with other processes. Read well, for the thing may be so simple you will miss it.

Now what are these six wonder-workers? SOP 8? No, but they appear there. Formula H? Takes skill to use that. SOP 8L? No, we aren’t even covering these here. Our six processes have been around for a while and they are given to you as tested, for many auditors have worked with them. And they are given to you as self-processing techniques, for a trained auditor can use them on himself. Any one of these, used alone, would probably effect a theta clear. But that isn’t our goal just now. Many of you have no reality in that. Instead, let us use, one after the other, these six just to become better beings.

In subsequent PABs we will do processes which bring you to know about Life through your own certainty. In this one we will aim toward the goal of getting you to know that you are alive. Oh, you do already? Not, I am afraid, to as great a degree as you could. In this PAB we are going to cover the certainty that something can happen.

Now those of you who exteriorize easily need alter these processes here only to the extent of doing them while exteriorized. These apply to any case, mock-ups, black or what-room.

The processes are, by proper name:

- (1) Ten Minutes of Nothing.
- (2) Duplication (Step E, Short 8).
- (3) Spacation (Step III, SOP 8).
- (4) Contact (Step VII, SOP 8).
- (5) *Self Analysis* (Step VI, SOP 8).
- (6) The Opposite Pole.

They rank approximately in the above importance and they can be run in the above order.

Certainty Processing, Formula H, and SOP 8L are to be the subjects of later PABs. The above six serve our purpose here. They serve our purpose so well, these six—that an auditor cannot use them on a preclear without changing markedly the state of the case. In fact, it is my belief that an auditor, after testing these on himself and a preclear, could not honestly go back to using off-brand psychotherapy *unless* he had something else besides psychotherapy in mind, such as, shall we say, sadism or coercion. For these six by themselves or with Certainty, SOP 8, Short 8, SOP 8L and Formula H, produce any beneficial mental result possible according to my experiments, data and reports. Remember, all these are Scientology, they are not Dianetics. They go on a 180° vector to Dianetics. I developed these in 1953. I carefully point this out in

order to unstick a few people on the time track. The phenomena in Dianetics are still there but Dianetics requires too much skill *and* leaves too wide a margin for unscrupulous auditing. Dianetics isn't better—it's just too difficult, and takes too long.

These six are a backbone of Scientology, Science of Certainty. And they give you and your preclears all the certainty of recovery you could desire. They undo travail. They do their job easily without auditor restimulation. And you can self-audit them.

(Read ALL the PAB before Self-Processing.)

To begin the session, if you were here in person I would ask you to double terminal with **certainty** “**I can't make people well**” “**I can make people well**” in brackets, for it might be standing in your road. You can try it if you like but you don't need to. We'll pick up all that when we learn about LIFE in SOP 8L. Or I might have you run “**Must reach**” “**Can't reach,**” “**Must withdraw**” “**Can't withdraw**” on your favorite somatic first. But again, that isn't necessary.

Let's go straight to (1) of these processes:

(1) **Take Ten Minutes of Nothing.** This technique means Oh so literally what it says. It isn't ten minutes of “relaxation” or “relief” or “rest.” It isn't ten minutes of you, a body. It isn't ten minutes of somatics. It means ten minutes of no body, no engrams, no walls, no MEST Universe, no sound, no thought, really nothing. All one's life he is trying to get, to work, to be, to perceive *SOMETHING*. Now for Ten Minutes let us have utterly *NOTHING*. The gettingness of something makes a one-way flow. Also the dwindling spiral. Also, the one thing the analytical mind cannot be, it thinks, yet all it is is nothing, is in MEST terms: Nothing. Mind you, fear of NOTHING is enough to make one's stomach curl for Nothing is death itself. This is unlimited in running time. It *always* improves a case in the long run if not instantly, as it often does. The preclear discovers sooner or later he CAN be nothing, that he doesn't have to strive to be. What a relief! Lao-tse was *so* right about striving.

The MEST Universe itself is mainly nothing even in the science of physics. In sound, concentrate on the silences between the beats, not the beats, for instance.

You can use NOTHING in Matched Terminal Brackets, you can have Nothing of particular somethings such as dead kinfolk. But the basic technique and the one used here is simply “Ten Minutes of Nothing.”

If you or the preclear get too ill the first time (the illness would abate if the process were kept up and always abates in subsequent periods) use the next-to-the-last list of *Self Analysis* (something real, etc.).

Now to (2). This is **Duplication**. This process appears in Short 8 as Step E. But it appears so briefly that its use and variation has not been understood.

The analytical mind has come to depend entirely for perception upon the body while, it can be demonstrated easily, it is itself capable of vision.

Further, the body has a nasty and uncontrollable trick of duplicating everything it sees. This makes engrams. The body perceives continuously as we learned in Dianetics. Duplication is the action of making mental pictures. Duplication processing brings the mechanism of taking pictures under the aware control of the analytical mind. The body “makes pictures” of everything. It is *certain* of MEST because it has apparently been punished into agreeing with the solidity of MEST.

The analytical mind is not so “sold” on MEST. Thus, remember this, it doesn't make clear pictures or “see” well at first. It dubs in a thing of no consequence in theta clearing. The process begins by having the preclear (or yourself) look with the body's eyes at MEST objects

and, one by one, put *beside* each object selected a mock-up or duplicate of it. This is done rapidly with far more attention to quantity than quality. This is done for a couple of minutes. The second, longer step consists of advising the preclear or yourself to “look” with eyes shut at MEST objects and, eyes still shut, put a duplicate or mock-up beside each object selected, and perceived. One does not at first select the preclear’s body. One selects objects in the room, then outside the house. The last necessitates “seeing through walls.” At no time lead the preclear, if doubtful, to do more than “pretend to see.” But don’t tell him he must only pretend either, for this is invalidation. The certainty comes in on the duplicate. The preclear knows he is duplicating even if he is only pretending to see the actual object. Tell him to see the house next door and duplicate it with a mock-up beside it. Tell him to see a bush and duplicate that. Keep this up for *many many* objects. The preclear may or may not tell you he feels he is away from his body. If he is, good. Don’t tell him to get back in. Just keep up the process regardless. You are not interested at this stage or with these processes in theta clearing, but it happens anyway.

Finally have the preclear view and mock up beside it his own body and parts of his body from various angles. This process resolves scarcity of engrams and viewpoints and is intensely useful and valuable.

(3) **Spacation** is Step III of SOP 8. This is a specialized version of nothingness. It is very murderous to aberration. Its first phase is to have the preclear, with his eyes closed, “reach” up and find the two corners of the room behind him and get interested in them and NOT THINK. You can do this for hours. No matter how bad you feel or from what, you can always improve with this one. This puts the preclear in present time. And as circuits are never in present time, they key out. This process resolves all your out-of-present-time Dianetic problems.

The preclear is holding on to both sides of the engram bank, taking responsibility for one side only—thus he is an effect. This is “Spacation with MEST.” Your preclear, I am sorry to say, will eventually exteriorize whether he knows about it or not.

A total spacation is completed by having the preclear put eight anchor points of his own out, ignoring MEST, to make and use his own space. There are many uses for this process. All ills are basically lack of one’s own space. This Step III is basically a nothingness process. People who are afraid of nothingness can’t make space.

(4) Contact is Step VII of SOP 8. More data is needed here. Auditors have been writing me frantically telling me that their “sane” preclears get big tone rises on this and that this is *not* limited to psychotics. The process consists of having the preclear see, feel or otherwise sense objects in the room, reach for them with hands and then withdraw from them. It can be repeated theta-wise.

(5) Self Analysis (Step VI of SOP 8) is, of course, the total of *Self Analysis in Scientology*, published by the HAS in Philadelphia. It is mock-up processing. It (a) creates space, (b) takes attention off engrams, (c) recovers the use of energy, (d) improves aesthetics, and several other things. The next-to-the-last list in the book is still excellent—Recall a time when something was real to you, when you were in good communication, when you knew some affinity was present. This can be supplemented by having the preclear mock up an entirely fictitious series of past and future incidents—for TRUTH when it means MEST Universe is Total Agreement with the past; and that is death, that is MEST.

(6) **Opposite Pole** processing is new to you but it is a logical follow-through on three universes. We have here more than adequate to make one sure of his own universe, enough to make one sure of the MEST Universe, but not enough to make the preclear certain of the “other fellow’s universe.” (See Issue 16-G of the *Journal of Scientology*, “This is Scientology,” [page 378].) Certainty on three universes is necessary.

The Opposite Pole is, as I will cover in later PABs, quite important. Here I will give the rudimentary process:

There are two phases. The first is allied to Certainty Processing. The second is a resolution of valences. Its name is "Wearing Heads."

In the first, one puts an imaginary point before, behind, above, below, to each side of him, one place at a time, and has this point *think* "**I am going to destroy you**"; also have the points saying "**I will betray you**" and "**I won't reply**" and then the preclear thinks at the point "**Nothing there.**" This is a simple form. The point can think all sorts of threatening or cowardly things, and also "**Nothing there**" meaning all manner of things at the point. But the primary phase of having the point think "**I am going to destroy you,**" "**I will betray you**" and "**I won't reply**" and having the preclear think "**Nothing there**" and varying the position of the point will suffice when Opposite Pole is used with the remaining five processes.

"Wearing Heads" is the second phase of Opposite Pole. One has the preclear, or himself, make a list of early allies, pets, enemies, current associates, the wife or husband and objects and then, one after another, put on the head (mocked up over his own head or around him if exteriorized) of the other person or thing. One does this rapidly. The preclear gets some insight into the 3rd Universe. "Wearing Heads" is quite effective. If there are some heads he *won't* wear or if he gets one "stuck on" and "can't get it off," recall that this process is the last on the list and one goes from it to "Take Ten Minutes of Nothing" and around we go again.

Now if you really are serious about your own case or about getting results on your preclear, you will sit down or lie down for half an hour or an hour or so a day for the next two weeks and go through each one of these six, giving each a few minutes and then going on to the next. I won't tell you you'll be a clear in two weeks. You will have to have an insight of some depth into life to be a stable clear and you get that by getting audited on or auditing yourself on Certainty, Formula H and SOP 8L on the routine to be given in future PABs. But if you use these six steps as given here and don't wander and don't let your circuits get you into "mazes of philosophy" and don't get fascinated by engrams, you'll be a passable release after a while. You may even find out you're alive! Breathing and everything!

Here's the routine:

SIX STEPS FOR SELF-AUDITING (SSSA):

- (1) Ten Minutes of Nothing.
- (2) Duplication.
- (3) Spacation.
- (4) Contact.
- (5) *Self Analysis*.
- (6) Opposite Pole.

Do each not longer than ten minutes at a time. Do all in one session.

Use for any case, for auditing or self-auditing.

Send in for your membership so I can see you next fortnight.

L. RON HUBBARD

P.A.B. No. 8
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
4 Marylebone High Street, London W.1

[1953, ca. late August]

VIEWPOINT PROCESSING

A few weeks ago I was able to tell the various schools of the HAS in an Associate Newsletter not to bother with or work with their extremely tough cases for a little while since I had to hand a process which easily remedied their difficulties. I discovered Viewpoint Processing about the same time as The Factors, but wished to make completely certain of the results to be obtained by Viewpoint Processing and to go on for a few months investigating the possibilities that there might be another even more easily workable process by which the difficult case or any case could be resolved.

To give you an entire list of the processes developed and examined and applied for the purposes of test would be a lengthy and at this time unprofitable task. I should, however, for the use of future investigators, give you some outline of the processes developed and investigated. In addition to the developments which you see in the various books and articles I have written on the subjects of Dianetics and Scientology, and which delineate many processes, and in addition to lectures I have made on my investigations and applications in the field of the human mind, I have tested in excess at this date of ten thousand mental combinations of computations, various types of nothingness, facsimiles, postulates, force, perception and other factors designed to alter, enhance or nullify mental conditions. In addition to this purely thought investigation a great many mechanical aids, biochemical combinations of substances, various diets and regimens have either been tested or developed and tested in an effort to resolve endocrine and purely structural problems attendant upon mental and physical deficiencies in an effort to locate in structure a sweepingly simple answer. All of these efforts pointed toward and assisted in the development of the technology and methodology of SOP 8, Short 8, Six Steps for Self-Auditing (SSSA) and techniques evolved directly from the data given as The Factors, the five Pre-Logics and the Axioms and Logics as given in the *Handbook for Preclears*.

Investigation forced one toward the conclusions which follow: The problems of structure and bacteria are best resolved first by a direct address to the mind; second (but first in the case of emergency surgery) mechanical rearrangement of structure; and third, diet and regimen within the tolerances of the body; fourth, the administration of biochemical substances of a preventive, supplementary or curative nature, but only in the presence of obvious and well established acute or chronic illnesses or deficiencies. From the standpoint of technique, it could be said that those techniques which most apply creation and observation produce the best and most rapid effects. Those techniques which employ nullification or eradication are substantially less effective, and those techniques which employ evaluation for the patient or which cause him to combat or shun one phenomenon or another are directly harmful. Techniques which stress viewpoint creativeness, space and action are far superior to techniques which stress ideas or objects. Techniques which bring about anaten in any form or which stress somatics are not in the long run workable above a very low level. Any technique which introverts is inferior to a technique which extroverts the attention. The goal of processing could be said to be the restoration of the highest possible level of freedom of attention for the purposes of creation and observation. Emergency mental conditions alone excuse the running of engrams, the use of

concepts, matched and double terminals; but such a practice should be altered to unlimited techniques after no more than half an hour. Certainty Processing is apparently the only exception to this rule, but here the ingredient of certainty alone on past, present and future excuses the use of nullification. Some hundreds of tests applying viewpoint attention and other matters to Certainty Processing demonstrate it to be an emergency technique to be employed only to that level where observational creative techniques can be used. The remedying of scarcity and abundance in terms of Creative Processing as represented by SOP 8 (Step IV) is senior to, by far, Double Terminaling, Matched Terminaling and running concepts or Postulate Processing in any form. Restoration of the patient's ability to evaluate and an eradication of invalidation by restoring his confidence through direct observation are excellent techniques.

Auditing failure evidently comes about by the unwillingness on the part of the auditor to have other people "look." Auditing difficulties are found to lie more generally with the auditor than with the preclear. It could be said generally that an auditor is not in a position to audit unless he can comfortably out of a clear conscience permit other people to observe. The auditor's own fear of discovery of data in his own life is found to impede the progress of preclears markedly and is the basic reason for auditor fixation upon nullification techniques rather than observational techniques.

There are in the process of test four mechanical aids for the treatment of the psychotic which may or may not obviate auditing. Nevertheless such mechanical aids would have to be applied by an auditor. Pending the final testing of these mechanical aids, the auditor is invited to let alone for the time the problem of the psychotic and psychotic patients. But if he does feel called upon to treat the psychotic, his attention is invited to Step VII of SOP 8. It is highly probable that this step, succeeded by as much of the remainder of SOP 8 as can be assimilated, is the only mental treatment in existence for the remedy of psychosis or severe neurosis which will deliver good results without danger of worsening the psychosis. A long investigation of shock treatment by an unbiased investigator financed by myself has resulted in the incontrovertible conclusion that shock treatment of any kind, whether by use of noise, gas, electricity or physical blows, not only worsens but confirms mental derangement and is used in this civilization at this time solely because the level of acceptance of the psychiatrist is a psychotic person, which level of acceptance will not permit a raising of that person into the level of sanity. The use of surgery and shock upon the mentally deranged is bluntly criminal.

The recommended battery of techniques for the betterment of the preclear as of this date is as follows:

- Viewpoint Processing
- SSSA
- Certainty Processing
- SOP 8
- Short 8
- Formula H
- SOP 8L

Viewpoint Processing is contained in this issue of the PAB. SSSA has been covered in PAB No. 7. Certainty Processing is contained in Appendix 2 for SOP 8 [PAB No. 3]. SOP8 and Short8 are contained in Issue 16-G of *the Journal of Scientology*. Formula H [PAB No. 9] and SOP 8L will be covered in later PABs.

Although viewpoints may be handled in many ways and are best handled purely from observation, there is that case which is intensely occluded which cannot at the beginning of auditing observe well as a body if at all as a thetan. This is either the occluded or the delusory case. If the case is delusive, its entrance is via Step VII of SOP 8. If the case is merely occluded the obvious and immediate entrance to the case is Viewpoint Processing.

The blackness on the case is indicative of a scarcity of viewpoints, a necessity for safeguarding and protective "screens," a defensive and propitiative attitude towards existence,

too much loss of allies and goods, too much loss of space, and finally and most importantly, loss of those who have evaluated for the preclear. The sudden departure of the person who has evaluated for the preclear results in loss of that viewpoint which the preclear unwittingly had assumed. That one person evaluates for another solely in the most common concourse of communication is not aberrative, but where evaluation has taken on an extreme aspect as in the case of a mother, father, husband or wife, then the preclear has come to assume that if the person evaluates for him, the person is looking and listening and feeling for him as well. The loss, by any cause, of the evaluating personality causes the preclear to believe that he has lost his source of perception. There is no radical difference, and only a gradient scale, between "observing for" and "thinking for." "Thinking for" is much lower than "looking for" the preclear.

Direct observation is infinitely superior to thought which seeks to know before looking. Thought could be said to be the manifestation of evolving a low-level certainty of observation from a number of past observations. The combination of past observations to derive a future observation could be said to be the process of thinking itself.

Thus we find the occluded case very often very brilliant, very sane and very reasonable but inhibited in observation. The brilliant occluded case has achieved the almost impossible level of being able to know through past experience without looking at all. This could be said to be the generation of a theory: the combining of past experience to predict future experience, the role and function of a theory. Where the ability to think is combined with the ability to observe directly, one has a genius. The case which can observe but thinks poorly or shallowly is known to us as the wide-open case. The case which cannot observe but thinks obsessively is known to us as the psychotic. This does not mean that there are not combinations of wide-open and occluded cases, and it does not mean that all wide-open cases cannot think, nor does it mean that all occluded cases cannot observe. I have here presented only the two extreme aspects of "all observation without thinking" and "all thinking without observation."

All manifestations of thought break down into relative positions in space. A person is happy when contra-survival things are far from him and pro-survival things are near to him and unhappy when contra-survival things are close to him and pro-survival things are far from him. In other words, all manifestations of thought and all difficulties of thought find as their basic the five Pre-Logics, the substance of which is that theta locates things in time and space and creates time and space in which to locate things and creates things to be located in time and space.

It will be found that the spatial concepts and observations of the difficult occluded case are at fault: things are too near to him or too far from him; things are in improper relation one to another. The use of Step VII of SOP 8 upon an occluded case, even where the case is not even vaguely "insane," all can produce this startling result, for this step remedies relative position in space of various objects. This is mentioned in passing because the occluded case who comes to the auditor is usually merely worried or wants to be better and the auditor overlooks the fact that here is a very powerful mind holding well in check and compensating for lack of reality on spatial position. It will be found immediately that this case has been from early childhood extremely concerned one way or another by spatial position. This denotes a former dependency upon one person or another for the MEST universe itself to keep objects located relative to one another in space, and dependence upon the judgment of another as to whether things are near or far. It will be found immediately that somewhere in the current lifetime background of this preclear there was a person who was extremely concerned about the nearness or farness of things and who was obsessed on the subject of distances. A quick relief of this condition is the discovery with an E-Meter of the identity of this person and then the application of Viewpoint Processing, using that person as the one who has most evaluated for the preclear. The E-Meter, not the preclear, will be able to locate this person.

Although the occluded case will always inform one with great rapidity that he cannot get mock-ups, his statement is quite relative and is based upon his desire to defeat the auditor. It

will be found that the case can get some vague impression in one fashion or another sufficient to work the case.

The occluded case is afraid of sight. He will be found to recoil from a momentary bright mock-up or a facsimile. These frighten him. In Para-Scientology it has been discovered that a cycle of Can't-See, Can-See, has taken place somewhere in this occluded case's past. It has been offered that a person was blind in a lifetime and on death, of course, recovered suddenly his state of vision. So long as he was blind he was alive, the moment he could see he was also dead, so to see means to die. This has solved some of the blindness cases in Scientology. It will also be noted that the occluded case, when asked to exteriorize or when he exteriorizes for the first time, will feel a considerable amount of grief. In Para-Scientology this has been traced to past lives and the death (for exteriorization is an approximation of death).

It does not particularly matter whether the sadness of the occluded case, on the thought of exteriorizing, is occasioned by "past deaths" or whether his fear of perceiving is traceable to sudden visions of a body, now dead, to the end of believing that seeing makes him dead. These are matters for Para-Scientology and they only feed the occluded case's circuit which compels him to look always for a prior cause, a reason.

Indeed, his search for a reason is what marries him so thoroughly to a body, for a body always has reasons, reasons for everything. How far can you get from observations? A reason. The occluded case has to *know* before he can go, has to compute what he will see before he looks. He is the best customer for the map-maker.

The dear old Royal Auto Club with its wonderful fund of knowledge about touring, its beautiful travel directions, yet is an example of having to know before we can go. The RAC can tell you the number of pebbles on any road in Tibet, much less France. It is the best and most efficient club of its kind in the world. Just so, we do not object to this trait of the occluded case—to have to study books and maps before he can move—but the occluded case himself at length concludes that he isn't too happy even when he gets there. His longing for adventure is thwarted by his thirst for knowing before he is. He has to know, for example, all about the conditions of being a clear before he is audited. Then he approximates in auditing what he has now computed a clear should do. And his case stands still. Why? Because it isn't being audited—his circuits (calculators) are. On concepts and nullification techniques in general his improvement is very, very slow, for he is processing something while the auditor is processing him—and the auditor is not processing the preclear, but, via the preclear, a circuit. The answer to this is blunt: "Look! Don't think! Look!"

It will be found that the occluded case never looks at a thing. He looks at something besides a thing. He is "steered off" that which he would observe by charge. Ask him for an observation—you will get an indirect reply, a reason, an explanation, a description—and if he is in "bad shape" you will get an answer, not to your question, but to something else. By this alone you can tell an occluded case. A case pretending to be wide-open is actually occluded if it behaves thus. Many a "wide-open" case with "clear recalls" actually can't see anything or is seeing nothing but delusion. The positive key is, how direct is the communication with this person?

Another characteristic of the occluded case is that he "has been betrayed." Any case that talks much about betrayal is an occluded case, even if he represents himself otherwise.

The occluded case is sometimes a criminal, sometimes intensely honest. In a search for truth, he has interpreted truth as "agreement exactly with the past." This is honesty. It is also being MEST itself. So if you cannot get a case to lie to you, know that it is occluded. If you cannot get a case to act without a reason, it is occluded. If a case claims to be doing one thing and is actually doing another, if its actions are hidden behind a mask of TRUTH (if it is really a liar) you have a spun occluded case that has entered delusion. This person is crazy. And dangerous to the auditor and his reputation.

The *only* safe way to audit is with an E-Meter. Only *then* can an auditor know the preclear is doing what the auditor says. Spend twenty hours of auditing an occluded case if you will, without an E-Meter, come to the end of the period, as you will, without any marked benefit to the case, assume then that the technique didn't work (and you will), but don't expect any sympathy from me if you don't *always* use an E-Meter. If the preclear is running as you direct there is always a needle response, particularly on the new Mathison 54—no occluded case can get by one—but they can get by an auditor for the whole being if the occluded case is geared to defend and defeat other motion while yet emanating motion.

There is a type of occluded case, very low in reasoning ability, which may have given rise to the “vampire” idea—the personality which absorbs the life and lives on the life of others. This case, of course, is near-psychotic (you must understand that occlusion and psychosis are *not* synonymous). It has a peculiar trick which identifies it—it ignites and extinguishes matches. I remark on this type because it typifies in a peculiar way what the occluded case is doing: **THE OCCLUDED CASE IS DOING ALL POSSIBLE TO STOP OR ABSORB MOTION.**

Here we have the gradient scale of cases:

- Clear viewpoint (Cleared On)
- Viewpoint of facsimiles
- Viewpoint partially occluded (the average case)
- Viewpoint entirely occluded
- Viewpoint partially occluded, partially delusive
- Viewpoint of delusive facsimiles (the dub-in case)

It is a shock to the occluded preclear to find out what he is doing—for he is using every facsimile or ridge he can muster to *absorb* around him light, sound, feeling, motion, distance, and viewpoints. He is rigging himself up as a sponge for all motion that is forbidden or destructive. When you start to process this man, you will be astonished to find he is holding to him (with no responsibility) waterfalls to deaden sound, stove lids to stop fire, mats to deaden impacts. He is a walking soft-armor tank. In a light stage he is heavily built. When he is thin, he has begun to retreat from his armor plate.

He has followed this scale downward:

- 40.0 Cause (Emanating)
- 30.0 Mainly Cause, sometimes Effect
- 20.0 Half Cause, half Effect
- 4.0 More Effect than Cause (High Toned Man)
- 2.0 Mainly Effect, destructive Cause down
- 0.0 All Effect

Note: 4.0 was and is the goal of Dianetics. 30.0 to 40.0 is the goal of Scientology. This goal of Dianetics was so difficult or impossible to attain by my early auditors that I returned entirely to investigation in October of 1950. I had considerably overestimated the capabilities of auditors and seriously underestimated the difficulty of some cases.

Whatever process you use on an occluded case, you will find the above holds true. And of course it continues to hold true down into delusion. To make this case recover by wiping out engrams or postulates is bluntly impossible, for the case has mimicry of gravity and is grasping to it every incoming impact.

It is remarkable that the delusive or dub-in case is best told by its pretending to have facsimiles (a complete corruption of an intolerable past) and yet manifesting the other

manifestations of a completely occluded case. There aren't many of these delusive cases around; auditors in the old days commonly mistook these cases for near-clears, and thought to bring them up to a state of clear by auditing out engrams. Of course, the preclear could manufacture and believe (automaticity of engram manufacture) more engrams than could ever be eradicated by auditing and the case would simply stay on the same level or would even get worse. The auditor had failed to apply the small tests offered in Book One to distinguish a dub-in case. The wide-open case (delusive but clear recalls of non-factual material) is distinguished, then, by having the same manifestations in life as the occluded case, which is to say, a fear of and protest against sound, a general protest against life, a defensive and defeating attitude. But this case is in far worse condition than the occluded case and this condition is most easily noticed by endocrine disorders. This is denoted by sterility, untimely fat on the back of the ankles (startlingly common in the current civilization) and perceptic difficulties. In auditing this delusive case, it will be found that sonic and visio go off and the case becomes an occluded case before it rises far enough up the tone scale to have (and not need) proper facsimiles, or a good memory of past events. If the auditor thinks the occluded case is difficult, he should realize that this wide-open case is death and destruction to all around it, for the case is capable actually of nothing but destructive action and desires no other mental state in those around it than a complete apathy. The occluded case quite commonly supposes himself to be badly off; the delusive case rarely, if ever, believes there is anything wrong with him or her. The occluded case is high toned for homo sapiens and is therefore far more common amongst the leaders of society than even auditors suppose.

In Viewpoint Processing we are looking for the person in the preclear's past who did not enjoy certain positions on the tone scale. You must know that love, hate, enjoyment and admiration are not positions on the tone scale. You will not find them on any tone scale that has been released by me for they are attitudes toward emotion or characteristics of energy rather than emotion. Emotions are a set band of reactions. Any person who can be freely emotional and enjoy a "good cry," or even enjoy being apathetic, also can hate "having a good cry," and so it is as well with love and admiration. In what the Russians laughingly call a civilization (and you would be shocked at how far that is from anything Europe or America thinks is civilized) practically the only enjoyed emotions are apathy, grief and fear. The remaining emotions in that culture are all but unknown. This holds true on the tone scale, in spite of the fact that these emotions are actually enjoyed.

In the old days the Russians thought nothing was more fun than for everybody to go into the barn and burn it down. They have not much changed. In Germany the most enjoyed emotion is hate amongst the Junkers class. They hate up and down the entire emotional band with an abandon which brings out the sporadic excursions they take down into France. Love, if you have ever noticed, does not much care where it sits on the tone scale, as we find a young man deeply in love starving himself to death (a characteristic of apathy) and a young girl in love in a dreamy enthusiasm which makes her bloom. We find love used in Christianity about twelve feet below 0.0 and in New York precisely at 2.5 on the tone scale. Admiration is a particle which unites and resolves like the universal solvent all types of energy, particularly force. Hate coheses and hardens energy. Love is the human manifestation of admiration. All this so you will know why it is that an occluded case sticks at being an occluded case while another case does not. The reason is in the people who have evaluated for the preclear. One of these has taught the preclear arduously to dislike (hate) all manner of things, has taught the preclear that many things are bad (it's so bad over there you'll have to look back at me). Another has taught the preclear that he must love everything. The predominant teaching is "Do not enjoy," "Do not be happy" (happiness being a state of admiration of things).

The cycle, then, of the preclear who has been taught to hate things is that he begins to resist them and eventually piles up energy against them to such a degree that he makes an actual deposit, which is an occlusion and which has on his side of it complete blackness and on the reverse side of it the piled-up facsimiles of that thing which he is resisting. This screen, then, has a hunger for the thing which it was resisting, and if this screen is fed whatever it was set up to resist, it will dissolve. This accounts, in part, for the step of Expanded Gita. As a test, I fed

the screen of one preclear the loathsome item which it had been set up to resist for thirteen hours before the screen resolved.

In processing it is far better to pick up the evaluation which began the screens than it is to set out on the adventure of trying to dissolve the screens.

However, if you want to see a cleared MEST body it is probable that you will have to feed these screens on Expanded Gita, wasting and accepting in brackets for, perhaps, a hundred hours. This solves the actual hunger which depresses the acceptance level of the preclear down to the things which he is resisting.

The best trick the MEST universe has is to teach somebody he must not enjoy something, that that thing is bad and therefore he must resist it. Once this cycle of resistance is started, the preclear edges down toward the bottom.

In auditing Viewpoint Processing, then, with the preclear on the E-Meter, one should take an assessment of all the people with whom he has been surrounded to discover which one of those people enjoyed things the least and hated things the most, and which one of those people insisted that the preclear love everything. It will be found that both of these will probably wind up with a stuck needle when discovered, for the preclear winds up hating the individual who insisted upon love for everything. The sudden loss of a sexual partner runs the cycle from love to hate with rapidity and leaves the preclear hung at that portion of the track where he lost the person. By resisting the loss he resists the person, and if the person has done anything to engender hate, we will find the preclear in a strange state of hating love. If he has to resist all love and affection, then, the chances of his getting enough particles of admiration to make life enjoyable to him are nil. This person is probably earlier in the preclear's life than marriage.

What we are trying to do here, then, is not to run out all the engrams in the bank, but to release and free the viewpoints which are being resisted. This is somewhat like opening a safe. It was difficult to learn the proper combination; the proper combination consists of breaking down the resistance of the preclear to that viewpoint which loved everything and which evaluated for the preclear and tried to get him to love everything. It will be found that this person has departed from the life of the preclear and the preclear will probably tell you with a sudden realization, yes, his emotions shut off just about that time.

The screen which has been set up to resist this person may be based on an earlier screen, so one should take a second look and find out if there was somebody else who loved everything who is resisted by the preclear. It will generally be found that there are one or more earlier screens than the first one the auditor will discover.

Having found this screen, it is necessary then to have the preclear, whether he can see his mock-ups clearly or not, mock up in abundance the person being resisted in the attitudes of "looking for the preclear" and of "pointing things out to the preclear to be loved."*

Another variation of this process employs a principle which is very old to us— Cause and Effect. The actual computational difficulty with this case is that the case is seeking to be an Effect rather than to be a Cause. The case will tell you that it has been betrayed. This is, in essence, saying "I have been the effect of a bad action"; it is an apology for failure. It will tell you during one session that such-and-such was cause, during the next session that so-and-so was cause, during the session following that that somebody else was cause, during the session following that the engrams so-and-so were the cause, and will actually, when it is very badly off, write you very long notes concerning computations as to what was cause. All of these computations break down into the category of "Something else is cause other than myself." This is what the auditor is trying to remedy, for unless this cause can assume the role of causation, the case cannot emanate energy sufficient to remove the bank or to move around the spaces in which his engrams are contained—for his problem in being unable to move his engrams around is the problem of being unable to handle space. If he could handle engrams

and could handle space, it would be a very simple matter for him to pick up all these black screens and hang them on some building and forget about them. But so long as he is saying that something else is cause other than himself, he will not handle space, he will not handle energy and, truth told, he backs away from objects. And this level of case tends to accept very poor and out-of-repair objects, energies and spaces. This case and cases below this level will dramatize the poor man's outlook and will accept enMEST rather than MEST.

Thus it is very simple to get this case to run anything which will place the cause somewhere in his environment rather than in himself. The case actually wants to be an effect so as to receive sensation. This accounts in part for the absorption screens which are found in its vicinity. The desire-enforcement-inhibition curve runs down from wanting to be an effect through having to be an effect to trying to inhibit being an effect. When it gets down to inhibiting being an effect, it begins to fight the entire environment.

In more than one occluded case I have found the assumption to be the basic cause. Although this is part of Para-Scientology it is interesting that the auditor encounters it so often. The occluded case has stolen the baby. Papa, mama, no one else, must realize this. And at length the case itself will not realize it. The occluded case quite often is found stuck in birth. But it is stuck at the assumption point, where the thetan has taken over the baby, rather than the obstetrical end. Now and then some auditor starts to run a birth and finds a black hand reaching in for the baby. This is not the doctor's hand: the doctors do not reach in very often: this is the assumption. It will be found that the preclear will immediately steer away from this and, indeed, some preclears will fight it so hard that it cannot be run. Those preclears who fight this very hard are those preclears who have had families who did not appreciate them. The family was thought by the preclear to be saying continually, "See what you have done; we do not want you," and so on. This makes the preclear try to disavow his responsibility in having taken over the child. Wasting babies has a marked effect upon such a case.

Using the motive of cause and effect in Viewpoint Processing, one runs the preclear in vast quantities saying to the environment "**You are cause,**" saying to people "**You are cause,**" saying to his engram bank "**You are cause,**" and runs vast quantities of people saying to the preclear "**You are cause**" and people saying to other people "**You are cause**"; then large numbers of the preclear saying "**I am an effect,**" large numbers of people saying to the preclear "**I am an effect**" and large numbers of people saying to large numbers of people "**I am an effect.**" The wording of the thought can be varied in the last: "**You have betrayed me—an informer—it is your fault**" or "**You are to blame.**" One preclear on whom this was run after a couple of minutes sat up on the couch with a startled look on his face and said, "You know, it isn't saying that to me." When I asked him what he meant he informed me that although he had not before realized it, he considered that every wall and every tree was saying to him, "You are to blame for this." His case took an immediate upsurge.

Assigning cause and declaring effect is very high echelon processing and is a primary variation of Viewpoint Processing.

It should be realized that all the foregoing material consists of variations of Viewpoint Processing which is in itself susceptible to many combinations and uses.

VIEWPOINT PROCESSING

This process seeks to resolve the problems set up by the evaluation of one being for another. It resolves in particular dependence upon people, objects, bodies and special systems of communication.

Expanded Gita resolves scarcities. Viewpoint Processing resolves dependencies.

A being tends to close terminals with anything on which he depends, and attempts to widen terminals on things on which he dare not depend.

Upset and disillusionment about life becomes an obsessive desire for independence which in a body is, of course, impossible. The concept "I must be the only one" demonstrates the terrible urge not to be dependent upon anything. However, life works in two directions. A person who is trying to be "the only one" at the same time will be trying to make other beings dependent upon him. Thus the dependency of other beings upon him will eventually bring him downscale no matter how hard he tries to be the only one. "The only one" is a resistive computation and in a body is impossible to carry out and so results in a dwindling spiral.

To be "the only one," in other words to be entirely independent, in the lower tones the individual resists all evaluation for himself and evaluates for others. This in the higher tones is a native characteristic of life, but, just as any other characteristic of life can be debased and exaggerated, so it is in the lower tones. All life seeks to be independent; it is only when it becomes obsessively independent that difficulty results. In a democracy, for instance, the general feeling that all must be equal is fought against so that one finds in a democracy an excessively large number of people maintaining "computational" independence.

A body is grossly dependent upon other life forms and other MEST combinations for its existence. It is quite impossible for a body eating every day to be independent. The analytical mind in close position to this body and believing itself dependent upon the body eventually, of course, begins to believe that it itself is the body and thus we get the buried and mysterious loss of identity on the part of the thetan, who is, in essence, the analytical mind to the body.

One runs Viewpoint Processing on all dynamics. In particular the 5th, 6th, 7th and 8th dynamics must not be neglected.

In sanitariums the briefest observation demonstrates that the 8th dynamic is most prominently the aberrative dynamic, for here we have the idea that God inhabits all space, thus making it impossible for the preclear to have any space of his own. The preclear must either have no space or must be himself God. To solve the God problem, one simply rigs up large spaces in abundance "full of God" and more large spaces "full of preclear" until the preclear can have large spaces of both. It is interesting that in preclears whose families were connected with the Church, the problem of space is most acute.

This process is done by mock-ups of a very large order and of no particular distinctness.

Although any computation can be run, the following computations will prove effective: Cause, Effect, enjoy things, hate things, look, don't look, motion, no motion, sound, sight, feeling, work, pain, no-sound, no-sight, no-feeling, no-work, no pain, babies, no-babies, spirits, no-spirits, Christ, no-Christ, God, no-God.

The technique is run in this fashion: Brackets are used. One has the preclear put up a number of people or objects as himself putting them up, then has him put up people or objects as though somebody else were putting them up; then has others putting them up for others, all in quantity.

One should use those things of which the preclear is certain. In other words, where you have a case which has a great deal of black silence on it and constricted space, you should run cubes of blackness which is silent, the preclear putting them up for others, another putting them up for the preclear, and others putting them up for others.

The object here is a great many items put up rather than one set put up and held. One should put up many sets and should not hold them. If all he can put up are black cubes or patches of blackness, then he should put these up with the thought in each one such as "Cause."

It must be kept in mind that what one is doing with this process is resolving some of the evaluations which have been done for the preclear to the end of resolving a scarcity of viewpoints. The reason one keeps putting up very large numbers of points which are evidently thinking toward a direction is, in essence, the remedying of a scarcity of viewpoints. One takes it at the level of accepting less desirable viewpoints, and it will be found that more desirable viewpoints are much more easily wasted by the preclear, so that the process can be varied by having these viewpoints, as mocked up, waste large amounts of desirable things, such as babies. These viewpoints as mocked up will waste things that are desirable in torrents. We at once remedy the scarcity of viewpoints and the evaluation which those viewpoints have done. Thus one mocks up hundreds of thousands of grandfathers, pointing this way or that, or saying things are too distant, or saying simply, "You are the cause"; and one mocks up thousands of the preclear having him evaluating for others.

Don't-depend-on-me and depend-on-me is a key button, but all the buttons included in Step IV of SOP 8 can be used in this process.

The primary requisite of the viewpoint is that it has position relative to points. A change of viewpoint necessitates on the actual level a change of positions rather than a change of idea. The change of position is primary; the change of idea is secondary. Evaluation is the shifting of viewpoints or the effort to do so. On an actual rather than a thought level, this would necessitate transplantation from one spatial position to another spatial position. Shifting a baby from one side of the room to another side of the room is, in essence, evaluating for him, for it demonstrates to him a new point of view and new points to view. Dropping a curtain before one would be, in essence, evaluating for him. Locking a person in a closet or forcing a child to stay or sleep in a dark room would be forcefully evaluating for him.

A child best accepts his mother's viewpoint if his mother has been that person who most changed his position in space and who furnished for him locomotion. Not in quite the same order, an automobile or an aeroplane evaluates for one by shifting his spatial position from one point to another. Fixation upon vehicles of transportation is very noticeable in people and the loss of a vehicle is bound to be damaging to perception, for the vehicle furnished not only a point from which to view but changed that point. Thus distance is definitely involved, both in viewpoints and in evaluation. You will find preclears "stuck on the track" in places where their position in space was forcefully changed or interrupted. This could be said to be a forceful evaluation. All problems of thought reduce to spatial relationships, quantity, velocity or characteristics of energy, and these interacting bring about time.

Gaps in time such as in unconsciousness are a loss of viewpoint and are dependent upon others to view during the period, thus all evaluation for an individual brings about a restimulation of unconsciousness—those periods when a person lay unconscious, not knowing where he was, completely dependent for the safeguarding of his possessions upon others about him or completely at the mercy of those others. The first being safeguarded is restimulated by protective evaluation such as "If you do so-and-so you will get hurt," and the latter is restimulated by betrayal; because periods of unconsciousness contain within them pain and discomfort, protective evaluation and betrayal restimulate alike somatics, and could be said to bring about psychosomatic illness.

Where the preclear has had about him someone who told him what he did while he was asleep, he is likely to get that person confused with a doctor or nurse according to sex, in some operation, thus bringing the operation into constant restimulation. This is resolved simply by mocking up in brackets this evaluating person evaluating to the preclear and being evaluated to by the preclear.

Mocking up hordes of doctors and nurses will restimulate the somatics of operations. This is best resolved, if it becomes very acute, by simply feeding the preclear a great many operations much worse than the one he has and placing these in future; for he is running in the case of any operation which restimulates "It must not happen again."

The entire sub-zero tone scale is of great use in Viewpoint Processing. Ownership could be said to be that area being covered and protected by the preclear. As he goes on in life, this area will narrow down to just his own body and then to just a portion of his own body. This is because he has been driven back, step by step, conviction by conviction, to the point where he does not believe he can protect anything. He gets to the point where he apparently does not want a viewpoint but wants instead battlements, ramparts, caves, and any other place in which he might be able to hide. He tries to make his engram bank into such a fortress. In this case it is very good to give him tremendous numbers of protective viewpoints; stone walls, doors, caves, and thus satisfy his “hunger” for a place in which he himself cannot be viewed. He will gradually come up on this to a point where he is cautiously willing to view something. I have had a preclear give tremendous sighs of relief at being permitted for an hour to insert in the darkness about him barricades of various sorts.

A preclear who is very occluded does not think himself strong enough or does not sufficiently trust himself to offer very much protection to anything. Thus he cannot take responsibility for items around him and will be found not to be taking responsibility for several areas of the body.

The preclear will be found to have, if occluded, an enormous desire to view the future and will be found to have had in his past association which pretended to evaluate the future for him. Spirits are the commonest; thus one must not neglect the 7th and 8th dynamics.

The time factor of the viewpoint is tremendously interesting. The occluded preclear does not view the present. From the present he started viewing the future, and from the future started viewing the past. What he calls knowledge is the certainty of impact which has happened to him in the past and which he is certain is going to happen to him in the future. He *knows* that this is going to happen again. He knows in ratio to the violence of the impact. Thus seeking knowledge, he finds impact. If you ask him to run simply **“It is in the present”** he will rapidly discover that much of the blackness he is looking at is believed by himself to be in the future. In this case a special point of Viewpoint Processing is used wherein quantities of horrible and terrible events are placed in the future. As this is done, it will be found quite ordinarily that he begins to move on the time track and may quite suddenly get with these future mock-ups brilliantly clear forms and adequate space. In other words, we give him a viewpoint of the future in its most terrible and drastic form (he is, remember, not actually interested in the past: he is interested in the future and knows that such horrible things have happened and will happen again that he cannot adventure further in time).

It will be found additionally that he is expecting a great many people to appear in the future. The preclear is quite startled when Certainty Processing is used to find out that he actually believes certain people are present. This knowledge is suppressed, and Certainty Processing brings it to light. In Viewpoint Processing one gives numbers of people to the preclear coming to him from the future, particularly enemies he has known in the past.

It is peculiar to the occluded case that he believes himself, quite often, under arrest; therefore one should give him a great many police and uniformed people calling him here and taking him there; and one should also give him large quantities of schoolrooms and jails—there being very little difference between them in the preclear’s mind. He will become quite upset in this process unless he is also permitted to waste motion in wide spaces. The school and the courtroom have much in common in that they dispose of spatial positions with no recourse on the part of the preclear, and evaluate for him also on a thought level.

Books can, say, “do the looking” for one. This is one of the best reasons why science stagnated and why science becomes increasingly complex instead of increasingly simple. All the scientists are very busy looking in the books of other scientists instead of at the material universe and their own universes. To remedy this one can have the preclear get enormous stacks of books with the idea that they are looking for him. In the case of fiction, the books also feel and hear for the preclear; and more than one preclear’s sonic is lost in the silence of the written word.

In that a viewpoint does not only look but also perceives along other channels, it will be found that the preclear who has very little perception is actually expecting a totality of non-perception in the future. He believes that death is such a totality. He is holding on to incidents in the past which tell him that he will lose all perception in the future and this, in itself, shuts off his own perception. To remedy this, one should get in the future being deaf, being blind, being solidly stuck in coffins, and in general, having no viewpoint.

Invalidation is basically non-attention. Attention itself is quite important, for attention is necessary before an effect can be created. Thus the attention of the preclear will be found to be fixed or dispersed and not entirely under his control, which would account for the phenomenon of occlusion. The preclear cannot unfix his attention from things which he expects to happen. The auditor actually shifts his attention by having these things happen in the future in mock-up form and in tremendous quantities. One need not be too particular to discover what the preclear is afraid will happen; one only need take various possible disasters, all of them summing to a loss of viewpoint.

That thing which is most feared is that thing with which the preclear will close terminals. He actually creates those things which he fears.

Viewpoint Processing can be combined, of course, with Certainty Processing.

It will be found that Viewpoint Processing is very effective but that it does not even vaguely supplant observation. Certainty Processing and Viewpoint Processing should be used in conjunction with such a process as SSSA, using it between the six steps. It is, like all concept, postulate, matched or double terminal processing, a propitiation of the circuits.

Now I have given you this rather expansive look at Viewpoint Processing so that you would understand what we are trying to do to run the computation amongst all computations, the center central of all thinking, which can be run on an occluded case. It is one thing to have, you must realize, the center of all thinkingness and quite another thing to have it in a form which can be run. I am giving you here following the form in which it can be run. The technique with which it is run is Viewpoint Processing.

In other words, we have here three things in conjunction. We have the center centerness of all thinking; we have the form in which it can be run, which is to say, the words which express the thought which will run on the case, no matter how occluded that case is; and we have the technique with which it is run. These are three separate items.

The center centralness of all thinking is, of course, change of position in space. If you recall your Axioms you will understand that this is known to us as time, it is also known to us as motion. A particle moves from one position to another position and this change requires a certain amount of what we arbitrarily call time. The change cannot take place instantaneously, otherwise the particle would be in both positions at the same time.

At the International Congress of Dianeticists and Scientologists [September 30—October 4, 1953, Philadelphia, Pennsylvania], this matter of spatial position will be given at length and probably as you receive this will already have been given, in which event the tapes most likely will be in the possession of your nearest Associate.

The change of position of spaces is an operation in which the preclear must be able; if he is not able to change the position of his own spaces, then he cannot change the position of his facsimiles. The inability to change these spaces means an inability to “keep up with time” and sticks the individual in the engram.

The two most prevalent viewpoints to impress one with how bad something is are that one must change his position in space and that one must not change his position in space. Indeed, a communications system is dependent upon not changing one's position in space. Thus attention tends to fix one in space.

The dwindling spiral of the MEST universe is the desire to remain fixed in space. This eventually immobilizes a person. Perception, action, doingness, sensation, sonic, hearing and even happiness depend upon an ability to change in space. Money, security and communications systems themselves tend to fix a person in space.

All this twist to thinkingness comes about from motion itself. An explosion is not enjoyable to the person in the center of it. Thus one attempts not to disperse, which is to say, change position all over space. An impact seeks to fix a person in space. People dramatize the dispersal by insisting that everyone move around in space, as in the case of an enthusiasm dramatization (which, by the way, most people bent on security do not like) or that, in the case of the impact, people stay where they are and not move. Because impacts are more common than explosions it could be said that the engrams dictate a dwindling spiral with greater and greater fixation upon being "well fixed," to use the colloquial term which best fits the master engram of them all.

In the Axioms you saw where thought is preceded by motion. This is quite true. Obsessive thoughts are preceded by too much motion in too little time. This, indeed, produces the sensation of pain.

Along with this we have, of course, the insistence that one must not change spaces. Here in the MEST universe we have only one space actually, but to have a time track one must continually make space. One confuses MEST universe space with his own ability to make and put space into the past and so becomes extremely tangled the moment he decides not to have a great deal of mobility. This is seen in the young man who gets married and has to "settle down." The 1.5 is obsessed with the idea of people staying in one place, remaining fixed, not moving. This, of course, is death.

You have also noted the franticness which comes over some people when they have lost some material object. It has disappeared into space, which is to say, it cannot be located or it cannot be fixed in space, much less changed in its spatial position. It is then, without observation, evidently changing its spatial position. This is the action of a hidden influence and is quite frightening to the individual. All religion uses this fear in order to evaluate for people.

With Viewpoint Processing, one mocks up hordes of spirits, gods, people declaring first that everything is lost in space, then that everything must be fixed in space, then that everything must be changed in space, then that the spaces must be changed and then that spaces must be fixed. One does this and intersperses it with minutes of nothingness; the last is necessary to run out the suppression the preclear has put on these viewpoints. One runs it as well in brackets. One has hordes of the preclear in various forms and aspects declaring that nothing can be found in space, that everything must be fixed in space, that everything must be changed in space, that spaces must be changed, that spaces must be fixed.

One does not bother with the reasons why the spaces must be changed; the body has lots of reasons for everything. They are entirely unimportant. The biggest bugaboo your preclear has is that he has to have a reason to do something. If he has enough reasons, he'll be good and dead.

One does not, when he is running this process, permit the preclear to go wandering off and running people with other ideas than this simple one, change in space. Once in a while he will want to re-phrase the same idea and that is, of course, quite permissible.

Getting two spots out in front of the occluded case which are saying, “**Do not change in space**” is quite effective and will quite likely produce considerable somatics of tiredness, for that is the main excuse for not changing in space: one is too tired to go.

Your occluded case, then, breaks down to one of two kinds: one will get mockups which will persist and not go away, the other will get mock-ups which vanish instantly. The former is stuck in an impact engram, the latter is stuck in an explosion engram.

The phenomenon of seeking to know is actually a search for a certainty. The greatest certainty is the certainty of impact. Thus, when one goes toward a great certainty without this knowledge and these techniques one tends to go downhill toward engrams which contain an impact and which, of course, remain more and more fixed in space. Thus you have the scholar who becomes more and more immobile and, indeed, you have that operation of the State known as “education” wherein the State delivers into the mind of the child in sixteen years of sitting still in classrooms knowledge which could be delivered in a compact form in two or three years at the most. It is, in short, a control operation.

In running this, one will find the phenomenon of black and white turning up. If he is running lots of people with “must not change in space” and the field of vision remains black, then he should be running “must change in space,” at which moment it will be seen that the field lights up. Sometimes “must change in space” and “must not change in space” alike do not light up the dark field; at this, one should run “lost in space” or “lost in the darkness,” at which time the field will probably light up. This can be watched on the E-Meter. Whenever the field goes entirely dark the E-Meter sticks; in addition, the energy involved in the material is not running out when the needle is stuck. So long as the needle is gradually rising, the auditor can be sure that the field is fairly white before the preclear. When somatics flick on the needle, when it gives small jumps or sticks, it is time to reverse the concept. When all concepts tend to make the needle stick, simply give the preclear in brackets a moment or two of nothingness until the needle is again free.

We will call this Triple Process of the right button with the right phrasing with the right mechanical process “Change Processing” for further reference.

If you cannot now finish off your occluded cases with a few hours of auditing, I disown all of you.

This is the third of the series of the *Professional Auditor's Bulletins* which delineate techniques to assist the auditor's own case and to give him data he may use upon his preclears.

Viewpoint Processing may be self-audited within reason if the individual thoroughly makes up his mind to use it as an intermediate step between the steps of Process SSSA as delineated in PAB No. 7. Otherwise it will leave him wallowing in his circuits, not that this, for many an occluded auditor, would be anything new.

Author's Note: This paper was written in Seville, Spain, in what the Spaniards laughingly call a civilization. They have electricity of varying voltages which is off for many hours of the day, water which only comes out of the faucets between eleven and one, a mailman who, surprisingly enough, delivers packets. Of course the castanets and beautiful nights make up for all this and nobody worries about anything and it all somehow gets done manana, but it doesn't particularly add to the quality of technical papers which get dictated, when there happens to be electricity, from notes which the maid overlooked destroying in her clean-up. Understand, then, that this paper is very informal. It is sent through to you now as it is because the information is three years overdue already.

LRH

P.A.B. No. 9
PROFESSIONAL AUDITOR'S BULLETIN
The Only Unbiased and Accurate Professional
Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
4 Marylebone High Street, London W.1

[1953, ca. early September]

FORMULA H

In early 1953 I developed Formula H as a basic resolution in terms of emotion and effort of insane impulses, neuroses, obsessions and compulsions. It is a limited technique. Formula H is the end development of Effort Processing, and is run with all the technology learned in Effort Processing itself.

FORMULA H: THE EFFORT TO REACH AND WITHDRAW, TO GRASP AND LET GO OF ONESELF, OF OTHERS FOR THEMSELVES, OF ONESELF FOR OTHERS AND OTHERS FOR ONESELF AND OTHERS FOR OTHERS: FOR FORCE, PERCEPTION AND ADMIRATION WHEN RUN RESOLVE THE TENACITY OF ENGRAMS.

The first example of the use of Formula H would be applied to present time. One would ask the preclear to run the effort to reach and to withdraw *into* and *from present time* in terms of force, in terms of admiration and in terms of perception. He would run as well for force, admiration and perception the effort to grasp and the effort to let go. He would then run present time as an entity, reaching and withdrawing, grasping and letting go the preclear. He would find that there is a duplicity of effort wherein the preclear can run withdrawing while something else withdraws, reaching while something else withdraws, withdrawing while something else reaches, and reaching while something else reaches, grasping while something else grasps, grasping while something else lets go, letting go while something else grasps, letting go while something else lets go. This can be run in brackets, which is to say with the preclear doing it as though others were doing it and the preclear doing it for others doing it in regard to others.

One could run this generally, which is to say without any specific object in contest with the preclear, and one could run it on pictures alone or on engrams alone if the preclear knows what an engram is.

Of course, this is a limited technique. It can be run only until such time as the preclear's case is moving more easily.

The technique can be run slowly or rapidly, which is to say, one can run the cycle and withdraw as fast as the preclear can think it or slowly. This would depend in large measure on the use of an E-Meter. The needle should keep rising while the preclear is reaching and withdrawing, but when it reaches a stop then the effort should be changed or reversed.

The use of Formula H is entirely an emergency measure. Formula H is not intended to clear anyone. It is intended to put a case in shape to run more easily. Immediately after Formula H is applied, Acceptance Level and SOP 8 can be applied. In other words, Formula H should not be continued indefinitely. The reason this technique should not be used indefinitely lies in the fact that after it has shaken the case loose, its continued use will bog the preclear down in

some other part of the time track, for the use of the technique primarily is to shake the preclear loose from the time track. The emotion of insanity—and indeed, there is an emotion of insanity—is discovered in the preclear by having him run something withdrawing while he is reaching or something reaching while he is withdrawing. This is an actual emotion; such a case has insane impulses. This technique should find, bring to view and run out these impulses, for it is an intensely uncomfortable emotion.

Reaching and withdrawing, grasping and letting go are the actions of theta itself. It does this with beams, particles and forms. Thus the formula exactly parallels theta operation, thus its effectiveness. But its continued use on the individual, the analytical mind or the thetan, the production energy unit, or whatever else you want to call it, in the body produces sufficient energy to shake loose engrams which might be better left untouched. Thus the limitation of its use.

It will be found while using it that the emotion of insanity can be turned on or a manic state can be turned on in a case. These emotions will run out simply if the auditing session is continued a little longer. If these become very acute, however, turn to Step III of SOP 8 and have the preclear hold the two upper corners of the room. This will clear away these impulses.

Commonly a preclear runs with this formula into a situation where, if he is a man, the sensation of a woman trying to eat him and a woman being white and himself black, in reversing the reaching and withdrawing, he finds himself trying to eat a woman, himself white and the woman black. This situation, when encountered, can simply be run one way and then the other way until all these impulses cease. Considerable sexual sensation will turn on during the running of this and they should not be left in restimulation. Formula H is called Formula H because the “H” stands for Hope. It can be used on a very difficult case if it does not immediately respond to auditing. Something can happen with sufficient drama and he can know he can get better. This gives to the auditor a tool which will produce relatively fast effects. It also gives the reassurance that the auditor can do something with this person which has not been done to this person before.

Formula H can be self-audited because, of course, Formula H applies mostly to the body. But if so used, it should not be used very long and it should be used with Six Steps to Better Beingness [SSSA].

RESOLUTION OF GEOGRAPHICAL AREAS

It is quite important for the auditor to understand the nature of geographical areas in their role in aberration. As an example of this, let me tell you a story about a little dog on a ranch I once had which, indeed, is responsible for calling my attention to the fact that it is the *location* not the personnel that is at fault.

This little dog was running down a quarter-of-a-mile-long road when a careless driver hit him with a front bumper. At the moment of impact the driver reacted with sufficient speed to keep the wheel from going over the dog. The driver did not see the dog had not gone under the car, and when he got out the dog was gone. Evidently it had run immediately after being struck into the brush beside the road. He was gone for three days and could not be found in the entire area although looked for. At the end of the three days he came back, running up the same road. When he came within 30 feet of the spot where he had been hit, although no car was now standing there, he lit out into the brush and scouted the area, coming back on the road again well beyond the spot, thus avoiding the place in the road.

On subsequent days the little dog, coming down this road came closer and closer to the area where he had been struck, each time noted it and avoided it. He had at the same time no fear of the car which had struck him and no fear of the motor of the car and no fear of the people who had been in the car.

After about two weeks, he would walk all the way down the road without going into the brush. Each time he passed the geographical spot where he had been hit he lowered his head and looked frightened when he passed. There is no difference between this dog's reaction and the reaction of a man. In Book One you will find the mechanism of avoiding a restimulator. The person will not look at (as discovered in a hypnotic test) the thing which is motivating his action. If the signal he is being given in a post-hypnotic command is the hypnotist touching his tie, he will find fault with the room, with the hypnotist, with the hypnotist's clothes, but very rarely with the hypnotist's tie, the actual signal. This tells you, then, that man avoids geographical areas and will not look at them, and at the same time will say that he is not in that area because of people, because of incidents, because of many things. He has been injured in some geographical area. Pain and unconsciousness have taken place at some point on the globe, some city, some ocean, some altitude, some depth. Afterwards, he avoids such a point.

In Para-Scientology, it has been established without any great certainty that man has been here in this universe for some time and that men have a great many recorded experiences much earlier in existence. It does not matter whether this is true or not; it does matter that men have geographical antipathies. They are avoiding many spots in their own home, around their own towns, around their own state, their own country, their own continent—all over the world. This comes to a pass, finally, where a person is avoiding the entire world. Also in Para-Scientology we have turned up in many cases what the preclear claims is "space opera." The only thing that is very certain in each one of these cases is that the preclear so claiming actually avoids space. He avoids space just as the little dog avoided the point on the road. In other words, this person has been injured in space and because space is so difficult to locate and points in space are so difficult to establish, he begins to avoid all space and so we get the case which is hard packed all around with engrams. He is trying to be solid so as not to have any space. If we work this case on the Formula H given above as we discuss in a moment, we will discover that there are many points specific and exact in space in the vicinity of the solar system which the person is particularly antipathetic towards. He may or may not have an explanation for this but the point is he does avoid space and points in space.

In view of the fact that the person who wants no space is avoiding the entire MEST universe and because any point in or the entire MEST universe can be a geographical area, we get what is this tremendous antipathy for the MEST universe on the part of preclears. This resolves by processing geographically all of the areas of which the auditor can think or read about from an atlas.

Geographical processing is quite surprising in its results. It is done with Formula H. One gets the preclear's efforts to reach and withdraw from, to grasp and let go, various geographical areas; and gets the preclear getting others trying to reach and withdraw from, grasp and let go, the same geographical areas; and gets the geographical areas trying to withdraw from and reach, grasp and let go, the preclear; and gets the areas reaching and withdrawing from, grasping and letting go, others.

The peculiar nostalgia generated by reason of a person's being raised in a certain area (which in its acute state is homesickness) is resolved by the use of Formula H on the area of the childhood home. If one were to be processing children in a summer camp, he would find that many of these were suffering acutely from homesickness and could not enjoy themselves. If he would simply take a group of them and get them to reach and withdraw from home, he would possibly, through a bath of tears, restore the vitality of many who were ailing.

Particularly for the case who is having difficulty with space, this is a recommended process. An example of its running follows:

Auditor: Get the effort to reach the place you lived when you were five.

Preclear: Tries to recall place and cannot.

Auditor: What part of the United States was it in?

Preclear: Somewhere in the Midwest.
Auditor: Try to reach the Midwest.
Preclear: Does so.
Auditor: Get trying to withdraw from some place in the Midwest.
Preclear: Does so.
Auditor: Now try to see (reach) some place in the Midwest.
Preclear: Does so.
Auditor: Now try not to see some place in the Midwest.
Preclear: Does so.
Auditor: Now try not to admire (withdraw from) a place in the Midwest.
Preclear: Does so.
Auditor: Now try getting to admire a place in the Midwest.
Preclear: Does, remembers that it is Sioux Falls and achieves a visio on the area and develops at the same time a considerable body warmth which is uncomfortable.
Auditor: Now gives the preclear the same as above, as though Sioux Falls were trying to reach and withdraw from the preclear. Then the auditor runs:
Auditor: Get the effort to let go of Sioux Falls.
Preclear: Does so.
Auditor: Get the effort of Sioux Falls to let go of you.
Preclear: Does so.
Auditor: Get the effort of Sioux Falls not to look at you.
Preclear: Does so.
Auditor: Get the effort of Sioux Falls to grasp you.
Preclear: Does so, and suddenly finds himself engram wise in a room having the measles.

This is the hold on the track about Sioux Falls. Somatics become acute, warmth excessive. The preclear keeps saying that the sickroom alternates with the county jail. It suddenly develops that he was in quarantine during his illness and felt like a prisoner and has felt degraded ever since.

The auditor now uses Acceptance Level Processing or Expanded Gita. As the former has not been covered, the latter will be illustrated.

Auditor: Start mocking up lots of rooms full of measles.
Preclear: Does so, and is astonished that they keep falling in on him. He does this and suddenly remembers how nice his mother was to him during the measles.
Auditor: Gets the preclear to throw away rooms full of measles until the preclear can do so easily.
Preclear: Fever has abated, engram has been run out.
Auditor: Gives the preclear the effort to reach and withdraw from present time, and the effort of present time to reach and withdraw from the preclear until the preclear is very alert.

End of Session.

You will find that Formula H used in any combination is productive. If used in conjunction with geographical areas, it is extremely productive.

It is recommended for all cases early in processing; it is not recommended for cases late in processing which are progressing satisfactorily. It is not recommended that Formula H be run longer than for two or three hours on a case except where the auditor has set out to process geographically the entire MEST universe. Processing the entire MEST universe and points in its space would be identical with the above illustration except that points in the MEST universe would be substituted for first the Midwest and then Sioux Falls as the "Sioux Falls" particular points showed up with the preclear.

It cannot be too forcefully stated that the emotion called insanity is an actual emotion and is turned on and is run out by Formula H. It may or may not be good processing for an auditor to attempt to discover and locate this emotion of insanity on preclears who aren't neurotic or insane and so discharge it. This would depend entirely on the skill of the auditor. When the emotion of insanity is turned on in a preclear who is otherwise sane, it should simply be run out by Formula H.

L. RON HUBBARD

P.A.B. No. 10
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
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[1953, ca. late September]

CHANGE PROCESSING

In *Professional Auditor's Bulletin* No. 8 we have a variation of Change Processing which utilizes the factors given in that PAB to excellent advantage.

We find as a law that a person takes the opinion viewpoint of that person or thing which has most changed him in space.

It will become apparent immediately that the reason soldiers will obey a sergeant's command to go forward into battle lies in their training in close order drill. This sergeant has placed them here and there on the drill field, has posted them on sentry duty—in other words, fixed them in space—and in general has altered their positions in space to such a degree that now the opinion of the sergeant that they should go forward even to certain death has much higher validity than the soldier's own opinion.

We see as well that the mother, having carried the child in the womb, having carried the infant here and there, and the father, having carried the infant about and having changed the mother in space during gestation, both, then, have enormous opinion value for the individual. This is basic on the reason why the preclear is so anxious about his personal relations with his parents. This is also why he has obeyed his parents so implicitly or has had to fight so hard not to obey them. Because his parents have changed him in space, his parents evaluate for him.

It will also be seen in a motor-happy society that machinery very soon begins to evaluate for the individual, for a car changes the person in space. Machine tools and large stationary engines fix a person in place. It is as much evaluation to fix a person in space as to change him in space, for, indeed, fixing a person is actually to make him do otherwise than he himself would do, so is, in effect, a change in space against the person's own self-determinism.

As soon as we examine fixation in space, we are examining fixations on subjects. We have here, in a breath (but with a rather dirty trick beneath it which will be covered in a later PAB), the entire secret of education. They fix the student in space and thus can evaluate for him. This is doubly vicious as it also reduces the space of the individual. If you wish to see your preclear upset and dumbfounded, simply have him fit the corners of his kindergarten and early grade to the corners of the room in which he is being processed and keep duplicating these rooms, which is to say, fixing the old space in this new space, until he gets a good facsimile of his early school. Incidents where he was punished or degraded will immediately turn up. This is an investigatory rather than a therapeutic process, for it takes much too long.

Of course there are two sides to moving things in space. It is a question whether the child moves the mother in space more than the mother moves the child in space. Of course, the child, being smaller, is apt to take the view that the mother is moving him in space; yet the mother's actions are being monitored continually by the necessities of the child. In such a way there are two evaluations of an automobile. One is that an automobile is moving the person in

space and the other is that the person is moving the automobile in space. The difference between these two viewpoints is self-competence. We are looking here at above 2.0 on the tone scale and below 2.0 on the tone scale. Above 2.0 the individual feels that he is moving the automobile in space; below 2.0 the individual is certain that the automobile is moving him in space. This is also the difference between happiness and unhappiness. A person is happy as long as he feels that he is the causative mover and is unhappy to the degree that he feels that he is the effect of something which moves him.

Illustrative of this point is an airline pilot, one of the best on the Company payroll, who, as long as he flew the airplane, was an excellent pilot. This individual at the end of his run would quite often “deadhead” to the city where he had his home. He would ride as a passenger, and it was a source of amusement over the entire airline that this crack pilot in the smoothest air would be airsick every time he was a passenger. In the first case, he was moving the airplane in space; in the second case, as a passenger, the airplane was moving him in space. Being moved in space by an airplane occasioned terror; moving the airplane in space occasioned happiness.

During the constructive or active moments, the thetan is moving the body, but there are times when the body’s necessities—as in the case of urination and bowel movements—move the thetan. Thus we find that the latter are quite aberrative in the individual.

In the Pre-Logics we found that the prime function of theta was to locate or alter objects in space and time, and also to create space and time and objects to locate in them. So here we have viewpoints and the prime purpose of theta interlocking-and discover that we have come on two roads to the same point.

A method of running evaluation, particularly aberrative evaluation where the preclear has been surrounded by somewhat neurotic parents or marital partners, is a very simple one consisting of mocking up the parent and then, in mock-up, having the parent shift a mock-up of the preclear up in the air, down low, to the right, to the left, before and behind. One then repeats the process of having the mock-up of the preclear move the mock-up of the parent before and behind, to the right, to the left, above and below. One can even have the preclear simply mock up the parent and start moving the parent until he is certain that the parent can be moved. One has the preclear move the mock-up of the parent from before him to behind him, to his right, to his left, above him and below him. One does this with the parents, marital partners and working machinery, and also with vehicles.

As soon as one starts Creative Processing to the end of convincing the preclear that he can change things in space, he begins to find quite ordinarily that the preclear will get visios of roads. The road, of course, is the one thing which constructively changes the preclear in space. There is, of course, a scarcity of roads, and one remedies this with Viewpoint Processing by having the preclear mock up a great many roads for himself, somebody else with roads for themselves, and others mocking up roads for others, until the scarcity of roads is remedied. The road is also aberrative because it threatens momentary impacts to those persons who have been in accidents. Automobile accidents are, then, excessively aberrative since they are a hold-motion and a fixation on something which is intended as a continuance of motion. One of the simplest ways to handle this latter situation is simply to run the engram of the accident or to mock up accidents until the preclear is surfeited with them (by this last, of course, I mean that one has the preclear mock up the accidents).

One can also repeat this by having the preclear mock up the thetan moving the body as above and having the body moving the thetan. This last process is very productive. One does it in brackets. One has the preclear mock up something which he calls the thetan and then has this move the body as in the case of the parents above. Then he has others being moved around by their thetans and thetans moving others around, and then others doing this for others.

L. RON HUBBARD

P.A.B. No. 11
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
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[1953, ca. early October]

During these last many PABs, I trust that something has been happening to your own case. I am trying to bring it along on a self-auditing basis. All techniques I have been giving you since we started in these sessions can be self-audited.

You will find, however, as you self-audit things, that a very basic law is at work. This law consists of *THE ENTIRE PROCESS OF THOUGHT IS AN EFFORT TO OBSERVE SOMETHING WITHOUT LOOKING AT IT*. You will find yourself, if you self-audit, dramatizing this by preferring those techniques which deal with thoughts and concepts rather than those techniques which specialize in looking. Thus, I dare say, you will have avoided doing the Six Steps to Better Beingness and will probably have done Viewpoint Processing in preference. Let me assure you, however, that the Six Steps to Better Beingness are on a higher level than any process which merely processes thoughts.

There is another law involved which explains this matter of not wanting to look which we will take up in PAB No. 12. In this present PAB we will set forth what the thetan is trying to do.

WHAT THE THETAN IS TRYING TO DO

With all the books of philosophers before you, with all the religions of the world to consult, with all the closest scrutiny of Man and his involved behavior, it would still be difficult to guess what the thetan is actually trying to do. Indeed, one would be more prone to believe that the thetan is entirely idle and is not trying to do anything; for, such is the complexity of behavior resulting from the extreme simplicity of the original effort that the entire activity is lost in a maze of complexity.

The thetan is trying to do something very simple: he is trying to put up mock-ups of his own; that is really all he is trying to do. But in order to do this, he comes in conflict with other thetans and he finds that his effort is complicated to the degree that these thetans, putting mock-ups in front of him, seek to obstruct him, even when they only want these mock-ups admired. Thus the thetan's activity enters its second step, which is to nullify or divert mock-ups placed before him, which is to say his viewpoint, by other thetans.

As soon as he enters this activity of trying to destroy or divert mock-ups placed before him, he runs into the first levels of subterfuge. These consist of the various emotions by which people seek to convince him that his activities in shunting their mock-ups aside are very bad. Of course he himself has begun this subterfuge in trying to put up mock-ups of his own. He is trying to convince others that when they destroy his mock-ups, they are doing something very vicious and wicked to him.

After a few failures in getting mock-ups of his own which persist and failures in destroying or diverting mock-ups which are thrust in front of his face, he conceives the idea of being multiple. He becomes more than one viewpoint or he teams up with other thetans and these, together then, seek to put up mock-ups which persist. These are fought back against by other groups of thetans and so on up the dynamics. This, in effect, is the basic game all of us are playing. This is adequately proven out by processing.

The field of least certainty is the observation of what others are trying to do to others. This, then, becomes aberrative. One doesn't quite know what the rest of the world is doing or thinking. And this becomes complicated because others pretend to be the friend of the thetan, only to betray him. As soon as this occurs he begins to watch very closely the behavior of other thetans' mock-ups in order to gauge what is happening to them so as to prevent things from happening to himself.

With these three things—the thetan trying to put up mock-ups of his own which persist, trying to divert the mock-ups of others, and trying to observe what others are doing to others—we have what we call a “bracket” in Scientology.

The processing of this activity is of the simplest kind. You will find, even on an occluded case, that there is a zone beyond the occlusion where the preclear can put up a mock-up. The worst cases will not be able to see it, but they will know that they have put a mock-up out there. In view of the fact that the basic impulse of the thetan is simply to put a mock-up out there which will move and which will persist, we have as our most certain—if by far not our shortest process—that one given in *Self Analysis in Scientology*. One simply has the preclear go on putting mock-ups out there until the preclear at length can put them up in excellent order and condition.

One can enter this in a little more complex vein and have the preclear receiving before him mock-ups which “others” have put up and destroying these mock-ups. It will be found at first that the preclear has a very hard time destroying mock-ups which so appear before him, even though he himself is putting them there for others. After a while he will be able to divert and destroy these mock-ups at will and his tone will improve as a result.

No matter how much complexity may enter into this, no matter how many lines of thought, how many values of knowledge or evaluations occur, at any given instant the basic impulse of the individual is to create something and maintain it while preventing the mock-ups or creations of others from interfering with his activity. The best test of this process is its workability and it is found that the process is extremely workable.

Very few auditors have the patience to sit through a couple of hundred hours of *Self Analysis in Scientology*. They are prone to assign it as homework or to avoid it. However, remember it is the very best process which we have, for it exactly parallels what the thetan is trying to do.

As the auditor processes this on the preclear, the preclear will begin to notice various things, which is to say he will put up three mock-ups, one after the other, and will find that the third mock-up is much weaker than the first one he put up. This is because he believes that the first two have been destroyed and thus his impulse to put up a mock-up is lessening. One alters this simply by having him put up more mock-ups.

Additionally, this process feeds energy into an energy-starved bank.

By using this process in company with the other five steps of Six Steps to Better Beingness and with SOP 8, results are enormously speeded. But remember, whatever else you know, you would be able to make clears simply if you persisted with the process given herein and which is detailed at some length in *Self Analysis in Scientology*. Perhaps with this understanding and evaluation of what the thetan is trying to do, you may care to go more deeply into this, even on your own case, to using *Self Analysis* half an hour a day.

IMPORTANT ADVANCE

Change Step 6 (Opposite Poles) of SSSA to be done as follows:

Get a point before, above, etc. the preclear to say **“You will be ridiculed”** and have the preclear say **“Nothing there.”** Then have the preclear say to a point as before **“You will be ridiculed”** and have the point say **“Nothing there.”**

In “Wearing Heads” have the preclear put on various heads and have others take them off and hold them away. Then have the preclear take various heads off (mock-up) people and have him hold them away.

The reason for this change is my observation that everyone suffers from contracted space. This inferred that they were most afraid of expanded space. Expanded space (held out anchor points by others) gives the emotion of ridicule and this change when I tested it on preclears brought the highest tone rise observed for a single quick process. People are afraid of ridicule—they prefer the serious attitude of betrayal. Ridicule includes scorn.

This technique can be employed using brackets and all pronouns.

L. RON HUBBARD

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The Theory of Communication

L. Ron Hubbard

As we have gone forward in Dianetics and Scientology, we have come into possession of more and more significant evaluations of the interrelated factors of life. One of the simplest and yet one of the most significant emergences has been the factor of communications as the most important single factor in the triangle of Affinity Reality-Communication.

This ARC triangle, when I formulated it in Elizabeth in the early summer of 1950, resolved a great many things for auditors, but for the following three years much discussion ensued on the nature of the triangle itself. Generally, though, acceptance of it was swift and glad, for with its use came an understanding of human behavior, and with that triangle the tone scale itself, as it appeared in *Science of Survival*, was born. The earliest tone scale is in Book One, and is the first chart in that book.

Communication did not certainly emerge as a more important factor than either Affinity or Reality until the inclusion in the science of new data concerning the physical universe. It then became apparent that communication was, in essence, the shift of a particle from one part of space to another part of space. In its crudest definition, this is communication. It does not matter whether the communication particle is a bullet, a word, a thought or a light particle. It is still communication if it travels from one part of space to another. Not even terminals are necessary in order to establish the existence of a communication, but in the accepted sense of the word, communication is something which emanates from one terminal and travels through space to arrive at another terminal.

To achieve a full understanding of how communication is important, one need only do a very simple exercise to discover that almost any process involving itself with communication is powerfully effective on the mind.

If one seats himself in one of two chairs which are set facing each other, and looks at the other empty chair, and then gets up and sits down in the other empty chair, then rises and sits in the first empty chair, then goes and sits in the second empty chair, he will realize that something can happen with this technique, even though no words are spoken and no thoughts thought.

In the most accepted sense of the word, communication expects a return. In other words, a particle going from Point A in space to Point B in space is expected, if Life has anything to do with it, to then of itself, or with an approximation of it, go from Point B back to A again. A complete communication cycle is from Point A in space to Point B, and Point B back to Point A. In order to demonstrate the degree to which this affects human behavior, one need only perform another simple technique.

One takes two chairs, sitting some few feet apart, facing each other. He sits down in one of the chairs and looks at the empty chair and says, "Why don't you answer?" He says this aloud to the empty chair. He then gets up and sits down in the empty chair and faces the chair he just vacated and refuses to answer. He gets up again and returns to the first chair, sits down, and says, "You must answer me." He then removes himself to the second chair, then actually looks at the first chair, then says, "All right. What do you want to know?" He then gets up out of the second chair and goes to the first chair and says, "Are you all right?" He then removes himself to the second chair and says, "Yes, I am all right." He will experience full relief if he does this.

Almost any computation of this chair act can be worked out, but the one having to do with answering is the most effective. This explains to you why a communication lag on the part of another person can be transferred as an aberration.

We discover, then, that the most basic communication is one which does not have any reason connected with it. It is simply the interchange of a particle from one space to another space, and, preferably, the return of that particle, or a particle like it, to the first position in space.

Any communication is an anchor point. In order to understand the significance of an anchor point, one only has to realize the actual definition of space. For many centuries, in fact, during all of written history, man has not had an accurate, workable, definition of space. This omission is extremely peculiar, because he lives and exists continually in space. Of course, he really avoids space. He would much rather look at a person who is occupying a space, than the space surrounding the person. He is avoiding space to such a degree that he is always trying to work toward something, and is never trying to work toward the gain of nothing, except during some low-toned activity like war.

You can readily establish for yourself the correctness of this definition of space. *Space is the viewpoint of dimension.*

In the earlier editions of the Encyclopaedia Britannica, one discovers under the heading of "Time and Space" a long article which says bluntly that time and space are matters of psychology, not matters of physics. They must be resolved in the field of the human mind before they can be resolved by the physicists. This proves to be true, for with the introduction of space as a viewpoint of dimension, not only human behavior, but many intricate and complex problems in physics fall apart. Like all things worth knowing, this definition is idiotically simple, but tremendously workable. It is workable to the degree that its direct application in processing can produce, with no other aid, a clear.

The first application of this definition in the theory of processing is to have the preclear sit in a chair and from "inside himself" reach out to the two upper corners of the room behind him and simply hold on to those corners, without thinking. If he does this for a long period of time, he will simply become better and better. He may have some bad periods while he does this, but nevertheless the technique inevitably results in a better condition. If just this technique and no other technique were used this person, at the end of perhaps fifty or eighty hours, would be in good physical and mental condition, if not a Theta clear.

In this technique we are putting theory directly into practice. More and more, we are beginning to use these two things as identities. Theory is practice, and that auditor or that instructor who is trying to separate theory from practice is missing a great deal in the science, and is not getting too good results in his practicing.

In essence, holding on to two corners of the room is making space, but again, this is maintaining a condition of communication. One has an anchor point of his own up in each of the two back corners of the room. One can just as well hold all eight corners of the room with an anchor point of his own and his eyes closed. However, this technique is often too vigorous for a preclear. He can also do a total spaction, which is to say, perform Step III of SOP-8.

When we understand that communication is a fundamental, and is a first action of space, as well as the first action which takes place in space, we can advance our processing markedly. In the first place, we have an immediate index as to how aberrated our preclear may be. Preclears are aberrated if they have a communication lag. They have a communication lag as long as they have no space. In other words, communication lag is inverse to the amount of space a person has. This may sound very technical, but it is only as technical as you care to make it. There is nothing simpler than sitting down and making with eight points a cube of space, and then moving a particle, which you have created, from one point to another point inside the space you have created. In this way, it is possible to understand both space and communication.

Affinity and Reality have taken secondary roles because they are dealing with nothing more than the particle pattern or the number of viewpoints which agree upon the particle pattern. The pattern or velocity of the particle creates the degree of affinity, whether emotion or effort, and the reality depends upon the number of viewpoints which are in agreement upon the pattern of the particle. In both affinity and reality it can be traced that these are secondary to the condition of the existence of a particle and its change in space.

In working Standard Operating Procedure 8 (as given in Issue 16-G of the *Journal*) one does not have in the seven steps an immediate index of the sanity of the individual. These are steps relating to techniques used at various levels of difficulty with techniques. These are not necessarily an indication of the sanity of a person, even though Number VII is marked "Psychotic" and Number VI "Neurotic." VII and VI are so marked only to direct the auditor's attention to the fact that these two techniques are so good that they can be used on any level of case and that he should not use other techniques on psychotic or neurotic people. These definitions of the steps are not to be construed by a preclear, if they are used upon him, to mean that he is psychotic. In order to have a theory of evaluation of cases which matches with the seven steps of SOP-8, it is necessary to move the preclear out of the seven steps and into a step gradient we could call A, B, C, D, E, F, G.

This step gradient would be the gradient scale of the communication lag of the preclear. This is a direct index of sanity. A, which compares to Step I, would be an almost instantaneous response, and G, at the other end of the gradient scale, would be a lag so long that it did not return. In other words, this is a communication-return index.

In using SOP-8, if one exteriorizes an individual by using Step III, he often finds that the individual's communication speeds up markedly or slows down. If he is to continue the practice on the preclear while the preclear is exteriorized, then it is necessary for him to re-evaluate the preclear. If the preclear remains at the same communication speed as before being exteriorized, the auditor simply goes on using the same step level which exteriorized the preclear. However, if the communication level of the preclear speeded up markedly, then the auditor shifts from the step which he used to exteriorize the preclear to a higher, faster motion step. If the preclear's communication lag became greater when exteriorized, then the auditor moves over into the ABCDEFG scale, locates his communication lag, and moves back into SOP-8, using a lower level step such as VI or VII on the preclear, after the preclear has been exteriorized. As communication is the single most important factor today in processing itself, the auditor will do well to regard it as such.

P.A.B. No. 12
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

[1953, ca. late October]

THE CYCLE OF ACTION OF AN EXPLOSION

The role which an explosion plays in Scientology processing is as spectacular as the explosion itself.

To experience the impact of an atomic bomb, it is not necessary to know the mechanics of nuclear fission. Just so, a preclear need not know the Scientology mechanics of the explosion and its role in experience to benefit from the process. An auditor, however, should understand the mechanics underlying explosions in order to use the process to its fullest extent.

That thing which most closely approximates life itself in the material universe is the explosion. It changes things in space; it disorganizes MEST; it puts out particles from an apparent viewpoint; it alters compounds; and it has closely following its beginning a mirror effect, which is to say, that if one could stop an explosion in its flight, he would find that its center was sufficiently smooth to act as a mirror. It is, then, extremely simple for theta to identify itself with an explosion; and theta has done this to such an extent that science itself, at least at this writing, subscribes widely to the theory that life originates solely from the interactivity of chemical compounds. It could be said that the explosion itself is the basis for this mis-identification.

The cycle of action of life in the MEST universe is the cycle of action of an explosion. In the first book on Dianetics you will find repeated the ancient Vedic formula that things are born, grow, decay and die. I have expanded this to include the end action. First there is nothing; then there is a something; the something increases, then decreases; and again there is nothing. Thus you have a complete basic cycle of action.

There is a process known as Cycle of Action Processing wherein the preclear with creative mock-ups completes the cycles which he has begun and which he has not ended. It will be found that the preclear is trying to complete cycles of action begun often at some long forgotten time, and this accounts for some of the goals which he is rationally or irrationally attempting.

The basic cycle of action of life itself in this universe is the cycle of action of an explosion. While this is not true of all universes, it applies very firmly to the MEST universe. Life has attempted since its inception to approximate things in this universe so as to effect a conquest of the MEST universe. That thing in the universe most like life is the explosion, and life, therefore, in this universe follows the cycle of the explosion. This will become adequately apparent in processing and upon further examination.

An explosion begins with nothing, grows, recedes and at its end there is again nothing. Here we have the desire-enforcement-inhibition cycle and here, indeed, we have the pattern of all the cycles mentioned in the doctorate lectures and the book *Scientology 8-8008*.

It should be remarked that an explosion here is meant to include all varieties of impact including implosions and impacts themselves.

Cellular life runs on a motor basis and very tiny explosions provide the heat necessary to run the cellular motors. In other words, life has used the explosion as the pattern of the motors which it builds both in the body and in engines such as those used in vehicles. Thus we have the interesting fact that an inability on the part of the individual to tolerate explosions or their symbols, such as noise, is reflected in a repression of the actual operation of the carbon-oxygen low-heat engine which the human body is.

The overall life cycle of an individual in one lifetime approximates the explosion very closely. There is an apparent nothing; then there is something, and the something brightly expands up to its limit of expansion; then darkens, recedes and vanishes. Here we have pre-conception, birth, youth and, at the end of youth, the darkening period which continues on until death, at which time nothing is again present.

It should be closely noted that an explosion follows this cycle. There is nothing; then there is a point of intense light which, expanding, becomes larger but less brilliant; and at the limit of expansion, ceases to be bright, turns dark and dwindles. The particles which make up the explosion, even in its moments of intense brightness, turn black after the recession point is entered. You as an auditor should be intensely interested in this, for this is occlusion. The preclear is fixed in an engram—of what age we care not—where he is confronting the dark particles which have been formerly bright. Just as one is not hurt ordinarily by the immediate glare and blast of an explosion so one is not hurt by the energy of youth. But this receding, as in the case of an explosion, seems to leave one in the midst of the particles which have been crushed against him by the blast and which particles are painful. In any effort to run the blackness which surrounds a thoroughly occluded preclear, both the E-Meter and the preclear remark the pain which attends any shifting of that blackness. Similarly an individual who had been caught in an explosive blast would be caked with dark particles which, when disturbed, would give him intense pain.

The explosion is apparently a very definite basis in all engrams and, for our purposes here, can be considered to be basic-basic. And it could be remarked with this PAB that basic-basic for all cases has been discovered and is being delivered into your hands to be run.

How does one run basic-basic? The process is intensely effective but is extremely simple and is even apt to be slightly monotonous. Thus the running of basic-basic is accompanied by inserting this process as a between-step in each of the Six Steps to Self-Auditing. One would run Step I of SSSA; would then run the cycle of the explosion as given here; would then run Step II of SSSA; would then run the cycle of explosion as given here; would then run Step III of SSSA; and so on. At each address to the problem of running the explosion, about five minutes would be devoted to auditing it, before one went on to the next step of SSSA. He would do that step of SSSA and would then devote another five minutes to the running of the cycle of the explosion. By doing this he would maintain the interest of the preclear and would markedly advance the case. There is no reason why the cycle of the explosion cannot be self-audited by one trained in Scientology.

The cycle of the explosion is audited in brackets. This is to say that one has the preclear run the cycle as happening to himself several times, then run it as though someone else were running it and run the cycle that way several times, and then run the cycle for others confronting others. There is a mirror effect running the cycle of the explosion which gives some therapeutic value to having the bracket repeated as though the preclear were sitting about twenty yards in front of himself and doing it there, which is to say the preclear would be far in front of himself, putting it up for himself, having others put it up for others, and then others putting it up for himself; and then the preclear, where he is, would put it up for himself, would have another put it up for himself, and have others put the cycle up for themselves.

What exactly is the cycle of the explosion? One gets the preclear to get nothingness, then a growing expansive whiteness, then turn the whiteness black, have the black dwindle and get nothingness again. You will readily see the similarity of this to Black-and-White Processing

and, indeed, this is the furthest extension of Black-and White Processing, but is many times more effective and useful.

In a case which has a direction reversal (confuses left and right) one should run the cycle backwards, having the preclear get first nothingness then blackness, then whiteness, then nothingness. This runs out regret.

When a case has a weak heart or is chronically ill, one should be careful to run this cycle lightly and on such things as the chronic somatic only, or on words coming from the preclear's mouth (in brackets), getting the words absent, then black, then white, then absent. At any event, be careful of a case that is very ill. On such a case perhaps SSSA or SOP 8 (omitting Step IV) would be best.

This cycle, forward or backwards, used in brackets, betters chronic somatics well enough to prevent their return—an important gain, for chronic somatics sometimes return when audited with older techniques.

In PAB No. 8 you saw that masses of mock-ups could be run in brackets, and that the most important of these were changes in space. The explosion is the most forceful change in space. Thus from the high echelon mechanic of theta's purpose in changing things in space, one can go immediately into the first pattern theta uses in the MEST universe, which is the explosion, and he can run this in brackets.

Remember to do the cycle of the explosion exactly as given. Nothingness, then growing whiteness, then the whiteness turning black, the black receding and nothingness again. *It does not matter how poorly the preclear runs this. It does not matter if his nearest approach to whiteness is simply the idea that something might be white if he could see it.*

The cycle is run without effort, which is to say one does not permit the preclear to strain and use effort while running the cycle of the explosion.

One can expect an occasional electrical discharge, but if the cycle of the explosion is run in brackets and in masses, this discharge will be minimal. It should be remembered that you are not trying to *run out* basic-basic, you are trying to feed an enormous hunger. In other words, you are trying to feed enough explosions into the bank to satiate the scarcity of explosions.

Any and all thinkingness, reasoningness, moralness and ethicalness is derived from the cycle of the explosion. This becomes immediately apparent for, while running the cycle of the explosion on circuit cases, it will be found that they tend to philosophize considerably. This should be ignored. But, for the interest of the auditor, it should be noted that all moralness and ethicalness are directed towards minimization of the wild uses of explosions. Things are right or wrong connected with explosions depending upon whether or not the explosion favors or disfavors oneself or one's group.

Certainty is knowledge. Knowledge is basically an impact. After a sharp impact, it will be found that a person believes himself to be possessed of knowledge. When this is coupled with anaesthesia—which is to say, when a patient is anaesthetized and given a sharp and terrible explosion such as that occasioned by the stab of a surgical knife or the yank at a tooth—he will awake from the operation in the confusion of something nothingness and be certain that there is knowledge for him to discover.

After the brightness of an explosive blast, people wonder about the significance of the blast. The most uninformative thing there is is darkness. Darkness is greatly intensified in its blackness after a bright explosion has appeared. Thus, all the times one has looked into darkness and wondered whether or not something was there are, so to speak, collected together into this great wonder about the significance. The blackness is a concern about “What is the significance of it?” As an investigatory process but not for the purposes of therapeutic processing, one can have an occluded preclear simply run in brackets “**What is the**

significance of it?" and he will find the preclear quite taken with the process, for the preclear is trying to do just this: he is trying to discover the significance of the blackness.

This simplicity brings upon us a very grim jest. Soldiers, after an explosive war, are deeply concerned with the significance of it all. Men, after operations or bad accidents, are quite often concerned with the significance of things. But, much more important than this, the entire field of learning is today dramatizing the significance of blackness.

The jest is terrible, when one realizes how he has been betrayed by education. Print is in black, the page is white. In order to read, one has to put forth an effort to suppress the whiteness of the page. This keys in gradually the suppression of the brightness of an explosion, a thing which is automatic, and which is succeeded by darkness. The black letters apparently contain knowledge—and actually often do—but they lead the poor student deeper and deeper into “What is the significance?” And the more he studies, the less he knows, until he is left at length in a complete mystery of darkness. You can run this just to see how it is, not for therapeutic value, and find that Effort Processing on reading will bring out letters on pages. One lets the blackness come through, one suppresses the whiteness of the page. Further, in that the scholar is seeking more knowledge, and in that the knowledge is written in blackness, the scholar is led to suppress the whiteness of the page consistently until he is suppressing all whitenesses. This makes him suppress the whiteness on the cycle of an explosion and thus moves him on the time track past the peak of youth long before his time. The continuous suppression of whiteness retards the metabolism of the body and reduces energy. Educators uniformly dramatize the cycle of the explosion, of course, for their field is thought, and the first thought consists of energy particles not of concepts. Thus the processing of concepts on an occluded case does not resolve occlusion. Processes which utilize and multiply energy are far superior to and infinitely more effective than processes which look for postulates or concepts.

And, mentioning education brings one to the most terrible thing which can happen to the thetan. This is to have a guarantee of no explosions. Once the thetan cannot have, either by manufacture or acquirement, explosions or facsimiles of explosions, he is finished. Prison is so terrible merely because it denies the thetan explosions. The interim after death is terrible to the thetan because it is without explosions. Education as done on the public school system guarantees long periods in cubicles which contain no explosions; and education free from the printed page for long years in cube space is easily the most destructive and effective method of destroying the vitality of a race and the initiative and energy of those who should be its leaders and is, to say the least, rather typical of the MEST universe.

This is the seventh of the series on self-auditing the auditor's own case. These steps, of course, apply equally to the auditing of preclears. Our task at the moment, however, is to bring about as high a state of case as we can in all of our auditors. Not long ago an auditor in an area where many early auditors had practiced told me that the certificate was degraded in that area. This is not surprising if these auditors have not followed through with processes and have not given their own cases attention; but it is surprising that the auditor who wrote me has not taken over the responsibility of remedying this situation, for this auditor is quite well trained in Scientology. It would be extremely simple to discover the HDAs and HCAs in one's own area and bring them together for the purposes of mutual betterment and use on them Short 8, Six Steps to Self-Auditing on a group level and, on those cases which are particularly occluded, cycles of explosions with SSSA. This would at once establish a better reality on the part of any auditor who has slipped away and would give him some of the benefit for which he hoped when he studied Dianetics. In fact, I cannot conceive a man being interested in Dianetics and Scientology and knowing these techniques and knowing as well that in his area there are people who have not utilized their training and yet who would not gather these people together—with a blackjack if necessary—and see that they receive group auditing. If one does not like to have himself compared unfavorably with an inexpert auditor who is yet practicing, then the thing to do is to bring up the case level of the inexpert auditor and to give him at least the rote procedure to use on preclears of SSSA.

Auditors have been quite confused here and there in the past because they got their techniques and news of new techniques by rumor and because they did not possess the insight to see that all of this work is of a piece and that the goals we are now attempting are simply higher goals than those we first attempted and yet, though higher, more easily attained. But it would be very difficult for an auditor to fail to understand all the uses involved in Six Steps to Better Beingness (PAB No. 7) and to use these steps with success. He would only have to know this much and he would have well cases. There is no slightest excuse today for an auditor not to get rapid results with Scientology. Because I continue to put out techniques is no reason that old techniques do not work. These new techniques are developed and codified out of experience in auditing by myself. They do the work faster. I am even getting complaints from auditors that some of these processes work so rapidly that after a one or two-hour session the preclears are so well they never come back for a second session. I cannot see how this would be hard on an auditor's pocketbook unless the auditor had not applied the techniques to himself and was unable to go out and dig up preclears. There are today on earth in excess of two billion human beings. In that active auditors number about a thousand, this would seem to give one auditor a fairly good-sized practice. I myself doubt that I could audit more than two or three million people a year and still keep up with my hobbies. So I feel very sorry about these techniques working so fast and ruining people's practices. (The auditor who wrote me the above should receive all this as humor, not criticism.)

L. RON HUBBARD

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October 28, 1953

STEP III AUDITING COMMANDS

The preclear is not supposed to think of anything while he is doing this process. If he thinks of something do not stop him from thinking of it in such a way as to cut communications with him as a preclear, but let him know that this is part of the process.

1. Put eight anchor points around yourself, for yourself (if case is occluded have him put eight black anchor points around himself).
2. Have somebody else put eight anchor points around himself.
3. Have other people put up eight anchor points for other people, with you in the space.
4. Have other people put up eight anchor points for other people, with somebody else in the space.
5. Have somebody else put up eight anchor points for you.
6. You put up eight anchor points for somebody else.
7. From where you are hold on to the eight comers of the room.
8. Have somebody else hold on to the eight comers of the room.
9. Have other people hold on to the eight comers of the room for other people.
10. Have somebody hold on to the eight corners of the room for you.
11. You hold on to the eight comers of the room for somebody else.

L. RON HUBBARD

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P.A.B. No. 13
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

[1953, ca. mid-November]

ON HUMAN BEHAVIOR

It greatly facilitates the work of the auditor to know the most aberrated and most aberrative types of personality.

Kraepelin in Germany a long time ago made a long and varied psychotic classification. This has been refined and made, if anything, even more unwieldy in modern times. It is valueless since it does not lead to the immediate remedy of the situation. Further, we are not very interested in types. There is really no such thing as a special type of psychosis or neurosis, beyond those types which are quite aberrative around the preclear.

If we could isolate a particular set of traits as being the most aberrative traits, we could more quickly process the preclear by using Acceptance Level Processing or Viewpoint Processing on such people.

Probably the truly aberrative personalities in our society do not number more than five or ten percent. They have very special traits. Where you find in the preclear's bank a person with one or more of these characteristics, you will have the person who most thoroughly tried the preclear's sanity.

What we will call the aberrative personality does the following things:

1. Everything bad that happened to the preclear was (a) ridiculous, (b) unimportant, (c) deserved.
2. Everything the preclear and others did to the aberrative person was (a) very important, (b) very bad, (c) irremediable.
3. Those things which the preclear could do (a) were without real value, (b) were done better by the aberrative personality or by others.
4. Sexual restraint or perversion.
5. Inhibition of eating.

Such people would be better understood if I called them the "merchants of fear." The most degraded control operation of which the GE is capable is utilized by these people for their sole method of getting on in the world. They have lost all ability themselves to create, they cannot work themselves, they must either amass money which is never to be spent or must prevent others from amassing money. They produce nothing, they must steal one way or another, and then devalue whatever they obtain. They speak very sternly of honesty or ethics and put on a formidable front of complete legality. They are impartial, which is to say they are incapable of decision but ride continually a maybe. They close terminals easily with courts, for courts are, sad to say, more or less of this disposition themselves. They feel called upon at no pretext to become adjudicative on subjects where their opinion has not been invited.

Probably a society could be cleared and allowed to bloom if these people were simply rounded up and removed from contagion with the remaining populace, for they are not numerous. Yet they are in sufficient number that it is doubtful if your preclears who are more seriously badly off have not had at least one in their past. It is particularly true of the occluded case that he has been victimized by one of these “merchants of fear.”

Although there are many characteristics which are undesirable in such aberrative people, it is remarkable that only those listed above are aberrative. These wind sinuously as a threatening thread through all of their conversations. Such people are a mixture of paradoxes to the observer who does not understand the basic ingredients of human character.

Such people are themselves a continuous maybe, and therefore will be found very easily in the bank, for they appear most often. Where you find one, two or three people appearing almost continuously in the preclear’s bank, or his lamenting conversation, you will find that these people answer the above-numbered characteristics.

The method of processing these people is to have the preclear mock them up in large masses with the certainty that they are there, and then, with them unmocked, with the certainty they are not there. Then, mocked up again, with the certainty that they will be in the future, and, unmocked, with the certainty they will not be in the future. One also runs the above concepts in masses and in brackets.

A case cannot be said to be well so long as these aberrative personalities continue to reappear in his thoughts and processing. Therefore the auditor will find it extremely profitable to use all available means to process these people out of the preclear’s bank. When the auditor has succeeded in doing this, he will find that the preclear now believes himself to be very much better than before and, indeed, he will be.

It should be remembered that such people have invited many overt acts. The “merchants of fear” specialize in being offended themselves and, even though the overt acts against them are slight, these have become magnified in the preclear’s bank until such people, on the overt act phenomenon alone, occupy a major role in the preclear’s thinking.

It will often be discovered by the auditor that the preclear has “swapped terminals” with these aberrative persons. The weight of aberration is such that the preclear has been swung into the valence of such people, for they have obviously won.

The truth of the matter is: such people never win. If one traces out these people, as I have done occasionally after processing a preclear, he will discover that the aberrative personality is very close to the brink of a crack-up, has a very low survival level, and quite commonly goes insane.

It should be understood that anyone going down tone scale in moments of anger is apt to use the above-numbered steps one way or another. But this is a momentary thing; the above steps belong, of course, on the tone scale and are significant of a level on the tone scale. Thus, one going down tone scale into anger or into apathy, is inclined to use these operations momentarily. This is quite different from the aberrative personality. The aberrative personality is at work with this operation 24 hours a day. Ceaselessly, relentlessly, calculatingly, with full knowingness, the aberrative personality continues this onslaught against those around him.

The entire computation of this aberrative personality is that he is worthless, he himself knows himself to be completely worthless. One might feel a little pity if the harm were not so great, for there is nothing more terrible than this knowledge. The aberrative personality feels he cannot succeed unless he drives others away from him with fear, preferably with terror. He assumes aspects of ugliness in matters of clothing; he is quite prone to ugliness. Very often this personality does not bathe, his breath is very often foul, his feet become odorous, the endocrine system has failed one way or another, the person has considerable bowel trouble.

Other people than the aberrative personality occasionally manifest these difficulties; unfortunately, it all stems from the same idea—to drive other people away.

The communication lag of the aberrative personality is his easiest clue. These people are slow to respond, they are very thoughtful about what they say. They “think twice before speaking once,” if they speak at all. When they do speak it is very often not on the subject. Their favorite phrase is “You do not understand.” They preface their statements with, “Well, I don’t know but....” There is no decision in such people; they do not know whether to go up the street or down the street. Put into a certain routine and forced into that routine they will carry on, but they do not themselves produce anything, they are entirely parasitic. This parasiticism is gained either by the inheritance or other accumulation of money or by a direct and forthright nullification of those around them into the status of slaves. For this person knows above all other things that he cannot produce an honest day’s work.

Now in case you err and try to apply this classification too widely, there is one definite characteristic you must not overlook. This characteristic makes the difference between the aberrative personality and run-of-the-mill human beings. The secrecy computation is the clue. The best index to a secrecy computation is a refusal to be audited. Because of this factor of the secrecy computation, and for no other factor, it chances to follow that the aberrative personality can be known by his refusal to have any auditing of any kind, or, if he has any auditing, accepts it very covertly and will not permit it to have any effect upon him. He will not have a second session. He has all manner of excuses for this such as “altitude,” but in any way, shape or form he escapes auditing. If your preclear’s unwilling to be audited, he himself may fall into this classification.

Because justice in this society prides itself upon impartiality, these impartial people—the aberrative personalities—are quite often listened to by those around them. The pose of being impartial is an effort to escape decision. People who get things done or who are worth anything to the society make decisions. The impartial people make no decisions if they can possibly avoid them, and at the very best put off decisions as long as possible, as in the case of a court of law. These people, being well downscale, are very close to MEST and have a very solid agreement with MEST.

Very often you will find aberrative personalities addicted to religion, but the addiction will not be accompanied by any belief in the human spirit. Just how this paradox is accomplished a professed avowal of Christianity and a complete unwillingness to accept any effort to heal or help the human spirit as opposed to the body—is just another one of this bundle of paradoxes which mark the aberrative personality. For, you see, the person is such a complete maybe that anything about him is indecisive, and people trying to make up their minds about this person, of course, fall into the state of maybe, because that is the clue to the personality. Impartial personality—the maybe personality—and the “merchant of fear” are more or less of the same order and are alike aberrative.

Men in the field of the arts are very often victimized by these aberrative personalities. The “merchant of fear” closes terminals rapidly with any area which contains a great deal of admiration. Since the person is actually incapable of decision, this is a mechanical closure. The presence of admiration around anyone else begins to dissolve some of the completely stultified bank of the “merchant of fear” and this finds him very close to the source. Orchestra leaders, painters, writers are always having the terrible misfortune of closing terminals with such personalities. There is hardly a man of art or letters who does not bear on him the scar of having associated with a “merchant of fear,” for these are vampire personalities. They are themselves so starved of admiration and of sensation that they drink out of others around them any possible drop of admiration in any form. Where a woman becomes a “merchant of fear,” sexual starvation is continually attempting satiation and all the while the “merchant of fear” will protest and, to all visible signs, follow a life of complete celibacy.

While it is not my purpose here to revile, I wish to impress upon the auditor that the “merchant of fear” is extremely dangerous, both to creative impulses and to sanity. One could

say airily, “Why don’t we just audit these people upscale, since they are so few,” but these people will never present themselves for auditing and will discourage anyone else from having any auditing. A solution to the “merchant of fear” probably does not lie in the field of auditing.

The society at large is so accustomed to association with MEST and the “merchant of fear” so closely approximates some of the characteristics of MEST—the maybe, for instance—that the public quite commonly misassigns strength to such aberrative personalities and thinks of them as strong people or as wise people. They are neither strong nor wise, and before an even indifferently forceful attack quickly capitulate. They live their whole lives in terror of attack.

One often finds these characteristics in company with paresis or hears the aberrative personality has actually contracted a dreadful disease to add to his repulsiveness.

The auditor should not err in thinking that these people always present a repulsive appearance; repulsive conduct precedes a repulsive appearance. At first they operate only mentally in trying to make everyone afraid. Then this begins to show up more and more in their own MEST and finally will demonstrate itself in their personal appearance. Thus one can mark the state of decay of these aberrative personalities.

Now and then some violent man in one country or another has undertaken programs to rid a society of these points of contagion. Kings in olden times handled the problem by decapitating people who continually brought them bad news—this was a very wise measure. In more recent times it has been said that Gomez, late dictator of Venezuela, discovered that the contagion point of leprosy in the country was the beggar. He found that the beggars of Venezuela were using leprosy in order to beg. People would pay in order to have the ugly thing taken away from them (the basic philosophy of the beggar is to be paid to go away). Gomez had the beggars told that they were going to be taken to a very fruitful part of Venezuela and given a colony of their own; he had them collected on a river bank and loaded aboard two large river boats. The river boats proceeded into midstream, their crews left them in skiffs and the boats blew up with a resounding explosion. This was the end of leprosy in Venezuela. I am not telling you this to advocate the immediate slaughter of the “merchants of fear”; I am merely giving you an historical note. The extreme impatience of people trying to get something done in a society will eventually center upon those who will not work and, in the case of kings or tyrants, such people have very often been done away with. Thus the precedent is very old of a society cleansing itself by removing from its ranks the non-workers.

Revolutions very often have this as an objective. The French Revolution recognized in the existing aristocracy a state of will-not-work, and saw in these people the character of the “merchant of fear,” and for several years there in France, shortly after America became free, the tumbrils formed an assembly line to the guillotine. People in societies are extremely punitive about those who will not work and about those who depend on fear for their sustenance. But society going downscale can become more and more apathetic toward the “merchant of fear” until the “merchant of fear” predominates as a class.

Just as the king or the society revolted against the “merchant of fear,” so has your preclear tried to get the “merchant of fear” to work and to contribute something besides bad news. This effort, of course, was bent toward an organism which was already rotten at the core. Whether the “merchant of fear” used money or beauty to excuse his own lack of labor, only added to the maybe. The law forbade the preclear to use the measure of the tyrant or the Gomez, for the law is utterly infatuated with such people and defends them at every turn just as such people use almost exclusively the law. As your preclear was balked in his natural impulse to clear the way he was brought into staring recognition of the fact that the necessary act—murder—was halted by the existence of police and courts. This brought the preclear to the point where he conceived himself to be put upon by the society and the law. Many of your preclears, as a result of this, are startled to find, when it is run on them, that they believe themselves under arrest, even though any arrest they have been subjected to was as minor as a traffic pick-up. I am not advocating, again, violence; I am merely trying to explain to you the state of mind

of the preclear and the most aberrative person he has confronted. He wanted to, and didn't, kill these people. If your preclear is of the kind who produces or creates or who works and makes his way in the world in general, you can find the aberrative personality in his bank immediately by asking him—with an E-Meter, of course, because he probably won't tell you direct—if he wanted to kill anyone. The E-Meter will say that he did, and on discovery of this identity the auditor will find the aberrative personality. This even follows through with women, although women go more quickly into apathy when confronted with an aberrative personality than do men.

You should understand that the aberrative personality has not become an aberrative personality by being confronted by another aberrative personality. You are not getting here the pattern of stimulus-response, you are getting the decay of a human spirit to complete inactivity so that the entire modus operandi becomes that of the body itself, and a body, in the case of the aberrative personality, which itself is too deteriorated or exhausted to work. Not all bodies becoming so exhausted and unable to work turn into aberrative personalities, but the aberrative personality is born entirely out of the decline of the ability of the individual to produce. When the individual really recognizes his utter worthlessness to the society, he becomes an aberrative personality. Many people who cannot work physically turn to other lines of progress. They are getting on one way or another. The aberrative personality is so badly off that he can lead only a parasitic existence. You will understand, then, that people going down tone scale do not immediately and automatically become aberrative personalities, in our definition as here used. People become aberrative personalities out of a malevolence which insists on a high level of survival without the production of anything.

P.A.B. No. 14
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.1

[1953, ca. late November]

Why has Man chosen to degrade himself below the level of the beasts which serve him?

In the past a knowledge of his own character was an unpalatable fact to Man since people sought to force him to achieve that knowledge solely through condemnation. He resisted what he was and he became what he resisted and ever with a dwindling spiral he reached lower dregs. If ever once a man were to realize with accuracy what he was, if he were to realize what other people sought to make him, if he could attain this knowledge with great certainty, there are no chains strong enough to prevent his escaping, for such would be his astonishment that he would brave beasts, gods and Lucifer himself, even governments and churches, to become something better than what he had beheld in his own heart.

The only tragedy of all this is that Man has lacked any method of estimating himself with certainty so as to know what it was he was trying to improve. In this PAB you will find such a method and, in applying it, you will also find improvement; if you also find vileness and rottenness beyond the most base ravings of Dostoevsky or Sigmund Freud, you have the comfort of knowing that you already possess in 16-G and in these PABs the means of bettering that condition and of rising once more toward the sun rather than sinking further into the sewer.

ON HUMAN CHARACTER

As you will find in The Factors, and as the actual application of processing will rapidly prove, the basic impulse is to produce an effect.

In relatively high-toned beings, the very upper range of Man and above, the impulse is to produce something out of nothing: one can only cause a creative effect by causing nothingnesses to become something.

Lower on the tone scale, the effect most desired is to make nothing out of something. The general range of Man occupies this area of the scale.

Man on the lower ranges is entirely dedicated to the goals of the body itself. The body, to exist, must make nothing out of something. This, as the simplest illustration, is the goal of eating. It may or may not be necessary to life to eat; it may not even be necessary for the body to eat. In Para-Scientology there is some evidence that the stomach once produced sufficient life energy to motivate the body without any further "food," but the body of man and beasts in general is not equipped so today, and of that we are very certain.

The body's single effort to make something out of nothing is resident in sex, and in this culture at our time sex is a degraded and nasty thing which must be hidden at best, and babies are something not to have but to be prevented. Thus even sex has been made to parallel the something-into-nothing impulse.

Exactly as the body by eating seeks to make nothing out of something, so does the general run of Man in his conversation and interpersonal relationship seek to make a nothingness out of friendship, acquaintances, himself, art and all other things. He much more readily accepts a statement or a news story which reduces something further toward nothing than he accepts a story which raises from a relative nothing to a higher something. Thus we

find out that scientific achievements for the good of Man occupy a very late place in the newspapers and stories of murders and love nests, wars and plagues gain first place.

Man in his present debased form is held on the road to survival by his culture alone. This culture has been policed into action by brute force. The bulk of men are surviving against their own will. They are working against their own desires, and they seek wherever possible and ever so covertly to succumb.

This could be called, this MEST universe, a Love-Hate universe, for these two are the most prominently displayed features, and neither one has any great altitude, although many claim that love is all and that love is high on the tone scale, which it is not.

To live, Man must eat. Every time a Man eats, no matter the kindness of his heart or disposition, something must have died or must die, even though it is only cells. To eat, then, in this MEST body culture, one must be able to bring about death. If eating is motivated by death, then digestion would be as good as one is permitted to kill. Digestions are bad in this society. Killing is shunned in a degraded and covert fashion, and man eats only those things which not only have been killed elsewhere and out of his sight, but have as well been certified as dead through scalding cookery. Killing even food is today far above the ability of the majority of our culture.

The characteristics of love could be said to be No-Kill, stomach trouble, hunger but can't eat, work, flows, heavy emphasis on ARC, inhibited sex. Hate as a personality could be said to characterize, at least on a thought level, kill, bowel trouble, hungry but eats covertly, no work, hold, pretended ARC, enforced sex. These are two personality classes. Many people are compounded of both.

There is another scale which one should have if he is to understand human character.

Thought as Man thinks it, is not the highest level of the scale but the lowest level. High on the scale above 20.0 we have fully creative thought—by which is meant the ability to create actual energy—free emotion and a wide knowingness as opposed to understanding, which is low on the scale. At 20.0 we have force; below that as we go down we find force restrained, then overt gesture, overt gesture restrained, overt emotion, overt emotion restrained, and overt thought and overt thought restrained. The last few are ranging down to and around 0.0. The scale is constructed in the given order.

Thought in Man is largely born out of impact and is not free. It is an effort to know before he knows, which is to say, to prevent a future. The phenomenon of going into the past is simply the phenomenon of trying to take the knowledge which one acquired through force and impact and held after the event, and place it before the event so as to prevent that thing which has already happened. "If I had only known," is a common phrase. This gets bad enough to cause Man to want to know before he looks at anything, for in his debased state it is dangerous not only to use force, not only to use emotion, not only to think, but also to perceive things which do. Thus the prevalence of glasses in this society.

The body—and that means, of course, Man in this culture—must have a reason for everything. That which has the most reason is the body. A reason is an explanation, the way Man interprets it, and he feels he has to explain himself away and to explain every action which he makes. Man believes he must have force but receives force, that he must not perceive or be perceived, that he must kill but must not be killed, that he must not have emotion, that he must be able to wreak destruction without receiving it. He can have no pain, he must shun work and pretend that all work he does has a definite goal. Everything he sees he feels must have been created by something else and that he himself must not create. Everything has a prior creation to his own. All things must be based on earlier things. Thus he shuns responsibility for whatever he makes and whatever destruction he may create.

This animal has equipped himself with weapons of destruction far superior to his weapons for healing and in this low-toned mockery whines and pleads that he is duplicating saintliness and godliness; yet he knows no meaning of ethics and can follow only morals. He is a meat animal, a thing in the straitjacket of a police force, made to survive, made to stay in check, made to do his duty and performing most of it without joy and without, poor thing, even actual suffering. He is a meat animal, he is something to be eaten. If he is to be helped, he must either learn where he is and find better, or be duped or forced into helping himself.

In our current age, cowardice is an accepted social pose, self-abnegation a proper mode of address, hidden indecency a proper method of survival.

It may be that my statement of this does not carry through with an entire conviction. Fortunately, although these data are based on a wide experience with Man, particularly in the last few years as well as during a terrible and cataclysmic war, my statement of the case does not have to stand, for there exists a process which, by its astonishing workability, signifies the accuracy of this observation on human character. This process will be given in the next PAB.

L. RON HUBBARD

P.A.B. No. 15
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.1

[1953, ca. mid-December]

ACCEPTANCE LEVEL PROCESSING

Man is a duplicity. He is at once a body and a spirit. The personality which we know as the individual is a spirit by its contagion with the body. The body, as a very small amount of processing will demonstrate, is not the personality or the being, but a used thing.

The body is a very craven and degraded thing in an unprocessed state and rather rapidly debases its spirit, so that when one first begins this process of Acceptance Level, it would seem to him that he, as the spirit, is actually at the level where he finds himself. True enough, he conducts his affairs at the level of the body, not at the level of the spirit. But the spirit can be freed, decontaminated, and the body itself, by this process, can be healed of its depraved thirsts and hungers so that it becomes almost fit company for a spirit.

Acceptance Level Processing is that process which discovers the lowest level of acceptance of the individual and discovers there the prevailing hunger and feeds that hunger by means of mock-ups until it is satiated. The process is not a separate process itself, but is actually a version of Expanded Gita. It is, however, Expanded Gita used in a very particular way, and because one has successfully applied Expanded Gita, he should not think as well that he has a command of Acceptance Level Processing.

The process is done in brackets. A bracket is very simply done. The pattern of the bracket is for the preclear, via the preclear for others, and via the preclear others for others. One has the preclear mock up, no matter how blackly or how crudely, items for himself to accept, then have others in his mock-ups mock up things for them to accept, and others to mock up things for others to accept. In Acceptance Level Processing this bracket, which is the technical name of this pattern, extends to having the preclear also mock up things for others to accept and others to mock up things for him to accept. Thus there are five stages in the bracket.

Acceptance Level is what the preclear himself accepts, what the people around him in mock-up form accept, and what others will accept from others, and included as well what others have wanted him to accept and what he has wanted others to accept. Be very alert to this difference and to this particular phase of Acceptance Level: that people have wanted him to accept something does not mean that he accepted it, but it does mean that he will gain an insight into their motives.

Acceptance Level is a voyage of discovery. It is the method of making a MEST clear. It is the method of clearing the genetic entity. There is no other method of which I know which will accomplish this. The running of concepts, the running of engrams, straight Creative Processing, will not any of them accomplish this clearing of a thoroughly degraded MEST body; and, so long as the body remains thoroughly degraded, the task of rehabilitating the spirit connected with it is difficult at best.

The process of Acceptance Level can be combined with Expanded Gita, in which case wasting good things in brackets in the five steps (which is: what did people waste, what do

people waste, what did the preclear want others to waste and what did others want him to waste) resolves the occasional stalls which occur; for it often happens that the preclear must waste something good for a short time to discharge an accumulated charge in the bank brought about by a continuance of “feeding by mock-ups.”

Nowhere in Acceptance Level Processing, except in the form of wasting, does one seek to eradicate an engram, a thought, an emotion or a circuit.

The entire process is built upon feeding the apparent cravings of the body. These have come about because of the mechanism of resistance. The MEST universe is built upon the theory that one must resist. When one starts resisting something, he engages upon it until it finally breaks down his resistance and he then goes into the cycle of actually craving it. A hunger is therefore created for various things which would not be suspected in the absence of this process. It is the object of this process to feed these hungers until they are satiated and until they depart.

A very thorough and strong warning must be injected here by calling your attention to this apparent law. **ACTION IN THE MEST UNIVERSE DOES NOT RUN OUT ACTIONS WHICH HAVE OCCURRED IN THE MEST UNIVERSE. THE ONLY THERAPEUTIC FACTOR POSSESSED BY MAN IS HIS OWN SPIRIT. ACTIONS WHICH HAVE OCCURRED IN THE MEST UNIVERSE ARE ALTERED OR ERADICATED ONLY BY ADDRESSING THE MATTER IN ONE’S OWN UNIVERSE IN THE FORM OF MOCK-UPS DONE BY THE PRECLEAR.** By living a life of debauchery, in other words, one does not heal the debaucheries he has committed. By feeding his hungers in terms of the MEST universe, whether these be liquor or much baser things, one accomplishes only a further degradation and a further thirst. Such things are healed by the only process of healing which we have, which is the spirit itself. The spirit accomplishes this by direct address of energy as in the case of a Step I reaching in and patching up parts of the body or by mock-ups which themselves alter the condition of the body. More whisky can only make a worse drunkard out of a drunkard. A constant and continuous stream of mock-ups of bad whisky can satiate the craving and restore to him his ability to drink when he wants to drink or not at all.

Basically this process is a learning process. It brings to the individual an understanding of the motives of himself and others who have been around him. These enter as sudden flashes of insight as the process is continued. They are not given to the preclear as evaluation.

This matter of Acceptance Level is of far more use in understanding one’s past than one would immediately suspect, for one sees immediately that if something is being healed by the process, the hunger must have existed.

Acceptance Level is also extremely useful in the MEST universe in evaluating and understanding the why of the actions of those around him. One can understand at last why cheap and dirty hotels are patronized, why in some cities garbage is not collected, why a person dresses as he does and acts as he does; and, indeed, an understanding of Acceptance Level gives one an enormous command of his fellow beings.

There is one thing you should know about ARC. The most ARC there can be is a complete identification: the person is the person with whom he has the ARC. One sees this in valence shifting. This goes down a dwindling spiral until the most complete ARC there is exists in the form of eight anchor points enclosing no space: in other words, a particle. Thus, trying to understand, purely as such, from data offered is in itself a perilous undertaking, for the end of the road is zero space, and that in itself is the opposite end of the tone scale. That is the end where MEST is. “Trying to understand” run as a concept—even that is quite startling. Knowingness has to do with certainty, and understanding which advances along the lines of certainty creates more space, not less space. Thus there is the low funnel end of ARC as well as an upper end of ARC. Trying to understand by reason of data before one looks brings about the vanishing point of existence. The psychotic often confuses his terrific stress on circuit-prompted thought as telepathy and thinking itself. Thus in running this process we are not

trying to understand anything, but simply going through with the process to satiate hungers. One can very easily go off and plot the entire evolution of everything by running this process, but one should move along rapidly, gaining only his insights as they seem to apply to him. Only the preclear knows when these insights have taken place.

The process is best run on an E-Meter, for as long as the E-Meter rises slowly and gradually, further mock-ups are necessary; when the E-Meter sticks or stutters, a change in bracket is necessary or, in some cases, something good on the same subject has to be wasted before the process can continue.

The process works best on severely occluded cases—the case we have called a Resistive V. It works least on a Step I, and is, indeed, not needed in the running of a Step I save only to clear up his MEST body, in which case it is run while he is exteriorized.

One can take the list in Issue 16-G of the *Journal of Scientology* of Step IV, Expanded Gita—that being the most complete list published—and pick out the most revolting items as they occur or the most dangerous items as they occur and have the preclear accept them, have him have others accept them, and others have others accept them until the subject does not have charge. One can take any of the good items of this list and, by prefacing them with *no*, attain an additional source of acceptable objects.

As soon as one starts to run this process (and it can be self-audited) he will wonder at first when he starts to mock the thing up for others what other person than himself could possibly have had such a hunger for the thing. After it has been fed into the space before him as destined for others, the personnel will come to view who had the acceptance level of the object; and when others run for others these mockups (via the preclear, of course), various groups and ideas will display themselves.

In various instances, as in the matter of running blame, the process may stop moving, at which moment it is up to the auditor, or, if the process is being self-audited, to oneself, to begin to waste praise. One will occasionally be astonished when praise is wasted in the form of brackets how violent the wasting can be.

In Expanded Gita, by the way, all the wasting and forcing upon and desiring, giving and taking, is done in brackets.

The reason you had Viewpoint Processing in an earlier PAB was so that you could understand the source of evaluation and why evaluation was important and so that, even more, you would get the idea of mocking things up in masses. Just, then, as in the practice you got in Viewpoint Processing, you mock up in Acceptance Level vast hordes of things: for oneself, for others, and others for others. Large masses of others for large masses of others mocking up large masses of the desired thing is very good processing.

L. RON HUBBARD

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What an Auditor Should Know

L. Ron Hubbard

In the hectic days while research and investigation were in full swing, it would not have been possible for me to have stated with accuracy what an auditor should know to be a good auditor with any expectancy of the answer remaining valid for more than a few months.

Running Engrams, Black and White processing, Beauty and Ugliness, technique followed technique, each one more workable than the last, each one issued solely on the valid excuse that it was better than anything we had before it.

I can greatly sympathize with anyone attempting to follow what must have appeared to some, scraps of knowledge and disrelated material, and who yet expected to know a whole subject.

After this year's work in Europe and some six months after the current techniques were last polished, it can at last be stated with security what an auditor is expected to know of Dianetics and Scientology to consider himself adequate to his task, and in order to assure himself of excellent results upon his preclears.

Probably even more important organizationally, certification boards of experienced auditors can be set up who can have before them unchanging standards of examination, to the end that when auditors are at last certified the organization can feel secure that they have "the latest information" securely at work in their hands. It is highly possible that America, with its craving for change, may not find this very acceptable, but it is certain that auditors putting out hard money for training and preclears putting out their dollars for processing will be assured of knowledge and results which are standard and predictable.

Many things have changed, but many things remain the same. To those who stayed with me for three years—and these number the majority—the shifting panorama and emphasis have at last begun to make sense. These people, in effect, have been studying a gradient scale of technology. They have been studying life, human behavior, and psychotherapy. It is astonishing to many of them now on reviewing *Dianetics: The Modern Science of Mental Health*, to find most of what they know stated in the first place in the first book.

This graduated scale enters with the most basic knowledge man has, as represented by the Asclepian Priests of Greece, continues through the work of Freud and is continually back-shadowed by the knowledge of the wise men of the East. It goes then into what we now call facsimiles (which is to say mental pictures) and all techniques which address the past, and into processes which directly adjust the future.

The marriage of the deepest knowledge of India with the latest technologies of nuclear physics could not help but result in a swift climb upwards into the understanding of the behavior of life in the physical universe, and could not help but deliver into our hands technologies with which to resolve the immediate problems of Mankind.

In a recent book *On Auditing* by Martha Courtis, the gradient scale of Dianetics and Scientology is made extremely apparent, and it is shown there quite expertly how each advance only extended knowledge already held, and the inevitable consequence of Standard Operating Procedure in Scientology.

It could be said that those auditors who entered early have spent those three years studying the same thing, and they now can look back upon an integrated picture. Indeed, it is a necessity for auditors contacting Scientology now for the first time, without any background

knowledge of Dianetics, to review the entire process of the evolution of the science. Just as an auditor would be foolish indeed to know nothing more than the running of engrams now that far faster techniques such as those contained in SOP exist, so would it be foolish for an auditor to study SOP only, and with no knowledge of earlier processes find himself adrift, alone and incapable some dark night with a preclear who is stuck in and is looking straight at an engram. Just because phenomena have been more adequately handled in these later months is no reason why phenomena discovered earlier have ceased to exist, and auditors in training are confronted by each and every phenomenon observed in the last three years. While this makes, apparently, a complex picture, the simplicity lies in knowing the entire story of the preclear, and then in applying techniques so simple that they could be used by a child upon children, and indeed often are.

What should an auditor know? He should know how to run engrams and secondaries, he should know effort processing, he should know how to apply, in its entirety, *Advanced Procedure and Axioms*, *Handbook for Preclears*, and *Self Analysis*, old and revised editions. He should know the 50 Course Books. He should have a good understanding of the axioms as they appear in the *Handbook for Preclears*. He should know *Scientology 8-8008*, and he should have a command of all the SOP's from 1 to 8L. He should know Formula H, Acceptance Level Processing, Change of Space Processing, he should know the theories of randomness, and automaticity and the processes by which these are remedied.

If that is an appalling lot of knowledge, be assured that the auditor who knows it knows it well—and who is himself cleared will have excellent results, and that an auditor who knows only fragments of it will continue to run into cases which he cannot solve, even though he may solve by rote procedures over 50% of the cases he addresses. The question of training is the question of how many cases is the auditor going to resolve out of the hundred cases presented, and the length of time the preclear must spend in processing.

What the auditor should know is answered by what the auditor wants to expect in terms of results on himself and preclears.

An auditor who knows and knows well SOP-8, Short 8, and Six Steps to Better Beingness, and yet does not know other phenomena as it may appear in a case, may find some 30% of his cases unsolvable. What might happen to render a case unsolvable? A preclear in 1953 can be expected to be stuck in at least one place on a time track just as in 1950. The preclears haven't changed, the techniques have. Generally, the preclear is in a "secondary engram." While there exist techniques in advance of SOP-8 which run secondaries rapidly, the auditor is poorly equipped if he cannot discharge a "grief charge" which is lying there waiting for him, the discharge of which will in itself entirely alter the attitude of the preclear toward the world. The auditor may have before him someone who actually does not have sufficient randomness to interest himself in further living, and who is yet incapable of creating more, the auditor may come up against in this what is termed "the speed factor" a subject discussed and covered in late 1951. Only by "increasing the speed potential" of the preclear can the auditor place the preclear in a situation to engage in sufficient action to discard his boredom. There are fifty reasons why a case can hang fire. The auditor who doesn't know at least ten of them will often find himself staring into an enigma past his understanding. Further, he may be astonished by the material if he does not know the strange adventures of preclears as they rise on the tone scale.

All too often an auditor is so set on enforcing his own concept of existence upon the world at large that he insists that a science agree with him, and lays down the boundaries that the science must not exceed what he himself, before he studied the science, believed to be true. The auditor who is not trained through all the data is prone to make errors which will cost him the resolution, not only of his own case, but case after case if, in ignorance of earlier data, he is seeking to warp theta clearing into some tract of mysticism where it does not and cannot belong.

I recently resolved the case of an old man whose trouble was that he desired no more of life. Observedly, his body could no longer serve him, and his hope in being audited was that he would die. I have recently seen several such cases. The auditor who is not sufficiently wise to establish the actual goal of his preclear will continue to try to make this person physically well, while the entire attention of this preclear is absorbed in using auditing to assist his dying. The only thing one can do for such a person is to bring him into a situation where he is no longer

entirely dependent upon his body, but does not need to destroy it in order to be interested in life.

What does an auditor need to know? What he could know is formidable. What he must know is easier to face.

Abstracts of all past data have been prepared at this time, and the courses available from the HAS are now highlighted by the necessary knowledge.

The difference amongst auditors is the difference of what percentage of cases is the auditor capable of solving. It can be observed that any psychotherapy in the past could have reached, and did reach and remedy a certain level of case (Step 1). This case continues to be resolved with great ease and in a few minutes with Scientology today, no matter what is wrong with it. The same case was resolved, within two years, by psychoanalysis. Earlier the same level of case was solved with great ease by Asclepian Priests. Analytical Procedure will solve such a case. Lock scanning will solve such a case, as can any elementary and shallow process, including a changed environment which promises a good present time. And so an auditor who has little command of the subject, obeying most of the rules of the Auditor's Code, can solve it.

But immediately adjacent to that is the one which doesn't quite solve, which improves a little, but not a lot. This one (a Step 2) also improved after many years of psychoanalysis. This one was solved also by the first techniques of Dianetics, even when they were crudely used.

The third level of case (a Step 3) was the one which psychoanalysis hoped about, but never improved, which Dianetics kept from deteriorating, but seldom (in the hands of average auditors) stabilized, and with this level of case we have departed completely from the past abilities of man, and the abilities of Dianetics as used in the field.

We have reached at this point some 50% of the populace. We have 50% remaining. The intriguing thing about this is that these first three grades (or 50%) number amongst them sane, insane and neurotic alike, for these step levels are not established by sanity, but by the ease with which they recovered.

The remaining 50% were never touched by the Asclepians, the psychoanalysts or auditors using Dianetics in the field. These 50% numbered amongst them some of the most able people, but not necessarily all the able people in the society. They were sane, neurotic and psychotic, just as the first three types of cases I have mentioned, but the workability of the case exceeded the ability of all.

The three cases mentioned above are referred to in Scientology as Step 1, Step 2 and Step 3. The remaining four steps, as represented in Standard Operating Procedure 8, are resistive to any betterment regardless of the sanity or ability of the case.

What we are gazing upon here is, distasteful as it may seem, the ratio of the potential of the individual being met by the environment. The last four cases are not necessarily more able, but they have met more resistance than their reality potential could accommodate, and although they continue to function, their certainty is insufficient to their environment. Their native ability permits them to continue their performance, to exceed former skills. We are now handling these cases in Scientology. All but a few of them, in the hands of an able auditor, resolve with the use of SOP-8. The few require even more advanced techniques, such as those being given to the Clinical students in the East.

What should an auditor know? He should know enough to resolve those cases which come to him and to retain and increase his own stability. Now at last we can write down in specific detail the exact data which he must command in order to do his job well.

P.A.B. No. 16
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

[1953, ca. late December]

ACCEPTANCE LEVEL PROCESSING

Some people who have exteriorized and have not gone any higher in processing are held down because the genetic entity in other words, the body itself—must be processed. A good process for the body itself is this process of Acceptance Level. The motto of the body is that it has to be acceptable, that other bodies have to be acceptable to other bodies, that other bodies have to be acceptable to it and that it must stay in a general state of agreement with the MEST universe. This tells you, by the way, that a country where equality was stressed would start out the bottom all in a mass and in a hurry once it began to go, for everyone being equal to everything and everybody obsessed with the idea of equality, as soon as the society discovered the existence of one psychotic, it would have to moderate itself to that degree in order to remain equal. This is a very hideous sort of an outlook, but is the end product of equality. There is a political creed known as Equalitarianism; a society adopting it would find itself caving in rapidly and all at once. Equality is a characteristic of cells, not of free beings. But you will see all this as you use Acceptance Level Processing.

Quite aside from the list of Expanded Gita, which is actually a list of buttons rather than a list of things, there is a list of the Acceptance Level run on a Resistive V by myself some time ago. I have kept this list against the time when I would release this technique, and I give it here. These items were run in this order on this case. The data was arrived at through E-Meter testing. I have no reason to believe that this Resistive V was really any worse than many who pass for higher on the tone scale. I have tested the list twice since without adding anything, although in the following two cases after the origin of the list, I had to put some of the things in worse form and had to change the order slightly. In the remaining cases where I have used Acceptance Level, I have worked straight from the Expanded Gita list as contained in 16-G. All the preclears on whom I have used this have been fascinated with the process and their interest in the world it opened to them has, so far as I know, not declined.

Instead of Acceptance Level Processing, I might as well have labeled this short essay for the PAB “How to Make a MEST Clear.” This is the best method I know of to make a MEST Clear, and people who have an antipathy to discovering they are a spirit and people who are hanging grimly to earlier work or to P-therapy will not, I can guarantee, accept any faster route than Acceptance Level Processing in order to achieve the state of clear.

Self-audited—and I give you this purely as a guess—a very rough case would probably need a couple of hundred hours of this, but after only an hour or two of it, the case would have advanced remarkably, and it would be a continuing surprise from there on how high one can go, for there are very few people who have any concept at all of the higher range of sanity than those they have seen around them, and those they have seen around them during their lifetime have been, at best, meat animals, meat animals who wore clothes and who pretended they were not trying to make nothing out of every human contact and person.

When using Acceptance Level Processing, please realize that it is a technique which cannot be audited indefinitely without interspersing it with direct perception technique such as

the first five of the Six Steps of Beingness as given in an earlier PAB [No. 7], or at least Spacation as contained in SOP 8 as Step III. Any time the going gets too rough, if one is self-auditing this, or too rough for the preclear if one is auditing one, a shift into holding the two upper corners of the room behind the preclear for a little while will nullify the effect. Formula H applied to present time will also nullify the effect, but not as well as holding the two upper corners of the room with the eyes closed. You understand that the preclear closes his eyes and “finds” the two upper corners of the room behind him and holds these without thinking. There is no more to that process than just that. It will re-stabilize a case which has been thrown out of stability by this process.

You must realize that this process is strong meat and the things which are fed to the preclear to mock up and accept in vast multitudes must be stronger meat than you would occasionally encounter in polite social conversation. One of my associates—and I will not mention any names—published the Expanded Gita list from an early issue of SOP 8 and carefully omitted from it the most vital factors in it, because, I suppose, he considered these too strong for the American stomach. From what I know now in processing, I would consider them, if anything, too weak, for they are not in a depraved form as bad as they are themselves.

One need not expect that the preclear will immediately rush off and engage in strange liaisons because of this process. His morality level will come up to a point where he can be moral. Most of these people who worry about morality, particularly in others, are themselves so low morally that they could not find satisfaction in a society of cannibals.

Here is the specialized list that was first evolved for Acceptance Level Processing. These items were fed in brackets. Large numbers of them were mocked up to the best ability of the preclear, even though he could not see his mock-ups for some time. They were mocked up for himself, others mocking them up for themselves, and others mocking them up for others, and others trying to get him to accept them, himself trying to get others to accept them, and, a few times, others trying to get others to accept them, and, occasionally, good items similar to these being wasted in the same bracket. Because this list worked uniformly on this Resistive V, it would be said immediately that the Acceptance Level of his body was this list. Running this list resolved hungers and cravings, blackness and somatics which he had long combated.

Most of these items had to be put into a depraved, diseased or decayed form in order to run them at all.

Now we have the list:

A TERRIBLE PAST, A DANGEROUS ENVIRONMENT, A TERRIBLE FUTURE, A MISSING PRESENT, NO HELP, INDEPENDENCE, INABILITY TO ACCEPT PRESENTS, DEATH, KILLING, EATING, SLEEPING, ANAESTHETICS, AGREEMENT, DISAGREEMENT, LOW REALITY, LOW AFFINITY, LOW UNDERSTANDING, NO COMMUNICATION, CAUTION, LOW SPEED, SUPPORT, NO FALLING, NO LOOKING, REASONS, EXPLANATIONS, THINKING, NOT THINKING, TALKING, NOT LISTENING, SERVICE, CONVICTION, KNOWING, PRECISE COMMUNICATIONS SYSTEM, DESIRE FOR EXPLANATIONS, ANSWERS, REPLIES, TRUTH, NO LIES, SOLID MEST, NO SPACE, NO GEOGRAPHY, CRITICISM, NO CRITICISM, ABERRATIONS, SANITY, PERFECTION, HIDDEN ENGRAMS, HIDDEN BETRAYALS, HIDDEN RIDICULE, DEFAMATIONS, THINGS BEING STOPPED, CHANGE, HELP, CONSEQUENCES, FEAR OF CONDITIONS, AN ACCEPTABLE LEVEL OF BEING ILL, AN ACCEPTABLE LEVEL OF BEING CRAZY, THREATS, ARRESTS, COURTS, HONORS, MEDALS, IDENTITIES, FACES, POLICE, TORTURE, BACTERIA, SYPHILIS, GONORRHEA, BLACK PEOPLE, THINGS TOO HORRIBLE TO PERCEIVE, EFFORTS TO GET COMMUNICATIONS OUT, EFFORTS TO GET COMMUNICATIONS IN, FORGETFULNESS OF MEN, FORGETFULNESS OF WOMEN, FORGETFULNESS OF PAST, ACCEPTANCE OF WRONGNESS, THE GOAL TO GET BIG, THE NECESSITY TO UNDERSTAND, FATHERS (IN THE WORST FORM), MOTHERS (IN THE WORST FORM), ALLIES (IN THE WORST FORM),

GRANDPARENTS (IN THE WORST FORM), FRIENDS (IN THE ACT OF BETRAYAL), BUSINESS ASSOCIATES (IN THEIR WORST FORM), BEING BABIES, BEING BODIES, TEACHERS IN FRONT OF ONE, LEARNED BOOKS, ACCEPTANCE OF AN IN-BETWEEN LIVES AREA, DEATH, FAILURE, BEING VARIOUS PROFESSIONS, BEING VARIOUS PARTS OF THE BODY, NERVOUSNESS, SERIOUSNESS, A GOOD JOB, WANTING THINGS GONE, HAS-TO-BE-TOLDNESS, TIREDNESS, ANXIETY, WANTING PEOPLE TO WORRY, LONG DAYS, FAST TIME PASSES, SLOW TIME PASSES, CLOCKS, SCHOOLS, FACES, LEARNING, MINDS, POOR MORNINGS, BAD NIGHTS, NO-TIME, ARRIVALS, COMPLETIONS, NO AFFECTION, LOVE, NO KILL, STOMACH TROUBLE, HUNGER, INABILITY TO EAT, WORK, FLOWS, INHIBITED SEX, CLOSED COMMUNICATION LINES, HATE, KILL, BOWEL TROUBLE, COVERT EATING, NO WORK, HOLDS, PRETENSE, ENFORCED SEX, LONELINESS, WOMBS, HOT WOMBS, BIRTH, KIDNAPPING OF BABIES, STERILITY, EMPTY WOMBS, BLACK WOMBS, ABSENT GENITALIA, FIGHTING SOMETHING, NEVER FIGHTING NOTHING, FIGHTING WORDS, FIGHTING DIRECTION, ACCEPTING DIRECTION, HATRED OF MUSIC, HATRED OF SIGHT, HATRED OF SOUND, ACCEPTABLE LEVEL OF PAIN, NO PETS, BEING GOD, ASSOCIATING EVERYTHING WITH EVERYTHING, HATING TO BE REMINDED, SEMEN, EXCRETA, NOTHINGNESS, POVERTY, NO MONEY, NO FOOD, NO HOME, EXPECTING SOMETHING BAD TO HAPPEN, KNOWING IT IS WRONG, BEGRUDGED FOOD, THE WEIGHT OF OBLIGATION, NO RESPONSIBILITY, REFUSAL TO BE CAUSE, DESIRE TO BE AN EFFECT, GUIDING SPIRITS, STRANGE SCIENCES, FORTUNE-TELLING, CRYSTAL BALLS, DEMONS, STRANGE SEXUAL PRACTICES, SELF-DENIAL, WRONGNESS, LOSING, ACCIDENTS, AND BEING A HUMAN BEING .

The case was then run on the Expanded Gita list in addition to the above.

Much of the auditing done on Acceptance Level Processing is done by the preclear following the procedure by himself in a room near the auditor, or simply by self-auditing. However, a very low-toned preclear is incapable of the persistence necessary to follow through the process and needs auditor supervision.

The ingenuity of the auditor lies in discovering just what the acceptance level of his preclear is. Persistence of the auditor and the preclear is vital to carry through the process item by item until each and every item is itself entirely surfeited.

It will be found that some preclears will rise so rapidly in tone at the lower levels offered, that they do not find any area to “feed.” In this case, higher-toned objects must be fed to the preclear just as these low-toned objects are fed.

What we are doing here is “remedying the scarcity in all things.”

The main thing the preclear will discover is that he has been carefully taught that certain things are bad and therefore not enjoyable and that he has set up resistances to these things and that they at length—these resistances—have become a sponge for the things they were set up to counteract and the resistance caving in has created a hunger for the object which was at first resisted. This is the MEST universe at work in its very best operation: make one fight something, then so arrange it that one winds up craving for what one was fighting. You can use this formula in general on any aberration which the preclear has. If he is fighting something, feed it to him in mock-up form, done, of course, by the preclear. And then finish off the bracket by feeding it through the preclear to others, and others to others, and then going on getting the preclear to get others to accept this thing to fight, and then others getting the preclear to accept this thing to fight, and thus the item is discharged.

This is Acceptance Level Processing. You can, if you look about you, see acceptance level dramatized in every activity of life. You can understand now why so-and-so will not clean up a living room: a living room is not acceptable except in a cluttered fashion to this person. You can understand also why this fellow leaves a beautiful and helpful girl and runs off with a

maid or a prostitute: his acceptance level was too far below the beautiful girl. You can understand, too, some of you, why you were not acceptable in your own homes when you were young: you were too bright and too cheerful and this was too high above those around you. You can understand, as well, why the newspapers print the stories they do, and most and foremost you can understand that everybody in a body is being subjected to the body's craving to be acceptable, a thing which in itself will end one up at the bottom of the tone scale.

You might think that running Matched Terminals or Matched Terminal Brackets on being acceptable will remedy this; unfortunately, this is above the body's level of acceptance. It is raw meat; it wants raw meat. Trying to run something out of the body which it craves is a difficult thing indeed.

On lower-toned cases the reason Dianetics often worked was because instead of running through the engram, the case was permitted to go over and over some unsavory incident which it actually considered extremely savory, and so was able, by these repeated "returns" to this muck, to feed the bank to some degree and adjust and surfeit its craving for such incidents even when they had not occurred. Thus one was actually feeding the body numbers of mock-ups rather than running out engrams, even though at that time it was supposed that an engram was being run out.

Where engrams were exhausted from the body with a betterment of the case, it was because the body did not have an extensive hunger. Where running an engram out did not remedy the condition it was because a hunger existed for that engram and it was being offered. Thus we have the case which insatiably ran engrams but which would not get well. That case had a level of acceptance of not-too-sick and not-too-well, the level of acceptance of the general society today.

Remember that evaluation depends upon the preclear having been actually moved or directed from one space to another by something. Change in space is the basic on all evaluation and thinking as it is known to Man. Remember that change in space in geographical area is like an evaluation of those areas. Thus you will find the most aberrative people in the bank, those people who have most changed the preclear in space. In running Acceptance Level Processing, be sure to stress accepting exterior direction, and be sure to stress acceptance in various forms of those people who have greatly directed the preclear and who then created a scarcity of direction either by not being there or by stopping direction.

You must also be aware of the fact that this technique, this process, is to a large degree an informative process and is addressed to the MEST body; it does not dispense with or displace other processes we now have.

The bracket method of accepting is also the method of wasting which could be run in Expanded Gita. In other words, in running wasting in Expanded Gita one should waste in brackets and have material forced upon in brackets. Acceptance Level Processing is a variation of Expanded Gita.

As a note which may be of interest: Expanded Gita was developed from phenomena discovered after I developed Creative Processing. It was originally plain Give-and-Take Processing, hence the Gita. Acceptance Level was developed by observing Expanded Gita in action. Expanded Gita and Acceptance Level are in effect the same process and so we are not dealing here with anything new.

There are a great many of these levels and one could easily compose a chart—and, indeed, I have composed a chart—called Character Processing—which is as yet of no enormous value, which lists the following levels: Acceptance (Grasp), Determent (Withdraw), Deprivation (Let Go), Interest (Reach), Intention, Enthusiasm, Spiritual, Applause, Death, Sonic, Visio, Tactile, Friendship, Enmity, Physical Strength, Emotional Strength, MEST Aid, Obedience, No Sympathy, Fear, Propitiation, Grief, Apathy, Agreement, Communication, Affinity, and Responsibility levels, by which a character could easily be read. An auditor who

knows his Scientology could without much trouble draw up this chart using as a guide the chart in *Science of Survival* or *Self Analysis*. As the use of these things comes to view or takes on sudden value, they may be included in later PABs. For instance, only somebody interested in control would be interested in specified levels; in processing we are only trying to raise the Acceptance Level of the individual high enough so that he can finally accept himself on all eight dynamics.

The apathy case resolves with this Acceptance Level, and much to many a preclear's surprise he finds apathy on the road up rather than below his operating level.

L. RON HUBBARD

P.A.B. No. 17
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

[1954, ca. mid-January]

FUTURE PROCESSING

There is a basic rule which is covered in the first book and which was more specifically delineated by Fellow of Scientology Dick Halpern, that the psychotic is concerned with the past, the neurotic is barely able to keep up with the present, and the sane, as we jokingly called homo sapiens in 1950, are concerned with the future.

This division could be more specifically made by realizing that the neurotic is barely able to confront the present but that the very, very sane confront the present entirely and have very little concern for the future, being competent enough in handling the present to let the future take care of itself. Looking into the past and looking into the extreme future alike are efforts to avoid present time and efforts to look elsewhere than *at* something.

You have known people who would reply on an entirely different subject when asked about anything; when consulted concerning the weather, they would reply about a meteorologist. The inability to look *at* something becomes first manifest by thinking before looking; and then the actual target at which one should be looking is more and more avoided until it is hidden entirely in a mix-up of complications comparable to a government bureau. This is the mechanism of the post-hypnotic suggestion as covered in Book 1.

Here basically we have people's fear of things exploding. Any and every serious injury which has left the preclear hung up on the time track appeared to him at the time as an explosion and actually might have contained an electrical discharge. You will find preclears with ailing stomachs who will trace the moment when they began to have stomach trouble to the feeling that something had exploded in their stomachs. Thereafter they will be trying to keep the explosion from happening again and will avoid looking at the explosion. Running cycles of explosions as covered in PAB No. 12 resolves this condition. It permits people to look straight at things again without fear. People who wear glasses and, indeed, people who are blind, cannot look straight at something but must either avoid looking at it or not look at it at all.

The avoidance of reality is merely an avoidance of present time. Theta could be considered to be a sort of scanner which is motionless. It is not moving. The MEST universe is changing and interchanging, and the products and forms constructed and organized or regulated by theta change, and this change is in itself time. Time depends mainly upon the creation of new space in the MEST universe. It could be hazarded that new space is created in the MEST universe at the rate of $1/c$,* which is to say that each new motion of a particle is a creation of new space. What is happening is that the particle seems to be moving in space and the space is motionless. Space disappears at the rate of $1/c$ and new space is created at this rate. This gives to particles apparent motion. The boys in nuclear physics will be discovering this in a couple of hundred years but there is no harm in giving a tip-off of it here. This is of no great concern to the auditor but might clarify for him the apparent change of theta itself. If theta itself is apparently changing, remember that it is visible only because particles change. The theta is not moving; it is a true static.

An individual who will not look at the MEST universe must look either ahead of it into the future or behind it into the past. One of the reasons he does this is because there is insufficient action in the present to begin with; and then this thirst for action develops into an inability to have action and he decides that all must be maintained in a constant state and he seeks to prevent action. This also applies to pain. People who are somewhat out of present time have a horrible dread of pain, and people who are truly out of present time—as in a psychotic state—have a revulsion towards pain which could not be described. A person entirely within present time is not much concerned with pain and even might create some for the sake of randomness. Although people have hard words for the sadist, it must be remarked that the sadist rarely permits any pain to happen to himself.

The avoidance of work is one of the best indicators of a decayed state on the part of a personality. There are two common denominators to all aberrated personalities; one of these is a horror of work and the other is a horror of pain. People only mildly out of present time, which is to say, people who are categorized as sane, have already started to apologize about work in that they work toward an end reward and no longer consider that the output of effort itself and the accomplishment of things is sufficient reward in itself—thus the whole network of gratitude or admiration as necessary pay for energy put forth. The parental demand for gratitude is often reflected in a severely aberrated preclear who is given to feel he can never repay the enormous favors conferred on him by being worked for by his parents. Actually, they need not be paid; for, flatly, if it was not sufficient reward to do the work of raising him, they are beyond being paid; in other words, they could not accept pay.

Taking the very, very sane person in present time, one would mark a decline of his sanity by a shift from an interest in present time to an overwhelming interest in the future, which would decline into considerable planning for the future in order to avoid bad things happening in it, to, finally, a shunning of the future because of painful incidents, to a shuddering and tenuous hold on present time, and then an avoidance of both the future and present time and a shift into the past. This last would be a psychotic state and is, indeed, the definition of a psychotic state in Scientology.

An extremely effective remedy for a person whose concern about the future is great is the application of Creative Processing in brackets, having him mock up repeatedly and in great quantities, as in PAB No. 8, horrible things happening to himself, to others, and others making horrible things happen to others, all in the future. One would find out what this person had originally worked toward in the future, and then would discover its decline. One would then have horrible things mocked up to make the goal impossible and unreachable. In the case of a mechanic, one would have him mock up being fired, being mangled by the machinery, being left by his wife and children because he was only a mechanic, being shunned by the factory, making terrible mistakes which brought death to his fellow workers, having other people have similar things happening to them, and other people making other people undergo similar future experiences.

One holds on to things in the past on the postulate that they must not happen in the future. This sticks the person in the past. This is, in essence, the whole goal of education and experience. One is trying to instill into somebody sufficient fear of the future in order to cause him to be cautious. This, of course, holds the individual on the track.

The ultimate failure, of course, is death, and an auditor will be surprised how avidly a preclear will mock up his own death, death for members of the family now living, and how rapidly this will bring into view grief charges on people who are already dead. But one should not merely have the preclear mock himself up dead; one should have him dying several varieties of deaths; and then, of course, being put into a coffin, stuck in the body and unable to get out and lying there in a mouldering or formaldehyded corpse for aeons and aeons and never escaping. Edgar Allan Poe, by the way, is a wonderful source of such mock-ups.

This method of processing the future can be combined with SSSA.

Inaction and indecision in the present is because of fear of consequences of the future. Once one has made the preclear mock up these consequences in quantity, he can more comfortably face present time.

L. RON HUBBARD

P.A.B. No. 18
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

[1954, ca. late January]

OVERT ACTS

Earlier material in Scientology has adequately covered the phenomenon of the overt act. More is known about this phenomenon today.

The overt act is the manifestation of retaliation. There are two types of overt acts. One is the simple motivator-overt act whereby something is done to the preclear and then the preclear does the same thing to somebody else. There is the second type called the DED-DEDEX wherein the preclear all out of his own imagination has done something to somebody else and then it has been done to him. In both of these one will find the motivator and overt act in a bundle and the DED-DEDEX in a bundle; in other words, the overt act phenomenon is the interlocking of incidents so that both incidents become more or less obscured.

There are several ways of undoing these. One of them is with Acceptance Level Processing. Where a person continues to complain about the things another person has done to him, all the auditor has to do is to discover what the preclear did to that person. In other words, a preclear who complains about A in actuality is suffering from a hunger of overt acts from A. The preclear has done something to A (or thinks he has done something to A) which makes it possible that A will retaliate. The retaliation has not occurred. This leaves the preclear with a hunger of overt acts from A. All the auditor has to do is listen to the complaints the preclear makes about the various people, and then have the preclear mock up as happening to himself these people causing dreadful things to occur to the preclear. This solves the bulk of overt act cases. Remember that the things happening to the preclear have to be done in quantity.

Another method of handling overt acts is to finish off the cycle of action. The preclear has wanted to kill somebody. He has wanted to kill somebody repeatedly and yet has not done so. The matter is obvious. One uses Creative Processing and has the preclear sufficiently and often in large quantities kill this other person. This finishes the cycle of action.

Yet another method is simply to have the preclear, without any further investigation of his case, start mocking up the side of the overt act phenomenon which seems to be missing. If this preclear is complaining about terrible things having happened to him, the auditor can be sure that the preclear has a hunger for things to happen to him. The preclear is started then on a process of simply having things happen to him. All manner of terrible things are made to occur to him at other people's hands. His father shoots him many times, his mother repeatedly strangles him, his dog bites his head off, his wife runs off with another man and so on and so on until the starvation is remedied.

In the opposite case where the preclear is tremendously pugnacious and very threatening toward all the world, the auditor can be certain that the preclear, by this dramatization in present time, is trying to fill in a stagnation of action against other people. In this case one simply has him kill, maim, blow up and generally dispose of in many ways, shapes and forms, a great many people, particularly those he says he would like to murder.

One must not omit the overt act phenomena concerned with spirits, ghosts and God. People who spend too much time propitiating God are in actuality certain beneath the surface that they deserve a great deal of punishment from that being. People get to such a level of identification with Christ that they will run the Crucifixion complete with somatics and, indeed, there are several instances in history where on the holiday of the Crucifixion persons spontaneously bleed from the “thumbs.”

Where you have an individual going into the valence of another individual, you have the overt act phenomenon so interchanged and mixed up that you are only certain of the fact that the preclear is in the valence of the other person. Handling this overt act phenomenon one would simply create with mock-ups many things happening to the person whose valence has been taken, and then, in reverse, the person whose valence has been taken making many things happen to the preclear. This is run back and forth, back and forth, first with the preclear receiving overt acts, then as the other person receiving overt acts, until the gap between the two personalities widens sufficiently to inhibit further identification. Where you have a preclear solidly in grandmother’s valence, you can be certain there was a lot of trouble between the preclear and grandmother. The way to run this is to have the preclear injuring, maiming and killing grandmother in various ways and then having grandmother injure, maim and otherwise harm the preclear. This is helped out by having grandmother injure others than the preclear and having others than the preclear injure grandmother.

In this manifestation of sudden assumption of valence on the death of an ally, the preclear is certain he is responsible for the death of that ally. He does not know how this can be, but he is certain that it has taken place. An auditor can be certain that the preclear, prior to the death of the ally, actually was guilty of many overt acts towards the ally. The death will not come to view until the auditor has run the preclear doing many things to the ally and the ally doing many things to the preclear as above.

In some of the very difficult cases, the most serious problem is this assumption of another person’s identity in this lifetime. The solution of this affords great relief to the preclear.

In honest truth, the reason the preclear is stuck in the MEST universe is the overt act phenomenon. Space, energy, objects and time have done so many overt acts to the preclear and the preclear actually has done so many overt acts in the opposite direction, that the preclear now considers himself MEST. If you happen to be processing a scientist, be sure to remember this: he is not only studying the significance which immediately followed the explosion (the total of which significance is that there has been an explosion), but is also guilty of a great many activities which he at least thought were detrimental to the MEST universe at large; and the MEST universe in the form of inflicted accidents, explosions and so forth, has done many acts to him. We find these fellows, quite ordinarily, with many physical attributes of the MEST universe; which is to say, impartiality, a rotund body (imitating planets) and in a situation of stopped motion which would do credit to a policeman, or a Federal court judge.

L. RON HUBBARD

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SOP-8-C: The Rehabilitation of the Human Spirit

Scientology, the science of knowing how to know, has been developed for various applications in the field of human experience.

Where it is utilized by skilled persons to enhance the personal ability and knowledge of others, the recommended process is Standard Operating Procedure 8-C.

SOP-8-C was developed after almost a year of observing SOP-8 in action in other hands than mine, and after observing the frailties and talents of human auditors. SOP-8-C might be called SOP-8 modified for clinical, laboratory and individual human applications.

The goal of this system of operation is to return to the individual his knowledge, skill and knowingness, and to enhance his perception, his reaction time and serenity.

It is entirely incidental that SOP-8-C is effective on "psychosomatic" illness, on human aberration and social difficulties. It is not the intent or purpose of Scientology to repair. The science is a creative science. Despite the fact that human illness, disability and aberration uniformly cease to be because of Scientology, the effect is not intended to be primary and the goal of SOP-8-C is not their remedy. Indeed, if SOP-8-C is used to remedy these only, it fails as a system. SOP-8-C succeeds only when it is addressed toward higher knowingness and beingness—ironically, in using it, human ills vanish only when the auditor concentrates on the goals of the system and neglects the obvious physical disabilities of the preclear.

In that one creates that which one concentrates upon, a treatment of illness which validates it in treatment will always tend to be unsuccessful.

SOP-8-C was the subject of the Camden Indoctrination Course B [2nd American ACC], from November 16 to December 23, as well as the subject of the Phoenix International Congress of December 28, 1953.

Specifically, the use of these processes obtains, when correctly used, without further evaluation for, or indoctrination of the preclear, the knowledge that he is not a body, that he is a creative energy production unit, and demonstrates to him his purposes and abilities.

This energy-space production unit we call a "thetan," that being a coined word taken from a mathematical symbol, the Greek letter "theta" [θ]. This is the preclear. One does not send "one's thetan" anywhere. One goes as a thetan. When a preclear is detected being in one place and finding "his thetan" in another ("I'm over *there*") he is not exteriorized. To be "exteriorized" the preclear must be *certain* that he is outside his body. An uncertain "exteriorization" requires more work before it becomes an exteriorization.

SOP-8-C brings about a condition designated as "theta clear." This is a relative, not an absolute term. It means that the person, this thought unit, is clear of his body, his engrams, his facsimiles, but can handle and safely control a body.

The state of Operating Thetan is higher than Theta Clear and means that the person does not need a body to communicate or work. It is accomplished with SOP-8-0.

The highest theory of SOP-8-C is that the being is engaged upon a game called Physical Universe. This is a game requiring barriers, which is to say, walls, planets, time and vast distances (which last two are also barriers). In engaging upon this game he has at last become so conscious of barriers that he is limited in his actions and thoughts. He thinks, in the case of

homo sapiens, that he is a body (a barrier) hemmed in by vast distances (barriers) and pinned in a time stream (a system of moving barriers) so as to reach only the present. These combined barriers have become so formidable that they are not even well perceived, but from being strong have become unreal to him. The matter is further complicated by “invisible barriers” such as the eyes or glasses.

In actuality, the thetan is a knowingness, total in a cleared state, who yet can create space and time and objects to locate in them. He reduces his knowingness only to have action. Knowingness is reduced by assuming that one cannot know or knows wrongly. Knowingness is reduced by assuming one must be in certain places to perceive and so know, and that one cannot be in certain places.

Space is, but does not have to be, the first barrier of knowingness. With Scientology we have the first definition of space—*Space is a viewpoint of dimension*. Given a viewpoint and four, eight or more points to view, one has space. Space is a problem of observation, not of physics.

There is no question here of whether space, energy or objects are real. Things are as real as one is certain of their reality. Reality is, here on Earth, agreement as to what *is*. This does not prevent barriers or time from being formidably *real*. It does not mean either that space, energy or time are illusions. It is as one knows it is. For one makes, by a process of continuous automatic duplication, all that one perceives. So much for theory-in application this theory obtains results of considerable magnitude in changing beingness.

The thetan is continuously engaged upon cycles of action. The basic cycle of action is “Create, resist effects (survive) and destroy.” This can be stated in various ways: “Create an object, have it resist effects (survive) and then destroy it.” Or, “Create a situation, continue it and change it, and destroy or end it.” When a thetan leaves a cycle which is important to him unfinished, he tends to strive to finish it elsewhere or later in disrelated circumstances. Further, he can become overly concentrated upon creating or persistence (surviving) or upon destroying and so form an unbalanced state of beingness.

Time exists in those things a thetan creates. It is a shift of particles, always making new space, always at an agreed upon rate. A thetan does not change in time, but as he can view particles (objects, spaces, barriers) from many viewpoints, he can consider himself to be in a “time stream,” which he is not. A thetan’s ideas (postulates, commands, beliefs) change; particles change; the thetan does not change either in space or in time.

Just as he is making an effort to do something he cannot help but do—*Survive*—he is also fighting against doing the only thing he does—sit fixed in one “position.”

The thetan, to produce interest and action, operates as a paradox. He cannot die, so he firmly insists and proves continually that he can die. He never changes location, but only views new locations and constantly lives in horror of being fixed in time and space. Above that, he knows the past and the future and all of the present, and so fights to obscure the past and guess the future.

Less theoretically, the individual who is processed is at first, usually, “in” the body and perceiving with the body’s eyes. When exteriorized (placed “three feet back of his head”) he is actually out of the body and still “in” physical universe space. He can, exteriorized, move about and be in places just as though he had a body, seeing without eyes, hearing without ears, and feeling without fingers—ordinarily better than with these “aids.” This is not like “astral walking” which is done by the individual who “sends a body” or a viewpoint to some other place and perceives with it. A thetan is as much present where he is as if he were there in body. He isn’t “somebody else” than the preclear moving dimly about. He is the preclear, he is there. At first he may be uncertain as to what he is seeing. This faculty becomes better as his ability to look, hear and feel while exteriorized improves. SOP-8-C improves this perception. Because the body only perceives what the thetan is perceiving anyway, looking, feeling, hearing of the body is also better with SOP-8-C but this is only incidental.

When a thetan believes too thoroughly he is a body, he is generally unhappy, afraid, doubts his own (and validates the body’s) existence and worries about his inabilities. When he is out of the sphere of influence of the body (a very small one) he becomes serene, confident and knowing. He can handle a body better, can act faster, can recall more and do more while exteriorized than he can while in a body.

Society, thirsting for more control of more people, substitutes religion for the spirit, the body for the soul, an identity for the individual and science and data for truth. In this direction lies insanity, increasing slavery, less knowingness, greater scarcity and less society.

Scientology has opened the gates to a better world. It is not a psychotherapy, nor a religion. It is a body of knowledge which, when properly used, gives freedom and truth to the individual.

It could be said that Man exists in a partially hypnotized state. He believes on other-determinism in many things, to his detriment. He will be as well as he is selfdetermined. The processes of Scientology could be described as methods of “unhypnotizing” men to their own freer choice and better life.

THE USE OF SOP-8-C

This process is designed to be administered by one person (the auditor) to another (the preclear).

SOP-8-C is first used step-by-step from Step I on until the person to whom it is addressed *knows* he is back of his head and no longer in the body. If the preclear is very difficult to exteriorize, the person should be referred to an auditor trained at the HAS Clinical Center (for there are special methods of exteriorization for difficult cases which are contained in but are not at once visible in SOP-8-C). The first three steps are exteriorization steps. They should be repeated over and over until certain exteriorization takes place.

The auditor can go through the first steps many times one after the other with the preclear until exteriorization occurs. Doing Steps IV to VII on a person not exteriorized should be minimized. (Earlier SOPs used all seven steps for exteriorization, a practice not followed in SOP-8-C, where only the first three steps are used.)

When the preclear has exteriorized one then begins again with Step I and continues to Step VII, in order, with the preclear exteriorized. Here in SOP-8-C the emphasis is upon an exteriorized thetan. When the auditor has taken the exteriorized preclear thoroughly, and *correctly*, through Steps I to VII at least twice, one has then what may be considered a theta clear.

To repeat, one uses SOP-8-C Steps I to III in that order. On one of these, the first time through, the majority of people exteriorize with certainty. As soon as exteriorization takes place, the auditor starts with Step I again, does it thoroughly on the exteriorized preclear, then the auditor applies Step II thoroughly and so on until all seven are done.

The auditor knows when the preclear exteriorizes by asking him or by the preclear volunteering the information. **CAUTION:** Do not ask the preclear to look at his body .

If the preclear fails to exteriorize sometime during the first three steps, the auditor should simply do them again. If the preclear fails the second time, the auditor patiently goes through them a third time, and so on. If the matter then seems too difficult, contact an auditor trained during late 1953 at Camden, by the HAS itself.

The least possible result in going over these first three steps many times will be a considerably bettered condition of the preclear, superior to all past results. Only a very few preclears fail to exteriorize after Steps I to III have been several times repeated. **CAUTION:** Although this process is as foolproof as it can be made, it can be maliciously used in this wise: by giving the preclear constant losses—by giving him no chance to win—by bullying him—by evaluating for him—by insisting he is “outside” when he is not—by invalidating him—by pretending to see him or his mock-ups or saying that one does if he does.

SOP-8-C FORMULAS AND STEPS

Opening Procedure: (10 minutes to two hours—with MEST body)

- (a) Send preclear to exact places in room, one place at a time.
- (b) Have preclear select places in the room and move to them one at a time, still under auditor’s direction.
- (c) Have preclear drill in physically holding on to and letting go of objects and spaces on his own decision to hold on, decision to let go.

Step I: Location

PRE-LOGIC: *Theta orients objects in space and time. AXIOM: In life experience space becomes beingness.*

FORMULA I: *Permitting the preclear to discover with certainty where people and things are not in the present, past and future recovers sufficient orientation to establish his knowledge and certainty of where he is and they are; the application of this is accomplished by negative orientation of beingness, havingness and doingness on each of eight dynamics in the present, past and future.*

STEP I

(a) Ask preclear to be three feet back of chair. Ask him for things, people which are not giving him directions (orders). For things, persons he is not giving orders to. For things, persons which are not giving directions to other things. Ask preclear for goals he does not have. For goals others do not have for others. For goals another does not have for him. For goals he does not have for another. For persons he is not. For animals he is not. For places where he is not. Where bacteria are not. Where objects are not. For places where he is not thinking.

NOTE: All of the above are done in "brackets" for present, past, and future.

(b) (If exteriorized) Have him drill while exteriorized into holding on to and letting go of objects on his specific decision. Ask him to be in places which are safe, dangerous, pleasant, unpleasant, beautiful, ugly.

Step II: Bodies

AXIOM: *In life experience energy becomes doingness.*

AXIOM: *Compulsive position precedes compulsive thinking.*

AXIOM: *That which changes the preclear in space can evaluate for him.*

FORMULA II: *Permit the preclear to discover that he handles bodies and allow him to handle bodies in mock-ups and actuality; and remedy his thirst for attention which he has received by contagion from bodies.*

STEP II

(a) Have preclear mock up bodies and un-mock them. Have him get somethingnesses and nothingnesses of bodies until he feels better about them. Ask him to be three feet back of chair.

(b) (If exteriorized) Have him complete II(a) many times and then move body while he is outside.

Step III: Space

PRE-LOGIC: *Theta creates space and time and objects to locate in them. DEFINITION: Space is a viewpoint of dimension.*

AXIOM: *Energy derives from imposition of space between terminals and a reduction and expansion of that space.*

FORMULA III: *Permit the preclear to regain his ability to create space and impose it upon terminals, to remove it from between terminals and to regain his security concerning the stability of MEST space.*

Step III

(a) Have preclear hold two back comers of room and not think.

(b) (If exteriorized) Have preclear complete spacation.

NOTE: If not exteriorized return to Step I.

Step IV: Havingness

AXIOM: *In life experience matter becomes havingness.*

OBSERVATION: *To a thetan, anything is better than nothing.*

OBSERVATION: *Any preclear is suffering from problems of too little havingness and any reduction of his existing energy, if not replaced, will cause him to drop in tone.*

FORMULA IV:

(a) *The remedy of problems of havingness is accomplished by creating an abundance of all things.*

(b) *As the preclear has rendered automatic his desires and ability to create and destroy, and has thus placed havingness beyond his control, the Auditor should place in the control of*

the preclear his automaticities of havingness and unhavingness and permit him, on his own self-determinism, to balance his havingness.

(c) How to make havingness: Have preclear put out eight anchor points of size, thus creating a space. Have him pull in these eight to the center and have him retain the resulting mass. Do this using large and various objects for anchor points. Do this until he is willing to release such old energy deposits as engrams and ridges but still continue to make havingness.

STEP IV

Have preclear remedy problems of havingness by mocking up and pulling together sets of eight anchor points. Do this many times. Do not have him make anchor points explode in this fashion. Have him save masses thus created. Have preclear adjust anchor points in body.

Step V: Terminals

AXIOM: Space exists by reason of anchor points.

DEFINITION: An anchor point is any particle or mass or terminal.

AXIOM: Energy is derived from mass by fixing two terminals in proximity in space.

AXIOM: Self-determinism is related to the ability to impose space between terminals. AXIOM: Cause is a potential source of flow.

AXIOM: Effect is a potential receipt of flow.

AXIOM: Communication is the duplication of the receipt point of that which emanated at a cause point.

AXIOM Wrongness in terms of flow is inflow.

FORMULA V: The thetan is rehabilitated as to energy and terminals by remedying his postulates about outflow and inflow and drills relating to the outflow and inflow of energy according to the above axioms.

STEP V

(a) Ask preclear for times he could do something. Times when he couldn't do anything. For things he can do. For things he can't do. For things other people can, can't do. For things other people can do for others. For things another specific person can't do for him. For things he cannot do for another or others.

(b) Ask preclear for objects, actions, persons, ideas he is not destroying. For objects, actions, persons, ideas he is not making survive (persist). For objects, actions, persons, ideas he is not creating. Present, past, and future in brackets. (NOTE: Ideas are the most important here, in brackets.)

(c) Ask preclear for objects, persons, energies, times which are not touching him. Which he is not touching. Which are not reaching for him. For which he is not reaching. For objects, persons, times from which he is not withdrawing. Which are not withdrawing from him. In brackets.

(d) Ask preclear for sights which will not blind him. For people he will not blind if they see him. For noises which will not deafen him. For people he will not deafen. For spoken words that will not hurt him. For spoken words which will not hurt others. In brackets.

(e) Ask preclear for ideas that will not destroy, cause to survive (persist), create, or upset others. In brackets.

(f) Ask preclear for ideas, sounds, sights that will not fix people or unfix them from specific places.

(g) Ask preclear for ideas he is not trying to fix in things. For ideas he is not trying to unfix from things. In brackets.

(h) Have him unmock and mock up terminals and move them together and apart until he can make them generate currents.

Step VI: Symbolization

DEFINITION: A symbol is an idea fixed in energy and mobile in space.

FORMULA VI: The thetan who has been moved about by symbols is strengthened by mocking up and moving about and fixing in space ideas which have formerly moved him.

STEP VI

Have preclear create symbols which mean nothing. Ask pc for ideas he is not trying to destroy. For ideas he is not trying to make survive (persist). For ideas he is not trying to create.

NOTE: The above are done in brackets. Have him mock up ideas and move them about.

Step VII: Barriers

AXIOM: The MEST universe is a game consisting of barriers.

DEFINITION: A barrier is space, energy, object obstacles, or time.

FORMULA VII: Problems of barriers or their lack are resolved by contacting and penetrating, creating and destroying, validating and neglecting barriers by changing them or substituting others for them, by fixing and unfixing attention upon their somethingness and nothingness.

STEP VII

(a) Have preclear reach and withdraw (physically; then as himself) from spaces, walls, objects, times.

(b) Have preclear do six ways to “nothing.”

(c) Have him create and destroy barriers.

Step VIII: Duplication

FUNDAMENTAL: The basic action of existence is duplication.

LOGIC: All operating principles of life may be derived from duplication. AXIOM: Communication is as exact as it approaches duplication.

AXIOM: Unwillingness to be cause is monitored by unwillingness to be duplicated. AXIOM: Unwillingness to be an effect is monitored by unwillingness to duplicate.

AXIOM: An inability to remain in a geographical position brings about an unwillingness to duplicate.

AXIOM: An enforced fixation in a geographical position brings about an unwillingness to duplicate.

AXIOM: Inability to duplicate on any dynamic is the primary degeneration of the thetan.

AXIOM: Perception depends upon duplication.

AXIOM: Communication depends upon duplication.

AXIOM: In the MEST universe, the single crime is duplication.

FORMULA VIII: The primary ability and willingness of the thetan to duplicate must be rehabilitated by handling desires, enforcements and inhibitions relating to it on all dynamics.

STEP VIII

(a) Ask preclear for actions, forms and ideas which do, do not duplicate specific other people. For actions, forms, ideas by which specific other people do, do not duplicate specific other people. For actions, forms, ideas of others which do, do not duplicate him.

(b) Have preclear duplicate physical objects and people and possess himself of duplicates.

(c) Have him make “no-duplicates” of objects and people.

(d) Have him duplicate somethings and “nothings.”

GROUP C

“Group C” is a process used on large numbers of people. It is composed of the following steps of SOP-8-C: Step I(a), Step II(a), Step III(a), Step V(a) to (h), Step VI, Step VII, Step VIII.

GLOSSARY

Pc stands for “preclear,” a person being processed.

Mock-up: A self-created image the preclear can see.

Bracket is done as follows: For preclear, for another, others for others, others for self, another for preclear, preclear for another. See Step I(a).

Special note: The first three steps of SOP-8-C could be classified as beingness steps. The remaining five steps of SOP-8-C could be classified as havingness steps. SOP, itself, in all eight steps constitutes doingness, thus approximating as described in *Scientology 8-8008* the space-be, energy-do, time-have triangle.

Special note: In its entirety, SOP-8-C could be considered as various exercises in Formula H, which involves the most basic action of the thetan, which is reaching and withdrawing.

Special note: It will be noted that the negative orientation techniques are done in such a way as to make the preclear, without his being told to do so, create space. The auditor should pay specific attention when the preclear is discovering where things are *not* that the preclear be caused to note specifically each time the exact location and position where the thing does not exist. This calls the preclear's attention to various positions which in themselves, thus located, create space. Thus, throughout SOP-8-C, the rehabilitation of space is also to be found, the definition of space being "space is a viewpoint of dimension."

Special note: In his auditing, if the auditor does not get a communication change on the part of the preclear, whether better or worse, every five or ten minutes, either the auditor is using the wrong step at the time, in which case he should progress on into the steps; or the preclear, even if he says he is, is not complying with the auditor's orders. The auditor, thus, should remain in continuous communication with the preclear so far as possible and should ascertain with great care what the preclear is doing after he indicates that he has complied with the direction and discover every five or ten minutes if there has been a change in certainties or communication. The commonest source of failure in any step in SOP-8-C is a failure on the part of the preclear to execute the order given as it was intended to be executed, or on the part of the auditor in failing to ascertain whether or not the preclear is executing properly or if there has been a communication change. A careful check of auditors and preclears utilizing SOP-8-C has demonstrated in each case where its use was becoming lengthy that the auditor was failing to ascertain from the preclear whether or not there had been communication changes, and it was also uniformly discovered that the preclear who was failing to get results while being audited with SOP-8-C was not doing the steps as directed but was either avoiding by not doing them at all, although he said he was doing them, or was failing to understand the direction and so was executing the step in some other way.

The first goal which an auditor must achieve is willingness in the preclear to receive directions. The condition of the preclear is such, in nearly all cases, that he has chosen, as a main point of resistance in life, direction of himself other than his own. Because the physical universe is designed to resist and overcome that which resists it, a continuous resistance to other direction than one's own results finally in a loss of ability to greater or lesser degree to direct oneself. In that it is the ability to direct himself which the auditor is seeking to return to the preclear, it must be demonstrated to the preclear solely by the process of good auditing that other direction is not necessarily harmful or in the worst interest of the preclear. Thus, to some degree, he ceases to resist incoming direction, and by ceasing to resist it, no longer validates it as a barrier, and so is not concentrating attention on resisting direction but is able to use it freely in his own self-direction. The self-determinism of a preclear is proportional to the amount of self-direction he is capable of executing and deteriorates markedly when a great deal of his attention is devoted to preventing other direction. Directing himself, the preclear becomes capable of execution; preventing direction of himself (resisting the direction of others) brings about a condition where he is mainly devoted to resisting his environment. The latter results in a diminishing of space of the preclear.

The first step in the rehabilitation of the preclear in self-direction is therefore a limiting of the amount of resistance he is concentrating on "other direction" and demonstrating to him that his following of the steps of SOP-8-C under the direction of an auditor is not harmful but, on the contrary, increases his command and control of himself and brings him at last to the point where he can neglect and ignore the continuous stimulus-response operation of the physical universe.

It can be seen clearly then that the auditor who sets himself up to be resisted will fail, for the preclear is mainly concentrating upon resisting the auditor. This is the primary factor in all auditing.

The preclear is brought to a point of cooperation in terms of direction without the use of hypnosis or drugs and without argument or "convincingness" on the part of the auditor, by which is meant overbearing demeanor. At the same time it should be the sole intention and operation of the auditor that his own directions be carried out explicitly by the preclear, and that these be performed with a minimum of communication break and with a maximum of affinity, communication and reality.

Using the formula that that which changes the individual's position in space can evaluate for the individual, the auditor in using SOP-8-C should use, at the beginning of the first session and in any session where the preclear becomes unreasonably uncooperative in

following simple directions, the following procedure. The auditor has the preclear walk to specific points in the room, touch, hold and let go of various specific objects. The auditor should be very exact in his directions. The auditor should do this even on an apparently cooperative case at least twenty minutes before going on to the next step in Opening Procedure.

When the preclear, drilled in this fashion, has at length realized without being told that the auditor's directions are quiet, reliable, exact and to be performed, and not until then, the auditor uses this process:

Preclear is asked to send himself to various parts of the room and do specific things. The auditor is very specific and exact about this, in that he has the preclear decide, on his own determinism and before moving from the spot where he is standing, what part of the room he is going to send himself to. When the preclear has decided this, and only then (but not necessarily telling the auditor), the preclear then takes himself to that part of the room. The auditor must be very exact that the decision to go to a certain part of the room and to reach or withdraw from a certain thing is made before the preclear takes an actual action. And then the auditor should make sure that the preclear has done exactly what he decided he would do before he moved. In such a wise, coached by the auditor, the preclear is led to direct himself to various parts of the room until he is entirely sure that he is directing himself to certain parts of the room and that the orders are coming from nobody but himself. Of course, before each new place is chosen, the auditor tells the preclear to choose a new place and tells him when to go there.

The third stage of this Opening Procedure is then as follows:

The auditor has the preclear be in one spot in the room and then has the preclear decide there to go to another spot in the room. The preclear leaves. The auditor has the preclear change his own mind, and go to yet another spot. This last is done to lessen the preclear's fear of changing his mind, to strengthen his decision and to lessen his reaction to his own mistakes.

The last two steps of Opening Procedure are done at some length. It is profitable by the experience of many auditors to spend as much as an hour on Opening Procedure even in a case which is not in poor condition. When Opening Procedure is omitted or is not carried on far enough, the auditor may discover that it will take him from five to ten hours to "get the case working." This time is saved by the expenditure of much less time in using Opening Procedure. Even when the preclear is complacent, even when the preclear is an obvious "Step I," even when the preclear shows no outward sign of resistance to other direction than his own, the first communication lag lessening which the auditor will perceive on the case will probably occur during the use of Opening Procedure. Further, the certainty of the case is heightened. Further, Opening Procedure is, for any level of case, an excellent process.

The preclear who is familiar with SOP-8 may conceive that he is doing a step which is "reserved for psychotics." The preclear should be disabused of such a concept, since the step is used today on all cases.

In the case of a preclear who is very resistive, Opening Procedure can be used with considerable profit for many hours. For such activity, however, an auditing room of the usual dimensions is usually too constrictive and the drill may be carried on as well out of doors even if only on a street.

P.A.B. No. 19
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

[1954, ca. early February]

THE CIRCUIT CASE

The auditor will encounter many cases which resolve very rapidly. These account for fully 50% of the people who come to him, but he will also encounter many people whose cases are resistive, and he will encounter a small handful who wouldn't let anything happen if the auditor used a shotgun on them. These last are classified as "Circuit Cases."

The characteristic of these cases is that they are occluded—which is to say that they are studying the significance of things, that they always think before they look, that they want to know before they go, that they are relatively motionless in space, and that they are holding motion in many ways.

The resolution of such cases as outlined in PAB No. 12 is not difficult, but there is a trick about these cases which the auditor should understand.

I would no more audit one of these people without an E-Meter than I would use psychiatry on them. For this case very often pretends to run one thing when it is running quite another, and only the response of a needle will tell the auditor whether or not the case is doing anything. The case merely might be lying there agreeing about it and thinking.

The Iroquois Indian had an illness which he called "the sickness of long thinking." The auditor would do well to keep this illness firmly in mind when processing resistive cases. These cases are sick of thinking and they will go on thinking and go on computing until they are quite dead, for they cannot be brought to look without rather extraordinary means. Acceptance Level Processing is quite welcome to these cases. Formula H is extremely welcome to them and these, indeed, get the case up to a point where it can be run on such things as SOP 8.

The auditor knows he is looking at a circuit case when, during auditing, the case does not demonstrate a physical reaction as a result of the auditor's processing; that is to say, the case does not move around. In old-time Dianetics the case which said it was running a prenatal and yet which had no tendency to curl up in a ball, no matter how slight, was actually thinking about running a prenatal.

I wish to state this very strongly about such cases: they are often very convincing and can be mistaken by the auditor for a wide-open case. On reviewing a number of cases in processing which have been reported to me as wide-open cases and on looking at these cases themselves, I find that the auditor was actually auditing a Resistive V, which yet had learned enough patter to go on and run things.

Some cases which actually did have sonic and visio were another type which falls into the same category. These are what we call the "wide-open case." The wide-open case is actually a psychotic who duplicates continuously and psychotically.

Anyone has a time track and anyone duplicates. The wide-open case is thoroughly sure that it is duplicating, is actually under a compulsion to duplicate, but doesn't duplicate. It doesn't look at things enough to duplicate. It dubs in an entire track.

We have today very little concern with all this beyond a very important fact. The auditor is there to audit the preclear. The preclear is there to be audited. At that point where cases become difficult, this is what is happening: the auditor's auditing the preclear, and then the preclear is auditing something else. The preclear isn't being audited; the auditor is doing a second-hand audit of a circuit. This doesn't get a case anywhere. The auditor in this wise is actually sitting there watching the manifestation of self-auditing.

In *Six Steps for Self-Auditing* we have more or less licked the problem. An individual can now with some success audit his own case. But this is still difficult on very low-toned cases, for these people will put the *Six Steps for Self-Auditing* to work so remotely from themselves that they will actually find the two upper corners of the room with a ridge; and, indeed, I have discovered a preclear doing this. I asked a preclear after nothing had happened for ten minutes what he really was doing and made him go into it in detail. (Any success I have in auditing is the result of communicating with the preclear, a procedure which is recommended.) The preclear finally permitted it to be beaten out of him verbally that he was taking a ridge which was across his chest and had put two corners of this ridge up to the two corners of the room and was making the ridge hold on to the two corners of the room. Astonishingly enough, this did not entirely defeat processing because this ridge consisted of overt acts and motivators and these were flowing off and the preclear was sitting there looking at them. But this was not auditing the preclear, this was auditing via the preclear a circuit in which I was not even vaguely interested. The preclear is so used to being employed by life as a servomechanism that he will very often simply relay the commands he is given to a something else; and this is the condition for which an auditor must be alert.

Back in 1947 I was using anything that worked and was employing hypnotism and psychoanalysis in addition to what I had learned about engrams and other factors in life. The psychoanalyst learned from Freud that there are some cases who simply stand back and look at themselves and who do not participate in the activities. The homosexual, according to Freud, is one of these. I do not know as to that, as the finding has not been borne out in my own work, but I do know that I had many preclears who did not actually participate in the process of being processed. I solved this in some of these cases rather drastically by misdirecting the preclear's attention. One case I remember of a young man who never seemed to audit anything I asked him to audit and who was far too alert to his surroundings to be interested at all in remedying his attitude towards those surroundings. I put a vase of flowers on my desk and knocked them off with a crash and immediately said, "You're perfectly safe; now let's really run through this." I know now that this Indian technique of getting immediate attention snaps the effort of the preclear which is being devoted to holding an engram at bay away fast enough for the engram to collapse. Good or bad, the young man got well. It is not a process I would particularly recommend. On a test case using this, about a year ago, I had a preclear have a ridge blow up with a considerable explosion which immediately thrust the preclear into apathy and it took me about three hours of heavy slogging with what I knew then to bring the preclear back up to normal. At least, however, the preclear was not in the same attitude.

If you have any reason to suspect that you are auditing somebody who is auditing somebody else, all you have to do is to get into very close contact with the preclear and guide him through very carefully the *Six Steps to Better Beingness* as contained in PAB No. 7. This can be varied with PAB No. 12's cycles of explosions. Just be sure the preclear is actually doing what you want him to do and do it in such a way that the preclear actually gets interested in doing it and you will find the case advancing rapidly.

If the condition still continues, use Step VII of SOP 8. You will find that it is very productive and should be used on such a case for a rather long time.

THE ENTIRE PURPOSE OF THINKING IS TO COUNTERACT THE LOSS OF THE ABILITY TO GENERATE FORCE. ONLY IN THE ABSENCE OF FORCE IS THINKING NECESSARY.

L. RON HUBBARD

P.A.B. No. 20
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

[1954, ca. mid-February]

**TWO ANSWERS TO CORRESPONDENTS:
THE NON-PERSISTENCE CASE AND RIDGE RUNNING**

Here are two answers to correspondents which are of interest to other auditors:

1. THE NON-PERSISTENCE CASE

“You write about a preclear that cannot persist for more than half a second. You say that it does not matter whether he is attempting to do a mock-up, a concept, a matched terminal or a feeling. I have not had this complaint from other auditors, but there is a general type of case known as the ‘non-persistence case.’ This is a gradient scale, of course, which starts in with the preclear who puts up a mock-up but, due to blackness, the thing disappears almost immediately. It disappears so fast he cannot see it. Of course, he himself will go on putting up mock-ups as long as you tell him to go on putting up mock-ups, and soon he will have one that he can perceive. The energy he puts up there is too slight when in contest with the tremendous saturation abilities of the blackness with which he is surrounded. Now your statement here is quite unique. I would say offhand that this person is in extremely bad condition and is actually a Step VII. I would start in training this person on reaching and withdrawing from MEST, and I would keep him on this until he had a wonderful sense of reality about being able to hold on to MEST. Just use Step VII as given in Issue 16-G.

“The basic trouble with this preclear is, of course, in the matter of location. If you recall the Prelogics, theta locates things in time and space and creates space and things to locate in space. Close order drill for a military squad on the part of the sergeant eventually places the sergeant in the position of being able to evaluate for every private there. This is probably the only reason privates can be made to attack machine gun nests. Now the trouble with your preclear is impersistence. He cannot locate anything anywhere, but actually he cannot stay anywhere. He is racing around in his mind at such a mad rate that he is unable to take a stand anywhere against anything. This sounds like a very severe dispersal case running on enough fear to defeat the Russians. His solution is to keep running. You are asking him to stand still and hold something. He knows he cannot hold anything. The obvious thing to do with this preclear is to give him some close order drill yourself until you are able to evaluate enough for him to make him start evaluating a little bit for himself.

“The way I would handle this case would be to have the preclear move to various parts of the room and stop still while I counted ten. Then I would move him to another part of the room and have him stop still while I counted ten again. In other words, I would move him around until he would listen to me. He would do this with his physical body well enough, and after that one could tell him with some effect upon him that he should do this or that. Now I would have him take his hands and reach towards the realest thing in the room to him and pick it up and examine it and then put it down and withdraw from it. I would have him go and pick it up and move it to some other part of the room and withdraw from it again. I would have him do this with numerous objects until he was perfectly confident of being able to reach and withdraw from MEST. I would keep this up until this preclear was stable beyond stable. Only then would

I go into processing with him. I would have him do mock-ups and then go straight into SOP 8. He could use, of course, ‘remembering something real’ and so forth with great effectiveness.

“This brings to mind the fact that the occluded case is too fixed, he is fixed in position and does not conceive himself able to move. He also could use a lot of reaching and withdrawing, but in the case of an occluded case who tended to persist too long and was very slow in his replies, who insisted on holding his mock-ups endlessly, I would ask this case to put himself in various parts of the room or the yard, and I would move him this way and that, until he suddenly realized he could control his own body. The occluded case really does not realize he can control his own body. A very funny and effective method of bringing him into this realization is to have him sit down and flap his hands vertically up and down with considerable violence, and simply to keep on flapping his hands until he realizes fully and completely that it is he who is flapping his hands. You would be surprised at the reaction on this even when used on a very sane individual.

“In closing let me assure you that when you hit on work in any form, run best with Expanded Gita in brackets, you are heading into the center of what’s wrong with a human being.”

2. RIDGE RUNNING

“An interesting variation of ridge processing is to consider the ridge, as preclears often do, as an entity or a being with a life of its own. This is generally used when the preclear says that he has a spirit or a guiding angel or is haunted by a dog at his throat or some such thing, which the auditor knows is only a ridge activated by the preclear himself.

“Instead of trying to disabuse him of the idea, the auditor makes the preclear process the ridge as an auditor, which is to say he makes the preclear into an auditor for the ridge. Circuit cases and occluded cases are always sitting way up above the case processing something else as though they were an auditor, and an auditor auditing them is actually an auditor auditing a person who is auditing a ridge. Hence the slow progress of such cases.

“In any event, in this method of handling ridges, the auditor has the preclear make the ridge find the two upper corners of the room, just as Step III in SOP 8, and make the ridge hang there from the two upper corners of the room and not think (that is to say, the ridge isn’t supposed to think). The astonishing part of this technique is that it will generally show up some sort of a double overt act mechanism. This will immediately come to view. The auditor should resist the temptation to audit the overt act but just continue with this process. The ridge may turn into some kind of a bird, or some horrible figure with a gruesome face, but after a while the preclear loses his fear of the thing. After all, he does have it hanging up there, black and ugly though it may be, on the two upper corners of the room. The preclear may have removed this thing from his own eyes or from his mouth or from his chest or from his stomach and hung it up.

“After the ridge has been suspended there for some time (for ridges of this character do not easily dissipate when grounded), the auditor then has the preclear move it all around the room, turn it upside down, put it behind him, put it under his feet, until the preclear is at length entirely contemptuous of the thing and bored with it, at which time he will throw it away.

“This does not resolve the case but it takes considerable pressure off the case and is one of the steps of upward progress. There are no instances on record yet of the ridge exploding when treated in this fashion, and no particular reason why there should be such instances.”

L. RON HUBBARD

P.A.B. No. 21
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

[1954, ca. early March]

The following is a report as submitted giving some idea of what can occasionally happen in running Certainty Processing.

I am publishing this report mainly because it demonstrates the essential ingredient of a successful auditor—nerve. An auditor who doesn't have nerve—the clean, cold courage necessary to plough through and blast a case to ribbons when it starts to run that way, and bring the preclear up all in one piece—has no business auditing.

REPORT ON CERTAINTY PROCESSING
July 11th, 12th and 13th, 1953

Preclear — Student, aged 24
Auditor — Eileen Hibberson HPA, of "Magic Casements"

Auditor's postulate "to take a shortcut across the case" by deliberately finding the buttons and working on the fundamental certainties, and with the preclear's agreement and co-operation the techniques to be intensified, i.e. to work preferably on double terminals instead of matched terminals.

Saturday, the 11th July. Tone scale first on auditor (on double terminals) then tone scale on himself—in each case changing colors of mockups—gradient scale from apathy up tone scale to clear theta clear.

Ran certainty on double terminals "I am in my body" (positive and negative in brackets). Maybe's and breaking down of ridges indicated on E-Meter. Needle seemed to be making sudden rising jerky thrusts on the upper end on the tone scale. Session completed by anchor points, Spacation, Geographical and then ARC list, followed by tone scale as commencement of session.

Second session same day. Tone scale gradient scale on double terminals. Certainty "Mother is there" (positive and negative in brackets). At one time preclear got a swift facsimile of a distant past life. Ended with anchor points and tone scale gradient scale on auditor and preclear ARC list.

Sunday, the 12th July. Tone scale gradient scale to clear theta clear auditor and preclear—double terminals. Anchor points.

CERTAINTIES: Double terminals all way through.

"I can begin life anew" (positive and negative in brackets)—slight shivers, coldness, some yawning. Little somatic. Probably some prenatals suggested by restless side-to-side head movements. This also turned up earlier on "Mother is there" (positive and negative in brackets).

“I can make life persist” (positive and negative in brackets). This bounced preclear straight into *violent* electronic discharges all over the body and convulsions. Tone dropped, in all 5 dials, and later rose steadily. At one break preclear’s hands and arms were completely paralyzed and anaesthetic. “Shrinking” of flesh observed by auditor. This was run out on double terminals “Can’t let go” (positive and negative in brackets) and preclear holding hands opposite each other to aid discharge. It took 3/4 hour for complete recovery of movement and sense of touch. The “can’t let go” postulate came out with sudden violence as the auditor switched 9-V meter on after unsticking the jammed needle after the violent swinging; and after the meter was switched off again the cans still stuck to the hands which were open wide and rigid, and had to be pulled off by the auditor. A red patch was observed on the right side of the forehead; this came and went twice. During the paralyzed state, balance and co-ordination were gone also (probably the cerebellum knocked out) and hands showed athetoid movements (extrapyramidal system).

Visio: Black screen—preclear had the concepts perched on the corners of it. Sensation of terrific torrent of high frequency waves coming from behind screen striking the three FAC 1 points and spreading all over the body.

Auditor had impression once during this of sperm track incident.

This CERTAINTY was run for three consecutive sessions with breaks for rest and warm drinks between, and tablets of concentrated B1. At the finish of these three sessions, the preclear could hold the positive and negative certainties at high tone level, with no reactions.

During the running the emotional curves were “WILD” (LRH). The preclear’s eyes seemed to be focussed in centre of the forehead upturned and bloodshot—especially after the first session.

The 9-V switch—on during the run, sent the preclear nearly up to the ceiling, head jerking forward onto the knees.

Total running time of this CERTAINTY was 3 hours.

Same day—early evening: Certainty double terminals “I can stop life” (positive and negative in brackets) brought evidence of electronic shocks in a much milder form, yawns and shivers and coldness of body. After a fall on the E-Meter, there were constant steady rises.

Later same evening: Ran Certainties: “I can change life,” “I can start life” (positive and negative in brackets). Preclear was completely bored all through and there were gradual rises indicated on the meter with occasional “flicks.” Auditor’s impressions to say the least were terrific when preclear got up from the settee. Preclear just “oozed” high-toned vitality from his body and eyes were shining from an inside source.

Conclusions: (a) The energies of (Electric shock
are identical (Nerve [e.g. funny-bone]
(Pins and needles
gradient scales (Cramp
(Sex
(Electronic implants

(b) The five Dynamic 2 Certainties will send preclear straight into electronics—connection of D2 and implants as above, provided preclear is at a sufficiently high enough level of the tone scale and can get a strong enough certainty.

- (c) Once started these electronics should be run right out (therefore plenty of time is required).
- (d) Be aware of the tone of the preclear. A preclear with high selfdeterminism will detach himself and plunge through (auditor's free theta will help).

A low-toned preclear will *either* pull out analytically and won't face it, or go unconscious—reactive escape (this latter might require hours of ARC work).
- (e) Don't switch on E-Meter when preclear is holding the cans when preclear is highly charged; he probably discharges through the meter rather than the reverse.
- (f) Don't run violent physical stuff (electronic convulsions) or any chance of it on a full stomach. This is a good principle broadly for all processing.

Monday, the 13th July, 1953. Tone scale on double terminals gradient scale, auditor and preclear up to clear theta clear. Head front somatic turned on.

Certainties: "I can survive" (positive and negative in brackets) double terminals, turned on the same effects, only mildly and was soon run out.

(Preclear recalled that during group processing "I'm their mock-up" [positive and negative in brackets] gave similar mild effects.)

The remaining three Dyn. 2 Certainties buttons, stop start and change life which were run again to see if all reaction was cleared, were boring and shewed only a few flicks on the meter.

The black patch which came up between the four terminals when running "I can make life persist" the previous day was put up again by the preclear running the Certainty "There is something there" (positive and negative in brackets). This was run for two consecutive sessions, with somatics, shudders and mild convulsions, when suddenly it burst into blazing white light. Immediately got preclear to mock up his head four times facing four squares of bright light with the same certainty (working on the previous week-end's finding that when preclear was twelve years old had measles and each day suffered extreme discomfort when the sun poured in at a window slantwise. It was after this when it was found he had defective vision). This white patch persisted until the final bracket when it turned black.

It was at this point of processing the preclear reported that his terminals had changed from four to eight (i.e. three dimensions).

(Auditor's question to LRH. "Is this to be the next step for faster and more intensive techniques?")

CERTAINTY "Woman there" (positive and negative in brackets) and the meter indicated what appeared to be ridge explosions, sudden and violent with increasing rise in tone.

Over the three days, the sessions leading up to "Electronics" and making certain that nothing of a restimulative nature was left behind, the time spent in actual processing was approximately ten-and-a-half hours.

After a break of seven days before further sessions, it was decided to run some of the foregoing Certainties again together with other fundamental certainties, and it was found there was no tendency towards dramatization of the “Electronics,” with little power of restimulation left behind. Flows, although rapidly downward after first contacting the Certainty, made very quick uprisings and the preclear during them had quick “shock” movements swiftly at one point of the body after another. Therapy there afterwards moved very swiftly.

Preclear reported an uprising of confidence maintained ever since as he had never had before. Also a sense of detachment from everything—no sense of exteriorization—but from the inside of his head.

Observations: Preclear found it of immense help to do the tone scale on double terminals especially in clarifying ideas and concepts of theta clear and clear theta clear. Had the feeling of easily getting to the upper theta levels.

Auditor’s conclusions on this were:

1. It helped to release any charges of emotion accumulated during the day by preclear, probably dissipating worries, etc., to a great extent.
2. It “attacks” emotional charges and aberrative material in connection with the eight dynamics.
3. There is the freeing of emotion at all levels thus making preclear more “fluid.”
4. It exercises “thetan” in higher level concepts of knowingness, beingness and “clears,” etc.

Although preclear may not at first get these higher level concepts, it has been noticed that after a few sessions with this gradient scale, preclear has had sudden awareness of higher attitudes, knowingness and goals to aim for.

5. It also helps to keep ARC between preclear and auditor at the very highest level and improves mutual co-operation.

This processing of Certainties reveals a whole field of speculation, research to be made, and since that week-end of processing masses of data have come tumbling in both from the minds of the preclear and the auditor, also from outside sources.

There was a rather interesting piece of confirmatory data regarding the advisability of running “electronics” completely out when contacted by “Certainty” processing. A fellow auditor was called in on an epileptic case, and during running contacted the “halver” with electronic convulsions. After a long session where the preclear came up tone scale and could exteriorize, use beams on fingers pulling them up etc., went back to her home in a very excellent condition. The same night took part in a home social evening, during which a friend of the family tried to force unwelcome attention on her, with the result that during the night she had three very violent fits. The point here I wish to make is that once the charge of electronic force is “started” and not thoroughly run out through lack of time and opportunity, there will be the risk of attracting the opposite poles of force and thereby leave the preclear “open” to undesirable experiences at the sexual level.

The electronic implant most definitely was meant to degrade the thetan and GE, e.g. people’s change of physical appearance during epilepsy.

End of Report.

I call to your attention the fact that even when people are not trained to expect electronics they are encountered. One noted incident of this character came about when a preclear being run by an auditor who “didn’t believe in electronics” had such a fac explode with sufficient violence to burn a hole through the preclear’s hand and through the cans of the E-Meter itself. In several other cases, E-Meters have been blown out.

Ridges, as differentiated from electronics, very often themselves explode and send the preclear rapidly from the top of the tone scale, where he might be, down to the very bottom depths of apathy. A little more auditing and handling of the ridges is all that is necessary to bring the tone on up again. I have seen a green auditor become so frightened at the explosion of a ridge that he left the preclear in apathy, and as auditor Hibberson reports, failure to run out an incident properly can result in an easier restimulation of it.

In a covering letter auditor Hibberson says of this report: “When we first touched this ‘thing’ and came up for a ‘breather,’ we both said that Ron is wrong, it is not sex that these certainties are the push buttons for. The second plunge into it, however, soon indicated what Ron had meant—crude primitive stuff with full impact, as even I felt it in the lower abdomen and base of spine, and then culminating in the chest of each of us like a psycho-physical hysteria. At that point I said to myself, ‘Get out of this, be apart from it,’ and after that I was able to observe in a quite detached way. Incidentally, quite by ‘accident,’ my little ginger cat jumped up on my knee during a session and I found him to be a perfect terminal. I can see now why witches had cats as their ‘familiar.’ The preclear at some point during this second jump found himself viewing everything in a very detached manner and was quite certain that it was from the centre of his head When things were going at their ‘hottest,’ a remark of Ron’s just dropped into my mind to the effect that ‘Ron did say that despite what you are seeing, we never did have a dead preclear on our hands,’ also ‘Never to leave a technique half-run.’ “

I am reproducing this report in this PAB not simply as an example of nerve, although that is a thing which I find most wanting in auditors before their cases are in good shape, but because it is just a plain, good, down-to-earth job of excellent auditing.

L. RON HUBBARD

P.A.B. No. 23
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

2 April 1954

HAVINGNESS

(From the Researches and Notes of L. Ron Hubbard)

Starvation for energy is the keynote of any case which maintains facsimiles in restimulation.

The thetan who holds facsimiles to the body has chosen to have the energy in *spite of* the perceptions and significances in it. He is attempting to have the energy and not have the aberrative quality of it. Thus he is posed the problem of trying to reject the thought and accept the energy and thus he cannot do either.

In Dianetics we gave him the energy by processing out the significances (perception) in it.

When well exteriorized a thetan may have his energy so far reduced that he becomes unhappy. Having him create and snap in anchor points upon himself (not the body) will remedy this unhappiness.

Matched Terminaling, Admiration Processing and any other process which reduces energy, at length "starve" the thetan for energy.

All these conditions are remedied by remedying the "havingness" of the thetan.

As we saw in Acceptance Level Processing (PAB No. 15) only certain energy forms may be acceptable to the thetan. This is regulated by the screens he has erected against things. By setting up a resistance to certain energies, he creates an eventual appetite for them. He sets up screens to resist the form and the screen becomes plus for the form on the far side and negative for the form on the near side. As the screen caves in upon him (by being pounded by the unwanted form) it eventually causes an appetite (vacuum) for the form. Thus he actually starves for a form he once detested. This is the dwindling spiral of the MEST universe. The thetan believes he has to have the form to survive.

The remedy of havingness is necessary for all cases at and below Step IV of SOP 8.

An auditor remedies havingness by "starting an avalanche," by making the preclear begin an automatic inflow of acceptable things, then graduates the preclear rapidly to avalanches of stars, planets, heavy masses and spaces.

It is density and mass which count, not specific items.

Degradation begins when the thetan is interiorized into unwanted mass. It is completed when, having developed an appetite for heavy mass, he is exteriorized from it.

In this lifetime the downfall of any thetan began with his loss of some heavy mass. The heaviness of the mass *was* the value of the mass. For instance, an auditor wishing to trace the feeling of degradation in a preclear would look for a time when the preclear lost or was removed from a massive object. The auditor then has the preclear mock up the object and change its quality better or worse until it “snaps in” automatically on the preclear. Then the auditor has the preclear mock up enough of the object to create an avalanche. The preclear must then add more and more to the inflow, then add planets, stars and black stars until the preclear can comfortably throw several dense objects away in mock-up. A reverse (outflowing) avalanche is then begun and

Outflowing and inflowing avalanches are run on the preclear until his “hunger” is satiated.

Numerous facsimiles may appear. The auditor continues with the dense masses in avalanches, not the facsimiles. The facsimile will “blow.”

This process, run for four or five hours, will create a Book 1 MEST Clear.

Perceptions are turned on by running “acceptable” smells, lights and sounds in avalanches. Masses are more important than perceptions.

P.A.B. No. 24
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

16 April 1954

CERTAINTY OF EXTERIORIZATION

Are they exteriorized?

Perhaps one never appreciates the benefits which result from exteriorization until he runs, with a case which has been exteriorized, a drill of exteriorization-interiorization with solid objects. This step, the principles and operation of which will be covered in an early PAB in greater detail, demonstrates the great difference which can be achieved in a preclear who is made able at last to exteriorize from and interiorize into any and all objects and spaces at will.

An individual has to *have*, as long as he believes objects can be forced upon him and pushed around him—whatever his own determinism on the matter may be.

After a thetan has been unable to separate himself from a group or object for a considerable length of time he begins to believe that whatever it is is something he must have. He will then figure-figure a reason why he has this object.

After a thetan has been a body for a long period of time, he believes he cannot separate himself from a body, and believes, therefore, that he has to have a body. He will then add many reasons why he has to have a body.

Reasons always follow the fact. The fact occurs, and then purposes are originated in order to account for the fact. Explanations ensue from incidents. Necessities in havingness ensue from possession.

If an individual has to have something, it is certain that he has once possessed the object or one similar to it, or he is in the valence of something which has to have the object.

Contrary to all the rationale connected therewith, all possession derives on the basis of “Now that I’ve got it, what can I do with it?” “Now that I am doing something with it, I have to have it.”

The basics of this are contained in the Theta-MEST theory. This was the original theory of somethingness-nothingness. A thetan, being nothing, attempts to achieve nothingnesses. A body, being something, attempts to achieve somethingnesses.

The effort of a body to achieve somethingnesses continues long and arduously even into the field of reason. The effort to achieve somethingnesses includes “having to have a reason for.”

A person who is firmly convinced he is a body and is therefore being a body always has to have a reason for or a significance. Hence we get figure-figure-figure.

Given a fact, there must always be a reason for the fact. Thus there must be other facts. And in this wise we get somethingness adding up to greater somethingnesses. In the case of the thetan we get a continuous effort to knock out the somethingnesses and achieve greater simplicities or nothingnesses. Basically this is a problem in communication. A perfect communication demands that that which is sent from the source point must be duplicated perfectly at the receipt point. The graph of communication is therefore C- - - E. Here we have cause, a distance, and effect. A perfect communication would be one which found at the E point a perfect duplication of that impulse or particle which emanated from the C point. It should be very plain, then, that communication is, in a purity, a complete duplication.

Any communication resulting from a cause point which has no form, if perfectly duplicated, would contain as an integral part of its message "no form." Thus at the effect point of the communication line one would discover the message to be without form. Thus the impulse of the thetan in communicating is to make no form. In other words, being a nothingness so far as form is concerned, if balked in communicating one way and another, the thetan would eventually become obsessed with the idea of having no form at any effect point he was trying to reach.

Similarly, when there is a mass at the cause point of a communication line, the effect point would be expected by the cause point then to have mass. In other words, a body talking to a nothingness would tend, if it became obsessed upon the subject, to become upset because there was no mass at the effect point of its communication line. A thetan would tend to become upset if there continued to be a mass at the effect point of his communication line.

Completely rational behavior naturally permits a nothingness to communicate to a somethingness and a somethingness to communicate to a nothingness, a nothingness to communicate to a nothingness and a somethingness to communicate to a somethingness. These, being all possible combinations so far as mass and communication are concerned, are of course the requisites if anybody is to have a free feeling about communication itself.

Let us take, though, the case of a body obsessively communicating with a spirit. Here we have John Doe addressing a nothingness. John Doe believes he is a mass, therefore he seeks to give all of his communication mass. He continually seeks to communicate with a no-mass at the effect point. Inevitably he will begin to believe that there is something wrong with his communication since no mass appears at the effect point. Talking to God, John Doe would be most pleased if God were to step forward in a massive form, for this would be a more or less perfect communication. But John Doe, going on talking to God without God appearing, will eventually become obsessed and will believe, then, that he cannot communicate. Believing he cannot communicate, he believes that the line is now reversed and that the cause point is at the nothingness and the effect point is at himself. Therefore he will seek to become a nothingness. A nothingness will be communicating with John Doe. And this will make it necessary for John Doe to achieve a no-mass state if the communication is to be perfect. Thus John Doe could liberally interpret this communication system in various ways, and the least of his interpretations would be that he was unworthy or degraded, or that he should repent or abase himself—which is to say in all cases become nothing by the common interpretation of nothing.

But let us say that John Doe is totally aware of himself as a thetan. He begins to communicate to a mass such as an idol or a body or some other solid object. If he continued such a communication line without realizing the fundamentals of communication, he would soon begin to expect a nothingness to appear where the idol or the body or other mass was. The persistence of the mass at the E point would make Doe feel that he had never communicated. He would therefore believe that his power to communicate was less, and he would believe that he therefore must become something. Thus he steps out of the role of being cause and becomes an effect on this communication line. This, at the very least, would tend to interiorize John Doe, the thetan, into the mass he was trying to communicate with, for he would not consider himself capable of reaching the distance necessary to communicate and would believe that this mass, now considered to be senior to himself, would have the power to reach him; therefore he would interiorize.

These, basically, are the mechanisms of communication. But they are also the mechanisms of interiorization-exteriorization. Duplication, you see here, is the effort. And duplication becomes the effort solely because communication is the effort. When a being loses grip on these principles he is then in for considerable trouble, for he will find himself unable in this universe to achieve a perfect duplication and so will be unable to achieve a perfect communication.

Now let us take this matter and apply it to auditors, and let us discover that an auditor who is not himself exteriorized and who still believes that he is a somethingness would actually feel thwarted and unsuccessful if he achieved an exteriorization on a preclear. His effort would be to continue to make something of the preclear, in other words a mass of the preclear. That the preclear was still interiorized would be gratifying to an auditor who is not exteriorized. You should see this very easily, then, that an auditor who is not exteriorized and who has no actual subjective proof of exteriorization would, whether he knew it or not, work towards more thoroughly interiorizing the preclear. In other words, he would continue to try to have something at the E point of the communication line between auditor and preclear. The auditor being something auditing from source point would attempt to gratify his desire for a perfect communication to have something always at the effect point.

Similarly, an auditor who was exteriorized would find it more or less intolerable, if he had forgotten these principles and had become obsessed about communication, that the preclear's body continued to sit there in the auditing chair.

In either of these cases, a conflict may possibly arise and the theta clear and the auditor still interiorized might alike (forgetting these principles) dispute whether or not the preclear was exteriorized, since either one of them would find fault with the preclear's condition. The basic fault that they would be finding, in the case of the theta clear auditing, would be that the preclear's body continued to be there, and in the case of the person not yet exteriorized, that the preclear maintained that he was not any longer there and was not in his body. An auditor, then, whether a theta clear or one still thoroughly interiorized, is likely to raise a very large point over exteriorization itself. This point would rise to the same violence that the individual himself would feel toward communication itself. If an individual, whether exteriorized or interiorized, has any arduous or frantic feeling about communication, he is likely to manifest that arduousness or franticness on the exact point of "Are they exteriorized?"

If any damage is to result in auditing it will be on the lines of invalidation of the certainty of exteriorization. By invalidating this, particularly to a preclear who has just achieved it, one is complementing thoroughly a continuous communication problem of the preclear; which is to say, he is a nothingness continuously in communication with somethingness. In order to remain cause on this communication line, and in order to be an effect and relaxed about it, the preclear has to attain a considerable serenity on the subject of being a nothingness trying to communicate with somethingnesses. People who are still interiorized have lost that serenity and find the communication with a nothingness intolerable.

Only an auditor who is ignorant of these principles and is still obsessed on the subject of communication would make the effort of invalidating exteriorization on the preclear's part a major activity.

How can you tell if they are exteriorized? The most recent and delicate E-Meters will register the fact. But much more than this, DOES THE PRECLEAR KNOW HE IS EXTERIORIZED? This last is the only true test. By questioning his certainty and by beating him into an uncertainty, one has undone a considerable amount of his knowingness.

L. RON HUBBARD

P.A.B. No. 25
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

30 April 1954

BASIC PROCEDURES

There are several processes in use by professional auditors at this time which reach into and resolve even those cases which we used to consider difficult. As I have developed these one after another, I have discovered that each one missed on a small percentage of cases. A combination of these processes which I organized while teaching the Advanced Clinical Courses is apparently achieving, in the hands of capable auditors, the uniform resolution.

The auditor should realize something about case percentages. About twenty-two percent of all cases, which is to say all people, resolve, at least partially, with the application of almost any process Man has ever had. A new drug, a new tom-tom, a new god, anything serves to right any wrongness in these cases. Witch doctoring, medicine, psychoanalysis, when they advance case histories, normally have selected from this twenty-two percent. But then this twenty-two percent would have resolved on any process.

The first major break-out from this percentage was evidently Dianetics. Here we advanced sweepingly up to fifty percent. The first treatise on Scientology written in 1947 and entitled *Scientology: A New Science* (Issue 28-G, *Journal of Scientology [Dianetics: The Original Thesis]*) contains within it sufficient know-how to attain this fifty percent resolution. This percentage was bettered somewhat by *Dianetics: The Modern Science of Mental Health*, *Science of Survival*, *Handbook for Preclears* and *Advanced Procedure and Axioms* (all but *Science of Survival* available from the HAS).

On my discovery and use of the first exteriorization techniques it was found that the same fifty percent who would respond to Dianetics easily would exteriorize almost immediately. The effort of Standard Operating Procedures from 1952 forward was to better this percentage in the hands of a competent auditor.

In the hands of most auditors, SOP-8 still left more than ten percent of the cases unsolved.

By continuing to work while instructing the Advanced Clinical Units, and particularly through the discoveries of the basic principles of communication itself, I evolved SOP-8-C (*Journal of Scientology*, Issue 24-G, available from the HAS, 806 North Third Street, Phoenix, Arizona, 50¢). According to reports which continue to be received from auditors, any honest application of SOP-8-C resolves extremely difficult cases as well as very easy cases. The reason for this is that SOP-8-C reaches closer to truth, which is the reason for any efficacy in processes. SOP-8-C takes into account very fully the fact that the ability of a thetan to make postulates is senior to his concerns over space, energy and objects. In fact, so far as the thetan is concerned, all he has is an ability to make postulates. Certain postulates, agreed upon, have apparently become the various universes we know about. That certain of the postulates became "solid" is no reason that the thetan is incapable of making other postulates. The conclusions forced upon him by objects, energy and space are not the only conclusions there are, and these conclusions do not make the thetan junior to objects, energy and space. Thus we could study

the behavior of space, energy and objects for a very long time indeed without freeing our preclear.

However, the percentage of cases who do not resolve easily have to have addressed in them the problem of havingness—which is to say, the problems of objects, energies and spaces. We also discover now that we are reaching a much higher state with those on whom the techniques originally worked. Our problem has been heightened by the fact that we are achieving states which are greatly superior to any states ever achieved by any therapy in the past. By reaching up toward higher states of beingness, we are actually exceeding our original proposition that we were trying to make men well. However, if these states are there to be reached then they should be reached, for unless we reach them our preclear cannot be guaranteed to be stable for the many decades to come. Thus our goals are now higher levels and greater stability.

In an effort to achieve these goals, I have been combining the most effective processes I know into an operating procedure called Unit IV Procedure.* This process, that is to say combination of processes, does not exceed the proposition that the thetan operates on postulates and does not exceed SOP-8-C. It simply reaches deeper into the strata of preclears available to an auditor's skill.

The keynote of any process is the skill of its application. Processes applied with variation are usually applied without knowledge of the background of the process. The safest way to apply a process is exactly as set forth. Of course, persons who are not yet exteriorized and who are not relaxed about communication will inevitably take a simple process and try to make it more complicated. In this effort it is quite commonly made ineffective. Processes are as good as they are simple. The direction toward simplicity is the direction toward nothingness. It happens, in life, to be the direction of workability because the individual himself is a static without mass or place in time. Thus, truly a very basic simplicity. Auditors who try to multiply and complicate processes are auditors who have not themselves been properly processed and who are not free from communication compulsions. The existence of these auditors and their twisted use of processes is responsible in large measure for their inability to obtain results with the processes.

Should auditors who have been having difficulty with cases simply take Issue 24-G of the *Journal of Scientology* and use exactly it as set forth, they would discover that their preclears whom they considered difficult would become extremely easy to work and would become theta clears.

In view of the fact that 8-C will achieve this result in competent hands and in view of the fact that it is very easily applied, one would seem to need no further advance in Scientology. But there are two problems into which a preclear can fall which are not immediately resolved by 8-C. These are the problems of BEINGNESS and UNIVERSES.

The preclear who is difficult to process is not in contact any more with his own universe. And the auditor processing him is actually processing the universe of somebody else for the preclear.

There is a rule involved in universes to which an auditor must pay attention, and that is that the universe is subject to the postulates of the god of that universe. In other words, in the case of mother's universe, mother's postulates are effective and the preclear's postulates are not. When a preclear has closed terminals with and is existing in mother's universe (even though mother has been dead for fifty years) he is not operating on his own postulates. Therefore a technique which immediately and intimately approaches postulates, where it encounters somebody deeply enmeshed in somebody else's universe, of course has limited workability.

In the case of Beingness Processing we find that preclears are very often being things. A preclear who is being a bedpost may act perfectly rational but at the same time will think much

as a bedpost thinks—which is not at all—and will have some flaw connected with trying to act with and use the characteristics of somethingness which he is compulsively being. A preclear who is in good condition can be anything at will. A preclear who is in poor condition waits for the environment to give him consent to be something or actually succumbs to the fact that the environment wants him to be something. Here again we have a failure of postulates, since a bedpost does not make very good postulates.

Unit IV Procedure handles such problems and includes within it as well many of the drills which swiftly heighten the awareness and ability of the preclear. Unit IV Procedure includes SOP-8-C in its entirety, but is an extension of other workable processes which I have used to free individuals.

As the first requisite of auditing is a communication line and as the worst thing wrong with a preclear is his communication system, it will be discovered that the earliest processes to be used are those of getting a preclear into communication. In view of the fact that his communication probably reverses on the principle of duplication (see last PAB), the auditor will often discover that the preclear is changing or altering or reversing directions given to him. This is an immediate failure on the part of communication, not on the part of the process being used. There is an additional process which remedies this fairly well, and that is the handling of machines which reverse communications. One simply tells the preclear to do one thing, and has the preclear consciously do something else until the machine is keyed out. As an example, one tells the preclear to lift his right hand and the preclear consciously having heard the command, walks across and lays his left hand on the table. This done for a considerable length of time will throw out of existence the command reversal machinery of the preclear. This is actually an integral part of Opening Procedure as contained in SOP-8-C, but is not covered in 24-G.

Auditor competence is the keynote in handling any process. But auditor competence depends upon the auditor being able to receive and give forth a process as it has been found to work. Thus we are apt to find difficulty with certain auditors simply in that they do not deliver the processes which are placed in their view. They take these processes, complicate them, and obeying some communication obsession or compulsion seek to make more of the preclear instead of exteriorizing him, or seek to make nothing of the preclear where the preclear is perfectly entitled to have something.

There is no question about the workability of Scientology in the hands of those trained in the Advanced Clinical Course. Nor is there any question of its workability in the hands of those who audit straightforwardly from the material presented. But there is a question of the workability of Scientology when a case which cannot receive a communication complicates or deranges some process and then delivers it in such a way as to complicate the case of a preclear.

Auditors have many explanations when they do this, and amongst these explanations is the fact that they do not like “to be a follower.” These people are under the delusion that I have “invented” Scientology and that “Hubbard’s theories and ideas” are Hubbard’s. Scientology happens to be a description born out of twenty-five years of investigation of how life and universes are put together. It is a description of a great deal of observation. There have been discoveries, yes, on the order of somebody suddenly seeing a mountain and telling somebody else about it. In addition to this description, a communication system has been originated in order to bring home to the preclear the truth of a situation so that by recognizing it he may alter it. One can only be lost in puzzles. A puzzle fully described ceases to be a puzzle.

It can be said now that a hundred percent of the cases are solvable given competent and interested address to the problem. Some cases take longer than others, depending upon how thoroughly mired down a case may be. Because of the time factor—wherein an auditor refuses to audit a case for fifty or eighty hours in order to remedy a psychosis—a percentage of non-solution will continue to result. But in eighty percent of the cases today we are auditing on an auditing span of twelve to fifteen hours where a competent auditor is involved. And there is a finite end to any case, a fact which I have been consistently demonstrating, and which

Advanced Clinical Course people have been consistently demonstrating, for many months. However, in that one cannot force people (and there is no reason whatever to force people) to stay with cases as long as they remain unsolved, it can be expected that cases which go above twenty or thirty hours of auditing time will tend to remain unfinished. This does not, however, mean that such cases will not have received all those benefits which were ever expected from psychotherapy. For a competent auditor can achieve these with any case now in a dozen or two hours whether he finishes the case off to operating thetan or not.

We have arrived at the goal of operating thetan where we consistently strove forward to that goal. But more important, we have reached and passed any goal psychotherapy ever entertained as much as a year ago. Those goals on which we are now working with preclears so far exceed any goal set by Man that it is not fair to call Scientology any more a developing science, for we are well above the level of science and we are working with the factors which create sciences.

In subsequent PABs I will set forward the various steps of Unit IV Procedure, some of which can be self-audited. Seeing that Scientology can embrace a science, a religion, a psychotherapy, one of the wittier DScns recently invented Scientocracy, which is "Government of the people, by the thetans."

L. RON HUBBARD

VIEWPOINT STRAIGHT WIRE

May 3, 1954

These questions, with small variation, are put to the preclear without regard to his anxiety or concern and without directing his attention to specific types of activity. Just these questions are used.

The goal of this process is to bring the preclear to tolerance of any and all viewpoints in any universe.

What question wouldn't you mind asking?
What question wouldn't you mind another (others) asking?

What wouldn't you mind knowing?
What wouldn't you mind another (others) knowing?

What wouldn't you mind looking at?
What wouldn't you mind another (others) looking at?

What emotion wouldn't you mind observing?
What emotion wouldn't you mind another (others) observing?

What emotion wouldn't you mind experiencing?
What emotion wouldn't you mind another (others) experiencing?

What effort wouldn't you mind observing?
What effort wouldn't you mind another (others) observing?

What effort wouldn't you mind experiencing?
What effort wouldn't you mind another (others) experiencing?

What wouldn't you mind thinking about?
What wouldn't you mind another (others) thinking about?

What symbol wouldn't you mind observing?
What symbol wouldn't you mind another (others) observing?

What eatingness wouldn't you mind viewing?
What eatingness wouldn't you mind another (others) viewing?

What wouldn't you mind eating?
What wouldn't you mind another (others) eating?

What sexual activity wouldn't you mind observing?
What sexual activity wouldn't you mind another (others) observing?

What sexual activity wouldn't you mind experiencing?
What sexual activity wouldn't you mind another (others) experiencing?

What sound wouldn't you mind hearing?
What sound wouldn't you mind another (others) hearing?

What motion wouldn't you mind observing?
What motion wouldn't you mind another (others) observing?

What (who) would it be all right to like?
What (who) would it be all right for another (others) to like?

What (who) would it be all right for you to dislike?
What (who) would it be all right for another (others) to dislike?

What (who) would it be all right for you to agree with?
What (who) would it be all right for another (others) to agree with?

What (who) would it be all right for you to disagree with?
What (who) would it be all right for another (others) to disagree with?

What (who) would it be all right for you to communicate with?
What (who) would it be all right for another (others) to communicate with?

What (who) would it be all right for you to refuse to communicate with?
What (who) would it be all right for another (others) to refuse to communicate with?

What would it be all right for you to remain ignorant of?
What would it be all right for another (others) to remain ignorant of?

Use each question many times.

Observe Auditor's Code.

Preserve Two Way Communication with preclears.

Observe Communication lag.

If Communication lag unchanged, go to next set of questions.

Don't make this process more complicated.

Don't change to SOPs until case completely able on Viewpoint Straight Wire, has full recalls
and is exteriorized with excellent perception and sense of location.

L. RON HUBBARD

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P.A.B. No. 28
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

11 June 1954

Mr. D. M. Clouston, President
The John Howard Society
St. John's, Newfoundland

My dear Mr. Clouston:

I wish to thank you for your forceful letter on the subject of your testimony as it may be given before a Royal Commission of Canada on the subjects of "Insanity as a Defense" and "Criminal Sexual Psychopaths."

You state that the Royal Commission of Canada has been set up for the purpose of inquiring into and reporting upon two questions:

1. Whether there should be any amendment to the Criminal Law of Canada relating to "Insanity as a Defense."
2. Whether there should be any amendment to the existing Laws of Canada relating to "Criminal Sexual Psychopaths."

As I understand it, you intend to advance the fact that only a trained therapist with those detectors which may be at his disposal is competent to make a fair analysis of a person's degree of sanity and in the second case that you intend that, for arbitrary punishment now being imposed, periods of detention should be set during which the prisoner should receive therapeutic treatment (preferably Scientological) and discharged only when found free from the criminal tendencies for which he was detained.

It is very encouraging that a Royal Commission should see fit to inquire into these ranges of justice, and it is quite heartening to find that it would invite a man of your caliber to express his views. It may be that something definite may emerge from this and it would appear to be a very hopeful view.

You asked me whether or not I think your approach is sound and invited appropriate suggestions as I may care to make. And I wish to thank you for this opportunity and your courtesy.

On page 401 of *Dianetics: The Modern Science of Mental Health* there begins a three-page essay on "Judiciary Dianetics" with which, I believe from your letter, you seem to have some acquaintance.

For whatever they may be worth to you, may I give you my general comments on this matter.

The whole subject of "insanity" in law is adrift since it is a chip launched into the already existing definition of criminality. Any confusion as to where to place insanity in law comes about through the basic definition in law itself of insanity and criminality.

Law defines criminality more or less as “action despite knowledge of right and wrong” and “insanity” as an inability to differentiate between right and wrong. If law is based upon the idea that all people are selfish and self-centered, then we can differentiate between criminality and insanity. But if law were to consider Man a social animal, basically it would have to consider that any act which was intentionally harmful would stem from a frame of mind which omitted differentiation of right from wrong. No man, in other words, who was sane in the fullest sense of the word would be motivated by actions which victimized his group or community since he would realize that he, with the others, would suffer for these activities. And even in a practical sense it is apparent that the thief in committing criminal acts strengthens the necessary force of law in the area and so further inhibits his own freedom.

This is a problem, mainly, of the degree of enlightenment of law itself. It is a matter of what standard the law or the society, the will of which is represented by the law, is willing to recognize—a higher standard of conduct than that enforced by law these many years past. Society is more and more inclined toward the understanding of criminality as “antisocial.”

Jurisprudence may content itself to remain with its definition that insanity is the inability to differentiate right from wrong. But this view may be broadened through such inquiries as that of the Royal Commission and by the public’s own pressure, which actually such a Commission represents, to account insanity as, simply, the inability to differentiate.

In the United States certain patterns of thought of recent years have obstructed the growth of justice. Chief amongst these has been a dwelling upon the “criminal mind” as a mind which is strangely distinct and different from the minds of others who are not criminal. But a slightly clearer view should demonstrate that even the “criminal mind” falls within law’s own definition for insanity: the inability to differentiate right from wrong. It is obviously wrong for a being to harm his own species, his own group, his own society. Therefore, a being who would commit harmful acts is not differentiating between right and wrong and must at least savor of insanity.

Here we have a problem of “where to draw the line.” At what point does an individual cease to be sane and become criminal? At what point, then, does he cease to be criminal and become insane? Custom from which law itself was born has long proposed the solution to this problem in its own definition for insanity.

In order to classify criminals, we would have to classify crime. We would discover that crime was subdivided into accidental and intentional crime. Society punishes crime only when it considers the crime to be intentional. If the crime is intentional, then the intent also included the intention of harming the society. Thus a criminal action, by a broad sweep, could be said to be an insane action—and all within the definition of law itself. It could be defined that when a man descends to intentionally harmful action against his fellow he has descended at least into the upper band of insanity. Law could cleave open a path for itself by applying the classification of “insane” to criminals. In view of the fact that past systems of punishment have not reformed criminality or abated it, law seems more inclined to take this view and would take it could it be demonstrated to them that this inability to differentiate right from wrong could be altered to the betterment of society. As prison systems have been found to produce even more hardened criminality than they have remedied, it is entirely possible that law might comfortably entertain a change of view on the subject and treat criminals for what they are: mentally deranged persons.

With this other choice law finds itself often betrayed. That choice is the permitting of criminals to escape law by reason of “insanity.” If a criminal is proven insane he is permitted, at least to some degree, to escape the penalty which would ordinarily be incurred by his act. Law, by retaining this segregation, defeats its own ends and deprives itself of its prey. Only in the face of an almost complete misunderstanding of insanity could the people engaged in government be persuaded that the label “insane” should permit criminals to escape punishment. Thus, to that degree, insanity itself seems to be feared and is tolerated.

The blunt and terrible truth is that so long as insanity can continue to be used as a defense it will invite criminals into that state of being. Further, such laws as provide an escape from punishment thus unharness the energies of many against their fellow men who would otherwise be curbed. For example, a slightly insane person by reason of his "mental state" might feel it unnecessary to obey law which actually was within his full understanding. It is far from right that law should provide an escape for the guilty on such grounds.

By concentrating its attention upon the fact that insanity, if proven, will permit a person to escape justice, law is overlooking the fact that crime apparently stems uniformly from an inability to differentiate to a degree which a sane man would ordinarily consider sane. Law is faced with the enigma of insanity as a means of thwarting justice. And thus insanity must continually be disproven in the field of criminality. Whereas, it is time that criminality be proven to be insanity. I have worked with many criminals and have been, in order to observe criminality, a police officer for a short time. And it is my very close observation that anyone subject to criminal tendencies is, in a much broader sense, insane, and that his insanity reaches much wider than the field of crime, but invades hallucination, persecution and mental disabilities which are in themselves symptoms of insanity.

The insanity of the criminal has its incidence in a conviction that the first group, the family, has no function or need for him and develops upon the recognition that the society does not want him. This is apparently the genus of that antisocialness we call criminality. The insanity is further developed by continuous association with others who are of the same conviction and who form groups, which groups are motivated by a need for revenge against the society. Current methods of punishment and police handling only deepen this conviction, and it can be said so far as jail sentences are concerned that the more punishment a criminal receives, the more insane he becomes on the very subject of his criminality. Thus the society victimizes itself by bringing from the realm of delusion into the starkness of reality the fact that the individual is not wanted by any of his fellows save a few of his most intimate associates. By joining hands in their thirst for revenge against the society which rejects them, these criminals then form societies of their own. And the final result of this dwindling spiral is the deterioration of the society as a whole under duress of laws which, seeking to repress the few, suppress the many. Without such criminal gangs people such as Hitler, who depended utterly upon them for his ascent to power, would themselves be powerless. Thus the subject of criminality moves intimately into the field of government.

We might find then that insanity should be prohibited as a defense, but that at the same time all criminality defined as intentional harm against the society should be classified as a greater or lesser extent of insanity and that the criminal should be, as you suggest, uniformly detained for treatment. And we find also, as we examine this problem and see the disastrous effects of early and unqualified releases from prison upon the society, that a criminal should be detained until it could be ascertained with great certainty that he would not further victimize the society. This last strikes directly at the parole system which is an unhappy one at best, and would make it the complete responsibility of parole boards to insure the society against further criminal acts on the part of the released prisoner.

In the absence of a remedying treatment and practical means to effect it, such a course as this would be considered inhuman in the extreme. Even a hardened judge might recoil from the idea that insanity should never be used as a defense, and the intention to incarcerate criminals for their lifetime, if necessary to insure society against their depredations. These are very strong measures.

Today, however, several experiments have demonstrated that treatment for criminality can be administered at very little cost to the state. This cost is as small as a few cents per prisoner. By means of group processing a great deal has been done in this field. The treatment itself is administered by magnetic tape recordings. The problem could not have been solved as long as individual application of therapy remained a necessity by reason of technology. But with the advance of group processing, the majority of criminals could be rehabilitated and freed

by parole boards using sanity as their criteria without injury to the society. Even though this processing would not be effective upon all criminals to which it was administered, according to present standards and practices, it would at least be effective upon the majority.

With regard to the second part of the purposes of the Royal Commission of Canada, it is my own opinion that laws relating to “Criminal Sexual Psychopaths” should be no different from laws relating to other criminalities. For the sexual psychopath, as Sigmund Freud long ago recognized, is a mentally ill person.

In both these matters, we find the law capable of advancing to the degree that it is willing to accept its responsibility to the society at large. It is the purpose and function of law to safeguard the citizens of the society against the depredations or criminal practices of the few. If the law is totally responsible it would act to totally insure the citizenry against crime. This cannot be done by suppression of the citizenry at large, for this is the regulation of the many to monitor the few.

Even without Scientology, without adopting its practices, law could be far more effective in safeguarding the society as a whole simply by reclassifying what it means by “criminal” and firmly observing its own definition for “insane.” With Scientology, once it has segregated out the criminals and the insane, once it has made its purpose distinct and clear, its detention of criminals until they were once more social could be resolved by the administration of tested processes to the criminals and the release of those who had responded on a group level. This, however, is a very long view and is far too firm a stand to expect from the judiciary, as these cannot but go by the customs of the people whom they serve. A long mile could be commenced upon this road, however, by demonstrating that groups of prisoners detained in prisons could undergo individual change by a rearrangement of their ideas and by releasing those so benefitted into the society and by tracing their course until it was firmly established whether or not they had become social. With this step and with the evidence thus brought into being it might very well follow that a broad evolution in law would ensue.

I wish to thank you very much for writing me. I hope you will let me hear more about this as I am intensely interested.

My very best,

L. RON HUBBARD

5406C04 6ACC-37 The Know-to-Sex Scale -- The Mind and the Tone Scale

There's a line breaking existence in half, above and below which is a know to sex scale. The upper of the two scales has something good about each level; the lower one has something bad about each level [See Fig. 1]. E.g. a person who knows sex is bad is at the bottom. Next they will know eating, then symbols, etc. is bad. The tone scale is a [logarithmically] dwindling scale; it has wide spaces at the top and narrow ones at the bottom. The know to sex scale has a distance factor to it. The particles are progressively further apart as you ascend the scale, until you reach know, where you don't have any particles. For instance, at emotion, the particles are twice as many and half as far apart as at look. Thus, according to this gradient scale, you can't go straight from bad sex to good sex, so you have to go some to convince a person who thinks sex is bad, that it's good, or vice versa. Suppress = condense. That's why auditing appears to produce gradual results. A PC is fixed or dispersed about life, and life is divisible into these factors. Before you can get an individual to change his mind about some subject, you have to get him to change across a lot of categories. Also, all parts of the scale except the knowingness band contain particles. As long as the individual is allergic to space and particles he'll tend to cross-connect the different bands of the scale [as per restimulation] whenever he runs into space or particles. So our procedure is to get him to change his mind about various kinds of particles (gradiently) until we can get him to change his mind about all particles.

Below sex is mystery, which is like a lower level knowingness. In his study of dreams, Freud started with mystery, then proceeded to sex. If you could reveal to a patient that a mystery was not unsolvable, he would improve, but sometimes Freud would take too many mysteries from someone who had a scarcity, And he'd go down to lower level looking. With most people, Freud would get them through sex up to eat. Theorists got stuck trying to figure whether eat or sex was the basis of everything. None of them was up to effort themselves; they were in awe of anyone who could indulge in sports. Psychologists with their intelligence tests were at the level of symbols. At thinkingness, a man figure-figures to avoid effort. Engineering is the study of how to make effort use effort. This is very covert and is not a confront of effort. Psychoanalysis never got above the area of stimulus-response, with their theory of association. They didn't believe in independent thinking.

A person who reacts to Op Pro by Dup is way down the know-sex scale. He will, in the course of processing, go up and down the scale, only hitting prominent points on his way up. This is crossing barriers which the individual has put up to protect himself in the business of livingness. The names of these barriers are Looking, emoting, etc. The barrier of looking is space. Next comes a barrier of a barrage of emotional states, for instance of serenity or enthusiasm. Each lower emotion could be considered a protection against the upper ones. He uses boredom to protect himself from enthusiasm. Antagonism is a barrage of particles used to fend something off; anger is a ridge. Fear is a defense: who wants to close terminals with someone who is in fear? E.g. animals in fear taste bad. People in fear smell bad. Grief goes like this: "I'm solid here; I can't move: take care of me." It's a barrier you mustn't do certain things to a person in grief. The upper edge of apathy is the barrier, "I don't care"; the lower edge is, "Eat me." Being sick to one's stomach is an apathy of eating: vomiting. This is evidence that below the band of emoting you get increasingly deeper emotions connected with each step down. Hence the apathy of eating = vomiting; the apathy of effort would be wanting to be less than inert. This is what people experience who are having a rough time with the mind.

Efforting is observably a barrier: force used to protect. Thinkingness is figuring out where he will be when something else is elsewhere or where he will put something when he himself is not there. He's placing things in terms of force. So at this level, you can't carry a revolver; you have to figure out where money is safe, how to keep people from tripping you up, predict their intentions, etc. If you had a weapon, you could protect yourself at the efforting band and you wouldn't have to think.

At symbols we get, "Don't look in here -- it might be dangerous. I'm really not here; I'm elsewhere. Attack this symbol if you like, because it isn't I." Eating is a way of getting attention [and admiration] from what one eats and as such may be very satisfying. Sex protects one from the present by providing an escape into the future. A symbol that can't be in the present can appear on the future track. You could process someone with, "Get the idea of putting something there; now [get the idea of] moving out; now [get the idea of] coming back and finding what you have put there." That is the action of sex; it is very satisfying to the PC. Sex also says, "Don't eat me." It's something else to do.

The individual felt unsafe without these barriers. When he put something out as a barrier to protect him, he made it senior to him. Hence it's a dwindling spiral.

So far, we have discussed each of these levels as a defense against motivators. But we can also use each of these barriers as an overt level. Here, we get dispersal manifestations down the line. Tears, as a defense, are a flow. But there is an unnamed dispersal at grief that is offensive. Similarly, there is an unnamed dispersal at apathy.

Actually, what you have is a series of know to sex scales (Fig. 2). You can see this in running Op Pro by Dup. Someone might start at effort, then go to emotion, to knowing it's silly, to a sex impulse, then a figure-figure, then a new know, then eat, emote, a new look, etc. He is hitting high points going upscale through ridges. He will linger in the upper ones longer, with more manifestations as he differentiates better and better. At the bottom, everything identifies with everything: effort = sex = the way you look, etc.

One could draw the scale to indicate a dropping dominance.

At the highest level, each band has about the same emphasis. At the first harmonic down, the emphasis will be on knowingness; at the next harmonic down, what you do with all the levels is look (a high-tones thetan loves to do this); at the next harmonic down, the whole scale is colored by emotion; at the next lower, it is colored by effort (as in German society, as opposed to Italian society, which is colored by emotion); next we get the figure-figure that is characteristic of Latin American societies, southern California, or universities; next we get the whole scale colored by symbols (here you get erudition, e.g. the idea that mathematicians have done it all for you; there's no need to think); similarly with eating, then sex. Below that level, it gets undifferentiated into an identification of everything with everything.

It all gets very compressed -- effort is sex. If he is below this level, he is nuts. This scale provides a method of predicting how long it will take the PC to recover and how long it will take him to differentiate.

GROUP AUDITING SESSIONS

July 23, 1954

Group Auditing Sessions to audiences which contain new people must always begin with a talk about Scientology, giving its definition, purpose, goals and background. This talk must occupy at least ten minutes of the first hour. The descriptive material of 31-G of the *Journal of Scientology* is acceptable. The auditor should not encourage floor discussion but should then promptly begin his processing.

Floor discussion is avoided by informing the audience member who wants to talk, "I would be happy to discuss that but these others wish to get down to the serious business of processing," and so begin.

The group auditor before he begins his talk must get everyone's individual name on a card. If husband and wife are present, each writes his name. The cards are always collected promptly on being filled out and a piece of literature must go out to people attending within 24 hours.

L. RON HUBBARD

LRH:-jh
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P.A.B. No. 32
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

7 August 1954

WHY DOCTOR OF DIVINITY?

There has been some stir amongst auditors concerning the fact that Scientology has allied itself with the Church of American Science, why a Church of Scientology has come into existence and why auditors qualified by training and personal attainments are applying for and have received ordination as ministers in these churches.

To some this seems mere opportunism, to some it would seem that Scientology is simply making itself bulletproof in the eyes of the law, and to some it might appear that any association with religion is a reduction of the ethics and purposes of Scientology itself. The broad majority of those interested have accepted this step, but not all have entirely understood it.

First, let me briefly take up with you the history of knowledge on this, our planet Earth, in the last three and one half millenia. At the beginning of our written history there was only one trace of workable knowledge which had been handed down from prehistoric times. This was contained in the Vedic hymns. The Vedic peoples are directly responsible for that principle known to us in Scientology as the Cycle of Action. The invaluable observation that birth proceeded into growth, that growth proceeded into an unchanging state and that this unchanging state then proceeded into decay and finally concluded with death, gives to us in Scientology our create-survive-destroy curve. Although it was not originally apparent that our dynamic principle of survive was an inherent part of this cycle of action, the usability of survive was discovered some time ago to be materially expanded by the recognition of the beginning and end of the cycle-of-action curve. Here we find a principle extended to us from a religion. The Vedic hymns are religious hymns. Yet the material in them contains all that is to be found in the works of Charles Darwin and even in the works used today by nuclear physicists. A survey of these hymns as they are now written and available in your local library would astonish you. It demonstrates clearly that our earliest indebtedness was to a religion.

The next single most important philosophic advance within our written history was accomplished by Gautama Sakyamuni. This work was part of a religion known as the Dharma. The Dharma, existing some time before the advent of Gautama, is a religion preached by individuals known as Buddhas. The Western world knows this as Buddhism and variously believes it to be a superstition or idolatrous practice or believes that it was founded by a man named Buddha, none of which are true. A Buddha is simply one who has attained *Bodhi*. A *Bodhi* is "one who has attained an ideal state of intellectual and ethical perfection by purely physical means." There have been many Buddhas and there are expected to be many more.

A very cursory glance at the Dharma discovers that it embraces these facts. "All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts." "By oneself evil is done; by oneself one suffers; by oneself evil is left undone; by oneself one is purified. Purity and impurity belong to oneself; no one can purify another." "You yourself must make an effort; the Buddhas are only preachers. The thoughtful who enter the way are freed from the bondage of sin." "He who does not rouse himself when it is time to rise, who, though young and strong, is full of sloth, whose will and thoughts are weak, that

lazy and idle man will never find the way to enlightenment.” “Strenuousness is the path of immortality, sloth the path of death. Those who are strenuous do not die; those who are slothful are as if dead already.”

In the “Surangama Sutra” giving a discourse to one Ananda, Gautama said, “If you simply do not follow after these twelve notions of conditioning phenomena, namely: motion and stillness, separation and contact, variability and constancy, appearing and disappearing, passing or impenetrability, brightness and darkness, or should ignore any pair of them you will be freed from bondage to all mental contaminations. “

Although the Dharma does not give and does not contain, as it is handed down to us, any real or workable methodology to accomplish the state of *Bodhi*, it cleaves very strongly to a scientific rationale which, coming to us from two and one half millenia ago, is startling in view of the fact that it is more delineative, more exact, more comprehensive and more comprehensible than any and all psychological doctrine as known to us in this Twentieth Century.

Here is an amazing body of scientific-philosophical-religious truth. These texts written about 600 B.C. outline a scientific religion of compassion and magnitude.

What has been the fate of the Dharma in these past centuries? What mark has it left upon Earth? The Dharma rose in an Asia enslaved by animism, superstition, idolatry, cannibalism and slavery. It was a barbaric world in 600 B.C. Gautama Buddha and his handful of followers, pretending nothing to the supernatural, using only wisdom, teachings and the technologies of civilization, spread through India the doctrines of the Dharma and brought to these hundreds of millions a much greater civilization than they had known. Penetrating into China, the Buddhist priests spread civilization before them. Penetrating into Japan, they taught the Japanese to read and write, to weave and sew, until two-thirds of the Earth’s population had attained higher levels of wisdom. Spreading westward, the Dharma came into the Middle East and there presented its message of “love thy neighbor” and general compassion for life. And the parables of Gautama Buddha were re-expressed with some differences and additions to spread westward again as Christianity. And today, the entire Western Civilization lies under the spell, if at a lower intellectual level, of the teachings of the Dharma.

You are left to conclude what you will concerning the actual foundation of religion on this planet and of the factual structure underlying Christian churches. Our only concern here is with the fact that religion is basically a philosophic teaching designed to better the civilization into which it is taught. Backed fully by the precedent of all the ages concerning teachings, a Scientologist has a better right to call himself a priest, a minister, a missionary, a doctor of divinity, a faith healer or a preacher than any other man who bears the insignia of religion of the Western world. And remember that it is precedent which masters the opinion of multitudes and nations.

Why should Scientology ally itself with religion or use the word religion in connection with its philosophy?

There are many, many reasons. Amongst them is that a society accords to men of the church an access not given to others. Prisons, hospitals, and institutions, and those who manage them, cannot do otherwise than welcome men of the church. We are talking now about more than simply expediency or protection under law. We are talking about urgency indeed. For to my hand is a document written to me by one of our auditors concerning a woman who had remained senseless for three months following an accident. Her husband was desperate and desired a Scientologist to do what he could to return this woman to consciousness. The Scientologist did so and made excellent progress simply by putting the woman into communication by hand pressures. Although she could not speak, she could yet express herself and respond and even do mock-ups. The terrible condition of her body bettered and when she was returning to the world of speech and action, the medical doctor in charge of the hospital who heretofore had granted grudgingly, on the husband’s persuasion, interviews between the

Scientologist and the patient, seeing the improvement, turned on the Scientologist and forbade him to touch the patient or see the patient or have anything more to do with the patient even though he could find nothing in the case but improvement and although no incident of any kind other than improvement had occurred. The Scientologist was turned out of the hospital and a few weeks afterwards the woman, relapsing into the apathy of unconsciousness, died. We will not charge this medical doctor with murder. We can only charge him with ignorance and barbarism. For we live today in what is at best, so far as social usages are concerned, a barbaric society. Those who profess to heal more often than not exist to collect. Those in charge of the insane are little better themselves than their patients. We live in a society where dreadful and terrible weapons and controls are commonplace, yet which is without many of the benefits of compassion, mercy and charity.

If we in Scientology had to hand only the weapon of better knowledge, if we had no technologies, if we could not—other than give him wisdom and hope—make any man well, we could still take what we know about life and with that as our message effect a wide and compelling influence upon the civilization of our times. For any message carried forward to a people which gives them hope cannot but reflect to the betterment of their culture.

But we have more than a message. We have more than a handful of axioms or explanations of behavior. We have in this year of 1954 processes which, even when worked upon groups, produce en masse a state of beingness which 2500 years ago was being groped for by the select few. We have more command over the phenomena of life than any have ever had before.

Were we to accept our rightful role, were we to accomplish our teachings and deliver to our culture this bettered state of beingness, we would have changed at least the entire pattern of the Western world.

If we can accomplish psychotherapy, this does not mean that we are psychotherapists. If we can accomplish better communications in business, this does not mean we are business specialists. It may be that we could conceive ourselves as emissaries to a barbarism grown lawless in the possession of weapons too powerful for the understanding of their wielders.

In another time, in another place, those men (the Buddhas) responsible for what Western culture calls their religion, called themselves priests. I do not see, then, any inconsistency of any kind in the issuance to those well-schooled and well-skilled in Scientology the degree of Doctor of Divinity as a passport into those areas where they are needed. Only a barbaric minister is a “Man of God.” In all enlightened religions such men are called “Men of Wisdom.”

I do not mean to tell you that Scientology is an extension of the Dharma, or that the forecasts of the Tibetans concerning the Western world are now coming true, or that you should embrace Asiatic philosophy, or even that the efforts of the Buddhas and the Scientologists are comparable. I am telling you this mainly because Western civilization is extremely ignorant of its sources and because these facts, no matter how true, are probably very little known in America and Europe. And I am telling you this to dispel some of your shyness and to increase your boldness and overtness where the society itself is concerned. No door need be closed to you, nor need you apologize should you accept through the Church of American Science or the Church of Scientology any degree or title for which you are qualified. Western civilization is engaged in a worship of superstition, the supernatural and the miraculous even as other nations long ago. Its only other worship is that of the machine. Where else could men and women of compassion and skill serve better, and what else should they call themselves but Teachers of Wisdom?

L. RON HUBBARD

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PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
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With this issue of the Professional Auditor's Bulletin begins a new series by L. Ron Hubbard entitled A BASIC COURSE IN SCIENTOLOGY. The bulletins in this series are planned to cover the period of at least one year. This Basic Course consists of numerous articles by Ron on the theory and techniques of present day Scientology. The experienced professional auditor will find this an excellent source of review; the newcomer will have available a wealth of new data in easily used and highly understandable form.

OPENING PROCEDURE, SOP-8-C

A Basic Course in Scientology—Part 1

Because many people write to me requesting information on how to run a particular technique, and because the greater portion of such inquiries are on how to get a case running, this process is here outlined for your use as the first part of the Basic Course. Having once run this Opening Procedure, SOP-8-C on a so-called "tough case," you will not require any further reassurance or sales talk about it. And having it run thoroughly on yourself by an auditor skilled in its use will adequately demonstrate its workability.

IMPORTANT: IN PROCESSING PSYCHOTICS AND NEUROTICS OF WHATEVER DEGREE OR THOSE HAVING PSYCHOSOMATIC AILMENTS OF ANY TYPE, USE ONLY OPENING PROCEDURE, 8-C, EACH PART, UNTIL THE PERSON IS SURE WHO IS DOING IT. USE ONLY OPENING PROCEDURE, SOP-8-C UNTIL THE CASE IS FULLY SANE. USE NO OTHER PROCESS OF ANY KIND.

The entire modus operandi of Opening Procedure 8-C consists in having the preclear move his body around the room under the auditor's direction until (a) he finds he is in actual communication with many spots on the surface of things in the room, (b) until he can select spots in the room and know that he is selecting them and can communicate with them, and (c) select spots and move to them, decide when to touch them and when to let go. Each one of these steps is done until the auditor is well assured that the preclear has no communication lag.

The auditing commands for part (a) are as follows: **"Do you see that chair?" "Go over to it and put your hand on it." "Now look at that lamp." "Now walk over to it and put your hand on it."** This is done with various objects, without specifically designating spots of a more precise nature than an object, until the preclear is very certain that he is in good communication with these objects and walls and other parts of the room.

The above is run until the following manifestations of communication lag (and any others you may encounter) are well erased: the preclear just brushing the object he is told to touch, looking away from it very quickly, not looking at it at all, looking at the auditor instead of the object he was told to touch, carrying out the command before it is given such as going over to touch the lamp when all the auditor has said is **"Do you see that lamp?"**, complaining

about the process in any way, objecting to being ordered to do the actions, unwillingness to touch the items designated, putting all his attention on creating an effect on the auditor, and apathy, grief, anger, fear and boredom turned on by this process.

When the above has been accomplished the auditor can say anything he pleases, or seemingly introduce any significance he wishes to so long as he hews very closely to the actual thing in this method which makes it work—which is to say perceiving the physical universe and making contact with it. At this time the auditor can become very specific about the selection of spots for the preclear to touch. **“Do you see that black mark on the left arm of that chair?” “Go over and touch it with your right index finger.” “Now take your finger off it.” “Do you see the lower bolt on the light switch plate?” “Now go over to it and touch it with your left ring finger.” “Now take your finger off it,”** and so forth until the preclear has a *uniform perception* of any and all objects in the room including the walls, the floor and the ceiling. This step can be kept up for a long time. It has an infinity of variations. But it is not the variations which work, it is the making and breaking of communication with the actual designated spots. You *can* do the following at this point: make certain the preclear is doing the process by asking questions such as, **“Are you touching the door knob?” “Where is the door knob?” “What is its shape?” “What is its color?” “What sort of texture does it have?” “Are you sure you are touching it?” “Can you feel it?” “Look at it.” “Who is touching it?” “Whose hand is on that door knob?” “Who is holding your hand there?” “Where is that door knob?” “When is it there?”** You can badger the preclear in the above fashion until his actions show that he is in communication with the object and until he is not angered by your questioning and direction.

IF AT ANY TIME THERE IS ANY DOUBT ABOUT THE PRECLEAR’S CASE DO THIS STEP [PART (a)] UNTIL SATISFIED THAT COMMUNICATION IS GOOD. A CASE WHICH WILL NOT OBEY 8-C (a) ORDERS WILL ALWAYS PERVERT OR ALTER COMMANDS TO BE PERFORMED WITH LESS SUPERVISION THAN PERCEPTION OF HIS BODY.

Part (b) has these auditing commands: **“Find a spot in this room.”** No further designation is necessary for this spot. Spotting procedure gives the preclear determinism of selection. When the preclear has done this the auditor says, **“Go over to it and put your finger on it.”** When the preclear has done this the auditor says, **“Now let go of it.”** It must be emphasized that the preclear is not to act upon a command until the command is given and must not let go until told to let go. The preclear is permitted to select spots until such time as all communication lag is flat and until he is freely selecting spots on the walls, objects, chairs, etc., with no specialization whatsoever— which means that his perception of the room has become uniform. Many things turn up in running this procedure such as the fact that the preclear cannot look at walls, etc.

Part (c) of this procedure is run with these auditing commands: **“Find a spot in the room.” “Make up your mind when you are going to touch it and then touch it.” “Make up your mind when you are going to let go of it, and let go.”** A variation of this process is to have the preclear make up his mind about a spot and then have him change his mind and select another spot.

The trouble with most cases, and the trouble with any case which is hung up and is not progressing, is that an insufficient quantity of Opening Procedure 8-C has been used by the auditor. This has been found to be an invariable rule. Preclears will pretend to run commands of a subjective nature but not run them at all. In other words, the auditor is saying do one thing and the preclear is doing quite another. Thus the process is not actually being used on the preclear. The difficulty in this case is a specific difficulty in communication where the preclear cannot duplicate. But more important than that, any preclear whose case is hanging up is out of touch with reality and the environment to such an extent that he has begun to do processes on mock-ups rather than on the actual physical universe. It will be discovered that doing processes on mock-ups such as finding spots in them, finding distances to them, and so forth is

productive of no gain, and even negative gain. Only processes which directly address the physical universe are found to raise the tone of the preclear. He has to come to full tolerance of it before he can get out of it. Thus any case bogging down somewhere in more intricate procedures can be relieved and brought into present time by Opening Procedure 8-C. The only caution on the part of the auditor is that he must be very precise about giving his orders and must insist on the preclear being very certain that he is actually seeing spots and touching them and inhibiting the preclear from executing the commands before they are given.

L. RON HUBBARD

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PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
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“WHAT I LEARNED IN TRAINING”

A Basic Course in Scientology—Part 2

For the last ten months, ever since the Philadelphia Congress in 1953, I have been engaged in a research as thoroughly fundamental as the actual subject of Scientology. This research was directed toward the training of auditors. The immediate question asked in this research was one which has remained relatively unanswered for four years: “How do we train an auditor so that he will apply the processes known to be workable in such a way as to make the subject work for him?”

A major difficulty lay in the subject itself, for it was in a state of change. Certain processes would be found quite workable, better each time, and these would be published, but this continuing parade of processes had a tendency to invalidate auditors who had been trained earlier. Thus it began to appear, I am well aware, that an auditor was expected to be in a constant state of training, and that unless he had the “latest dope,” he was not to be considered top-notch. At almost any time from Book One on I could have levelled off in research and investigation, as each Foundation Board pleaded with me to do, out of their financial desires, and could have trained intensively on the processes which existed so that auditors would do them as they were given. There is no doubt, however, that this would have been a losing program, for life kept unfolding new data before me, and a greater and broader understanding of the entire picture was progressively easier to view, and the actual goal of processing kept advancing. Processes, when issued, if done by an auditor as issued, each time would have raised the majority of individuals to whom they were addressed up to the goal which was at that moment envisioned for Man. But the goal kept advancing, higher and higher levels of beingness continued to come into view, and so there was no choice for it. One could not agree with people who, out of financial need, sought to stop research; and although one was very conscious that a hardship was being worked upon trained auditors by releasing continually new processes for them to learn, there was no choice for it but to continue in the research and investigation of the subject of Man and of Life.

We passed out of the field of homo sapiens in late 1950, for it was obvious that we could make people saner than people had ever been. After I had completed, through 1951, my examinations of the whole track, it was obvious that the individual, the “I,” the personality, was not the body, and in early 1952 I was able to make the first announcements concerning exteriorization. By September of 1952 processes had been developed which made exteriorization much better and more stable, and using these processes I had no great difficulty in exteriorizing cases. After training the first group of auditors in Great Britain (September, 1952, the time of issue of SOP-1) I began to realize that there was a considerable nervousness on the part of auditors to face the fact of exteriorization. Indeed, exteriorization as an accomplishment or an existing state has never been very acceptable simply because the average public, indoctrinated to believe that one stepped out of the body at death and went to Hell or some such thing, found it too incredible. Man had been trying to do this thing for at least 2500 years, and although he had some cognizance of it he had never achieved any uniform success in

making it come about at will. The experience of training these British auditors demonstrated that whenever an individual is low on havingness the effort to get him to face the no-mass character of a thetan becomes impossible unless one brings up the havingness of such people to a point where they can bear to view “nothing.” Such people, those low on havingness, actually get sick at their stomachs physically, and very uncomfortable, at the thought of exteriorization, or the exteriorization of others.

Then proceeded the various Standard Operating Procedures from 1 up through 8, and more recently, including 8-C and 8-D. All of these were routine, aimed in the direction of bringing up a person’s ability to handle space and nothingness to a point where he could bear the thought of exteriorization, and so exteriorize. But having many auditors, and being unable to process each one individually, there was a considerable scramble of ideas and technique applications. As an example of this, for a while in Great Britain all of the thoroughly “stuck in” cases had a general agreement amongst them that there was such a thing as a “white five.” This strange beast was actually a psychotic who merely had the idea that he could exteriorize, but actually wasn’t exteriorized, but anybody who did exteriorize was crazy. This stemmed immediately from the discomfort entailed for a no-havingness case in viewing “nothing.” Any time they were asked to view nothing, they became sick and so they invented an explanation to keep them from looking at nothing, which is to say, to keep them from exteriorizing people.

In view of the fact that exteriorization alone brings about a rapid recovery of a case, and in view of the fact that the thetan stuck in a body is not unlike a thetan stuck in a theta trap to a degree where he has inverted and become the trap, one had to carry forward with exteriorization if one were going to deal with illness on any broad scale at

In training over a hundred auditors in America in the Advanced Clinical Courses, I was learning every day, every week, every unit, better means of bringing an auditor up to exteriorization as a case, and bringing up his willingness to audit people into an exteriorized state. By the time we had reached Unit VII [7th ACC], and well before it was completed, I discovered that we actually had achieved, not a process designed to immediately exteriorize people, not even a process to run out engrams, but a process which could be handled by an auditor after relatively little training. So here we had a slight disparity of goals. Here we had my goals, which consisted of an achievement of an understanding of Life sufficient to bring about a higher level of beingness and livingness, here we had exteriorization, here we had all the SOPs, and here we possessed techniques innumerable with which to achieve these goals, and on the other hand, an abrupt dichotomy, I discovered I had invented a process some months previously which could actually be communicated with sufficient ease to auditors so that they would use it as given, and with which they could produce some astonishing results. But this process actually was not aimed at exteriorization. This process would be recognizable to anyone thoroughly conversant with Dianetics. This process could have come into existence in June of 1950 except that then one would not have had the least idea of keeping this process up long enough so that it would actually work.

Now let me tell you something about this process. I have known since 1947 that getting an individual into present time was the most convincing and abrupt therapy which could be performed. I have been in institutions and have told inmates simply, “**Come up to present time**” with a resultant regaining of a stable sanity on the part of these inmates. Anyone in the field of Dianetics was familiar with “**Come up to present time.**” One always ended sessions that way. But after a considerable study, I had found by 1949 that the anatomy of present time consisted of the ground, sky, walls, objects, and people of the immediate environment. In other words, the anatomy of present time is the anatomy of the room or area in which you are at the moment when you view it, and this is present time. Putting a person thoroughly into communication with this environment, which was present time, was, of course, indicated. But processes of that time were mainly subjective, addressed to the mind, on the mistaken idea that the mind was a brain, and that the body had something to do with thinking processes and personality, and so, beyond bringing people to present time by telling them to be aware of their surroundings, as I was doing in early 1950, this principle was not used.

Actually, not until I developed SOP-8-C did I begin to understand what it might take to put a person into communication with their immediate environment, simply by looking at it, touching it and becoming aware of it. All manner of liabilities ensued in the way of somatics and various other phenomena, and it was not until I had made many exhaustive tests that I was willing to accept the fact that somebody could be brought into present time by making him contact the walls, floor, ground, ceiling, sky, trees, people, of the exact moment in which he was, for many, many hours, with stable therapeutic results.

Applying this broad awareness and communication with the environment for tens or scores of hours as a total process, Scientology came into possession of Opening Procedure of 8-C.

In Issue 24-G of the *Journal of Scientology*, we find SOP-8-C complete, but we find, heading it, the following:

OPENING PROCEDURE: (Ten minutes to two hours, with MEST body).

Part (a): Send preclear to exact places in room, one place at a time.

Part (b): Have preclear select places in the room and move to them one at a time, still under the auditor's direction.

Part (c): Have preclear drill in physically holding on to and letting go of objects and spaces on his own decision to hold on, decision to let go.

In the *Auditor's Handbook* as published by the HASI, printed edition, \$5.00 [incorporated in *The Creation of Human Ability*; see page 44], we find "R2—16: RUN PRECLEAR THROUGH OPENING PROCEDURE OF 8-C, Parts (a), (b), (c), EACH ONE UNTIL THE PHYSICAL COMMUNICATION LAG STABILIZES." Now go over to the end of Intensive Procedure in the *Auditor's Handbook* [*The Creation of Human Ability*, page 166] and find that we are not now running Opening Procedure of 8-C from "ten minutes to two hours," but we find: "As a summary comment on these processes, it cannot be indicated too strongly that a preclear who is psychotic, neurotic, or who is having any psychosomatic difficulty must be run on Opening Procedure of 8-C (R2—16) for many, many, many, many hours."

Thus we have considerable importance being placed today, as a direct result of my experience with the Advanced Clinical Units, on Opening Procedure of 8-C. If it were not effective I would not put any stress upon it. But continuous test has demonstrated that the final remark at the end of Intensive Procedure in the *Auditor's Handbook* means exactly what it says. Anyone who is psychotic, neurotic, or who is having any psychosomatic difficulty can best be run, and should only be run, on Opening Procedure of 8-C, with the commands as given in the *Auditor's Handbook* and in the PAB prior to this one. *But*, the most cheering and wonderful thing about this process is that for the first time in all these years we came into possession of something which could be *taught*, and which auditors, as represented by those in the Advanced Clinical Units, could use, would use, which they understood, which they did not vary, which they would keep up with, and with that process we entered into training.

Immediately after this discovery, I found that "Duplication: Difficulties of" was the bugbear back of training. Thus, Opening Procedure by Duplication, completely aside from its terrific therapeutic values, brings a person upscale to a point where he is actually able to follow and duplicate processes.

Thus, with these two Opening Procedures we discover that we are indeed into the strata of training, and today we can guarantee that processes released are effective and, more important, that they will be done as released. And now, and only now, is Scientology capable of going forward as Scientology, and only now can we consider that an auditor, when he has been trained, will not have to shift and vary that training.

As a result I am devoting the next many PABs to the subject of training, and making out of them what amounts to a course to be used by auditors who themselves are doing training, and for the use of auditors who wish to come up to date, in such a way as to be from there on "in date."

Thus I feel that we have accomplished something.

L. RON HUBBARD

P.A.B. No. 36
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

1 October 1954

THE USE OF SCIENTOLOGY MATERIALS

A Basic Course in Scientology—Part 3

The first thing a Scientologist should know about Scientology is the use of its materials.

The materials of Scientology are not its tools. Its tools are processes—its materials are books, tapes, *Professional Auditor's Bulletins*, *Journals*, letters and experience.

Now that we are operating from the standpoint of a known subject and known processes, we can handle material much better than before. Now that we know that auditors can be trained rather easily to use Standard Operating Procedure 8-C, Opening Procedure, and that they are happy to learn it, and that it will produce results for them, we would be very foolish, as schools, as auditors, as individuals, to abandon this gain.

The materials of Scientology are designed to communicate. That is all very well, but TO WHOM—AND WHEN? Certain of the materials of Scientology can be communicated with ease to people that never before heard of the subject. Certain others can be communicated to people who have been in association with Scientologists but who are not auditors. The higher level of material and data can be communicated to people who are in training to be auditors. Certain other material can be communicated to people who have been trained as auditors. And if we do not recognize this fact, and if we do not follow it, then we are going to produce a confusion with Scientology, and we are going to turn people away from Scientology, and we are going to defeat Scientology in doing what it is trying to do.

For a long time Scientology was in a state of change sufficiently rapid to be bewildering unless viewed as an orderly whole, taken with cognizance from the *Original Thesis* through *Book One*, up *through Advanced Procedure and Axioms*, through 16-G, 24-G, and Professional Course Tapes. But now there is no further excuse for using this material in a muddled fashion. To give you some example of this, I recently received a bulletin from an area in the United States which has a history of being confused and introverted on the subject of Scientology. This bulletin was from two auditors who should know better. It was an announcement. It had been mailed to a hundred and fifty people who were more or less interested in Scientology, including some auditors in that area. And this bulletin proclaimed that the Professional Course Tapes, July, 1954, intended for the training of HCAs, would be played as public lectures for these people over a few evenings. A telegram was sent to these two auditors, telling them that if they committed this crime against themselves and Scientology, their training privileges would be suspended for five years.

What would happen if they did this thing? Here are the Professional Course Tapes, designed to be played to a student after he has been thoroughly taught Opening Procedure 8-C, Opening Procedure by Duplication, Remedying Havingness, and Spotting Spots in Space, as

well as Significances. After the many weeks which would be spent in teaching the student these named items, it would then be possible to communicate to him with the Professional Course of July, 1954, and only after a student has been so trained would he be further trained by playing these tapes to him.

Why is this? It is because one is talking as an instructor when he is talking to any public audience. He is talking as a teacher. Is his purpose, then, simply to confuse his audience and make them turn their backs on something which is confusing, or is his purpose to degenerate what he knows into the same level with all other confusions, or is it his purpose to inform his audience? If we in the HASI have learned over ten arduous months of communicating Scientology directly, face to face, with people who are there solely for the purpose of learning, and in communicating Scientology less directly to the American public (as in Operation Phoenix*); if we know now, and assert that we must either communicate data as data and skill through the stages of Opening Procedure, Opening Procedure by Duplication, and the rest, to bring a student into any understanding of what Scientology is all about; and if we assert that we have not been able to communicate to the general public intelligently except by using the mildest and most permissive data—then this, representing the combined efforts of myself and some of the most trained and skilled auditors in Dianetics and Scientology, should be taken with some weight.

Bluntly, you cannot avalanche data onto the heads of partially trained, poorly comprehending people, or people who have no real conversance with auditing at all. And if you try to do so, you will fail, and Scientology will fail, and the people in the area will not have the least idea what you are trying to do. And they will walk away from your meetings, and they will walk away from your group sessions completely confused and vowing to themselves to have nothing further to do with Scientology. And they will not tell their friends about it, and people who should be brought in to be helped will not be brought in to be helped. And so a great many people, by this misunderstanding of the uses of the materials of Scientology, are being denied the benefits of Scientology simply because these materials have not been handled with intelligence.

Yes, I know that we have just learned this, but that we have just learned it makes it no less emphatic. However, one supposes that somebody who has been trained should have better sense than to use something with as much dynamite in it as the Professional Course of 1954 as fit diet for cursorily interested people.

Another shocking incident occurred in another area where a person who had finished an Advanced Clinical Course Unit actually permitted a mailing piece to go out to a great number of auditors from old Dianetic days, which had scrawled all over the back of it in large letters, "The meat of an \$800.00 course for \$38.50," and this refresher course pretended that it would, in five evenings, bring these auditors up to date on Scientology, and pour into them material which it had taken this graduate of the course four hundred and thirty-two hours of hard study to begin to assimilate. The course graduate did not do this, but permitted it to be done. Of course there were considerable repercussions because of this. A Professional Course graduate was an HCA or BScn before he began the Advanced Professional Course. Most of the people in these units extended their training from the six weeks minimum up to twelve and fifteen weeks, since this could be done without further charge. Nobody is going to relay the material these people received in any five casual evenings.

In the first instance, where the Professional Course was going to be played in four or five nights as social entertainment, only chaos would have resulted. The two auditors doing this have often wondered what was the matter with their area, why more auditing was not done in their area, why, when they brought groups together the groups did not stay together. The reason is very plain. Instead of actually teaching these people something, these two auditors had been falling back on material taken from courses designed for people who were there to be trained and who had already spent considerable time in training. These auditors had done, previously, with other material, the same thing they were trying to do with the Professional Course. As a net result, the people in their area who came to them for a night, or two nights,

would find only a steady avalanche of data far too technical for their assimilation. And out of those recordings would come sufficient restimulation to send them away, never to return.

On the other hand, think what would happen to an auditor, interested in the quality of auditing and the reputation of Scientology in an area if, after leaving such a thing as the Professional Course or finishing his training with a Doctor of Scientology, he should reach out for all the people who had ever been interested in auditing in the area, bring them in, and teach them how to run Opening Procedure of 8-C. In other words, to teach them, step by step, painfully and painstakingly, until they had it as a complete purity, until they had it drilled and ingrained into them so that they could not avoid doing it right, think what would happen to the auditing skills, and think what would happen to the reputation of Scientology as an immediate result.

Where public lectures are concerned, the HASI has a series of eight hours of tapes which describe Scientology, its various efforts and benefits. These are designed for the public at large. They do not so deluge individuals that they create a confusion, but simply spark their interest and curiosity sufficiently to bring them to a level where they will at least wish to experience some of the benefits of Scientology or desire to pursue it further.

There seem to be certain rules forming here about the use of such material, and these would be more or less as follows:

1. Express to the general public only as much concerning the benefits, organization and practice of Scientology as would give it hope, without confusing it or embattling it with its prejudices.
2. When giving Scientology to people to use, give them only the simplest tools, render them completely practiced and conversant with those tools, and only when they are expert in them give them data.
3. Instead of talking about Scientology, apply it.
4. The simplest processes are the best processes.

One could say that Man was a complicated animal simply because he is a simple animal and will not face it. When you have seen what we have seen here at the International Headquarters of the HASI, result from a continuous application to a psychosomatic illness, to psychosis and neurosis, of Opening Procedure 8-C, you will only *then* begin to understand what an essentially simple mechanism Man is, and how hard he works to be a complex one.

But only when you have been trained to use such a thing as Opening Procedure of 8-C, arduously enough to demonstrate that it is done just exactly the way it is done and no other way for hours and hours and hours and hours, will you understand what we mean by training, and will you discover that people can be trained.

The Director of Training in London who is, at this writing, completing the first course of this new type of training writes: "The present course is going well. The students have had days of Opening Procedure, both of 8-C and by Duplication. It has been exceedingly interesting to watch. We have spent about a month now getting across the simplicities in actual practice, spending, for example, a whole day on 'Something you wouldn't mind remembering' and 'Something you wouldn't mind forgetting' and two whole days on Spotting Spots in Space and Remedying Havingness. The spirit is very high and I think we will turn out the best bunch of HPAs ever. We have hammered home auditing by observation of communication lag. It certainly is a wonderful system, because auditors surely cannot miss with it. I know the students going through now will not."

The grades of Scientology are: General Member, HASI; Scientology Group Leader; HCA (HPA); BScn and DScn. These are grades of knowingness of the subject. They demonstrate levels of skill in the subject and they very adequately demonstrate the results which can be expected, for these skills show up in terms of preclears.

Group auditing sessions, when done by the simplest of commands, reducing every communication lag for every member of the group, are the most effective group sessions. Here again we have simplicity at work. Here we have processes being used right.

If we expect Scientology to communicate itself throughout the populace of the world, it had certainly better be communicated as it can communicate. If this is not done we will be standing here talking to ourselves.

L. RON HUBBARD

5410C20 8ACC-14 The Parts of Man

This is a discussion of the parts of Man as understood through R2-61 and R2-62. The parts of Man are related to overts and motivators. [This is because a thetan as such cannot be harmed and therefore cannot receive a motivator. So he would have to have a confusion of identity to receive a motivator.]

Man consists of four distinct, separate, though related, parts:

1. Thetan
2. Body
3. Thetan machinery
4. Reactive/somatic mind.

Dianetics covers the first four dynamics. Even the first dynamic can be split into these four parts. When you thought you were treating the first dynamic, you were actually treating the third. The absolute Book 1 clear would be the awareness of awareness unit.

Around the end of 1951, LRH mentions that erasure of all facsimiles would result in demolition of the body (See Advanced Procedures and Axioms). In Book 1, we were talking about engrams of this lifetime. Erasing these would give a relative clear. The only trouble was that the awareness of awareness unit, after a few years of this research, kept insisting on exteriorizing, and it turned out to be the person himself. If he felt bad when he was out -- sort of with no character -- he is not stabilized.

So the first dynamic is the awareness of awareness unit, as modified by various things. Pieces of thetan machinery are his creations, hidden and forgotten by him. All the energy used by the machines really comes from the thetan, though, for randomness, he may consider that he needs to eat to keep on going. He can also understand something from someone else, add it to his own machinery, and blame someone for giving him a machine.

The thetan invests the body with characteristics, then he is afraid of losing these characteristics. But this is really no problem. He can invest himself with these characteristics.

The thetan can also duplicate himself. He can create a new, different life unit with full determinism, power, personality, etc. It could have more power than he if it is set up that way. Sex is the super-condensed, many-times-via'd activity of creating other life forms. It is only more complex because it is considered to be. The Thetan actually needs no system to create a living being.

Thetan machinery is not intended to have a life of its own, but sometimes the thetan endows machinery with life. In DMSMH, LRH talks of the possibility of setting the mind alongside the body. This was misinterpreted worst in E-therapy. One can do this and get himself haunted by living beings. He can create them, then go off and leave them. This is basic life multiplication -- a 1D creating a 3D through a 2D. So mankind could have one common ancestor. It would not make that one superior, however, since the offspring could just as well be the superior ones. Furthermore, an individual could just repostulate himself back into his creative unit and thus disappear, especially since, in reality, there is no time. All one could lose would be the knowingness that he had done it. One would have to shut that off for oneself. Now do you think you understand valence a little better?

Having multiplied himself often, an individual had laid aside this ability, begun to hang on to the "only one" computation, and is holding his ability to be himself closely to himself. He tries hard to maintain an identity as a 1D. He becomes too involved in his own agreements and thinks he needs sex to create a being, but even that creates only a body, which is the granted

beingness of many individualities, based upon one individuality that started that genetic line. The thetan got so complex, with all his machinery, and so interlocked with so many other individualities; he granted so much beingness in all directions that he forgot who and what he was and just knew he was supposed to be this identity and repeat the manufactured creation of this identity. This would make him solid, and his machinery would have composited. At this point, he would be a body, and his machinery would become the reactive/somatic mind. The thetan gets so solid as a body that he can be taken over and controlled by another thetan and his machines. The reactive mind that goes along with a body cannot be controlled unless another thetan comes along and takes over the body. However, the body can control the reactive mind. There is no difference between the reactive and the somatic mind.

A thetan can create another thetan. From this, we can get a species, which implies other species, hence a 5th dynamic. Thetans are generally not as anxious to control animal bodies as human bodies, since men's affairs are complex enough to be interesting to control. So animals are generally body + reactive mind: a condensed thetan + machinery.

By addressing the alter-ised complexity, as in psychotherapy, we would never get an as-is-ness, but just more mass. The auditor thus must address the right part: the thetan. Otherwise he might as well try to process a rock as a body: the rock is more complex, being denser (therefore it has more vias on the comm lines). The distance from cause to effect in a rock has so many vias and complexities in it that it loses both cause and effect for the rock. The impulse towards religion in most people is to discover basic cause; however, it leads them to go through vias, which gets them lost. The way to find cause is to find the highest level of freedom, assume it, and then know, because you will be cause and will therefore be capable of being an effect.

As processing improves, we find that the better we understand something, the better we can control it, and the less need to process it so that it can be controlled. So, in modern scientology and dianetics, it is only necessary to knock out the factors you don't want to process because you understand them well enough to control them. The first of these is the reactive mind. There is no sense in processing it since we know how to control it. Also, there's no use in processing the body -- medicine will take care of that. Machinery is interesting, but it's not necessary. So we're left with only the thetan to process, and we process the thetan just enough so that he can take control of his other parts, having recognized them. "Right thought", as in Christian Science, would work fine if you had a clear to begin with. The Christian Scientists have limits on what "right thought" is. But actually, right thought is optimum survival on all dynamics.

So, in processing, we can start with "Be three feet back of your head." For those who don't respond to that, the overt-motivator sequence is a good place to start; it's the mechanical process by which a thetan becomes solid enough to be a body, surrounded by his machinery, which has become the bank. Behind the overt-motivator sequence lies the consideration that matches the overt and motivator. You must be downstairs from pan-determinism to self-determinism for this to happen.

A justifier is the mockup or overt act demanded by a person guilty of an unmotivated act. It is something nonexistent, as an effort to justify the unmotivated act. It's a false motivator. There's nothing really wrong with the motivator-overt sequence; it balances out; no one gets insane or even hurt by it. But the unmotivated act - justifier sequence is the villain! thus the thetan is doomed, because he can never really receive a motivator. That's the whole reason for the dwindling spiral. A thetan can never be harmed, but he can consider he's been harmed, act harmed, and dwindle. Everything the PC tells you is a search for a justifier. His search through his bank quickly as-is-es his few true motivators. So he has too many overts and must get himself sick, downtrodden and betrayed [motivator hunger]. He gives justifiers and pretends they're motivators.

The way you could get him into this dwindling spiral is to define harm for him. This gets into good and evil: R2-61 and R2-62. It only requires the consideration that harm can take place to

set off the unmotivated act/justifier sequence. You just get this consideration from yourself. A person must have intended harmful destruction and succeeded to define the concept, "harmful" for himself. Only when someone destroys something he's created does he define harm for the other fellow. He had to do it first himself, because he had to communicate first to be communicated to, since otherwise he couldn't have been located.

Any solidity or departure from the static is a lie. The way we depart from the absolute truth of static is via the lies of justifiers. This is the source of all inability's and deficiencies.

The thetan also has an anxiety about creating an effect. Another thetan can never get a motivator; a thetan knows he can never receive an effect except as he considers it and agrees, so he knows he can never create an effect on another thetan. So he must consider life units as solids. He gets upset when he considers them thetans. Hence people turn away from Scientology because they are afraid of exterior beings. The thetan wants to create an effect but can't without being guilty of an unmotivated act. All he had to do to get messed up was to discover he could harm others; he then tried to justify his unmotivated acts and got solid, and his whole past track would be nearly all hallucination. The insane pack along an enormous number of mocked up facsimiles = justifiers = pictures of things that never occurred.

A good violent fast way to handle this state of affairs is to have the PC mock up things that anything on the seventh dynamic could do to him. This remedies his havingness [motivator hunger]. You can actually use all dynamics. Another process: the PC spots all the spots where he or anyone considered that harm could be or had been done. [R2-61 and R2-62, in Creation of Human Ability, pp. 153-154].

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PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

15 October 1954

THE COMMUNICATION LINES OF SCIENTOLOGY

A Basic Course in Scientology—Part 4

There are several levels of communication in Scientology, and these should be known and observed by an auditor in his selection and use of materials.

The first of these which we should consider is the communication from the general public to the general public. Here we have word of mouth. This is the most important communication channel where promulgation and dissemination are concerned simply because it is the broadest and is the one which ultimately will reach the most people. Thus it is that we must be intensely interested in what Scientologists release, and what Scientologists do, and what the press says about Scientology. It would be thought by many with no great background in public relations that the proper method of obtaining word of mouth is through the public presses. This is not the case. Newspapers and magazines do not furnish the material which the public is discussing. The newspaper would love to think that it furnishes all the material which people talk about, but this is not the case, and actually on a check-up you will discover that you have today spent only a moment or two mentioning current events to your neighbors. It is of considerable interest to Scientology and Scientologists that no news stories be released. In the first place newspapers and magazines are incapable of duplication and cannot put forth a straightforward story, and have no cognizance whatsoever of ethics. The level of journalism today, if you care to look it up on the Chart of Human Evaluation, is found to be 1.5 and below, and I invite your attention to the accompanying columns of that level. This is a highly untrustworthy form of communication. It is not a particularly broad form.

What the public says to the public, if it were to be duplicated, and if it were to be regulated in any way by Scientologists and the organizations of Scientology, would have to be brief indeed, and would have to be uncomplicated. Otherwise it would not be duplicated by word of mouth. A central message, properly formulated, would be distributed by word of mouth if it could be embroidered into sufficient material to permit discussion. Without discussion being possible no word of mouth would ensue, since people use word of mouth material simply to be interesting themselves, and their method of being interesting is by taking some simple principle which is being talked about, which is yet controversial and embroidering it. Thus, by adding their opinions to it, they themselves become interesting. Thus, if you have something to which no opinions can be added you have something which will not be talked about.

For example, we have one piece of information, which, variously stated and in various forms, seems to communicate and which is communicated, and that is to the effect that for two thousand years Man has not had health, happiness, or immortality, yet these were promised to him two thousand years ago, and Scientology is delivering them today. Well stated, poorly stated, summed up, rephrased, this is still something that people will talk about. They may only use part of it, to the effect that Man has not had health, happiness, or immortality for two thousand years. Another piece of information which people will talk about, when it gets into

circulation, is that a nuclear physicist, in trying to research matters of physics, found the human soul and discovered how to free it. One rather astonishing piece of information which was handed out was found to travel fairly well, and that was to the effect that God did not like unhealthy people. He made Man to be healthy, and Man got unhealthy. This, without any Scientology connected to it, was found to travel. Thus, the information which is put on the communication line from the public to the public has to be simple enough at its core to bring about discussion, so that by being embroidered it yet does not lose its core.

The Scientologist subscribing to the Code of Scientology is also subscribing to some control over this communication line from the public to the public. By staying out of the press, by refusing to engage in unseemly conversations over the subject, he is aiding and abetting the flow of word of mouth.

As any science which betters people gathers unto itself considerable numbers of people who can dramatize only how bad it is over there, we get a great deal of crank, squirrel, neurotic, and psychotic communication flow. We have an incidental communication line, then, which does not at all help the public's word-of-mouth communication from this entheta line. We call this an entheta line simply because people use Scientology to explain to others how bad it all is over there, how bad auditors are, how bad courses are, how bad Hubbard is, how bad rain is, how bad cats are, how bad the other person is, etc., etc. We even have publications which pretend to be part of Dianetics and Scientology which couldn't possibly print anything but bad news. That there is not one word of truth in all this news so far detected by the most searching inspection here, that these rumors and perjuries and falsehoods haven't even the dignity of a background in fact, does not stay their passage.

For instance, a character in that city of characters, Los Angeles, recently wrote to a publication which had no better sense than to print it, that the Supreme Court had many times decided that ministers who charged a fee for whatever they did were practicing medicine without a license. The writer of that letter refuses processing and happens to be connected with persons of a religious faith which is not Christian, and to be himself no Christian, and has a definite stake in religion which he does not mention in his letter. This is overtly slanderous, stated with malice and intention to squirrel up the field. However, many people, simply by driveling along about how bad it all is, put out unconscious dramatizations about how bad it all is, put out unconscious dramatizations about Scientology.

But the HASI, having been free to a large degree of the burden of investigation, has come alertly forward to police these lines, for there is a great deal of difference between free speech and slander. The first notable example the HASI made has come off very successfully. A piece of uncalled-for publicity which, like all the rest, was nothing but a lie, was published; its author was promptly and immediately threatened with suit if he did not instantly apologize, and seeing for the first time the difference between slander and free speech, this person hastily apologized and cut his communication line.

But unless all Scientologists fall into the habit of ascertaining the source of their information, and policing this entheta line, then the word-of-mouth advertising from the public to the public is seriously threatened, and there will be no great advance of Scientology in the public itself. For the very best communication line there can be for Scientology is being continually destroyed by irresponsible, if not insane, people who may not know anything else, but they certainly know how bad it is over there.

L. RON HUBBARD

P.A.B. No. 38
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

29 October 1954

THE AUDITOR'S CODE 1954

A Basic Course in Scientology—Part 5

1. *DO NOT EVALUATE FOR THE PRECLEAR.*

The main difficulty of the preclear is other-knowingness. An auditor auditing a preclear has before him someone whose last stronghold of owned knowingness is his engram bank and various mental phenomena. As much as possible, the preclear should be permitted to discover the answers to this phenomena through the process of auditing. What the auditor is doing is steering. If he tells consistently what is to be found or what will happen, the preclear will not get well. The steering, of course, is a covert but highly acceptable method of inviting the preclear to find out. Giving a process's commands is an invitation to this discovery. The auditor is working from a body of knowledge as to how all minds and spirits function. The preclear could even be trained in this high generality without harm, and certainly can be audited in such a high generality, but its particularities and peculiarities, the phenomena which occur, must not be "telegraphed" to the preclear before they occur, and when something has occurred to the preclear the auditor should not then come up with its explanation. This was the entire failure of psychoanalysis. The preclear would say something, and the analyst would then tell the preclear what it meant.

The auditor should confine himself to giving the proper auditing commands and engaging in enough "dunnage" (extra and relatively meaningless talk) to maintain a two-way communication line.

2. *DO NOT INVALIDATE OR CORRECT THE PRECLEAR'S DATA.*

After a preclear has informed the auditor of an incident in his life it would be a fatal error, so far as the preclear's case is concerned, for the auditor, using other data, to inform the preclear that he did not have a proper recall on the incident. This is the main trouble with husband and wife auditing teams, and why they normally do not work. Both have been present under various circumstances, and the husband or the wife doing the auditing on the other may find it impossible to repress his or her own version after the other one has delivered up an incident. Today's type of auditing enters incidents minimally; therefore opportunities of this kind are not as frequent as in earlier days. Verbal invalidation is, of course, the symbolic manifestation of force. Invalidation, when expressed in emotion and effort, is force. When the preclear is invalidated he feels as though he has been struck by some force. One of the lowest levels on this line of invalidation is criticism. Lacking the effort or energy to hit somebody, a covert person criticizes or otherwise invalidates.

3. *USE THE PROCESSES WHICH IMPROVE THE PRECLEAR'S CASE.*

In a series of tests conducted to discover why certain co-auditing teams had failed to effect an improvement, it was found that the auditor in each of these failed teams had been auditing out of the preclear what should have been audited out of the auditor. Top-flight Scientology processes minimize this difficulty, for they audit the common denominator, as nearly as it can be approached, of the difficulties in any and all minds. Nevertheless, auditors have a tendency to do to the preclear what should be done to the auditor in the way of processing. Furthermore, there are processes which effect improvement only after a great deal of auditing, and although this might be considered remunerative, it is actually not efficient since an auditor tying himself to one case is not benefiting the society as a whole, and is so defying his own third dynamic.

4. *KEEP ALL APPOINTMENTS ONCE MADE.*

Many a case has failed, not because of processing, but because the auditor was so irregular in keeping appointments that he introduced into the case an anxiety about waiting or unpunctuality. By failing to keep an appointment the auditor is actually telling the case that the case is not important, therefore not interesting, and the case will not run for an auditor who will not keep appointments. If an auditor has, himself, difficulty in keeping appointments, then he should not make specific appointments.

5. *DO NOT PROCESS A PRECLEAR AFTER TEN P.M.*

Utilizing all the experience of four years, it has been discovered that items 5, 6 and 7 of the Auditor's Code were the only actual causative agents in spinning preclears. Whenever a preclear markedly worsened under processing, the process itself was found to be guiltless, and it was discovered that items 5, 6 and 7 of this Code had one or all been present. In every case where a psychosis or neurosis was restimulated by bad auditing, all these factors, 5, 6 and 7, were present. Because the body is built of cells which contain in their experience line, evidently, the pattern of plankton, energy level actually drops after sundown, but for a while there is a certain franticness which can be mistaken for energy. In other words, when the sun went down the source of energy was no longer present, therefore auditing during any of the dark hours is not as effective as auditing during daylight. However, a person can be audited safely up to 10 p.m. regardless of the state of his case. After 10 p.m. the curve of ability to handle energy drops quickly and hits its low at 2:00 a.m. But any auditing after 10 p.m. has been found to be at least ineffective, and might as well not have been done.

6. *DO NOT PROCESS A PRECLEAR WHO IS IMPROPERLY FED.*

It is an unhappy thing that occasional hidden factors such as lack of sleep, lack of food, or an urgent present time problem may defeat the efforts of an excellent auditor. The best process will not benefit a preclear who, still interiorized, is being drained down as a thetan by a body which is badly in need of food. Every bit of energy which the thetan puts out is being absorbed by the body, which is improperly fed. A body suffering from malnutrition, or even lack of a proper breakfast, will thus inhibit auditing.

Sometimes a preclear who has come from a distant area to be audited is sufficiently short of cash that he will attempt to subsist during the week of an intensive upon sandwiches and coffee. He might as well have stayed home, for his body, being hungry, will pull in engrams, which are after all edible energy, will drain down every beam which a thetan throws out, and will in general defeat processing.

An improperly fed preclear demonstrates on a basal metabolism test, even when sane, the same oxygen burning rate as a psychotic. You can take any preclear, have him omit eating breakfast, and a psychotic, and test the two of them, and you will discover their metabolism and breathing behavior to be similar.

It is not prescribing a diet to demand that your preclear eats as a normal human being should during an auditing intensive or before any auditing. Preclears who are not adequately fed can be spun if bad auditing and some other factors are added into the session. This does not

mean that a body can get so starved that it cannot benefit from auditing, but it does mean that a proper diet, as is normal with the preclear, should be observed during an intensive. Diet, by the way, is nowhere near as large a factor in the recovery of cases as nutrition “ads” would have you believe, and today no HASI auditor is allowed to prescribe diets if he is to continue in the protection of the organization. However, number six must be observed during auditing.

7. *DO NOT PERMIT A FREQUENT CHANGE OF AUDITORS.*

Although it is almost impossible for a case to escape having two or three auditors, when the number gets up to six or eight over a relatively short space of time, such as a few months, the case is seen to suffer by reason of the change. As much as possible a case should be run by one auditor. The basic reason for this is that one auditor running a case has a better chance of completing what he starts. A frequent change of auditors nearly always means a frequent change of estimates of a case, and a frequent change of processes none of which get finished.

8. *DO NOT SYMPATHIZE WITH THE PRECLEAR.*

There are three ways of handling those who need help. The first and most senior of them is to be effective and remedy the condition once and for all. The second method would be to make the person comfortable. If you cannot be effective, and you cannot make the person comfortable, only then would you be justified in giving the person sympathy. At the same time cases can be retarded by the auditor’s being far too domineering, but if one has to err, err in the direction of being too domineering, not in the direction of being sympathetic. Sympathetic auditing invites the preclear to dredge up more data about which the auditor can be sympathetic, and finally becomes a mutual sympathetic society.

9. *NEVER PERMIT THE PRECLEAR TO END THE SESSION ON HIS OWN INDEPENDENT DECISION.*

With such processes in existence as Opening Procedure by Duplication, it becomes important that the auditor carry through what he starts. You will discover that a preclear very often will get up to a point where he desires to fight the auditor, and then will walk off from a session. It is the auditor’s responsibility to bring the preclear back and to finish the session. Sessions end when the auditor says they are over, not when the preclear says they are over. However, in order to continue the session it is not legitimate to abuse the preclear or disobey any other sections of the Code.

L. RON HUBBARD

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PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

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THE AUDITOR'S CODE 1954 (Concluded)

A Basic Course in Scientology—Part 5 (Concluded)

10. NEVER WALK OFF FROM A PRECLEAR DURING A SESSION.

Although no auditor of any decency or attainment would believe that a person applying Scientology processes would need number ten, it has happened often enough that auditors have walked off from preclears who were in the midst of long communication lags to make it necessary that this be included in the Auditor's Code. The auditor's effort to punish the preclear for not obeying his command is responsible for this. One notable case, a poorly trained person practicing Scientology—you would hardly call him an auditor—became incensed with a psychotic girl he was auditing, got her into the middle of a long communication lag, raged at her, and then walked off from her. It took fifteen hours of extremely good and clever processing on the part of a top-flight auditor to regain the ground lost.

11. NEVER GET ANGRY WITH A PRECLEAR.

What must be the level of self-confidence of an auditor who feels that the introduction of misemotion into a session is necessary to express his inability to cope with his preclear?

12. ALWAYS REDUCE EVERY COMMUNICATION LAG ENCOUNTERED BY CONTINUED USE OF THE SAME QUESTION OR PROCESS.

Numbers 12 and 13 of the Auditor's Code 1954 are the essential difference between a good auditor and a bad one. If you want to know who is a bad auditor, then discover the auditor who fails to reduce communication lags encountered in the preclear by a repetition of the same question or process. This auditor is expressing his own inability to persist, and is expressing as well his own inability to duplicate, and he is more under the control of the preclear than the preclear is under his control. An auditor not only has to understand communication lag, he must reduce every communication lag brought into being by a question or a process before going on to a new question or a new process.

13. ALWAYS CONTINUE A PROCESS AS LONG AS IT PRODUCES CHANGE, AND NO LONGER.

Here is the other way you tell a bad auditor. A person whose case is in poor condition will express his state by changing every time the preclear changes. Here is the auditor being the effect of the preclear. The preclear changes his condition, changes his communication lag, changes his ideas, and if, between auditor and preclear, he is actually cause, the auditor will then change the question or change the process. You watch some auditor auditing who is ordinarily not reputed to get results, and you will find out that in the course of an hour he is likely to use ten or twelve different processes. Each time some change occurs in the preclear,

instead of pursuing it and reducing the communication lag on the process the auditor promptly changes. He excuses this to himself by saying some other process is needed or necessary.

It so happens that the process which brings about a change will probably bring about further change. There is an auditing maxim concerning this: "The process which turns on a condition will turn it off." This is true within limits, but it is true enough to drive home the fact that a person should use a process as long as it produces change. This can also be true of an auditing question. An auditing question should be used as long as it continues to produce change. But if one has used a question or process for some little time—in the case of a straight wire question five or eight minutes, in the case of Opening Procedures two or three hours—with no real change in the preclear, it is time to change the process. If the auditor does not change a good process, the process will then produce a change in the preclear.

A bad auditor will use a process until it turns on a somatic, will then change to another process, will run it until it turns on another somatic, and then change it, and so on until he has thoroughly bogged a case. In spotting spots to get rid of old auditing in preclears who have been audited between 1950 and 1954, the plaint is often heard from the preclear, "Oh, if only just one engram had been run a second time, or if one secondary had been run again, or if any auditor had said 'go through that again' how wonderful it would have been."

It was the inability of the auditor to repeat the process of erasure which prevented Dianetics from being all we would ever have needed. The inability of the auditor to duplicate is mirrored in the fact that he cannot duplicate over and over the same question or the same process. This also comes into view in another way. An auditor who is unable to duplicate must always give the given and standard process with his own slight twist. He is given an auditing phrase, but he finds that he cannot use it unless he gives it a small curve. This auditor is worried about his own thinkingness and is using other thinkingness as his randomness. You can always tell a good auditor. He uses and abides by 12 and 13 of this Code.

14. *BE WILLING TO GRANT BEINGNESS TO THE PRECLEAR.*

An auditor who is unwilling to grant beingness to those around him will find himself unable to run a process which is effectively producing a change for the better in the preclear. This auditor will try to discover all manner of processes which reduce the status of the preclear. Whatever rationale he uses to explain this, he will not use an effective process if he is himself unwilling to grant beingness or life to the preclear. Thus we get two sharp divisions amongst auditors: those who are using the preclear as an opponent in a game, and those who are using the preclear as though the preclear was something being created by the auditor. The latter state of mind will produce remarkable results, the earlier will produce chaos. An auditor who needs preclears in order to have a fight would probably also beat children or small dogs—not big dogs, small dogs.

15. *NEVER MIX THE PROCESSES OF SCIENTOLOGY WITH THOSE OF OTHER PRACTICES.*

Auditors in general have considerable contempt for those who mix Scientology with some other practice or who use Scientology, change it around, and out of position or cowardice call it something else. Auditors do not like this because they almost invariably, one or another of them, will inherit at least some of the preclears of people who disobey this line of the Code. There follows then an auditor's effort to unscramble a case which has had its spine adjusted while running engrams or which has discovered an incident only to have discovered immediately after that it has tremendous mystic significance or psychoanalytic bearing. An auditor who mixes Scientology or miscalls it has never learned Scientology. If he knew Scientology he would not feel it necessary to do something else, for Scientology is nothing if not extremely effective—certainly more effective than any other existing practice today.

Sometimes auditors encounter people who "really use Scientology, but because of the acceptance level of the public" mix it with something else. The public has no difficulty and has

never had any real difficulty in accepting or using Scientology under that name practiced according to its own procedures. In a particular instance, an auditor who prescribes diets or who does other things of a material nature additive to the practices of Scientology immediately divorces himself from the protection of the HASI and is subject to action by the CECS.* An auditor who has to mix Scientology to make it work didn't know Scientology in the first place and so wasn't really an auditor anyway.

This is the Auditor's Code of 1954. It supersedes any earlier Codes. It has been developed by the CECS as its standard of practice, and latterly was adopted by the Hubbard Dianetic Research Foundation for use in the field of Dianetics. It is the official Auditor's Code.

It is required of students under training that they know this Code by heart, know what it means, and as they process, practice it. It is one thing to know it—another thing to practice it. A good auditor does both. It is not something to be read, agreed with and forgotten. Following it means success in cases. Neglecting any part of it means failures. It combines the arduously won experiences collected during four years from the practices of three thousand auditors.

We want successes.

L. RON HUBBARD

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PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

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THE CODE OF HONOUR

A Basic Course in Scientology—Part 6

1. Never desert a comrade in need, in danger or in trouble.
2. Never withdraw allegiance once granted.
3. Never desert a group to which you owe your support.
4. Never disparage yourself or minimize your strength or power.
5. Never need praise, approval or sympathy.
6. Never compromise with your own reality.
7. Never permit your affinity to be alloyed.
8. Do not give or receive communication unless you yourself desire it.
9. Your self-determinism and your honour are more important than your immediate life.
10. Your integrity to yourself is more important than your body.
11. Never regret yesterday. Life is in you today, and you make your tomorrow.
12. Never fear to hurt another in a just cause.
13. Don't desire to be liked or admired.
14. Be your own adviser, keep your own counsel and select your own decisions.
15. Be true to your own goals.

Scientology is itself the microcosm of a civilization. It contains two moral codes: one is the moral code of practice which is the Auditor's Code of 1954, the other is the Code of a Scientologist, which will be given at greater length in the next PAB. It also contains an ethical code, and that is its Code of Honour.

The difference between ethics and morals is very clearly known in Scientology, if not in a modern dictionary. This merging of morals and ethics has occurred in recent times, and is symptomatic of a general decline. An ethic is practiced on an entirely self-determined basis. An ethical code is not enforceable, is not to be enforced, but is a luxury of conduct. A person conducts himself according to an ethical code because he wants to or because he feels he is

proud enough or decent enough, or civilized enough to so conduct himself. An ethical code, of course, is a code of certain restrictions indulged in to better the manner of conduct of life. If one Scientologist started to punish or berate some other Scientologist and called for an enforcement on the grounds that the Code of Honour had been disregarded, the punitive act itself would involve and violate the Code of Honour. The Code of Honour is a Code of Honour as long as it is not enforced. If a person is big enough, or strong enough or sane enough, then he can indulge himself in the luxury of holding upon himself freely and of his own decision the Code of Honour. When such an ethical code begins to be enforced it becomes then a moral code.

A moral code is enforceable. Mores are those things which make a society possible. They are the heavily agreed-upon, policed codes of conduct of the society. If an auditor were to flagrantly and continually violate the Auditor's Code or the Code of a Scientologist, then other auditors would have a perfect right to demand, and through the HASI effect, the suspension or revocation of certificates or memberships, or both. However, no such action is possible with the Code of Honour. A person could continually and flagrantly flaunt the Code of Honour and experience no more than perhaps the slight contempt or pity of his fellows.

The Code of Honour clearly states conditions of acceptable comradeship amongst those fighting on one side against something which they conceive should be remedied. While anyone practicing "the only one" believes that it is possible to have a fight or contest only so long as one remains "the only one" and confronts as that single identity all of existence, it is not very workable to live without friends or comrades in arms. Amongst those friends and comrades in arms one's acceptability and measure is established fairly well by his adherence to such a thing as the Code of Honour. Anyone practicing the Code of Honour would maintain a good opinion of his fellows, a much more important thing than having one's fellows maintain a good opinion of one.

If you believed Man was worthy enough to be granted by you sufficient stature so as to permit you to exercise gladly the Code of Honour, I can guarantee that you would be a happy person. And if you found an occasional miscreant falling away from the best standards you have developed, you yet did not turn away from the rest of Man, and if you discovered yourself betrayed by those you were seeking to defend and yet did not then experience a complete reversal of opinion about all your fellow men, there would be no dwindling spiral for you.

Indicative of this is a process which is rather easy to work and which has some workability. Sit down in a public place where many people are passing by and simply postulate into them, above them, around them, Perfection—no matter what you see. Do this person after person as they walk by you or around you, doing it quietly and to yourself. It may or may not occur that you would bring changes in their lives, but it would certainly occur that you would bring about a change in yourself. This is not an advised process—it is simply a demonstration of a fact that he who lives believing wrong of all his fellow men lives, himself, in Hell. The only difference between Paradise on earth and Hell on earth is whether or not you believe your fellow man worthy of receiving from you the friendship and devotion called for in this Code of Honour.

L. RON HUBBARD

THE PHOENIX LECTURES

by

L. RON HUBBARD

THE CELEBRATED LECTURE SERIES
GIVEN BY L. RON HUBBARD TO THE
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CHAPTER ONE

SCIENTOLOGY, ITS GENERAL BACKGROUND

(Part 1)

The word SCIENTOLOGY is one which you might say is anglicized. It comes from the Latin SCIO and the Greek LOGOS, with SCIO the most emphatic statement of KNOW we had in the western world. And OLOGY (from LOGOS) of course means “study of”.

SCIO is “knowing in the fullest sense of the word” and the western world recognizes in it and in the word science something close to a truth.

This is not “science-tology” -- and it is not “scio-tology”, simply because that is not close enough to English.

So we use a word which is fairly easy to say, which is simply Scientology.

For quite some time we have not used the word Dianetics, but certainly not because Dianetics does not belong to Scientology. It does, one hundred per cent. It is the subject of the mind and says so. It says DIA-NETICS from DIA NOUS (with an engineering twist on it -- “ETICS”) and DIA NOUS means no more and no less than through mind.

Of course the western world thinks of mind as something that mental cases have, something of that kind, and we weren’t particularly interested in continuing to concentrate upon this thing called mind, although mind is a perfectly useful word.

In Scientology we are not going “through mind”, we are talking about knowledge. Dianetics was a study of the mind, there’s no doubt about that, and there is no doubt about it that it is a very legitimate ancestor of Scientology, but Scientology is a thing of considerable amplitude, where Dianetics in comparison was a very narrow thing indeed. And Dianetics belongs, in a sense, in the world of psychology, and Scientology does not belong in the world of psychology and is not “an advanced psychology” and cannot be defined in the framework of psychology. Psychology is an anglicized word, not today true to its original meaning.

Psychology is composited from psyche and ology, and psyche is mind or soul, but leading psychological texts begin very, very carefully by saying that today the word does not refer to the mind or to the soul. To quote one, it “has to be studied by its own history”, since it no longer refers to the soul, or even to the mind. So we don’t know what psychology refers to today. It simply got lost. And so we have to step out and take a word which actually means what we mean, which is a study of knowingness, a study of wisdom. We have to take the word Scientology because that is what we are doing.

Now philosophically, there is a word called epistemology, and epistemology is quite separate from ontology, another word in the same category. In philosophy matter is considered to be separate. The physical universe is considered one direction thought another direction and so it goes. The available words do not encompass enough.

Thus we are already looking at a cloudy vocabulary when we look at the field of western philosophy. In fact, nowhere in the west can we find any qualification for a study which assumes to reach the highest possible level of knowledge which can be attained by Man or Life. We find nowhere in the western world a word or a tradition which will embrace Scientology. This makes some difficulty for an auditor (Auditor: trained Scientologist. Auditor means “one who listens” and is a person who applies Scientology auditing technology to individuals for their betterment) when he is trying to communicate to people in the society around him, since they want to know what Scientology is, and then he speaks to them, in the west, without this tradition.

They assume that the word psychology embraces all sorts of eccentrics found in mental behavior. They assume this so they could not possibly understand how anything related to thought could be said to exceed or not be the same as psychology, and they are left in the dilemma of non-recognition. You have just not communicated in the west when you have said "we study wisdom". You see, if you just said that, they would say, Oh yes, that's all very well, I did that in third grade.

Now, in view of the fact that you go out of communication, in a society which has no standard of communication on the subject about which you are talking, it is necessary to resort to various shifts in trying to describe what you are doing. You have to find the background which actually leads to an understanding of your subject.

There would be many ways in which this could be accomplished, but let's take up something that is quite important to us and is not limited to any ignorance that we discover in western civilization. Let us take up what amounts to probably ten thousand years of study on the part of Man of the identity of God or gods, the possibility of truth, the inner track mystery of all mysteries. In other words, the mystery of life itself. We find that for ten thousand years, which figure, by the way does not agree today with certain historians (but then they don't know much of the data I am referring to) man has been on this track. We find that the material which is extant even in western civilization and in Asia, has gathered to itself an enormous verbiage, you might say. There are somewhere between -- and I think it would be adventurous to state an exact number -- 125,000 and 150,000 books which comprise the Vedic and Buddhist libraries. Now that's a lot of books. Here is a tremendous amount of data.

One could say, if all this data is in existence, then why doesn't the western world know more about it? And we have to go back and take a brief look at what happened about ten thousand years ago, and of course, that's rather cloudy too, but let's put it into the field of anthropology rather than in to the field of history. And we discover that perhaps much earlier than ten thousand years ago, there was a division of peoples here on earth, and the division point was evidently the Ural Mountains. This is material that was given to me by a Professor of Ethnology at Princeton University.

There was evidently a split of races somewhere in the vicinity of the Ural Mountains. Part of the population which is now in the northern hemisphere went east, and part of it went west. The borning spot of the human race has been variously disputed but if we don't worry about the borning spot and just say -- that is more or less what occurred at that time, that there was a sharp division, and that part of the northern hemisphere's people went east and part of them went west -- we discover that a singular difference of personality occurred which is in the northern hemisphere the most observable difference.

The people who went into the steppes, into the Gobi, into China, India, and into the various islands, were faced by an enormous chain of deserts. They were faced by privations of great magnitude, and they developed a philosophy of enduring. That was the keynote because that was what their environment demanded of them. They had to endure and so we find these races colored in a certain way so as to thwart the onslaught of sun and snow. We find them without natural protection in their environment and therefore we find them able to survive long after those who went in the opposite direction.

And so it is, their colorations, their customs, and so on, are different from ours just to the degree that they can survive in tremendously arduous surroundings, and the surroundings of those lands is arduous. They are, those races that are there, able to endure. And if you said anything about them, this is certainly a clear statement of fact.

They also are tremendously practical. Their practicality is such as to stagger a westerner. The explanations that they will suddenly and innocently voice to a query are always of such sweeping simplicity that they leave a westerner standing there staring with a slack jaw.

Now the races which went in the opposite direction from the Urals, evidently went in to a country which had a heavy forestation. It had a great deal of game and the philosophy of the western world became that of striking a hard blow. If you could strike a blow of great magnitude hard enough and fast enough you could kill game and so you could live. Because of the vegetation and because of many other factors, they did not particularly need coloration. Their own customs did not need to be as thoroughly practical and they were able to dispose of their lives much more easily, you might say, since food was plentiful, as it was not in Asia. And we discover western philosophy building up on the behavior pattern of striking a hard blow. Get in quick, hit hard, your game drops and you eat. And beyond that, not very much thought or practicality.

However the truth of this may be, here certainly is something which is said to have preceded a period of 10,000 years ago. It might or might not have truth. But it is a very fast explanation of this -- and we discover immediately, as we look at these two worlds, that one of these worlds, having to endure, being faced with enormous privation, would of course develop a certain patience and an ability to philosophize. An ability to think. It would take a long time for anyone to think all the way through something. And a man who is merely accustomed to striking a hard blow is not likely to think all the way through something. When we are up against philosophy, we are fortunately or unfortunately up against an Asian tradition.

This is a tradition which is not necessarily that of colored peoples or strangers. This by the way, would come as a great shock to some people in the western world, to discover that in India the ruling caste is quite as white as any Norseman.

Well, they have, because they have a tradition of enduring, preserved records. We do not know what went on in North America. We can only guess. We do not know what went on in South America. There are a few ruins kicking around but beyond, this we don't know very much. We get down in to the Mediterranean basin and we discover that there was a certain traffic with Asia and therefore there is quite a bit known about the Mediterranean basin. This philosophy of endurance came forward into the Middle East -- very poorly, but it was to be found there. The records of Europe we can hold in tremendous question. They do not, for instance, know where or when they had ice ages. They actually cannot trace from one millennia to the next, who was where and owned what. Every now and then they have to write a history, so everybody gets in a good state of agreement and somebody writes a history -- but so unreliable that Voltaire dubbed history A Mississippi of Lies. Now where the western world is concerned, we have records which go back -- written records -- supposedly 3,500 years. This may or may not be true but certainly the schools in the western world teach us that we can go back that far with written records. And in Egypt they go back to Isis, I think, which for the west is quite early. And they have found records in that particular area and they hold these up as being very old. But be very careful, be very, very careful that you do not leave the western world, if you are looking for early records. In order to have a blackout of history and a blackout of knowledge, you have to stay west of the Ural Mountains.

East of the Urals you discover no such blackout. You discover a recorded tradition of wisdom which reaches back about 10,000 years. And that is the oldest trace that we have.

Now true enough we don't necessarily have to recognize that there are written works any older than any anthropologist in the western world knows about. It does happen, however, that there is a set of hymns which as I recall were introduced into the societies of earth in about 8212 B (The favorite western figure puts it after Egyptian!) These are hymns, and it would seem that if we spoke of hymns then they would contain largely modes or rites of worship, since they are religious, but that would only be our western interpretation of what is religious. These were religious hymns and they are our earliest debt in Scientology. Our earliest debt, because the very early hymns contain much that we know today and which checks against what we have rediscovered, or what we have followed back to, and this material included such a common thing as the cycle of the physical universe, known to you in Scientology as the Cycle of Action (Cycle of Action: the creation, growth, conversation, decay and death or destruction of energy and matter in a space. Cycles of Action produce time.) And

this is contained in “The Hymn to the Dawn Child”, variously captioned and translated by western translators, but all this information is there.

Furthermore, we find in that same set of hymns, the theory of evolution which was brought forward in the west only a hundred years ago, or slightly less, by Charles Darwin. In fact, as we look at these hymns, we discover almost any information you want to discover later. Whether you call it science or what you wish, here is a tremendous body of knowledge. They are supposed to have come forward in spoken tradition, memorized, from generation to generation, and finally to have been set down. Now this is a western interpretation of what happened to them. I would not care to say how exactly correct this is but I can tell you that today these hymns are still in existence. They are very hard to acquire in the western world. You have to find the specialized translations of them and they are studied as *curiosa* more than anything else, but we do not know what sciences would suddenly open their doors should someone sit down and begin to study the Veda. We don’t know what would happen. But information seems to have leaked from that direction into the Middle East and into Europe rather constantly over the thousands of years.

Man is fond of believing that yesterday’s man was unable to walk, to travel, to move. We find, however, that as late as 1200 B certainly, he had horses, and horses can go almost anywhere. He was able to make his way here and there across the surface of Earth and naturally when you get this, you get a transplanted information. For instance, today anyone who knows China discovers nothing very strange in Italian cookery. And he would not discover it very strange that Italian cookery suddenly came into being shortly after the return of Marco Polo and many other travelers who had been in the same area. Just because one person wrote about it, is no reason a lot of people weren’t there. It is always a matter of astonishment to some member of the Explorer’s Club to go in and pick up all the information he needs about an area which is now wild and “completely unexplored”, from a white man or a Chinese -- particularly the Chinese -- who has been living there for the last forty years. And the explorer brings back the information and publishes it in journals and makes it available to people. The information collected by that white man or Chinese on the ground, collected by that white man or Chinese on the ground, would probably only be told to his family when he got home and not particularly broadcast at all. So we have to recognize that certain information is broadcast broadly and some is merely carried around. Marco Polo and even Batuta happened to be writers, and like writers, they wrote, but that is no reason to assume they were the only people in motion during the last 3,500 years.

Thus it is no wonder that we discovered the various wisdoms of Egypt appearing as the earliest wisdoms of Greece. It is no wonder why we look into the Christian bibles and find ourselves reading the Egyptian Book of the Dead. It is no wonder that we look into the middle of the Romantic period of Europe and find that the Arabian Nights had just been translated and discover that European literature did a complete revolution at that point. We’re not stressing that nothing has ever been thought up in Europe -- but Europe has made tremendous strides forward, immediately that its doors were opened to Eastern information.

Because the Eastern tradition says that you can sit and think, and sometimes somebody in the western world is reminded of this, and when he is reminded of it, he is struck by the fact that he can sit down and think too.

And if we have been taught anything, it is the patience of the East which permitted itself to stop acting long enough to find out how and why.

And it’s that tradition alone for which we are most indebted to Asia.

But are we indebted to Asia? Is it to Asia at all, or is it merely to man on this planet, who, breaking into two halves, you might say, went east and went west -- the common ancestors of Man. All of us have the same potentials, but it happens that the information which has been collected over the years is available in Asia. It has not been preserved in the Western world. Therefore, we look to such things as the Veda. We look to such things as the Buddhist

text, to the Tao-Teh-King and other materials of this character from Asia, to carry forward to us information of the past. Who knows but what these materials did not come out of Europe in the first place and go over to Asia. We could follow very dubious tracks in all directions, but we do know as we sit here in the western world, that man has a tradition of wisdom which goes back about 10,000 years, which is very positively traceable. And we find Scientology's earliest certainly known ancestor in the Veda. The Veda is a very interesting work. It is a study of the whereins and whereases and who made it and why.

It is a religion. It should not be confused as anything else but a religion. And the very word Veda simply means: Lookingness or Knowingness. That is all it means. That is all it has ever meant. And so, we can look back across a certain span of time, across a great many minds and into a great many places where man has been able to sit still long enough to think, through this oldest record, and find where it joins up with the present and to what we, in Scientology, are rightly indebted. For to say that out of whole cloth and with no background, a Westerner such as myself should suddenly develop all you need to know to do the things they were trying to do, is an incredible and an unbelievable and an untrue statement. Had the information of the Veda not been available to me, if I had not had a very sharp cognizance of earlier information on this whole track, and if at the same time, I had never been trained in an American university, which gave me a background of science, there could not have been enough understanding of the western world to apply anything Eastern to and we would have simply had the Eastern world again. But the western world has to hit with a punch. It has to produce an effect. It has to get there. Nobody urged Asia to get there. You could sit on a mountain top for a thousand years and it was perfectly all right with everybody in the whole neighborhood. In the west, they pick you up for vagrancy. So, we combine the collective wisdom of all those ages with a sufficient impatience and urgency, a sufficiency of scientific methodology. I think, by the way, that Gautama Sakyamuni probably had a better command of scientific methodology than any of your Chairs of Science in western universities. We had to depend, though, upon scientific methodology and mathematics to catalyze and bring to a head the ambition of 10,000 years of thinking men.

And if I have added anything to this at all, it has simply been the urgency necessary to arrive, which was fairly well lacking in the Eastern world.

CHAPTER TWO

SCIENTOLOGY, ITS GENERAL BACKGROUND

(Part 2)

Of the great body of work comprising the Veda, the Dhyantic and Buddhist written tradition of ten thousand years, very, very little, actually, has arrived in the western world. Only a small amount of the material has been translated.

It would take someone a long time to get through the 125,000 to 150,000 volumes, and it has not been done, so that the totality of what is in those books is just not known.

The Veda itself means simply Knowingness or sacred lore and do not think that that is otherwise than a synonym. Knowingness has always been considered sacred lore, has never been otherwise than sacred lore, and has only been present a relatively short time in the western world, which is just growing up now and beginning to come out of the level where sacred lore is equated with superstition.

The Veda, should you care to look it over, is best read in a literal translation from the Sanskrit. And there are four major divisions of the Veda, all of them quite worth while. A great deal of our material in Scientology is discovered right back there. This makes the earliest part of Scientology, its sacred lore.

The next written work, which is supposed to be the oldest written work, according to various frames of mind, is a book called The Book of Job. It is Indian and quite ancient. It probably predates what is called early Egyptian. And we discover that this Book of Job contained in it simply the laborings and sufferings and necessity for patience of one man faced with a somewhat capricious god. Now other such works, like the book of Job are scattered along the time track, and are known to us here in the western world as sacred works. They are thought to have come to us from the Middle East but that would be a very short look.

Actually, we're looking, in the Middle East, at a relay point of wisdom, from Indian and from Africa into Europe. And as you see, it follows a trade route in both directions and so you have the roadways of the world crossing through the Middle East. So we would expect such things as the Book of Job to turn up in the Middle East as holy scripture. You would expect such things as the Book of the Dead of the Egyptians to turn up in the Middle East as part of the New Testament, and so on. There could be a great deal of argument about this. Someone who is passionately devoted to practice rather than wisdom (there are two different things here that embrace religion) would argue with you. But Scientology has no interest in arguing along that line because we can make this very, very clear differentiation right here and now. The word religion itself can embrace sacred lore, wisdom, knowingness of gods and souls and spirits, and could be called, with a very broad use of the word, a philosophy. So we could say there is religious philosophy, and there is religious practice. Now religious practice could take the identical source and by interpretation put it into effect and so create various churches, all dependent upon the identical source, such as St. John. If we think of the number of Christian churches there are and we look at one book of the New Testament and realize that just one book was productive of Baptists, Methodists, Episcopalians, Catholics, we find that a tremendous number of practices, can debase upon one wisdom.

So let's get a very clear differentiation here between religious philosophy and religious practice. When someone who comes to you and says so-and-so-and-so is actually the way you're supposed to worship God, you can very cleanly and very clearly and very suddenly bring this to a halt by merely mentioning to him that he is talking about religious practice and you are talking about religious philosophy.

Now, just coming down the track in a little more orderly fashion, we get to the Tao-Teh-King, which is known to us in the western world as Taoism. And we may have heard of this religious practice in China. Taoism, as currently practiced today may or may not ever have heard of the Tao-Teh-King. It may or may not ever have connected. But we are certainly talking about religious philosophy when we mention the Tao-Teh-King.

It was written by Lao-Tzu in approximately 529 B, something around that period. He wrote it just before he disappeared forever. And his birth and death dates are traditionalized as 604 B, born, to 531 B, died. This is the next important milestone in the roadway of knowledge itself.

Now what was the Tao: it meant the way to solving the mystery which underlies all mysteries. It wasn't simply "the way", as the western world generally thinks of it. I would suppose this would only be the case if they were unfamiliar with the book itself. It is a book and it was written by a man named Lao-Tzu when he was ordered to do so by a gatekeeper.

Lao-Tzu was a very obscure fellow. Very little is known about him. His main passion was obscurity and he started to leave town one day and the gatekeeper turned him around and told him he could not leave town until he went home and he wrote this book. It is a very short book. It must not be more than six thousand characters. He merely wrote down his philosophy and gave it to the gatekeeper and went out the gate and disappeared. That is the last we ever heard of Lao-Tzu.

Well, when we have this book, we begin to see that here was somebody trying to go somewhere without going on something. We have the western world defining this work as "teaching conformity with a cosmic order" and "teaching simplicity in social and political organization". The Tao-Teh-King did do this and this would be a very finite goal for it, but this was actually not the Tao. The Tao simply said you can solve the mystery that lies behind all mysteries, and this more or less, would be the way you might go about it, but of course, what you're trying to solve, itself, does not possess the mechanics which you believe to be inherent to the other kinds of problems which you solve. It says that a man could seek his Taohood in various ways but he would have to practice and live in a certain way, in order to achieve Taohood.

This is an amazingly civilized piece of work. It would be the kind of thing you would expect from a very, very educated, extremely compassionate, pleasant people of a higher intellectual order than we're accustomed to. It is a very fine book. It's sort of simple. It's sort of naive and it tells you that one should be simple and economical and it tells you what would be a wise way to handle things. That, by the way, is about the only flaw there is in it, from a Scientological point of view -- that you must be economical.

And if we took the Tao just as written, and knowing what we know in Scientology, simply set out to practice the Tao, I don't know but what we wouldn't get a Theta Clear. (Theta Clear: An individual who, as a being, is certain of his identity apart from that of the body, and who habitually operates the body from outside, or exteriorized.) Actually the Tao is merely a set of directions on how you would go down this way which itself has no path and no distance. In other words it teaches you that you had better get out of space and get away from objects if you're going to achieve any consciousness of beingness, or to know things as they are, and it tells you that if you could do this then you'd know the whole answer and you'd be all set. And this is exactly what we are doing in Scientology.

Tao means Knowingness. That is again a literal translation. In other words, it's an ancestor to Scientology, the study of "knowing how to know". The Tao is the way to knowing how to know but it isn't said that way -- it's inverted. It's said, This is the way to achieve the mystery which lies back of all mysteries. Now, however crude this might seem to someone who has specialized in the Tao, that's really all we need to know about it, except this one thing: there is a principal known as Wu-Wei which is odd because it goes right in with the Tao, which also means the way, and you are probably vaguely familiar with a practice known as Judo, or

Ju-jitsu. Wu-Wei is a principle which crudely applies to action more or less in that fashion. We find that this principle is non-assertion or non-compulsion, and that is right there in the Tao: self-determinism. You let them use their self-determinism. (A little later on with Judo, you find that if you let a man be self-determined enough, you can lick him every time, but this is outside the scope, actually, of the Tao.) That's an interesting thing to find sitting there as one of the practices which emanated from the Tao-Teh-King.

Well, it must have been that there were a lot of very, very clever people on Earth at that time because we find in the lifetime of Lao-Tzu one called Confucius, of whom you have heard so much, but unfortunately Confucius evidently never wrote a single word. Confucius is reported by those who were around him -- his disciples. And he took most of his material from, or gave credit to, some ancient Chinese works, and one of them if I remember rightly, is the Book of the Winds. And these are very, very ancient and I have seen some fragmentary translations of them. Of course Confucius himself was the great apostle of conservatism, and as such, has ever since been the very model philosopher to have in a government. He is worshipped in this century by many many levels in China and you could buy his statue with great ease throughout North China.

Now the amount of superstition which has grown up around Confucius is considerable but we had in both Lao-Tzu and Confucius two people who never otherwise than pretended to be human beings who were simply pointing out a way of life. Now Confucius is of no great interest to us because he was codifying conduct most of the time, and the great philosopher of that day, if less known, was Lao-Tzu.

We come then into the main period of the Dhyana. The Dhyana has, as a background, almost as legendary a distance as the Veda, appearing in India in its mythological period, legendary in its basics. Dharma was the name of a legendary Hindu sage whose many progenies were the personification of virtue and religious rites, and we have the word Dharma almost interchangeable with the word Dhyana. But whatever you use there, you're using a word which means Knowingness. Dhyana again means Knowingness and Lockingness. The Veda, the Tao, the Dharma, all mean Knowingness. This is what they are, and these are all religious works, and this is the religion of about two thirds of the population of earth. It is a tremendous body of people that we're talking about here. We erroneously know about it as and call it Buddhism in the western world and it has very little to do with Buddha. The Dhyana is what the Buddhists talk about and is their background.

We first find this Buddha called actually Bohdi, and a Bohdi is one who has attained intellectual and ethical perfection by human means. This probably would be a Dianetic Release (Dianetic Release: One who in Dianetic auditing has attained good case gains, stability and can enjoy life more. Such a person is "Keyed out" or in other words released from the stimulus-response mechanisms of the reactive mind) or something of this level. Another level has been mentioned to me -- Arhat, with which I am not particularly familiar, said to be more comparable to our idea of Theta Clear.

There were many Bohdis, or Buddhas. And the greatest of these was a fellow by the name of Gautama Sakyamuni and he lived between 563 and 483 B I won't go so far as to say he'd ever read the Tao-Teh-King because there is absolutely no evidence to that effect at all, except that they certainly were riding on the same pathway. So much so that when Taoism turned into Buddhism later on they never abandoned the Tao. Taoist principles became Chinese Buddhist principles, in very large measure. And what we have just talked about in terms of knowing the way to Knowingness is very, very closely associated here with Buddha or Lord Buddha, or Gautama Buddha, or the Blessed One, or the Enlightened one. He is looked upon, and according to my belief in the line, erroneously, as the founder of the Dhyana. I think that this was in existence for quite a long time before he came along, but that he pumped life into it, he gave it codification, he straightened it up and made it run on the right track and it has kept running in that direction ever since, he did such a thoroughly good job. He was such an excellent scientific philosopher, and he himself was so persuasive and so penetrative in his work, that nobody has ever managed to pry apart Dhyana and Gautama Buddha. This

identification is such a very close one that even in areas that have no understanding whatsoever of the principles laid down by Gautama Buddha, we find him sitting there as an idol, which would have been a very, very amusing thing to Buddha, because he, like Lao-Tzu, never said that he was otherwise than a human being.

He didn't ever announce any revelations from supernatural sources, there were no guardian angels sitting on his shoulders preaching to him, as in the case of Mohammed and some other prophets. Nobody was ever giving him the word. But he went around giving what he had to people, he never intended to be anything but a human being, and he was a teacher. A tremendously interesting man. Now we find, however, some of the things that were written by Gautama, find them very significantly interesting to us, completely aside from Dhyana (which could be literally translated as "Indian for Scientology", if you wished to do that).

We find in Dharma-Parda:

"All that we are is the result of what we have thought. It is founded upon our thoughts. It is made up of our thoughts."

Interesting, isn't it? And:

"By oneself evil is done. By oneself one suffers. By oneself evil is left undone. By oneself one is purified. Purity and impurity belong to oneself. No one can purify another."

In other words, you can't just grant beingness to, and over-awe the preclear (Preclear: A person who through Scientology processing is finding out more about himself and life). It means you've got to have him there working on his own self-determinism or not at all -- if you want to give that any kind of an interpretation. In other words, you've got to restore his ability to grant beingness, or he does not make gains, and we know that by test.

"You yourself must make an effort. The Buddhas are only preachers. The thoughtful who enter the way are freed from the bondage of sin."

"He who does not rouse himself when it is time to rise, who though young and strong, is full of sloth, whose will and thoughts are weak -- that lazy and idle man will never find the way to enlightenment."

The common denominator of psychosis and neurosis is the inability to work.

And the next verse:

"Strenuousness is the path of immortality, sloth the path of death. Those who are strenuous do not die; those who are slothful are as if dead already."

This is some of that material, and by the way, a little bit later on in his work, in a discourse with one Ananda, we discover him announcing the fact that you have to abstain from the six pairs of things, in other words, twelve separate things, and we in Scientology would recognize them as the various fundamental parts of things such as space, making and breaking communication and so forth. They're all just named there one right after the other. But he said you had to abstain from them, and the main difficulty is of course the interpretation of exactly what he said. What did he say? What was actually written?

Because the truth of the matter is, that successfully abstaining from these things would mean that you had to get into a position where you could tolerate them before you could abstain from them. And that is the main breaking point of all such teachings -- that one did not recognize that one didn't simply negate against everything and then become pure, and the way it's been interpreted is: if you run away from all living, then you can live forever. That's the way it has been interpreted. But understand that was never the way it was said.

The religion of Buddhism, carried by its teachers, brought civilization into the existing barbarisms, as of that time, of India, China, Japan, the Near East, or about two thirds of the earth's population. This was the first civilization they had had. For instance, Japan's written language, her ability to make lacquer, silk, almost any technology which she has today, was taught to her by Buddhist monks, who emigrated over to Japan from China -- the first broadcast of wisdom, which resulted in very, very high cultures. Their cultures, which ensued from Buddhism, were very easily distinguishable from those superstitions which had existed heretofore. No light thing occurred there. It was just some people who had the idea that there was wisdom, and having that wisdom, you went out and told it to people and you told them that there was a way that you could find a salvation and that way was becoming your own mind essence. And if you lived a fairly pure life, lacking in sensuousness and evil practices, in other words, overt acts (Overt act: a harmful or contra-survival action), quite possibly you could break the endless chain of birth and death, which they knew very well in those days. And in other words you could accomplish an exteriorization (Exteriorization: The state of the thetan, the individual himself, being outside his body. When this is done, the person achieves a certainty that he is himself and not his body.)

Now all this knowledge up to this point, was given to a world which was evidently clearly cognizant of the manifestation of exteriorization, and that one was living consecutive lives. Twenty-five hundred years later, you would expect a race to be ploughed in far enough below that level as to no longer be conscious of consecutive lives but only single ones, and so Man is. But to reach salvation in one lifetime -- that was the hope of Buddhism. That hope, by various practices, was now and then, here and there, attained. But no set of precise practices ever came forward, which immediately, predictably, produced a result. You understand that many of the practices would occasionally produce a result. But it was a religion which to that degree, had to go forward on hope -- a hope which has extended over a span of a great, great many years.

The material which was released in that time is cluttered with irrelevancies. A great deal of it is buried. You have to be very selective, and you have to know Scientology, actually, to plot it out, get it into the clear, but much less than you might expect. It was wisdom, it was really wisdom and is today the background of the religious practices, but don't think for a moment that a Buddhist in the western hills of China knows the various words of Gautama Sakyumuni. He doesn't. He has certain practices which he practices. The basic wisdom is thinned. With that as a background they have certain religious rites and they follow these. So even in China, very close to India, where this came forward -- and it was sent directly into China from India -- we have that immediate division from the wisdom into the practice, and we have almost all of China in one fashion or another, bowing down to some form of Buddhism and a very little of the intellectual world knowing actually the real background of Buddhism. But we have there a civilization where before Buddhism we didn't have one, which is quite important to us.

Now there, so far, is your track of wisdom, which merely brings us up to the beginning of two thousand years ago.

CHAPTER THREE

SCIENTOLOGY, ITS GENERAL BACKGROUND

(Part 3)

When we look at Buddhism, we don't wonder that a great change took place in the operating climate of Man, which it certainly did. Rome went under just 800 years later. Now that's fast, because their whole philosophy shattered. The philosophy of every state operating on force alone and every barbaric society that Buddhism touched -- shattered. The first one to go by the boards was, however, India itself. India at that time was a savage and barbaric area, as was China. Japan is still characterized very impolitely by the Chinese, and the civilization of Japan by Buddhism took place almost in modern times. It was completed by America. So there they meet very closely.

But now, moving forward on the time track over all of these ages, we discover that it took an awfully long time for the Veda to walk forward and emerge as a new knowledge called the Dhyana. And it took quite a little while for the work of Buddha to move out of Asia. But we see the work of Asia itself -- not the work of Buddha necessarily -- moving out into the Near East.

Now there were trade routes that had existed since time immemorial. Man has no real trace of his own roadways, but the trade routes were quite wide open from very, very early times. We find the Phoenician, for instance, trading very neatly and very nicely up around Great Britain and sailing out through the Pillars of Hercules. And I was just last year standing on the edge of a Phoenician ruin which was advertised as a Roman ruin but wasn't a Roman ruin. It had its inscription in cuneiform, which was a Phoenician script. And this was 1,000 B A Phoenician ship then demonstrated at least ten thousand years of sea-faring technology. It was a very complex ship. And Phoenicia spread its empire out through Europe and just from where and what and why, we have no real trace, but Phoenicia is very well within our own teachings, our own history. Well, it was a thousand years after the Phoenicians that we first began, in the western world, to actually aver to a higher level of civilization. For some time, the Hebrew in the Middle East had been worshipping in a certain direction, along certain lines, and they had as one of their sacred books, the Book of Job, and many other of their sacred works were immediately derivable from similar sources. And into this society, apparently, other teachings suddenly entered. Their holy work, known to us as the Old Testament, leans very heavily on the background of philosophy we have been looking at, but it has a rather barbaric flavor, with all due respect to the holy book. It was a long way from home.

And we discover the civilized aspect of that religion which we know of in the western world as Christianity, taking place of course at the year 1. Now we find that that's of no importance to us except that everybody who writes a date out is taling about the man we're talking about, when he puts down A.D. Now when he puts down B we are dating our very calendar from this incident I am discussing here.

The principles known as Buddhism included those of course of love thy neighbor, abstain from the use of force. These principles appeared in Asia Minor at the beginning of our own date, and I am not, by the way, discounting even vaguely the work of Christ, or Christ himself.

Traditionally Christ is supposed to have studied in India. One doesn't hear of him until he is thirty years of age, and he was a carpenter and so on -- one hears of a lot of things, but we also hear this persistent legend that he had studied in India. Well, this would, of course, be a very acceptable datum, in view of the fact that the basic philosophy about which he was talking was a philosophy which had been extant in India, at this time, for about 500 years. Little less than 500 years. It was about that time that it moved out of that area, having taken over, by that time, two thirds of the earth's populace, but we don't quite recognize our Europe,

if we think of it as a thriving culture. It was not a culture even twelve or thirteen hundred years after Christ.

A mighty conqueror stopped abruptly at the borders of Europe because he was leaving all areas of civilization and he saw no slightest gain in attacking an area where everyone was cloaked in fur loin-cloths. That was Tamerlane -- Timuri Lang.

Now when we look at the Middle Eastern picture we find ourselves looking at the rise of a philosophy which, however interpreted, however since utilized, is nevertheless a thoroughly interesting philosophy. You have told a preclear, I'm sure, to get his attention off those energy flows and to get some space. And when he could tolerate that, he then could change his considerations.

Do you suppose for a moment that a preclear can actually get anywhere if he continues to use force? Well whether we try to put this in to a public practice, such as turn the other cheek, or use it for Theta Clearing -- the emancipation of exteriorization of a soul -- we are certainly looking at the same fact. And we are looking at the words of Gautama Buddha, however we wish to interpret this.

Now the parables which are discovered today in the New Testament are earlier discovered, the same parables, elsewhere in many places. One of them was the Egyptian Book of the Dead, which predates the New Testament considerably. This is love thy neighbor. This is in effect be civilized. And it is abandon the use of force.

But at the same time, we are talking straight out of the mouth of Moses, so we evidently are at a crossroads of two philosophies, but these two philosophies are both the philosophies of wisdom.

Now the Hebrew definition of Messiah is One Who Brings Wisdom -- a teacher. Messiah is from "messenger", but he is somebody with information and Moses was such a one. And then Christ became such a one. He was a bringer of information. He never announced his sources. He spoke of them as coming from God. But they might just as well have come from the god talked about in the Hymn of the Dawn Child, who, by the way, is rather hard to distinguish from gods talked about later on. The god the Christians worshipped is certainly not the Hebrew god. He looks much more like that one talked about in the Veda.

And we come on down from there and we find that we are talking about a meeting place, a sort of melting pot of religious practices stemming from various wisdoms, but the highest amongst those wisdoms is apparently the Veda and the teachings of Gautama Buddha. The parables coming from the Egyptian Book of the Dead and from various other places, were probably not original with the Book of the Dead, so it would not be true that the parables of Christ necessarily came from Egypt, while we know full well that Moses escaped from Egypt, and that the Jewish peoples stem their history from their freedom from bondage in Egypt -- not all of their history, but the history which they speak of most in the New Testament.

Now here we have a great teacher in Moses. We have other Messiahs, and we then arrive with Christ, and the words of Christ were a lesson in compassion and they set a very fine example to the western world, compared to what the western world was doing at that moment.

What were they doing at that time? They were killing men for amusement. They were feeding men to wild beasts for amusement. In the middle reign of Claudius, we find 3,500 men being turned loose, four abreast, divided half and half across a bridge of boats, slaughtering each other for the amusement of the patricians. How long can a society stand up when it is worshipping force to this degree? However these teachings were interpreted, the vein of truth was still here: that an exclusive reliance upon force will bring about a decay and a decadence which is unimaginably terrible. And that was the truth which came through. And so

we find the Buddhist principles of brotherly love and compassion, then, appearing in the west 2,000 years ago.

Now Christianity spread like wildfire throughout Europe. But it was necessary to achieve a certain agreement, and in order to achieve that agreement, many of the practices which you know of today were incorporated into this worship. Basic and early Christianity is not recognizable today in many church practices. It's just not recognizable. It is very clouded. But these churches themselves recognize as their original source the New Testament, which contains, aside from a few court records and a few legends, all that we know of this particular transition.

But here we have this information poorly interpreted, badly carried, through areas which did not know how to read and write, which is quite different from Asia. And we find this church and that church having to pick into and adopt customs in order to gain any entrance into these new areas. We discover today the worship of the Winter Solstice, in our Christmas. That is German and that is also other barbaric societies. Almost every barbarism that ever existed has worshipped the departure and return of the sun in the northern hemisphere and we find this incorporated into Christianity, and over there we find something else incorporated into Christianity and each time a certain amount of superstition coming into the information line -- until we don't know what was on the information line unless we go back to sources and trace it through clearly and purely.

Then we are again, however, working with wisdom. What wisdom? The wisdom of knowing how to know one's self to resolve the mystery of life.

And when this Christianity was interpreted and imported into Europe, there was considerable speculation and resurgence and an enormous amount of hope. The very same thing that the Buddhists hoped for (and this is what is very interesting) became the hope of the Christian world. Emancipation -- from the body. The survival and immortality of the human soul.

And although there was a cult in Rome which had this idea, it itself had no great antiquity, and it had evidently stemmed over from Persia, which was closer yet. The Christian impact wiped out this other cult but that's because actually they were just alike and one couldn't distinguish one from the other and the Christians won.

Now we have this immortality, this hope of salvation, being expressed throughout Europe and they expound it and they find it expedient to keep extending it, because they keep promising people that it was just about to occur, the day of judgment was just about to occur. Now we can get this as a sort of barbaric interpretation of what Gautama Buddha was talking about, the emancipation of the soul from the cycle of births and deaths. And then we get the fact that there is going to be a day when somebody blows a horn and it's all going to occur. We don't know what barbarism that superstition came from, but we have that superstition today in our society. The Day of judgment.

At first, Hell was only the fact that Rome was going to disappear in a sea of lava -- and everyone wanted to see Rome die. And that recruited people left and right. They promised them that Rome was going to disappear in a sea of molten lava. And they tried to prove it in Nero's reign, by burning the place down. Well, they didn't have a great deal of success doing it. Rome went on surviving and was finally taken over entirely and has since been the orientation point of Christianity.

A thousand years or so after Christ they started to try to take back the actual birth place of Christ in Jerusalem, and there's been a considerable argument going on about it, back and forth, ever since.

But the orientation point was placed at the only stable point, because that was the part of the world to which all roads led, and that became the dissemination point of all this

information. But Rome split off and went back to Constantinople and we had then the Constantinople branch of this church and it, however, received its biggest blow when Russia suddenly turned completely atheist. We don't hear too much of that church any more.

But we still hear a great deal in the western world of this church at Rome. It is still there.

The use of Christianity was to produce a certain civilized state and many people would blacken Christianity by saying it reduced people down to a very low level indeed. This is not true. It took an entire world of slaves and it made free men out of them. This in itself was quite a gain. It took a world which worshipped exclusively force and matter and made it recognize that sooner or later one would have to turn to the fact that he had a soul.

Now, remember that Christianity in its basic wisdoms is still available to us in the New Testament, and that this, no matter how it has come through the line, is quickly and swiftly traceable back to the Veda. We have a consistent track here. The same message is coming through. The Christian god is actually much better characterized in the Vedic Hymns than in any subsequent publication, including the Old Testament. The Old Testament doesn't make nearly as good a statement of what the Christians think of as God as does the Veda.

We have the loss of the trade routes somewhere in the vicinity of 1,000 A.D. Now, there was an enormous period of non-communication there. What had happened was Ghengis Khan, the various hordes which had been trying to pour out of Russia had cut the trade routes time and time again, and the amount of unrest in the area, and the taking of Baghdad and Jerusalem by such people. Of course, it kept these routes cut. You couldn't travel safely between these two worlds. And we find that communication doesn't open up again, not really, until some time in the 17th century.

In the middle of the 17th century, we find certain eastern practices beginning to show up in France, and there are many books being published saying you could do this and you could do that and you'd achieve something more closely related to religious philosophy than Europe was accustomed to.

Now, quite incidentally, during this period, a navigator who should have taken more lessons but fortunately didn't, by the name of Christopher Columbus, discovered America. He was simply trying to get to Asia, because everybody knew everybody in Asia knew everything and had everything and so you had to get to Asia. And he ran into America, fortunately, because he miscomputed the size of the earth so grossly that he would have perished out in the endless oceans if there hadn't been a continent there to receive him.

He was a very wise man -- he discovered among other things a variation of the compass -- but he failed. It was up to the Portuguese to continue around the bottom of the Cape of Good Hope and open the lanes to Europe and as soon as we get them open, we first find all of this information flooding in, information suddenly starting to appear, parts of the Veda starting to appear, various practices of Buddhism, Zen-Buddhism, other things start to crop up in Europe and right along with this, we begin to get such things as The Arabian Nights and in the middle of the 18th century, we get what you might call a renaissance of literature, the birth of the novel and so forth, coincident with the introduction of The Arabian Nights into France. A fascinating flood of information came in at about that time and the culture had already, during the Renaissance, picked up considerably, but the Renaissance was right in there with Marco Polo and we find some other interesting routes were open during that time. People had managed to get through. This is no attempt to tell you that everything was invented by Asia, but Asia had a tradition of information. They had kept their records, which was not true of the western world, and so the information was there and you might say it was a depository of knowledge which might just as well have originated in the western world, gone to Asia, been put on file and come back again. I don't care how you would trace this one way or the other, but we still find that it was the repository of all the wisdom there was in the world at that time. And it has more or less continued so.

Philosophers, from the early Greeks on forward, made the first division in wisdom: they said there is wisdom about the soul, and there is wisdom about the physical universe, and there is some speculation about life. And this is the tradition of the Greek philosopher and it has come forward to us as represented in people like Kant, Schopenhauer or Nietzsche -- interesting material, and oddly enough those writings are coincident with new releases of Asian information in Europe. If you had ever convinced Schopenhauer he was writing nothing but sacred lore he probably would have committed suicide, but he never wrote anything else.

Now where did we get this artificial breakdown? We got it right there in the Middle East. The Greek came forward, went through Rome, and the philosophic scholarly consecutive line has come to us through barbarisms. What we call science today came to us from a barbarism, Greece, which civilized itself. It's largely an independent shoot of information.

Now the western world specialized in this, and never made enough advance in the humanities with it to bother about. So that today it would gladly -- just to fill another test tube full of guck -- it would very, very happily blow all of Man off the face of the earth. It is completely divorced from the humanities.

Where we come to the humanities and where we have to do anything for the humanities or with the humanities, we go straight back, all the way back, as far as we can go, to the Veda, and the come on forward and as long as we're on that track, we're on a track which means better men.

And when we go on the other track, we're talking about dead men. We're talking about dead men in an arena. We're talking about dead men on battlefields. We're talking about dead men in cities under atomic bombs. That is the tradition of barbarism. The only thing that has let the western world survive at all was an entirely different track which went back to the sacred lore of 10,000 years ago.

Scientology, then, today, could not possibly be characterized as a science the way the western world understands science. Scientology carries forward a tradition of wisdom which concerns itself about the soul and the solution of mysteries of life. It has not deviated.

The only reason why I would suddenly come up and do something like this in a western culture is a very simple one. I studied in my earliest years, and the first thing I was exposed to in this life, was a rough tough frontier society. Montana. There was nothing tougher than Montana, either in terms of weather or in terms of people. And from there I went over to the completely soft Far East and heaved a long sigh of relief and found out what it meant to be in part of a civilization and the shock was so great to me that I was very deeply impressed.

And so, although I was a young American, I did pay attention. I had many, many friends in the western hills of China, friends elsewhere, friends in India, and I was willing to listen. I was also willing to be very suspicious and I was willing to be very distrustful but I was never willing to completely turn aside from the fact that there was some possible solution to the riddle of where man came from.

Any work that I am doing or have done, and that any Scientologist is doing, has a tremendously long and interesting background. We are delving with and working with the oldest civilized factors known to Man. Anything else is Johnny-come-lately. Scientology is a religion in the very oldest and fullest sense. Anybody who would dare try to make religion in to solely a religious practice and not a religious wisdom would be neglecting the very background of Christianity. Wisdom has no great tradition in the western world.

But if we are very industrious, it will be up to us to make one.

CHAPTER FOUR

CONSIDERATION, MECHANICS AND THE THEORY BEHIND INSTRUCTION

Here we go into some items quite rapidly which we find are of considerable importance to us in Scientology. It is demonstrable material, or doctrine. This is the basic theory which underlies instruction and indoctrination.

Considerations take rank over the mechanics of space, energy and time. Considerations are senior to these things.

These mechanics are the products of agreed-upon considerations which life mutually holds. The reason we have space, energy, time, objects is that life has agreed upon certain things, and this agreement has resulted in a solidification. And so our agreed-upon material is then quite observable.

Mechanics have taken such precedence in Man that they have become more important than the considerations. "Doesn't matter what you think," is the theme. The mechanics of space, energy, objects, time, rooms, houses, earth, electricity, Ivory Soap -- these things have a greater value than Man's considerations. In other words, Man has become inverted. Having agreed upon these things so long -- that they are so solid -- he is now below the level of making agreements upon them, so his considerations do not apparently pack as much power as his immediate environment. This is what over-powers a man's ability to act freely in the framework of mechanics although he invented them. His considerations are now of less impressiveness than the mechanics with which he is operating. The agreement is more solid than his new consideration. And so as he makes a new consideration he runs into the mechanics of existence -- his agreements with people, space, energy, objects and time.

A primary goal of processing in Scientology is to bring an individual into such thorough communication with the physical universe that he can regain the power and the ability of his own postulates. We discover an individual in an inverted state -- that is to say, his considerations have now less value than the wall in front of him. And in processing, for example, in Opening Procedure 8C, we put him into sufficient communication with the wall that's there in front of him -- that he can then see that there is a wall in front of him. And at that exact point he has graduated upstairs, you might say, to a cognition of what his postulates have created. He can go on from there and can graduate up to where his considerations again have precedence over mechanics.

The mechanics are so much in his road, they are such observable barriers, that he has become unacquainted with them.

Now it would seem as if it shouldn't be necessary to do this at all. All one would really have to do would be to get an individual simply to change his mind -- all of a sudden to have an individual who could change his mind -- but that is just not the way it is. It just doesn't work out that way. The principle here is: get an individual into though communication with something, and then, when he has lost his fear of it, is no longer flinching, to demonstrate to him that he can change his mind about it.

But unless you get him over his blindness, his unreality about something he's already agreed to, he is working against himself -- he's fighting his own agreements. He has agreed that there is a wall there so there's a wall there -- and now he's fighting that agreement, and he's saying there is no wall there. He is fighting his own postulates, so his own postulates are therefore very weak. Because the wall is there -- that's his own postulate. And now without undoing that postulate, he's trying to change his mind about it and say "There is no wall there, there is no wall there". And there is a wall there, all right.

So this is the state in which we find Man. He has agreed that there is a physical universe, and then having agreed upon it he's sorry about it and now he wants to change his mind about it but to change his mind about it would make him wrong. An individual who has already said that there is something there, if he now says, without changing the first postulate, that there is now nothing there -- of course he has got to make himself wrong before he can be right, and if you're wrong, your postulates don't stick. That's what Man is up against.

Scientology is the science of knowing how to know answers. That's extended a little bit. We have defined it as the science of knowing how to know, but we'd better say what we're trying to know. We'll just add that it's the science of knowing how to know answers.

A Scientologist is expected to be able to resolve problems in a great many specialized fields, of which auditing is the first field he addresses. If you know the principles such as, for instance, the principle of A-R-C (Principle of A-R-C: The "A-R-C" triangle is Affinity, Reality and Communication. The basic principle here is that as one raises or lowers any of the three, the others are raised or lowered, and that the key entrance point to these is Communication) -- when you know this as the modus operandi and the mechanism of agreement (which has been agreed on itself) you can do many things. You can take an organization, an industry, a store, a troop of Boy Scouts, or whatever, and you will certainly know "how to straighten out this mess".

We know the anatomy of confusions: an unpredictability, followed by a confusion, which then goes into a mystery. There is a mystery because someone didn't predict something and this made them wrong. The only reason a person thinks things are mysterious is that the amount of unpredictability became too great. So he closed it all off and said: "It's a mystery!" and, "I now don't know anything about that".

If an individual knew that, and ARC -- a few of the principles and applications of Scientology -- he would see that in the case of this troop of Boy Scouts or this business or this disaster area, or anything else that he might be dealing with, it would be necessary to bring the individuals in it to follow a certain pattern in order to regain a communication, and having regained communication, why, he knows that other matters would remedy themselves. He would not have to be an expert in turbines to straighten out a factory which made turbines. All he'd probably have to do would be to get management in touch with the foreman and the foreman in touch with the workman and the workman in touch with the management, and the plant would make turbines. He would be a specialist in knowing how to know answers but this does not mean that he would have to accumulate an enormous amount of specialized information. What he would do would be to get the people who had the specialized information and put them into communication and the job would get done.

The world is every day more violently impressed with mechanics. The little wheel that goes spin, spin, spin is far, far more important than the little boy who is going spin, spin, spin. The care of the body and the transport of the body, the conducting of electricity -- these are far more important than any activity of Life itself. The world is terribly impressed with space and energy and machines and objects which, any of them seem to be more important than a mind -- the mind which makes them. And this is curious, but it brings a person down, as he gets more and more impressed with mechanics, to lower and lower levels of being mechanical. So, if you could conceive it, the individual, the thetan, a life-energy-production unit, has actually dropped out of sight to such a degree that people don't even know they are one any more. Now that is attributable to a dependency on mechanics and the validation of mechanics. It isn't that you should just withdraw from mechanics and leave them all alone and let's all go off and quit. No, an individual has to be put back into communication with them, mostly because he's afraid of them, and after he's done this he says, "Now, lookee here, I don't have to depend on these things. That's nonsense!"

And the next thing you know he has regained some of his own power and ability.

Now, when it comes to atomic fission, there is produced in this society an enormous mystery. It couldn't help but do so. It's unpredictable. The first bomb, for example, was dropped without any warning and this was certainly an unpredictability. Nobody even knew one was being made. That's nice and unpredictable, isn't it? So that the world is living in an expectancy of an unpredicated atomic attack. Well, that looks interesting, too, doesn't it? No more unpredictability. Now let's take up subject of confusion a bit further.

What do you suppose is the picture of all of these electrons and protons and morons exploding in all directions on a random pattern -- would you possibly look upon that as a confusion of particles? What would be your chance, by the way, of tracing each of these particles individually, all through the entire mass? Well, your chance of doing that, if you're in very good shape, is very good. But Johnny Q. Public knows that he can't trace one card while it's being dealt across the table (that's what card sharks thrive on) and much less billions, and billions to the billion power, electrons and morons exploding all over space. And that is a confusion to him. So here you certainly have an unpredictability and then a confusion.

What follows is mystery. And so we have everybody being very secret about all the formulas of fission. They're only available in all of the library text books that are in all of the libraries in all the world. They're very secret. They are so secret, that the notebooks of anyone who has taken a course in nuclear physics abound with the basic formulas, the material of atomic fission. It isn't something suddenly discovered. They just decided to do it. It took billions of dollars to do it and it took a long time for somebody to put up that much money. But they're being very secret about formulas that have been public property -- some of them -- for fifty years. And all of the material that the U.S. had on the manufacture of the atomic bomb has already been transported over to Russia by spies, who were since executed for it. So who are we keeping it secret from? Well; maybe we're not keeping it secret from anybody. Maybe it's just a mystery because it is unpredictable and confusing and therefore we'd better lower all our communication lines -- and before you know it, government is going to be almost totally out of communication with its own people, just on this basis. You get more and more cut communication lines. There's a big mystery building up. Well, how would you solve this? The way one might solve it would be to simply point out the fact to the government and to people that atomic disaster was not going to ruin the entire world and that if you accepted the disaster and predicted what was going to happen, then you could resolve the situation. Next, one would ask that the study of the manufacture of atomic fission be made a third or fourth grade subject, and get the children indoctrinated into this great mystery immediately -- so it wouldn't scare the kids. Actually all they're doing is scaring the kids these days -- which is not an honorable activity for big, grown men.

Now the role of Scientology is, to impede any disintegration which is going on in the realm of knowingness. Just to impede it. But if a disintegration does occur, why, people who know Scientology ought to just be ready to pick up the pieces. You could have a society so organized and with such enlightenment and so functioning that it didn't disintegrate people so quickly.

You could have one where freedom itself could be achieved.

But if you, all of a sudden, were looking at the complete smearing of a state or a country or a nation, you still, knowing the principles of communication -- and just what a trained Scientologist knows -- could play a very large role in picking up the pieces resulting from any disintegration.

The disintegration you would be dealing with would be one not of mechanics but would be a disintegration of knowingness.

Now as far as any politics would become a concern of Scientology, I would say off-hand that it would probably hew to a democratic line -- not Democratic Party -- but democratic principles -- because of our datum of self-determinism, but that does not make Scientology necessarily possessed of a political opinion. A body of knowledge cannot have an opinion on

something. It simply extends what is found to be true, wherever it is found to be true -- into greater truths. That's all. And if something is true, that's all right. And if something is false -- well, one simply recognizes that it is false. So far as political opinion is concerned, Scientology as such, could not have, and does not have one. It knows that certain types of government could be very disintegrative to a people. It knows, for instance that facism, military control of areas, and so forth, would result in a knockdown of communication lines, which would be very, very unhealthy for that particular area.

But this is in the field of Scientology, not in the field of politics. And one should remember well that Scientology has no political opinions or allegiances. If one political practice works better than another one, according to Scientology, that's fine, but what's working is Scientology -- not the political practice. Don't ever get detoured on this one, because if you do -- you get lost.

Now the next one that comes up is -- does Scientology have any religious conviction? Well, again we have the fact that a body of data does not have an opinion. I've known a lot of witch doctors who make more sense than a lot of priests. And I know a lot of priests who make more sense than a lot of preachers. I've seen the historical records and found that the Roman Empire didn't kill many Christians. As a matter of fact in one year of that confusion Christians killed more Christians in the city of Alexandria than the Roman Empire executed during all its existence. One hundred thousand Christians were killed in one year by Christians in Alexandria. Well that's because of a conviction -- force without wisdom. There must have been some kind of a conviction running counter to some kind of a conviction, and -- as far as having an opinion on this sod of thing is concerned, you can look at it on the basis of: this demonstrates that there must have been real bad ARC around there someplace! But beyond that it might be slightly amusing to you as a datum but it actually means nothing in relation to the body of data.

So a Scientologist's or anyone's social, religious and political convictions would be those that he held to be true and that he had been oriented to. Trained to be democratic in his viewpoint, and trained to be a protestant, why then he's certainly democratic in his viewpoint, and a protestant, unless he sees fit to alter his convictions to some degree because a greater wisdom seems to have penetrated those very convictions. What would he do in that case? He'd probably simply modify for the better his convictions.

But one of the oldest things that was ever given into the training of wise men that I know of was simply this -- the basic faith in which the individual has been trained and the basic political allegiance of the individual must not be tampered with by the Order training him. And it was the Order itself which laid that down. That's an old, old one. They were training very wise men and that was the first thing that they made sure not to do. They did not tamper with these things. If the individual cared to alter these things himself nobody was going to tell him to or tell him not to. Nobody was even vaguely persuading him. It might be in the course of his study that he found certain things that men did laughable, or confusing, or he found certain things that men did remediable -- but nobody was standing there trying to lead him into a higher religious or political conviction. And that is the case with Scientology.

If you were to teach a tribal population on the banks of the Yap-Yap River Scientology, and they believed in the Great God Boogoo-Boogoo you would just be wasting your time to start in by training them on the basis that the great God Boogoo-Boogoo was nine feet tall not twelve feet tall. That's about all you'd probably accomplish, too. You'd probably convince them he was not quite so tall, or something of that sort. A Scientologist has no business fooling around with a savage tribesman's political or religious convictions or a very, very cultured, super-cultivated Oriental Potentate's religious or political convictions. His customs are definitely his. You would produce at best new convictions, but that's force, and that's not the way to free a thetan!

There are very, very many ways to live. All of them can be derived from the same source and the same sources. Just because they can be so derived doesn't mean they're not

different, one from another. So Scientology does not tamper with an individual's religious or political convictions. The total empire of a Scientologist and of Scientology and its organizations is an empire of wisdom.

Now on the basis of mechanics, an auditor is expected to follow the Auditor's Code of 1954. That is a very solid compilation of things an auditor can do wrong and it says don't do them. Each one of those things has considerable importance. There is the one which tells you to run an auditing command until the Comm Lag is flat ("Comm Lag is flat": Comm Lag is Communication Lag: the time it takes for a preclear to give an answer to the exact auditing question or to carry out the exact auditing command. "Flat Comm Lag" is the point at which the auditing question or command is no longer producing change of communication lag). And then there is the one which tells you to run a process until the process is flat. ("Process is flat": A process is continued as long as it produces change and no longer, at which time the process is "flat").

These are the two most important parts of that Code. Very, very much the two most important parts of the Code. You should know that Code. It was put together to keep us from making mistakes. It depends for its authority only upon this -- that when it is disobeyed in processing an auditor has a lot more work to do. That's its total authority. It enforces itself.

Not so the Code of a Scientologist. The Code of a Scientologist is put together on this basis: an aberrated society has in it a few who would try to keep the organization and organizations of Scientology from doing their job -- by cutting their affinity lines. And the first part of the Code of a Scientologist, To hear or speak no word of disparagement to the press, public or preclears concerning any of my fellow Scientologists, our professional organization or those whose names are closely connected to this science, is simply an arbitrary slid in front of that one. When we don't allow our affinity lines to be cut, auditor to auditor, auditors to organizations, and organizations to auditors, we certainly thrive much better and we survive much better and we are certainly a lot happier. And as we go down the line, on the various parts of this Code, this again is simply knowledge which if we had started following from the very beginning, we would have had far less difficulty than we sometimes have had.

And the last paragraph of the Code of a Scientologist says don't engage in unseemly disputes on the subject of Scientology with the uninformed. That is no effort to keep the material of Scientology closed up. That's not what it's about. We keep the lines open and flowing. But when somebody comes along -- perhaps he's a major in Phrenology at the university of something or other -- and starts protesting, "Well, I don't believe," and "Is your conviction...?" -- why don't you just start talking about the weather. That is, please, an invitation not to go into a fight on the subject of demonstrating to somebody who doesn't have any awareness to talk to anyhow -- all about Scientology. We have always gotten ahead faster when we haven't sat down and entered into verbal fisticuffs with everybody who disagreed with us on the subject of Dianetics and Scientology. He hasn't any information on it, and now you're going to sit there and give him a complete Professional Auditor course? Well, do you have any idea of how much work and organization it requires to bring somebody up along through the level of HCA? (HCA: Hubbard Certified Auditor) A lot of work is expended to bring someone that far. Nowadays, with codified training, it can be done easier, but you're not going to do that in a drawing room. And this part of the Code says in effect: please recognize this and don't make the party awful for eight other people while you and a psychology student argue.

A reporter comes in -- he "wants to know all about it," although he's going to write something different entirely or more likely -- his story is already written before he comes to "find out all about it". He comes from a profession which works this way. You'll do best telling him all about the weather. You should never depend on anybody's industry with regard to a society at large or carrying the word in the society. Never depend on anyone's industry but your own. Other people, organizations and so forth are going to help you all they can. But don't depend on that help. Depend on yourself.

CHAPTER FIVE

CONSIDERATION AND IS-NESS

Now here is the most fundamental fundamental that there can be fundamental below the level of consideration. I haven't written very much about considerations. There really isn't very much to say about the subject of consideration. If anyone is confused on the subject it is because consideration is consideration and all things are a consideration of the consideration so that if you consider something which is considerable, why -- you have considered it.

Phenomena such as space and energy, time, matter and so forth are produced on the basis of consideration.

Consideration of A is senior to A. Consideration of R is senior to R and consideration of any and all parts of C are of course senior to any and all parts of C.

When you're dealing with A, R and C (Affinity, Reality and Communication) you have entered into a very early level of anatomy as far as the business of life is concerned, but you are not into the first and immediate level of anatomy as far as mechanics are concerned.

There is a level lying between considerations and A, R and C and this is Is-ness. It's the consideration of Is-ness. Things are because you consider that they are and therefore something that is, is considered is. If you don't consider that it is, it of course can be considered to be something else. But if you recognize that it is a consideration you only have to recognize that it is. And if you recognize that something is, then you have recognized merely that it is a consideration. As soon as you have recognized that something is, IS, you have reduced it to a consideration, and that's that. One has affinity because he considers he has affinity. One has reality because he considers he has reality. One has agreement because he considers he has agreement. One has disagreement because he considers he has disagreement. One has a Dynamic (A Dynamic: any one of the eight subdivisions of the Dynamic Principle of Existence -- SURVIVE -- which are: The urge to survive as, or to the survival of, (1) Self, (2) Sex and family, (3) One's group, (4) Mankind, (5) Any life forms, (6) MEST: Matter, Energy, Space, Time -- the physical universe, (7) Theta, spirit; the Thetan, a spiritual being, thought, etc., (8) Supreme Being -- the "Infinity Dynamic") -- one has a Dynamic because one considers he has a Dynamic.

Any of the eight parts of the Dynamic Principle of Existence, any part of the Cycle of Action, of Create-Survive-Destroy, of Affinity-Reality- Communication (The ARC Triangle), the Chart of Attitudes top and bottom -- (Chart of Attitudes: a chart on which in 1951 L. Ron Hubbard plotted with the numerical values of the Emotional Tone Scale the gradient of attitudes which fall between the highest and lowest states of consideration about life. Example : top -- CAUSE; bottom -- FULL EFFECT.) the entire scale of emotions (The Emotional Tone Scale), the Know-to-Mystery Scale (Know-to-Mystery Scale: the scale of Affinity from Knowingness down through Lookingness, Emotingness, Effortingness, Thinkingness, Symbolizingness, Eatingness, Sexingness, and so through to not-Knowingness -- Mystery. The Know-to-Sex scale was the earlier version of this scale) -- all these are preceded by a consideration. In other words they are postulated into existence. But right with consideration we have the most native and intimate mechanic which precedes all other mechanics and that mechanic is Is-ness. We have to consider that we can consider before we can consider an Is-ness. One considers that one considers and therefore what one considers is, IS!! Anything that is, is considered as being. What is, is, as it is considered to be.

Now the moment you recognize, then, the Is-ness of anything, it will disappear. To have something, to have anything over a long period of time particularly, you have to beware of recognizing what it is. Because if you look at it with a recognition of what it is, simply its Is-ness, this simple recognition will of course vanish it. So you have to be careful, if you want something, not to recognize what it is. Now one of the best ways to have something for a

long time is to put something in your pocket and then forget that it is there and you'll have something in your pocket. You'll have something in your pocket even though you've forgotten it's there. And that's the safest method of possession, to forget that you have it, because if you remember that you have it you won't have it.

Now this would all be hopeless if there weren't another factor way above consideration, and that is Knowingness. You know anything you want to know and you know anything that has gone on.

Now let's take the person who is using facsimiles (Facsimile: A mental image picture) in order to tell him what has happened. He looks at the facsimile, the facsimile has certain pictures and symbols in it, so then he knows what took place. Well, he had to know what took place in order for a facsimile of that incident to be created. Now, he did know what took place, so he could create a facsimile of the incident, and he does this on an unknowingness level. And above this level he can then look at the picture and know what took place. But he had to know what took place before he made the picture.

Now if the picture was gone utterly and completely he would still know what took place, unless he had the consideration that he has to have a picture in order to prove to himself what took place.

Anybody would know anything that was going on if he didn't have to prove it. Proof, conviction, is itself a very early level of aberration. As soon as you have to start proving things and convincing people of things, why then you have to get into agreement with them and in order to do this -- you have to Alter-is. You have to have something persist long enough for them to see it, so that they can then understand what it is. So in order for them to really understand what it is you can't possibly put up something that they understand what is, because if they saw completely what it was it would disappear, so you would not have been able to have proven it.

I hope you follow this very closely! Because actually what I am talking about here makes sense easily if strung together and looked at in a rational way. But if you try to Alter-is it, if you try to change it around, then you'll be able to remember it perfectly, but if you merely accept exactly what I am saying at each and every point, you know this already, so it won't exist. Now this is a very bad thing, I realize, so the best thing for me to do would be to color, if I really wanted this material to be remembered, to color the material so that it appeared to be something else than what it was. I could do that, for instance, by talking about your egg libidol, and your re-conscious. I could quote authorities who didn't exist. That's always best, you know. That's really a curve, you see. Nobody could ever see those, so they can't ever disappear. And I could quote these authorities which didn't exist but which you couldn't disprove and we could go on about the counter-reflex of the seratopol palsy and the og libidol, the bog libidol, the sog libidol and the mog libidol and how we would categorize these things as explanatory to the behavior of a feeshee preservation on the part of young alligators, and this nonsense of course would then be utterly comprehensible because it could be so remembered in every detail particularly if it were altered from what I was really talking about -- in trying to talk to you about turbo-electric systems, for example, with that amount of data injected into it.

We could go that far afield and you would find that you would start hanging up on these non sequitur facts. You have experienced this sort of thing.

As a person becomes unable to recognize the Is-ness of things he can't get jokes any more. Every datum that comes in must have a significance. It never occurs to him that it doesn't have a significance, and he is sure there must be a deeper significance so that something will remain. This accounts for the badly jammed facsimile bank (Facsimile bank: mental image pictures; the contents of the reactive mind; colloquially, "bank") of an individual, particularly when that facsimile bank of the individual is badly jammed.

He will add significance to everything and he will certainly achieve a preservation of data. He, in adding all that significance to things, is Alter-is-ing. So he gets: preservation of facsimile bank.

Now let's look at the various categories of Is-ness. We find that each one has a gradient scale and first there is As-is-ness. This is the first level that we encounter and is actually the disappearance level.

As we are content with and can accept things as they are, they won't exist. That is absolute.

Why? The simple recognition of their existence would blow them into a consideration. A wall. What wall? When we really know what a wall is, there isn't going to be a wall. That's As-is-ness, and we can see that mechanically. We have a lower, mechanical strata on that which is a perfect duplicate. If we make a perfect duplicate of a wall -- boom -- no wall. All right, that may be just for the thetan but it's certainly no wall. Anyway, I at least will lead you down the track to believing that you are not about to destroy the physical universe.

I wouldn't want you to shy off from the processes which come from this data just because they knocked out the physical universe.

The next stage down the line from As-is-ness is Alter-is-ness, the effort to preserve something by altering its characteristics. We make it as a simple consideration and then we alter the method by which we made it. In other words "Let's dodge on it." Having mocked it up we will now dodge and say Joe mocked it up. Well this is just as far from truth as is necessary, to get something to exist, but you have altered an As-is-ness slightly in order to keep it from being perfectly duplicated in its own time, its own space, with its own energy and mass, thus ceasing to exist.

So we enter into the field of Alter-is-ness as a method of preservation. And one seeks, when he makes an object or a space, to get it to exist simply by saying somebody else did it, or it is a different kind of space, or its method of construction was different. The consideration is altered just enough so that one will get a continuation of it.

We say "God made it", or anything that would throw somebody off this track. Well, supposing God did make it, that would be all right. It would then cease persisting if you looked at it recognizing that God made it.

People get in to Alter-is-ness -- simply by the experience of having had too many things disappear.

So we see a person who has lost many things then trying to change everything. He's trying to shift the As-is-ness of everything. He's trying to shift from As-is-ness to Alter-is-ness and he's got to change the significances and structure and background and everything around him so that then these things will continue to exist, and that is his first impulse.

For example, we build a brick house and then cover it up with shingles, and then insist that it is built out of lumber. You would get into enough of an argument with people trying to buy the house who could observably see that it was not totally a lumber house for them to get upset and worried about it, and that house is likely to persist in one's ownership for some time, if he just did that sort of thing. So we see Alter-is-ness then, totally mechanically, as a method of getting things to continue their existence, and that's an important fact.

Although the nomenclature here is simply chosen at random it's a pretty good nomenclature because it says exactly what it means.

The control case, the person obsessively controlling things, and himself, is an Alter-ist. He's got to change, change. Well he's lost too much. Now he's got to change everything but

he's not satisfied with anything. If he were walking down the street in a limber and loose fashion he would think he had to walk in a tight fashion, etc. He's become anxious about things disappearing so he of course has to alter everything he sees in order to keep these things from disappearing.

Now let's get to the next category -- Not-is-ness. Here is someone who has altered things up to the point where they are beginning to persist. In fact he's upset about their continuous persistence. He doesn't think this is a good thing, to have a black box staring him in the face all the time, or to have the walls of the room appear to be 180 feet tall although they're only nine feet tall. It's not a good thing, that Alter-is-ness, he has concluded. He has changed too many things and lost track. He isn't quite secure about what the things were in the first place, he's shifted them so often. He's like the small boy who's told so many lies that he can no longer remember what lies he has told and so he's stuck with the lies -- and so becomes a human being. Now the next step along that line, Not-is-ness, is manifested as and is in itself the mechanism we know as unreality.

There is a category of just plain Is-ness. This of course is not a bad thing. This, in its highest level, is what we call reality. But we could spell this with bigger and bigger caps. We could keep spelling "IS" there with bigger caps and bigger caps and finally give it an exclamation point -- which would represent a psycho. There is a dragon in the middle of the room, and he knows this. There are many other things which he doesn't know, but he knows this. If you ask him to mock up an anchor point to define a space he makes a pyramid out of solid iron. And when he is asked to move one of his own mock-ups, a knowingly created object or space, he knows he doesn't have that much strength. The world is too real.

Once in a while when somebody's just about to kill you or cut your throat or eat you up or arrest you or do something of this sort you get an enormous flash of Is-ness, a recognition of the situation. Boy, this is it is real -- GULP! A moment after that you're likely to get or postulate an immediate reaction of Not-is-ness. "It's not real". A fellow will flare up and daze from Is-ness to Not-is-ness very swiftly in a sudden emergency.

Now Alter-is-ness, Not-is-ness and Is-ness would be then the categories which can be aberrated but remember these are not basically aberration. They become aberration only when they go entirely beyond the ability of the person to re-recognize As-is-ness. When a person has lost his ability entirely to recognize As-is-ness, he's gone. He's stuck with and has only Alter-is-ness, Not-is-ness and Is-ness -- all three, or one or two of the three -- some such combination -- with no As-is-ness left. Therefore he gets everything persisting around him. He gets everything less and less changeable, and he goes into a dwindling spiral, because he has lost his quality of As-is-ness. That is all he has lost.

Have him touch a few walls. You just have him go around and touch walls for a little while and all of a sudden he'll say, "It's a wall!" And right then he feels much better.

He knows he's in communication. Well, he has a case of Not-is-ness -- "There are no walls" -- or Is-ness -- "There are walls all through the room and all through my mind and I have barriers everywhere, everywhere, everywhere", or "There are no barriers anywhere, anywhere, anywhere". Just variations of Not-is-ness and Is-ness. And you've now shown him that there were walls and these were agreed upon walls and of course that's way up scale because you have demonstrated to him something closer to an As-is-ness. Now each one of these is a gradient scale and you know that you can recognize poorly enough the actual As-is-ness of something. You just draw back just a tiny bit from the As-is-ness of something, in other words indulge in just a little bit of Alter-is-ness or just a little bit of Not-is-ness or just a little bit of Is-ness -- making it a little bit more -- and it'll persist with great satisfactoryness. Of course if you walk up to it and simply hit it with As-is-ness it's not there any more.

Follow this very carefully, because it's quite important, and the technology which we're using is elementary, and you discover that many philosophies could be adjudicated out of these four categories. And believe me, any philosophy there is has been adjudicated from these

four categories. This is the make-route of all philosophy as well as all existence and you're standing right there at the tiniest co-point between mechanics and considerations that we have so far attained.

You could then develop many philosophies out of this and the first and most dangerous of them would simply be this one: "Well, I just have to accept everything as it is and therefore what we're really supposed to produce out of this is an apathy, because if I had to accept everything as is there would be nothing left but apathy because if I can't... or... something or other..., but I'll go into apathy. Yeah, I know what the auditor wants, he wants me to be apathetic about the whole thing." This is too easy a philosophy. This is the philosophy of Zeno. You can't do anything about it so you might as well accept it and everybody go into apathy and cut his throat anyhow.

We have an enormous number of things which we could say, list or categorize in terms of the philosophy of this and this is only one of those which will hit your preclear. You see he has to be able to accept his own restlessness before he can be restless. He has to accept his own dislike of things before he can dislike things. He has to accept something before he can have it, because he has to get back some As-is-ness before he can have any As-is-ness. He has to get back some As-is-ness before he can become fluid in his practice of As-is-ness, Alter-is-ness, Not-is-ness and Is-ness.

The business of life requires that he be quite able in all four categories, not just As-is-ness.

You're not particularly specializing in this. But when it comes to this universe you will discover that as you return your preclear to As-is-ness things disappear. That may be regrettable, it may be interesting, it may be this and that but those things too, just like opinions of art are merely considerations.

Now the first step that we would adventure upon in this would be a step which would be immediately addressed to such a thing as exteriorization. Recovering the thetan's ability to be, outside the body. You would merely in auditing find what part of the body was acceptable to the preclear. What part of the body was he able to accept as is. And we would go on asking this question and asking this question and asking this question.

We could vary it by asking what part of the body would he be at liberty to alter as to its position or shape.

Or what part of the body would be acceptable to him on an absent basis. What part of the body would be acceptable to him on a much more present basis -- for instance, just a hand walking around all by itself.

Indicated processes. Actually this processing is so good that you can almost take any part of it and just work with that. An indicated process on As-is-ness is simply done with that command, "What part of your body is acceptable to you?" or, "What part of the environment would be acceptable to you?" And you merely have him improve his considerations, and if he hangs up too long you could say, "Can you accept your dislike of ...?" and of course it just involutes. He could just watch it. It just sort of goes away. It's terrible! The first thing he can recognize is the fact that he disliked the environment? All right. Well can he accept his dislike of the environment? The second he does this he has recognized the As-is-ness of his dislike, at which moment it will blow. You can get him to recognize the existence of anything as such and it'll disappear. Just getting him to accept parts of the body on this simple auditing command, "What part of the body could you accept? Give me another part of the body you could accept" -- there are tremendous comm lags on this. You could say, "How would it have to be altered for you to accept it?" or "What would it be fine to have absent about this body?" Then we can turn around and say, "What's the acceptance level (Acceptance level: the degree of a person's actual willingness to accept people or things, monitored and determined by his consideration of the state or condition that those people or things must be in for him to be able

to do so) of your body about a thetan?" He doesn't do this by mock-ups, you understand. That's the trick. Get him to concentrate on the actual body. Does it accept the thetan this way or that way or how? "What distance could your face tolerate to a thetan?"

What distance could your face tolerate to a thetan?" We already have this on exteriorization processing, but without this one fact stressed, which in this case makes the difference between a workable technique and a non-workable technique. What distance is acceptable? What distance would be comfortable from your face to the thetan? Where would your face accept a thetan? And the first thing you know you have spotted the preclear (the face seems to have spotted him) then he spots himself. But the whole thing would run out without any such complexity of command at all. You would merely complexity of command at all. You would merely ask him, "What is acceptable to you in the environment?" Look around, and simply go over it one item after another item and his considerations will improve, which is the modus operandi behind 8C Opening Procedure. Do this long enough on a preclear and he would find the entire environment, even working in it, certainly very, very acceptable to him. We could just continue to run this as "What part of the environment is acceptable to you?" and he would begin to check them off and he would eventually get down to his body and having gotten down to that and taken care of the space around the body -- we'd take it by parts of the body -- what parts of the body are acceptable to you, and just on and on and on -- and he'd be out there standing in back of his head. Now that's the easiest method of exteriorization I know and the method which I commonly use when I am balked by a preclear. It's an easy and certain process. It's a rather short process, really. You just ask him to pick up the As-is-ness of his environment and body and if he really recognizes it believe me he will be outside. Once in a while he says, "Well, I really dislike" this and that. Run "Can you accept your dislike of it?" This'll involute it, which is the only additional command I have ever used. So we have As-is-ness, Alter-is-ness, Not-is-ness and Is-ness. All cases fall into these categories.

CHAPTER SIX

IS-NESS

We start out at the beginning or anywhere along the road with this as the highest truth. We are dealing with a static which can consider. That it can consider and then perceive what it considers, makes it a space-energy-mass-time production unit.

Now don't ever get hung up on whether or not the actuality that is made is an actuality. This is the wrong way to approach this problem. It's the way people have been approaching this problem for so long that the problem has remained wholly abstruse. That you can perceive something and that you can perceive that somebody else also perceives something qualifies only one of these conditions of existence, and that's Is-ness. And that is reality: Is-ness.

Now, that you simply say something is there, and then perceive that it is there, means simply that you have put something there and perceived that it is there. That's what it means. It's no less an Is-ness. That nobody is there to agree with you at the time you do this does not reduce the fact that you have created an Is-ness. It is an Is-ness. It exists. It exists, not "just for you". It just exists, you see. Now if you were to desire that that persisted, you would then have to go through a certain mechanical step, you would have to make sure that you did not perfectly duplicate it. That is: create it again in the same time in the same space with the same mass and the same energy -- because it would no longer be there.

But what have you done really when you've done that?

You've just taken a thorough look.

And what you create will vanish if you simply look at it, unless you pull this trick: unless you pull the trick that it is alterable, and that you have altered it. Now if you say that you have altered it, and now that you have forgotten the exact instant it was made and the character of it, it of course then can persist. Because you can look at it all you please -- with your first look, you might say -- and it won't vanish.

Don't look at it however with your second look because it will be gone.

For instance -- if we looked at the front of a room and saw an object we would simply have to look at it and conceive ourselves to have made its exact duplicate, or counterpart, which is to say conceived ourselves to have made it. No more, no less than that. And of course it will get rather thin. To some who are having a rough time with conditions of existence it will first get brighter and brighter and brighter, and then get thinner and thinner and thinner, and it'll disappear for one. This is a curious thing, but is immediately subjected to and you can subject it to a very exacting proof.

Let's look at this very carefully -- at what reality is. Reality is a postulated reality.

Reality does not have to persist to be a reality. The condition of reality is simply Is-ness. That is the total condition of reality.

Now we get a more complex reality when we enter into the formula of communication because this takes somebody else. We have to say we are somebody else now viewing this and that we don't know when it was made or where it was made, to get a persistence of the object for that somebody else.

But let us say we just more or less accidentally go into communication with somebody else, and we have an argument, a chitter-chatter back and forth, about what this thing is.

If that other person perfectly duplicates exactly what we have created, it will, again, disappear. It doesn't matter really who created it, he only has to assume that he created it for it to disappear for him. In other words he has to duplicate it in its same space, same energy, same mass at the same instant it was created and it will disappear for him. So you and he had better alter this thing which you made so that you can both perceive it. And then we get what is known as an agreed upon reality, and that is an Is-ness with agreement.

Now actually the word reality itself is commonly accepted to me on that which we perceive. This then is the real definition for reality, the one which is commonly used, and that would be: an agreed upon Is-ness. That would be a reality.

A NOT-IS-NESS is a protest. The common practice of existence of course is to try to vanish Is-ness by using it to destroy itself -- taking a mockup such as a building or something of the sort and trying to destroy it by blowing it down with dynamite. This is very practical application, this material. It isn't esoteric, it doesn't apply only to the Engram Bank (Engram: A mental image picture of an experience containing pain, unconsciousness, and a real or fancied threat to survival; it is a recording in the reactive mind of something which actually happened to an individual in the past and which contained pain and unconsciousness, both of which are recorded in the mental image picture called an engram. "Engram bank" is a colloquial name for the reactive mind. It is that portion of a person's mind which works on a stimulus-response basis) -- this is just existence.

Is-ness can be translated quite generally as existence. We get a Not-Is-ness being enforced upon an Is-ness by the quality of the Is-ness itself, or, by a new postulate with which the individual is saying it's not there.

This new postulate, in which you simply say "It's not there" does not pattern itself with the mechanics of the creation of the Is-ness, the exact time of creation, the exact space, the exact continuance, same mass, same space, same time. And as a consequence, saying, "All right it's not there", it will probably dim down for you. But you have to do something else. You have to put a black screen up or push it away, or chew it up, or do anything to it here rather than giving it a perfect duplicate.

So its a Not-is-ness when we say something doesn't exist which we know full well does exist.

Now you have to know something does exist before you can try to postulate it out of existence and thus create a Not-is-ness.

The definition of Not-is-ness would be simply: trying to put out of existence by postulate or force something which one knows priorly, exists. One is trying to talk against his own agreements and postulates with his new postulates, or is trying to spray down something with the force of other Is-nesses in order to cause a cessation of the Is-ness he objects to.

And this is the use of mass to handle mass, of force to handle force, and is definitely and positively wrong if you ever want to destroy anything.

That is the way to destroy yourself, which is why nations engage in it. Force versus Force. We see a very badly misunderstood rendition of this in early Christian times with the introduction of the idea that if you were hit you should turn the other cheek. The truth of matter is that if it were rendered in this wise it would have made much more sense: when you encounter force don't apply more and new force to conquer the force which has been exerted because if you do you will then be left with a chaos of force, and pretty soon you won't be able to trace anything through this chaos of force. So turn the other cheek is actually very workable if it's simply translated to mean force must not be used to combat force. The way to properly handle such a situation is just to duplicate it perfectly.

Now, let's go into this business of a perfect duplicate. A perfect duplicate, again, is creating the thing once more in the same time, in the same space with the same energy and the same mass. A perfect duplicate is not made by mocking the thing up alongside of itself. That is a copy, or more technically a facsimile, a made facsimile. Copy and facsimile, by the way, are synonymous, but a facsimile we conceive to be a picture which was unknowingly or automatically made of the physical universe, and a copy would be something that a thetan on his own volition simply made of an object in the physical universe with full knowingness. In other words, he copies it and knows he is copying it. A facsimile can be made without one's knowledge by mental machinery or the body or something of that character.

What we are talking about here is a perfect duplicate, mechanically, but it is more important to recognize it in the terms of our four categories of existence. It's AS-IS-NESS. If we can recognize the total As-is-ness of anything, it will vanish. Sometimes, if it had many component parts, we would have to recognize the total As-is-ness as including the As-is-ness of each component part of it. And in that lies the secret of destroying actual matter. And actual matter can be destroyed by a thetan if he is willing to include into the As-is-ness which he is now postulating toward any objects which exist -- toward any Is-ness -- the As-is-ness of each component part.

A thetan created a mockup, and this mockup was agreed upon very widely, and another process, Alter-is-ness was addressed to it and it became more and more solid and more and more solid -- and then one day somebody cut it in half and dragged part of it up the hill to make somebody's doorstep.

That's already, you see, out of location. Same place is part of a duplication, and it's already been removed from the place where it was mocked up and moved up to the top of the hill and now it's making somebody's doorstep. Those people themselves wouldn't quite remember where the doorstep came from if asked suddenly, but after a while those houses up there -- by the way, just mockups like everything else -- are torn down, and somebody picks up this doorstep and chews it up for road ballast, throws it out in the road to be used as road.

And the road they make with it just runs just fine, and it runs alongside of some wharves, and one day the road is no longer being used. They now have a big long steel pier coming out there, and somebody uses a steam shovel to pick up a load of rocks and gravel, dumps them into the hold of a ship which is going to South Africa, and they unload this ballast in South Africa, and the natives use it to gravel the garden, and at length there's a volcanic explosion it's buried under twelve feet of lava, and time marches on, and this thing is getting more and more remote from its agreed upon time, its agreed upon original position -- and the moment it was postulated, as related to the time span of the people who were agreeing upon it.

You see they've agreed upon a time span, so this thing is aging and they've agreed upon this space too and it's getting moved around in this space, and here atom by atom as the eons move along, this object which was part of an original mockup is now distributed all over the planet.

It would all be fairly hard to trace unless as a thetan you suddenly took a good look at it and sort of asked it -- or just located it easily.

And the law of conservation of energy blows up right here.

In view of the fact that the time itself is a postulate, it's very easy to reassume the first time of anything. Just as you ask a person in Dianetic auditing to "go back to the moment when", he could reassume the time, and if we had just added "the place where" and then said "Okay, now duplicate it with its own energy", why it would have blown up.

This is not a process we would use today particularly, but is one you should know about.

To create an As-is-ness one would have to create the As-is-ness of the object itself and all of its parts, and only at that moment would he escape the law of conservation of energy. Conservation of energy depends upon the chaos of all parts of all things being mixed up with all the parts of all the things. In other words we couldn't have any conservation of energy unless we were all completely uncertain as to where this atom or that atom originated. And if we were totally uncertain as to the original creation spot in the space of the atom, molecule, proton, whatever -- if we were to remain totally ignorant we of course could not destroy it, because force will not destroy it. Force will not destroy anything made of force.

In view of the fact that you would have to make as many postulates, practically as many As-is-nesses, as there are atoms in the object, why it looks awfully complex unless you could span your attention that wide and that fast, at which point you would be capable of doing an As-is-ness of it and your operational level would be such that the conservation of energy (itself a consideration) is exceeded.

Now we've taken care of As-is-ness by the mechanics of a perfect duplicate. The As-is-ness would be the condition created again in the same time, in the same space, with the same energy and the same mass, the same motion and the same time continuum.

This last, the same time continuum, is only incidentally important. It only comes up as important when you're crossing between universes, and particles do not cross between universes. A particle is only as good as it's riding on its own time continuum. Destroy the time continuum, and of course no activities can take place from that moment forward.

Let's say that Group A has made a set of postulates which gives them certain energy and mass, and over here is Group B, and they get together and mutually agree to accept each other's masses. This would never get to the point where the mass created by Group A and the mass created by Group B would interchange. Somebody has to be around always who was part and parcel of the creation of the mass looked at, at least by agreement -- and then we would get a time continuum, we would get a continuous consciousness. It's this they are talking about when they talk about Cosmic Consciousness, which is a very fancy word for saying, "Well, we've all been here for a long time".

Now let's take this As-is-ness and let's discover that a thing will disappear if a mockup will disappear, and that too can be subjected to proof very easily.

If a mockup can be vanished simply by creating it in the same time and the same space with the same energy and the same mass, in other words by just repeating the postulate, if it would disappear the moment you applied As-is-ness, then people would begin to avoid As-is-ness in order to have an Is-ness, and that is done by Alter-is-ness.

We have to change the character of something, we have to lie about it for it to exist, and so we get any universe being a universe of lies.

When this universe of lies compels you to tell its truths you can get very confused.

Going back in history, we find people on every hand telling us, "Well, maybe there was such a person as Christ, and maybe there wasn't, and maybe he said this and maybe he didn't and maybe the material came from here or came from there", and boy are they giving him survival! Survival itself is dependent upon Alter-is-ness.

In order to get an As-is-ness to persist it is absolutely necessary that its moment of creation be masked. Its moment, space, mass and energy, if duplicated, would cause that to cease to exist. The recognition of As-is-ness will bring about a none-ness -- a disappearance. In other words, a return to the basic postulate. You'd have to make the postulate all over again, and then, to get it to exist any further, why you would then have to go forward and change it in such a way that people would not actually be able to recognize its source at all. You have to

thoroughly obscure the source to get a persistence. Be sure you see that. You'd have to say it came from somewhere and someone other than the actual source.

People have done this with such things as Dianetics.

One rave on the subject claimed it was really invented in the late part of the eighteenth century by a fellow by the name of Hicklehogger or Persilhozer or something of the sort. This is a fact. Here we had something which could be unmocked very easily because it was set up to be unmocked, to get at the As-is-ness of things, and in view of the fact that it was set up to unmock, then it becomes very, very easy to simply say that its As-is-ness was such and such and so and so, and it would have practically disappeared if you'd continued to assert that its As-is-ness was what its As-is-ness actually was. In order to get a persistence of it of any kind, we would have had to have done something very strange and peculiar, we would have had to alter it. We would have had to enter the practice of Alter-is-ness. And if we try to alter something bad -- then, too, we'll make that persist.

Knowing that life is basically a consideration of a Static which is not located in time-space, which has no mass, energy or wavelength, and knowing also that As-is-ness is a condition which will unmock or disappear, that you have to practice Alter-is-ness in order to get an Is-ness, and that after an Is-ness has occurred the mechanism of handling it is to postulate a Not-is-ness, or use force to bring about a Not-is-ness, and that any further Alter-is-ness practiced on it will only continue to create an Is-ness of this new condition, and that every new Is-ness is going to be met by the postulated or force-handled Not-is-ness, and that every Not-is-ness is going to be followed by an Alter-is-ness which is going to result in a persistence of what we now have, we begin to see after a while that there is no way out of this giddy little maze of mirrors except this recognition that we have a static that can consider, and that the pattern by which we arrived at what we call reality, solidity, is contained in these four conditions.

The cycle of existence is, then, for a static to consider an Is-ness as an As-is-ness. It just says: There is. And then to alter the As-is-ness even to his own recognition and obscure his knowingness as to that As-is-ness to procure an Is-ness. Then, having procured an Is-ness, he usually can be counted upon sooner or later to practice a Not-is-ness, and not liking the result since the Is-ness he was contesting doesn't disappear, it simply hangs up, and he gets unhappy about it. He now would practice a new Alter-is-ness, which would get a confirmation of the Not-is-ness he now has, which would then persist.

And we find that life can enter itself upon a very, very dizzy cycle and these inversions then follow: the new Is-ness is treated with an Alter-is-ness, is followed by a Not-is-ness, and is followed again by a new condition, which is persisting -- a new Is-ness. And so we get this back-and-forth and see-sawing around.

Now all this depends upon a basic postulate that we agree that things proceed in a fairly orderly fashion or uniform rate of spacing or at speed or at tolerance or something of the sort.

Time has to be entered in there, and we must have had a postulate right in there ahead of all of these Is-nesses that would determine when, and in the absence of that one you'd get no time continuum, so there'd never be any such thing as a persistence. So time fits right in there.

Now do you see this progress of these various conditions? I think that the problem of existence now narrows down just to this: an examination of Is-nesses. But the agreements as to time itself are conditional upon what was created in the time stream, and we get a basic postulate in there resistant to all effects as being time itself.

Well, these are the four conditions of Is-nesses and the various definitions which accompany them and will explain any manifestation of life, human behavior, matter, energy, space or time.

CHAPTER SEVEN

THE FOUR CONDITIONS OF EXISTENCE

(Part 1)

All we need to know about existence is that it is. Whatever complexity it has, it still is. It isn't ever was, which is a most interesting thing about this particular nomenclature. There isn't any will-be-ness and there is no was-ness. There is simply Is-ness. Speak about existence, and people spontaneously add to it will-be-ness and was-ness. So existence is not the word we want. We want the word Is-ness. We want just the word we're using. We want that which is.

The Dhyana makes the error of "beginningless and endless time" but that's not really an error. Probably it is an error as far as the translation of the symbols is concerned. We don't know that the symbols that were used by Gautama to describe this manifestation add up into English as beginningless and endless time. We've already crossed one language jump and so we know that much less of what he was actually saying. But it was an interesting thing that you could represent this by a continuous line which joined itself. Any kind of a complexity of circle, in other words, would represent the fact that we had a beginningless and endless somethingness.

Now, that is too complicated an explanation. In view of the fact that time depends upon a postulate you could say, yes it is beginningless and endless. You could say as well that it is linear. You could say, as well, that it is continuous. You could say as well that it is Eastern Standard, or Sidereal -- it doesn't matter now how you qualify it, having once made the postulate, you can then go on making further postulates. Nobody is going to limit anybody in making postulates.

But there happens to be, strangely enough, a true flying back of time. Time is a postulate. It doesn't even have to be agreed on. You could have a time span all by yourself. You could shut your eyes and say, "and now I've sat here for a million years".

"In the next two seconds", you could say, "I'm going to sit here for a million years". There's nothing unheard of about this -- that's real time. Don't be too baffled if you dream for five seconds about a five hour time span. You've just repostulated some time, that's all.

Unless you continue to postulate time, you haven't got any. And that's the first and foremost thing you can know about time.

That fellow who depends on a clock up there to move time for him, is going to get in trouble sooner or later. He's going to get, "stuck on the track", and "out of pace with his fellow man", because he's depending upon their agreement on time to give him time. The only way he can have time is to continue to postulate time.

One of the roughest things that you will discover with anybody who is having trouble with his case is to have him put something on the future time track. He'll look at that and say, "OH NO!" You say to someone, "Let's make an appointment. Let's make it at 2.05 this afternoon".

Oh no. That's upsetting. That's why when you talk to somebody on the street, you don't tell him to come around to "see you later at your office". You've undoubtedly picked up somebody who has attention on the subject of postulating time. The thing for you to do is take him right over to your office right now, if you possibly can. Don't put something on the future time track for him any more than you can help, because the person here who is really in difficulty, who has all the usual human difficulties, psychosomatic ills and so forth, has stopped postulating time. And the moment he stops postulating time, he doesn't have any.

Now, how much time has the fellow got and how much time is he rushing and how much time is he sitting still with -- all these questions are very interesting except that it all depends on just this one fact: your individual is or is not postulating time for himself.

Looking over a very busy career I can see definitely the speed factor of composition as derived from strictly one postulate. I used to write about 100,000 words a month by writing three hours a day three days a week. Now, that's a lot of words, but it never occurred to me that it was a lot of words. If you simply postulate that there's that much action and it can fit into that much time, you have postulated the time. There's nobody sitting there agreeing with you or disagreeing with you. Actually, you're just walking free. Well, one might as well postulate eight million words in one hour per month. This was just saying how much physical universe time could be allocated to the time span which I was using in which to compose. You get that as a difference.

Let's take somebody doing a job of work -- you will find something very, very peculiar. You find somebody who is working like mad, he's just working, working, working, he's just got to get it all done got to get it all done -- and the end of the day comes and he's got nothing done. It's all in a confusion. He was awfully busy all day but nothing happened.

And the next day he goes out and he's so busy, he's just got to do this and he's got to do that, and eventually you find him just sitting still, presenting a very funny and silly picture. He's sitting still, not even moving, not even talking, not even writing, accomplishing absolutely nothing, and now he is telling you how awfully busy he is and how he hasn't got any time and he'll eventually collapse down to the point where he has no time of any kind whatsoever to employ on anything, and that's why he's sitting there. But that is perfectly reasonable to him. That's perfectly reasonable.

He'll get so that he can't start anything. He has no time in which to start it, much less to finish it. So he starts in originally by saying, Well, I haven't got time to finish it, then, I haven't got time to do it well, then, I haven't got time to do it, then, I haven't even got time to start it. Then finally, I can't think about doing it.

And that's what happens to a person's doingness. It's his ability to postulate the amount of time, and the only confusion that you get into about this is the fact that we have an agreed upon time span.

But you might recognize that the time for an entire nation and an entire earth could thereby go awry.

How much can you do in an hour? What's an hour? An hour is the length of time it takes for the sun to move fifteen degrees in the sky. Now the sun isn't doing anything. What's this co-ordination?

When a country can still postulate time or a world can still postulate time, then an hour would be a tremendous amount of doingness. They would have a festival at sunrise and a couple of games, and then along about noon, why, have a feast, and that leaves them all afternoon, that leaves them all afternoon completely empty and that would be a good time to go boating, and then they would have time to practice up for the dance they were giving that night. And then they would finish up about midnight and say, my, what an idle day! This is the amount of time they could postulate in terms of doingness.

Do we have time to do it, or don't we? That is the question.

Now in view of the fact that time itself is merely a postulate this is very simple to understand. If it's a postulate -- does it have an anatomy as such? Well, yes -- it's a complexity of postulates, the way you look at it in this particular universe at this time, but not really very complex. Time depends on change. In order to have time, you have to alter things, because Is-ness has a condition following it called Alter-is-ness -- which has to take place for something

to persist. This is the way the postulates have gone together which make up this universe -- not the theoretical way in which they could go together to make up a universe.

Get these as different things. You could go about this just all out in an entirely different fashion and postulate time and still have time, but it would not necessarily be the postulates which were made, and are made, and are in this universe right here and now. It wouldn't necessarily be the same set of postulates, if we suddenly just dreamed it up.

So we have to subject the postulates of time to a little subjective proof, and get ourselves a test on it. And we find that we can make things persist by changing them. If we keep on changing something and change it and change it and change it and change it we're getting persistence. But actually, what we're doing is postulating the time for it to persist in.

And when an individual has stopped postulating time he has stopped perceiving. Perception and the postulate of time are identical phenomena. Perception and postulation are the same thing here.

You should recognize, in auditing, very clearly, that time is a postulate. When you are working with a preclear who is having difficulty perceiving, you know that there is something wrong with the time postulate. Therefore there is something wrong with change.

Alter-is-ness is that part of the time postulate which we can most evenly and closely observe. And we find that changing things brings time into being. It causes a persistence and the mechanism of Alter-is-ness gives us a perception of time.

We find that somebody who is in a state where he believes he is about to perish will then try to change everything in his vicinity, right up to the point where he knows certainly that he is perishing, at which moment he will simply succumb, bang, and he will cease to exist or persist as that particular individuality and he as himself without that individuality will proceed on and pick up another body.

We get the tremendous amount of change or accomplishment which has to take place immediately before death. Here we have people all around the place who aren't doing anything. Their affairs are in horrible condition.

If we were to carry a little black bag and a stethoscope (that's the Badge of Office -- a little black bag and a stethoscope. One doesn't quite know what they do with the stethoscope but it's interesting. It won't detect even whether a person is dead or not. A stethoscope is actually a reactive dramatization of the Serpent of Caduceus) and we walk up to somebody and say, "My dear fellow I must inform you," having tapped the stethoscope against his chest so he knows he's being hit by a snake, "I must inform you that we have just learned through this diagnosis that you only have three months to live." The odd thing about this is that you would see a busy man promptly. He'll really get busy. He'll sit down in a slump for a moment or two. That's just the impact. And then he'll say, Let's see. Time. Time. Oh. Alter-is-ness, Alter-is-ness, Alter-is-ness, Alter-is-ness, Alter-is-ness, change, change, got to get my will straight, got to get this straight, got to get that straight, got to get Mary moved out of that house into the other house I'm having built. Gotta have this and that, and the months go by and the years go by and he's still alive.

Well, he'd say the doctor was wrong. No, the doctor wasn't wrong, as of the conditions of that moment, the experience of the doctor demonstrated to him that people who had this illness (who had not been told that they had only three months to live) died in three months. What he's left out of it is the factor on people who have been told they only have three months to live. You tell somebody that he has only three months to live and he will throw into gear the only mechanism available to him to cause persistence in this universe. And that is Alter-is-ness. And he would change, change, change. He right away has to change his condition. That is the first thing he thinks of. One might think that it is just natural that he would do that. No. We're talking on a higher echelon of philosophy. You tell him he's only

got three months to live, this is an unacceptable fact to him you say, therefore he's got to change his condition. No -- worse than that. Worse than that. If he has no time persistence he has to change his condition. The one thing he can do from which he can gain persistence is Alter-is-ness. If he would simply change the furniture around in his office because he can do that successfully, he'd live a little longer. It's unsuccessful changes which fixate a person and cause a Not-is-ness to occur.

Now unsuccessful and successful are themselves postulates. "I am this individual and this individual is supposed to persist" versus "I am this individual and this individual's not supposed to persist". You could make up your postulate that way just as well as the other way.

But the accepted chain of considerations which go to make up, for example, art criticism, appreciation, win-lose and so on -- we just have a set of considerations. These changes are successful as long as the individual is doing it, and the changes are unsuccessful as long as somebody or something else is doing it. And that's very much part of the win-lose factor and also of the time factor. That's self-determinism. One merely has made the postulate that as long as one does it one is successful. As long as one is able to accomplish the postulate this makes up wins. I am now going to pick up my right finger. I pick up my right finger. I won. That is, I made the postulate good.

What has happened to the preclear is that he has made the postulate and then something has contraried the postulate to such a degree that he is fixed. He is fixed and cannot change.

It just works out that way in this universe -- not necessarily the most optimum set-up that could be made. When you made a postulate and then didn't accomplish the goal postulated in that postulate (remember you were postulating time to postulate a goal) when you were unable to reach that particular attainment, then, of course, you hadn't changed anything.

Time is made by changing the position of something in space and so we get all of the neutrons and the morons vibrating at a vast rate of speed, but a uniform rate of speed, changing their positions in space. Well then we can look around at several of these particles such as the sun, earth and other things, see that they're changing their relationships to each other in space at a uniform rate, and having perceived this, why then of course, we are looking at a change in time.

There is no such commodity as time, it isn't anything that could be poured from one bucket to the other but then this does not take place until a postulate is made concerning it. And in this universe the postulate had to do with change of location in space. And when it occurred, then time occurred.

You could change -- the location of something in space simply by lying about it. And you'd get a persistence. You'd come off of the As-is-ness. The moment you change something's location in space you come away from As-is-ness and it doesn't unmock and so you get persistence.

Now an individual is as well off as he can change things in location in space. Looking at the Pre-Logics, which precede the Logics and Axioms of Dianetics, we find that they have to do with an energy, and they tell you that a thetan is an energy-space production unit, that a thetan can change objects in location in space, and right next to that we have the fact that a thetan can create objects to change in space of his own creation. In other words, he can do all of these things and we get, in this universe (and this is pretty common in universes) those postulates as the conditional postulates upon the universe. Then one makes another postulate, that something can persist, and this postulate is represented as time, so when we locate something in space we are actually working with the time postulate. Persistence.

If you observe that somebody has failed often, then what do you mean by failed? He has decided to move something in space and then hasn't. In this universe, that's the total anatomy of failure.

Of course, he could simply postulate that he'd fail and that's another anatomy of failure. He's always free to do that. You can yourself do that. Not to remedy anything as an auditing procedure or anything of the sort -- just simply say to yourself that you failed, for any cause, reason or anything else, just, "I failed and therefore I have to feel a certain way" and then feel that way.

You could do that, or you could simply postulate, I've won, I've not won something, just postulate that you've won, and the conditions of winning are feeling good, which is part of the woof and warp of postulates, "And therefore I feel good" -- giving you a reason to feel good.

Why don't you just postulate that you feel good?

It doesn't matter whether you are a winner, doing this. There is no sensible concatenation here, we are only talking about an agreed upon concatenation. This universe, and the postulates which formed it, is not necessarily the best universe that could be made. It just happens to be the universe we're sitting in and it happens to be the universe in which our postulates are being made and unmade and it just happens that it went together on these four conditions of As-is-ness, Alter-is-ness, Is-ness and Not-is-ness, and these four conditions woven together make this universe act as it does and behave as it does and give you ideas of what a win is and what a lose is and it's all on a postulate basis.

But the most curious manifestation in all of this is the manifestation of time, and we have this matter of time occupying a considerable part of the field of aberration. And that is because time is the one postulate when an individual begins to depend on other-determinisms more than any other.

We see the sun moving and we take our cue from the sun as to how much time we have. We see clocks moving and we take our cue from them as to how much time we have. And that tells us how much persistence we have. So we're being told by these objects whether we can live or not. And that's just the most curious of things in this universe, that one would take his cue as to whether or not he was going to persist, from whether or not the sun moved a certain direction and distance. It's idiotic. So the sun did a figure eight. If I'm not dependent upon sunlight I am certainly not going to cease to live just because of the sun. And a thetan is not dependent upon sunlight. Quite the contrary, a thetan is dependent for his well-being on manufacturing his own jolly old energy. He's not dependent on the sun manufacturing his energy for him. That's just an intricate hook-together. And that again depends on postulates.

The postulate of time could be simply cleanly made, in some universe, saying "Well, there will now be a continuance for one and all", and that would be that. But that wasn't the way it was made in this universe. It was made on the basis that when As-is-ness is postulated, in order to get a persistence, we have to practice Alter-is-ness. We have to change the location of something to get a persistence.

People get inverted on this in this universe, so that they take an Is-ness and they change it in location and it starts disappearing.

Suppose you have a person move a postulate around with a mass of energy. He starts moving it around -- and the energy mass starts disappearing.

But what started disappearing was the energy mass, wasn't it? It was not the postulate, particularly. He just got used to that postulate and he finally took it over as his own postulate. And a person could finally say, well if I move something around, it will disappear.

He has made a counter-postulate.

He is perfectly at liberty to make a counter postulate, but this is not the postulate on which this universe is made. This universe is rigged so that that postulate will avail not, to an individual. That's part of the considerations that make it up. If you've got something and then you say it doesn't exist -- you're stuck with it.

That's this universe.

Alter-is-ness produces a persistence, but then we get two types of persistence. We get persistence as Is-ness and we get a persistence as Not-is-ness. The fellow is persisting but he doesn't want to be there. Well, he's persisting because he doesn't want to be there. This, too, is a change, although he's fixed in a locale. And secondly there is the fellow who is persisting because he wants to be there and he's persisting because of change. They're both Alter-is-nesses. An individual's desire to change continues his persistence in the spot he's in, if he continues his persistence in the spot he's in, if he cannot move. But he had to postulate that he couldn't move before this could happen. And so we get the dwindling spiral of the MEST universe.

We sometimes see the manifestation of accumulating energy on a preclear. Every time a preclear has said, Now I am going to move, and hasn't moved, or has said, Now I am moving and I am going to continue moving, and he is stopped (walking down the street, walks into a lamp post) -- any time this has occurred, he has lost, which is to say, he has got a counter-postulate. So he adds up loss as stationary.

This universe, you see, brands everything which isn't moving as innocent. And things that are moving are guilty, always. So he's lost. Well how do you lose, then? By getting fixed in a location. That's how you lose. An individual who is unable to move objects out of a certain location eventually gets to a position where, when he is trying to move these objects out of this location, he recognizes a failure and so he goes into apathy. He says, "I don't have enough energy to do this".

What nonsense! If he doesn't have energy enough to move energy, why doesn't he just postulate it some place else? But that's another thing. He could say it is as it is and it would disappear and then he could postulate its existence somewhere else, and then change that around so it couldn't be disappeared again and he'd be all set. What's he doing picking things up?

A drill -- simply in moving things and putting them back in the same place again -- will resolve this consistent continuous failure and so you get a process such as Opening Procedure by Duplication and its tremendous effectiveness. If it is done with a little bit heavier objects than is ordinary then an individual recognizes very thoroughly that he can pick up and put back into place the same object and win, not fail. You've changed the basic postulate by which he is working in this universe, which is saying that if he can't move, and that he has failed.

However that may be we have these various conditions and the immediate point here is that time depends, in this universe, on Alter-is-ness. At least the desire to change. Anybody who is desiring to change is persisting in time, and people who do not want to change do not persist in time.

The whole universe is rigged around these postulates.

CHAPTER EIGHT

THE FOUR CONDITIONS OF EXISTENCE

(Part 2)

There are extremely elemental processes we discover could be designed when we look at the various factors in Scientology which we would call very upper echelon factors.

How much in the way of processes could we get just out of the concept of Is-ness? Just that one datum. Well, actually we could get a very great many.

But let me call your attention abruptly to the singular fact that to give a thetan exercise in getting ideas is of minimal use. A thetan can always shift around his considerations one way or the other, but it all depends upon the scope he is willing to shift them around on.

An individual on one point, let's say the receipt point in the communication formula, would feel himself limited to the degree that he had to be on receipt point. So he would then feel that the consideration that he was on receipt point or was being the effect of existence would monitor his ability to make considerations.

That is to say: he would not feel then that he was free to make any other considerations above the level of the fact that he was on receipt point. And all of his other considerations would fall below this level.

The formula of communication -- "Cause-Distance-Effect" is the most elementary statement of it -- "and involving attention and duplication". We would discover that if an individual were monitoring himself with one basic consideration, his considerations would then fall below, and his ability to change his mind would then fall below, that basic consideration.

A basic consideration could be "I am on an effect point. I am being the effect of many blows" -- and messages and that sort of thing -- "and this is very bad". His considerations are various. "I must get off this point". Or, "I am on this effect point and I do not like this". Therefore he makes the consideration that he must get off of this point. Well, what is monitoring the consideration that he must get off that point?

The fact that he's on it, of course.

Now let's take it reverse end to, and let's get an individual who finds himself on source point. There he sits on source point and he's being cause. He's being the source of the impulses or particles which are going across the distance and hitting effect point. And then this individual is saying: "Well now I mustn't cause anything bad. I must cause only good things" and he must do this and that for this or for that.

And what is this host of considerations being monitored by? Of course, the fact that he is on a cause point. He's on a source point of a communication. (Synonymous here: cause and source, effect and receipt.) And if he discovers himself suddenly on the receipt end of something, this fellow is really dismayed. Here he has this basic consideration that he's being cause point, and then all of a sudden he receives something! Now that would be a breakdown -- basically and primarily -- of his Is-ness. His reality.

He then can have a break of reality only to the degree that other-determinism brings into question the postulate on which he is operating. You see, you could have a break of reality only to the degree that other-determined-hammer-pound brings about an invalidation of the postulate on which he is basically running.

He says, I am cause and I am being a good fellow and I am doing this and doing that -- and all of a sudden he gets jailed. My, this is upsetting. But what is his basic consideration? That he is occupying a cause point.

Let's take the example of somebody who is in a condition and who is trying to change this condition. Now we've entered into another level. We've entered into Not-is-ness and then we've entered into Alter-is-ness, you see. He has a terrible ill. He has this mental difficulty. He has some other difficulty or other and he now says it mustn't exist. And in his next statement he says, All right now, don't exist.

Well, what do you know, it keeps on existing. Well, all right, he says, I'll change it on a gradient scale. I'll chip away at the corners of it.

He'll at length decide that he can't do anything about it.

One of the actions that he would finally do would be to draw a black curtain over the whole thing. That's one of the basic reactions of Not-is-ness. He says, Now, look, I can't change it at all, so he's trying to effect a Not-is-ness by using Alter-is-ness. Not-is-ness would not take place by a postulate, he discovered (or thought he discovered), so the basic thing he must do immediately then is start changing it on a gradient scale, which is to say Alter-is-ness -- and it just stays right there. And he is already running on a failed postulate of Not-is-ness. His activity of change is then proceeding from the basic postulate that it must not be, which is proceeding from another basic postulate that it is, which is proceeding from the basic postulate that he's there in the first place. You see that we're just proceeding from the basic postulate that there must be a there for him to be at.

So we trace back these basic postulates and we discover a little rule here. An individual has a condition and the condition continues to exist as long as the individual has a condition. It sounds like an idiotic little rule but it's a very, very true little rule. It will continue as long as he has a condition. So every time you find a condition? He must have a postulate about the condition before he has the condition. So every time you find a condition there's a postulate.

In order to get over something you have to have postulated that you have it. In order to recover you must postulate that you have something from which to recover. In order to go through the actions of emptying a pocket-book you had to have postulated that it was full and should be emptied.

One is all too prone to look at existence and say, well, there's existence there and now we'll make some postulates. No. This is not quite the direction of drift. You'd have to make the postulate to have existence there so that you could make some postulates to recover from having the existence there. And any condition to have any existence or persistence must be based on time of some sort. There must be a time postulate.

And we find that an individual doesn't have time unless he continues to postulate it and ceases to have time to the degree that he ceases to postulate it.

When I say cease to postulate time, I wouldn't want you for a moment to get the idea that there is any witchcraft involved, that you have to go out with spider-webs and mix them up with four quarts of morning sunlight and stir them all up with a whisker. There's no witchcraft involved in making this postulate. It's simply this kind of a postulate: Continue: Just get the notion of continuing something and you'll have a time continuum. Get the idea of a piece of space out in front of you and have the notion, Continue, about this piece of space. That's making time. You've made time. That's all the postulate there is. There isn't even the words, "Now I am going to make some time and I am going to cause the time to persist and continue." No, its just continue. You didn't say continue.

This time continuum is a tremendously interesting thing particularly in view of the fact that so many people have agreed upon it, but their apparent agreement with it leads them to

depend on other people, finally, to carry on the agreement while they just sit there. And what do you know, eventually they do just sit there. You'll find many a person in this state, simply sitting at home in his bedroom, just sitting there. Well, he couldn't have any motion, he says.

Motion consists of this: consecutive positions in a space. He'd have to conceive that he had some space, and that he'd have consecutive motions in it.

If you could just ask such a person to go out and trim the hedge, just no more and no less than that, or if you asked him to go out and put pieces of chalk on the sidewalk all the way around the block every five feet -- you would see considerable recovery in his case. Why? Well, he knows that he'd have to go all the way around the block or he knows that he would have to finish trimming the hedge, or he would have to come around to his door again in the block, or come around to the other side of the yard. In other words, he can continue to postulate a time continuum against the objects that are already there.

You could just say to this fellow, Get the idea of moving this dish. Now move it. Now get the idea of moving this dish again. Get the position you're going to move it to now. Now move it. Now get the idea of moving this dish, now get the place you're going to move it to, and move it. Surprisingly enough an individual will sometimes turn on a violent body reaction on this.

What's kicking back there? It is the thetan's agreement with the body, to the point where he's saying he is the body, the body is himself -- therefore everything that happens to the body is what happens to himself and everything that happens to himself happens to the body. In other words, he's in a super-identification. And he would come through this to where he could have some future.

What postulate is this individual already riding with? Let's take a look at the Is-ness of this. He has to conceive that he has a body before he can recover from one.

And we get the salient and horrible fact that this whole thing is monitored by Is-ness. No matter how much Not-is-ness is taking place, you see Not-is-ness always pursuant to Is-ness. No matter how much Alter-is-ness takes place -- you've got an As-is-ness, then Alter-is-ness has to take place to get an Is-ness. Is-ness is something that is persisting on a continuum. That is our basic definition of Is-ness. As-is-ness is something that is just postulated, or just being duplicated -- no alteration taking place.

As-is-ness contains no life continuum, no time continuum. It will just go -- every time you postulate a perfect duplicate for anything: same space, same object, same time -- boom! If you postulated it all the way through, without any limiter postulate hanging around at all, it would just be gone and that's all there is to it. It would be gone for everybody else, too.

Now this, then, Is-ness, is your monitoring postulate. An individual couldn't possibly get into trouble with As-is-ness. Unless you considered losing everything trouble -- but it would be losing things which you either now didn't want, or had just postulated into existence.

All As-is-ness is doing is merely accepting responsibility for having created it, and anybody can accept the responsibility for anything. That's all As-is-ness is, when it operates as a perfect duplicate.

There are two kinds of As-is-ness:

There is the As-is-ness where you postulate it in the space and time -- you postulate it right there, and there it exists.

And then there is the As-is-ness where you repostulate it. You just postulate it again.

The object already exists, there is an Is-ness being approximated as an As-is-ness, and then it becomes an As-is that isn't. It becomes, then, an actual Not-is-ness. So if you created it, if you just created it as an As-is-ness, unless you altered it rapidly you'd get this Not-is-ness. And if you exactly approximated an Is-ness as an As-is-ness, you would again get the same result. Same result both times -- Not-is-ness. As-is-ness, perfectly done, if not followed by Alter-is-ness, becomes a Not-is-ness. Quickly and immediately. You've seen that as an auditor, erasing parts of the reactive bank -- facsimiles, etc.

It hasn't occurred to anybody yet, fortunately, to simply exactly approximate the body! Treat the body as an As-is-ness and go your way. Well, you say the body has a lot of facsimiles and so forth. All right, treat them as the same As-is-ness, all in one operation -- boom. Of course you had to assume you had a body before you could possibly As-is it.

Now, existence goes this way -- this is the only error you could make, and this is another method, slightly, of getting a continuation, because it is an Alter-is-ness. There is an Alter-is-ness right there between Is-ness and Not-is-ness. The moment you say, "There it is, now I don't want it and it doesn't exist", you've postulated that you're changing it. It's a very abrupt and particular kind of Is-ness -- it's a Not-is-ness.

If instead of following Is-nesses with Not-is-nesses, we followed them with As-is-nesses, nobody could ever possibly get into any trouble. The way you get into trouble is to follow an Is-ness with a blunt, thud, Not-is-ness. (1) There it is. (2) I don't want it. (3) It isn't. Oh ho! What's the difference between these two operations? It's a very interesting difference:

You've got an Is-ness. You have an ash tray, you don't want the ash tray any more, so the one operation, a correct one as far as you are concerned if you just really didn't want it any more, would be simply to do an As-is-ness. A perfect duplicate. Gone. You haven't got an ash tray any more. To follow an Is-ness with an As-is-ness, brings you into an actual Not-is-ness right there.

Or, on the other hand, you didn't do an As-is-ness. And you've done what? You have refused the responsibility for having created it, and you have said, Somebody else creates it and I don't want it. You've said somebody else. You've postulated the existence of somebody else with regard to this thing and you've said, "Another determinism is placing this thing before me and therefore I don't want it, so I'm going to say that it isn't, but it really belongs to somebody else. We have to postulate another determinism, which is to say, refuse the responsibility for having created the object, before we can get such a thing as a Not-is-ness.

Now, an individual can fail utterly. This is a very curious lot of phenomena that we are looking at here, and of course, we had no serious intent with this phenomena, which is a fortunate thing. Otherwise, somebody realizing exactly how this is done, would sooner or later perhaps unmock the Republican Party or Russia, leave a hole, and of course to do that, you would have to accept the viewpoint of 200 million Russians. You could unmock Russia if you did that, but you would have to take full responsibility.

What is full responsibility? Full responsibility merely says: I created it. When you ask somebody to make a perfect duplicate of it he's going through the mechanics of creating it, therefore it disappears. He knows, unless he throws Some other-determinism in on the thing, in other words practices some Alter-ism on its creator, that it's not going to exist at all.

The physical universe as we look at it right around us here is an Is-ness for one reason only. We all agree that somebody else created it, whether that is God or Mugjub or Bill. We agree that somebody else brought these conditions into existence, and so long as we are totally agreed on this, boy have we got everything solid. And the moment we agree otherwise, and we say, Well, we made it -- it starts to get thin. This will worry a preclear for a moment. It's just as if he feels he could never make another one. It'll get thin.

In the processing of reality, then, if you handled Is-ness all by itself, you would simply have an individual start looking at what he considers to exist. And the most solid manifestation of that would be the space in the vicinity, the walls in the vicinity, and so on. That would be the most elementary process that we could do. Just start spotting spaces and walls, and let what happens happen. That's all. Just ask the individual to keep on spotting things, very permissively. Suppose he kept on looking at them with his physical vision -- we find that he would get up to a certain level and then he'd start to have body somatics (Somatics: perceptions, stemming from the Reactive Bank, of past physical pain or discomfort, restimulated in present time) because making the body do this continually is actually processing a reality vaguely in the direction of an As-is-ness. It's not bluntly or sharply in the direction of As-is-ness. It's just asking them to process it a little bit in that direction:

"Let's take the spaces around here just as you see them." And of course after a while, the walls are going to get brighter and brighter and duller and duller and -- gone.

Well, when they get brighter, that's all right. The body will still feel all right, but when it starts dulling down the body doesn't like this. It does not think this is the best thing to do. It would not recommend this as subject matter for an article in a body-building magazine. Because the body knows it will fall if it stands in space. Therefore this very, very simple process would not necessarily have to be completed by remedying havingness, but just by getting the fellow to close his eyes, and spot anything he could see, no matter how vaguely, as a thetan. Just spot anything he sees. If he sees a nothingness, O.K., if he sees a somethingness, O.K. Just get him spotting. We don't care what he sees. We might indicate various directions but we would make a very bad mistake if we indicated them as body directions. On your right. On your left. Above your head. Oh no, no. We just ask him to look around, and what he sees, spot a couple of spots on it. Did you do that? Now something else, spot a couple more spots on that. Well, we know already that if we've run it permissively in the environment, he's had to point them out and walk around to them. He will obey orders. Now that we've got him to a point where he will physically obey commands we can trust him to close his eyes and spot spots or spot spaces or spot anything he wants to spot with his eyes closed. We just simply keep on spotting them, and that would be the most elementary process there is in Scientology.

CHAPTER NINE

THE FOUR CONDITIONS OF EXISTENCE

(Part 3)

The four conditions of existence are actually variations of existence itself. They are certain attitudes about existence, and they are the basic attitudes about existence. Now we could include a great many more attitudes, and we would find that we were deriving them all from these four. But we could take these four and find out that we were deriving them all from one -- Is-ness, or reality.

There has to be an Is-ness before you can do an Alter-is-ness. There has to be an Is-ness before you can do a Not-is-ness -- unless of course you want to postulate it in reverse.

But we are talking now about this particular universe and how it got here and we discover as we look along the track, that these four conditions of existence, that all existence, presupposes the postulate known as TIME.

Now time is just a plain ordinary postulate which says that out of a non-consecutive beingness, which doesn't exist forever, we would get then a parade of time. A time continuum.

There's no forever, it would just be there -- no forever, no instant involved. There just isn't any consecutive existence at all. And then out of this we would have to make a postulate that there would now be consecutive existence, existences, or a consecutive series of states.

Now an individual who is simply occupying space without any energy involved whatsoever doesn't have a good feeling about this. Without any space he could have a good feeling about it. No space, no energy, no continuum -- he could have a fairly good feeling about this, but when he gets into the occupying of a space, now he has this feeling of foreverness unmocked. He makes that uncomfortable for himself, so he will now go on creating consecutive states of existence. He can have a game. Space is necessary to start this game but when you've just got space and nothing else, it's rather unbearable. You're already occupying, so there is an existence there, but it isn't an existence which has any consecutive difference of state. And that's real poor. This is a kind of feeling you run into in space-opera.

Here we have, then, a state of existence being conditional upon a time postulate which would include a space-energy manifestation, and this would be a simultaneousness.

There would be no question about whether you made the postulate for space and energy before you made the postulate of time. There is no question of any postulate before or after because you have not postulated the postulate which causes a before or after, and that postulate would be time. So actually, to have a game, there must be a simultaneous action whereby you postulate space-energy-time -- space, energy, continuous existence. Which is an As-is-ness of space -- altered, energy -- altered, time -- altered. So these items have to have the time postulate with Alter-is-ness in them in order to get a persistence. That's how it's done in this universe. You don't "just have to do this all the time". But when those three consecutive postulates are made simultaneously, why we then have a continuum of existence, demarked by differences of position of the particle in the space and we have time being marked out for us very neatly. We have to alter positions in order to get a continuousness. We have to say it is here, now it's here, now it's here, now it's here.

There's another way of making time come true. We say space, no space, space, no space, space, no space, space, no space. You're postulating, however, that you can do this before you can say space, no space, space, no space. Well now, this postulate is so easy for a thetan to make, it might be considered a native part of his makeup. So we have before this an

ideal state, that is to say an idealized or theoretical state. We have this theoretical state whereby we merely have a Static which has no space, no mass, no wave length, no motion, no time, which has the ability to consider, and we are dealing with the basic stuff of life. Just by definition.

It is very peculiar that: “We, mixed up in all of this energy and so forth and way on down the track from the time this postulate was made” -- do you see anything specious about the way that remark hangs together -- “Way on down the track from the time this postulate was made” -- “Very difficult and very strange that we could even discuss this higher state of existence which was made trillions of years ago”? No. You see, it must have been concurrent with this, right here, and so we don’t use the word existence, we use the word “is”. We don’t use the word “then” or “will be”, we don’t go back into the past or go into the future for this continuousness at all. It just is.

Now, in past ages it was just: “Well, reality is reality and you’ll have to accept it. There’s nothing more you can know about it than that.” Oh yes, there is a lot more you could know about reality than simply, it is.

So, is is not a complete and embracive definition of reality. It’s not complete and embracive because reality has a certain mechanical structure and that structure is composed of these four states of existence. And it would actually take all these four states of existence to make the kind of existence which we are now living and that is to say, we would have to have Is-ness then Not-is-ness and Alter-is-ness and did it strike you before that we might have forgotten and might never have known about and it might not have had called to our attention directly, this other state? We’ve always had these three states, Alter-is-ness, Not-is-ness and Is-ness.

Alter-is-ness and Not-is-ness, of course, are variations of Is-ness and depend upon Is-ness. But there is a fourth one and that is As-is-ness. And that condition natively exists at an instant of creation, yet it also can be made to exist again any time anybody wants to make it exist again, simply by saying AS IS. If anybody had truly and actually accepted reality and had got all of his fellow beings to simply accept reality, we wouldn’t have any. But whose reality? Whose reality in each case? Somebody else’s. So this reality was actually another condition, other-determined As-is-ness. Other determined. Which is Not-is-ness!

The way you get Not-is-ness is to say “as is created by you”. That’s an awful one, that’s a big curve, and that is Not-is-ness. It’s an As-is-ness created by somebody else, which of course isn’t an As-is-ness at all. It’s a very specious As-is-ness, and naturally the world would sort of look unreal to everybody if Joe Blow and Doctor Stinkwater and the Heavily Laden Order of Pyramids all said “This is reality and this is As It Is and you’d better accept it.” That’s a Not-is-ness, isn’t it?

So if everything starts to sort of dim down on you and you kind of find things going out, and getting sort of resistively thin -- all transparent-but- they’re-there, or, they’re “all hung with black sheets” -- you must assume at that time that you have faced up to too many As-is-nesses which somebody else created.

Somebody else says, “This is the way things are.” And you’ve had that. You get that operation in conversation: “And yesterday you said to me, just when I got up, you said to me, you never work, you are a dirty loafer, you remember that, don’t you?” I think every familial unit of thetans should always have, not a Bible, but so and so’s Rules of Evidence, lying right there to be resorted to at any time, and there ought to be a Court in every neighborhood to which you could repair and decide whether or not this was an As-is-ness or a Not-is-ness.

Now what is a Not-is-ness? A Not-is-ness comes about in that exact manifestation, or simply by the separate postulate: “Well, it is and I regret it. It isn’t.” You know, you could have made it and then said it wasn’t. Oddly enough, if you made it and you know you made it, you have a special case of being in a position to say any time, “It doesn’t exist now,” and it

won't -- if you have also accepted responsibility for having created something and said, "I made it." So we see that there are two different conditions of Not-is-ness.

One is just vanishment.

The other one is an Is-ness which somebody is trying to postulate out of existence by simply saying "It isn't."

A Not-is-ness, in our terminology, would be this second specialized case of an individual trying to vanish something without taking responsibility for having created it. Definitive, positive and precise definition.

And the only result of doing this is to make it all unreal. To make it forgotten. To make it "back of the black screen". To make it transparent. To make it dull down. To give it over to a machine. To wear glasses. Anything that you could possibly do to get a dimming-down of an Is-ness.

And that is done by saying just this, just this precise operation and no other operation: "I didn't make it. It isn't." "I didn't do it, so it doesn't exist.",

And that will always bring about this second condition, the one we give the term of Not-is-ness.

"I didn't create it. I had nothing to do with it. I have no responsibility for this at all, so it doesn't exist as far as I am concerned."

An individual doesn't have to operate on these postulates at all, but he is running on this makeup of postulates. He, of course, then will trigger in all the rest of his postulates and they'll cross-reference in to sticking him right there with it. He's Not-ised it and he's got it.

Now he thinks the only way he can get rid of it is to dim it down, dim it down.

You can process a preclear on a gradient scale of change on something -- and this is of great interest to us -- if the gradient scale is back toward his acceptance of responsibility for having created it. It would not be far enough to go, as in Dianetics, simply to find out that your mother did it, that "it was what your mother said". That wouldn't be far enough to go. This is built into the woof and warp of the track, the very composite of postulates on which an individual is running.

You would have to go back this far: you would have to postulate: (1) that the time Mother said it was NOW, and, (2) that the time when Mother said it caused the time when I said it (a million or fifteen billion years ago) to key in. (key in (Verb): An earlier moment of upset or painful experience is activated, restimulated, by the similarity of a later situation, action or environment to the earlier one.)

Every time somebody else can put one of your own pieces of mental machinery or one of your engrams into restimulation, it is only because he can work on something which was natively created by yourself. All things carry the germ of their own destruction.

So any engram, as we were operating with it in Dianetics, was actually a key-in. When I discovered that the whole track ran back, back, back, back, BACK, it was, "Oh! We're back to where the guy did it in the first place!" Well, that was very interesting, and one result was the essay on responsibility in Advanced Procedure and Axioms.* The essay on full responsibility.

Well, a fellow did. He created the condition from which he is now suffering, and he didn't even create it in other wise than he is now suffering it. But it has been keyed in and he has consented even to its being keyed in.

Nothing, really is sneaking up on anybody. That's a horrible thing, isn't it? People haven't even made it worse. But we're having a good game. If that game is a game called psychosomatic illness, bereft lover, neglected baby, it's still a game. And as such, the individual is still playing all roles.

Now what happens is that as an individual goes along the line, he starts identifying himself with the source point and receipt point of the communication line. As a child, he identifies himself as the one who is talked to. Very seldom do you discover a little child giving mother a good lecture. If you had, you probably would remember with great satisfaction, the good lecture you gave your mother.

Here is a condition in which the individual has identified himself with a continuous effect point, or a continuous cause point, and having said "I am now on this point," he now makes his considerations below the level of that point. He has considered he is on that point. Henceforth all further considerations are monitored by this consideration that he's on the point, as long as he considers he's on that point. And he would have to recognize that he was on the point (an As-is-ness) before he would come off the point.

A process immediately occurs to us on such a level. If you just simply ask an individual a question such as this over and over and over and over:

"Where could you be, where you would be willing to recognize and realize that you were?"

And you would just run a gradient scale all the way back up the line, to the point where the individual recognizes, finally, "You know, I'm sitting right here!" There wouldn't be any mysticism involved in this.

Now, these conditions of existence are composited up in an inter-dependency one upon another. An Is-ness exists only because of As-is-ness. As-is-ness took place in the first place. It got created. Then we had to alter it slightly to get an Is-ness. We had to give up some responsibility for it and we had to shift it around. A Not-is-ness then exists in order to provide a game.

A game is an Is-ness which is being handled by Not-is-nesses. A football game could be added up in terms of these conditions of existence. One side has the ball and the other side must Not-is the side that has the ball, and the side that has the ball has to win -- in other words, has to arrive at a receipt point.

We get the communication formula itself as being below the conditions of existence and we get affinity, reality and communication as simply being the methods by which existence is conducted. It is not the interplay of existences. So we're dealing with a higher echelon than ARC right now.

Affinity really is merely the consideration of how well it's going. In the agreement or reality itself we're talking about Is-ness and that is the corner where we enter this ARC triangle. We just slide into that triangle of Affinity-Reality-Communication on that Is-ness point of reality, and then it is modified by affinity and communication, which of course come in simultaneously with it. We discover then that these conditions of existence would add up to all manifestations of behavior. There would be a great many of them. There would be a finite number, however. It would be the number of possible combinations, singly, doubly, trebly or quadruply, of these four conditions of existence. We get this individual who in only 75% of his life is trying to say Not-is to, another 10% of his life he's giving an Alter-is, one hundredth of one per cent he's giving an As-is, or trying to give an As-is to -- and the remainder is Reality. Acceptable reality. And that would be just one makeup of a personality.

If we say that there is a gradient scale of Is-ness, a gradient scale of Alter-is-ness, a gradient scale of As-is-ness (which there isn't) and a gradient scale of Not-is-ness, why we can

see then that you could take these gradient scales and in one combination and another, have a character composited from them.

Characterization must be made up, in great degree, from these conditions of existence. Some space, some energy, and his considerations of Is-ness, Not-is-ness and Alter-is-ness. We would not say that any part of his characterization was made up of As-is-ness, because if it was it wouldn't be there.

One also has been trained to believe that loss is bad. This is just a reverse postulate, made just to keep life interesting. Loss is bad, therefore he has a tendency to avoid As-is-ness. Therefore he will avoid duplication -- he'll avoid all kinds of things. He's afraid he'll unmock. He's afraid he'll vanish. Here he is struck in, eighteen feet thick, and you couldn't get him out with a pneumatic drill, all scheduled to go back to the between-lives area (Between-lives area: The experiences of a thetan during the period of time between the loss of a body and the assumption of another. See *A History of Man* by L. Ron Hubbard) and pick up another baby. Silly, isn't it? But it doesn't matter too much. Any life or continuance, to him, has begun to be better than no life at all.

You could say, well then why would you process somebody? Well, let's look at that. In order to accomplish a two way communication, just after the basic and most rudimentary chitterchat, I would start asking somebody why he was being processed. And you know, I'm just wicked enough to go on asking the person why he is being processed for hours. Until he can at least find one reason why he is being processed. It's a very interesting process. A preclear comes in saying, "Process me," and you have always supposed they knew. Well, at this point they don't have any idea at all why they want to be processed.

A process which would be quite powerful would be: "What wrongness or what wrong thing would you find other people would accept from you?" or "What could you do that was wrong that other people would accept?" and then "What wrongness could you accept from other people?" -- back and forth and back and forth. Here goes the guy's manners, his social pattern, his behavior pattern, and everything else will just go by the boards running that process but he won't be able to tell you, first and foremost, why he's being processed.

He won't be able to tell you he wants to feel freer. He won't articulate any of these things. He'll just sit there and want to be processed. What toward? Until you've gotten him to put a little time on the track, he will use "forever" in processing, because he's sitting in forever.

He isn't moving on the time continuum. Well, if you can't get him processing toward some goal or other or in some direction, he just makes processing the end all of everything and he'll just go on being processed forever. But if he's going to be processed forever, he'll have to hold onto his aberrations forever, otherwise he couldn't be processed forever, could he? And that's why some cases stay so long in processing. It's actually as elementary as that.

So I have been sorely tempted to alter that early auditing step to just this: "Well now, give me some goals you have in processing."

And just keep it up until it's no longer forever, and the preclear has a future.

CHAPTER TEN

THE FOUR CONDITIONS OF EXISTENCE

(Part 4)

Here we take up the various reasons why.

We have in Scientology a lot to do with reasons why, but the fact is that a fellow who goes around always looking for reasons why is usually not in particularly good shape.

But there are a lot of reasons why the states of existence and conditions of existence are put together the way they are in this outrageous fashion in which As-is-ness followed by Alter-is-ness gives us Is-ness, followed by an Alter-is-ness, or desire to, which brings us into Not-is-ness, and which then brings us into Alter-is-ness, which brings us into Not-is-ness which brings us into Alter-is-ness, which brings us into Not-is-ness.

There's a good reason for all this. An excellent reason for all this.

We are talking right here about the fundamental of all aberration, which is incidentally the fundamental of all existence.

There is found a strange condition here. If a thetan were to remain with an As-is-ness, he would thereafter have nothing. Therefore, immediately after the postulation of some object, it is necessary, by mechanics, and it is just happens to be so in this universe it's not reasonable, it's just the way it is in this universe -- which puts you right in the field of mechanics) that the As-is-ness must immediately be altered in order to become what we call a reality. And thus people attempt various mechanisms.

One of those mechanisms is the device of God. Now then, we're not saying that there is not a God. But if there were never any type of alter ego of this character there wouldn't be any permanent reality.

It's one thing for there to be a God and quite another thing for everybody to blame everything on him. The most barbaric manifestations that we have, generally includes a deity. The savage out in the Gullaby Isles is practicing this -- he says that the fault is the trees and the River Sprite and so forth. I'm talking to you now about the mechanism of use of, rather than the identity of, when I mention God.

All right, God, then, is to blame. If we make something and have some hard luck, something like that, the way it looks to us here at this stage of development, we can then say, "Well, God did it to us and He has afflicted us."

Quite in addition to that, every primitive people has the legend of a creator. They have to have a legend of a creator, otherwise they would never have anything. The immediate and intimate use of the legend of the creator is to continue in existence.

Whether you built it or not, you can cause something to vanish simply by looking at it as it is. Somebody else can put up a mock-up of one kind or another and merely by your perceiving it and making a perfect duplicate of it, you can vanish it. It is not necessary that you exclusively devote yourself to the vanishment of those things which you yourself have made. That is not necessary in order to carry through this cycle. Somebody else could have made it and you could have made a perfect duplicate of it -- an As-is-ness -- and it would have vanished.

Now we are talking about something which is very easy to work with and which can be put to objective proof. I can ask you to make a perfect duplicate of something, which is to say,

get it in the same space, same time continuum, using the same mass, and your perfect duplicate will cause it first, probably, if you're having a hard time of it, to brighten up -- and then it'll fade. Well, the next thing you know, even though you've made very poor perfect duplicate, why, you sort of get the idea, of looking through this item -- and so it is with all of existence. Unless, in other words, there was a legend of other creation than your own, you would not at any time be able to have anything.

The first and most fundamental principle of havingness is: it must have been created by somebody else. And thus we get Is-ness. When you ask a person to remedy his own havingness, this is perfectly all right. You're asking him to make nothing of something. He actually can. But the reason it does him so much good is he's forgotten that he can.

In a Remedy of Havingness you ask the preclear to mock something up and pull it in. In other words, you ask him to mock it up and alter it. Why doesn't it remedy a person's havingness simply to mock something up -- just get a mockup? It doesn't remedy his havingness because if he leaves it there, it will simply disappear. Many a preclear gets very upset because his mockups all disappear. He puts up a mockup and it disappears. Well, that's because he doesn't alter it in position. He puts the mockup up and leaves it right where it is and of course it dissipates and disappears. Now those preclears who put up a mockup and leave it in the same place, which does not disappear, are working on mental machinery which does their mockups for them and for which machine they have "No responsibility". He's doing them with a machine not because he's crazy but because this is the only possible way he could make them persist. The machine changes them and he himself knows that he did not put up the mockup. He knows this. If he didn't know that, the mockup again would disappear. So it is not a very undercover fact with which we are working.

Let's take this legend of the creator. We discover that it is quite uniform. It is found in every savage tribe. It is found across the face of the world. And it is found throughout this universe. The legend of the creator. Very well, we can say there was a creator and he created everything and that's fine. And if this were the case, why, that's fine, too, because it wouldn't unmock. In other words, things would not disappear if there were a creator who made everything. You could even use this as a tremendous argument to prove that there was such a thing as a creator and he made everything, just by the fact that it's here and if you had made it and continued to accept your responsibility for it, it wouldn't be here, so there must have been a creator. You could go at it with this type of logic. However, it works this way: if somebody else, other than yourself, made a mass of energy, all you would have to do would be to come along and fish around for its approximate moment of creation and duplicate it and it would then disappear. So whether the creator created everything or not, it's a certainty that you, in order to continue with a physical universe, have to, to some degree, lay the blame on some other identity.

Therefore this postulate, he created it or you created it, does not enter the question at all. If you duplicated it, it would go away regardless of who created it. We're talking now about a very basic fundamental, that it is necessary for you to carry around the postulate that somebody else created it in order for it to exist.

Now it's a little bit difficult to prove this. You have to work with a preclear for a short time. But the main difficulty of proof which lies on this track is simply proving who made the mockup in the first place. You see, if it disappeared because you duplicated it, why then, you probably made it. But it doesn't matter then whether we use this one way or the other. We don't have to admit that you could make anything disappear whether you made it or not. We don't have to admit that, to continue along with this proof. What we are coming down to here is this matter of responsibility.

We learned in Dianetics that people would not accept responsibility for their own acts, and actually they're as bad off as they will not accept responsibility for their own acts. And individuals are other-determined to the degree that they will not accept such responsibility.

As a matter of fact, you discover a complete dianometry, scientometry, anything you want to call it, a complete set of tests, which will demonstrate that there is a direct ratio between the health and ability of the person and his willingness to accept responsibility. But the funny part of it is, this only goes up to a certain point and when you achieve that point of acceptance of responsibility, then havingness as such, and the universe, or that part of one's interest in the universe, would vanish.

Now here is the Bodhi. Here is the individual who aspires to the attainment of perfect serenity -- he can't have perfect serenity and have something, because he'd have to give away a certain amount of his responsibility in order to continue it in existence. Havingness would only persist so long as he felt somebody else had had a hand in creating it. And the moment he said "I created this" one hundred percent all the way along the line, he wouldn't have a thing. The perfect duplicate here is what we are looking at, again. Therefore, the condition of becoming a Bodhi is the condition of having nothing.

A thetan is very able to have something or nothing at will. But it happens that he is appealed to very often on the basis that all somethingnesses, including space, would vanish. He thinks this might be a good thing. The only protest a thetan has, actually, is somethingness.

If you want to say what is wrong with a thetan, you'd say, "somethingness", and you have stated it. He has something. There is something in existence.

He is perfectly willing to have many somethings, but after a while, the communication formula comes into effect, and he becomes frantic about it. This is something that is terribly elementary. In spite of the fact that it is as deeply pervasive as it is in life and existence, it is terribly simple. It is one of these idiotically elementary factors that everybody could have overlooked forever. They would have had to have overlooked it. They didn't even dare tread on the edges of it for fear that everything would blow up or disappear.

All right. A thetan makes something, and he himself natively is a Static, capable of consideration, has no mass, no form -- as a spirit he has no form -- he has no wave-length, he only has potentials. He has the potential of locating objects in space, and the potential of creating space, energy and objects and the action of locating those objects in that space.

And with this as his potential, the moment that he makes something, he violates his own communication formula.

A thetan in excellent condition is able to communicate easily with something. He can simply change his mind about anything and work it around. But the formula of communication becomes native to the creation of space, energy and mass, and that formula is, of course, Cause-Distance-Effect, with a perfect duplication taking place at Effect of that which emanated from Cause.

That is the Communication Formula. And that becomes the formula the moment you have space. Up until that time, you have all cause and all effect capable of occupying exactly the same location, since there is no location.

So a thetan is perfectly able, way up the scale, to occupy the space of anything, and so duplicate that thing. But his formula when he's doing this is not cause-distance-effect. It's just cause, effect. That would be the formula he's operating with because he wouldn't communicate across a distance to something, since he wouldn't be occupying any cause or effect points.

But he can't have a game if he does this.

He can't have mass if he does this.

If every time he selects out an enemy and then communicates to the enemy and simply becomes the enemy at that point, he couldn't have an enemy very long, could he?

If he said I am fully responsible for everything and I will now make a plot of land, and he mocked up some space and a plot of land, and he's fully responsible for it -- what happens?

It's gone. If he had mocked it up and altered it or changed it, he could then bring about the phenomenon of persistence, which is itself time.

When you say survive, you're saying time. Just put those together and make them synonyms and you understand all you want to know about time. It's a consideration which leads to the persistence of something, and you can enter all the mechanics into time that you want to, and you can paint it up in any way you want to and you can write textbooks on it and test it and buy very fancy watches and chronometers and set up observatories to measure the movement of the stars, and you still have "Time is a consideration which brings about persistence". And the mechanic of bringing about that persistence is, by alteration. And so we have Alter-is-ness taking place immediately after an As-is-ness is created, and so we get persistence. In other words, we have to change the location of a particle in space.

Let's get back to this communication formula.

A perfect duplication would be cause and effect in the same point in space, wouldn't it? So communication as we consider it through space is not a perfect communication system.

You on one point in space communicate with something at another point in space and if you continue to interpose a distance in between the things or space in between the things, you get even then the basic of persistence. All you've got to do is get that distance in there, and we have this taking place.

A thetan cannot duplicate a mass. That is to say he cannot himself actually be a mass. He can conceive that he is by saying now look at all this mass that somebody else put on me. I didn't create this mass.

He can conceive himself as mass. But he starts to get very unhappy about communicating with somethingnesses because here is this distance factor and he is a nothingness. Now if he can be the somethingness on the same point in space where that exists, then he feels very, very good about things. He feels all right simply because he's occupying the same space. Well that's perfect communication for him. That's a perfect duplicate. But if he totally occupied it at its instant of inception it would disappear.

So he gets caught between not wanting to communicate with something and wanting to have something. You see, that to really have something he would have to occupy the same space. To communicate with something he has to stand off at a distance and pretend to be a something. Communication, as we know it in this universe, is cause, distance, effect. Perfect communication, like a perfect duplication, is: the point, the point, there's something on this point. The thetan can also occupy this point, therefore he can have something, he can communicate with something, but if he says it belongs utterly to him and he's occupying its basic point, it will disappear.

Therefore, he has to have another creator. He has to have some other author of the universe. If he doesn't have, why, it will disappear.

Now, we could enquire at some length into the tremendous complexity of this and why is this. A thetan should simply be able to say by postulate, well, it's as it is, and it's going to persist as it is, and we'll just make this postulate and that will be that. But the funny thing is that it just doesn't work this way, and it looks here as though we have an arbitrary which has been entered in from one quarter or another, which we don't fully comprehend even at this moment. But this universe went together on this basis of: AS-IS equals VANISHMENT.

You make one just as it is -- all you have to do is pretend as if you were making it at this moment -- and boom, it's gone.

You then see the necessity, at least in this universe, to have another determinism at work. Well, that's just one point. We see it in terms then of the Creator. That's fine. This does not enter the question of whether there is or is not a God. We are talking about whether or not people blame God, or why they blame God, or why they put things onto God.

Well, if they didn't they wouldn't have anything.

The other point involved here is people blaming each other. They stand there and one says: You said that, and That's your fault, and this is why we have this fight, and so forth. And the other person says, No, that wasn't the way it was, that's an entirely different situation, you actually were the one that started all this.

We talk to a preclear and we want to know what's wrong with this preclear. Well, it's "what Mother did" to him, not what he did to himself. We can't conceive that an individual could actually become aberrated without his own consent, and sure enough he can't. He can't become aberrated or upset, or thin or lean or fat or thick or stupid or anything else without his own consent because he is part of the agreement pattern, and unless he has agreed himself to other entities of agreement, why he won't get stuck with any kind of a pattern.

Now let's look at how that adds up. We find that if an individual to have something went into agreement with other determinisms and said these other determinisms caused all this, he could sit there comfortably with something persisting. But what did he have to do? Basically he said: in order to have anything I've got to go into communication with these other-determinisms and blame them or fix the responsibility of causation upon these others.

So the child blames his parents. He gets up into the age of puberty, he runs into sex, sex tells him he can't survive -- that's the basic manifestation of sex -- tells him he can't survive and he begins to worry about this fact. Why, here he is all equipped to make another generation, he's hardly started living this one, and that's a confusing and upsetting fact. He's already warned in advance that some day he's going to die. To see something really morbid, read some teen-age writings. You never saw such complete sadness anywhere. Well, they've been told they can die, and the appearance of sex, physiologically, told them they could die. They become anxious then about surviving, so they have to turn around and blame somebody for something, anything, and simply by blaming somebody they obtain a continuance of whatever condition they are in at the moment. In other words, they can continue to survive simply by turning around and saying, Well, the trouble with me is all what my father and mother did to me. So if you were to take somebody and bring him very, very close to death and cause the chilly breath to draft down his neck, you would find him very shortly blaming something else but himself. But he runs in a cycle on this. He discovers that the situation is untenable. Then he'll blame himself.

Why does he blame himself at that point?

He wants to unmock it. And he actually has forgotten the mechanisms of unmocking. By blaming himself, by taking it upon himself, by holding it all close to his own bosom, he thinks: Now that it's my fault it will all unmock, and he's a very surprised person when it doesn't unmock. He merely gets upset. And the other one is, he finds his condition of survival desirable, and when he finds it even vaguely desirable -- it doesn't matter if he's a slave in the bottom of a salt mine working out a sentence for having voted, or whatever -- the fact is that this individual obtains continuance by blaming others. So he goes through a cycle of Blame somebody else, that means I've got to or I want to, or I haven't any other choice but to, survive, and the best answer is survive, therefore I'll just blame everybody else.

And the mechanism of blaming oneself is unmocking oneself. Unmocking oneself and the mass with which he is immediately and intimately surrounded. People go through these

two cycles and they invert, and that is the basic inversion. They start in by saying, Somebody else was responsible for the creation of all this. They're quite happy about all this and they stand off and look at it and then they begin to get tired of communicating with these somethingnesses, because they cannot enter into a perfect duplication. They are nothing, that's a something, they begin to get impatient about it after a while, so they decide to unmock it. They look at it and say: I did it. Well, there's something wrong here. Come on, come on, come on. I did it. It goes right on. They don't mock it up in the same part of a space in which it was initially mocked up, they don't try to duplicate it with its original mass.

They omit some of the basic steps of saying I did it and they're trying to go up against the postulate with which they did it.

Having made this postulate and said already that it belonged to somebody else, now they try to take it back, and their next move is to try to squash up these energy masses, use more force in order to flatten force, and he is on his way, this thetan, right away, you see, he's on his way. Because the more he tries to use energy to knock out energy, the more energy he's going to have, and the more dislocated the basic particles of that energy are going to be, and he'll just get more and more and more persistence, and if he keeps on protesting all the way on down, it will just become more solid, and more solid and more solid, and more solid, because he's protesting that it's other-determinism then he protests by saying it's my fault. Now I'm going to disappear and die and that will make you sorry. But again he's entering a protest into the line.

So we get this basic thing of other men's responsibility, or "God is responsible", as the fundamental of persistence and survival. We have to have other-determinism at work or we get no persistence whatsoever.

And so we get these postulated other-determinisms, and when you recognize this clearly in your preclear and in creation itself, it will cease to be as entirely baffling as it may have been in the past.

CHAPTER ELEVEN

THE FOUR CONDITIONS OF EXISTENCE

(Part 5)

With the data we have on these conditions we can talk a little bit here about how your preclear might possibly recover from the state which he conceives himself to be in.

We consider now that the pattern of existence through which he has been is a very definite track. It is a track which starts with As-is-ness, and this of course includes space. You might possibly completely miss in auditing a preclear if you didn't realize that As-is-ness has to start with space. One could get so concentrated on and frantic about objects and energy, this factor of space might be completely missed. A thetan can communicate with space with great ease. The body has gone too far on this track to do this easily. The body finds it quite sickening to communicate with space, but a thetan can communicate with space rather easily, and the As-is-ness begins with space, and then it gets into, of course simultaneously, energy, and mass.

Now space, energy, mass, consideration of, are all simultaneous. There is no consideration here related to time.

We have to move the anchor points of the space, in order to get a continuance of the space, and move the energy itself in the space, and change them in one fashion or another in order to get a continuance of that energy, and when this has not been introduced we have not postulated time. A thetan doing this would theoretically pass from As-is-ness into Alter-is-ness just immediately. He'd have to, or he would have no continuation of any kind.

In other words it wouldn't exist unless he intended to change it. He would have to make the intention of change simultaneous with the action of creation. And if he did not he would get a disappearance immediately of that mass.

He passes then into Alter-is-ness, which is a simultaneous action with As-is-ness at first, and then of course immediately becomes an action of continuation, and we get Is-ness, which is this reality that we talk about -- space, energy, objects.

Just exactly why we consider this combination to be a reality, that reality is Is-ness, is a little bit dull, because the fact of the matter is that reality itself to continue as a reality would not be an Is-ness at all but a continuous Alter-is-ness.

So we get Is-ness actually as a hypothetical state.

Now the fact that the thetan is a Static -- that's not hypothetical or theoretical. The fact that he is a Static that can consider, and can produce space and energy and objects, is not hypothetical. That's true.

We have facts, facts, all the way along here, until we get to this thing called reality and we suddenly discover that Is-ness is hypothetical.

In the whole field of As-is-ness, the creation of space, energy, objects, of Alter-is-ness, Is-ness, Not-is-ness and more Alter-is-ness, there is only one hypothetical state. And that's Is-ness. It never exists. It can't ever exist. It has to be Alter-is-ness or As-is-ness, and of course As-is-ness can exist. As-is-ness can exist. It really would have to be able to exist, if you can repeat it. It must be in existence if you can repeat it and cause a vanishment of mockups or objects or spaces, so it obviously exists.

But this is not true of Is-ness.

Reality does not exist. Because it says there is a stop. And there just isn't any stop. It is continuous Alter-is-ness and when people stop altering the positions of things and stop altering anchor points, and stop pushing things around one way or the other whether they say they're doing it or they say it's being done on another determinism, or however, the moment they just relax on this whole thing, they get the condition which your preclear quite commonly is found in, of no longer postulating time. You see, the mechanism of saying "It will continue because I'm saying someone else is responsible" is of limited use. It's of very limited use.

Let's go into that a little more clearly -- you set up this machine -- or something to go on and shift and change the anchor points of the space, manufacture the energy involved and take care of the objects. You set up this machine and you say: I'm no longer responsible for this. I have no further responsibility for this now, and therefore it's other space and it will go on happening, and therefore I can continue to have this space because somebody else is making it. You see we could get into that rather shifty by-pass, and so we could then have -- not over too long a time -- but we could have a consistent Alter-is-ness, and this alteration would continue to take place as long as he at least kept one tiny little fingernail on the machine over here. We weren't looking to see that we had, but as long as we had that fingernail just touching that machine we were all right. We said just that much of it is ours.

The moment that an individual entirely relaxes and he says I have everything all set up, it's beautifully set up, and it will all run automatically, and I don't have to worry about it any more, after all a fellow created this universe, other people are the ones who caused time to take place, they tell me when to get up, when to go to bed and I've just got everything all set and it's totally other-determined now -- it becomes just that totally other-determined, but it also, for the individual, passes by the board.

He's no longer postulating a persistence, he's no longer changing any objects in space, and so he will simply sit still. Everything gets very dim, everything gets very thin. Well, the funny part of it is that in that state he couldn't even keep an aberration going. But his Alter-is-ness has been practiced so long after the fact of Not-is-ness that even though he sits still he'll keep on changing something, and that condition is known as figuring, thinking, thinking. He tries to change something, and he feels, Well, I will just sit here and think, and that will keep the universe moving, it will keep time going. The only one trouble with this is, he is dealing basically with the root stuff of what makes universes but now that he is sunk into that category where he is doing nothing but consider again, not creating or moving anything, he is going to have a very difficult time of it. In fact everything is going to get dimmer and dimmer and less real and less real.

What will persist there is that which he is still changing, which is his worry about aberrations.

This is not esoteric or difficult. The only thing which goes on persisting is that which a person is actively working to change. You can only have those things which you handle. You can only have those things which you move around.

But an individual gets into a tremendous protest against mass. He has decided that the continuous survival of things is very bad. In other words he starts to fight survival itself with Not-is-ness. Now, as you know, Not-is-ness is a highly specialized activity. It is the activity actually of causing something to vanish or dull down or become less, simply because It IS too much. There's too much Is-ness, the fellow considers. He's got too much persistency, too much survival -- Joe Jinks that got him across the barrel in a bank and took all his money away from him, and, well, there was just too much Is-ness, and the best thing to do about that is to cause a Not-is-ness, and let's just fight everything.

For an example, let's take a war. A war is just simply each side saying the other side must cease to exist, and they are doing it with shot, shell, lead, dynamite, spears, arrows, deadfalls, and they're using energy to make other things cease to exist. Well, it was perfectly all right as long as you were building your camp, you see, but if you suddenly started to fight a

war with somebody on the other side of the mountain, whereby you were saying he must cease to exist, you were fighting persistence by causing persistence. If you want to know why a war which shouldn't take more than a couple of days, goes on and on, and on, and on, and on -- they got so bad a few centuries ago that they had a hundred years of nothing but war -- everybody was saying everybody else mustn't exist, and they kept moving objects around to cause existence to cease. Now you see how these postulates could become completely tangled.

And the thetan does this because he so loves the problem, and that is the most problem there is. The thetan loves a problem, and that is the basic of problems. You move masses around, which basically causes persistence, in order to cause persistence to cease. One hundred per cent paradox. Cannot exist, can't ever happen, never has happened, and yet he will do this. But he is never happy doing it. There is no serenity involved in this. It becomes nothing but a complete chaos. Probably the only joy any soldier ever gets out of a war (and don't spread this around, because the society doesn't believe you should tell this) the only joy anybody ever gets out of a war is by kidding himself that he has made absolutely nothing out of something. Whether it's enemy troops or tanks, or ships, or anything, there's a big WHEE in there some place, a big thrill. Combat troops know about this. It's only when they cease to make nothing at will, apparently, that they become very downhearted.

Hardly anybody would be able to comprehend what is known as a military rout, whereby a body of troops, suddenly, and instantly and immediately disheartened, just completely, completely quits. It's a strange phenomenon. It has been rather incomprehensible how fast they keep shooting at a castle on a hill. And they just keep shooting at this castle, and shooting at this castle, the castle keeps shooting back, and they keep firing at the castle, and the castle keeps shooting back. Well, they start to go to pieces in morale. They can't make nothing out of something. Observably -- the castle continues to live. They bog down on that rather badly, they get to be rather 1.5, and actually that is the manifestation of 1.5 on the Tone Scale. People using force to make nothing of something which continues to exist in spite of it. And they'll suddenly drop. It isn't a slow curve. They enter it rather slowly, and then they will just suddenly go to pieces, because the only compensation they have for war is the fact that as thetans, you see, they can observe that they are at least going through the motions of and have the manifestation of making nothing of form.

And the sadness underlying it to them is the fact that they don't make nothing of it really.

Beyond this point still, all kinds of suffering takes place, and sadness, and it goes on and on, but you start moving that many particles with that much velocity, such as a German 88, and you'll get persistence. That shell bursts, and we don't find that the fellow in whose vicinity it hit is still there, but there's persistence. Somebody's got to go through his effects, and then somebody's got to write a letter home and say he died a hero, and somebody else has got to carry the news through, and then there are people at home, and he's left a hole in the society one way or the other, and this goes on and on and on, and then years later they dig up what's left of him and ship him back over and put him into a cemetery. There's persistence occasioning here. And what's persisting?. Well, there was that particle -- it certainly was moving fast, and when we get a particle moving with this much velocity, we get some persistence, and in a war all they can think of is terms of more and more and more particles, moving with more and more velocity to cause less and less persistence on the part of the enemy.

If you wanted to know why the German nation keeps fighting and keeps overrunning its borders, well it can't do anything else by this time. From Legion times forward people have been going in there saying, "You mustn't persist, and these fast-moving particles which we're making you handle will make it so." Oh really? This can't be, you see.

When we find anything about which Man is extremely puzzled, we lead directly into the one little formula which is the mechanism of making things persist: we're going to use particles to make things not persist.

And any time you find anybody in difficulty or in the middle of a problem, just look at the basic anatomy of a problem which is that anatomy. It's, "We're going to cause a non-persistence by the use of the mechanisms which cause persistence."

And you're going to get a game -- there's undoubtedly going to be a game occur here. There are going to be lots of problems.

If you want to know how to take apart a problem, just look where the person is using particles which you know by changing them will cause persistence, in order to make a non-persistence.

He'll be using Alter-is-ness to create a Not-is-ness, and of course will be getting consistently and continually an Is-ness. Which is a continuous state. It's a hypothetical state, because you can never stop it, you can never arrest it, you can never take a look at it. You know that any time you really recognize an Is-ness -- not in a state of change -- why, it will disappear, it will vanish or it will dim down, something will happen with relationship to it, so you always have to look at the change.

This is the fellow living up the time track, this is the fellow living in the past. He's looking at the changes and he isn't looking at the reality. Actually that's a very healthy state of mind.

The fellow's looking at the changes, he's looking at what will be, he's very cheerful about how many particles he can move around and cause to come into existence or persist. Or he knows the proper modus operandi for mocking things up that he wants to destroy, just As-is-ness. And that would destroy it perfectly adequately, and he could start in again.

To look at the basic mechanics of any problem which is causing any trouble, just find the matter of the particles, the particle motion, the Alter-is-ness in other words, which is aimed with the goal of Not-is-ness and is an impossibility. You'll find that's your preclear who's hanging fire in processing. He's doing this. He's using particles to knock down ridges (Ridges: Solid accumulation of old, inactive mental energy suspended in space and time), something on this order.

Actually he'd feel a lot better if he'd simply go out and trim the hedge. Let him move something around not quite as damaging but with the same goal, because if he's all messed up with his engram bank, and he's all messed up with tremendous ridges and black ridges and that sort of thing, and he sits there as a thetan creating particles and bombarding these ridges, what is he going to get? He's going to get a persistence of ridges. That's why we never use flows in processing. You can process objects you want to, you can process space if you want to, but we'll just stay away as a general principle from flows.

Now your thetan has a great objection, because of the communication formula as used in this universe, a great objection to somethingnesses. He looks across a distance and he sees a somethingness and this begins to tell him after a while that he has to be a something too, and he doesn't like this. He doesn't enjoy this really, because it's an other-determined something that he has to be. It's looking at a wall, he has to be a wall, you see. And that's what this universe is dictating to him. Well, actually, because it's all a consideration in the first place, he doesn't have to fall into that little grave. He doesn't have to do that kind of a shift, at all. He could simply say I'm looking at the wall, you see. But after a while he gets into the mechanics of perception, the mechanics of communication. He's using energy in order to communicate with energy. There's nothing wrong with that, except to the degree that he loses his fluidity on it. As long as he could maintain the idea that he was simply communicating by postulate, that he was communicating, he's doing all right, but when he drops below that level -- and you get him forced to communication, when he's made to stand still and be talked to, when he's made to stand to and hold that ridge, when he's made to sit there and absorb that textbook, any of these things, he gets under this bombardment, and he starts fighting the communication formula.

Of course we get a persistence then of this universe's communication formula.

Remember that this universe has a communication formula, and that that formula is based on the fact that two things can't occupy the same space, so immediately we fall away from cause, effect and no distance. Cause-and-effect with no distance is not the same thing as the bottom-scale manifestation, where complete identification never actually occurs. There's still a slight distance no matter how downscale you go; it's only way upscale that you can get a perfect identification between cause point and effect point. These two points can be coincident way upscale. Well, if they can be coincident way upscale, the individual could put a distance on them or whatever he liked, but to the degree that he began to agree with this universe, we would get the manifestation of "have to have a distance across which to look" because he can't occupy the same space as the object at which he's looking.

That is this universe's formula, and that by the way is native to a lot of universes -- it's how you keep everything stretched apart. You say two things can't occupy the same space, therefore we've got to have a lot of spaces and things more or less fixed in these spaces, and we've got to keep them all apart and therefore they are separate objects and we go into the communication formula. Cause, Distance, Effect.

As the individual agrees that two things can't occupy the same space, and as he agrees with this communication formula, he then gets into a situation where he says, "Now look at all these somethings around here. And I am actually basically a nothing, and therefore if I have to duplicate these by becoming a something, I don't like that. I can't retain my own native form. I'm in a bad shape here. I can't fly around and be a spirit. I've got to be pinned down here. I've got to be an energy mass in order to look at those energy masses," and he doesn't like it. He objects to it. And so we get to the other manifestation on the track.

The only objection a thetan has to anything, if he's having a big objection, is to something. Just any something. Then this of course will invert and having objected to a something hard enough, you see, he'll turn around after a while and start objecting to a nothing.

Now how is it then that we get any change at all if Not-is-ness doesn't work? Well, there is the system known as valences: one ceases to be himself and becomes something else as his sole method of change. You see that? He is causing a persistence by saying things mustn't persist, and he keeps saying, mustn't persist, mustn't persist, and it goes on persisting, and he uses more particles and more particles and more particles -- and pretty soon the United States Army is wearing coal-scuttle helmets. Just like that. And the Government says, "Down with Karl Marx, down with Karl Marx, down with Karl Marx -- and everybody is now going to be taxed according to his ability to pay."

So we get another type of change. Two things can't occupy the same space, therefore we are an identity persisting, therefore the best way to get it changed and get an utter change is simply to be somebody else. In other words completely shift the valence, and because we want to win all the time, why naturally, shift to winning valences compared to oneself. If one thinks one is losing then anything can start looking like a winning valence. A beggar utterly penniless about to die would look like a winning valence to some people. And we get valence-shifting going right along with "two things can't occupy the same space". So an individual goes out of one spot and over onto another spot and when he is running a lot of Not-is-ness you can expect him to do a lot of valence shifting. He can't continue to be himself, because he's in communication with nothing.

At that time he will start to believe that he must have nothingness. And he goes from there into having to have somethingnesses and he goes from there into having to have nothingnesses by change of valence, and actually there is no other deep significance to it.

CHAPTER TWELVE

TIME

Time is the subject which was introduced very early into this universe, and it has been with it ever since.

The very obviousness of time has obfuscated time.

Time is something that one can easily not have enough of and at the same time have too much of.

And at the same time not be in.

The whole subject of time is a confusing subject because it is a consideration which took place along with -- not after or before -- because there wasn't any time at the moment the consideration called time was made. It took place along with space-energy.

So it was space-energy-time or energy-space and time.

Time was created immediately after these basic postulates with the postulate of change, or the introduction of policy, and as soon as policy comes in or new considerations come in then we begin to get consecutive time.

The first few Board Minutes of any corporation are more or less nebulous with regard to time. They might as well have all taken place in zero minutes at the beginning of the world. You see that it doesn't matter. The people who elect the Board of Directors are the Board of Directors before they elect the Board of Directors.

Now you are the space before you make the space. You are the energy before you make the energy. After you make the energy you are before the energy. The time which is postulated at that point is postulated at a time when there is no time, which is not any time at all, which might as well be now as then. You might as well be postulating time just this very instant which is the time you postulated at the beginning of this universe.

This instant in absence of the consideration called time is the instant of the creation of this universe, is the instant of the end of this universe. If no time has been postulated, then all time would be one time.

A preclear who ceases to postulate time ceases to have time. And that's the first thing you can learn about time. Unless you're putting things on the future time track consistently and continually, you will not have any time track, because -- was there a Board of Directors or a single Director at the beginning of track of this universe who made all the postulates, then elected you to the Board afterwards? Or were you part of the Board?

Well, you could be running on this very well simply being recruited to this particular organization called Physical Universe. You could be -- and have been -- recruited to it afterwards, but the moment you were recruited to it you could only have been recruited to it if you had agreed to its time continuum. In other words, if you had agreed to a uniform rate of change, and had you agreed to this uniform rate of change you would then have a uniform rate of change. Otherwise you'd be in 1776, or 2060, while everybody else was in 1954. You see, you'd be somewhere, something, and sometime.

Well, in view of the fact that the particles themselves of this universe are a matter of consideration, stem from consideration, are themselves consideration -- the space in which those particles exist are themselves considerations -- we are not then at any time dealing with anything else but considerations.

We're dealing with considerations, and these considerations are only complicated and fixed to the degree that they are agreed upon.

If you have agreed solidly with these considerations why then, you have the considerations with which you've agreed.

It was not necessary for you to be the prime mover to be part of this universe.

The moment you have agreed to the considerations which compose this universe, you are at its inception, you are at its end, you are at its present, but you are running under the consideration that time is taking place. And as long as you are running under that consideration you say fine, we'll go along the time track. Wonderful. Time is progressing. You start looking at clocks. Clocks are keeping time for me, the bus schedule's keeping time for me, the motion of the earth is keeping time for me, the precession of planets and stars are keeping time for me, everything is keeping time for me, my wife keeps time for me by serving breakfast at a certain time, everybody keeps time for me... time? Time? Time... what... what time? What time is it? Do I have any time?

No, you've become motionless. You became dependent on everything else to keep time and make the considerations and then you didn't continue to agree with those considerations that are made. All you'd have to do is just go on agreeing with those considerations -- you'd move right on along the time track, just as nice as you please. But if you just drop out of the basis of consideration, drop your own consideration of the fact that time is taking place -- at that moment time ceases to take place.

Because time is a consideration and these other things are consideration, it doesn't mean then that after this consideration was made all considerations start moving. Should we make a consideration that there is time, then this doesn't immediately put all considerations in motion or create anything more than that which is already created with considerations, with the changing factor of time.

The definition of time itself is very important to you. Time is the co-action of particles. You can't have action of particles at all unless you have space. If you have space, then you can have change in space, and when you have a change in space then you have a different time.

There's the time from the moment the particle was at position A -- that's one time, now another time when the particle has been moved to position B. There could have been no motion taking place whatsoever unless you had made a postulate of motion from position A to position B, and if you had made this consideration "from position A to position B", then you would have motion and you would have time, because you said position B is then a later time than position A.

A later time -- what is this word time? You might as well have said this: "there's a consecutive shift of position". You ask somebody, "What consecutive shift of position is it?" And if he answered you truly, he would say, "It is the 15th degree position past zenith of the sun on its 200th revolution since its Winter Solstice." Quarter after twelve to you. 200th day of the year. That's time. If the sun hadn't shifted 200 times you wouldn't have had 200 days.

But it isn't that that is making it simply because it marks it. Let's look at that now. Just because it's doing it is no reason it is creating it. It is simply a particle which is moving in space. Earth is a particle which is revolving in space.

And the sun wouldn't be there, unless we were running on the basic consideration and agreement that it was there.

Here is an example of that simple change-of-position idea: I pick up a book, and just consider at this moment everything's static, no motion at this instant -- no time, no motion. A new instant. You see that it does not require articulation or verbalization or anything else. It's

so simple that it is overlooked. In order to conceive that this book can move from a position on the desk over to a second position, one must simply have conceived a new set of considerations which are consecutive in each position of motion over to this new position. And each one of these is after the consideration that the book was here. Now it's very embarrassing when an auditor is running the process Opening Procedure by Duplication and he tells the preclear, every time he picks up an object, to duplicate it -- if the auditor forgets to have him consider that it's there again, because it's an invalidation of the preclear -- the preclear makes a perfect duplicate of it and the object isn't there. When going back to that object a new time the auditor, if he's using "make a perfect duplicate of it" as part of his routine, had better then also say just before he sends him back toward this book: "Consider there's a book over there". Because as far as the preclear's concerned he's just unmocked it, and if you're working with a preclear who's getting into good shape, that book will be invisible. So he has to consider there's a book there, then he has to consider that he has moved across to it there, and he has to consider that all these things are taking place, and if he does he has time. Time is the co-action of particles.

Now the time that we're dealing with is a time with which we can stay in good agreement. It's a uniform rate of change. In other words, we are considering and considering and considering and considering and considering. We could be doing it very rapidly with regard to a particle for instance in the wall. We consider that it's there, and let's say the wall is being pulled this way -- we consider it's there, it's there, there, there, in other words we keep considering that that particle is coming closer. It takes a brand new consideration every time to have a particle and to have a space to move it in. Every time you see a particle move, actually somewhere in some automatic fashion and so on, we don't care about the mechanism, you have to consider: space-particle- position, space-particle-position, space-particle-position, space-particle- position. You get motion. You'll get an airplane going overhead, and for you to see it go overhead you'll have to be saying space-airplane-position, space-airplane-position, space-airplane-position, space-airplane-position -- and you'll see a jet plane go across the sky. But if you aren't at least agreed to this, you won't see any airplane go across the sky, you won't have any space, and it certainly will have no position.

Now what happens to an individual when his time factor starts to go to pieces? He gets stuck in time. He gets stuck at those moments when he is sufficiently rattled, confused or upset, in other words is given a new consideration that all is confused, and he doesn't at that moment have time to make new considerations that there is time or agree with the fact there is time. Or he resents the fact that there is time, and so he loses time, so he gets stuck on the time track.

It isn't energy that sticks anybody on the time track. It's this fact. Somebody told him to move, and he resented it, so he didn't move. What's he done? He has fallen out of agreement about the progress of particles.

Communication itself has been used to shift his consideration about considerations. Somebody demonstrates to him completely that these are time. They tell him to stay in one place. You can demonstrate that to an individual very easily with a bullet. He's going ahead, beautiful automaticity, just mocking up things flying here and things flying there, regiments of soldiers marching here and marching there, and in one way or another why he's just as much part of the enemy as he is part of himself, but he's got a new consideration that he is part of himself, and this bullet comes through space, and if he were able to see it -- a Civil War cannonball for instance he could have seen very easily, they only travel about sixty miles an hour -- and he would have done this space-particle-position, you know, space-cannonball-position, space-cannonball-position, space-cannonball-position, space... BOOM. He has just considered himself into a complete confusion, hasn't he? He's considered himself right on down the line to an impact, so he says, "Now look, the best thing to do -- when you see anything that even faintly resembles a cannonball -- you don't say 'space-particle-position, space-particle-position'. No you don't. You say, Nothing." The fellow's learned to keep his mouth shut.

“We don’t see cannonballs.” Nope. But he’s in agreement with the man on the right and he’s in agreement with the man on the left, and they’re in agreement with the man on the right and the left, and he’s standing on the ground and he’s in agreement with the body, and all these things are thoroughly in agreement with the fellow who fired the cannonball, and so the cannonball will come across anyway. And boy, is he invalidated now! On his right and his left and behind him and below him he stayed in agreement with all other things which were in agreement on the subject of rate of change. He stayed in agreement with all these other things which were saying space-particle- position, so he’s saying “space-particle-agreement”, unwillingly unwittingly. And this will leave him really hung. This will leave him with a certain unreality.

Well, he’s postulated no time, and so he can get stuck on the time track. You see that? Only his mockup is kind of thin, because he depended for the solidity of mockups such as the material universe on all these other people mocking ‘em up too. Everybody’s mocking them up. He’s just staying in agreement with everybody, and he doesn’t quite have to mock them up, so what has he got now? He’s got a dependency upon the agreement to keep time for him. So if he’s done this then he’s lost his power to completely unmock everything, hasn’t he?

Time as you conceive it, the time that is running on your watch, is simply the motion of a bunch of little wheels and a couple of hands and a second hand. And that’s just consecutive motions. Those are changes in space. And everywhere you look, mechanically you will find that time never amounts to anything else than a change of position of a particle in space. You see we have two conditions here. If something is postulating the change of position of a particle in space, and you’re agreeing with that something, then you will get a change of position of particle in space. It’s just a consecutive consideration, but that is all time ever is. The change of position of particle in space. To see anything you have to have space-particle-position.

Now in order to stay in good agreement it would be a very, very good thing to have a uniform rate of change, wouldn’t it? “Let’s all together now chant” -- the universe is saying -- let’s all together chant space-particle-position, space-particle-position, space-particle-position, and we’ll chant it together so that we are all uniformly saying it and we will then have time because we’re saying it and not for any other reason. We are postulating it. And so we’ve got space-particle-position, space-particle-position, space-particle-position as the hymn of time itself. And it goes right on running all the way down any years that are because those are the years.

Let’s not get divided up again on the subject of, “Well, now there’s thought”. The old Theta-MEST theory is a terrifically interesting theory simply because it led into this. The idea that there was a universe and that there was thought -- theta without wavelength, without mass, without time, without position in space: this was Life. And that was impinged upon something else called the physical universe, which was a mechanical entity which did things in a peculiar way, and these two things together, theta-MEST interacting, gave us life forms. But then we get a further refinement of that.

We find that the physical universe itself is simply this chanted space-particle-position, so MEST is coming from thought itself, so what do we get? We get the appearance of the physical universe having a seniority in mechanics. It appears to be above consideration, because of the agreements you have made with so many people concerning the continuation of it.

Continuation itself is another word which could be supplanted for time and so is survival. Now, what then would we say is the common denominator of time? Consideration.

Below this level, in the field of mechanics, what would we say is the common denominator of time? Change. That is the one thing we could say was the common denominator of all kinds of time anywhere, anyhow, in any universe.

Now let's not lose that one. A certain set of particles or a certain body of individualized life forms, or an automaticity postulated by such life forms, could go on saying that there are a certain set of particles, they're moving in a uniform rate of change, and they're postulating the same space over and over again -- and we would get at that moment a uniform time continuum. And that is a condition which has to exist in a universe and it is that which makes a universe peculiar. It's the time continuum for that universe. In other words, it's this agreed upon chant. It's where we are chanting and with whom we are chanting, that makes the universe.

So we have the people of earth and this universe chanting or simply agreeing with something that is chanting space-particle-position. And so we've got time, time, time, time, time.

If all of a sudden the chant stopped, nothing would move. You might still have some space on a hangover of a past consideration or something, but you wouldn't have any new particles moving anywhere. The walls would simply vanish, the space go, to a very marked degree. Everything would kind of look like a Black V (Black V: a heavily occluded case characterized by mental pictures consisting of masses of blackness. This is a "Step V" in early procedures such as Standard Operating Procedure 8.) caving in on himself. That's the way things would look if this stopped. It would look just like that because that's what he's done.

Then in order for a person to have time, to be in present time, it is necessary to be in contact, at least in contact, with those particles which are being formed by this continuous hymn to time. It's at least necessary to be in contact with the particles. If we're not, we're out of time.

If we're simply agreeing, then we're out of time, and we get stuck on the time track, stuck in old facsimiles, all messed up -- we're not postulating any time at all, and we're not looking at any time particles, not looking at any particles or their change, and as a result -- where's anybody going to get any time?

He has to either himself start chanting space-particle-position, space-particle-position, space-particle-position, until he gets time going again for himself, or you have him feel the walls, and feeling the walls, he'll say, "Ah, what do you know!" He's getting into time.

Agreement is a very important thing because the thetan begins to depend upon the universe keeping its own chant and stops chanting himself.

What happens if he does things? He has to agree with something which is vibrating, doesn't he? So he himself becomes mass. And that's how a thetan becomes mass. He's not chanting any more, so he goes one hundred percent into agreement with something that is doing the chanting and then he falls away from agreement with what he was depending on to keep on agreeing with him for.

He depends upon that wall, decides that wall is harmful to him, and he's no longer chanting. He's no longer now in contact with the wall because it's dangerous.

Where's he going to get any time?

He isn't going to get any. He may fish around and contact another time continuum in another universe and be to some vague degree in contact with that time continuum -- another entire body of beings and automaticities chanting space-particle-position, space-particle-position, space-particle-position, space-particle-position. Another song going on.

A preclear gets out of time. He himself is sort of mocked up in agreement, therefore he gets to vibrating and he as a thetan vibrates out of phase with. He's vibrating bobobobobop, and the walls are vibrating bap bap bap bap bap. Oh, he'd say, what time is it?

He'd have to get some kind of a duplication to run this out or straighten it out. Just by having him contact the walls of any universe by the Opening Procedure of S.O.P. 8C you get him straightened out on his vibrations and he stops being so much mass -- simply by getting him into good agreement.

If the common denominator of time is change, then why do you think a preclear is so anxious to change? What is his anxiety about change? Well, he is doubly inverted -- he finally depended on just agreement alone. He wasn't postulating time any more and he was just depending on this universe alone to say change change change change change -- change of position of particle in space, change of position of particle in space, change, change, change.

He has (1) depended on that, (2) stopped depending on that, (3) fallen away from it, and (4) says:

"Look. Wait a minute. To have any survival or to go on with any of these items or any of these responsibilities or anything, something has got to change around here. So let's change, change. Let's change other things. Oh, I can't change those. People are easy to change, so let's try to change those.... Well, I can't change those. I'll change myself, change myself, change myself, I'll change myself, change, change, change, change, change, chan, chan, cha, cha, cha, chachacha BOOM."

Totally-fixed-self-personal-time-track-with-no-agreement-any-place-else which looks like a solid mass, because it's changing so fast and there's nobody agreeing with it -- and he's gone out the bottom.

And that is why people get into compulsive change.

8-C Opening Procedure will get people out of that. Opening Procedure by Duplication will resolve this because you're changing at a uniform rate, and you, the auditor, are in agreement with him, and as a result he will be able to come on up out of it until he has re-timed.

A preclear who is having any difficulty at all, the first thing that would be wrong with him is that he'd be out of time as a car gets out of time and its motor doesn't run well. He's going off on his own time factor which to he aberrative to him would have to be totally automatic. He'd have to have set it up and now be unconscious of it. And he's out of time, and that's why he's obsessively changing, and why the individual who is worst off will want to change the fastest and the hardest and has the most compulsion and obsession about it.

So we see what this subject of time is all about, how it is possible to process it, and we see that we have been processing it all along.

CHAPTER THIRTEEN

AXIOMS

(Part 1)

The Axioms of Scientology are a list of usable or self evident truths and are a major part of the technical information of a Scientologist.

Having these we are now operating on just fifty axioms and definitions, where the Dianetic Axioms of 1951 were in excess of two hundred and ninety. We arrived at these fifty Axioms of Scientology through a great many changes, a great many major developments -- all of them in the direction of higher workability and simplification.

A student in training in Scientology is not expected to read these Axioms. He is expected to absorb them, quote them verbatim and by number, understand and apply them.

Webster's says that an axiom is a self evident truth.

Comparing the Axioms of Scientology with axioms in another subject, these are certainly as self-evident as those of, for instance, geometry, which is actually a relatively crude subject in that it proves itself by itself, which is a limitation that Scientology does not have.

The Axioms of Scientology prove themselves by all of life.

In geometry we find the Aristotelian syllogism arbitrarily cutting across the whole subject. In Scientology we needed a better base than the syllogism and we have a better one. The platform on which we base our understanding is, if something doesn't work when applied we change what we are doing and find something which does work. We are certainly not bowed down to the great god No Change.

Well, true enough, these Axioms are self evident truths. But they are not so thoroughly self evident that they leap out of the page and introduce themselves to you. You have to introduce yourself to them.

The first of the Axioms is a bit of understanding which if you did not have and did not actually understand very well you would not be able to do anything with Scientology.

It's just as blunt as that.

AXIOM ONE: LIFE IS BASICALLY A STATIC.

And what is this static?

Definition: a Life Static has no mass, no motion, no wavelength, no location in space or in time. It has the ability to postulate and to perceive.

This is a peculiar and particular static, having these properties and a further peculiarity, which we find in the next Axiom.

AXIOM TWO: THE STATIC IS CAPABLE OF CONSIDERATIONS, POSTULATES, AND OPINIONS.

You can't measure this Static.

When you find something which has no mass, no location, no position in time and no wavelength -- the very fact that it can't be measured tells you that you have your hands on Life itself.

You can't measure it, yet all things measurable extend from it. From this Static all phenomena extend.

You cannot measure a dog by his biscuits and you cannot measure this Static by the phenomena extending from it.

Space is one of these phenomena. You could say that Life is a space-energy-object production and placement unit because that is what it does. But when you measure these you do not measure Life.

A thetan is very, very close to being a pure Static. He has practically no wavelength. Actually a thetan is in a very, very small amount of mass. From some experiments conducted about fifteen or twenty years ago -- a thetan weighed about 1.5 ounces! Who made these experiments? Well, a doctor made these experiments. He weighed people before and after death, retaining any mass. He weighed the person, bed and all, and he found that the weight dropped at the moment of death about 1.5 ounces and some of them 2 ounces. (Those were heavy thetans.)

So we have this thetan capable of considerations, postulates and opinions, and the most native qualities to him -- in other words the things which he is most likely to postulate -- are these qualities which you find in the top "buttons" of the Chart of Attitudes. "Trust", "Full Responsibility", etc.

So we have then actually described a thetan when we have gotten Axioms One and Two. Without these known well an auditor would have an awfully hard time exteriorizing (Exteriorizing: exteriorization: the state achieved in which the thetan can be outside his body with certainty) somebody -- because if you thought that you reached in with a pair of forceps and dragged someone out of his head, well, this is not the way it is. You would not be thinking of a thetan. To exteriorize something that can't possibly be grabbed hold of, that's quite a trick.

A thetan has to postulate he's inside before you can have him postulate that he's outside. But if he heavily postulated that he's inside, now your trick as an auditor is to do what? Override this thetan's postulates? That would fit into the field of hypnotism, or maybe you could do it with a club, but the way we do it in Scientology is a little more delicate than these. We simply ask him to postulate that he's outside, and if he can and does, why, he's outside. And if he can't, why, he's still inside.

Thetans think of themselves as being in the MEST universe (MEST universe: the physical universe, from the initial letters of matter, energy, space, time). Of course, this is a joke, too. As the Static they can't possibly be in a universe.

But they can postulate a condition and then they can postulate that they cannot escape this condition.

AXIOM THREE: SPACE, ENERGY, OBJECTS, FORM AND TIME ARE THE RESULT OF CONSIDERATIONS MADE AND/ OR AGREED UPON OR NOT BY THE STATIC, AND ARE PERCEIVED SOLELY BECAUSE THE STATIC CONSIDERS THAT IT CAN PERCEIVE THEM.

The whole secret of perception is right there. Do you believe that you can see? Well, all right, go ahead and believe that you can see but you'd certainly better believe that there's something there to see or you won't see. So there are two considerations to sight, and they are covered immediately here in that you have to believe there is something to see and then that you

can see it. And so you have perception. All of the tremendous number of categories to perception come under this heading, and are covered by that Axiom. So that Axiom should be known very, very well.

AXIOM FOUR: SPACE IS A VIEWPOINT OF DIMENSION.

Do you know that physics has gone on since the time of Aristotle without knowing that! Yet we read in the Encyclopedia Britannica of many years ago (the Eleventh Edition, published in 1911) that space and time are not a problem of the physicist. They are the problem of one working in the field of the mind. And it says that when the field of psychology solves the existence of space and time why then physics will be able to do something with it. And all those fellows with their Ph.D.'s -- not for centuries actually but a number of decades (it seems like centuries if you've ever listened to their lectures) -- going back to the days of Wundt, The Only Wundt -- about 1867 -- they didn't read the Encyclopedia Britannica and find out that they held the responsibility for identifying space and time so that physics could get on its way.

And because they avoided this responsibility we have to pitch in here and discover and develop Scientology -- not to work in the field of physics, however, but to work in the field of the Humanities. But it so happened that I discovered very, very early while I was studying nuclear physics at George Washington University that physics did not have a definition for space, time and energy. It defined energy in terms of space and time. It defined space in terms of time and energy, and it defined time in terms of energy and space. It was going around in a circle. I first moved out of that circle by putting it into human behavior -- be, do and have, which you'll find in Scientology: 8-8008*, but the point is here that without a definition for space, physics was and is adrift. One of our auditors was recently talking to an engineer in an Atomic Energy Commission plant, and happened to remark, "Well, we have a definition for space." This engineer said, "Uh, you do?" and got instantly interested. Of course we didn't make this definition for nuclear physics, but they could certainly use one. The engineer asked, "What is the definition of space?" and the auditor said, "Space viewpoint of dimension." This fellow just sat there for a moment, and he sat there, and then all of a sudden he rushed to the phone and dialed a number and he said, "Close down number five.!" He had suddenly realized that an experiment in progress was about to explode and one of the reasons he knew it was about to explode is that he had found out what space was. This is of great interest to nuclear physicists, but they will get one of these definitions and then they will start to figure, figure, figure, figure, figure. They don't take the definition as such and use it as such. They figure-figure, and they lose it.

Using the process R2-40: Conceiving a Static gives an understanding of exactly why, every time they get rid of one of these definitions they lose it.

AXIOM FIVE: ENERGY CONSISTS OF POSTULATED PARTICLES IN SPACE.

Now, we've got space: a viewpoint of dimension.

You say: "I am here looking in a direction." We've actually got to have three points out there to look at, to have three dimensional space. If we only had linear space we would have only one dimension point. One point to view. And energy consists of postulated particles in space, so we'll demark these three points out there to have some three dimensional space and we'll have these particles which we will call Anchor Points, and we'll have energy.

And so we come to objects.

AXIOM SIX: OBJECTS CONSIST OF GROUPED PARTICLES.

If we just kept putting particles out there and pushing them together, or if we suddenly said, "There's a big group of particles out there," we'd have what is commonly called an object. When an object or particle moves across any part of a piece of space -- in other words a viewpoint of dimension -- we have motion.

And we come to the subject of time.

AXIOM SEVEN: TIME IS BASICALLY A POSTULATE THAT SPACE AND PARTICLES WILL PERSIST.

Time in its basic postulate is not even motion. The apparenacy of time -- an agreed upon rate of change -- becomes agreed upon time. But for an individual all by himself is simply a consideration. He says something will persist, and he has time. Now if he gets somebody else to agree on what is persisting, the two can then be in agreement. And if the items are motionless then they can't have agreements about how fast or how this gives them a clock or a watch. And so you carry a watch around on your wrist.

But time is not motion. Let's escape from that one right now. It is an error. We'll call that a heresy.

But this gives us another Axiom:

AXIOM EIGHT: THE APPARENACY OF TIME IS THE CHANGE OF POSITION OF PARTICLES IN SPACE.

Now if we see particles changing in space we know time's passing, but if you had a piece of space and some particles, and you were simply sitting there looking at those particles and there was absolutely no change in them whatsoever, you would be very hard put to describe even to yourself whether any time was passing or not.

And so the apparenacy of time is the change of position of particles in space.

AXIOM NINE: CHANGE IS THE PRIMARY MANIFESTATION OF TIME.

If you were looking at motionless particles you would not be able to tell whether time was passing or not because you might be looking at one time or another. Then to prove time you could say they moved this far at such and such a speed or something of the sort. And you could say, "Therefore this much time has gone by." So we can say that change is the primary manifestation of time. Now, oddly enough you have your "Black Five", occluded case ("no pictures, only blackness") right there. A Black Five is trying to change himself simply because he's in agreement with particles in motion. That's all. He's simply acting on compulsion or obsession to change, and if you asked him very suddenly in which direction he's trying to change he would not be able to tell you. He has no real goal. He doesn't particularly want to be better, he doesn't particularly want to be worse, but he's got to change. He's frantically got to change. Well, why has he got to change? Because he has these particles all around him which are dictating change to him. They're saying, "Time ... time... time... time... time... change... change... change."

In other words, he's in agreement with the apparenacy of time, and he has fallen far, far away from the mere consideration of time. So he doesn't conceive what time is. He becomes a nuclear physicist.

AXIOM TEN: THE HIGHEST PURPOSE IN THE UNIVERSE IS THE CREATION OF AN EFFECT.

We could do a tremendous amount with just that one Axiom, and in processing we would discover then good reason to have space and to have particles and how all these things get there. People want to create an effect, and they get into very interesting states of mind about this sort of thing. They say to themselves, well, let's see now -- I caused that effect but that effect is horrible, Therefore I can't admit that I caused that effect, so I'll introduce a lie here and say I didn't cause that effect. And then -- they become an effect. If they can't be at cause they become an effect. They are the effect of what they have caused without admitting they

caused. But it can get even worse than that -- worse than being at total effect. They get way down the line, to the point where they're the cause of any effect. They blame themselves, in other words. A man in Sandusky falls down and breaks a glass of pink lemonade and cuts his little pinky, and this person who is in San Diego at the time hears about that and knows he must be guilty. That's complete reversal.

A person can get into a state where he's cause and effect simultaneously. That is to say any effect he starts to cause he becomes that effect instantly. He says, I think I'll kill him, and he feels like he's dead. Just like that. Now we've got to have time in order to witness an effect. As an example of this one could observe that science is dedicated to observing an effect and does not have any other real goal. Once in a while you see a scientist who is also an idealist. He wants to use his materials to improve Man. But science at large and particularly when it got over into the field of the mind. was simply a goal-less, soul-less pursuit, the totality of which is just to observe an effect. They are not really even causing an effect. They just go around observing effects. And they fill notebooks and notebooks and notebooks full of effects, effects, effects, effects, and you find they carry on experiments -- not to prove anything, not to do anything, but just to observe an effect. They go around and put a pin in the tail of a rat, and the rat jumps and speaks, and so they say "Ah," and they note it down carefully: "When you put a pin one inch from the end of the tail of a rat he moans". Actually the rat squeaked. Well this was observing an effect -- the way it's recorded by science. This goes so far that a leading scientist of the day -- an Einstein -- says that all an observer has any right to do is look at a needle. If they were just going around observing effects, eventually they could build an atom bomb, and say "Well it isn't my fault. I'm not to blame." The few scientists who did feel badly about this and joined organizations to try to do something were promptly fired by the government. They had some responsibility.

AXIOM ELEVEN: THE CONSIDERATIONS RESULTING IN CONDITIONS OF EXISTENCE ARE FOURFOLD.

And here they are in exact axiom form:

- (a) AS-IS-NESS is the condition of immediate creation without persistence, and is the condition of existence which exists at the moment of creation and the moment of destruction, and is different from other considerations in that it does not contain survival.
- (b) ALTER-IS-NESS is the consideration which introduces change and therefore time and persistence into an AS-IS-NESS to obtain persistency.
- (c) IS-NESS is an apperency of existence brought about by the continuous alteration of an AS-IS-NESS. This is called, when agreed upon, Reality.
- (d) NOT-IS-NESS is the effort to handle IS-NESS by reducing its condition through the use of force. It is an apperency and cannot entirely vanquish an IS-NESS.

AXIOM TWELVE: THE PRIMARY CONDITION OF ANY UNIVERSE IS THAT TWO SPACES ENERGIES OR OBJECTS MUST NOT OCCUPY THE SAME SPACE. WHEN THIS CONDITION IS VIOLATED (PERFECT DUPLICATE) THE APPARENCY OF ANY UNIVERSE OR ANY PART THEREOF IS NULLED.

Alfred Korzybski in General Semantics was very careful to demonstrate that two objects could not occupy the same space. In other words, he was dramatizing "Preserve the universe, preserve the universe, preserve the universe". Now this statement tells you that if two objects can't occupy the same space you haven't got a universe, and sure enough if you just ask a preclear repetitively: "What object can occupy the same space you're occupying?" he'll work at it and he'll work at it and work at it, and the first thing you know, why, he's capable of doing many things which he was not able to do before. His space straightens out. He can create space again -- merely because this MEST universe has been telling him so often

that two objects cannot occupy the same space that he has begun to believe it. And he believes this is the most thorough law that he has. So we find a person perfectly contentedly being in a body believing he is a body. Why, he knows that he, a thetan, could not occupy the same space as a body. He knows this is impossible. Two objects can't occupy the same space. He's an object, and his body's an object, so the two can't occupy the same space.

This is very interesting because you'll find that two universes can occupy the same space and actually do occupy the same space. You'll find the universe of a thetan is occupying the same space as the physical universe, but once he declares that the both of them are occupying the same space, you get an interesting condition.

Now, I'm not going to try to take up at this point the perfect duplicate but it's enough just to say that two objects are occupying that space -- identically occupying that space -- and poof, it's gone. That's the way you make things vanish. That is to get its As-is-ness, and this is why As-is-ness works and why things disappear when you get their As-is-ness. This is an important Axiom.

Now here is the oldest thing that Man knows:

AXIOM THIRTEEN: THE CYCLE OF ACTION OF THE PHYSICAL UNIVERSE IS: CREATE, SURVIVE (PERSIST), DESTROY.

Now, that's the oldest thing Man knows, but it went on the basis of death, birth, growth, decay, death, birth, growth, decay, death, birth, growth, decay and so on. He knew he had time involved here, on a linear line. The odd thing here is that you've got to postulate death to get a cycle of action, and you've got to postulate time to get a lineal line, so we're dealing here with one of the most intimate things of existence. We find this by the way in the Rig-Veda. It's been with Man about 10,000 years that I know of and we find that this is the cycle of action of the physical universe -- create, survive destroy.

In Dianetics, I isolated just one portion of this line as a common denominator of all existence, which was Survive, and sure enough any life form is surviving. It is trying to survive and that is its normal push forward. And that has, incidentally, terrific impact, but this has two other parts and those are create and destroy. Create, survive, destroy. And survive merely means persist. So all of these things are based on time, and we have underlying Axiom Thirteen this primary consideration that there is time.

Now we can go on and find that the conditions of existence fit these various portions of the survival curve. And this would be given as follows:

AXIOM FOURTEEN: SURVIVAL IS ACCOMPLISHED BY ALTER-IS-NESS AND NOT-IS-NESS, BY WHICH IS GAINED THE PERSISTENCY KNOWN AS TIME.

That's a mechanical persistency. In other words we keep changing things, saying they aren't, and changing them, and then pushing them out and reforming them and trying to vanish them. Using energy to fight energy, we'll certainly get survival. We'll get persistency.

AXIOM FIFTEEN: CREATION IS ACCOMPLISHED BY THE POSTULATION OF AN AS-IS-NESS.

Now all you have to say actually is: "Space, energy, time, As-is. That's the way it is, and, it's now going to persist." You've added time to it. If you immediately after that simply looked at it and got its As-is-ness again it would vanish. All you had to do is get it in the same instant of time with the same type of postulate and it would disappear. You could create it again and it would disappear. It would As-is.

AXIOM SIXTEEN: COMPLETE DESTRUCTION IS ACCOMPLISHED BY THE POSTULATION OF THE AS-IS-NESS OF ANY EXISTENCE AND THE PARTS THEREOF.

Complete destruction would simply be vanishment. You wouldn't have any rubble left. When you blow something up with guns you get rubble. Ask anybody who was in the last war. There were certainly an awful lot of broken bricks lying around. If anybody had really been working at this in a good sensible way, and he'd really meant total destruction, he would have simply gotten the As-is-ness of the situation and it would have been gone and that would have been the end of that. If he'd wanted to declare the whole As-is-ness of a country, if he'd been able to span that much attention and trace back that many particles that fast to their original points of creation, he would of course have a vanishment and that is complete destruction. So complete destruction is As-is-ness, and As-is-ness is simply a postulated existence.

What we're looking at most of the time in this universe is:

AXIOM SEVENTEEN: THE STATIC, HAVING POSTULATED AS-IS-NESS THEN PRACTICES ALTER-IS-NESS AND SO ACHIEVES THE APPARENCY OF IS-NESS AND SO OBTAINS REALITY.

In other words we get a continuous alteration, and we get this apparency called Is-ness.

AXIOM EIGHTEEN: THE STATIC, IN PRACTICING NOT-IS-NESS, BRINGS ABOUT THE PERSISTENCE OF UNWANTED EXISTENCES, AND SO BRINGS ABOUT UNREALITY, WHICH INCLUDES FORGETFULNESS, UNCONSCIOUSNESS, AND OTHER UNDESIRABLE STATES.

Quite an important Axiom and very true one.

AXIOM NINETEEN: BRINGING THE STATIC TO VIEW AS-IS ANY CONDITION DEVALUATES THAT CONDITION.

CHAPTER FOURTEEN

AXIOMS

(Part 2)

It is a remarkable thing that life itself can be codified in terms of Axioms. It has not been done before. The first time it was even attempted was in 1951 when I wrote the Logics and Axioms, which I did simply to give an alignment to thought itself. And as a matter of fact copies of these Axioms were sent over to Europe and in 1953 I found them in Vienna fully translated into German. It's quite remarkable. Over there they were terribly impressed simply because it had not been done before. Nobody had before codified life to this degree and nobody had codified psychotherapy. And they were not impressed with whether the Axioms were right or wrong, it was only that nobody had done it before. In these Scientology Axioms we're not quite doing the same thing. Those 1951 Axioms of Dianetics were quite complicated and these fifty Axioms we now have are nowhere near as lengthy, but their reach is greater and they pack a great deal more punch.

We come here to the interesting subject of a proof of ultimate truth. If we have reached an ultimate truth, then we have reached an ultimate solution, and who would ever suspect, really, that an ultimate truth or an ultimate solution could be subjected to mechanical proof. We have done just that. We have discovered the phenomenon of a perfect duplicate.

AXIOM TWENTY: BRINGING THE STATIC TO CREATE A PERFECT DUPLICATE CAUSES THE VANISHMENT OF ANY EXISTENCE OR PART THEREOF.

If you can bring someone to make a perfect duplicate of anything it will vanish. We have a perfect duplicate clearly defined:

A perfect duplicate is an additional creation of the object, its energy, and space, in its own space, in its own time, using its own energy. (And we could append to that "the considerations which go along with it", because it couldn't be anything but considerations.)

And: This violates the condition that two objects must not occupy the same space, and causes vanishment of the object.

If you ask somebody to simply make a perfect duplicate of, for instance, a vase, just exactly where it sits, it will begin to fade out on him, and he can do that to almost anything.

Why doesn't it fade for somebody else? This is quite remarkable. Everything in this universe is displaced or misplaced. When we talk about a lie, we really don't mean that simply changing the position of something is a lie. We have to alter the consideration regarding it to make a lie. It isn't really a lie that everything is so scrambled in this universe. It is scrambled. Just in the last moment or two several cosmic rays went through your body. Those were particles which emanated from somewhere and they arrived where you are -- they had been en route for a hundred million years. To get one of those cosmic rays to vanish we would have to find its point of creation, and we would have to make a duplicate of that ray at the moment of its creation, and then we would have to make a duplicate of having done so. At that instant that cosmic ray would vanish.

This is very interesting to the physicist, it's very interesting to almost anybody, and it is demonstrable. You can do this. I asked an auditor one afternoon simply to "look to the garage wall over there" and to choose a very small area, and "find the atoms and molecules in the wall there, and put an attention unit" -- a remote viewpoint -- "next to each one, and follow it immediately back to where it had been created." He was leaning on the fender of the car, and he did this -- and he came off the fender of that car as though he had been shot. The object itself,

this tiny portion of the object, had started to disintegrate. And he rushed over to it to hold it in place with his hands!

Why doesn't the whole universe vanish? Well, probably on the very site of this building there was another building once and that building has been broken up and the bricks have been moved and part of it is out there in the street, and part of it is still in the ground below and part of it -- maybe some brick dust -- got on somebody's suitcase who went to World War II, and part of it's in Germany and it's spread all over the place, and here are all these cosmic waves and rays going all over the universe -- and to get each one of those at its moment of creation in the time and space, and to make a perfect duplicate of all this, would be quite a job. It's not an impossible job. It requires an ability to span attention. You would get a physical object to disappear so thoroughly that everybody else would know it was gone.

You see that it isn't true that an object sitting before you at this moment, or your chair, has always been in that position. Nor is it true that the materials in that chair have always been in that position, nor is it true that the atoms which made up the chair in raw material form were always in that particular ore bed or in that particular tree. So you see it's quite complex. This universe is scrambled.

That doesn't mean you can't make it vanish, however.

As we can produce this phenomenon, we know we have an ultimate solution. The perfect duplicate was the little latch string hanging out that opened the door to an ultimate truth. Well, what would an ultimate truth be? An ultimate truth is a static, and an ultimate solution is a static. In other words, an ultimate truth and an ultimate solution is nothing. Get the As-is-ness of any problem, make a perfect duplicate of any problem, and the problem will disappear. You can subject that easily to proof. So if you can make a problem disappear by simply getting its As-is-ness, then you've got the solution to all problems, or the ultimate solution. Well, the MEST universe itself is just a problem, and so if you could get its As-is-ness, it would disappear. It would disappear for everybody. Well, let's study that and, and get that very well and get what the definition is there, in the Axioms and Definitions. This is the total solution, by the way, to the vanishment of engrams -- what we were handling in Dianetics. The vanishment of ridges, of all energy forms and manifestations, all these can simply be accomplished by making perfect duplicates of them. That doesn't mean that you should now make nothing out of everything or get your preclear to try to make nothing out of everything, but that it just can be done.

AXIOM TWENTY-ONE: UNDERSTANDING IS COMPOSED OF AFFINITY, REALITY AND COMMUNICATION.

We understand understanding a bit better when we see that it is simply the ability to get the As-is-ness of something. For example we could say "I don't quite understand this car. Don't quite understand what's wrong with it. It just won't start." And we walk around it and look at it and then we find out that we haven't turned on the key. And we turn on the key. We've understood it, in other words. We have unmocked the fact that the key was not turned on and we have turned on the key (which actually is practicing Alter-is-ness). If we walked around a car and said "I don't understand what this object is... I don't understand what this object is ... AH! it's a car!" We would feel immediately relieved. We'd feel a lot better about the thing, but if we were to get its total As-is-ness there would just be a hole sitting there.

So understanding is As-is-ness and understanding in its entirety would be a Static and so we have the fact that Life knows basically everything there is to know before it gets complicated with lots of data, merely because it can postulate all the data it knows. All knowingness is inherent in the static itself. A thetan who is in good shape knows everything there is to know. He knows past, present and future. He knows everything. This doesn't mean he knows data. This merely means that he can As-is anything and if he can As-is anything believe me he can understand it.

Man's salvation I've said several times depends upon his recognition of his brotherhood with the universe. Well let's misinterpret that just a little bit and say Man's salvation -- if you want to save him from the universe -- would depend upon his ability to make an As-is-ness of the physical universe at which moment he wouldn't have a universe, and this would be total understanding.

Understanding has three parts: Affinity Reality and Communication.

You can actually compose from ARC all the mathematics there are. You can combine ARC into mathematics. You can accomplish anything with ARC that you want to do. Symbolic Logic, even calculus, could be extrapolated from ARC.

Affinity depends upon reality and communication. Reality depends upon affinity and communication. Communication depends upon affinity and reality. If you don't believe this try to communicate sometime with somebody without any affinity at all. Get real mad at somebody, and then try to communicate with him. You won't. Try to get somebody to be reasonable when he is very angry and you'll find out that his reality is very poor. He cannot conceive of the situation. He'll give you some of the weirdest things. There is no liar lying like an angry man.

If you raise somebody's affinity you will raise his reality and communication. If you raise somebody's reality, you'll raise his affinity and communication. And the keynote of this triangle happens to be communication. Communication is more important than either affinity or reality.

AXIOM TWENTY-TWO: THE PRACTICE OF NOT-IS-NESS REDUCES UNDERSTANDING.

In other words, something is there, and we say it's not there.

Someone is driving down the road like mad and there's an enormous boulder lying in the middle of the road, and almost anybody, just before the crash, will say the boulder's not there. And by golly it's there. And this makes him feel he's a weak thetan. He failed. And the funny part of it is that if he were to immediately As-is the boulder down the road, instead of denying it's there, and if he could make this a perfect duplicate, the boulder would disappear.

He doesn't do it that way. He sort of puts some energy up and pushes against the boulder, and says, "It's not there, it's not there. I deny it."

Well, he'll have a mighty thin understanding of the whole thing.

He doesn't want to communicate with it, so he says it's not there. He doesn't want to have any affinity for it at all, so he says it's not there. And believe me his reality cuts down. The practice of Not-is-ness reduces understanding, and that is what Man is doing constantly. He's trying to avow that something that isn't there is there, and he's trying to avow that something that is there isn't there, and between these two things, giving it no As-is-ness at all or new postulates of any kind, he's having quite a time of it.

AXIOM TWENTY-THREE: THE STATIC HAS THE CAPABILITY OF TOTAL KNOWINGNESS. TOTAL KNOWINGNESS WOULD CONSIST OF TOTAL ARC.

Here we have a condition of existence which is As-is. That would be total knowingness. Well, if we had somebody who could say "As-is" to everything, and trace all parts of everything back to their original time, location, and simply got them as they really were, we of course would have nothing left but a Static. We would have zero. We wouldn't even have space.

If you wanted, by the way, to make this whole universe vanish, you would have to be able to span this whole universe. You would have to be as big as the universe. You could drill somebody up to the point where he could do that.

AXIOM TWENTY-FOUR: TOTAL ARC WOULD BRING ABOUT THE VANISHMENT OF ALL MECHANICAL CONDITIONS OF EXISTENCE.

All mechanical conditions of existence. It wouldn't bring about the sudden death of everything. It would bring about the exteriorization of everything. It would mean the vanishment of all space and all form. Mechanics.

Differentiate between a consideration -- a postulate -- and a mechanic. Be sure to get the difference between a quality such as complete trust, a quality such as full responsibility, in other words the qualities along the top of the Chart of Attitudes -- and the mechanics. A person who is all out for mechanics, and won't have anything to do with considerations, believes completely that considerations are of no worth and that mechanics are the thing ("You can put your hands on it, you can feel it, you can touch it") -- this person would have to be made thoroughly acquainted with the existence of these mechanics before he could As-is them sufficiently to reach a level where he would have the ability to consider. He has sunk below the level of mechanics.

That's why 8C Opening Procedure, which acquaints the person with his immediate environment, works as it does.

Well, when we say mechanics, we mean space, energy, objects and time. And when something has those things in it we're talking about something mechanical. That's all that would vanish if you As-ised all of existence -- just the mechanics -- and you could turn right around and postulate them all back again too with great ease.

AXIOM TWENTY-FIVE: AFFINITY IS A SCALE OF ATTITUDES WHICH FALLS AWAY FROM THE CO-EXISTENCE OF STATIC, THROUGH THE INTERPOSITIONS OF DISTANCE AND ENERGY, TO CREATE IDENTITY, DOWN TO CLOSE PROXIMITY BUT MYSTERY.

Affinity, in terms of mechanics, is simply a matter of distance. Affinity is basically a consideration, but it does represent itself mechanically. For instance, Total Knowingness goes down to Lookingness. You have to look to find out. Well that's different from simply knowing without looking. We go down to Looking, now we go just a little bit lower than that. (This Know-to-Mystery scale is by the way an Affinity scale.) We go into Emotion, and then we no longer have knowledge by looking. We have to have knowledge by emotion. Do we like it -- do we dislike it. There are particles in emotion: "I don't like it" -- in other words "I have some anger particles about it" or "I have some resentment particles" -- and by the way a preclear has his reactive mind full of these emotion particles.

Now if I "have to feel it to know it is there", I've gone immediately into Effort. And my affinity for something would be good if I could feel it and it would be no good at all if I couldn't feel it. You get a Step V, a Black V, who is swearing by mechanics (and swearing at all life forms) and builds atom bombs and such things -- and he tells you that he cannot contact life. He can't contact this thing called the Static, therefore he "can't believe in it". This is very interesting. You ask him why, and he says, "Well I can't feel it." He's twisting the snake around so it'll eat its tail. He's proving it all upside down and backwards. He says he can't get the existence of something he can't feel. And the odd part of it is that we can measure electronically the existence of life. There is a little meter on which we ran some tests, and we can actually demonstrate that one individual can turn on in another individual at some great distance from him a considerable electrical current, enough to make this little machine sit up and sing. And the other person can turn it on at will, and the person on whom it's being turned can't stop it. Here is a manifestation that can be measured. We've done the impossible there

too. We've done the impossible in many places in Scientology. You can't measure a Static but we've done so by having a person, at a distance, bring a mechanic into being.

When a person gets down to Effort on this scale then he's into a level where he's "gotta work", everything has got to be work. He's got to touch everything and feel everything before he can know anything. A person in the Effort band, by the way, as he gets to the lower part of that band, has facsimiles. He's got mental image pictures. He'll even do weird things like this: he will get a picture to know what's happening to him. In other words, he'll get a mental image picture of a past incident in order to get an idea. He gets the picture and then he gets the idea, he doesn't get the idea and then get a picture. You want to watch that. Sometime you'll find a preclear who's doing this. You'll be saying "All right, get the idea of being perfect." And your preclear will sit there and say, "I got it." You want to ask him, "How did you do that?" That's a wonderful question to ask a preclear at any time. "How did you do that?" And he'll say, "Why, of course, just like everybody else. I got this picture and this picture came up and I looked at it and the picture said, 'Be perfect,' and it showed me a circle, and a circle -- well, that's perfect." That's how your preclear was doing that. He wasn't making the postulate at all. He was waiting for a picture to come and tell him what it was all about.

Now we go down from Effort into Thinking, and we get our "figure-figure" case. This case is hard to get along with -- he can't work. Life is not composed of thought, particularly. It's composed of space and action and all sorts of things. The Static can do all these things and is not necessarily "all pure thought". Thinkingness comes in down the scale at the level below Effort. And it comes in as figure-figure-figure-figure-figure. Now a person can postulate without thinking about it, and if that's what we mean by thought, that's fine. But usually what people mean by thought is figure-figure. "I'll just figure this out and I'll get a computation and a calculation and I'll add it up to... now let me see... can you go to the movies? I don't know," -- the kind of answer a little kid gets. "Now let me see. I'll have to think it over. Give me a couple of days."

We don't know how all of this mechanic got into a postulate, but they've let it get in there. So that's the level, Thinkingness.

Now we go downstairs from Thinkingness on this scale and we get into Symbolizingness. A symbol contains mass, meaning and mobility. A symbol is something that's being handled from an orientation point -- a point which is motionless in relationship to the symbol. It's motionless, and the symbol is in motion, and has mass, meaning and mobility. "Where are you from?" "I am from New Jersey." This fellow is telling you that he is from an orientation point called New Jersey. It's motionless and as he runs around the world, he is always from New Jersey. He has mass, meaning and mobility. He has a name. When a person drops down the scale below figure-figure, he is into a point where he figures with symbols. Now that's a condensation, isn't it. Each of these was a condensation.

The next one down the line, below Symbols, is Eatingness. Animals eat animals. Animals are symbols and they eat other symbols and they think they have to stay alive by eating other symbols. This is real cute and eating is quite important of course and it can be a lot of fun, but here you have a real condensation. In other words, Effort got so condensed that it turned into an inverted kind of Thought, and that became so condensed that it packaged thinking -- that's what took place there -- it became so condensed it became a Symbol. A word, for instance, is a whole package of thought. So packaged thinking is a symbol and packed symbols are a plate of beans.

Below that, when a person doesn't believe he can eat any more, when he thinks he is not going to survive, he will go into the Sexingness band. If you starve cattle for a while they'll start to breed, and if you feed them too well they'll stop breeding. Quite irrational, but then who said any of this was rational? Cattle who are starved or lacking certain food elements will decide, well, we'll live again in some other generation -- and they'll breed up a lot of calves. Of course there's nothing to feed the calves on but they haven't paid much attention to that. In Arizona we have an interesting fact -- we have some very beautiful cattle who have

stopped breeding. They've just been too well fed. The way to get those cattle breeding again would be to simply start starving them. Freud by the way was so condensed he had to get way down there to that condensation level of Sex "in order to find out".

Below Sex we have a new level of knowingness, the level of Mystery.

Mystery of course is the complete displacement of everything, and everything in a terrific confusion. The anatomy of Mystery is unpredictation, confusion and then total blackout. First he couldn't predict some particles, and then it all seemed awfully confusing to him and then he just shut it all off and said "I won't look at it anymore". That's what Mystery is, and your Step Fives by the way are very, very concerned about Mystery. They're very concerned about Thinkingness and trying to solve the Mystery. Well the Mystery is already solved in an ultimate truth. The ultimate solution of course is simply the As-is-ness of the problem. And the As-is-ness of a Mystery is simply the Mystery. That's really all there is to it. There really is nothing to know back of a Mystery, except the Mystery itself. It's just As-is-ness. But Mystery is the level of always pretending there's something to know earlier than the Mystery.

To sum this up we have, under Axiom Twenty-five:

By the practice of Is-ness (Beingness) and Not-is-ness (refusal to Be) individuation progresses from the Knowingness of complete identification down through the introduction of more and more distance and less and less duplication, through Lookingness, Emotingness, Effortingness, Thinkingness, Symbolizingness, Eatingness, Sexingness, and so through to not-Knowingness (Mystery). Until the point of Mystery is reached, some communication is possible, but even at Mystery an attempt to communicate continues. Here we have, in the case of an individual, a gradual falling away from the belief that one can assume a complete Affinity down to the conviction that all is a complete Mystery. Any individual is somewhere on this Know-to-Mystery scale. The original Chart of Human Evaluation was the Emotion section of this scale.

CHAPTER FIFTEEN

AXIOMS

(Part 3)

These Axioms of Affinity, Reality and Communication are inherent in everything we are dealing with in Scientology.

They are of extreme importance and usefulness. If you want to find where a break in a communication line is coming from, why, look for some affinity that is off, and if you want to audit somebody who is having a rather rough time, then you had better audit them with considerable affinity. If you demonstrate enough affinity one way or the other, you will be able to overcome their communication reluctance.

It's very important to understand that all these things are basically a consideration. We have to consider that they exist before they exist. We are covering on this track the considerations which Man has composited into an existence.

Man has decided that certain things exist and he has agreed upon them very thoroughly and so they exist for all of men. And if he had never decided upon these various existences, they wouldn't exist.

So we look at Affinity, Reality and Communication. We are looking at a long series of considerations which Man holds in common. These are not considerations simply because we in Scientology consider that they exist. We can do enormously important things with this information, this codification of the organization of this universe which has spanned a period of something on the order of magnitude of seventy-six trillion years, and to be able to bust it loose and knock it apart is quite an interesting feat.

In looking at the subject of affinity we see that the first thing to know about it is that it is a consideration, and then that in the ARC triangle the distance of communication is represented by affinity to a marked degree, and the type of particle.

They say that absence makes the heart grow fonder. That happens to be a lie, but you could postulate it that way and make it come out. You could also say that if you get two people far enough apart, they're likely to get mad at each other. A country wars with another country as a result of being far enough apart to afford to get mad. Somebody very furious at you as long as they are on the other end of a telephone line -- when you went around to see them they weren't mad at you any more. That's an inversion on the situation. You closed the distance, and so you achieved a better affinity. There are many ways that you could handle this but again basically it's a consideration.

AXIOM TWENTY-SIX: REALITY IS THE AGREED UPON APPARENCY OF EXISTENCE.

The whole subject of Reality is a baffling one to people who do not add into Reality Affinity and Communication. It's not "This is my reality and that's your reality".

The person can postulate anything he wants to postulate, and he does have a personal reality. He could simply say, "It's there", or "That's real". Or he can have a facsimile appear which is more real to him than the actual universe around him -- the psychotic to whom facsimiles are far far more real than anything else that exists. Well these are two conditions which we don't recognize as reality. On the one hand the person merely postulates a reality, and so that's his reality and other people don't agree upon it. The other is also a not-agreed-upon reality and that is an other-determined reality. Somebody's given him a facsimile and has really impressed him with it, and so this looks more real to him than reality. In other words,

we have complete self-determined postulation, and complete other-determined postulations, neither one of which is what we consider to be reality. Those are extremes.

What we actually consider to be reality is in the mean of these. That is: what do we agree is real. You and I agree that there's a wall there -- and there's a wall there. We agree there's a ceiling there, and there's a ceiling there. That's real simply because you and I safely have agreed that that's how it is. Now if somebody came into the room and looked at forty people sitting down and said, "What are you all standing up for?" why, you'd have rather a tendency to believe there was something wrong with this fellow. As a matter of fact, the society uses natural selection to take out of the line-up people who have too much personal reality and too much other-determined reality. If this person walked in and said, "What are all you people standing up for?" -- if he did that consistently about a number of things and said, "What is that lion doing walking on the ceiling?" there would be a tendency for him to get locked up. In other words, he would be moved away from survival where he wouldn't procreate. In other words, we'd move these people actually out of at least the genetic line-up. These are called the insane.

Now here we have in Reality a very embrasive subject, because Reality is actually Is-ness. And unreality is Not-is-ness. An effort of trying to make things disappear with energy. Trying to make things disappear with energy was talked about amusingly in such places as the Bible and they used to say "He who lives by the sword dies by the sword" and somebody said once "Turn the other cheek", and what these people were actually saying was: fighting force with force does not bring about anything like a perfect duplicate.

Maybe they didn't know they were saying that. But using force to fight force brings about an unreality. Oddly enough using force to build force brings about a reality.

Continuous alteration gives us an Is-ness. A Not-is-ness -- saying it doesn't exist -- gives us an unreality. So there we have Reality and Unreality defined.

Now how could you use this principle of Reality in auditing:

Reality is basically agreement. A mechanical agreement is: for two forms to be exactly similar. In other words, one's a copy of the other form. That's mimicry, and we learn by mimicry, which is the lowest level of entrance to ARC, and is a very good thing for an auditor to know in any case. What we know then as reality is: the agreed upon apperency of existence.

AXIOM TWENTY-SEVEN: AN ACTUALITY CAN EXIST FOR ONE INDIVIDUALLY, BUT WHEN IT IS AGREED WITH BY OTHERS IT CAN BE SAID TO BE A REALITY.

And we find that those things which have become solid to us, very fixed, must have been agreed upon by others.

The anatomy of Reality is contained in Is-ness, which is composed of As-is-ness and Alter-is-ness. Is-ness is an apperency, it is not an Actuality. The Actuality is As-is-ness altered so as to obtain a persistency. Unreality is the consequence and apperency of the practice of Not-is-ness.

This agreement is part of the total As-is-ness of this universe.

If you ask a preclear for "some things you wouldn't mind agreeing with," or "something that you could do that other people would agree with", and so on, you'll notice a change in the case. Why? We're improving his level of agreement. He is actually bound by certain considerations, and until he postulates otherwise, he will continue with those considerations. This is how somebody gets fixed into something.

The whole of existence in this universe actually is run very much like a hypnotic trance.

The worse off a group is, which is to say the less communication they have, actually the more communication can be forced on them, and you see a form of hypnotism there, but the interesting thing is that they must have been prepared by an enormous number of agreements before they got into that state. In other words somebody else prepared them, so they didn't care who they agreed with after a while. When someone of higher rank in a uniform walks up to a soldier and says do something, the soldier will do it. Well, this is a form of hypnotism. You could get a group to agree first that you were simply standing there, and then the next thing that you could get them to agree to is the fact that they were listening to you, and then you would give them a few little things on which they would agree, and at some point you could tell them that the world was on fire, and the audience would rush out to find out or maybe they'd just sit there and burn.

Now what is this all about? Does that mean that anybody bringing about an agreement would bring about hypnotism? Oh, no.

The reason why, in Scientology, we do not bring about a hypnotism even in Open Procedure by Duplication, is that we are undoing the agreements which people have been making for seventy-six trillion years. We're undoing these, thus auditing makes a person freer, and freer, and freer.

Now, this fellow on the stage who simply gets the audience to agree and agree and agree and agree, and then tells them the place is on fire, isn't really going in the direction of making them freer, is he? His intention for this is entirely different. It isn't that an intention is above agreement, it's that consideration is always above agreement, and he is trying to work them into a situation where they will accept what he says without question. In Scientology we're not interested in anybody accepting what we say without question. We ask them to question it. We ask them to please look at the physical universe around you, please look at people, at your own mind, and understand thereby that what we are talking about happens to be actual. This is the series of agreements. These are. I could get people to agree with me about a lot of things and every once in a while throw them a curve. I could quite imperceptibly introduce a false datum into the science, and people have done this sort of thing but one can trace back in this development and see that what we're doing here is laying out the map of what has happened in seventy-six trillion years of a universe.

Your agreements have finally mounted up to a point where you believe this universe is all here and what you're agreeing to fortunately are the very things which you agreed to. We aren't giving you new things, we're giving you old things, and by understanding these old things which we have re-discovered, you become free.

What is this feeling of unreality that people get this unconsciousness and upset and forgetfulness and so on down the list of discomforts of beings. Actually forgetfulness stems from an effort to make things disappear by pressing against them with energy. You can imagine that if we push against a thought hard enough and say it isn't there while it's still there, why, we will surely become forgetful. And if we push hard enough we will become unconscious. But remember we had to postulate that we could forget and we had to postulate that we could become unconscious before either of these things could happen. People toss around waiting to go to sleep, then they say "I am going to sleep." Well, inspect R2-40 and you'll understand why the proper thing to do is to simply say, "I'm asleep." "Well," they say, "that's a lie." No, it isn't a lie unless you consider that you're awake. Now, if you said, "I'm awake, and now I am going to sleep," why of course you wouldn't go to sleep. The point here is that you could make at any moment a prime postulate.

We come to the formula of communication.

AXIOM TWENTY-EIGHT: COMMUNICATION IS THE CONSIDERATION AND ACTION OF IMPELLING AN IMPULSE OR PARTICLE FROM SOURCE-POINT ACROSS A DISTANCE TO RECEIPT-POINT, WITH THE INTENTION OF BRINGING

INTO BEING AT THE RECEIPT-POINT A DUPLICATION OF THAT WHICH EMANATED FROM THE SOURCE-POINT.

Now understand this word duplicate as copy, and we have perfect duplicate which means As-is. When we talk about a duplicate we merely mean a copy. Copy, facsimile, duplicate, are pretty much the same thing, and when we're saying perfect duplicate we mean the object created again in its place, in its time, with its own energy. So we send a telegram from New York City which says, "I love you" and it arrives in San Francisco saying "I loathe you". Something has happened there, that we don't get a duplication. Well the more mechanical an individual becomes the less he can duplicate and the less he can make perfect duplicates -- so he can't As-is anything. He falls off to a point where he can't make a copy. You say, "Go around the corner and tell Betty I love her", and he goes around the corner and says, "Joe said uh... to tell you he loathes you". In a line of soldiers we whisper a message, "H hour is at 10 o'clock," and when it goes through a dozen soldiers this way we find at the other end that "We had beans for supper". This is the inability to make copies. And this is a most disruptive thing, and the most important thing in communication. A workable statement of the formula of communication is simply: cause, distance, effect with a good copy at effect of that which was at cause. That's all you really need to know about communication.

AXIOM TWENTY-NINE: IN ORDER TO CAUSE AS-IS-NESS TO PERSIST, ONE MUST ASSIGN OTHER AUTHORSHIP TO THE CREATION THAN HIS OWN. OTHERWISE, HIS VIEW OF IT WOULD CAUSE ITS VANISHMENT.

Any space, energy, form, object, individual, or physical universe condition can exist only when an alteration has occurred of the original As-is-ness so as to prevent a casual view from vanishing it. In other words, anything which is persisting must contain a "lie" so that the original consideration is not completely duplicated.

If Joe created something and then said "Bill made it," that's a lie, so he gets persistence stemming out of a second postulate, the lie.

AXIOM THIRTY: THE GENERAL RULE OF AUDITING IS THAT ANYTHING WHICH IS UNWANTED AND YET PERSISTS MUST BE THOROUGHLY VIEWED, AT WHICH TIME IT WILL VANISH.

If only partially viewed, its intensity, at least, will decrease.

AXIOM THIRTY-ONE: GOODNESS AND BADNESS, BEAUTIFULNESS AND UGLINESS, ARE ALIKE CONSIDERATIONS AND HAVE NO OTHER BASIS THAN OPINION.

AXIOM THIRTY-TWO: ANYTHING WHICH IS NOT DIRECTLY OBSERVED TENDS TO PERSIST.

It's true that if you don't As-is it and you've already said it's going to be there, why naturally it will be there. But this is worse than that. You find somebody working and paying some attention to the work but never paying any attention to his machine. And you'll find he has facsimiles of the machine just all stacked up everywhere. He's never As-ised the machine. Or you find somebody who has always looked at lighted objects in dark rooms and has never looked at the darkness eventually seeing nothing but darkness when he closed his eyes. He'll have a "black bank", in other words.

AXIOM THIRTY-THREE: ANY AS-IS-NESS WHICH IS ALTERED BY NOT-IS-NESS (BY FORCE) TENDS TO PERSIST.

AXIOM THIRTY-FOUR: ANY IS-NESS, WHEN ALTERED BY FORCE TENDS TO PERSIST.

AXIOM THIRTY-FIVE: THE ULTIMATE TRUTH IS A STATIC.

A Static has no mass, meaning, mobility, no wavelength, no time, no location in space, no space.

This has the technical name of "Basic Truth".

AXIOM THIRTY-SIX: A LIE IS A SECOND POSTULATE, STATEMENT OR CONDITION DESIGNED TO MASK A PRIMARY POSTULATE WHICH IS PERMITTED TO REMAIN.

Examples:

Neither truth nor a lie is a motion or alteration of a particle from one position to another.

A lie is a statement that a particle having moved did not move, or a statement that a particle not having moved, did move.

The basic lie is that a consideration which was made was not made or that it was different.

AXIOM THIRTY-SEVEN: WHEN A PRIMARY CONSIDERATION IS ALTERED BUT STILL EXISTS, PERSISTENCE IS ACHIEVED FOR THE ALTERING CONSIDERATION.

All persistence depends on the Basic Truth, but the persistence is of the altering consideration, for the Basic Truth has neither persistence nor impersistence.

Now we come to something which is tremendously interesting because it is the proof of the fact that we have reached an ultimate truth and an ultimate solution. And that ultimate truth is itself very, very important to an auditor because that tells you whether or not Scientology is a total subject.

We could show this by a line representing knowledge, going upward from no knowledge as follows:

ALL DATA KNOWN

ONE NEW DATUM KNOWN

NO DATA KNOWN

From no data to one new datum to eventually at top ALL data known.

But this is actually a circle. At the top is NO DATA KNOWN. Just before the top is ALL DATA KNOWN, and as we move to the top and then return to NO DATA we then move to the next point of ONE NEW DATUM KNOWN and so on around the circle to more and more, then ALL data, then again none:

ALL DATA KNOWN

NO DATA KNOWN

ONE NEW DATUM KNOWN

You see that on this circle everything known and nothing known are adjacent.

Well, we have reached that point in Scientology because we know that the ultimate truth, the ultimate solution, is the Static.

The solution to a problem is the As-is-ness of the problem, because by solution is meant: what will cause this problem to dissipate and disappear. With As-is-ness we have reached the solution to all problems. We have reached an ultimate truth. So that we know we have in Scientology a total subject.

AXIOM THIRTY-EIGHT:

- 1: STUPIDITY IS THE UNKNOWNNESS OF CONSIDERATION.
- 2: MECHANICAL DEFINITION: STUPIDITY IS THE UNKNOWNNESS OF TIME, PLACE, FORM, AND EVENT.

He knows something happened, but he doesn't know what happened. He can't add it up. He can't do anything with it. We call that stupidity.

- 1: TRUTH IS THE EXACT CONSIDERATION.
- 2: TRUTH IS THE EXACT TIME, PLACE FORM, AND EVENT.

Thus we see that failure to discover Truth brings about stupidity.

Thus we see that the discovery of Truth would bring about an As-is-ness by actual experiment.

Thus we see that an ultimate truth would have no time, place, form or event.

Thus, then, we perceive that we can achieve a persistence only when we mask a truth.

Lying is an alteration of Time, Place, Event, or Form.

Lying becomes Alter-is-ness, becomes Stupidity.

(The Blackness of cases is an accumulation of the case's own or another lies.)

Anything which persists must avoid As-is-ness. Thus, anything, to persist, must contain a lie.

He says: "I am a man," so he's a man. That's the exact consideration. He is not telling a lie until he has said I am a man -- and then has masked or hidden the fact that he is a man, and says, "I am a woman", Now the odd part of it is that he made a truth when he made the first postulate. And that which denied that truth then persisted. The second postulate always persists. I give you R2-40. The dissertation in R2-40 in the Handbook makes this much clearer. The second postulate introduced time. Persist is time -- that's all. Mortality, immortality -- this is a matter of time. It's also a matter of Identity, but it's basically time. That which is persisting means that which is time-ing. And if you have assumed that after you made a postulate you then had something which permitted you to make another postulate, you'd have to postulate time there, wouldn't you? It's quite interesting. So that your second postulate then introduced time, merely because it's the second postulate. You had to introduce time. You see, there is no time in the Static, natively. Time is just a consideration. All right. So you introduce time. You get a lie. Now any time the first postulate is masked (this is mechanical by the way, this is the way it works) and you put a second postulate in front of the first postulate it's the second postulate which persists, but it derives its strength from the first postulate.

Entered into the solution of this subject of Scientology and life was this datum, that stupidity is the unknowness of consideration. Well, then truth is the knowness of the consideration, isn't it? Right back there we have that perfect duplicate. We found out that when you got the As-is-ness of anything, if you made a perfect duplicate of it it would disappear. So truth is a perfect duplicate. But that's a disappearance. Well, if that's a disappearance then all you've got left is the Static. So that truth is the Static. And it follows through just as clearly as that. It's a mechanical proof. It's as mechanical as any kind of proof you ever wanted in any field of mathematics. It's totally mechanical.

Now again a problem is a solution only when you get the As-is-ness of the problem. We get the As-is-ness of the problem, therefore what have we got left? We've got the As-is-ness of the problem and we have nothing left. Oh, but we don't have nothing -- we have a Static. So we find out that the ultimate truth is also the basic truth, contains no time, no motion, no mass, no wavelength, and we find also that the ultimate solution contains no time, no motion, no mass, no length. So we come back to something which is not an imponderable: does and can one of these Statics exist? Yes, that too we can subject to proof, and we can subject it to proof immediately, instantly and easily. Nothing to it.

You just ask somebody who's in not too bad condition to "Be three feet back of your head." You can ask him to be anywhere, to appear anywhere in the universe, and he can. You ask him to manufacture space and energy, and he can. You can inspect actually whether or not this is taking place. And you'll find out that it is taking place, and you'll find out that Man is basically a Static. So he doesn't move. He appears. Therefore we have this thing called the Static. We have the perfect duplicate -- the As-is-ness. We have an ultimate truth and we have an ultimate solution. At this point in Scientology we have wrapped it up. There are a great many strong points on the track where there's a lot of data hidden, and chaos and confusions and that sort of thing which we've by-passed, a lot of things which we haven't described adequately -- for instance I'm not even satisfied at this moment completely with our description of Affinity, but I can tell you this, that they are knowingly by-passed points.

The other evening (at two o'clock in the morning) I suddenly found that I had arrived at the edge of a cliff, looking at End of Track. There isn't any more road out there, that's all, because we've come back to the Static, and we have found out what this Static is, we can demonstrate its existence, we can demonstrate what it does, we can prove it and we can all agree upon that proof, and we can do wonderful and miraculous things with it. The forty processes contained in the Auditor's Handbook* can do those things just like that.

When you know well this material and can apply it in the first few of these processes, you will be doing very, very well. * Auditor's Handbook: 1954 edition of the book which, greatly expanded, became The Creation of Human Ability by L. Ron Hubbard. See book list in back pages.

CHAPTER SIXTEEN

AXIOMS

(Part 4)

Having these Axioms we are now particularly interested in this whole subject of truth and its actual use in auditing. We see immediately that any problem of any character or scope is the basic business of a Scientologist. If you have someone who wants to know about solutions, you had certainly better give him not a solution to a problem but the solution to problems, and that of course would be a basic and ultimate truth. Well, if you can describe a basic and ultimate truth, and describe it exactly, you have no problem at all in solving problems.

We see that failure to discover truth brings about stupidity. A person begins to believe he's stupid if he can't As-is.

We see that the discovery of truth would bring about an As-is-ness, by actual experiment, and thus we see that an ultimate truth would have no time, place or form. Whatever we had there would simply disappear if we discovered an ultimate truth. The ultimate truth is a perfect duplicate and therefore a Static. And, operationally, to achieve a Static would be to make a perfect duplicate.

We see that a lie as we understand it is an alteration of time, place, event or form, and that only lies persist.

We have to have a basic postulate, and then another postulate, before we get time. Two postulates. We can't have time with one postulate unless it is the postulate that there will be time. That could be one postulate. But normally in operation we find that two postulates are necessary to achieve time.

Now which one of these postulates is going to persist if the two postulates deny each other: the second one is going to persist, because it is the time postulate.

Lying becomes an Alter-is-ness, and becomes stupidity. In other words, we don't discover where the thing is, we don't discover exactly how it is, so we can't unmock it, and there we are. The only thing that we can do with it possibly is to Not-is it or Alter-is it some more or do what a Black V does -- just stir it around and hope it will disappear. He doesn't As-is it. It doesn't disappear.

Oddly enough, lying will develop into a stupidity. It also develops into a mystery -- into this blackness which individuals are so upset about. It's just an alteration of time, place, event or form after the fact of its having been created.

There would be two kinds of lie here. A mechanical lie does not lead to blackness. Mechanical lie: we mock up some space, and we put an object in that space and then we move it. The moment we've moved it we've lied about it. We've said it's over there when as a matter of fact it was created in the first location. Now in view of the fact that there is only consideration this of course would bring about mechanically a lie. It doesn't disappear, it doesn't do anything peculiar simply by moving it around. The mere handling of energy does not bring about a stupidity. It takes another consideration than simply moving something to bring about an occlusion.

Now, anything to persist must avoid As-is-ness, and thus anything to persist, really to persist, must contain a lie. And we get the next Axiom:

AXIOM THIRTY-NINE: LIFE POSES PROBLEMS FOR ITS OWN SOLUTION.

Now what do we find here, in a problem? We find something which is persisting, the As-is-ness of which cannot readily be obtained, and would be the definition of a problem. Now to solve that problem it would be necessary to get its As-is-ness. Well, how do we prevent something from being As-ised, in other words vanished? We introduce a lie into it.

AXIOM FORTY: ANY PROBLEM, TO BE A PROBLEM, MUST CONTAIN A LIE. IF IT WERE TRUTH, IT WOULD UNMOCK.

When the preclear is being a problem, we know very well that there's a lie somewhere on the track that he's trying to obtain the As-is-ness of. It's not necessarily his lie, but it certainly is a lie. And under Axiom Forty we get:

An "unsolvable problem" would have the greatest persistence.

It would also contain the greatest number of altered facts. To make a problem, one must introduce Alter-is-ness.

In other words, this problem must have been moved and shifted and shoved around considerably to be unsolvable.

AXIOM FORTY-ONE: THAT INTO WHICH ALTER-IS-NESS IS INTRODUCED BECOMES A PROBLEM.

Any time you Alter-is something you've got a problem on your hands.

This whole universe, then, is a problem. Therefore this whole universe must contain a lie to go on persisting the way it does. It certainly does contain Alter-is. It certainly does contain a lie. It contains a variety of lies about its creation, and there are all sorts of things about this universe which cause its persistence, and all of those things boil down to the one fact that it must be based upon a lie and it must be very definitely altered.

Axiom Forty-one tells us that it was alteration which brought the preclear into a problem, thus we find any child who has moved extensively, who has had his home changed, who has been shoved around to various parts of the world, eventually becomes a problem, first to the environment and then to himself.

AXIOM FORTY-TWO: MEST (MATTER, ENERGY, SPACE, TIME) PERSISTS BECAUSE IT IS A PROBLEM.

It is a problem because it contains Alter-is-ness.

Your physicist is busily at work trying to unmock it but he is unmocking it by Not-is-ness. He's using force to alter force, and because he keeps altering it, it all naturally just gets worse and worse. He will solve nothing with an atom bomb. He will simply make things go worse, more complicated, more confused, more dispersed. The atom bomb is a dead-end track and is folly, it is great folly.

If an atom bomb were introduced into a war the number of particles and the amount of MEST which would be altered, we would discover immediately, would have introduced a great number of lies into the situation, it would have deteriorated the society and everything else. If we were foolish enough, for instance, to atom bomb Russia, or if Russia were foolish enough to atom bomb the United States, enough confusion would have been introduced into the cultures of earth so that probably there would be no other choice but to sink into a barbarism, in the absence of an understanding of life itself.

AXIOM FORTY-THREE: TIME IS THE PRIMARY SOURCE OF UNTRUTH.

Time states the untruth of consecutive considerations.

I call your attention to interest, as an interesting thing to observe. There are two classes of interest, and we want to know why we're thinking about this in terms of time, and this is because time is the basic lie behind all lies. We believe there are consecutive moments. We see consecutive motions and this all very pleasant -- we agree to this -- and it's only when we have masked them with some vicious intent that we really get a kick-back from the progress of time.

But we discover here in the matter of interest that we have two facets: one is "interested", and the other is "interesting".

A thetan is interested, and an object is interesting. A thetan is not interesting. He is interested. And when a person becomes terribly interesting he has lots of problems, believe me. That is the chasm that is crossed. That is the chasm which is crossed by all of your celebrities, anybody who is foolish enough to become famous. He crosses over from being interested in life to being interesting, and people who are interesting are really no longer interested in life. It's very baffling to some young fellow why he can't make some beautiful girl interested in him. Well, she is not interested, she is interesting.

AXIOM FORTY-FOUR: THETA (THE STATIC) HAS NO LOCATION IN MATTER, ENERGY, SPACE, OR TIME. IT IS CAPABLE OF CONSIDERATION.

We have put it right in there again just to drive it home well. There's no time in this Static. Time is a lie.

Time can be postulated by the Static but is only a consideration and thereafter a thetan gets the idea that he is persisting across a span of time, and he is not.

He is not persisting. Objects are going across time, and energies and spaces are changing, but he is not. At no time does he actually change. He has to consider he is out of his head before he can be out of his head.

A Step V, or Black Five, is quite interesting in this regard. He is always thinking the auditor's going to reach in and pull him out of his head. He's waiting for something else to do it! Of course you could probably hypnotize him and tell him that he was, and he'd probably react in various ways, but he has to say, "I am now out of my head," and then he will be out of his head. But "waiting to see" whether or not he's out of his head is complete nonsense. The only way that he can get anything done, is to consider that it is done, or consider that that is the condition which exists.

AXIOM FORTY-FIVE: THETA CAN CONSIDER ITSELF TO BE PLACED, AT WHICH MOMENT IT BECOMES PLACED, AND TO THAT DEGREE A PROBLEM.

Any time we fall away from Axiom One, which is repeated as Axiom Forty-four, we discover that we have less of a Static than before. In other words we just place this Static, and it's less of a Static. A thetan, then, can have a problem, just by being placed. Quite in addition to that he ceases to be quite as interested.

He himself, placing himself, can get away with it. This isn't very hard for him to do. And he can perceive from this new place, and so forth, but as long as he is placed, he will be less than the Static. Just remember that. He is to that degree a problem.

AXIOM FORTY-SIX: THETA CAN BECOME A PROBLEM BY ITS CONSIDERATIONS BUT THEN BECOMES MEST.

A problem is to some degree MEST, MEST IS a problem.

What is this MEST? We find that an interested thetan is a thetan, but an interesting thetan has become MEST. What is MEST? Well, it's actually simply a composite of energies and particles and spaces which are agreed upon and which are looked at.

We have the difference between inflow and outflow. A thetan who is being interested is simply outflowing. Interested -- outflowing. Interesting -- inflowing. He wants the attention of others to flow in to him: interesting. That's MEST. Attention of others flows to it. That doesn't tell you that all MEST is is a series of trapped Thetans.

It says that it is a type of life which is being interesting, as opposed to something which is being interested in it.

Now, Number Forty-six: Theta can become a problem by its considerations, but then becomes MEST, is followed by this, that MEST is a problem, and will always be considered a problem, and is nothing else but a problem. MEST is that form of theta which is a problem. That's all. Therefore, it is that form of theta which has a lie introduced into it. And so, of course, it is a problem.

AXIOM FORTY-SEVEN: THETA CAN RESOLVE PROBLEMS.

AXIOM FORTY-EIGHT: LIFE IS A GAME WHEREIN THETA AS THE STATIC SOLVES THE PROBLEMS OF THETA AS MEST.

Now that means that theta is the Static, and theta is the object? Yes, indeed. It can be both ways.

It all depends on which one is being interested and which one is being interesting. And we find that a preclear gets more and more solid the more interesting he becomes, and the more problem he becomes, the more problems he has and the more figuring he does on his problems, the more solid he is going to get.

AXIOM FORTY-NINE: TO SOLVE ANY PROBLEM IT IS ONLY NECESSARY TO BECOME THETA, THE SOLVER, RATHER THAN THETA, THE PROBLEM.

That is a very, very important Axiom. That tells you why SOP 8C Opening Procedure works. It works because the main form of theta which we find desirable, which has mobility, which has freedom which is happy, which is cheerful, which has all those qualities on the top of the Chart of Attitudes is an observer of problems and a solver of problems. So if you get somebody to simply look around the environment, he will cease to be a problem and will become the solver of problems. That's all. Just looking.

Get him to look around and recognize a few problems and he will feel better. Somebody then who is worrying about himself constantly, well, he's all mixed up in a problem and his affinity is at a closure with this problem. He's having an awful time. Well let's take this and turn it around the other way and let's have him observe himself as a problem, and we get that part of the process which is "Problems and Solutions". And naturally, if we asked a thetan to be a solution often enough, he would eventually become a Static. That's all. If we asked him to observe problems long enough he would simply become a Static. In other words he would go out of it both ways.

A Thetan could become a problem, more of a problem, more of a problem, more of a problem, more and more and more and more and more and more -- static. You see he could go "out the bottom".

Or, he could go: less of a problem, less of a problem, less, less -- static. He could go either way. So there's no avoiding it, you're going to survive anyway, and so are your preclears, but we're going to have a better world doing it.

AXIOM FIFTY: THETA AS MEST MUST CONTAIN CONSIDERATIONS WHICH ARE LIES.

In other words, there isn't a single piece of MEST in the world which isn't to some degree lying.

Looking at that, then, we find that the only crime that you could possibly commit in this universe is being there. It doesn't matter where. This is the only crime that you could commit. And this is all your parents objected to, and this is all the preclear objects to when you're auditing him and he growls at you. They add tremendous significances into this, but all they object to is being there. Now if you ran SOP 8C, Opening Procedure, and you ran it very, very definitely with that postulate: to get the fact that the wall is there. Get the fact that the chair is there, that something else is there, etc., you'd be likely to knock your preclear flat at some point. I am not advising you to use this form of Opening Procedure. It's a violent process. If you get almost any preclear and just have him stand in the middle of the room, and say "get the idea", to that empty space out in front of you there, "that it's there", it's there, it's there -- his mother will show up and eight or nine of his wives and all sorts of other things will show up all the way down the line. He'll have all kinds of people standing in front of him. They're all "there". But that's the only crime a thetan can commit. It's a lie, you see. That theta can be THERE is a lie, and that's the only bad thing that anybody has ever done is to be there. Now, that's all, actually, that the body is doing. He's got a body and he's visible. He is being there. And we must have introduced a lie. And the basic lie which is introduced is Time.

It is interesting to note that it is the second postulate which persists, because persist means time, and it's the second postulate which introduces time, and this becomes elementary. Now let's look at this one: let's take this fellow who's awfully sick. He's terribly sick. Boy, is he a problem. He's a problem to himself, a problem to his family, and a problem to his auditor. He is a problem. He's terrific.

You know that he must have had an original postulate that he was well before he could make the second postulate that he was sick. And you know the postulate that he was sick must have denied the postulate that he was well, and so his original sickness was a falsity and he knew it at the time he made it -- he actually knew it well. He knew -- when he said he was sick that day to keep from going to school -- that it was a lie. He knew it was a lie and he got a persistence of the sickness and now here he is eighty-nine years of age and all crippled up and we find out that the basic postulate was the fact that he was well. How could sickness ever get any power except through wellness?

Now we look underneath every lie to find out that it was the truth -- the Static itself -- which gave it power. The lie has no power itself because it is a perversion. Persistence has no power that is not based on the Static itself. So we have the basic lineup at all times and in all places, that the lie is empowered by truth. Truth must have existed and a good condition or quality must have existed prior to a bad condition or quality.

As we study the problem of goodness and badness in the world, we find out that we must be studying the second postulate, because that is all that persists.

Now let's take a situation where something is persisting -- and it's good. We could say that that looks as if it must have been based upon a prior postulate which was bad. But you can't make a prime postulate which is a lie. If you'll just get the idea that there are no postulates, that you've made no postulates of any kind, that there are no postulates which have been made -- now make a postulate. That would be a prime postulate. That postulate can't be a lie. Now make a second postulate denying the one you just made. That's a lie. Now which one of these two is going to persist? Of course the second one. And it is going to get its power from the first postulate.

It would not matter what the prime postulate was. That is not the point, here. We're not going on the basis of badness or goodness. A consideration is a consideration.

Now, do we mean reach back on the track, and find these postulates? -- reach back and run it out with straight-wire? No, because there is no time, and all address to the past -- every address to the past and every address to the future actually is validating a lie. There's only now. There's never been anything else but now. There's a consistent change and a consistent series of postulates going on which give us a continuance of now, but the continuance of now is a lie.

You can move objects around, and that's quite honest, that's not bad. But we're looking at two kinds of lie here, and we discover that when we are trying to make a condition change we simply have to postulate, as though it exists in present time, the opposite condition. So somebody who hates the human race -- he must have loved them desperately by prior postulate. There's no hatred like that which can exist between two brothers or a nation torn asunder in war. Well, that's because they loved each other so well, you see. And so they can hate with violence. But what is their hatred depending on but the fact that they loved each other? So if we have somebody hating madly somebody named Bill -- we would say, "Now, get the idea of loving Bill." Grrrrr, he'd go. "Now, get the idea of loving Bill." Grrrr. "Get the idea of loving Bill." Grr. "Get the idea of loving Bill." "Well, he's not too bad a guy." We wouldn't necessarily restore love, but we'd certainly run out the hatred for Bill.

CHAPTER SEVENTEEN

TWO-WAY COMMUNICATION AND PRESENT TIME PROBLEM

Although you discover in examining existence that consideration is senior to all other things, you have in any preclear who is living in the physical universe, who is still associating with a body, an enforced mechanic. In other words, the mechanics of existence are enforced upon him consistently and continually. Therefore mechanics are much more important to this individual than considerations. He goes on an inversion. He is found not really considering -- he is not making a postulate and having something come true -- he is trying to figure out who's to blame -- that's one of the main things he's trying to do. He's trying to figure out when that ridge in front of his face is going to go away. He's waiting until the auditor does something spectacular.

He's doing a lot of things, but first and foremost he is contactable in the field of mechanics, not in the field of considerations. Considerations are prior to mechanics. This is obvious. But your preclear has gotten to a point where he is inverted on the subject and by his day-to-day living he is closer into contact with mechanics than he is considerations and yet there he is considering.

Well, he's never going to recover from anything considering. He might figure he's way out of the trap. He might think he's way out of it, but as long as we approach the problem as really a purely mechanical problem of a set of convictions rather than considerations we'll be successful with the preclear.

And the first and foremost of his convictions is that it is very aberrative to communicate. This he's certain of. He may have lots of other certainties, but that one he's actually very certain of and we discover that the only thing that is punishable in this universe is communication -- non-communication is not punishable.

We discover that the inanimate object is not guilty. It was the animate object which was guilty. We discover that the driver who was going faster than the other driver was always to blame.

This, by the way, is not even vaguely true. It's just the way people look at things to keep them turned around so that they don't have to take responsibility and make everything disappear.

So we discover, as we look over this problem, that our preclear is certain that if he communicates he will be punished. He has communicated in the past. He has tried to talk to people. And he has met with the greatest contribution of psychiatry, for instance, the pre-frontal lobotomy. It would do just as much good to cut up some calves' brains lying in the butcher's window, as it would to cut up someone's brain and psychiatry knows this. They know it very well. They have never made anybody well with pre-frontal lobotomies or trans-orbital leucotomies.

They go on doing it because a psychotic's condition is desperate, and they compute that they of course have to be desperate in treating it. They have therefore nothing but solid failures behind them. That is not a condemnation. That is just the truth of the matter.

By the way, the only reason they do a pre-frontal lobotomy is -- because people can often survive it. That is what is stated in the original case history on this.

Just as long as I've mentioned that subject, I might give you a little data on it. The first and original case history of this, and the only case history that's quoted in psychiatry, is of an idiot blacksmith's helper who approached the forge, and the forge exploded, and a crowbar flew through the air and drove into his right temple and came out at his left temple. And he

survived this. You look in vain in that case history to discover whether anything happened to his idiocy. We find that no change occurred with regard to his idiocy. But a part of his brain had been removed and he did survive, and this is the sole authority to this day for doing prefrontal lobotomies.

In another case they did a pre-frontal lobotomy on a fellow, and they put him on display, and somebody asked him whether he noticed any change in himself as a result of the pre-frontal lobotomy. And he looked very solemnly and somewhat covertly around and he said, "Yes. I've learned to keep my mouth shut."

So that is the basic lesson anybody learns in this universe. They learn to keep their mouths shut, and it's the wrong lesson. When in doubt, talk. When in doubt communicate. When in doubt shoot. And you'll be very successful all the way along the line if you just remember that.

There's no compromising with this. A thetan is as well off as he can communicate, and he's no better off than that. And when a restraint comes upon his communication, then he starts to wind up and finish up and that is the end of him. So, our preclear sits there, and he is sure that if he communicates he'll be punished. Anything he says will be used against him. They've told him so for many lives. Anything that he cares to bring up -- he knows that the person he brings it up to is going to make fun of it, going to dive on it, going to challenge him with it and so on. He's certain of this, and that if he happens to impart any immediate secret of his existence he knows it will undoubtedly be on the radio by four o'clock that afternoon. So he will approach a session with considerable diffidence. He will not be sure what he should say. As an extremity of human duress which can be used to illustrate this, let's take the case of a psychotic. This person had a terrible obsession. It was just a fantastic obsession. He would not talk because he knew that if he said anything, the person he said it to would carefully store it up and wait for the right time to use it against him. And this was all this person would tell you! This person would utter that sentiment in one way or another -- it was a one hundred percent psychotic dramatization -- but it lay straight across his communication line. This person was utterly insane, could not take care of the body or perform menial tasks or anything else, and yet this person would just go over and over that record -- "Well, if I said anything you would store it up and you'd wait for the right time and you'd use it against me." And then the person would clam up. Try to get him into communication again -- he'd go through this same routine.

Well, let me assure you of something, a person doesn't have to be psychotic to have that basic manifestation in this universe. They're not even vaguely psychotic and they have it. They adjudicated their own sanity by knowing when to talk and when not to talk, and it starts to peel down to a point where they know. They know when not to talk, and when to talk. And then they know WHEN NOT TO TALK, you see, and when to talk. And then -- silence. And that's the way the cycle goes.

So don't for a moment suppose that Step 1 (Get into two-way communication with the preclear) is included as just a handy way to start a session. It's processing.

Your preclear is accessible ordinarily on the Third Dynamic -- groups. This is probably the last dynamic to fold up. They carry a social dynamic all the way through. Processing itself is a Third Dynamic situation, and so is aberration. It's the thetan plus the body that can bring about an aberrative state. It's the thetan plus the Sixth Dynamic, the physical universe, that causes a difficulty, and so on.

All right, we have then Two-Way Communication as Step 1 simply because it is the most difficult step. It is the most arduous step. And it is the step which was missed by everybody from the Aesculapians (Roman medicos) to the most recent psychiatry out of Wundt, Leipzig, 1869.

Around that time in Germany they got started on the first idea that the mind could be approached on a scientific basis. That was the original premise of psychology, and a good one brought up by a fellow by the name of Wundt. There was nothing wrong with this. It was a good hunch. It has never been followed up by that particular field.

Scientific methodology was actually not, there and then, immediately classified, and if he had sat down and classified scientific methodology at that moment he would have been all right. But what they did was unregulated, uncontrolled, wildcat experiments, fuddling around collecting enormous quantities of data, which data was supposed to amount to something one day. But that field was never able to do anything in the field of a two-way communication, never knew the parts of communication, and doesn't to this day. They are more and more "The Only One". They never solved communication so they don't go into communication. They don't have Step 1.

When we come to psychoanalysis we find that in that field they used various methods -- originally Breuer and Freud did -- to produce a two-way communication, and then they went all out, and they decided, Gee, if you could just get somebody talking -- but their first approach to it was the hypnotist's and that is a very poor approach and not only a very poor approach, it's a very inhibitive approach.

If you have ever had anybody as a preclear who had been hypnotized you would appreciate this, for instance, running 8D (8D: Standard Operating Procedure 8D, 1954. Primarily for heavy cases, the goal of this procedure was "to bring the preclear to tolerate any viewpoint." See *The Creation of Human Ability* by L. Ron Hubbard.) Running this on "Where would a ... be safe?" you could put in "hypnotist". You'd get some idea of the aberrative nature of hypnotism.

In psychoanalysis they actually didn't solve two-way communication. They got a system by which somebody simply talked endlessly, and talked, and talked, and talked, and there was no communication from the analyst. You may have seen the cartoon where one analyst is cheerful and he had been so every afternoon at quitting time, and the other analyst said, "My goodness. How can you be so cheerful sitting there all day long listening to those patients?" and the other said, "Who listens?" Psychoanalysis had this idea that if they could just make the person outflow, outflow, outflow, outflow outflow, this would solve it. It doesn't solve it.

It's TWO-WAY communication. What success psychoanalysis did have was just due to the fact that they did specialize in trying to get somebody into communication one way or the other. But they again didn't have any idea of the anatomy of communication.

And we move on forward to various thoughts and philosophic endeavors on this subject and we discover that an individual very rarely is found in a good state of communication when he sits down on the couch and I don't care who this person is, they're just not in a good state of communication. They're either obsessively communicating, or they're inhibited -- they haven't got a good balance on this subject. And you take the most average preclear in the world, he'll give you ordinarily just social responses. You say "How are you?" and he'll say, "I am fine", Forty-five minutes later the oddity is this person says to you, "I feel terrible". You first got a social response, and then the preclear answered the question. The question sometimes, if you'll notice it carefully, will come up as non-sequitur entirely, and, for instance, forty-five minutes after you ask him how he is he tells you. And the gap in between is filled with social responses. It's just trained social response -- a little machine. So that isn't two-way communication with the preclear at all, is it? You're talking to social machinery.

Well, you've done this all too often, much longer than you should have, in plain social activities. You went around to ask somebody about a loan or ask him about something or other, and you went on talking, and this person went on talking, and actually you were not talking to anybody and then you wake up with a great shock to discover that you have just been

arguing with somebody, or been trying to make somebody be better, be nicer to you, be kinder to their neighbors or something of the sort, and after a long dissertation on the subject, and you think you've had a two-way communication with this person, he comes up with some completely disrelated remark, although he seems to have been agreeing with you. He seemed to have said "Yes, that's fine, I'll be a better boy," or something of the sort. You just never reached an agreement, because the actual truth of the matter is if you'd reached an agreement with him he would have been a better person. You weren't talking to anybody. You were talking to some social machinery. Well, that's just in the social world.

How about an auditor? Should he be able to spot this? Well he should, but he would never spot it if he didn't recognize that there was something very definitely there to spot, and that is: who's talking? Are we talking to the preclear? Or are we talking to an education from Harvard? Are we talking to the preclear, or are we talking to Mama? It's a nice thing to have a very, very high on the Tone Scale attitude toward preclears, but there's one point there where the column (Chart of Attitudes) reverses, and that's where it's Trust at the top and Distrust at the bottom. When you're working preclears, you keep with all the top buttons of the Chart of Attitudes except that one -- you just reverse that column. It goes right straight across -- Distrust is the top for an auditor as far as a preclear's concerned, and it's a remarkable thing how many times you can actually crack a case if you'll just simply say, "How are you doing that?" or "What are you doing?" "Who is talking?" "Did you do that?" "Who touched the wall?" "How did you do that?" Once in a while you'll find there's a File Clerk (File Clerk: Dianetic auditor's slang for the mechanism of the mind which acts as a data monitor. Auditors could get instant or "flash" answers direct from the "file clerk" to aid in contacting incidents) or something of the sort and he's taking every response he gives you as a flash answer from the File Clerk. If he's been trained in Dianetics he will sometimes do this to the exclusion of any answer himself. Well, these are social responses, and that is not a two-way communication. That's two-way communication between you and a circuit maybe, or between you and a machine, but it's not a two-way communication between you and the preclear, and it says specifically in Step 1 that we begin a two-way communication with the preclear. Well, how many ways could there be to start a two-way communication with the preclear?

One of the ways to do it is to talk about his problems. He's fairly interested in these, and you get away from the social responses.

And he's there because he's being a problem, so we get step 2 as an assist to Step 1. Step 2: PRESENT TIME PROBLEM. But of course Step 2 is more important than that. You sometimes miss on a preclear by processing him when he's dog tired or he's emotionally upset or something very bad has just occurred, and he wants to be processed so that he can run away from it, and if you don't ask whether or not he has any Present Time Problems, you'll miss sometimes, and have a whole session, or two or three sessions, wasted. I remember processing somebody who seemed to be rather frantic, and he finally came up with an astonishing fact. The case was not making progress, you see, and I got very interested in this and the person would not, just would not give me any clue. And I just kept pounding it and pounding it and talking about it any upset the person had in his current life -- you know, yesterday or today, or something that's going to happen tomorrow -- I just kept talking about it, you see, and saying, "Is there anything that is occurring that I should know about," and so on, because the behavior of the case just simply said that this case is so restive and so upset that he just doesn't seem to listen to my auditing orders and he seems to be distracted all the time by something, and certainly this person is either completely off his base, or he's really a psycho, or he has some very bedeviling Present Time Problem. And finally the guy got the communication and gave me an answer. That processing session series was being very badly interrupted because he was being sued for divorce. He was being sued for divorce over the period I'd been processing him. And he would leave there and go down and talk to his lawyers and he wanted to keep this very secret, and he thought there was something very horrible about this, and so he wouldn't even tell his auditor about it. Now, you see, he's punished for communicating, and thus we get right back to that. He doesn't impart the data about what's going on because he'd be punished for communicating.

Occasionally you will run into someone for whom medicine could do something. The person has an acute illness of one sort or another and is so afraid of any possible treatment that would be offered to him medically, because medical treatment may not be particularly kind, that he has not told anybody about it.

This again will be giving him a sufficient Present Time Problem that he would not gain well in auditing, and is the most important reason why you do not audit a person who should be getting a condition handled medically which can so be handled. But it is the fact that in this universe he is punished for communicating that makes this something to watch for and to see to it that a medical situation is handled medically before you do any auditing.

In order for any gain or release to take place by reason of communication alone on any kind of subject there has to be a two-way communication, not one-way communication. Therefore, the neatest trick in the whole book of tricks of auditing is knowing how to start and continue a two-way communication. It is dependent in its skill on the auditor's ability to grant beingness and actually talk on both sides of the conversation.

Communication is opened first and foremost by any sensory perception. Any sensory perception. Get the preclear to touch something -- you have opened communication with the preclear. If you could take his hand and he could register the pressure of your hand on his hand, and this in the case of a semi-conscious person is very workable, you would be communicating with the preclear. A two-way communication doesn't have anything to do with -- and quite incidentally when it does -- with words. It's a communication. You're there. He's there. His trouble is inhibited communication, and the trouble you're going to run into is getting a two-way communication started. Any perception can be used in a two-way communication. Just sight is enough. If he simply registers the fact that you are there in the room with him -- if he'll just look at you -- that is a communication. If we define communication by: awareness across a distance, no matter how minute that distance is between the preclear and the auditor, we discover that starting a two-way communication is actually much easier.

Continuing with examples -- "the worst it gets" type of situations -- not that these are what you'll be auditing -- if you want to start a fairly perfect communication, of course, you would simply physically duplicate what the preclear's doing. He's lying still -- you just lie down and lie still. You'd be surprised how odd this will seem to him after a little while. He'll get real curious about you. He'll go into communication with you. He picks up the stool and he heaves it at the door with a terrific crash. You pick up the stool and heave it at the door with a terrific crash. That's a bottom-scale level of entrance into communication -- mimicry -- because of course duplication enters into the formula.

But if your preclear is sitting there in complete silence, do you think that if you pour out a great flow of words you're going into communication with this preclear? No, because he's putting out a communication already -- silence. If you suddenly admit that as a communication, it will disturb him a little bit, and it's likely to stir him up into a communication. If you will sit there silent while he sits there silent, sooner or later you're going to go into communication. You can make a preclear enter into communication with you simply by doing whatever the preclear is doing.

Now it's necessary for you to turn around and have the preclear register a communication back. It's just as important for the auditor to go into communication with the preclear as it is for the preclear to go into communication with the auditor, and the auditor can do it by mimicry because he knows how. It's harder for the preclear to do it. Time spent at the beginning of a session just getting a two-way communication going until you really know you're talking to the preclear and he's talking to you is some of the best time you ever spent.

Opening Procedure 8-C is a considerable assist to this.

Improvement of communication is the key-note of all auditing.

CHAPTER EIGHTEEN

OPENING PROCEDURE OF 8-C

It is utterly fascinating what you can do with a process which is apparently as permissive as the Opening Procedure of SOP 8-C. The exact details of the process are given in Issue 24G of the Journal of Scientology.

The number of case factors which are handled in 8-C is fascinating, because here you are processing straight toward simplicity.

We know that what is wrong with a person is his subjective universe. That has gotten into trouble. Now, in view of the fact that he could mock up a tremendous amount of space if he had to, he could mock up lots of energy, he could mock up objects, and he could do this any number of times, then why he's lugging around something called "his universe" is a little bit difficult for a reasonable man to understand, and yet that is what people are doing. You get a sort of idea of somebody walking around with a great many clanking chains, old tin cans, old cigar butts, and so forth and calling these possessions. "His universe" looks like a kid's toy box. If you've ever looked into a three year old's choicest possessions, that's about the order of havingness the thetan pulls along with him.

He gives these things up with the greatest of reluctance, yet his total health, you might say, is dependent upon his ability to make, to have, new fresh things, and to do almost anything he wants to with them.

But, remember, it was always very, very difficult for him to get an object into such a circumstance that it was actually somebody else's object. To procure an object which was somebody else's is what he has to do in order to have that object. If we look at the four conditions of existence, the "Ises", we discover just exactly why these things are so very valuable to him. They are so valuable because they mean to him a period when he was actually in communication with thetans as such, and he could blame them, and if he could blame them then he could have something. And if he couldn't blame them then he couldn't have anything -- unless he duplicated himself, and so had another thetan to blame. This way he would get a persistence, he would get survival in terms of motion. Otherwise it would all seem completely motionless to him.

Now again all of these things are simply considerations, and in view of the fact that they are all considerations, we can get enormously baffled as to how considerations could be so important.

Remember they are only important because of the considerations which one held in common with others.

It would be one thing simply to change one's own considerations all over the place, and it would be quite another thing to do this when one has a series of considerations which have been thoroughly agreed upon with others.

So the thetan, with his old cigar butts, torn playing cards, and clanking chairs -- you see he's been in communication one time or another and the system of communication was all established and therefore he could have an other-determinism so true and so convincing that even he, would not be able to question its convincingness. Nobody could possibly question the validity of these objects he was carrying around.

It's simply, then: he will have some way of blaming somebody else for having put that mass of energy there, and then that energy mass will persist. If he can't blame anybody else why it can too easily be As-ised and so disappear. Other-determinism becomes vital.

Now, when we look over this problem we discover that an individual can go just so far down this line, and then he becomes himself disabled. He begins to count on other-determinism more and more and more heavily to produce his own survival. We can see this in terms of attention -- an individual in this society without any attention from anybody else would not have much chance of surviving. An individual, just on the basis of food alone, would have great difficulty, but he's gotten down to where those objects really have to be solid, and so we get this physical universe, and the particles of this physical universe are so beautifully lost, so completely confused, so misplaced away from point of origin that they can be subjected to a law in physics known as the conservation of energy: that energy cannot be destroyed, can only be converted. Anything that's lost, misplaced, confused, can only be converted, unless you discover the point where it was actually manufactured.

This universe thus becomes valuable. It becomes valuable because we've gone to so much trouble to lose enough things that we then have a continuance of objects.

A thetan who has become upset about the various agreements in existence believes that he no longer can communicate with something. He is a nothingness, therefore he has to communicate with a nothingness, he thinks. The communication formula places him at fault.

Here we have an individual who is living by the communication formula and yet cannot recover his own ability easily to follow the basic of communication, which is all things are on the same point. When you consider a consideration you find out it doesn't have any dimension whatsoever. And a thetan has no dimension. So he's gone to a lot of work, to make a universe that's as heavy as this one. And he's blamed it all on God, and he's blamed it all in various directions, and he has made what amounts to a considerable investment. He has a big investment. And now he has gone so far that having made this investment he can no longer look at it, because he has to follow the communication formula. He cannot occupy the same space as an object. Two objects cannot occupy the same space. Therefore he is not a thetan-plus-body. He is a body.

And once in a while we run into some materialist, in processing, and just the barest thought that he is something other than a body is completely, completely contradictory to him. It's utterly assaulting. You'd think that you'd held a gun on the man and asked him for his money. He'll become very excited. "I am a body. I know I am a body. That is all I am. I am one," exclamation point, exclamation point. He gets real worried about it.

This person at the same time is likely to be the one who is most concerned with God. This is curious isn't it? Well, he has to have an other-determinism. He has to avoid responsibility. His field of awareness will be relatively black, by the way.

That's not a criticism of the individual. That is just the state he is in. Why is he in it? He knows two things can't occupy the same space. Obviously if he is there, and the body is there, then he must be the body. That's the most elementary thing we could possibly put together. This individual has himself mocked up as something, and is being something so thoroughly that he cannot disassociate himself from it. So you tell him to be three feet back of his head -- and he can't be three feet back of his head.

Now, we're processing something which has four parts: (1) the thetan, (2) his machinery, (3) the body, and (4) the reactive bank. The reactive bank is a stimulus-response machine of some magnitude.

The body actually is something capable of collecting an enormous number of molecules and electrons and converting energy and doing all sorts of interesting things.

An auditor occasionally makes a gross error in that he processes any one of these things other than the thetan.

So there are that many engrams? -- well, does this so assault our sensibilities, that these things exist, that we must vanquish and make every one of them, one by one, disappear? Actually what we want to do is improve the thetan's ability to handle reactive banks.

Or an auditor comes along and he starts processing "the body". The body, the body, the body. What kind of auditor would this be?

It would be an auditor who had to have something. This auditor can't possibly have nothing, yet if he's auditing he's actually auditing a nothing. He's trying to free a nothingness. And if he can't conceive of a nothingness and has to go in the direction of a somethingness he will not actually audit the preclear.

Every once in a while some preclear has such an observable surplus of thetan machinery that an auditor just can't stand leaving that machinery alone. He just can't stand it. He's got to get in there and get all these mechanisms out of the road, get 'em all mopped up and wiped out, and the next thing you know the thetan is very, very sad indeed. Look at all the years he's spent blaming this machinery on somebody else. But when you've gotten through processing all this machinery, what've you done anyway? You've just processed some machinery. And it wasn't sick!

So we have these four major parts, but we are processing the thetan. He doesn't have any mass, he can make space, he can make energy, and he can locate objects in space. He has very definite capabilities. Very positive, definite capabilities. And by the improvement of these capabilities we improve his ability to communicate, and so, improving his ability to communicate, we make him able to handle not just the reactive bank he's mixed up with at the moment, not just the body he happens to be inhabiting or hanging around at the moment, and certainly not his bank of machinery. We make it possible for him to handle large quantities of things -- other people's machinery and anything. It's very interesting what he can do. But he cannot possibly be hung up on the basis of "two things can't occupy the same space". He couldn't be hung up on that one. Another thing he couldn't be hung up on, if you're going to separate him easily, is that it's all other-determined. You see, if it's all other-determined, then he would depend on other things to place him in space, and if he's depending on other things to place him in space, he will sit there and "wait for the auditor to exteriorize him". So our point of approach here is the thetan. Now, the easiest way to approach this is simply to make and break communication with the immediate environment.

Environment is the physical universe, security, it's right there, it's solid. This is the space of the room, the floor, the ceiling, the walls, the objects there, and if we happen to be looking through these things, then it's the walls in the next room, and up through the roof, the air about the house and down through, it's the earth underneath the house. And environment means how far can this individual perceive with great certainty in the physical universe. And that's what we're interested in when we say environment. We don't have the preclear in Chicago, for instance, and then because he is an inhabitant of Iowa, process him in the environment of Iowa. Now this sounds, this sounds too utterly stupid, that anybody could do this, but believe me, it has happened. And what would they be processing? They'd be processing a set of facsimiles.

There is a immense ratio between the amount of facsimiles or energy masses a person has, and his ability to communicate. The more energy masses and more facsimiles which a person has, whether white, or green, or purple, or whether they're black curtains or actual apparent solid objects -- we don't care what these are -- the more energy mass the individual has, the less he is capable of communication. A fellow runs a concept -- and gets a flow past his face. He feels something moving past his face. Ah, we've got a case of energy masses. How did they get there? They got there by the thetan directing his attention in various directions, manufacturing energy the while -- and you're going to process this case as a preclear, this thetan in such a way that he sprays out new energy masses around his body? That would be a curious thing wouldn't it? And you know there are processes that you could run -- not any listed in Intensive Procedure -- which would lead an individual to immediately mock up

more, and more, and more and more energy masses in the vicinity of his body. You could actually artificialize his condition.

He's as well off as he doesn't have to have energy masses.

A preclear has to have energy masses to the degree that he believes he cannot create space and energy. That's a direct index. So we find somebody who has large floating ridges and that sort of thing and this individual is having just that much difficulty. No question about it and no exceptions. It doesn't matter what manifestation he's exhibiting at this particular moment, a person is as bad off as he has these energy masses which are not placed but are floating. You could say they are "floating" energy masses because -- everywhere he walks he's got them. Now he's as well off as he can simply take or leave the walls and other items of the physical universe wherever he finds himself. He can take them or leave them, see them or not see them at will. He's well off when he can do that.

What process would you tailor up in order to accomplish this? Well, you could simply have a preclear sitting in a chair and looking around the room spotting spots in one location after another. It's a fantastic technique. It'll do quite a bit for a preclear, just to have him do this. And actually you are applying this further when you have him get up and walk around and PICK OUT the spots, and TOUCH them, and then at will, BREAK COMMUNICATION with them. And SOP 8-C is actually a gradient scale, and 8-C's Opening Procedure is a gradient scale of getting this done.

There is an additional process that could go along with this. You could have him close his eyes and start checking off spots in the environment.

The case that has had his perception turn on very fully, and then promptly turn off and it has never been on since, has simply practically scared himself out of his wits. His perception turned on and that was too much Is-ness. It was too steep a gradient, he could see everything too clearly, and this made him nervous, it upset him, it has disturbed his thetan digestion, and made him very unhappy -- and what is this? This is just simply a case of too much, and instantly he said "It isn't". He said "Not-is". He took a look at all this environment and said, "Dull down. Get real dull. It better be unreal around here, it's just too bright, it's too loud," and so on.

Well, what happens if we have this person sitting there in the chair with his eyes shut and we just have him look around and spot spots in the room, and a facsimile shows up? We just have him go on spotting spots in whatever he can see. We don't suddenly stop and say, "Oh, you've got a lot of blackness. Let's spot some spots in the blackness". No, you just keep hounding him for some sort of perception of the room. That's what you want. And he keeps spotting spots in the room and spotting them and spotting them and spotting them and spotting them. Just that and no more. Spotting them behind him, above him, below him. If you don't watch him a little bit he'll spot them all in front of him. You've got to direct his attention behind. A thetan has a 360 Deg periphery of vision. There is no "behind", or get thee behind me thetan.

Now, here we have in a thetan, then, a possibility that the moment he really saw the room he'd turn it off again. He'd flinch. And then you keep right on processing in the direction of the room. You see what this would be. They'd flinch, their perception would go off, and you just take it from there and have him spot spots in the room. So he says his perception's all turned off -- well, you just have him find something he can perceive. He says, "I think it's a facsimile. I don't know what it is, really. It doesn't seem to me to be terribly real..." You just say, "Close your eyes. Now spot some spots in the room." The preclear says, "I... what d'you mean close my eyes and spot..."

"Well, can you see anything when you've got your eyes shut there?"

"No... of course not."

“Well, why don’t you look around. Get an impression of anything?”

“Mmmm. Well, what do you know. It’s all black.” He never noticed this before.

You say, “Well, all right. How about this now -- you say it’s all black -- well, is there any place where the black is thinner?” Behind you for instance, or above you or below you? Do you make out anything at all about this room?”

“No.”

“Well, as you’re sitting there with your eyes closed, do you know the location of anything in this room?”

“Yea, well, I know where my body is.”

In course a case like this will probably assert to you violently, if he wasn’t prepared otherwise, that he was a body, had always been a body, would always be a body, had never been anything else but a body, and that you live but once. And he would also tell you that during his study of Korzybski’s Science and Sanity he agreed with him entirely that two things could not occupy the same space. He’ll tell you all these things. It would be a very informative conversation if you let him proceed. You only let him proceed on such a conversation, by the way, long enough to keep two-way communication going, then you get him doing something.

“All right,” you’d say, “Well, do you know of the location of any object in this room?” And the fellow says, “Well, there’s a table right over there, I know that.”

“All right. Look at that table.”

Probably his eyes will pop open and he will stare at it -- but you have him keep his eyes closed. You’d get an exchange something like this: He knows there’s a table over there, and you say “Spot some spots in it.”

He says, “I can’t possibly spot any spots in the table if I can’t see it.”

“Do you know it’s there?”

“Yes, I know it’s there. I saw it when I came in.”

“Well, all right. Spot some spots on it.”

“But I’ll have to open my eyes.”

“Go ahead and spot some spots on that table.”

He finally does. And the blackness starts to get a tattle-tale grey around him, and then it flickers on and flickers off, and perception comes on and all of a sudden he’s aware of the fact that it’s all real, and then he convulsively shuts off all of his perception, and then he lets it turn on again, and then he shuts it off again, and then he flinches this way and flinches that way. Why? He knows it’s dangerous to look at things. He knows that. He knows, again, that it is dangerous to communicate. And he shuts it off before something else shuts it off. He’s there ahead of ‘em. But after it goes on and off and on and off a few times, it’s likely to be more and more upsetting to him for the time, because it’s likely to be getting more and more real. The room is likely to be getting more and more real, more and more solid.

Now you don’t let him completely fly out through the doors and the walls on this process, and let him spot at unreal distances -- spotting at a thousand yards, when a thousand millimeters would be much too great and three millimeters is about what he can tolerate. So we

keep him in the immediate environment, and we mean the physical universe when we say environment, and we mean objects that he's fairly sure are there, and we just work him on that basis, and then, the first thing you know, the walls will start to disappear on him and then they'll flicker on again and then they'll flicker off, and it gets more and more real, and he gets upset about it and then he becomes calm about it and he goes through a lot of variations -- and doing what? Just sitting right where he's sitting and you don't care where that is, spotting spots in the room whether the room is black, green, purple, or whether he's got facsimiles that he's really spotting or not. We don't care what this preclear's doing as long as he continues to spot spots. If he's got a facsimile sitting there, and he shifts his attention on the facsimile he'll go of it. He gets rid of some of this mass.

If he's really just spotting into blackness, really changing his perception direction, you see, then Booom, he'll start looking through the blackness. If you have him look at the blackness and spot spots in the blackness you are validating these masses of energy which a thetan is as bad off as he has. What he's witnessing with all these possessions and masses of energy is his own inability to really mock up something and have it belong to somebody else. That's what he's witnessing.

So there is that process. And out of this basic you get Opening Procedure of 8-C. But you can also do Opening Procedure of 8-C with the thetan, without moving the body. You could have the thetan touch things in the room. But actually you don't have him touch things and let go, you have him look at and look away. And you can carry through all the steps by more or less drilling the thetan in the room -- preclear sitting there with eyes closed, and this becomes a tremendously workable procedure.

Actually its most simple form is to just tell him to close his eyes, and if he knows of any object in the room at all while he has his eyes closed, spot spots in it.

Now the classic Group Processing example of this is a very simple one and that is "Three spots in the body, three spots in the room". Have them spot three spots in the body, three spots in the room three spots in the body, three spots in the room, back and forth and at the end of this time, at the end of an hour's group processing on perfectly green people, you'll have four or five out of the twenty of them exteriorized -- the usual run of people you run into.

8-C done with the body, however, and with no further tricks, its most elementary auditing commands as given in Intensive Procedure, is the only process -- please mark this one down, please remember this -- it's the only process to use on the very, very low or difficult case. Let's put that down, and recognize that when a very low level preclear comes in he has already determined exactly the processing he's going to get. It's down below Two on the Tone Scale, and what it takes to handle this case is Opening Procedure of 8-C, because in essence it is a purity of communication and is a very simple process to use, but that doesn't mean that you don't have to be an artist to use it.

CHAPTER NINETEEN

OPENING PROCEDURE BY DUPLICATION

This will take any case that has hung up and is having difficulty and will move him up through successive tone levels swiftly. One should not suppose that a case will not move on the scale. Auditors have been known to have had the goal, in an auditing session, of a good, quiet, orderly preclear. I never have had that goal particularly, but on the other hand I have scrupulously avoided techniques which merely produced an effect and did not produce a result.

Well, here we have a technique which produces an effect and produces a result, because when you get through with this, somebody's communication level has been raised. When you've done Opening Procedure by Duplication for any length of time above a half an hour you will see a change of tone in the case. Now this can be the change of tone of the G.E. (Genetic Entity: A composite of all the cellular experience recorded along the genetic line of the organism to the present body. It has the manifestation of a single identity. It is not the theta being or "T".)

The G.E. can change tone, the thetan can change tone. But where we have a G.E. changing tone we can then be prepared to have a little bit of a skid in tone when we've been doing Opening Procedure by Duplication.

Let's say we did it for one hour with considerable pyrotechnics. We laid off at that time and did not do it further. We did something else. The fellow seemed to be in fairly good shape. We can expect a few days later to have some semblance of all of this in view again, because the G.E. is in revolt, at which time we would simply do it again. This does not mean that a preclear slumps because he's run on this. He never returns to the same state he was in, but the condition deteriorates slightly which you attained if you did nothing else in the session but Opening Procedure by Duplication. So we shouldn't consider Opening Procedure by Duplication a finished and final thing with a case until we've done it several times.

It goes this way. We get into communication with the preclear. Naturally if your preclear is extremely low scale, getting into communication will require mimicry and other such activities on your part -- anything that would be communication. We get into a two-way communication with this preclear, and we talk to him enough to keep up the communication and to get some idea of some sort of a present time problem -- we see whether he has any. That is mostly in the interest of: you're interested in him and you are in communication now about something which is real to him.

Having proceeded that far, we would then tackle this problem bluntly and head-on. We would tackle any possibility that this individual was unable to duplicate a command many times. And we would go into Opening Procedure and we would do Opening Procedure just as such very lightly for a very short time. We would have him go over and put his hand on the desk, and locate something that's real in the room and go over and take hold of it, and withdraw from it, and we'd march him around the room for a very short time. I do mean a short space of time, because what we're getting down to is the reason he won't be able to perform Opening Procedure very easily.

THE PROCESS

We're going to find two locations in the room, and we'll have an object in that location. We will have a book on the table, and on another side table or windowsill or something of the sort we will have another object, preferably a dissimilar object. We might have a hat, or an ashtray -- any kind of object. One object on the table, one object in some other location in the room -- dissimilar. Don't use two books, for instance.

Now we ask the preclear to go to the first object, and we ask him to pick it up, and we ask him to describe it. We ask him its color, its temperature, its weight. Then we have him put it down. Of course a repetition of "put it down" looks possibly not good, being a sort of repeater technique in itself (Repeater Technique: This refers to the Dianetic technique using repetition by the preclear of a word or phrase in order to produce movement on the time track into an engram containing that word or phrase), but the fact is that that command will work out in this process as the case proceeds.

So we have him put it down, and then have him go over to the window and pick up object two, and have him look at it, describe it -- we have him describe it to keep him in two-way communication. We have him describe it verbally and have him feel the weight of it, and have him get its temperature, and then we have him put it down right where he picked it up. And then we have him go to object one, and we have him pick it up and describe it and feel its weight and feel its temperature and have him really ascertain this. We want to make certain that he did ascertain this, and that's the one thing we hound him about through this process is make sure that he really feels the weight of it you see, that he really gets what temperature it is, that he really tells you what the colors are and the appearance of the object is. And put it down, and go over to position two and pick up that second object and get what its weight, its color, and its temperature is, and we have him put it down in the same place he picked it up from -- be very insistent on that -- and then have him go back to position one.

How long do we do this? We do this until he can do it happy as a jaybird for about ten minutes without a single upset, until he can do this time after time and be just that cheerful about it.

How long is it going to take you to do this? Fifteen hours? Well, of course you realize that an individual knows he would die if he were asked to do this for fifteen hours, and that the auditor would shoot himself long before that time! You realize this to be the case, and then go right ahead and do it for fifteen hours if necessary. The shortest time in which I have been able to do it effectively has been one hour.

I got the preclear all the way from apathy, tears -- real tears (real apathy too by the way), a horrible stomach ache, feet fell off at one point -- preclear was absolutely sure of this -- through rage, antagonism, contempt, boredom, apathy again, fear, anger, antagonism, contempt, apathy, grief, fear, antagonism, enthusiasm, apathy, and so on up again to the first time the guy had ever been on the first level of the Know to Sex Scale, to sexual excitement, to symbols, to anger, to laughter, to apathy, to sex again, and eatingness showed up there just as plain as could be. "Well I suppose I could eat the book. I suppose that's what you want me to do now. Eat it. Well I won't eat it, so there." And another time -- the other object, "I suppose I'm supposed to use this for sexual purposes now. That's what you want. Isn't it!" These various manifestations -- until finally the case simply booted right up on the tone scale and stayed up there. He went through sex, and he went into effort, and then he said "Well, I don't know, it's exercise walking back and forth," and went up to emotion. He began to very interested in the fact that he had had emotions regarding this process, that this process would make him emotional was now curious to him. He became rather curious about the process, the first time we'd gotten into curiosity even vaguely, and went on up to -- all of a sudden -- tremendously brilliant visio (Visio: the ability to see in facsimile form something one has seen earlier so that one sees it again in the same color, dimension scale, brightness and detail as it was originally viewed) turns on, and then went on further until his sonic (Sonic: the ability to recall a sound so that one can hear it again as he originally heard it -- in full tone and volume) picked up, and became intolerable, and then shut down again to a tolerable level.

And the longest I myself have done this on a case is five and one half hours. That's a long time. Actually, I didn't ever while I was running this have any real tendency to get awfully bored. It's enormously interesting how many kinds of reaction this simple process produces.

One of the things they ascertain immediately is that you are trying to get them under complete control. They're sure of this. They become sure of various things -- all of them bad -- concerning you as an auditor, if they're having a bad time of it. A case that is under good control may do this for half an hour well-controlled, emotionally stable, doing it just fine, and then go to pieces, just can't stand it any more, that's all. And so you can expect, I suppose, that the entrance to many cases would be that you've got a very well behaved preclear for a little while, he was being social, and then boy did he go anti-social.

Now this procedure, of course, utilizes duplication to an arduous, wicked extent. Duplication is an essential part of any communication, and if you want to get in communication with your preclear, you'd better get him so he can duplicate. This process does two things. It produces an effect, you can be sure of that, but it also produces a result, which is the only reason we're using it, and produces that result faster than any other process I know of.

Now we've all known that Opening Procedure was pretty good, but what part of Opening Procedure was really hot, since you could run anything in 8-C, any step of SOP 8-C could be run by Opening Procedure. You could make a fellow move around and do whatever that step was. It would take a little figuring on the part of the auditor to get this done, but that's a fact. Well, duplication is tremendously important. It just can't be over-emphasized in a case. And when Opening Procedure ran into Duplication we got an enormous effectiveness and where it was not used to level out duplication, but was used to produce random activity, it was not as effective, anywhere near. So we have this procedure built up this far now. We have: Two-Way Communication, find out if there's a Present Time Problem, then we could do just a little bit of common ordinary Opening Procedure of 8-C, you know, just to get them used to the idea of moving around and not being embarrassed because they're doing something kind of silly -- they often think that -- moves around the room, puts his hand on the table -- and so on into Duplication by Opening Procedure with two objects, picking them up, feeling them, describing them, putting them down in the same place, picking up the second object, describing it, putting it down in the same place, and so on.

What happens to a body when you run too much Opening Procedure on it?

You're bringing the body up scale as an entity. How long will it come upscale as an entity? Until it's very restless. Well, there's our point. There's where your Opening Procedure collapses a little bit, or drops back, therefore it isn't an end-all process, is it? You could probably run Opening Procedure long enough on a body to finally exteriorize the G.E. from the body -- if you see that kind of a complexity. But, however you run it, everything the body's been revolting against is likely to come to the surface immediately and intimately and abruptly. It's likely to be quite violent. What's the body doing? The body has been threatening these revolts for a long time. The thetan quite ordinarily has the body in indifferent control, and the body, of course, runs up through these things blasts through some of his ridges and the thetan discovers that he can handle the body regardless of what it is doing. That is what the thetan discovers and that's why your Opening Procedure by Duplication is effective. It is more effective with the thetan exteriorized than interiorized -- much more effective. But if we ran it long enough on the body itself, and if we addressed the body itself to run it, we would probably get some weird manifestation, some new phenomena showing up -- something weird happening. We wouldn't quite be prepared to say exactly what would happen. In the first place it's not a possibility to audit this straight on the body. The body itself is an animal. On a stimulus-response level it has some intelligence, but if you started to drill that intelligence in any way it would have to come up through too many strata.

But the point is: (1) Opening Procedure by Duplication is violent. (2) The condition attained after an hour and a half or so of Opening Procedure by Duplication can be expected in the next day or so to deteriorate, but not to the level where the preclear's body tone was originally, and would have to be done again to that degree in order to pick up and stabilize the tone. I have done it three sessions running, each one about five days apart, and on the last session there was a stability attained simply by this processing.

But this is not an end-all process. This process gets the case into shape so that he will do a good job of following your instructions and will do a good job of communicating, and it picks up the communication tone of the individual. Therefore the length of time you care to run this as an auditor is markedly shortened.

If it were an end-all process, which itself went for broke, this would be the way you would run it. You would run it an hour and a half or something like that, or two hours, you would wait a day, two days, three days, something like that, you would run it for another hour or two, and you would go three or four days, and you would run it again on the preclear for fifteen minutes or a half an hour. And then you would have attained a stable state and you would have improved his condition. Run in that fashion it is an end-all process, but not run really in the fashion in which you would run it as an Opening Procedure.

But let's look now at how it is combined in a procedure to get the preclear out of his incipient explosion, so that it won't get in your way as an auditor. And just consider Opening Procedure by Duplication, although it in itself is very beneficial, as something by which you, the auditor, are going to monitor the preclear so that he really will be able to do what you say.

If a case were to find it consistently difficult to communicate with you, if a case were consistently seeing everything black, if a case were consistently occluded and consistently twisted your orders and so forth, you would simply have to, you would have no other choice but to, sit down and grind with Opening Procedure by Duplication on this case until he was actually out of the woods on it. Now how about the necessity for lapsed time between sessions? Well, actually it isn't absolutely necessary. I'm talking now about professional auditing.

This is how you would schedule these things optimumply. You would make just a little less progress by doing it a couple of hours a day for two or three days. You would invest perhaps thirty percent more auditing time because the case hadn't had a chance to settle out, but you would get there. Two or three days, a couple or three hours a day. Letting the fellow settle out gets him matched back against his environment and saves you time in the long run. He goes back into his environment, he gets restimulated, then he comes back for an auditing session and he blows that. He goes into the environment again, and you actually, day by day, are getting another type of environment which you're running out of the preclear. It would be an end-all process if you did it this way. It would be an answer in itself, just Opening Procedure by Duplication. That's all you'd do with the preclear.

Well, it's a fantastic process in the way it will blow a case. If a case explodes or blows under this -- there is no other process known which will break loose a covert communication line which is twisting a process. If a case blows that means the case had a tendency to twist a process, because he can't duplicate entirely, and so he was sliding out of your hands, and as long as he can slide out of your hands as an auditor, he then will alter a process every time that process gets him into going which is too rough for him and he's got to go through that rough going.

And you won't be able to drive him through with a concept. So you have Opening Procedure by Duplication standing there as the only thing known at this time which will push a case all the way through into a good communication and an ability to duplicate your auditing commands. If you just did this for a little while with a case, you would still get an improved communication line. If you did it for many, many hours with a case on consecutive days or consecutive weeks, you would get a total improvement in communication on the part of the case. This is a certainty. But where your case blows, gets upset or excited, you can look at this fact, that you must have invested -- if you audited this case by other processes earlier -- you must have invested a great deal of time trying to get the case "to break through the sound barrier". The case didn't. Now why does this require a little violence? One of the things that happens is that the individual knows that he mustn't display any violence, and this technique brings him up to the point where he displays it, and he finds out nothing happened to him. This in itself gives him a tremendous confidence. Did you ever see somebody who got mad

and then found out that nobody objected, and then was cocky evermore? Well, Opening Procedure by Duplication gets you there and saves you an enormous amount of time. The amount of time saved in this is probably in terms of scores of hours, if not hundreds. If you have a case that is hanging up, it might very well go right on hanging up unless you get as violent as Opening Procedure by Duplication. And if the case is hanging up to any degree, why you remedy of course his Opening Procedure by Duplication. It has its own role. It is in itself its own remedy, but what you're trying to do as an auditor is blast through places where he would hang up and which it might take you years to get him through entirely.

So it isn't just a passing thought, this process. It seems to contain in it all those elements which go to make a case stable, and therefore is quite important to the auditor. But if an auditor works this without expecting violence, if he works this without expecting he's going to have an awful time every few preclears, why he's even more of an optimist than I am, which is impossible.

CHAPTER TWENTY

THE IMPORTANCE OF TWO-WAY COMMUNICATION DURING OPENING PROCEDURE BY DUPLICATION

When we say thetan we're talking about an emanation point. We're talking about a person. He writes letters, he greets you in a silly fashion, he does this, he does that. Let's examine, for a change, the Cause end of this line. All too often one examines only the Effect end of the line, because that's where interest gets centered. When we examine the Cause end of the line we discover something of tremendous interest about it: Cause, if it desires to get anything like an ARC effect at the Effect point, must take into consideration the fact that the Effect point is often quite incapable of mocking itself up as Cause.

Here is CAUSE -- DISTANCE -- EFFECT. Now, to get perfect duplication it is necessary that Effect mock itself up in some fashion or other in order to get in the duplication of this Cause -- in order to receive the communication at all.

To give you an example of that: you're an American in France. Now a Frenchman comes up and he says, "Blotheree zomberfiel, ello blfthblorerup." And you say, "Huh." You weren't an effect at all, really, not the kind of effect he intended. He wanted you to put your baggage on the van or something. And you sure get a kind of an only-one feeling when you wander around doing this a lot, and people come up to you who don't speak English, don't speak deaf and dumb, don't speak Boy Scout Semaphore. But they throw a lot of verbalization in your face which is supposed to mean something, and you don't comprehend it. Furthermore, you are acutely aware of the fact that their customs are probably unfathomably strange. For instance, in France, if you're an American, your idea of plumbing and the French idea of plumbing are two entirely different things. Two entirely different things. The whole problem of trying to walk into any civilization is actually the problem of being able to mock yourself up. You don't willingly mock yourself up as a Frenchman. You don't willingly mock yourself up as part and parcel of all these strange and outrageous customs. You could understand this quite easily on the Effect point, but how about the Cause point? The Cause point has, much more so than the Effect point, to mock itself up, because the Effect point mockup is being assisted by Cause, but the Cause point mockup is not being assisted, and it's this fact -- that it's not being assisted -- which causes people to think they need help.

They get used to being on the Effect side, and when they get over on the Cause side they say, "Where's all the help?" So they invent an analyzer and a computer and a Reactive Bank and all kinds of things in order to be over here at Cause point, because the Cause point has to mock itself up just like the Effect point or subordinate Effect points which are not really capable of any great change, which are not capable of mocking themselves up, and will never be communicated to, unless Cause mocks itself up.

So in order to deliver an effect, Cause has to be able to mock himself up on a much higher self determinism than Effect because Effect is assisted in the mockup by Cause.

The ability to be at Cause point is necessary for good communication. You have to be able to be. In other words you have to be able to mock yourself up. If you, instantly, addressed by this Frenchman, were to mock yourself up as a French official, were you able to do this, you see, you would find suddenly that it was "all on the house". Actually something would come out of an interchange of this character -- you say suddenly, "What are you doing without your identification papers?" or something of the sort, and he would say, "Oui, Oui, merci, thank you very much, no checkee ... uh... adios..." or whatever. You have to mock yourself up as something he recognizes as Cause, but what kind of a second sight would this take? What does this Effect recognize as Cause? You mock yourself up as what this Effect point normally recognizes as Cause, and that puts you on the Cause end of the line. It is therefore the Cause end of the line which you should examine, because that's where, as an auditor, you're trying to put the preclear. You're not really trying to put the preclear at the

Effect end of the line. Now if you understand that thoroughly -- you're getting what is meant by the increase of self determinism. We mean we're increasing this preclear's ability to be at the Cause end of the line.

If the preclear came into the auditing room, and all he said was "Hehehehehe", why, you would recognize that he is not quite at the Cause end of the line. In fact, he's probably not at the Effect end either, he's probably half way between the two points, being a communication particle.

An individual can drift away from Cause point, get on the line itself, and become a particle on the line. If you walked up to him on the street and wrote an address on his chest and put a stamp on his forehead and put him into a mail box he'd be perfectly happy about it. Such cases have become communication particles. They are a message. They don't even have a message, they are one. The exhausted messenger throwing himself off his horse and dying at the king's feet as he announces the defeat is being his message. There isn't any reason why anybody should kill horses or messengers just to tell some king that he lost a couple of chunks of real estate, but they used to do it all the time. In other words these people could very easily be communication particles. Not cause or effect at all.

The decline is simply from able Cause to fixed Cause -- and then they start riding out on the line. From an Effect which can receive, to an Effect which has to receive, to an Effect which won't receive. Desire, enforce, inhibit. Eventually somebody would be found avoiding all causes, avoiding being Cause, avoiding anything else which was Cause. Whatever they'd do they'd finally get on the line as a particle or symbol. They go from Cause into the state of Symbol, they go from Effect into the state of No Symbol, but they get on the line, they slide around, and they get mass, meaning, mobility. Now there's nothing totally bad about this. But let's restore this preclear's ability.

When you encounter a person who is incapable of addressing you physically or verbally in any acceptable way that makes an easy communication it is because he cannot change. He is fixed. If you, or the warden of a prison, or the soda jerk down at the corner drugstore, or the President of the United States walked in, he would be found in the same fixed state of address.

Well, if he can't change he is expecting continually that he's going to be the Effect. So we have a preclear sitting there and it's: "Well, you go on and audit. I'll be effect." They sit there in "can't change", unwilling to be Cause. So it's up to you to get the preclear to the point where he is at least conscious that he is moving something, that he is not being moved. That's why you get him to go around touching walls and objects.

But the essence of this is contained in duplication. This person cannot duplicate blithererup, therefore he can't talk with you, but that's true of him and all life. He recognizes his inability to duplicate life and he recognizes that he can't get on a two-way communication basis with it in such a way that it then is assisted in its receipt. Life will receive your messages, if it recognizes that you are a communication source. How does it do that? Well you have to be like it. You have to assist its duplication.

This does not mean that an auditor has to get down on the floor and grovel and duplicate all possible weird and bizarre things that a case could do, because actually all you're duplicating there is the circuit (Circuit: a part of an individual's bank that behaves as though it were someone or something separate from him and either dictates or takes over his actions. Circuits are the result of engramic commands.) but certainly an auditor could be called upon to duplicate any average motion. The person folds his hands, the auditor folds his hands. He sees then a physical gesture being duplicated.

The common denominator of this inability is the duplication factor. In all this communication difficulty, there is basically this inability to duplicate -- so much so that reality could be called and rephrased and redefined as: the degree of duplication. Affinity is actually

the distance and the particle size. Communication of course is Cause-Distance-Effect. And the degree of duplication is what makes reality. You are as real to those around you as they can receive you.

Did you ever get some kind of an inkling around your family that they weren't receiving what you were talking about? Well, that's because they fixed in their minds a long time ago the fact that they were duplicating you little. You were different in size. This all by itself would be sufficient to make the family incapable of receiving information from you. Grandpop's a fairly successful manufacturer, and he's seen this grandson who's been running around while grandpop was in his middle years, and the kid goes off and studies sales promotion, with all the verve of youth and a good background and a good inheritance on this whole line and boy he could give Grandpop cards and spades on the subject of promotion. He moves into Grandpop's sphere of activity and he's on the job. He puts a suggestion memo on Grandpop's desk. Do you think it ever gets read? Ha ha, that's just from Jimmy. And Jimmy goes out and starts to work for another company, and it starts selling the whole field and wipes out Grandpop. "He didn't know what he was talking about." Grandpop has already conceived the idea, you see, that the smallness of Jimmy is not a duplication. And that being his primary idea connected with this individual, he then knows that all he can receive really from this individual is "Ga-ga-ga-ga", "Gimme a lolly pop" and "Gimme a nickel". Something on this order would be within his basic communication line with this child, so afterwards he could not then take the child's communication line seriously. But the child changes, grows up.

The main impatience that you ever had with parents or anybody like that around you is their fixed idea that you are small. Then you come around later and your parents are getting on in years and they're ailing and you say, "Why don't you" -- and give them some sensible suggestion -- you're going to help them. And you find out that almost anything you suggest is unacceptable, because they know they can't duplicate someone your size. They know, if they know anything, that you're about a foot tall, or two feet tall -- wherever they're stuck on the track as far as you're concerned. Mama very often gets stuck on the track at birth with the child, the first view of the child, and after that the child just doesn't ever have a sensible solution to anything. But the child is actually better adapted to the modern environment than Mama is.

Thus an odd thing could happen, if an auditor were not fully aware of this duplication factor in the beingness of the preclear. He could be under the delusion that the preclear is improving -- when the preclear is actually simply getting more like the auditor. Well, that is what the entire field of psycho-analysis is built upon: if we could just get the patient to be just like the analyst, why then we'd be all set. They apparently go through some magic rites, as I was taught -- in order to accomplish what? -- the patient's shifting into the valence of the analyst. Well, the assumption by the preclear of a beingness other than his own -- a valence -- is not the goal of an auditor. The goal of an auditor is to return to the preclear more and more self-determinism. It is to make him capable of being at Cause point and at Effect point by his own self-determined choice.

How many dozen ways could you run Duplication? You could run it the basic way. Highly stylized, very pure technique and simply run it like that. That is the most effective of all processes we know on duplication.

If an auditor failed with this process it would be because he didn't maintain two-way communication. He lets the preclear go on to an automatic endurance run without actually finding out what the preclear really feels, really experiences, what it's all about, what the sensations are. This doesn't mean that the auditor even vaguely varies his auditing commands. The auditing commands are always the same. They're given in the exact order in which they're given in R2-17: Opening Procedure by Duplication. But let the preclear talk to you! That is the difference. If you don't get him at the Cause point of the communication line, you've failed. So we make the preclear talk.

How do we do this? We give the exact command. This is one thing an auditor must learn -- to keep continually in two-way communication while you're running any process without actually varying the process or coming an inch off the process, while you throw in on the communication line what is known as "dunnage", the stuff you put around the cargo to keep it straight in a ship.

The preclear goes over woozily and picks up the book. You say, "Look at it." You ask him to describe it.

He says, "Book?" Something's wrong with this bloke's communication! No, there's nothing wrong at all. You see you've got to get those commands in there just exactly in the order in which they are given. You've got to get him to the book, to the bottle, to the book, to the bottle, to the book, to the bottle. Just exactly. And then if you failed to demand to be answered, by failing to insist that the action be knowingly accomplished, and by failing to listen when the preclear says something -- you would lose. He's picked up the book for the 565th time and all of a sudden the whole room goes purple, and he says, "My God!"

And you say "What is its weight?" Well, cut your throat -- you've just cut the preclear's! Then, when he says "Ooohhhh," and you say "What happened?" it's not going to do any good. You've missed it.

When you see something happen to him, find out what it is. If you see that he's really going through it like an automaton, for heaven's sake pick him out of it. He's told you for the 55th time, "It's cool." I'm not above putting some two-way communication in there, getting him to say something. For fifty-five times, automatically, he was saying "Cool", "Cool", "Cool". He wasn't feeling it any more. He was still running the command you gave fifty-five times ago. Now if you don't make him communicate, if you don't make him describe, and if you don't listen to him, it all goes on an automaticity. It just goes on, and on, and on... and I swear if he ran it on a total automaticity, you could run it for 250 hours with no change in the preclear except that he'd get tired legs.

Now the key to this thing is that each moment must be a new moment. Each action must be a new action. And gradually he peels apart these actions so they are different actions so that each moment is new, and that is the primary manifestation of Opening Procedure by Duplication. The newness of each moment.

So when he just gets repetitive, repetitive, you get suspicious. You say "What color is that book?" I've even gone so far as to say to a preclear who has been describing the object as "a book", "a book", etc., -- "Will you please describe it as an object." New frame of reference. "Well... it's a... it's... it's a... rectangular... it's a rectangular object... made out of paper... cloth... cloth on the outside. How about that! You know, books, they're cloth on the outside." He's back into an interest in the process. I've seen this process run, by the way, with two typewriters!

That's incorrect. They have to be two dissimilar objects. The preclear did get a lot stronger.

You could even get that on automatic. But the second these responses become monotonous you'll know that your preclear has simply settled down to being an Effect. You're trying to get your preclear to be Cause. So let's make him originate communications to you concerning the object. That doesn't mean that each new communication has got to be new and original, but it does have to tell you that he is experiencing that instant and not some other instant.

Opening Procedure by Duplication pulls apart all the moments of a time track. It pulls them apart because of the duplication. Unless each moment is a new moment you don't have that occurring. Book, bottle, book, bottle, book bottle, boooo -- it's a book! It's not a word! Very difficult realizations come through to a preclear.

You've got to know that your preclear can talk, and he must talk, and he must describe what is happening to him. When something happens he's expected to call it to your attention, you're expected then to pay some attention to it.

That doesn't mean you go off the process. But let him tell you about it.

A preclear will exteriorize on Opening Procedure by Duplication. And when he's just about ready to exteriorize and wants to tell the auditor about the fact that he's just about to do this -- that is not the time to give the next auditing command or not be interested. The moment the auditor's not interested there is no auditing going on. I've seen preclears who've just gone "dead in their heads" through not being permitted to communicate.

The auditor is not there to suppress communication on the part of the preclear.

Remember that an obsessive overflow is not a communication. You have to know that. But actual communication on the part of the preclear must not be suppressed by the auditor. So there's the trick, and it shows up in Opening Procedure by Duplication because you do have to keep to the exact process commands. He does have to go repetitively through these exact motions. But you have to make sure that he's experiencing these things. You do that by communicating and you'll find Opening Procedure by Duplication working for you much more speedily than it ever has before. You are not looking out the window when a preclear has an enormous piece of news to impart. You don't sit there looking out of the window, auditing on a sort of prank basis -- "Go over to the book, now touch that wall," or something of this sort, and without letting the preclear communicate, because the preclear gets a very sudden tone drop as a result of this. It'll actually stick him in his head. It has turned off perception. It will do all kinds of things.

Letting the preclear talk, demanding the thing really be described, keeping it out of the automatic machine category, making each moment new and fresh in Opening Procedure by Duplication, and never varying its auditing commands -- that's how you win on this process. You can say other things than the auditing commands, but that doesn't give you any license to vary the process.

You just make sure that a communication is going on.

CHAPTER TWENTY-ONE

VIEWPOINT STRAIGHTWIRE

This is a process which is very simple, very easy to use, and makes continuous advances. This process is not mixed with other processes, it is not part of any Standard Operating Procedure. It is not part of anything you would do ordinarily. It doesn't particularly apply to one case level or another case level. It is an independent process which in itself is very simple to administer.

The formula of this process is: All the definitions and Axioms, arrangements and scales of Scientology should be used in such a way as to bring about a greater tolerance of such viewpoints on the part of the preclear. That means that any scale there is, any arrangement of fundamentals in thinkingness, beingness, could be so given in a straightwire process that it would bring about a higher state of tolerance on the part of the preclear.

To make this more intelligible you should understand what a great many preclears are doing, and why an auditor occasionally has trouble with one preclear more than another. A great many preclears are being processed solely and entirely because they are unable to bring themselves to tolerate an enormous number of viewpoints, and being unable to tolerate these viewpoints they desire processing so that they can fall away from them and not have to observe them, and the auditor is auditing somebody who is in full retreat, and Scientology is being asked to aid and abet the retreat by, for instance, taking the charge off an engram. The auditor at the same time, if he does this, gives the preclear something in the way of a change of viewpoint in that he erases something so that the preclear doesn't have to view it any more.

Well, as you can see, this is a weak direction. What the auditor then is doing is to some degree holding in question the ability of the preclear to tolerate viewpoints. Time itself may very well be caused by an intolerance of past viewpoints -- a person doesn't want viewpoints in the past, and so at a uniform rate he abandons past viewpoints, and when he no longer is following this uniform rate but is abandoning them faster than the uniform rate, he starts to jam up in terms of time, and becomes obsessed about time, becomes very hectic, begins to rush time, push hard against the events of the day, feels that he doesn't have enough time to accomplish everything he is supposed to accomplish, and this falls off on a very rapid curve to a point where an individual will simply sit around idle, fully cognizant of the fact that he doesn't have enough time to do anything. And so doesn't do anything, but knows he should be doing something but can't do anything because he doesn't have enough time. This is idiocy itself, but is the state in which you find a very great many people.

Time is the single arbitrary entered into life and is well worth investigating on the part of an auditor. An unwillingness to tolerate viewpoints will cause a jam in time. The fewer viewpoints which an individual will tolerate, the greater his occlusion and the worse his general state of beingness is. As I said, an auditor can remedy this in various ways. He can erase locks, secondaries and engrams (Lock, Secondary, Engram: A lock is a mental image picture of a non-painful but disturbing experience the person has experienced and which depends for its force on an earlier secondary and engram which the experience has restimulated. A secondary is a mental image picture containing misemotion [encysted grief, anger, apathy, etc.] and a real or imagined loss. These contain no physical pain -- they are moments of shock and stress and depending for their force on earlier engrams which have been restimulated by the circumstances of the secondary. An engram is a mental picture of an experience containing pain, unconsciousness, and a real or fancied threat to survival; it is a recording in the reactive mind of something which actually happened to an individual in the past and which contained pain and unconsciousness, both of which are recorded in the mental image picture called an engram). And by erasing these, he can make it possible for the individual to "tolerate the view", as he finds it in his own bank. Or, an individual can be so processed, as in exteriorization, that he can be caused to go around and look at various things and find out that they are not so bad.

Now, let's just take the mean between these two, and realize that a person who doesn't exteriorize is a person who does not want an exteriorized viewpoint. He does not feel he can tolerate an exteriorized viewpoint. He may have many reasons for this and one of the main reasons he will give is the consideration that someone may steal his body. In other words here you have a tremendously valuable viewpoint which he's likely to lose if he exteriorizes. Viewpoints then must be scarce, viewpoints are all obviously too valuable to be used. And this comes about by viewpoints becoming intolerable.

Let's take somebody standing and watching his family being butchered by soldiers or something of this sort, Indians or other wild people. He would go along afterwards so intolerant of this viewpoint that he would fixate on it. It's the fact that he refuses to tolerate the viewpoint which makes him fixate on it. Now the reason for this lies in the various Agree-Disagree scales in the Philadelphia Doctorate Course lectures -- the fact that if you want anything, in this universe, you can't have it, and that if you don't want it, you're going to get it. This is an inversion, and when this inversion comes about, an individual finds himself overwhelmed each time on whatever his own determinism is. If he starts to desire something he will find out immediately that he can't have it. Actually, he himself will take steps to make sure that he can't have it.

When he wants something to flow in, it flows out, when he wants something to flow out, it flows in. There is nothing more pathetic, for instance, than watching a psychotic try to give up any material object -- trying to make them hand over or give up, or throw away one possession, such as an old Kleenex, almost anything -- just try to make them give it up. No, no, they just won't do it. They clutch it to them and I swear that if you handed them an adder, wide-mouthed and fully fanged, they would clutch it to their bosom. Anything that comes in they immediately seize and that's that.

Now you as an auditor, every time you are trying to get someone to give up something, are asking them to give up a compulsive viewpoint. You will see that every time you ask someone to give up something he is likely to hold it closer.

Now there are many processes. There are a great many processes, there are all the Standard Operating Procedures, and in good hands they all work. There's Universe Processing, there's Advanced Course Procedure, there's Creative Processing, on and on and on and on, a tremendous number of techniques, which can be applied with good sense to preclears. There are an enormous number of Straightwire processes, there's old-time Straightwire. The earliest Straightwire we had, which, by the way, was a marked advance on Freudian analysis, went like this: say we noticed that the preclear is afraid of cats. We would say: "Recall a time when you were afraid of cats", then: "Recall somebody who was afraid of cats", and then: "Find a time when somebody said you were like this person". That was approximately its formula -- just Straightwire, and you sprung apart these valences very gently. However, it required a great deal of good sense on the part of the auditor.

An auditor now and then would become a Straightwire expert, and by just asking searching questions and causing the individual to recall certain things he would bring about a great deal of relief on the case. Why did the relief take place? The individual has been going along in the full belief that he could not tolerate a certain viewpoint and the auditor has come along and demonstrated to him that that viewpoint was in the past and therefore is tolerable. There, in essence, are the fundamentals of such Straightwire. You get key-outs (Key-out: Release or separation from one's reactive mind or some portion of it) on this -- the individual comes up to present time so that he isn't looking in the past -- assuming a past viewpoint. That is a goal of a great many processes, and is quite different from "wipe out the past so he won't have to look at it or experience it".

We have in Viewpoint Straightwire a very, very, new type of thinking. This is not to be confused with what we have been doing for all these many years. It hasn't any connection with it. It has an entirely different goal from that of any process you've ever done on a preclear. It takes the benefit of exteriorization, and reduces it to Straightwire. We get an

individual to race around the universe to look at things observe things, experience things. That's a Grand Tour (Grand Tour: The process R1-9, in *The Creation of Human Ability* by L. Ron Hubbard.) -- that sort of drill -- and here we reduce it right down to a Straightwire which is done interiorized or exteriorized.

One simply goes on the basis that the preclear is in the state he's in because he's not tolerating many viewpoints, and the entire goal of the process is to bring him to a point where he will tolerate viewpoints. That's all there is to the process.

The key wording of the process is "you wouldn't mind". Why do I announce this as something important, something new, something that is very useful to you? There are many varieties of viewpoint. If we were to take Full Knowingness, and squash it, we would find we were first getting into space, which would be perception. We have to perceive to know. This is the level of Lookingness. Now if we condense that we find out that we have to get Emote to know. A person has to emote. We squash perception, and we go into Emotion to know. Now, if we squash down and condense even further, we get Effortingness, and if we condense Effort even further, we get Thinkingness, and if we condense and package Thinkingness, we get Symbols. As an example of this, what is a Word but a package of thought, and if we were to condense Symbols, we would get actually the wider definition of the symbol -- we would get animals. You are probably thinking of it in terms of a viewpoint of a body, if you don't see that clearly, but the definition of a symbol is a mass with meaning, which is mobile. That is a symbol and of course that is an animal, too. An animal has certain form which gives him certain meaning and he is mobile, and if you see that the Thinkingness condenses, then, into form, you will understand art. Just in so many words, a very simple thing.

We have Thinkingness condensing into Symbolizingness, ideas condensing into actually solid objects, and when these are mobile, we have symbols, and when these symbols are observed, they are found to wind themselves up with other symbols and take an associate, they associate with one and another, and take things from one and another, and you get Eatingness. That's a big, big band we're covering in there, that's the whole business of: "I have an idea about a form in this space and matter, and I'm going to get it all together, and I'm going to make this all mass together." Well, the second we've done that, something has been created. Now don't expect that thing which has been created to create anything. This is a thing which isn't creating, and therefore must subsist on an interchange of energy, and we get eating. Now we take eating and condense it down, that is to say, let's make food scarce, and let's make it very hard to get, and we get a condensation which completely escapes time itself, and you get outside of time and you get Sexingness.

That is to say that outside of present time, you get future time, which is sex.

An individual is right straight off the time track between Eating and Sex, and there's nothing will float on a time track like a sexual engram. They just float all over the time track. They don't nail down at all. They are very mobile. The individual, in Eatingness, starts to slide out of present time by this token alone, and people are terribly worried about how are they going to eat tomorrow, and when they have reduced this down to the reductio ad gastronomy you get to a point where "I can't solve this problem of eating tomorrow, therefore I'd better just leave it all up to somebody else," and slide in on the genetic protoplasm line and go up the line a little bit, and get another form, and be that.

That's the best way to solve eating -- just to live tomorrow and maybe tomorrow there will be more food.

A very readily available test will demonstrate this. Notice those countries of the world which breed faster and harder than other countries of the world. We find India and China doing this. And we find that these are two countries which have extreme, chronic food scarcity. Now we can say, well look, they have the greatest food scarcity because they keep breeding people, and that eats up all their food. No, it's the other way around. They eat up all their food, and so they breed like mad. This can be tested also with animals. If you starve an

animal, an animal will procreate faster. If you were, for instance, to give any family of homo sapiens a carbohydrate diet with a very, very low protein content -- by the way this would be, you'd say, terribly uncondusive to the production of estrogen, androgen. It's proven to be very unproductive of it -- but if you give them a high carbohydrate, very low protein diet, the next thing you know they'll start to get very anxious about breeding. That's because you're telling them in essence right where they can understand it in their stomachs that they are unable to obtain enough food today, and so must eat tomorrow. Therefore you get countries of the Western hemisphere, which are very heavily starch dieted, and you find out that these countries are the most anxious about breeding and about tomorrow. There is no reason to stand around and prove this for hours. It's just the Know-to-Sex scale. Condensed knowingness.

"I don't know how I'm going to get along today therefore I'd better breed like mad and appear tomorrow and maybe I'll know then," is about the last ditch. Well, if you notice this, death must come, in this band, above sex. A person presupposes his own death to indulge in the protoplasm line. And so we get people like Schopenhauer and The Will and the Idea closely associating sex and death, and we get certain animals and insects, which so closely associate sex and death that they have accomplished death when they have accomplished sex. Fear Merchants (Fear Merchants: The aberrative personality. This was an early description of what is known as a Suppressive Person, or the Anti-Social Personality) like to tell you about the black widow spider. I don't know why the black widow spider is such an attractive beast to some people, but it is apparently so. I noticed that it exists mainly in California -- Southern California. Lots of black widow spiders down there, and most California girls, if you get into any kind of discussion on the second dynamic at all, will sooner or later inform you that the female black widow spider eats its mate after consummation of the sexual act. Anyway, the main thing here is that actually when you go down this scale, although it doesn't belong on the scale, you'll find death just before sex. Know, Look, Emote, Effort, Think, Symbol, Eat, Death, Sex. Death doesn't belong there, but this shows you where this mechanism comes in.

Now, beingness might also be on this scale somewhere. Beingness might be on this scale, and if it were, you would have a tendency to look for it up toward the top, but the truth of the matter is, it's all up and down the scale, and there is no beingness like that beingness at Symbols. You find the human race having been made into a form -- a mass, meaning, mobility. A mass with meaning which is mobile -- that's a body, that's a word in a dictionary, that's a flag above a building, it can be moved around and it has meaning. You'll find that human beings indulge very, very heavily in being symbols. Well, you'll find people around being sexual objects too. So that this scale sort of interlocks on beingness. A fellow could be some effort -- and actually we don't find beingness at the top of the scale at all, we find it down there pretty low on the scale, so when an individual has gotten to a point where he has to be something, he's practically at bottom. A further examination would have to put beingness at least at Symbols. A person becomes things at that level, and you will frequently find a preclear mainly being his name.

Looking further, we find that there are different kinds of viewpoints. There is something you might call a know-point. That would be senior to a viewpoint. An individual would not have dependency on space or mass or anything else. He'd simply know where he was. There would be a viewpoint, which is a perception point, which would consist of look, and smell, and talk, and hear, and all sorts of things could be thrown in under this category, viewpoint. Ordinarily we simply mean at that level of the scale, looking, but you can throw all the rest of the perceptions in at that level of the scale.

Going down a little bit from there we get something we could call an emotion-point. It would be that point from which a person emotes, and at which he emoted, and then there would be something else called an effort-point, and the effort-point would be that area from which a person exerted effort, and that area into which that person received effort. And as we went down a little bit from that, we'd find we had a thinking-point, and there of course we get the "figure-figure-figure". The person is thinking there, not looking. And if we go down a little bit further than this from a thinking-point, we get a symbol-point, and there, really

properly, we get words. And below that we get an eating-point, and below that we get a sex-point.

If you considered each one of these points below known as an effort to make space, a great deal of human behavior would make sense. Let's take an individual who is simply trying to make space with words. Words don't make good space. So an individual who tries to make space with words sooner or later gets into bad condition. Much lower than that would be a person who is trying to make space with eating. Of course that's inverted, isn't it? And then there's the person who is trying to make space with sex, and that is really inverted. That goes both ways from the middle. The lowest part of the eating scale is excreta and urine. People will try and make space with that. Dogs, for instance, are always trying to make space that way.

There are people who are trying to make space with effort. This is the use of force, this is Ghengis Khan riding out and slaughtering villages. He's trying to make space. You notice that the space had to exist before he could ride out any place.

And we go up a little higher, and maybe you've known somebody who's tried to make space with emotion. And we go up a little higher and we get to the way you do make space which is by looking. And actually you get to make space by knowing. If you just knew there was some space, there would be some space, and that would be all there was to that. Just that simple. That's an effective way to go about it, and looking is another effective way to go about it, and when we get down to emotion, that is getting ineffective. People who try to make space with emotion don't get very far. That's literally, actually, figuratively, or any other way you want to look at it. It's too condensed, and it kicks back. Yet that is above the individual who makes space by working hard or by pushing hard or by exerting force.

In other words we see that there is quite a little bit of band there, at effort, and you'll see that they get less far than people who try to make space with emotion. And now we get into the thinking band, and people who try to make space with thinking, which is about the most unworkable activity that anybody could engage in.

When we get down to making space with symbols, here is a nation trying to fly its flag over all the world, which doesn't make much space, and then we go into eating, and an individual trying to make space by offering things to be eaten. A cattleman, for instance, is doing this. He's making space with cattle. And a fat man is trying to make space with food, and so on. Now when we get down into sex, of course, if an individual could breed fast enough and far enough he would wind up with all sorts of space, he thinks. Of course, he winds up with no space. This is the most condensed activity you can get into: sex. You can see somebody's bank all short-circuited -- jammed on sex. But remember, we are looking at a gradient scale that runs from Sexingness right on up through the levels to Knowingness.

And if anybody comes along and tells you that sex is the only aberration, please laugh. You could answer, Yes, that was how we entered the problem, we found out that people were loopy on the subject of sex. So then we examined the problem further, and having examined the problem for many years, it was discovered that sex was part of a gradient scale of human experience which is basically an activity of trying to make space, and people try to make space in various ways. And when they get down too low on the scale they are abandoning present-time life and at that point they have sunk to the level of Sexingness. They are trying in this way to get some future up there on the track and it is a chaos. It is an attempt to derive experience from external sources, and to pull experience in.

Operation at the level of Sexingness is really a cave-in.

When you examine this band and its inversions up and down the scale you see that it gives us an enormous number of Straightwire questions.

The basic question would reduce this first from the stand-point of viewpoint of the whole scale, and that is where you catch your preclear most ably. You just take viewpoint of the scale, viewpoint of sex, viewpoint of effort, and so forth.

The systematic questions that go into this line would be as follows: you ask the preclear to give:

“Something you wouldn’t mind knowing.”

“Something you wouldn’t mind looking at.”

“An emotion you wouldn’t mind observing.”

“Some effort you wouldn’t mind observing.”

“Some thinking which you wouldn’t mind observing.”

“Some symbols which you wouldn’t mind seeing.”

“Some eating which you wouldn’t mind inspecting.”

“Some sex which you wouldn’t mind looking at.”

Just as mildly and quietly as that. And that’s Viewpoint Straightwire.

CHAPTER TWENTY-TWO

REMEDY OF HAVINGNESS AND SPOTTING SPOTS IN SPACE

Spotting Spots in Space and the Remedy of Havingness is itself a total process. It has many ramifications. It is, you might say, a family of processes. There are many such families of processes, but actually it belongs to the family that we would call Opening Procedure of 8-C or the Opening Procedure family. This is actually a low order of Change of Space so it belongs also to another family, it belongs to a Duplication family, since Change of Space is actually a dramatization of the formula of communication. In Change of Space you dramatize the communication formula with the preclear exteriorized. (You have him be at one point then be at another point, then be at the first point and be at the second point, etc.)

That first point is the source point of something, usually, and so he -- by being the cause and then being the effect and finding out there is a vast distance between them -- becomes rather relaxed about the whole thing. But Spotting Spots and Remediating Havingness could then be said to be cousins to two families -- to Change of Space and to Opening Procedure.

The reason why we relate it to Opening Procedure is that that is the way you are going to produce the most effect with it. As though it were Opening Procedure.

The first contest is to get the preclear to find the spot in space. That is the first contest. The preclear will go around and he will find large spots, two or three feet in diameter. He'll go around and find only spots which come out so far from the walls. He can't find a spot independent of the room itself. His spots have energy in them, they have masses, they have color, they have size. In other words he runs into a lot of trouble. If he does locate a spot it's likely to be "suspended four or five feet above the floor on something that looks like a microphone stand".

The various manifestations which occur are quite fascinating, but all of them are completely useless. You want to get the preclear over these as fast as possible.

You get him over them simply by having him spot some more spots in space. That's all. Space where? In the space of the room. And you have him locate these spots in such a wise that he can go over and put his finger on them. Now, when you have him capable of spotting two or three spots, you've usually shot his havingness to ribbons. So you have to remedy havingness right away. If he starts to get queasy, sick, upset in any way remedy his havingness.

There's nothing more destructive to havingness than spotting some spots in space.

This is a precision action -- you want him to spot a spot in space and then be able to spot it again. That spot is only a location. It doesn't have mass, and you want him to be able to put his finger on it and take his finger off of it, and put the finger of his other hand on it, and take it off, and move his body into it and move his body out of it and so forth. This is a location, and the more certain he becomes of these locations the better he is, and the next thing you know -- why, he's able to tolerate space. And you accomplish this by remediating havingness all the way along.

Now let's suppose you had an individual who had an enormous struggle in spotting some spots in space, and the first spots he spotted were fairly large, and you just kept on nagging him until he finally got actually a location in space -- and he started to get sort of upset. Remedy of Havingness had not been done yet, and he feels rather queasy about the whole thing. Then you say, "All right, mock up something that's acceptable to you and pull it in," and he says, "What mockup?" And you say, "Well, just put something out there -- a dead body." "What dead body?" "What are you looking at?" "Nothing." "What are you actually looking at?"

An interesting contest will come in at this point -- getting him to tell you what he is looking at. What he's looking at in this case is usually blackness, and he won't tell you he's looking at blackness. This is "nothing" as far as he is concerned, but he's looking at blackness, and to get him to finally tell you what he actually is looking at is part of your first contest. "What are you looking at?" Well, it doesn't do you very much good with an individual who can't get any facsimiles, mockups, anything of the sort whatsoever, to mock something up and pull it in, because he's going to have too hard a time.

But supposing he can get a vague or indistinct image out there. Is that good enough? Yessir, that's good enough. Have him mock up several of those and pull them in on the body, and then go on spotting spots in space.

But supposing he couldn't get any. None.

Then enters upon the scene this interesting single straightwire question. The agreement between the MEST Universe and the preclear gets down to a point where the preclear has agreed entirely that two things cannot occupy the same space, and after that he is not able to pull anything in, which is the biggest trap you have, because the way a preclear makes something disappear, makes it vanish utterly is to pull it all the way in, and if he can't pull anything all the way in it continues to persist. How would someone fix up a being so that he's packed in energy masses? By getting him to agree that two things could not occupy the same space, and after that he couldn't destroy any energy mass that was around him. Quite Machiavellian. Well, Count Alfred Korzybski devoted a book to this called, "Science and Sanity", and there are others who have written on this subject, but they go back to Korzybski, and: "It is utterly impossible for two things to occupy the same space." And if that book has any message, it says, Differentiate amongst your words and statements and thoughts, and, two things can't occupy the same space. You nearly summate General Semantics when you say those two things. Now, there is a lot to this, you understand. He examined the mechanics of this, but he examined them in complete agreement with the physical universe. With somebody who has studied General Semantics, you've got a picnic on your hands in doing a Remedy of Havingness. You wouldn't have realized it or recognized it but you have. He can't pull anything in. He can't remedy havingness and therefore can't destroy energy. Why can't he? Well, two things can't occupy the same space, so if he wanted to mockup a car out there to pull it in and remedy his own mass, he of course couldn't do it because he is already occupying the spot where the car would come into, therefore he couldn't remedy his havingness. The mockup disappears just before it gets to him, and the underlying agreement back of that is two things can not occupy the same space. This is of course an utter falsity.

It happens to be a condition which when imposed resulted in this physical universe. That law is what keeps the parts and parcels and spaces and planets of this universe apart. It is an enforced differentiation in this universe which makes space for this universe. That is the law which keeps the space stretched in this universe. So of course Korzybski would get all involved with differentiation. Differentiation on the basis of the MEST universe holding itself apart. Well, that isn't differentiation. So as a result you'll have trouble at this point with anybody who has been in General Semantics. Here is this mockup disappearing just before it gets to him -- in other words he isn't remedying havingness. Now, how do you know he isn't remedying havingness? Because he stays upset, of course. That's all.

He's spotted some spots in space, and "these aren't anything you can feel". It just made him feel kind of frantic, and made him feel kind of upset, and made him feel sick at his stomach -- these are common manifestations -- and then you said, "Mock up an acceptable ...", and he says, All right. And you say, "Well, have you got a dead body there, or what have you got mocked up there?" and he says, "Well, I don't know -- I've got a wrecked car," and you say, "Well, okay. Pull that wrecked car into your body. Now pull another one into your body, and pull another one into your body, and pull another one into your body". And you say, "How do you feel?" "I feel... just as frantic as I did," and so on. He isn't pulling anything into his body. It's disappearing before it gets to him, it's dissipating and other things are occurring there, so that his havingness isn't being remedied.

By the way there's a total process on this. You just simply have the fellow mock up things and pull them into his body, and the more massive the better, until you get planets and stars and black suns and all kinds of things being pulled into his body, and you'll start something called an avalanche after a while, and the planets start coming in with a roar, and it's quite an interesting phenomenon. I've seen one run for three or four days. They blow up every facsimile that gets in their road, they'll blow up the entire energy behavior pattern of the preclear if you keep on remedying havingness.

But if remedying havingness doesn't straighten him out it's because he has agreed to this single agreement which doesn't happen to be true, that two things cannot occupy the same space. He's agreed to that so thoroughly that he can't remedy his havingness.

The reason I'm stressing this is so that you will remember why you ask the preclear this question (and that this is the question, and that there isn't any other question) and that question is simply this -- "What wouldn't you mind having occupy the same space as you're occupying?"

Well, he's got to change his mind immediately, and two things can occupy the same space, in order to fulfill this condition, and without your explaining to him how, he had to change his mind.

Sometimes it takes them five minutes, sometimes it takes them five hours, but the roughest case I know of at this time had to be given this for two hours before he could finally accept something in his own space. That is to say, until he could find something that he wasn't unwilling to have occupy the same space as himself. And this question was asked this case over and over and over and over. This case had never been able to remedy havingness, never been able to get mockups, never been able to do this, never been able to do that. Well, he remedied his havingness, and he got into fine fettle and doing very well indeed. This changed his case. If you're doing a lot of Change of Space you remedy havingness on the thetan. Have him put up eight anchor points and have him pull them in on himself, and eight more and pull them in on himself, eight more and pull them in on himself. When his body gets upset and restive, we simply do this. If he really pulls them all the way in they will disappear. That is how you make things disappear. All space is an illusion, therefore if you pull in all anchor points of course there's no space, so what happened to the anchor points? Well, they didn't exist in the first place, so if you make them occupy the same space as you they'll vanish, and actually recognition simply depends on occupying the same space with. That's why Beingness Processing works.

On this factor of recognition and knowingness in terms of beingness and facsimiles, etc., we simply get this: is he willing to occupy the same space as it? And if he is, it will blow, and if he isn't it won't. So if we get a case who can't remedy his havingness being therefore unable to destroy a concept, a lock, a secondary, and an engram. If he can't remedy havingness, he can't occupy the same space with. If he can't occupy the same space with, he naturally conceives that it's making space, so therefore it has validity. And it won't pull all the way in.

This process is very elementary but it could be hashed up most gloriously by over-running the preclear on spotting spots in space until he was good and groggy, upset and quite ill, and then expecting him to work in some fashion or another. Well, you would have driven him down tone scale to the point where he can hardly hold onto anything long enough to do anything about it. So, you're now going to remedy his havingness and do the rest of this? No, you do this early. Remedy his havingness long before he needs to have it remedied. You don't wait for signs. You could make them appear if you wanted to, but you just do this as a routine process. Whenever you spot a spot in space you remedy havingness, that's all.

The process we're interested in is this one: Spotting Spots in Space. We're not really interested in remedying havingness because this is only dramatizing his dependency on it, so

we're just giving priority to the important thing here, and the priority is the spot in space, that's what's important. The remedy of havingness is incidental.

Why does his havingness chew up? There must be something awfully wrong with the way this fellow's handling energy for his havingness to chew up simply by trying to remedy it. All right, what do we do here specifically? We ask him what could occupy the same space as he's occupying. If we had any doubt about this, and here's where we get the answer to your question about that, if we had any doubt about this we would take up this problem before we fooled around with any spots in space. We would look at this fellow and there he is gaunt and emaciated or bloated, or anything strange with his physiology -- and we would say "Oh, this guy has a little bit of trouble with havingness." You know, he's a banker or something. We could tell professionally. He's a commissar, a banker or a general? There's something wrong with this guy's havingness, otherwise he wouldn't be where he is, that's obvious, if he has to have in some other fashion than simply having.

Using a system like "becoming a general". That's a method of having, you see. You go to West Point, and don't talk back, and graduate, and don't talk back, and get into a War Department post, and don't talk back, and coast along, and don't talk back, and then you have to, of course, get more and more suppressed about how famous you've got to be and the next thing you know, why, you will start to accumulate troops to remedy your havingness... and you've got a U.S. General. You don't do anything with the troops, just accumulate them. That's not just being snide about generals. You can look at somebody and tell whether or not he's having a lot of trouble with havingness. If he's having trouble with havingness, then it might be very wise for you to just sail in on that basis. Let's fix it up quick before we render him liable to anything. That would be a good idea.

But what's important about this process is Spotting Spots in Space. What do we do with all these spots in space? We just spot them, that's what. Well, I know, but what do you do with them after you spot them? Well, you spot them. Well, after you've spotted them then what do you do with all these spots in space? Well, you spot some more of 'em. That's what you do.

Don't look for any deeper significance in the technique than that except this: the preclear is sitting on three kingpin significances, (1) that he's there but he's gotta leave, (2) that he's there and fixed there forever -- being fixed against his will, and (3) that "it was there in that spot but now it is gone". Three considerations there that are very aberrative on the track. Well, you could run these with this process. You spot a spot in the room and have him move the spot into his body. Have him stand there. You tell him: "Now get the idea that you can't remain there. All right. Find another spot. Okay. Now move out of the spot you're in and move this next spot into your body. You got that? All right. Now get the idea that you can't stay there."

You just do this in sequence. He's in the spot, "Now get the idea that..." and you are making him dramatize the basic formula of self-determinism, the location of objects in space. And if you make him locate objects in space one after the other he'll make considerable gains. Put this consideration onto it, that he can't stay there, and have him move to the next spot. You just spot the spot and have him move to it, and you can run the consideration that he can't stay there.

And we have him move onto a spot and then get the idea that he's fixed there and can't move, then we have him change his mind, not just break or disobey his postulate, we have him change his mind, and pick out a new spot, and move into it, and get the idea he's got to stay there forever, and then have him change his mind about staying there forever and get a new spot and move it into his body and get the idea he's going to stay there forever. You'd be surprised at the agony and weariness and tiredness that this one runs.

The next level is to have him spot the spot and get the idea that something very precious has just left there that he will never see again. You have him do this: just walk around and spot

these spots and get the idea each one has just been vacated. There is the manifestation of the fellow trying to fill in the spots with energy -- the mechanism that he's undergoing, and it has a tendency to blow this.

So there are three conditions -- there are probably others, but those are certainly important conditions. Why? Well, what is the manifestation of facsimile? The manifestation of facsimile is not being able to remain in a spot, having to get out, and cussedly taking along a picture of it so that one can say he's still there. That's the rationale behind the facsimile. The facsimile is the solution to the problem.

So then, what is this thing called unreality? Unreality is that activity the preclear has engaged upon whenever he was forced to stay in a place where he did not want to be. His answer to this was to make it all unreal, so that he wouldn't really know he was there. He's trying to be self-determined anyhow, and the way he's being self-determined is to make it all unreal. He could say, "Although I am forced to stay here in prison, stone walls do not a birdcage make." That's why they put psychotics in cells. (Well, that didn't quite add up to a solution. That's just a reason as reasonable as anything else in that field, which has to do with nuttiness, so don't expect it to be reasonable.)

All right, he'll make things unreal then, if forced to stay in the same place. He'll dim down his perceptions on things. That merely says that he's unwilling to be there.

Now what's this thing called occlusion? Occlusion comes about as the consequences of loss. Something precious has disappeared from the person, and if he could still see, he'd notice it was gone, and this would be more than he could bear, so the best thing to do would be to cover it all up with blackness and that'd be that. That would be a good solution, wouldn't it? Let's just hide the whole thing. Let's just hide the problem and then let's just abandon the whole idea, and then, you see, we could still pretend that it's still there.

This is the basis of "it's too good to use", also. People will get to the point where if you give them something extremely valuable they will not wear it or use it. They promptly hide it. Well, that's because they know, if they know anything, that they lose things like that. I remember giving a very dear lady, my grandmother, a present one day because she was going around wearing a watch that was a shame -- very disreputable -- and I gave her a new watch, and she kept right on wearing this old disreputable watch. And later on I was going around looking for something and opened up a drawer, and there hidden in the bottom of the drawer was this brand new, very nice, rather indestructible, by the way, good watch. And I asked her why she wasn't wearing it and she said, "Oh, that's much too nice to use." And so I began to wonder about this a little and went back and just glanced through some of her things there, and do you know she had more things that were too nice to use! It was a tremendous abundance. She couldn't use it, though, it was all too nice.

Well, people do this in another way. When they've lost something they turn everything black. They just hide it and they hide the fact that they've lost it. Also this is "no responsibility" and other factors. And occlusion adds up to too many considerations. Actually the basic occlusion is mystery. Unpredictability. "It's gone and I didn't predict it would go, and so... it's all black." Well, here you're making the preclear predict that something is going to disappear.

So there are these methods of handling spots in space, and these are the main considerations. Now, don't for a moment believe that there are eighty-five other considerations that can be added into that type of processing. The basic Pre-logic on which this is based is a very precise thing. It says: Theta locates things in time and space and creates time and space and things to locate in them. Self-determinism is one's ability to locate things in time and space, and this is directly processing self-determinism, so it doesn't go out in all directions. It's right there and it's on those three considerations: the consideration of loss, the consideration of "I got to stay here so I'll make it all unreal," and the consideration of "Well, I can't have that place any more so I'll carry a picture of it." Most of your preclears whether they

know it or not are walking around with a childhood home over their heads. They can't have that spot any more -- the orientation place -- so they think, to see at all they'd better carry it around with them.

Now Spotting Spots and Remedy of Havingness -- between the two of them the more important is Spotting Spots -- and the consequence of Spotting Spots is having to Remedy Havingness. But why does he have to remedy havingness? Because he can't create energy.

There are obviously lots of methods one way or another which would get somebody out of creating energy. For example, after something had been discovered which the preclear was perfectly willing to have occupy the same space, the next thought was, "Well, let's see now. If there's that... that's energy... I think I'll... I'll mock up a machine of some kind or another to remedy my havingness," and mocked up a generator and then it went on to a power station and then on to suns. In other words the preclear went right on and remedied all of his considerations that he was dependent on anything else of any kind whatsoever for energy, and he started producing it himself. So that is the product of remedy of havingness. In other words, he would be saying that that is a very procedure if you just change the considerations on it all the way on up. This is obviously a finite procedure. You don't go on remedying havingness forever.

So -- why don't you remedy the condition that makes you remedy havingness? There is, then, an indicated process. This will turn on mockups and perception and everything else: "What wouldn't you mind occupying the same space as you?"

And so we have the Remedy of Havingness and Spotting Spots in Space.

CHAPTER TWENTY-THREE

DESCRIPTION PROCESSING

This happens to be the most important subject that you will cover in auditing. It may not be the most important subject in the universe, but it is the most important subject in auditing. This is a Step One, Two-Way Communication procedure. And this is the relatively advanced procedure of conducting a two-way communication, and someone who would have no concept of the four conditions of existence would not be remotely capable of running this process, therefore this would not come at the very early part of one's study, although Step One itself comes early in training.

This requires two-way communication -- every iron you can throw into the fire.

It requires all of your knowledge of Scientology and its theory and practice, to conduct an adequate two-way communication with the preclear, because if you do that you can, just by that and with no further process, resolve his case in a relatively short time. So this must be an extremely important process we are talking about here. It requires all of the knowingness you have of Scientology in order to do it. It is done by a clever auditor. It is not a process which is done by a fellow who, as his furthest effort of cognition toward the preclear, reads off a series of commands. It requires a continuous communication with the preclear -- a two-way communication with the preclear. It requires that you establish it and that you maintain it and that you conduct it in such a fashion that the elements which compose the preclear's difficulty are vanished. Just by carrying on a two-way communication with the preclear, you can cause any difficulty he is having, such as non-exteriorization, such as a failure to take responsibility in other Dynamics, and so on, whatever his difficulties, you can conduct a two-way communication in such a way as to make those difficulties vanish. You will have just as much good fortune with this process as you are willing to be a clever auditor and to follow the exact rules of this.

The primary difficulty with this process Two-Way Communication is that it apparently is entirely permissive, it apparently can wander into any field, topic, subject, address anything -- thereby an individual who is not cognizant of its very, very precise fundamentals would go immediately astray. He would go as far astray as men have gone far astray. It's a process which you can easily get entangled about. It's a process which you can be argued with about.

A two-way communication could be a very broad field, but it has a particular precision area where you as an auditor can concentrate. If you know the exact mechanics of what you are doing, used cleverly, this becomes the best process you ever had. When you don't know its mechanics, and you don't use it cleverly, it becomes the gummiest, most misunderstood, non-advancing sort of a process you ever ran into. So again here is a process that requires judgement yet is very easy to do.

The part of Two-Way Communication we are taking up here could be given a name all of its own, and we would call it DESCRIPTION PROCESSING. It could be given this name, but it's likely to get entirely lost if we always refer to it by this name. In the first place Description Processing would not be its entire description name. It would have to be DESCRIPTION RIGHT NOW Processing. But we had better call it a process known as Two-Way Communication, which is just exactly what it is labelled under Step One of Intensive Procedure, (Intensive Procedure: The Standard Operating Procedure, 1954, given in The Creation of Human Ability by L. Ron Hubbard.) and this comes at this distance into this material because it uses every single thing that you know about Scientology. And the main thing that it uses is this factor: If you establish the As-is-ness of your preclear's condition to his satisfaction it will vanish. And you don't establish its As-is-ness by tracing its consequences, by tracing its basics, by tracing its significances, by discovering what lies under the thing that lies under the thing that lies under the back of beyond the other side of, or "Let's change it all, change it all, change it all," because what will happen? The process will persist

won't it? This is a tricky one, then. It is a process which actually and overtly processes and achieves Alter-is-ness, by using nothing but As-is-ness. You can get a change of case with the preclear very simply, solely by taking his case as it is right now. We want right now, no place else, we want to know how it is right now.

The key question of this process can be codified. The process is not sloppy, it's not all over the place, it is highly precise, and the key question is:

How does it seem to you now?

You could just go on asking this question. That is all you want the preclear to give you. How does it actually seem to him right now. If he tells you about the room, or a manifestation of some sort, or something he likes, or something he dislikes, or something he knows or doesn't know -- whatever it is -- what you want, and all that you want from the preclear about it in this process is how actually does it seem to him right now.

And by doing exactly that, you get change, change, change in the preclear, at a very fast rate -- by doing what? -- by asking for nothing but an As-is-ness. What is the condition as it is right this instant.

If you were a very, very clever auditor, all you would have to do is to take this basic question, How does it seem to you now, and couch it in a thousand different guises, always, always pointing straight at this one, that we want this individual to discuss exactly how it is. We want to know about it. And we don't want any romance, we don't want any embroidery, we don't want any alteration so as to get our sympathy. We don't want any super-pressure on us so that we will do something. All we want to know is how it is. That takes clever auditing.

It's quite a fascinating thing to watch a preclear come into cognition -- not recognition, because he probably never knew it before (re-cognition would be "I knew it but I forgot it"). Conditions exist through him, around him, above him, below him -- considerations exist of which he has no cognition. These have come into beingness without any understanding whatsoever on his part. He's never seen them before and yet they're right there, so what we're interested in is cognition -- looking at it -- and we want the As-is-ness of any and every condition which this fellow has.

The preclear begins to change very rapidly. The first thing you know he is saying, "Well, there's nothing wrong with my throat!"... "The back of my head's perfectly alive." If he doesn't know the formula of what you're doing, and he doesn't track with it at all, and he doesn't know Scientology, you have ceased at that moment to be entirely human as far as he's concerned.

Now I have run this process on preclears who were intensely resistive to auditing, who knew nothing could happen, who generally finished up sessions saying nothing happened, and I received the most amazing sort of result. The person knew something had happened. Cognition had occurred. And it had occurred with considerable action. The person knew this extremely well, that something had happened. You can't run this on anybody without changing his condition. It's impossible to do so. Even if you ran it poorly you'd change his condition.

Running this process you could do this occasionally. You could throw in where and when. Not often or repetitively. Once in a while. (Let's not stick him back on the time track.) And recognize well that if he spots this thing even vaguely in the time and place where it began, you are likely to get a whole chain of things blowing, but we are not primarily interested in that, because where, and what, is present time. Time is not just beginningless and endless. It would seem so, but time is a continuing postulate. It is a postulate which continues to be postulated. All time is now. What we call the future, which is entirely hypothetical, is what will be, and that is not an As-is-ness. You could have an As-is-ness about the future, such as "I am worried about the future," but you don't actually have a future in that preclear. And as

far as the past is concerned, it has no more actual validity than the future. All that exists of the past is what is in the present. And if it's not in the present, so what? You could say, well, it might come into the present. No, it won't. Not if you've got the present straightened out. If you have a preclear in a continuous state of beingness, in this present, which is rising and getting better, and his cognition is better and better and better -- you're turning on his knowingness. And if you turn on his knowingness in the present, his knowingness about the past will increase markedly.

I've had a preclear start out with a statement like, "I am a body, I know I am a body and nothing but a body", and tell me he has "heard things about Scientology and exteriorization" and so forth, and he recites all kinds of things he has picked up from the materialistic practitioners. Well, I read in a psychiatric text once upon a time (this is their knowingness level on this) that people occasionally had the delusion that they were not in their bodies, and that psychiatry used electric shock to move them back into their bodies. This would be more or less the level of practice of monkeys hanging from their tails -- they really shouldn't be fooling around with such things as the spirit. These practitioners sat in their chairs for fifty years and for, I'd say, several million if not several billion hours, and they didn't notice this? Well they were starting out on the basic premise that man is mud is mud is mud, he's a body, and there's nothing you can do about it anyway -- and going at it from this angle they were not likely to find out much of anything but the fact that there does happen to be some mud around.

The As-is-ness of the preclear was what was in the road of all the materialistic approaches to the field of healing. This is not to imply that a medical doctor is out of order in practicing on broken bones, obstetrics and such things -- in other words mechanical structure -- but when it comes over to his doing something about the mind, he has to deal with the spirit, because there isn't any mind. That was the thing they never learned about. They didn't find out that what they were studying didn't exist. They were studying a lump of computing machine made out of neurons and cyclotrons or something of the sort. Well, they could have studied it forever and never found out anything about it, because it has no As-is-ness. They could go on describing it forever, and of course it would continue to persist because it is itself an Alter-is-ness.

Well, don't you make the same mistake with a preclear. Don't go chasing after all the endless significances and symptoms -- in other words, Alter-is-ness, Alter-is-ness, Alter-is-ness -- don't make the mistake of addressing this, because all you will do is perpetuate the condition. Just don't make that mistake. What you want to do is quite something else.

You want to find out how it seems right now. You don't want any action on the part of this preclear who wants to go chasing after significances. He is so fixed on the idea of being an observer that let's let him observe. So there's a white area. He says, "Uh... I don't know... the back of the leg's kind of white and the front of the leg's kind of dark. And there seems to be something shooting up through the leg." "Well, how does it seem to you now?" Keep him looking at it, keep him looking at it now. You just want him to describe it and describe it and describe it. And then communicate and communicate and communicate and communicate, and we don't care if we seem to waste some time with it. So he goes off into some wild excursion, something like, "Well, it seems to me like ... I don't know, I can't quite look at the room when that pain is on. I try to look at the room. I wonder why that is. I wonder why that is. I've had a lot of speculation as to why this is." You can let him talk for a while. It's burning time, but remember you're preserving a two-way communication, and throughout this process you're preserving a two-way communication, and that is its keynote and that is why it continues to work so easily. Your preclear does not seem to be under duress at any time. Believe me, is he interested in his conditions! And in Description Processing you simply use that overtly to get him to describe them as they are.

But this requires a certain sensitivity on the part of an auditor. He's got to know when the preclear starts weaving the fancy tales.

How is he going to know this? The condition does not alter. That's an interesting one, isn't it? He's describing how horrible it is. He goes on and describes this, and describes it and describes it and describes it for three or four minutes, and there's no change at all. He describes it for a few more minutes and there's no change at all.

Don't shoot him.

You could ask him how his feet seem to him. Get him off that subject, because you hit a lying machine, and if you'll just get his attention off of it, why, maybe you'll get some straight answers.

This is where you learn about people. But in what framework are you learning about people? You're going entirely on the very, very basic material of the four conditions of existence. You will see a person run this cycle over and over and over as he does Description Processing. People become so fantastically patterned, they are so predictable when they start this sort of thing -- and they become very easy to process. This is not restimulative, because you're not trying to change the preclear. You're trying to find out how he is. You can do this for hours. Cognitions will occur, such as, that he's actually had a migraine headache for years and he didn't even know it, except that all of a sudden it stopped. All of a sudden, he said, "Wait a minute. What's happened to this pain? I didn't ever know I had a pain here." That sort of things happens in this type of processing.

"Description Right Now" Processing -- Two-way Communication: Step One. This is how you get them into communication, how you keep them in communication and why you keep them in communication along this particular line. You could perform this in 8-C Opening Procedure, but you're simply maintaining a two-way communication. "How does this (part of the room) seem to you now?" You're trying to get the exact condition at that moment which he is observing. You will get continuous change. You are undoing all the change he has put into the condition. But it undoes with great rapidity, so there is some hope after all.

CHAPTER TWENTY-FOUR

GROUP PROCESSING

There is a subject of considerable interest to us, which is quite a remarkable subject, and that is group auditing. There are a number of things to be known about this.

A group auditor is one who stands in front of, sits in front of, or relays by loudspeaker system to a group (and a group consists of two or more people), auditing, so as to improve their condition of beingness as thetans. That is a full, complete definition of a group auditor.

If he's there to improve their condition, he will of course do his group auditing well. If he is simply standing there giving rote commands, he might do something too, because the mechanics of auditing will carry forward a great distance. But if he really wants to make people more cheerful, better, put them up into an operative band, change their condition, make the able more able, then he recognizes as he audits a group that he is auditing a number of preclears and he is auditing them collectively and individually all at one time, and a good group auditor recognizes that this is not unlike driving a twenty-mule team -- it's a trick. So, some people are good group auditors. They recognize what it takes to do it, they don't flinch, and they can do it. And there are some who stand up at the front of a room and give auditing commands, but whom you'd hardly call group auditors. Now what are the conditions under which group auditing is best done:

First, the atmosphere should be quiet. And the methods of ingress into the group auditing room, such as doors, windows, chimneys, and skylights, should be to some degree policed so that we don't get people walking into the session. And this would include, under a sub-heading, the fact that people don't come late to a group auditing session. A group auditor who knows his business simply follows that as a rule. He doesn't let people come late. They just don't come. When they get there they will find the next group auditing session is next Thursday, which fact might be announced on the door. He impresses this upon his people and upon his group, that people mustn't come stumbling in fifteen or twenty minutes after the group auditing starts, fall over a couple of chairs, fall over a couple of preclears, drop a couple of ashtrays, step on a couple of ashtrays, and then drop their pocketbook, upset the chair nudge the fellow in front of them so they can say "excuse me", and, in other words, interrupt the session. That is because of the things that can happen by reason of that. You might have somebody sitting there in the back of the room where these people came in and sat down, who was just at that moment getting into something that was pretty darned hard to handle, and was having to wrestle it with himself. You were there helping him as a group auditor, true, and your next command would have a tendency to straighten this up, but this individual has started to flounder, and all of a sudden somebody comes in and helps him out by falling all over him. This introduces a randomness of unpredicted motion into the environment which is not conducive to that person's case improvement.

So the Group Auditor has a Code all of his own which happens to be the Auditor's Code, but the Group Auditor's Code has some more things to it. And amongst those things is: People don't ever come late to a Group Auditing Session.

Just to give a few other little items on this Code -- he doesn't audit with processes which establish long comm lags. He avoids processes which do this on individual preclears. If he knows that a certain process produces a long communication lag on individual preclears here and there, he certainly avoids it in auditing a group. He audits primarily with techniques which will discover every person in the group alert at the end of an hour's processing. And that certainly doesn't include anything that will give somebody a twenty-two hours' comm lag.

Another part of his Code is: He must be willing to grant beingness to the Group. He isn't a lion tamer sitting up there with a bunch of lions about to pounce on him. He is somebody who is standing up in front of a group willing to grant beingness to that group. And

as he grants beingness to the group, so the group recovers. If he is willing to grant beingness to a group, a great many things immediately fall into line. And these things follow: He gives his commands in a clear, distinct voice, and if he notices that people in one part of the room or another look at him suddenly after he has given the command, or look at him questioningly, he simply repeats the command for the whole group. In other words his mission is to get that command through and registered.

He recognizes and must recognize, that the people to whom he is talking in this group are not an audience. They are a number of people who are in a greater or lesser degree involved in recognizing looking at or resolving problems relating to their beingness, and as such, of course, are slightly out of communication with him. He must recognize this just as in an individual session he has to give his commands clearly, distinctly and get them answered. In a group auditing session he doesn't have the answer. He doesn't get that answer that says, "Yes, I've got that." Yes, I've finished that, and so forth. Therefore he must do all of his auditing on such a basis that it obviates those answers. You see, he gives a command, and he's not going to get a reply from his preclear, and so he must therefore take enormous precautions, actually very exaggerated precautions, to make sure that every word he says is clearly registered to the most anaten (Anaten: an abbreviation of "analytical attenuation", meaning a diminution or weakening of the analytical awareness of an individual for a brief or extensive period of time) person in the entire group. His words must register. He must also be careful to give his commands in such a way as not to give a number of failures to one or more individuals in the group. For instance he says, "Now get a place, get a place where you are not... Just contact that place." And he shouldn't give another, contradictory command until he's sure that everybody in the group has found at least one location. Let's take an example of that. He says, "Get a place where you are not." And he waits for a moment, and several people in the group already have spotted this place with accuracy, and so he says "Get one place certainly, and then some more." Now, what he has done is to take those five, six, eight people in the group who did not find that one place right now right away, and he let it be all right for them to go on and comm lag on it. And he still made it all right for the remainder of the group to go on and get other places.

One does not need to have a stylized patter in order to do this, but that does happen to be a very stylized patter. "Get one place, one place for sure ... and when you've got that one place, get some more, and get some more places."

Now, if the auditor is willing to grant beingness to the group, he'll be heard all the way through the group, and if he's not willing to grant beingness to the group, he won't be heard all the way through the group.

Furthermore, if he's not willing to grant beingness to the group, he'll find himself, willy-nilly, shifting processes half way through. He suddenly decides he'd better run something else. He'd better run something tricky. He'd better run something that's very stunky. We were doing all right, we were spotting the walls of the room, we were doing Group Opening Procedure which, given in the Group Auditor's Handbook (Group Auditor's Handbook: This was a 1954 compilation of group auditing sessions resulting from the Advanced Clinical Courses of that year), is a very precise process. The auditor got that going fairly well, had just gotten that well started -- and he decides -- Well, let's shift off to some... Ah! Duplication by Attention! All right. Look at the right wall, look at the left wall, look at the right wall, look at the left wall, look at the right wall, look at the left wall... uh... I don't know, that doesn't seem to be getting very far. Let's see -- what really should we do. And he switches to another process and another.

The group by this time is getting sort of restless. What's basically the trouble here? Is it the fact that the man doesn't know what he's doing? Well, it could be to some slight degree. But why doesn't he know what he's doing? Every single one of those commands and theory behind it can be found in the publications of Scientology. What's he doing not knowing what he's doing? Well I'll tell you what he's doing. He's trying not to grant beingness to that group. And there will be people in that group who are worried about granting beingness to the

group and all these people getting bright and improving and becoming thetans and flying around and demoniacally attacking people and “You shouldn’t make everybody free like that, you know.”

And these people will step on ashtrays, upset chairs, come late, get up in the middle of a group session and open and close windows, open and close doors, and then we discover, of course, that they don’t want to have beingness granted to them. But particularly, they are worried about the group session going on with this individual granting all that beingness to all these people and improving all these people, and if all these people improved, why, goodness knows what would happen -- something horrible would happen, competition would get too high or something of the sort, or something dreadful would occur. That’s the computation that it’s running on when bad auditing commands are used, and don’t ever think otherwise. No, don’t say, Well, he just doesn’t know. Every one of those homo sapiens, individualized the way he is to an Only-One computation, has some facet of his beingness which is refusing to grant beingness. Every man alive has it to some degree, otherwise he’d never have a game or a contact. There’s always “the other side”. He isn’t going to grant any beingness to the Princeton football team -- that sort of thing. And when you exaggerate this consistently and continually you’ll get somebody who doesn’t want to have any beingness granted to anybody anywhere, and so before he does some group auditing he won’t bother to read over the way you do it. And if he does he’ll do something else. And he won’t study up on his subject, he won’t look over his people, and he won’t audit in such a way as to make them improve or win, and you will find, by the way, that his group session will not be well attended. A group auditor’s group session cannot be anything but well attended. They will be continually well attended, and they will increase in their attendance, to the degree that the individual is willing to grant beingness to people, in other words, do a good job.

That’s the long and short of it, and that’s a very uncompromising statement, and one could say that there are a lot of things which mitigate this statement, but I’ll argue you out of them. The truth of the matter is that it comes down just to the granting of beingness. He will or he won’t.

Now, can that be remedied with him? Yes, when he has a little more freedom. Just a standard auditing session as given in the Group Auditor’s Handbook will bring him up to a point where he will grant more beingness to people. It will do this.

You could run this as a straight process, as a group session -- just “grant some beingness to the front walls”, “some beingness to the back walls”. You could do this if you wanted to. But again this is putting too much significance into the process.

The reason anyone is not granting beingness is that he himself is enchained and enslaved and he feels himself attacked to some degree by the environment, and you’ve got to get him up to the point where he has a little more operating margin in his own survival, and if he has a little survival margin he’s willing to let somebody else survive. He begins to treat survival as a commodity. There are only five quarts of it in the world, and he’s darned if anybody’s going to get any part of those five quarts, because he knows he needs it all himself. Right on this point you can tell immediately a good auditor and a bad one. So there is a case computation at the bottom of group auditing ability.

An individual who is afraid of effort is an accurate measure of this. People recognize instinctively, that a fear of effort, an unwillingness to put out effort, goes right along with “bad off”, “won’t grant beingness”, “got to slow other people down too”. So, do we have a group auditor who sits back and puts his feet on the desk and audits a group? Oh no, we don’t. The group won’t get better, won’t recover, won’t do anything. Why? They’ll sit there and run the commands because they’ve heard that Scientology is a good thing, but they will say, This guy doesn’t care. He isn’t interested.

There is no necromancy involved here. We don't have a beam of energy coming out from the group auditor settling like a little star over the head of every person. That is not the case in point. But there's another case in point:

There's the simple matter of duplication of the communication. Why do people recognize this rather instinctively, that a person doesn't care, if he hasn't energy or effort. Well, here's this individual. He seems to have some vitality. The communication line has as its Source Point VITALITY. And whatever there is at Effect point at the beginning, it will at least wind up at the end with vitality. If you've ever talked to somebody for a while in a rather bored tone of voice, you found them after a while getting bored. This is just "Q and A" (Q and A: From "Question and Answer". This term originally referred to the fact that the answer to the question is the question. Q and A has been used as the term for "changing when the preclear changes". It here refers to the preclear duplicating the beingness of the auditor). Have you ever listened to somebody who was very electrifying -- a William Jennings Bryan sort of a speaker -- pound and hawl and so forth -- and when you look at an audience that's been talked to this way -- they're aroused, they definitely are aroused. The man didn't say anything logical at all at any time during the whole time he was talking, and yet just simply the fact that they are duplicating a speaker who seems to have some vitality comes on through to the audience and seems to give them some vitality. But does it give them some vitality -- no, they are simply duplicating it.

Now a group auditor could sit down, and talk to the group. As a matter of fact (this is a very dangerous thing to tell a group auditor) this actually brings about a little bit better duplication, because the group is sitting down. But if he is sitting down, think of how much now his voice has to do. He can't depend on anything else to do anything for him. Everything he does must be contained in his voice. Everything he THINKS must be contained in his voice. Oh, you say, this then requires an actor. Yep. If you're not willing to be various things, and if you can't be various things at will, you actually haven't even got any business auditing. Why? Because in that case you're trying to keep things from being. And the first person you're trying to keep from being is you. And if you're trying to keep you from being, to any marked degree, you will, on a duplication basis, restimulate this fact on the other end of the line. You'll keep others from being. So a group auditor could sit down. I don't mean he should or must.

As a matter of fact the best results I have ever gotten in group auditing sessions was actually walking up and down in front of a group and picking them out every now and then singly -- "Did you get that all right?" etc. And the group tone just starts going up, and then the fact that they are doing drills which are just dynamite of course in themselves will just practically lift them right straight out of their heads. In one of the last broad group auditing sessions I did I came away from the mike and I was simply talking to the crowd and I was really trying to do something for their cases and so forth, and I was quite interested because it was getting on down toward the end of the series of group sessions. And I got the report afterwards: that there were more people exteriorized during that particular session than in any other single session I had given. Well, here I was feeling more alive, interested, urgent about what was going on and that in itself was communicating, and it was communicating very strongly.

A group auditor who has no wish to have anything happen, however, will be disappointed if he sits there and reads the commands in a flat dull dead voice out of the Group Auditor's Handbook, to a crowd of people. He will still get some results. This has been tested out. We took the worst group auditor you ever saw or ever heard of and gave him some commands that were not too well written and we sent him out to audit. His style was, "Well, I've got some commands here now... I've got some commands... let's see now ... uh... let's see... hum... uh... look at the front of the room... it says here... lookattherightwall ..." And this guy still got some results!

So what we're doing with just the processes themselves is fabulous.

Something important to know about group auditing is this: If you're afraid of a crowd, you won't want to grant beingness to them, because that's why you're afraid of them. You're sure that they're about to interrupt you. You're sure that they're about to jump over the seats and attack you. If you're in that frame of mind toward a group, you will not be heard clearly through the group, you'll have a tendency to change techniques, and your attention hunger will probably cause you to drop ashtrays, lose your place, and other wild things.

Now let's look at this thing called "stage fright", and how a person could resolve it. One way he could resolve it is simply by some kind of creative processing. Just do mockups on being scared to death -- body reacting, jumping, and so forth -- but that's a very crude way to handle stage fright.

The best way to cure stage fright is to walk up on a stage before a vast number of people and do your best, and after you've done that a few times you recognize that this is an As-is-ness, this condition and generally everything connected with it, the strain and so forth, will blow. You just recognize clearly that you're under strain when you talk to this audience. You're just under strain and so what. "So I'm under strain when I talk to the audience" -- and you won't be. All it is is fear of what you will do, that you might do something unpredicted, or something strange might occur, and after you've done this a few times you discover that no strange things occur, that you get away with it every time. You survive, and you become quite accomplished.

There's something else that you could do to improve your capabilities as a group auditor. And that is beingnesses. If you could just practice beingness. You could be actors and be therapists and be swamis and be this kind of thing and be that kind of thing, and just work on it on kind of a gradient scale until you got the idea you could be anything. You could have this run on you, you see, in processing, and this would handle stage fright too, because a person with stage fright is being somebody who has stage fright. That's all there is to it. The answer to the problem is the exact problem.

The whole subject of Group Auditing, then, involves itself today not so much with a knowledge of technique, but involves itself with a stage presence on the part of the group auditor and his command over the group itself. If he's willing for the group to make gains, they'll make gains. If he's interested in giving them wins, they'll have wins. If he's interested in having a group, he'll have one. It's a very odd thing, but the best auditors have no difficulty in collecting groups.

Now, you can't have a feeling of embarrassment toward your fellow man actually and be able to walk up to him on the street and tell him anything or get him to do anything. As long as you have an embarrassment toward people you'll have difficulty collecting a group or running a group or anything of this sort. Well, what is this quantity called embarrassment? It's a matter of exhibition.

Here we have appearance and disappearance as a dichotomy. And a group auditor is somebody who has to be willing to appear, and if one has been compulsively made to appear many, many times against his will -- one of his mother's favorite phrases might have been, "Look at you. Here you are dirty from head to foot and I just cleaned you up. Look at you! You're appearing, you little swine!" -- some gentle upbringing of this character will tend to promote embarrassment. But you shouldn't go looking, for the answer to embarrassment, into deep-seated significances. The embarrassment is that the fellow is there, kind of apologizing for his presence, and trying to disappear, at the same time. That's the As-is-ness of embarrassment. And that's just an As-is-ness. We don't care where it came from. He's apologizing. So one of the first things you could do is simply not apologize for your presence. You might expect people to apologize for theirs but don't you apologize for yours. You're here, and their hard luck they're there too or their good luck that they're there.

But if a fellow's in really good shape, why this is the sort of an atmosphere that goes around a group session -- this atmosphere says: "I'm here and you're right there and I'm real

glad to see ya and you're sitting there and that's awful unlucky for you if you're sick because you're going to get well anyway and you could come in and sit down and not run any of the commands at all and you'd still improve, naturally. That's a matter of course. And I'm sorry you've got some things to be ashamed of, but you know, I haven't got a single one" -- that sort of an atmosphere. A fairly calm atmosphere rather than an excited, ecstatic atmosphere. But even an excited, ecstatic atmosphere or a swami atmosphere or an Amie Semple McPherson atmosphere is better than somebody standing there and saying, "You know I'm sorry I'm up here visible."

So the best way to get into the groove of group auditing is to get your case in good shape just exactly as you would get your case into good shape, just with standard processing -- nothing peculiar, nothing slanted, nothing odd or unusual run on it, just get in good shape. You're a little freer, and as you become freer then you are more competent to let yourself appear.

And the other thing that goes right along with that and is not at all dependent on you getting your case in good shape, is the fact that you just go on making public appearances and group auditing people with this postulate: Everybody's glad to see me, they're very happy to hear me talk, and I'm here and I know at the same time I'm scared to death and that's the As-is-ness of it, so what, but I'm putting on a good show anyhow -- and the next thing you know, why, all of that is gone, all that feeling of strain and tension is gone, and you'll go on and give the group a session.

But you give sessions to people to make them better, not to be somebody standing on a stage running off a set of words. You have reason, purpose and meaning in what you are doing and consider it a personal affront if somebody in this group did not immediately get totally improved after a couple of hours' processing. That's a personal affront, and you treat it as such when they tell you about it. "You mean you've come to one of my sessions and not gotten big gains? Humph!" and, "Well I'll let you come to another session but don't pull this again."

CHAPTER TWENTY-FIVE

SCIENTOLOGY AND LIVING

The application of Scientology to one's everyday life is a vast subject, and the best method of doing this is simply using the A-R-C triangle, with its consequent Chart of Human Evaluation, in everyday living. This takes into account most of the manifestations one sees and which one can evaluate quickly.

This, of course, includes the Communication Formula, and an understanding of that Communication Formula would be an understanding of Cause, Distance, Effect, and the fact that people who are at the Cause point or Source point are very often very reluctant to be Cause, and people who are at the Effect point are very often very reluctant to be an Effect, in both cases of anything.

So they will do various things in communication, such as to move out onto the distance between Cause point and Effect point, and so become a message. People get stuck very easily with this. You can carry all the wisdom you want, anywhere, to anybody, without yourself being a message. Have the message in your hand, put the message on the line, but don't yourself be the message. People as they go between these two points get closer and closer to arrival, and there is the fellow who doesn't dare arrive -- he doesn't dare get to that Effect point -- and there's the fellow who doesn't dare leave, or go any further from that Cause point, and he'll get further and further then from being Cause and he will be more and more an Effect. And you could get these two points pulled together more and more tightly until, although they were not quite the same point, nevertheless you get this series of manifestations.

An understanding of the Communication Formula is very useful in every day life, very useful in understanding life. You'll see somebody who -- everything he's the cause of he becomes the effect of. This goes back a long way down the track. "The Second Law of Magic", it could have been said to be, which is: Don't be the effect of your own cause. Well, of course it's impossible not to be the effect of your own cause, so that in itself is a booby trap. A fellow's a fool if he thinks he can cause something without becoming one way or the other the effect of it. He can cause anything he pleases as long as he is willing to be the effect of what he causes. You are a static, you are a personality, you don't have mass, meaning or mobility as yourself (you're using a body rather than being a body) and you naturally are capable of causing almost anything -- but supposing you were standing there protecting a body, being a body, hiding in a body, and you cause something which you wouldn't like to have happen to the body. Supposing you pick up a book and throw it at somebody and give them a big bruise in the face or something of the sort -- you don't like the effect, so you begin to resist being an effect, and you resist being an effect more and more and more. Actually you're making one body resist being an effect, and after a while, because of the make-up of this universe, where eventually (Anything you resist you get, Anything you resist you become -- the favorite motto of this universe), you become it. In the absence of processing and understanding -- let's modify that to that degree -- if you understand this and if there is processing, that ceases to occur. But here we have people becoming very, very unwilling to be the cause of anything. You'll find they won't give anyone orders because they themselves do not want to be the effect of receiving orders. They'll do all sorts of very remarkable things to avoid upsetting people in their vicinity. Why? Because they're afraid themselves of being upset. They've learned by experience the overt act-motivator sequence (Overt act-motivator sequence: the sequence wherein someone who has committed a harmful or contra-survival act has to claim the existence of "motivators", which are then likely to be used to justify committing further overt acts). If you want to know why people get nervous, it's just because when they make the faintest overt act, they get this tremendously exaggerated package of facsimiles saying, No, no, no, no. "Oh, no, you'd better not talk to those people hard like that or it'll really cave in on you." Well, that is fairly normal in a society. It's one thing to be polite because you can be polite, and it's quite another thing to let yourself be walked all over, and it's still quite another thing to be reactively in apathy.

There is another manifestation which is even more curious, which you will see once in a while, and that is: anything that happens in the vicinity at all, the person knows he is the cause of it. Now it starts with anything that happened to him he knew he basically caused it, which of course happens to be a salient truth. It is true that anything that happened to him he was basically the cause of, but that's way up scale on the chart, and now he just feels this reactively -- that he has become an effect, therefore he caused it. Just automatically. You've got Cause and Effect here so close together that they short circuit. If there is an effect, he caused it, and that spreads out to the broad environment, until you will find an insane person, worrying like mad -- for having caused all of World War II. He must have done something, because there was World War II. It must have been him. He's playing the Only One very hard at this point. Even children will react on this one occasionally. On the death of an ally (Ally: a person who sympathized with or appeared to aid the survival of an individual when he was ill, injured or unconscious and whom the individual now reactively regards as necessary to his continued existence and well being) we see a child walking around worrying, and wondering what on earth he did that killed his grandmother or his sister or whoever. He must have done something. He was the effect of it, wasn't he? He must have done something.

And we get that as the entering wedge into superstition. "Let's see, I'm a victim, therefore I must be guilty of something" -- and they dream up something on the order of "original sin". It's all bad, therefore you must be the effect of it, and that becomes "repent, repent". Well, actually, an individual only needs to accept the responsibility for his own acts, this will take care of things very nicely, and if he recognizes clearly the effects which he does cause, and if he's perfectly willing to cause effects which he dares be the effect of himself, he can walk through this bramble and brush with great ease even as a body. There is a mode of conduct which is available.

Well, I want to call your attention to the Chart of Human Evaluation, which was organized very early in 1951, which has various columns, and which gives behavior characteristics. It is plotted out mathematically on the basis of ARC. When you raise the affinity of a person you will raise his reality and raise his communication. When you raise his communication you will raise his affinity and raise his reality. When you raise his reality of something you will raise his affinity and raise his communication. That is a very good chart to use in order to predict people. It is particularly important for an auditor to use this chart, but it is a chart that can be used in everyday living.

An auditor at one time had studied this chart as just theory on a course. He found it quite interesting And having studied all this, why, it never occurred to him that it was true or real or anything like that. He was perfectly in agreement with it as a mathematical study.

Then one day the thought struck him, that this might be applicable to life at large. What if this chart were true! Of course, people really wouldn't act like that. But he went into a bank and looked around, just watching people go by in the bank lobby, and watching the people behind the desks, and he talked to a couple of people and so on, and he started placing them on the Tone Scale. Well, he did this all one morning, and he came back to class pretty horrified. This Chart was absolutely accurate! It applied to every one of those people out there right across the columns. But what horrified him wasn't the Chart but the fact that people consistently obeyed these levels all the time, didn't know they were doing it or what they were doing and had no slightest inkling of what was going on. One fellow was "1.5-ing" (1.5: numerical equivalent on the Chart of Human Evaluation for the person who is in Overt Hostility. Anger is his standard state. He is capable of taking destructive action and is characteristically trying to stop things). He was acting exactly as a 1.5 should act, reacting across the boards. This auditor went so far, toward the end of morning, as to ask the fellow who was 1.5-ing just casually how his arthritis was, and the fellow said, "Oh! It's terrible!" Arthritis would be a way of stopping something, wouldn't it? An auditor spots these things just in everyday fashion as casually as he'd pick up a blotter.

But this auditor had all of a sudden walked into a completely predictable world./ That is good, but you want to beware of this trap: Let's just avoid "the reason why". The reason why

they're doing what they are doing is ARC, and the reasons they give are the reasons which justify them against the social pattern in which they live. That is the totality of "the reason why." For instance, the cop acts the way he acts because he is a cop. The bank president has to act the way he acts because he is a bank president. His first excuse is his beingness or position and his next few excuses down the line might have been causative things in his life -- it's true that a person put in a position that requires for instance, a 2.0 (antagonism) is likely to at least dramatize being a 2.0 right across the Chart, but this is the curious thing: that he doesn't have to believe it, too. You see, he could be a 2.0 straight across the Tone Scale but he doesn't have to believe it. It's only when he becomes all this seriously that he gets onto this scale. Remember that it's ARC, then, not reasons why. If you fall into reasons why, you can just figure-figure with the rest of them forever.

Just look at this ratio: how much space does the person have on that Communication Formula? How much space has he got? What's his general affinity toward life at large? What's his reality? What is he basically in agreement with? And we look at that, and actually we see these three corners of the triangle forming a plane, and as his space gets greater he goes right on up the scale and right on out the top of the scale, and as his space gets less, why the Source Point and Receipt Point of the Communication Formula come almost together, but it's like walking half way to Chicago. Every time you walked half way to Chicago you of course never got to Chicago. The Source Point and Receipt Point do not ever coincide. They will and can coincide perfectly at the top of the scale, at which moment you've achieved a condition which might be rather poetically stated as a brotherhood with the entire universe, but that's a total affinity, and it is not an enforced or impelled affinity. Affinity which is compelled and enforced does not persist, it simply goes down scale. A free affinity for all of life is quite a different thing.

Now every once in a while an individual may start worrying about his sympathy for life. He realizes that he has some inkling of what ants think about and do. And he knows that a cactus has a certain emotion about it too, and he's likely to start worrying about this and try to pull back. He's afraid he will become these things fixedly, if he goes into sympathy with them all.

But his passport to freedom is his sympathy for all life and its forms. Not compulsive, just his free sympathy. If he were being forced to feel sympathetic towards young boys, we would be certain he would eventually, if he were a thetan, become a young boy.

We recognize in this chart that we have a successful method of prediction, and in ARC in general we have a good scale of prediction, and an individual cognizant of these things can predict the activity of those about him.

In view of the fact that these three items, A, R and C, combined together, are symptomatic of understanding, the degree of understanding which a person has of existence is the degree that he has distance possible in his Communication Formula, therefore we find understanding of existence increasing and increasing and increasing as he goes upscale and decreasing, decreasing, decreasing as he goes downscale. Of course we could add every factor of Scientology into this, but let's add beingness into this, and we find out that an individual is at first, on middle scale, completely free to be anything, and then as he goes downscale, he's more and more compulsively being made to be something and he finds himself something, and this makes him unhappy because he feels that it is not by his own choice. We actually know by As-is-ness and the necessity of altering As-is-ness that he had to appoint an other-determinism to keep something, and this makes him unhappy because he feels that it is not by his own choice. We actually know by As-is-ness and the necessity of altering As-is-ness that he had to appoint another determinism to keep something to go on persisting, and he's more and more avoiding motionlessness, because motionlessness is dangerous to him. Therefore a consistent, continual beingness as something is something he begins to fear, and when an individual is to a point where he has the horrible feeling that if he stood still for a long time in one place, he'd sort of grow roots, or he'd do something peculiar like this, something bad would happen to him. Or if pain turns on because he has to stand still for a while, you would

have a condition there where you have compulsive beingness jibing with this one, which is the same thing -- fear of motionlessness -- and that fear of motionlessness is making him more and more motionlessness. The more frantically this individual goes into motion, the more he becomes a symbol. And, of course, the more he becomes a symbol, the more mass he accumulates, and the more meaning he accumulates. And when you get him down around about .5 (apathy) on that tone scale his "reasons why" -- would be utterly nonsequitur, but boy would they be significant! Mass, meaning and mobility, then, fits in there. Beingness fits in there. To understand life and human beings at large one should recognize this -- that every human being there is, is a thetan being a human being.

An individual would never have become selectively and enforcibly a human being if he had no overt acts against human bodies. He has enormous numbers of overt acts against human bodies -- and as a result he is very, very pressed on the subject of protecting bodies. He mustn't let a body be an effect of anything. He now must protect the body from such things as himself. As he goes down tone scale, whereas he may worship some powerful spirit that throws lightening bolts at him, as far as individual thetans are concerned, to let anyone be three feet back of his head or something like that, is intolerable to him and means that a body is likely to be attacked. You see? "Thetans attack bodies." He knows. They're bad. On the subject of exteriorization this person will pull a trick like this: "Be three feet back of your head." "Are you three feet back of your head?" "Well, you're sure you are, now?" et cetera. And he'll say right at that moment: "Well, put your attention on your nose. Make your nose move down a little bit"... and the person is sitting there saying "Whaaat?" A sudden change of pace. And it'll just hang the preclear in that particular moment in time. We get that kind of a manifestation.

Then there is the subject of something-or-nothing-ness. A thetan is perfectly at liberty to have all the somethingnesses he wants to and any of the nothingnesses he wants to. He can communicate with somethingnesses with great ease. A thetan is something which is above something-and-nothing. A thetan isn't just nothing, you see. He is something which can monitor somethingnesses and nothingnesses. Well, if this is the case then we find that people would be doing one of two things when they get extremely down scale. They would either be trying to concentrate on all somethings, or they would start concentrating on all nothings. As a matter of fact as they go down scale they do this alternately. They fall out of all something, something, something, and they go into a strata where it must be nothing, nothing, nothing, must be something, something, something, and then MUST be nothing, and then MUST be something, and going on down through these strata you'll find human beings around who are utterly compelled to make nothing out of bodies, to make nothing out of cars, manuscripts, any remark which you make, any action. They've got to make nothing out of it. It would just kill them if they couldn't ridicule it. Ridicule is the very lightest method of slapping you to pieces. You'll come up with a favorite joke of yours and it's always been funny to other people around, and all of a sudden this person takes it apart with a snide remark. And you have just won the track meet and boy you're sure happy. You've got a ribbon about a yard long and you're proud of it, and everything's fine. This person says to you, "Do you know your shoes are muddy, and you have some dirt on your face, too." NOTHING. Make nothing there if we possibly can. Well, this is the biggest allowable nothing they can make, and they're being prevented from making nothing of things. They don't know any mechanisms to use to unmock things. Really it's by effort -- energy. They've got to make nothing out of things with energy. The harder they try that the further down they go. Now, when they've got to make something, because they have to have something, they'll get into the same kind of situation. A thetan who is in very good shape could mock up a solid steel pyramid, and if he was in wonderful shape, you could probably see it too. But downscale, he just compulsively has to mock up something, then all of his automaticity is gone into making something and he's objecting to it. He's objecting to every part of it as he goes down. To understand people, then, we would have to understand what kind of cycle this person is on. Is he on a somethingness cycle or a nothingness cycle? Neither one is any worse than the other, but the truth of the matter is that sane people -- and we categorize that just overtly as above 2.0 on the tone scale -- sane people make somethings and nothings at will. They don't have to. They do it to get some action, life, and so forth. And they can change their minds. They're not compulsively making somethings

and compulsively making nothings, continually. Their conduct has a little randomness and difference to it.

There is not really such a condition as “insanity”. There really is no such condition as neurosis. These are simply two arbitrary words that were thrown into the society and they were never defined, and the society so variously understands them, that kids just as sane as anybody stand there calling each other crazy. It’s just a slang. There is an emotion, however, called the “Glee of Insanity” (“Glee of Insanity”: Also called the “glee of irresponsibility”. Manifestation which takes the form of an actual wave emanation resulting basically from an individual dramatizing the condition of “Must Reach -- Can’t Reach, Must Withdraw -- Can’t Withdraw”), which is an intolerable thing for a person.

We could say a person in such a state in relationship to energy that he could not take care of himself, couldn’t feed himself properly or take care of his body, we could call that person insane. But again this is just an arbitrary thing. It really has no definition in this society.

But to understand and predict people at large it is only necessary for you to know whether they make something or nothing out of things, and then remember if you please that their conduct is consistent. They might have a lot of reasons why. They might be doing something unpredictable. But they have a motive which underlies their conduct just to this degree: something, or nothing. They are doing one or the other.

Now there are two other categories of human beings, and one is the category up scale where things can be bad, good at will. The categories from Know to Sex on the upper scale can be good, but when they’re low on the scale, everything from Know to Sex -- and low scale this is all Mystery -- is BAD. And when you get someone where everything on the Know to Mystery Scale is bad, you have a case which is very inverted. It’s well below 2. It’s all bad. That’s why “we’ve got to make nothing.” This is your 1.5. He is actually operating there one hundred percent. He can only operate on emergencies. “We are about to have this tremendous disaster and therefore we are going to have to have this emergency legislation,” and therefore, “We can make this huge army,” so as to make nothing.

They have lost the concept of doing something because it’s fun, and there’s your last keynote. Individuals who can do things, no matter whether good, bad or indifferent or outrageous, simply because they’re fun. An individual who can freely and with a clear heart do things because they’re fun is a very sane person. He’s in good shape.

You can notice the amount of laughter which a person laughs. Laughter has a number of harmonics down the line, but we’re not talking about the harmonics. This is rather upper scale laughter. He doesn’t laugh because he’s embarrassed. He laughs because he thinks something is funny, and if a person laughs fairly often and is very easy in that laughter you’ve got a sane man. Down scale they laugh less and less and less, or laugh more embarrassedly, or compulsively or obsessively, more and more and more, as we get way down to the bottom, and the person there just doesn’t laugh. He doesn’t live, either. He just lies there -- mass, meaning and no mobility. He’s not even a symbol any more.

There in essence if you care to study it, is the Chart of Human Evaluation, and if you care to apply this information to life as a whole you’ll find out that you can know human beings.

But remember you shouldn’t expect them to know you. If their distance in that communication formula is very close together, they won’t understand you, but that doesn’t prevent you from understanding them.

GLOSSARY

ACCEPTANCE LEVEL: The degree of a person's actual willingness to accept people or things, monitored and determined by his consideration of the state or condition that those people or things must be in for him to be able to do so.

ANATEN: An abbreviation of "analytical attenuation", meaning a diminution or weakening of the analytical awareness of an individual for a brief or extensive period of time. If sufficiently great, it can result in unconsciousness. It stems from the restimulation of an engram, which contains pain and unconsciousness.

A-R-C, PRINCIPLE OF: The "A-R-C triangle" is Affinity, Reality and Communication. The basic principle here is that as one raises or lowers any of the three corners of this triangle, the others are raised or lowered, and that the key entrance point to these is Communication. Understanding is composed of A-R-C.

AUDITING: The application of Scientology processes and procedures to someone by a trained auditor. The exact definition of auditing is: The action of asking a preclear a question (which he can understand and answer), getting an answer to that question and acknowledging him for that answer.

AUDITOR: Trained Scientologist. Means "one who listens" and is a person who applies Scientology auditing technology to individuals for their betterment.

THE AUDITOR'S HANDBOOK: This was the manual current at the time of the Phoenix Lectures which contained the Axioms and the Route One and Route Two processes of Intensive Procedure. It forms the basis of and is wholly included in *The Creation of Human Ability* by L. Ron Hubbard, with a great deal of additional material. *The Creation of Human Ability* is a major text and is available from all Hubbard Scientology Organization bookstores. See book list and organization address list in back of this book.

BANK: A colloquial name for the Reactive Mind.

BETWEEN-LIVES AREA: The experiences of a thetan during the period of time between the loss of a body and assumption of another. Given in *A History of Man* by L. Ron Hubbard (see book list).

"BLACK V": A heavily occluded case characterized by mental pictures consisting of masses of blackness. This is a "Step V" in early procedures such as Standard Operating Procedure 8.

CHART OF ATTITUDES: A chart on which in 1951 L. Ron Hubbard plotted with the numerical values of the Emotional Tone Scale the gradient of attitudes that fall between the highest and lowest states of consideration about life. Example: top -- CAUSE: bottom -- FULL EFFECT. **CIRCUIT:** A part of an individual's bank that behaves as though it were someone or something separate from him and either dictates or takes over his actions. Circuits are the result of engramic commands.

COMMUNICATION FORMULA: Communication is the interchange of ideas or objects between two people or terminals. The Formula of Communication and its precise definition is: Cause, Distance, Effect with Intention and Attention and a duplication at Effect of what emanates from Cause. (The ability to communicate is the key to success in life; therefore, this definition should be studied thoroughly and understood. Read *Dianetics 55!* by L. Ron Hubbard for a full practical treatise of communication. See Scientology Book List following.)

COMM LAG, AND "COMM LAG IS FLAT": Comm Lag is Communication Lag: The time it takes for a preclear to give an answer to the exact auditing question or to carry out the exact

auditing command. "Flat Comm Lag" is the point at which the auditing question or command is no longer producing change of communication lag.

CYCLE OF ACTION: The creation, growth, conservation, decay and death or destruction of energy and matter in a space. Cycles of Action produce time.

DIANETICS: Means through thought, or mind. Dianetics is Man's most advanced school of the mind, and is that branch of Scientology which treats of mental anatomy.

DIANETIC RELEASE: One who in Dianetic auditing has attained good case gains and stability, and can enjoy life. Such a person is "keyed-out" or in other words released from the stimulus-response mechanisms of the reactive mind.

DRAMATIZATION: Thinking or acting in a manner that is dictated by masses or significances contained in the Reactive Mind. When dramatizing, the individual is like an actor playing his dictated part and going through a whole series of irrational actions.

DYNAMIC: The urge, thrust and purpose of life -- SURVIVE! -- in its eight manifestations.

THE FIRST DYNAMIC is the urge toward survival of self.

THE SECOND DYNAMIC is the urge toward survival through sex, or children. This dynamic actually has two divisions. Second Dynamic (a) is the sexual act itself and Second Dynamic (b) is the family unit, including the rearing of children.

THE THIRD DYNAMIC is the urge toward survival through a group of individuals or as a group. Any group or part of an entire class could be considered to be a part of the Third Dynamic. The school, the club, the team, the town, the nation are examples of groups.

THE FOURTH DYNAMIC is the urge toward survival through all mankind as all mankind.

THE FIFTH DYNAMIC is the urge toward survival through life forms such as animals, birds, insects, fish and vegetation, and is the urge to survive as these.

THE SIXTH DYNAMIC is the urge toward survival as the physical universe and has as its components Matter, Energy, Space and Time, from which we derive the word MEST.

THE SEVENTH DYNAMIC is the urge toward survival through spirits or as a spirit. Anything spiritual, with or without identity, would come under the Seventh Dynamic. A sub-heading of this Dynamic is ideas and concepts such as beauty, and the desire to survive through these.

THE EIGHTH DYNAMIC is the urge toward survival through a Supreme Being, or more exactly, Infinity. This is called the Eighth Dynamic because the symbol of Infinity stood upright makes the numeral "8".

8D: Standard Operating Procedure 8D (1954). Primarily for heavy cases, the goal of this procedure was "to bring the preclear to tolerate any viewpoint". See *The Creation of Human Ability* by L. Ron Hubbard.

EMOTIONAL TONE SCALE: See **TONE SCALE**.

ENGRAM: A mental image picture of an experience containing pain, unconsciousness, and a real or fancied threat to survival; it is a recording in the reactive mind of something which actually happened to an individual in the past and which contained pain and unconsciousness, both of which are recorded in the mental image picture called an engram.

ENGRAM BANK: A colloquial name for the reactive mind. That portion of a person's mind which works on a stimulus-response basis.

EXTERIORIZATION: The state of the thetan being outside his body. When this is done, the person achieves a certainty that he is himself and not his body.

FACSIMILE: A mental image picture.

FACSIMILE BANK: Mental image pictures; the contents of reactive mind; colloquially, "bank".

FEAR MERCHANTS: The aberrative personality. This was an early description of what is known as a Suppressive Person, or the Anti-Social Personality.

FILE CLERK: Dianetic auditor's slang for the mechanism of the mind which acts as a data monitor. Auditors could get instant or "flash" answers direct from the "file clerk" to aid in contacting incidents.

G.E. (GENETIC ENTITY): A composite of all the cellular experience recorded along the genetic line of the organism to the present body. It has the manifestation of a single identity. It is not the theta being or "T".

"GLEE OF INSANITY": Also called the "glee of irresponsibility". Manifestation which takes the form of an actual wave emanation resulting basically from an individual dramatizing the condition of "Must Reach -- Can't Reach, Must Withdraw -- Can't Withdraw".

GRAND TOUR: The process R1-9 in *The Creation of Human Ability* by L. Ron Hubbard.

GROUP AUDITOR'S HANDBOOK: This was a 1954 compilation of group auditing sessions resulting from the Advanced Clinical Courses of that year.

INTENSIVE PROCEDURE: The Standard Operating Procedure, 1954, given in *THE CREATION OF HUMAN ABILITY* by L. Ron Hubbard.

KEY IN (verb): An earlier moment of upset or painful experience is activated, restimulated, by the similarity of a later situation, action or environment to the earlier one.

KEY-OUT: Release or separation from one's reactive mind or some portion of it.

KNOW-TO-MYSTERY SCALE: The scale of Affinity from KNOWINGNESS down through LOOKINGNESS, EMOTINGNESS, EFFORTINGNESS, THINKINGNESS, SYMBOLIZINGNESS, EATINGNESS, SEXINGNESS, and so through to not-Knowingness -- MYSTERY. The KNOW-TO-SEX SCALE was the earlier version of this scale.

LOCK, SECONDARY, ENGRAM: A lock is a mental image picture of a non-painful but disturbing experience the person has experienced and which depends for its force on an earlier secondary and engram which the experience has restimulated. A secondary is a mental image picture containing misemotion -- encysted grief, anger, apathy, etc., and a real or imagined loss. These contain no physical pain -- they are moments of shock and stress depending for their force on earlier engrams which have been restimulated by the circumstances of the secondary. An engram is a mental image picture of an experience containing pain, unconsciousness, and a real or fancied threat to survival.

MEST UNIVERSE: The physical universe, from the initial letters of matter, energy, space, time.

MOCK-UP: A mental model, construction or picture created by a thetan. A mock-up is distinct from a facsimile in that it is created volitionally, does not necessarily copy any previous experience, and is under the control of the thetan. "1.5": Numerical equivalent on the CHART OF HUMAN EVALUATION for the person who is in Overt Hostility. Anger is his standard state. He is capable of taking destructive action and is characteristically trying to stop things.

OVERT ACT: A harmful or contra-survival action against one or more dynamics.

OVERT ACT-MOTIVATOR SEQUENCE: Overt-motivator sequence: The sequence wherein someone who has committed an overt has to claim the existence of "motivators". The motivators are then likely to be used to justify committing further overt acts.

PRECLEAR: A person who through Scientology processing is finding out more about himself and life.

PROCEDURE 30: The special auditing procedure of which Opening Procedure by Duplication (R2-17 Creation of Human Ability is the first step.

PROCESS: A set of questions asked by an auditor to help a person find out things about himself or life. More fully, a process is a patterned action, done by the auditor and preclear under the auditor's direction, which is invariable and unchanging, composed of certain steps or actions calculated to release or free a thetan. There are many processes and these are aligned with the levels taught to students and with grades as applied to preclears, all of which lead the student or the preclear gradiently to higher understanding and awareness. Any single process is run only so long as it produces change and no longer.

PROCESSING: That action or actions of an auditor, governed by the technical disciplines and codes of Scientology, of administering a process to a preclear in order to release or free him.

"PROCESS IS FLAT": A process is continued as long as it produces change and no longer, at which time the process is "flat".

Q AND A: From "Question and Answer". This term originally referred to the fact that the answer to the question is the question. Q and A has been used as the term for "changing when the preclear changes", and refers in Chapter Twenty-four to the preclear duplicating the beingness of the auditor.

REACTIVE MIND: That portion of a person's mind which works on a stimulus-response basis, is not under his volitional control and exerts force and the power of command over his awareness, purposes, thoughts, body and actions.

REPEATER TECHNIQUE: This refers to the Dianetic technique using repetition by the preclear of a word or phrase in order to produce movement on the time track into an engram containing that word or phrase.

RIDGES: Solid accumulations of old, inactive mental energy suspended in space and time.

R2-40: Route Two, Process Number 40, Conceive A Static. See THE CREATION OF HUMAN ABILITY by L. Ron Hubbard.

SOMATICS: Perceptions, stemming from the Reactive Bank, of past physical pain or discomfort, restimulated in present time.

SONIC: The ability to recall a sound so that one can hear it again as he originally heard it -- in full tone and volume.

SOP: Standard Operating Procedure.

STRAIGHT WIRE: Direct memory processes, or a class of processes found in both Dianetic and Scientology auditing procedures.

THETA CLEAR: An individual who, as a being, is certain of his identity apart from that of the body, and who habitually operates the body from outside, or exteriorized.

THETAN: From Theta, the Static. Word taken from Greek letter (-), theta, traditional symbol for thought or spirit. The thetan is the individual himself -- not body, mind or anything else; that which is aware of being aware; the identity that IS the individual.

TONE SCALE: A scale measuring and relating the various factors of behavior, emotion and thought to levels on the scale. (The book, Science of Survival, by L. Ron Hubbard contains a full description of the tone scale and its applications in life.)

VALENCE: The assumption by an individual of a beingness other than his own.

VISIO: The ability to see in facsimile form something one has seen earlier so that one sees it again in the same color, dimension scale, brightness and detail as it was originally viewed.

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Is It Possible to Be Happy?

L. Ron Hubbard

It would appear that our main problem in life is happiness; yet there appears to be a confusion about the ingredients that go to make up this evidently desirable condition. To many the main ingredients seem to be money and leisure. How can one be happy without a new coat, a better pair of shoes, a new car, a better house and the leisure in which to enjoy them? How is it possible to be happy when it is manifestly impossible to have the things one wants and desires? And yet, an individual can have a million dollars and buy everything that he desires and still not achieve happiness. Another, who has worked hard all his life and raised a large family, has looked forward to retiring when he would have the time to do all the things he had always wanted to do. But, after he has retired, is he happy? No, he is sitting there thinking about the good old days when he was working hard.

So this question of happiness needs to be examined. What is it? How does one attain it?

The truth of the matter is (and philosophers have said this many times) that the only happiness you will ever find lies within you.

Actually a little child derives all of his pleasure in life from the grace he puts upon life. He goes out in the morning and looks at the day. And it is a very, very beautiful day. He looks at the flowers and they are very beautiful. He waves a magic hand and brings all manner of interesting things into being in the environment. Do you see the magic of the morning and the beauty of the flowers? Too often when we have become adult the flowers are wilted, if we even see them, and the beauty of the morning is obscured by a cloud.

Our attitude toward life makes every possible difference to our living. It is not necessary to study a thousand ancient books to discover this fact; but sometimes it needs to be pointed out again. Life does not change so much as our attitude towards it.

It is easy enough to lose sight of this when our problems are overwhelming us and we no longer seem able to handle them. When the marriage which we dreamed would be so happy turns out to be a dog fight, the project from which we had hoped so much suddenly falls flat, or the friend whom we had trusted betrays our trust.

Is there anything that we can do for conditions like these? There are many things we can do—the least of them is to take a look at the environment. Just look around and ask yourself, “Where am I?” “What am I doing here?” Once you have found out where you are, then find out what you can do to make it more habitable. The day you stop building your own environment, when you stop creating your own surroundings, when you stop waving a magic hand and gracing everything around you with magic and beauty, things cease to be magical and beautiful. People seek happiness in various ways, hectically, seriously, desperately; but the odd part of it is that they find only what they themselves put there. People become unhappy about life because they have ceased to make life. This is the single difference between human beings. On the one hand there is the human being who is unhappy, miserable, sick, who is not getting along in life and who does not see its brightness. Life is handling him, running, changing, making him. On the other hand, we find somebody who is happy, cheerful, strong and who finds everything in life worth doing. What is the secret about this person? It is very simple. He is busy making life. This is the single difference. The first person has stopped making life because he, himself, has decided that life cannot be made. Some small failure, maybe not

graduating with the same class, not marrying the first man or woman who came along and seemed desirable, losing a car, or just some other minor thing in life started this attitude, and the person looks around one day and says, "Well, I've lost." After that life makes him; he does not make life any more.

This has been the main problem which man has faced and failed to solve and it would be a very dreadful situation if nothing could be done about it. The fact of the matter is that this is the easiest problem of all the problems man faces. Simply stated, it is changing his own and the attitudes of those around him. Everyone seems totally dependent upon the attitude of other people; the attitude of somebody else towards you may make or break your life. There are two problems: changing one's own attitude towards someone else and theirs towards oneself. For many centuries man has desired to know how to change the mind and condition of himself and his fellows but, up to a relatively few years ago, had not accumulated enough information to do so. Man now understands a great many things which he never understood before, and among these can now be placed an understanding of the human mind. Man can conquer himself, and as a result interesting miracles are taking place across this country and the other continents of earth. These miracles consist of people becoming well when they were incurably ill, of people who were unhappy becoming happy, of abolishing the danger inherent in many illnesses and many of the conditions of man. Yet the answer has been with man all the time.

The science of Scientology came about because of the increase of man's knowledge of the physical universe and of energy. Never before in all of his history has man possessed so much information about energy, and, in accepting this, he has entered into his inheritance of knowledge and understanding of his own mind. Scientology has made it possible for man to reach the goal towards which he has been striving for thousands of years: to know himself and, in knowing himself, to know and understand other people and the rest of the physical universe.

(Written from a transcription of a recent broadcast lecture by L. Ron Hubbard)

P.A.B. No. 41
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

10 December 1954

THE CODE OF A SCIENTOLOGIST

A Basic Course in Scientology—Part 7

All Scientologists who have been granted the right to train by the Board of Directors of the HASI have pledged themselves to adherence to the Code of a Scientologist. It is also the official code of the CECS* and a similar code has been adopted by the Dianetic Foundation for Dianeticists.

In that Man, until he has gotten above 20.0, lives to fight, it is an extremely simple thing for an individual, finding opponents very scarce, to choose out his own organization as an opponent. This is the basic and actually the only reason why there has been enturbulence in the organizations and groups of this science: some individual lacking sufficient sight to see that the organization was facing a potent and powerful abundance of opponents, himself able only to fight with thought itself, to turn upon his fellow auditors, upon a group, upon an organization, and fight it, to fight the subject matter of his science, to fight the correspondences of his organization, to fight the commas and semicolons of Bulletins, and in short to conduct himself as a one-man thinking machine at war with all of thought. Actually this is not very exciting. Such a person is attacking people very like himself who do not fight back, for others than this person can conceive that the actual opponent and enemy being attacked by this science lies totally outside the perimeter of this science. Find someone attacking his job rather than using his job to help attack existence, find someone using his degrees and awards to attack his own organization, find someone using his rank as an officer to attack his own army and one finds immediately a sick man. If he were not a sick man he would have sufficient power and influence to bring about the changes he conceives desirable without recourse to combat.

In that there has to be a fight for there to be a game, it is not strange to find people who have lost elsewhere attacking their own organizations. When such a person gets extremely decayed, he can only attack himself, and so splits himself up into various entities, or identities, or valences, and quarrels with these. The trick of this universe is to reduce down the eight dynamics by making a person fight each one in turn. The willingness of the thetan to fight aids and abets this. Thus this dwindling spiral consists entirely of what one is willing to fight. There is no peace for anyone below twenty, and that is fairly high on the tone scale. But it is a good game to advance science, civilization, knowledge and understanding into a semi-barbaric world made affluent by its machines. It is a good fight simply to make the world effective enough TO fight, but he who loses in a wider fight will engage in a more intimate quarrel until at last he is only fighting himself. About the saddest thing you would ever care to encounter is a thetan obsessively and continually putting out beams which go an inch or two from him and then come back and hit him. He is not even possessed of a body, he is simply an isolated identity at war with himself, for he feels and has been led to feel, that there are no other opponents.

The Code of a Scientologist is a stopgap to serve in the interim time when all Scientologists are not yet up to a level where they are content to receive for their opponents the logical targets

of the science itself, and for their randomness must pick out the organization and other Scientologists in order to engage in a game.

With all Scientologists subscribing to this code, Scientology will, itself, become a potent forward motion in our world and this universe.

A student is expected to know, in its entirety, and to know it well enough to practice it, this Code.

THE CODE OF A SCIENTOLOGIST

The Code of a Scientologist was evolved to safeguard Scientologists in general, and is subscribed to by leading Scientologists. The Committee of Examinations, Certifications and Services of the HASI has accepted it as an enforceable code.

As a Scientologist, I pledge myself to the Code of Scientology for the good of all.

1. To hear or speak no word of disparagement to the press, public, or preclears concerning any of my fellow Scientologists, our professional organization or those whose names are closely connected to this science.
2. To use the best I know of Scientology to the best of my ability to better my preclears, groups and the world.
3. To refuse to accept for processing and to refuse to accept money from any preclear or group I feel I cannot honestly help.
4. To deter to the fullest extent of my power anyone misusing or degrading Scientology to harmful ends.
5. To prevent the use of Scientology in advertisements of other products.
6. To discourage the abuse of Scientology in the press.
7. To employ Scientology to the greatest good of the greatest number of dynamics.
8. To render good processing, sound training and good discipline to those students or peoples entrusted to my care.
9. To refuse to impart the personal secrets of my preclears.
10. To engage in no unseemly disputes with the uninformed on the subject of my profession.

L. RON HUBBARD

Spot all the
spots where you
had to stop
fighting them

Spot all the
spots where
you won.

A

P.A.B. No. 42
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

24 December 1954

SIX BASIC PROCESSES

There are six basic processes today in Dianetics and Scientology. Before we consider these processes, let us first consider the essential difference between Dianetics and Scientology. What we are doing could be called, more succinctly, "an understanding of life." Under this heading, we could call anything a science or an art and we could bring in many subdivisions.

Other subdivisions which enter into this represent the difference between a study of life in general and a study of man in particular. Scientology could be called a study of life; Dianetics could be called a study of man. The first four dynamics are devoted to Dianetics. If you read again *Dianetics: The Modern Science of Mental Health*, you will discover that it treats of the first four dynamics. If you examine the first shadows of what we now call Scientology, it treats all of the eight dynamics. In view of the fact that both Dianetics and Scientology operate in the field of man, it should be readily seen that the basic processes of Dianetics or Scientology as they apply to man would be the same. Just because we have used two different words is no reason man has changed. Thus we have our six basic processes and thus we discover that Dianetics and Scientology, up to the point of stable exteriorization, operate in exactly the same field with exactly the same tools. It is only after man is sufficiently exteriorized to become a spirit that we depart from the field of Dianetics; for here, considering man as a spirit, we must enter the field of religion. Thus we have our additional subdivision. Dianetics is a science which applies to man, a living organism; and Scientology is a religion.

The six basic processes are as follows:

- 1. Two-way Communication**
- 2. Elementary Straightwire**
- 3. Opening Procedure of 8-C**
- 4. Opening Procedure by Duplication**
- 5. Remedying Havingness**
- 6. Spotting Spots in Space.**

An additional breakdown of these sections demonstrates that these processes subdivide into some highly important techniques. An additional process is as follows:

1. **Two-way Communication** includes communication lag, scarcity of problems, the Code of a Scientologist, the Axioms of Dianetics.

2. **Elementary Straightwire** includes the Auditor's Code, *Self Analysis*, Memory and Mass and their relationship, under which we get past life loss of memory and what we generally call "next-to-the-last list of *Self Analysis*."
3. **Opening Procedure of 8-C includes** pan-determinism, orders, defenses and the theory and material pertinent to present time.
4. **Opening Procedure by Duplication** includes the communication formula, general theory of ARC and "it must-mustn't happen again."
5. The **Remedy of Havingness** includes the scale of substitutes, the hide-to-curiosity scale, Expanded Gita, mock-ups and engrams, overt acts and motivators, flows and terminals, the fact that two things can't occupy the same space if one is to have a universe, significances and problems and, in particular, the scarcity of problems.
6. **Spotting Spots** includes "space, the theory of," disinterest, importance, as-isness and the conditions of existence and separateness.

Appended to these subjects is one of equal importance in that it is the prediction of human beings. This is included, and could be called part seven of these basics. *Science of Survival*, with its dissertations on the Theta-MEST theory, ARC, and the Chart of Human Evaluation, is, indeed, a study of the prediction of homo sapiens.

It has been discovered in the field of training that an auditor has to be thoroughly versed in these seven items. He must be able to be expert in processing people using the six processes, and his understanding must be increased to the seventh item as included in the book *Science of Survival*.

How thoroughly does one have to cover any one of these subjects in order to render an auditor conversant with it? It has been found in the Phoenix Certification Course that even auditors who have studied this material before coming to the course had to be rehearsed on it a minimum of *eight times* and had to be carefully supervised through each one of these at least eight times, had to audit at least ten or fifteen hours on each process under supervision, and had to have each one of these processes run on him expertly for many hours before he finally was able to practice them with such skill that he produced uniform results. This is in spite of the fact that these particular processes are simple. Indeed, they are so simple that an auditor has a tendency to look at them and use them as though they were also pliable. Their simplicity is residual in the fact that they are the exact processes necessary to produce the exact results of Dianetics and Scientology.

It has been found that the simplicity of these processes was the stumbling block in their use. One instance in one HCA unit: a class went through for five weeks without entirely grasping the theory and practice of communication lag. Amongst this class was an auditor-student who was so expert at giving indirect, yet seemingly direct, answers that he had actually evaded the understanding of his fellow students. This person had yet to give a precisely direct reply to a question asked him. An instructor sat down with this student and for forty-five minutes asked him the same simple question. At the end of that time the student gave at last a direct reply, and this reply was the first time in the course when he had answered a question straight. A precision definition of communication lag is "the length of time, whether verbal or silent, intervening between the auditor's asking of a specific question and the specific and precise answer of that question by the preclear." It would not matter then whether the preclear continued to talk about something else than the question, or simply remained silent, this would still be communication lag. The class had not entirely grasped this fact in that they assumed that an indirect or an almost answer was sufficient. Rapidly in the next two auditing periods the case of the student broke, simply because his auditor now understood exactly what this person was doing with auditing questions and now demanded precise answers to questions, at the same time retaining ARC with his preclear.

The processes of Dianetics, as one can see, stress bringing a preclear into present time. In the old days we did this by running engrams, running locks and unsticking the preclear in general from various incidents in the past. Now we approach the problem far more directly. The Opening Procedure of 8-C is putting the preclear into contact with what is present time. The Remedy of Havingness will actually give the preclear enough energy masses to permit his starved condition to let go of the energy masses he is holding to him. The energy masses he is holding to him are commonly engrams with significance and content which make him very unhappy, but not as unhappy as he thinks he would be if he no longer had this energy. The motto of an individual seems to be "Any energy, even with content as vicious as an engram, is better than little or no energy."

Here, with this list of processes, we have before us the basic training for the Dianeticist and Scientologist. These processes have now remained stable for some eight months. In spite of all the attention and tests they have received, little or no improvement has occurred in the actual form of the processes, and the processes and the commands have remained steady and stable.

In view of the fact that the thetan exterior is described fully in the second chapter of *Dianetics: The Modern Science of Mental Health*, and in view of the fact that we have now with the command "**Be three feet back of your head**" the "one-shot clear," and in view of the fact that the instructor in London with his Advanced Clinical Course [1st London ACC] only three weeks deep had exteriorized successfully all of his students, we see we do not have any real problems in terms of processing or processes today. We can do it. An auditor *who is well trained* can achieve results with these basic processes which in any other age would be called miracles.

There are people around who desperately need it as a process who believe and who would have you believe that the Opening Procedure by Duplication techniques are the most vicious things ever invented. Compare this with the fact that these people also feel bounden to go out and crusade amongst their fellow men to teach them how bad Dianetics and Scientology are. These two facts combined should tell you something concerning duplication. The very thought of duplication is so hideous to some people that they are utterly unwilling to face the slightest chance that they might be brought in to a willingness to duplicate. These people have had things happen to them which are bad enough to make these people postulate that certain things mustn't happen again. Duplication means that things must happen again and the process of duplication itself balances out and makes a person easy about his past.

In the process of running Opening Procedure by Duplication hypnotism very often comes off of the bank. Here we have an example of un hypnotizing. The process of hypnotism is a monotony and a central fixation on some one object. Opening Procedure by Duplication, using two objects and using an alert and aware procedure, contacting and examining these two objects alternately, tends to unfix a person from points in the past. Naturally, this begins to run out hypnotism. A person run for only 15 or 20 minutes on Opening Procedure by Duplication might very well feel himself getting more and more hypnotized; by the time he has been run 45 minutes or an hour, this sensation has worn away and the person is far more alert than he was at the beginning of the session. It is quite common to run Opening Procedure by Duplication for several hours, and Intensive Procedure as given at headquarters of the HASI is run precisely as given and taught upon preclears for a minimum of five hours before the HASI is content to release a preclear as in good condition. If the preclear cannot duplicate, his arrival at a state of good condition will simply be a signal for him to have a "no duplicate" fixation on feeling good. Thus the auditor would have brought him up to a level of feeling well and immediately afterwards the individual, being able to have things happen only once, would then have to feel bad. Here again is the problem of exteriorization which results soon afterwards in re-interiorization: the person has exteriorized, he has the fixation that something must happen only once, and thus he will go back into the body and will not come out again. This is all under the heading of duplication. Opening Procedure by Duplication wakes up the preclear, puts his body back into balance and gives him a brighter outlook in general and makes him fear the past much less than before it has been run on him. He is far better able to control his body and his

environment than previously and remarks that incidents have far less effect upon him than before. This does not look very much like hypnotism, now, does it?

With these processes a trained auditor—and we emphasize *trained*—is able to get the results which are called for and described in all the earlier books on Dianetics and Scientology. The reason one did not see these results more often was that the auditor himself could not duplicate the auditing commands, and thus anything and everything was being run but a minimum of result was taking place. I was running one preclear one day who was a very old-timer and who had been run many, many hours on the techniques contained in *Dianetics: The Modern Science of Mental Health*. I was running him on processes which ran out all of his earlier auditing. He broke down under this processing and began to curse, saying, “If only once—if only just once—I had been permitted to run a second time through an engram by my auditor; if only just once I had been able to run the secondary once more! But no! I was never given the chance to go through the engram a second time.” Now those of you who know the techniques of Book One know definitely they call for a continuous running through, over and over, of the same incident so as to de-intensify it. This is the sort of complicated duplication which the preclear was asked to do which resolved at once his ability to duplicate and the fact that it mustn’t happen again. Thus when auditors failed to return people through engrams and secondaries, for a second, fourth, fifth, or even tenth time if necessary, it then became impossible for these early techniques to work.

In training it is very difficult to relay the theory and processes to people who are not very alert and who cannot duplicate. One can say straight to a class that such-and-so is observably true, and the class will immediately agree that something is observably true, but immediately after leaving the classroom, will believe in themselves that an entirely different statement had been made than the one they agreed with. They will then agree with this different statement and all sorts of oddities in the form of theory and techniques become circulated.

In the next *Professional Auditor’s Bulletin* I am going to give you a rather thorough rundown on two-way communication and on the bulletins subsequent to that I am going to give you, for the first time, in written form, a considerable dissertation on these processes and the exact auditing commands and the results to be looked for.

But there is one thing I am probably not going to cover again, and this is an odd fact which has shown up in our training experience here and in my handling of a great many auditors. This has to do with the case of the auditor in particular. I could write an entire series of PABs on this subject, but I am sure this statement will be enough. The case of an auditor, one who is skilled in the processes of Dianetics and Scientology, and the case of a preclear, one who has just walked in off the street without further knowledge, are entirely different cases, as both Dianeticists and Scientologists know. At one time the cases of Scientologists and Dianeticists were considered so much with horror on the part of other Scientologists and Dianeticists that one audited a fellow practitioner with considerable reluctance. Dianeticists and Scientologists were renowned to be tough cases.

I have found now what made them tough cases. The preclear has an entirely different goal from the auditor. The preclear is there to get well: the auditor is there to make the preclear well.

When we consider this further, we see that the ability of the auditor to control minds and mental reactions is dependent upon his getting results in preclears. The preclear’s results simply stem from the preclear’s gained ability to control his own mind and its reactions. Thus, of course, we have entirely different values.

An auditor who does not consistently get good results is going to have his own case cave in on him. The only way an auditor can keep his case up is to get continuous and predictably excellent results upon preclears. Thus an auditor, to have his case in good order, would have to be in good order as an auditor; he would have to be able to get results upon those he processed. In view of the fact that he could get results upon other human beings, he could then, of course,

know continuously that he could control human reactions and mental reactions; and so, with this confidence and this control, be completely unworried about his own case and be able to do actually anything he wished with his own mental machinery.

The case of the auditor actually depends upon his successes in auditing. Thus in the Certification Course in Phoenix we stress today only the skill of an individual to audit, and we discover consequently that, as the auditor gets results upon his fellow student and as he gets results on outside preclears, his own belief in his ability to handle the human mind soars to such an extent that as a case he ceases to be in the concern category. He of course is audited and without being audited he would not know the results which would happen in a preclear, but his actual case gains depend on his gains on preclears.

Now with today's techniques we can guarantee those results on preclears. We can demonstrate to any auditor that he can make anybody well, if the person is even vaguely breathing, simply by using with skill and understanding, as trained, the above six processes and the seventh, which is actually an understanding. Here is the problem of the auditor's case resolved. The way to have one's case in excellent condition is to have continuing confidence in one's ability to get results on preclears. In the Certification Courses in Phoenix and London we work solely in the direction of giving an auditor confidence in his ability to handle the aberrations of others and we discover that with this gained confidence the fear of his own behavior vanishes; and thus an auditor becomes a very, very capable clear.

L. RON HUBBARD

To Remedy Harassment
"What kind of
problems could
^{people} others be to ^{people} others."

"What kind of problems
could others be
to you."

"What kind of
problems could you
have."

DIANETICS 55!

by

L. RON HUBBARD

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FOREWORD

SECRET! Secrets, secrets SECRETS! Ah, the endless quest, the far, far search, the codes, the vias, the symbols, the complications, the compilations, the mathematicity and abstractacity of secrets, secrets, secrets.

And truth. TRUTH! From Keats to Johnny Jones, we all have traffic with the truth, truth, TRUTH! The professors have a truth, the religionists have a truth, the stars and almost anything but government have a truth, truth, TRUTH.

Knowledge! Endeared as a precious torch, abhorred as a neurotic's nightmare, it is all knowledge, knowledge, Knowledge! You get diplomas for it and buy books full of it, you perish for the lack of it or triumph in the absence of it, but whatever it might be, knowledge is precious, dangerous, valueless and horrible and craved.

And what is knowledge? And what is the SECRET? and what is TRUTH?

Pontius Pilate asked the question when he washed his hands. Alexander executed messengers when the Truth was unpalatable. The Chaldean priest corralled a bit of truth and ruled Chaldea into yesterday and Babylon into dust motes. And rulers and men, scholars and generals have condemned with it, dedicated their lives to it, fought for it and denied it and -- have never defined it.

What is TRUTH? What is KNOWLEDGE? What is the SECRET? Are they inventions from a shaman's dream? Are they connected with science? Do they belong to philosophy? What are they, whence do they come? Do they exist? Are they owned? Have they ever been written or spoken or guessed? And would one go mad if he knew them?

Dianetics moved into the world on May 9, 1950, with the publication of a book, **DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH**. It moved with violence although its message was peace. A half a million Americans read it, many, many of these acted upon it and are still acting upon it, and every year it sells still more copies -- more copies than the average "best seller."

Dianetics was an adventure into the dark realms of the secret to accumulate knowledge and to establish the truth. Until Dianetics these commodities have been owned by philosophy of either the esoteric or the monotony schools or had been used by the charlatan -- with or without surplice -- to lure and ensnare.

Dianetics moved into a Dark Age of Reason where only a physical universe fact was given credence. When Dianetics was born every free thinker Man had known had long since been burned or poisoned or dust-binned into the curriculums of "universities." It was an age where renown awaited only the manufacturer -- not the inventor -- of the new can opener, where sanity was adjusted with electrodes and philosophy was made with Univacs. Knowledge and the SECRET being the total assets of vested interest, Dianetics was hit with violence from many quarters. Medicine, entirely cognizant that it could not cure nor even alleviate the majority of Man's ills, yet like a prima donna who can but croak yet resists the incoming next act, bluntly and viciously condemned in leading weekly magazines, any further glance towards knowledge and truth. The government, fighting a war at the time, entirely cognizant that its pilot supply was old and slow, yet could not communicate on any subject which might remedy the matter. The Better Business Bureaus of the U.S., an organization solidly behind anything good and solid, upheld the objection of capital to this new idea; the Communist Party, being solidly against any alteration of the mind since that would undoubtedly alter devotion, went to considerable lengths to assist the stand of capital. To anyone who wanted a monopoly on knowledge and truth Dianetics was an enemy. To them it was a degraded, wicked, fraudulent hoax -- or so they said. However, there happens to be a

principle that anything which is thoroughly understood ceases. Their opinion of Dianetics could not have been correct because Dianetics is still here.

During the ensuing four years of commotion, much happened. The only orderly and progressive thing which happened was that Dianetics went on encroaching into the territory of the SECRET along the roadway of KNOWLEDGE to discover nearer TRUTH.

The primary assault of Dianetics was upon reverence and forms. The first book was written as a javelin directed into the doubtlessly sacrosanct vitals of philosophical departments and literature. It was carefully careless with its commas in the belief that commas, contrary to the prevailing mode, have little power to disturb an ultimate truth. The first book was written to be read and understood, and it was written to upset and override and warn off those who would give it the fate of being reverable. And the first book was written to be used by anyone who could understand it -- and the way it was written, this of course could not include the extant mental charlatan nor the professional dabbler in abilities. As one had learned these could not be trained and if they could have been, wouldn't have been interested in the proposed goals, it was necessary that a new breed of feline come into being -- the auditor -- and the auditor did.

Now this adventure along the road of knowledge towards truth was very shiny new in 1950. It was not quite so new but much shinier in 1954. Certain promises were made in 1950. And these promises have now been kept.

Man can be cleared. He can be cleared -- brought to the condition described in Chapter Two of the first book -- by a well-studied and competent auditor in a relatively short length of time.

This book contains processes which were the forerunners of the clearing processes in use today. This means that auditors do have to be trained -- we have found definitely that they do. It also means that an auditor who has been trained and processed can now take these newer processes and run them as directed and can achieve the result of Clear.

Thus, in DIANETICS 55! we have, actually, the SECOND BOOK of Dianetics. Everyone has assigned the title First Book to DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH. But nobody has ever referred to SCIENCE OF SURVIVAL, published in 1951, as the Second Book. They haven't because it obviously wasn't. SCIENCE OF SURVIVAL was a first book in its own right.

It was the first book of and under Plan C on of the real First Book. SCIENCE OF SURVIVAL adventured into causation, not into the resolution of problems outlined in the First Book.

Thus there has never been a Second Book of Dianetics. Such a book would have to take the exact problems of the First Book and in the terms and reference of the First Book resolve these problems.

Well, as one looks over fiction novels and technical volumes in general he finds that a four year -- almost five -- lag between an author's first and second volume would discover his public to have waned. But when we take up a subject of the status of Dianetics and when we realize that it is condensing into a few years some thousands of years of doing, we see that a lag of four or five years between volumes isn't so very bad.

What happened in those four or five years? Many things. Somehow, for one thing, research and development was financed and the basic organization, after many limpings, survived. A lot of petty things happened which in another decade will be bone dust -- for none of these things, none of the tales of terror, the attacks, the financing, the business advances, were permitted to interrupt the only thing that CAN mean any difference -- the product of years of steady gain on the road of knowledge towards the goal of ultimate truth.

Knowledge, Truth, Secrets -- they are the guts and anatomy of life. They must not then be owned. They must not then be hidden or bent. They must be permitted to stand out in the bold sunlight for all to see for only when they are to be seen are they safe things to have, to hold, to know.

This is the Second Book of Dianetics. It could mean a new Earth, it could mean a new freedom. But whatever it means it cannot mean nothing in the sense Man uses that word -- for you cannot unveil the SECRET and have it ever be quite so secret ever again. Note: Much of what in this book was termed Dianetics is, in today's technical lineup, Scientology technology. The two fields are as follows:

DIANETICS: from the Greek dia (through) and noos (soul), thus "through the soul"; a system for the analysis, control and development of human thought which also provides techniques for increased ability, rationality, and freedom from the discovered single source of aberrations and psychosomatic ills. Introduced May, 1950, with publication of Dianetics: The Modern Science of Mental Health by L. Ron Hubbard.

SCIENTOLOGY: is an applied religious philosophy and technology resolving problems of the spirit, Life and thought; discovered, developed and organized by L. Ron Hubbard as a result of his earlier Dianetic discoveries. Coming from the Latin, scio (knowing) and the Greek logos (study), Scientology means "knowing how to know" or "the study of wisdom."

CHAPTER I

DIANETICS

Why should anyone want to know anything about the human mind? And, for that matter, why should anyone believe that knowledge of the human mind is either unobtainable or undesirable? Why should men ostensibly seeking answers to the mind stray so far from it as to examine rats and entirely avoid looking at human beings? And why should anyone pretending to treat the mind stray so far afield as electric shock?

The answers are relatively simple. Anyone who knows the structure, function, and dynamics of the human mind is very difficult to control. The only way a mind can be controlled is by enforcing upon it ignorance of itself. As far as study and treatment is concerned, a mind which has been made ignorant of itself would have to have restored to it awareness of its fundamentals before it could be considered to be recovered. And when one restores full awareness to a mind one is no longer able to victimize it. And a profession or a society would have to move out of slave orientation into action by freedom and consent, were it to be effective.

Just as you do not want people to control you, so you should want knowledge of yourself and others. Just as you fight away from knowingness concerning self, so you will be controlled.

A simple and conclusive science of mind is a vital necessity in any society which desires to become free and remain free. The only elements in a society which would combat, or contest, or dispute an effort to attain such a science would be those interests which desired, by ignorance, to maintain their control of a slavery. Each and every impulse of freedom is an impulse towards sanity, towards health, towards happiness. Every impulse towards slavery is an impulse in the direction of misery, disease and death. One can say alike of the arthritic and the neurotic that the basic cause of disturbance, physical or mental, germinated in efforts to reduce the freedom of the individual, the group, or Mankind.

Dianetics is an effort towards the attainment by Man of a level of freedom where decency and happiness can prevail, and where knowledge of the mind itself would prevent the unscrupulous use of the mechanisms of slavery. Dianetics can be contested, it can be vilified, its founder and practitioners can be publicly pilloried, but Dianetics cannot be ignored. It could neither be drowned in praise, nor burned in some purge to its total eradication, for it is a wonderfully observable fact that the one impulse in Man which cannot be erased is his impulse towards freedom, his impulse towards sanity, towards higher levels of attainment in all of his endeavors. This is Man's one saving grace, and because Dianetics is such an impulse, and because its basic purpose, from the moment of its conception, have been dedicated unswervably to the attainment of even greater freedom it cannot perish -- a fact which will become doubtlessly more annoying to the slave-masters as the years roll on.

There is much argument upon which we could adventure concerning whether Dianetics is an art or a science, whether it is a humanity or a hoax, but all this would avail us very little for we would only be quibbling with words. Dianetics is what it is, and the totality of it can best be summed by the description, 'an understanding of Man.' We do not care whether or not it is a science. We do not care whether or not it is more properly catalogued under Adventure or Mystery. We do care whether or not it is promulgated and known, for everywhere it walks slavery ceases. That mind which understands itself is the mind of a free man. It is no longer prone to obsessive behavior, unthinking compliances, covert innuendoes. It is at home in an environment, not a stranger. It is the solver of problems and the maker of games. A mind that is enslaved is weak. A mind that is free is powerful, and all the power there is, is defined by and contained in freedom.

Why should you know something about your mind? A question of a similar magnitude would be: "Why should you live?" A science fiction writer once conceived a world composed entirely of machines, composed to a point where the machines were repaired by other machines, which, in turn, were repaired by yet other machines, and so the circle went 'round and the machines survived. He wrote this story from the fondest belief of nuclear physicists that there is only a machine, that man derives from some spontaneous combustion of mud, that the soul does not exist, that freedom is impossible, that all behavior is stimulus-response, that causative thought cannot exist. What a world this would be! And yet this world, this pattern, is the goal of the slave makers. If every man could be depressed from his freedom to a point where he believed himself but a cog in an enormous machine, then all things would be enslaved. But who would there be to enjoy them? Who would there be to profit? Not the slave-maker, for he is the first to succumb. He succumbs to his own mechanisms. He receives the full jolt of his own endeavors to entrap. What would be the purpose of this world of machines? There could be no purpose worth contemplating which does not include happiness and experience. When a man is no longer able to envision happiness as a part of his future, that man is dead. He has become nothing but an animated robot, without understanding, without humanity, perfectly willing then to compose missiles of such desolating quality that an entire civilization can perish, and that the happiness of all can be destroyed in the experience of radiation -- an experience which might be considered digestible by an atomic pile, but not by a human being. Thus as we depart from the concepts of freedom, we depart into a darkness where the will, the fear, or the brutality, of one or a few, no matter how well educated, may yet obliterate everything for which we have worked, everything for which we have hoped. This is what happens when the machine runs wild, and when Man, becomes a machine, runs wild. Man can only become a machine when he is no longer capable of understanding his own beingness and has lost his contact with it. Thus it is of enormous importance that we understand something about the mind, that we understand we are minds, that we are not machines, and it is of enormous importance that Man attain at once to some higher level of freedom where the machine reaction of destruction may be controlled, and where Man himself can enjoy some of the happiness to which he is entitled.

"Dianetics: The Modern Science of Mental Health" was written into a world where atomic fission was yet in its early stages. But "Dianetics 55!" is being written in a world where bombs exist of such fury that a continent could be laid waste. The recent declaration of the Secretary of War of the United States of America that such weapons exist, and are capable of being used, and his assumption that men exist with such insufficiency of humanity that they would use such weapons, tells us that it is time someone, somewhere, took a hand in this game. The intimacy of his promises cannot be escaped. You would think anyone a madman who essayed to destroy every book in every library in the United States and Russia. You would think a man quite insane if he insisted upon the destruction of all your personal possessions. You would know he was mad when he insisted that the only course for the future was the destruction of your body and any future race to remember it. Only a raving, drooling madman could contemplate the ending of all goals everywhere on earth. And only an apathetic fool would stand by motionless before the inevitable destruction of his most intimate dreams, his fondest hopes, his possessions -- even on down to his identification cards and the money in his wallet. Such destruction permits no inheritance. It means an end of everything for which we have all hoped, for which we and our ancestors have striven, and it is my belief that an individual who can contemplate this with equanimity and without an impulse to act is so lost to the race and lost to himself, to his family, and to his friends, that he must personally believe there is no hope for anything, anywhere, at any time. Such depravity is difficult to envision. We know, definitely, that the wrong thing to do is nothing. Whenever any situation may develop, we always have that answer. It is wrong to do nothing. The only time anyone has ever gotten into serious trouble was when he decided he could do nothing about something.

This was the entering threshold towards death. When one knew, at last, that he was powerless in the face of all fates, or of any one particular fate, he was, to that degree, a slave of those fates. Thus, the wrong thing to do in this world, at this time, is nothing. No matter what fantastic or incredible plan we adventure upon, no matter how we put it forward, it would still be better than the abandonment of all plans and all action. It may be that we have better plans

than fantastic plans. It may be that we, possessed of a knowledge of the mind and of Man, can yet restrain this dreadful crime of oblivion from occurring.

Dianetics, then, is a weapon. It is a timely weapon. It is the only weapon of defense in existence which can confront with equanimity nuclear fission. Dianetics can fail only if it is not used, only if those who know about it do not use it to its fullest extent. Were you to take the technologies of Dianetics this day, and seeking out anyone even remotely connected with the responsibility for waging atomic war, apply these techniques to them, you would soon have the man into a sufficiently high stratum of humanity that he would recognize some of his responsibility to the human race. Your task would be made hard, for all those who are connected with the waging of war with atomic fission are restricted by law from receiving any psychotherapy. If this seems incredible to you, you should realize that anyone in a top-secret or confidential classification in government is not supposed to impart any information of his calling. And it is the fear of governments that some of this information might be imparted to someone practising in the field of mental healing. And thus, if anyone connected with nuclear fission is discovered to be undergoing processing of any kind, he would be immediately relieved of his post and his top-secret classification would be cancelled. But this is not a hopeless picture. Supposing one processed them all and had all their top-secret classifications cancelled, who would be left? Or supposing one pointed out this idiocy with sufficient conviction to those in charge of (but who are not responsible for) the destinies of Man, and made it mandatory that the sanity of anyone connected with the creation or use of atomic fission be required to have a sanity passport. Only the insane will destroy. Remember that! Only the insane would bring about the end of earth. One of these men, fumbling forward, uncomprehending, a mere machine, given processing begins to realize that he is not without responsibility for the safety of humanity. Only when he is a slave could he be forced to use such weapons against mankind. There is no argument on earth of sufficient emergency or violence to require war, much less war by atomic fission with the consequence of the destruction of at least one continent, and within a few years, the destruction of the planet earth.

Who would believe that anyone could wipe a continent clean of life without at once so polluting the atmosphere of earth as to endanger or eradicate all further life-forms on this planet? What argument could there be amongst men which could occasion such a fate for earth? There is no such argument amongst men. Such an argument could arise amongst machines which, conscientiously, might push buttons, reach conclusions for which they had no responsibility.

There are many ways in which a higher state of security could be attained for earth. None of these ways include violence or revolution, and all of them include a greater freedom for Mankind. Dianetics is the key technology necessary for the control of atomic fission. Remember that, and remember also that Dianetics is a precision science, that it works only when it is used as a precision science. That if you are to accomplish anything with it, whether the rescue of a relative from the pain of continued psychosomatic illness, of a group, a nation, or a world, it works exactly along the lines it is designed. It does not work with innovations. It is a precision science. It has a precision mission. It contains more answers than Man has ever had before, and it contains enough answers to make Man free -- if it is used!

CHAPTER II

THE FUNDAMENTALS OF LIFE

Much more broadly covered in Scientology, the fundamentals of life yet differ in no way for Man.

The basic subdivision in life is between ability and mechanics. This could also be described as a subdivision of quality and quantity, but less accurately.

Where mechanics have ability, the ability is only apparent and has been endowed into the mechanics by life. It is all right to suppose that an electronic brain is capable of thought as long as one realizes that life itself must necessarily be present in order to give cause, and quality, or direction, to such a brain. An electronic brain will sit all day and do nothing unless life starts the machine running. It will give millions of answers, but none of these, no matter how sharp, have any meaning until they are viewed by life. The machine is never anything more than a servo-mechanism to life. Indeed, a machine cannot even exist in the absence of life.

By mechanics we mean any and all of the objects, motions, or spaces which exist. Foremost of these, and foremost in any mechanical scheme, is space. Next is energy. Next is condensed or solidified energy, called matter. And finally, always present in any mechanical arrangement or mechanic, that relative change of position of particles or objects known as time. Thus we have space, energy, matter, and time. Whether we are considering a body running on any energy, an automobile or a mountain, we are still dealing with what we call here mechanics. Mechanics are always quantitative. There is always just so much distance, or so much mass, or so many hours. The quality of space, energy, matter, and time has value only when viewed, used, or monitored by life, and, indeed, cannot exist in the absence of life. Correct or not, this is workable and is our primary assumption. We have a word for mechanics compounded from matter, energy, space, and time which is MEST. By MEST we mean any or all arrangements of energy of whatever kind, whether in fluid or object form, in space or spaces. We do not conceive life to have an energy, and therefore, any energy, even if directly produced by life, can be found to be embraced under the quantitative term "MEST."

Life itself has quality and ability. The products of quality and ability are mechanics. Ability is demonstrated by the handling of matter, energy, space and time. Quality means simply "valued," or "having a value." No values, that is to say opinions, exist in the absence of life. In the matter of such a thing as an automatic switch we might consider that the switch is capable of making a decision whether to be off or on. However, we must remember that the original decision that a switch was to be made, and that "off" and "on" could be accomplished, and indeed, the design of a switch itself depended entirely upon life -- quality.

In the field of mechanics we do not discover creativeness. We discover varying conditions, varying arrangements, deterioration and destruction of one or another form, but we do not discover any alteration in quantity. Indeed, the entire science of physics is predicated upon the assumption of "conservation of energy," which is to say that energy, itself, cannot be created or destroyed but can only alter its form. To this we might add "conservation of space," "conservation of matter," and "conservation of time." None of these things are capable, in themselves, of altering. They are not capable of more than change of position or alteration of form. The physicist is very fond of demonstrating that the breaking of a vase does no more than the altering of the relative positions of the particles of the form, and that the burning of a piece of coal does not change the basic particles of matter, since if you were to collect all the smoke, and the ash, and the particles which radiated from the burning and weigh them you would have the same weight as before the coal was burned. In other words, the quantity of matter does not change, and, as above, it does not create to itself or add to itself in any way.

Life, it has been adequately established, can, however, create. It can create particles and it can add to mass. The demonstration of this on a man is an easily accomplished thing and is quite conclusive. A process known as “the remedy of havingness” is capable of altering the weight of a man upwards of twenty to thirty-five pounds even though there is no change whatsoever in the diet or the living habits of that person. In other words, the life which is in the body of the man, and which is actually the man, can, by a certain process, increase the amount of mass of this man. Another process known as “perfect duplication” can reverse this, and, again without change of diet or the living habits of the man, decrease the amount of mass of a man without the complications of heat or waste-products being present. Thus, forthrightly and directly, in the same frame of reference as that used by the physicist, it is easily demonstrated that life does create mass and can cause mass to disappear.

As long ago as fifty years, as represented by an article in the Encyclopedia Britannica, it was fairly well understood that the study of physics should have begun with an examination of the mind. This article, under the heading of time and space, states that as space and time are mental phenomena their proper delineation and study begins in the field of the mind. Nineteenth century “mental sciences” were insufficiently schooled in science to comprehend this, and the physicist, unaware in general of such facts, did not consider that his proper province was the mind. Thus a misunderstanding existed in the Humanities and in the Sciences where one was depending upon the other, and the result came about that neither knew his proper field of endeavor. By undertaking a study of the mind from the orientation of physics, and with the application of all the principles known in chemistry, physics, and mathematics (items with which the nineteenth century psychologist was entirely unfamiliar, and which the twentieth century psychologist utterly disdains), it was only then possible to produce some comprehension of this thing we call life in this place we call the physical universe.

Thus, that thing which considers, that thing which has opinions, that thing which creates, that thing which monitors, that thing which has goals, desires, and which can experience, is Life. What we call space, time, energy, matter, forms of any kind, are the by-products of, and are monitored by, Life. Energy, whether in the form of a mental image, a body, a tree, or a rock, are alike the by-products of life. There is no faintest difference, save only density and wavelength, between the space you behold around you with your physical eyes and the spaces and forms you see when you close them and behold a mental image. These things, alike, are energies, and obey the various laws of energy.

Here, then, we have a unit or a quality capable of bringing into being quantities such as spaces, energies, masses, and time, capable of changing and controlling these masses and energies, capable of adding to them or subtracting from them.

There is considerable dissertation in “Dianetics: The Modern Science of Mental Health” concerning the “awareness of awareness unit.” When this subject was first under investigation it was established that all was not a machine. Somewhere, in tracing back the various lines, it was necessary to strike a cause point, either simply to assume that there was a cause point or to discover one. Two words were used in connection with this causative agent. One of them was “analytical mind,” and the other, much more properly, the “awareness of awareness unit.” The awareness of awareness unit, as its name implies, is aware of being aware, or aware of being alive. When one was looking at or discussing the analytical mind, one was aware of something else: that the awareness of awareness unit became connected in some fashion with computers, or analyzers, in order to handle and control the remainder of the physical being. The term “analytical mind” then meant the awareness of awareness unit plus some evaluative circuit or circuits, or machinery, to make the handling of the body possible.

The other item discussed broadly in “Dianetics: the Modern Science of Mental Health,” was the “reactive mind.” This mind was a stimulus-response mind which depended for exterior direction upon its action and reaction. The reactive mind was conceived to be a collection of records, in picture form, so arranged as to make a complete pattern of experience, capable by its pattern alone of evaluating the conduct or behavior of the individual. The pictures contained in the reactive minds are now called “facsimiles,” for they are no more and no less than

pictures, like photographs, taken of the universe around the individual and retained by him. A specialized kind of facsimile was the "engram." This differed from other mental pictures because it contained, as part of its content, unconsciousness and physical pain. The definition of an engram is: a picture of "a moment of pain and unconsciousness." The reactive mind was conceived to have more of these engrams than the analyzer. But the analyzer was seen to have some of these, too, except they were a lighter form and were a lock on the engram in the reactive memory bank. Indeed, when one considered the reactive mind he was actually considering what is, in the electronic brain, a memory bank. Instead of cards or a card-file system the reactive mind contained pictures. These pictures were filed and were drawn out of the files by the environment, which contained restimulators. The presence of these pictures could alter form and could alter behavior. The eradication of one of these engrams by one of the earlier erasure techniques of Dianetics was found to alter the stimulus-response behavior of the individual.

Here we were confronting three kinds of mind. One was the causative agent, the awareness of awareness unit, which did not appear to have any by-products but which was impinged upon another mind called the analytical mind, which on a machine basis analyzed situations rationally, when sane and rational, and a third kind of mind even further remote from the awareness of awareness unit, which acted without the consent of the causative agent and did not in any way consult it. Now on a very careful review of this we see that the analytical mind and the reactive mind, alike, are by-product mechanical minds. Alike, they depend upon energy, spaces, storage, and other quantitative things. The awareness of awareness unit, however, is itself decision, is itself knowingness. It delivers into the analytical mind and its system various knowingnesses to be handled on a mechanical basis, and unwittingly delivers into the hands of the reactive mind -- which is totally a mechanical thing -- the right to alter and correct the analytical mind. Apparently, then, we have here a causative agent and two machines. We might as well, then, take the obvious conclusion that there is the awareness of awareness unit, and that this in some fashion handles machinery, and that the analytical mind, the reactive mind, and even the body and the environment are mechanical. One item here is qualitative and decisional -- the awareness of awareness unit. All other items are subordinate to it and depend for their conclusions either upon it or upon the environment. Here again we have quality versus quantity.

A further demonstration of this awareness of awareness unit in action is quite convincing. A machine, a meter, which is built in every tradition of physics and electronics, and which is composed of nothing more or less than the usual meters and gauges and electrodes, can detect the production of energy by the analytical mind. This machine demonstrates conclusively that the awareness of awareness unit can predict and cause an energy reaction to occur at will. It goes further and demonstrates that the awareness of awareness unit can bring about, without further contact, an energy flow in a body at a distance. This is a very startling demonstration, and is one of the more significant electrical discoveries of recent times. The conditions of the experiment are sufficiently rigorous to dispel any doubt in the mind of a physicist concerning the authenticity of occurrence.

If there were no energy being created by the awareness of awareness unit, then one would be at a loss to account for mental energy pictures, for these things, being made at a tremendously rapid rate, have considerable mass in them -- mass which is measurable on a thing which is as common and everyday as a pair of bathroom scales.

As soon as it was discovered how facsimiles (these mental energy pictures) came into being it was also discovered that they were actual energy and not "an idea of energy" as they had been supposed to be in the past. The facsimile and the engram come into action by resistance. The awareness of awareness unit resists a scene in the physical universe, either resisting its approach or departure, and thus by this resistance makes a print. This print is made in a moving fashion, like a motion picture, and is complete in every detail. Later on the individual can call back this print and take a look at it, and will find it to have in it the exact forces which were in the original version in the physical universe. The awareness of awareness unit does this so easily that it has been completely unaware of what it was doing. Now, when

the awareness of awareness unit makes a print, trying to restrain something from going away, or trying to restrain it from approaching, and considers that the survival of its body is being violated or threatened, it files this print in such a way that it will not have to look at it again. But this does not mean that an approximation of the print by the physical environment cannot reactivate the print independently. In other words, when the awareness of awareness unit puts away and does not want to look again at such a facsimile, the facsimile itself begins to have a power over the awareness of awareness unit. The collected files of these non-survival experiences come together and are the reactive mind. The awareness of awareness unit could be conscious of these, but chooses not to be. Thus the environment can restimulate this reactive mind and can cause changes of behavior and bodily form such as over-weight, psychosomatic ills, or even fixed expressions or gestures.

The essence of time is change. Where there is no change there is no time. Thus, something which is unchanging is enduring. If a thing has no change in it, it will then “float” in all time, since it does not assign itself to any changingness, being a thing of no-change. Thus we discover that silences and no-motions “float” in time and we discover that every place on the time track where the awareness of awareness unit has taken a picture of silence, has resented or restrained silence, it then has an energy mass which will “float” or stay with it, whatever time it assigns to itself, and we get the composition of the physical universe. The physical universe is composed of “floating” or forever energy. If this did not work out in processing and if it were not a usable principle it would not be included in this text.

In view of the fact that these facsimiles, particularly those of silence, can “stay with” the individual, then we get the entire mechanism we call “restimulation” where the environment reactivates a facsimile, which then acts back against the body or awareness of awareness unit of the person. This is a very simple system of stimulus-response. We discover then that engrams, or facsimiles in general, have a tendency to hang up on all of their silent or motionless spots. Thus a facsimile may contain considerable action and yet be stuck at one point of no-motion. Here we have a no-motion on either side of which there is motion. The no-motion point hangs up and is not contacted by the awareness of awareness unit, since the awareness of awareness unit is looking, in general, for motion. Thus we get a phenomenon known as “stuck on the time track” where an individual can believe himself to be at some distant point in the past. The facsimile or engram in which he is “caught” has almost as much reality to him as a condition of existence as his present-time environment. When he becomes entirely psychotic the facsimile or engram has far more reality to him than his present-time environment. Thus we have aberration and psychosomatic illness.

In early Dianetics, the way this condition was alleviated was by addressing the pictures themselves and persuading the awareness of awareness unit to erase them by recounting them and re-experiencing them. Because this took a long time, and because auditors had a tendency to abandon half-erased incidents, the technology -- while workable -- was not conclusive. Thus, more research and investigation had to be entered upon in order to establish the best way to handle this situation.

CHAPTER III

THE AWARENESS OF AWARENESS UNIT

In examining the individuality and identity of the individual one discovers that the individual is himself, and not his by-products. The individual is not his analytical mind, he is not his reactive mind, he is not his body any more than he is his house or car. He might consider himself to be associated with his analytical mind, his reactive mind, his house, his body, his car, but he is not these things. He is himself. The individual, the personality, is the awareness of awareness unit, and the awareness of awareness unit is the person. As this awareness of awareness unit confuses itself further and further with the pictures it has made of its surroundings it conceives itself more and more to be an object, until at last when it has gone entirely down the tone scale* it has arrived at the point where its fondest belief is that it is an object.

Just as you would not say that John Jones was his car, so must you also say -- when you perceive this clearly -- that John Jones is not his analytical mind or his reactive mind, his body, or his clothes. John Jones is an awareness of awareness unit, and all there is of him that is capable of knowing and of being aware is John Jones, an awareness of awareness unit.

When we have arrived at a state where John Jones himself knows that he is an awareness of awareness unit and not his analytical mind, his reactive mind, his body, his clothes, his Tone-scale: gradation of levels of survival potential house, his car, his wife or his grandparents, we have what is called in Dianetics, a "Clear." A Clear is simply an awareness of awareness unit which knows it is an awareness of awareness unit, can create energy at will, and can handle and control, erase or re-create an analytical mind or reactive mind.

The difference of approach is this: instead of erasing all the things with which the awareness of awareness unit is in conflict, we make the awareness of awareness unit capable of besting and controlling all those things with which he thought he had to be in conflict. In other words, we raise the determinism of an individual up to a point where he is capable of controlling his mental pictures and the various by-products of life. When he is capable, so far as his ability is concerned, of controlling and determining the action of these things, he is no longer aberrated. He can recall anything he wants to recall without the aid and assistance of energy masses. He can be what he wants to be. He has had restored to himself a considerable freedom.

About the only difficulty we have in accomplishing this state of Clear, with all the power and ability appended thereto, is the fact that individuals come to believe that they have to have certain things in order to go on surviving. Actually, an awareness of awareness unit cannot do anything else but survive. He is unkillable, yet his by-products are destroyable, and confusing himself with his by-products he begins to believe that he has to have or do certain things in order to survive. His anxiety becomes so great on this that he will even believe that he has to have problems in order to survive. An awareness of awareness unit is very unhappy unless it has some mass or space of some kind and if it does not have various problems to solve.

For a very long time in Dianetics we looked far for the "One-Shot Clear." Such a thing has come into existence and is workable on over fifty percent of the current populace of mankind. The One-Shot Clear depends, of course, upon getting the awareness of awareness unit at a distance from and in control of its various by-products so that it no longer confuses itself with its by-products. The astonishing speed with which fifty per cent of the human race can be cleared is believable only when you put it into action. The magic words are: "Be three feet back of your head." This is the One-Shot Clear. If the existence of a One-Shot Clear, or a process is indigestible to people it is because they have so long contemplated objects and have their attention so thoroughly fixed upon objects that they can no longer view space. And the idea of viewing space, the idea of being without objects is so antipathetic to them that they feel

they must condemn any effort which might take from them the proximity of some of their fondest possessions.

It is so strongly antipathetic to Man to look at space that one of the basic processes of Dianetics -- causing him to look at spots in space -- will cause a rather low-toned individual to become quite violently ill at his stomach. The nausea resulting simply from contemplating empty space is discoverable only in those who have a great deal of trouble with possessions and who are unable to have things. From having to have things they have gotten to a point where they do not believe they can have anything any more. Thus, being asked to contemplate an emptiness of any kind is enough to cause a violent physical reaction. Hence, this whole subject of "Clear" and exteriorization, as it is technically termed, is very antipathetic to the remaining fifty percent of the human race who cannot be hit instantly with this one-shot button.

Fifty percent of the people you walk up to, if you do not pre-select your preclears -- a person on the road to being Clear -- will immediately exteriorize, be a distance from their body, and behold themselves as capable of handling a great many things they before considered impossible to control the moment you say "Be three feet back of your head." The remaining fifty percent will look at you with varying puzzlement. These know they are a body. These know they are an object, and these know (most of them) that they would get sick at their stomachs if they contemplated being all by themselves in space. They would believe it would be impossible to control a body while being three feet behind it. Thus one gets into an immediate argument with such people, and they wish to go into the various deeper significances. If these people were lost to us with current Dianetic processes, we would still have gained many percentile over any past effort to do something for the race or about the mind.

In the past, even when we looked as short a time ago as 1949, we discovered that Man in general did not possess the ability to get a recovery percentage in patients higher than twenty-two percent. Oddly enough, whether it was a witch doctor at work, a psychoanalyst, psychologist, a medical doctor, or any other practitioner, simple assurance and a pat on the back yet brought about twenty-two percent cured. This fact, not looked at very carefully by practitioners, caused people to believe that the only thing that was wrong with the mind was that people thought something was wrong with the mind and all people needed was a cheering word and it would be all right. Twenty-two percent of a population will recover if anything is done for them. The remaining 78 percent are not quite so lucky. When we can raise the percentages even to 30 percent we are doing more than has ever been done before. When any practice gets less than 22 percent recovery, then that practice is actually definitely harming people, for if all the practitioner did was be at home in his office and give cheery reassurance to his patients he would get this 22 percent. He would have to be very active and depressive in order to decrease this amount of recoveries. Now, when we suddenly vault to the figure of 50 percent we know that we are closing with the answer. Thus, we could relax at this very point, confident that we have done more in this field than has ever before been done.

However, it is not good enough within our framework. In the first place, if we wish to help people involved with the government, people involved with ruling, people involved with the material sciences -- such as physicists and chemists -- we are dealing with almost entirely the remaining "resistive" 50 percent. This does not mean that a person, simply by exteriorizing, is weaker. It means that a person with continuous contact with the physical universe and continuous harassment and concern over the state of objects or energy is apt to get what we call "interiorized."

A recent series of cases undertaken to demonstrate how far we had to go and what we had to do in order to bring results in this remaining 50 percent has now concluded successfully. With modern techniques, very, very closely followed, auditors trained by the central organization have been successfully clearing cases which were resistive and did not improve on all earlier processes as of 1951, '52, '53 and the bulk of '54. The certainty of clearing the first 50 percent simply with the magic words has been followed now with a certainty of handling the remaining 50 percent. This presents a rather different scene and attitude than in 1950 when an

auditor had to be “intuitive” and had to work endlessly, it seemed, to produce gains on cases, much less clearing. My own percentages in clearing people do not count, and I learned early (with some puzzlement) that what I did with a preclear and the results I obtained with a preclear were not the results which would be obtained by another auditor. It was this fact alone which caused research and investigation to be continued at such lengths, and processes to be codified so closely. For first we had to know processes, and then we had to know how to train auditors, and finally we are obtaining these clearing results.

Any Clear earlier obtained was known to be Clear simply by the fact that he could recall at will by pictures, or could perform certain other feats. Actually, a person was only able to stay Clear when he was not immediately involved with either his analytical or his reactive mind. And those Clears which remained stable had been put unwittingly into a much more advanced stage than had been supposed, even by the auditor. It was an investigation of these Clears which led forward into the techniques we have now. It was found that many of them were simply wide-open cases which had become rather able to read their own facsimiles. Several had simply increased their ability to a point so senior to other people’s ability that everyone agreed they should be called “Clear.” And then there was the actual Clear. The actual Clear, on close questioning, even though he himself had not always noticed it, conceived himself now to be some distance from the body. Those Clears which remained stable and continued to perform and function despite the convulsions of life were these who had been stably exteriorized. This may be a datum which is very hard for some Dianeticists to assimilate, but again the difficulty would stem only from the fact that these would be unwilling to look at space or would be afraid of being disenfranchised. Such people are very frightened of losing their bodies. But this is a fact with which we cannot argue, that so far as psychosomatic illness is concerned it is best resolved by exteriorization. One has the individual step back from his body, look at it, and patch it up, and that is about all there is to psychosomatic illness. There is, of course, an electronic structure of the body which one can direct a person’s attention to, but I have seen the shape of a face change in a moment, I have seen psychosomatic illnesses disappear in seconds, and as long as there was any physical structure left to work with at all I have seen the problem of psychosomatic illness pushed so far into the background, as a problem, that we no longer think in these terms, and we do not consider Dianetics well used when it is only addressed to psychosomatic illness and aberrations.

Our emphasis today is upon ability. We have found that the more we increase the ability of a person the better the by-products around him become. Simply by increasing an individual’s ability to walk or to talk we can change his physical beingness and his mental outlook.

By this theory it would be enough to have somebody learn how to make pottery, or drive a car, or speak in public, to increase his mental and physical health. And indeed, on investigation we discover that these things are therapeutic, but we discover that they are limited in their therapy because the talents which an individual learns in this fashion are talents involved entirely with the handling and orientation of the body, and he is not being entirely influenced merely by his body. He is being influenced as well by the computing machinery which he calls his analytical mind and by the more insidious and less obvious machinery called his reactive mind. Furthermore, by these increases in ability he is not brought up to a point where he can control or handle his entire environment. Such an ability can be developed only by and in the awareness of awareness unit itself. When it is learning to do something via the body it is not learning to do something directly, it is learning to do something with help -- the help of arms and legs, face, voice, and thus hobby therapy is limited even though it is quite positive.

Looking a little further along this line one discovers that the awareness of awareness unit has peculiar abilities. First and foremost of its abilities is to be where it likes to be, and look. It does not need eyes. It does not need a vehicle in which to travel. All it needs to do is to postulate its existence in a certain location and then look from that point of existence. In order to do this it has to be willing to be cause. It has to be willing to be an effect. But if it can do this

it can go much further -- it can create and change space. Furthermore, it can erase at a glance facsimiles and engrams.

Now when we get into such capabilities people are liable to believe that we have entered the field of mysticism and spiritualism. But an inspection of these fields demonstrates the people in them not to be very able. Mysticism and other such practices are reverse practices. Rather than controlling the reactive bank, the analytical mind, the body, the environment, they seek very markedly to withdraw from the necessity to control. This is downward ability, and while I might be accused of maligning these fields, I can only look at the people I have known in these fields and add the fact that I, myself have studied in these fields in the East and know their limitations. People are apt to confuse exteriorization with astral walking. As you sit there reading this book you are definitely and positively aware of sitting there, and of this book. There is no question about whether or not you are looking at a book. You don't believe yourself to be projected, and you don't have to guess where you are, and you don't think you have to create some sort of an image in order to look at anything. You are simply sitting there reading a book. This is exteriorization. If you were cleared, and, with your body at home you were in a library, you could read in the library just as well, with the limitation that you might not have as good a grasp on pages. You would certainly know you were in the library. There would be no question about this. There would be no question about the text on the periodicals on the table. There would be no question about the quality and personality of the librarian and other people sitting there. Being Clear does not enter into guesswork. You would not be concerned with telepathy, with the reading of people's minds, and other such bric-a-brac. You would simply know what you wanted to know. Further, you wouldn't have to use a system for finding out what you know. You would simply know it.

If Man cannot face what he is, then Man cannot be free. For an awareness of awareness unit surrounded entirely by energy masses, and believing that it itself is completely these masses, is in a difficult and desperate state. It believes, for instance, that in order to go from one address to another it has to take the energy mass along with it. This is not true. One might carry a body around in order to speed up one's conversation, in order to have a problem, in order to get some attention and interest from people, but one would not carry a body around because one had to have a body.

The general attitude of a person who is cleared is the most interesting thing to observe. Only a cleared person has a very definite tolerance for the behavior of others. People before they are cleared are in varying degrees of distrust of other people. They are hiding, or protecting, or owning things to such a degree that they do not dare separate themselves from them.

There is a certain fear of an exteriorized person. There is a belief that he might do them wrong. Actually one is done wrong by the weaklings of this world, not the strong men. One does not have to enslave and control by force those whose conduct he does not fear. When you find an individual who is bent entirely upon a course of the arduously controlled emotions of others you are looking at an individual who is afraid. By their fear you shall know them.

Another slight difficulty in the state of exteriorization is that one has a tendency to let things be more or less as they are. Up to a certain point one is content to let the game run and take part in it and have fun with it. The point, of course, is the destruction of the playing field. Life, to a Clear, is no more and no less than a game, and the only thing which he would consider somewhat unpardonable in behavior would be the wiping out of the playing field. But if he were even higher in such a state he should, theoretically, make his own playing field. However, if he did this he would find difficulty getting into communication with other live beings, unless, of course, he made them, which is rather an unsatisfactory state of affairs since one never quite forgets that, he did so.

Moral conduct is conduct by a code of arbitrary laws. Ethical conduct is conduct out of one's own sense of justice and honesty. When you enforce a moral code upon people you depart considerably from anything like ethics. People obey a moral code because they are

afraid. People are ethical only when they are strong. One could say that the criminals of earth are those upon whom moral codes have been too forcefully enforced. (As an example of this take the cliché object, the minister's son.) Ethical conduct does not mean promiscuous abandon or lawless conduct. It means conduct undertaken and followed because one has a sense of ethics, a sense of justice, and a sense of power. This is self-determined morality. A Clear has this to a very marked degree. By actual check of many such cases their moral behavior is intensely superior to that of people who pride themselves on "being good." The point arises because law and order depends for its existence upon its necessity in the field of morals, and it looks with a sort of horror on somebody who would be good without recourse to or threat from the forces of law and order. Such a person would be rather hard to have around. He would cut down the number on the police force quite markedly.

The state of Clear, then, is attainable and is desirable, and now that we can accomplish it with greater positiveness than in 1950 is found to be superior to that described in the second chapter of "Dianetics: The Modern Science of Mental Health."

The way one goes about being Clear, or creating a Clear, is simple, but requires a certain code of conduct called The Auditor's Code, and requires, we have discovered, a considerable amount of training. Clearing another person is a highly specialized ability. This ability must be raised in individuals before they can easily and successfully undertake such a project. Witnessing this is the fact that while many of the processes involved in clearing have been available for a very, very long time, very few people have successfully used them. The discovery of why this was was quite as important as the state of Clear itself. The remedy of this disability lies in training and processing. The activity of creating a Clear is known as "processing" and is undertaken by one individual on behalf of another individual. "Self-clearing" has not been found possible where the individual was badly mired in his own case.

Enormously subordinate to the goal of Clear, but enormously senior to Man's various healing activities in the mind, spirit, and body, the very processes which lead up to Clear resolve, whether one wants them to or not, a great many of the physical and mental aberrations of the individual. One can take one of these processes and run it all by itself, and accomplish more with Dianetics than Man has previously accomplished in any of the fields that deal with human aberration. When one has the answer, of course applying these answers to minor psychosomatic difficulties, or aberrations, or spiritual unrest is elementary. But again we have discovered that there is no real substitute for training either at the hands of an already trained and skilled auditor, or best, from a central organization.

The awareness of awareness unit was not readily discoverable in the field of physics because physics is entirely concerned with mechanics. Physics starts with the assumption of the conservation of energy and the existence of space and goes on into further complexities from there. The awareness of awareness unit is one step earlier than all this, and its existence was unsuspected by a misdefinition in the field of physics. That was the definition of a static. A static, in physics, is called something which is "an equilibrium of forces." This object at rest in an equilibrium of forces is an interesting semantic puzzle. If we put a glass upon a table and then say that it is a static, we are telling a very bad lie. It is not in an equilibrium of forces. That glass happens to be traveling at 1,000 miles an hour just by reason of the fact that the earth is turning. It has seven other directions and speeds by reason of being part of the planet earth, the solar system, and this galaxy. It cannot, then, be considered at rest. Thus no object can be considered at rest unless one considers something relatively at rest. The glass is at rest in relationship to the table, but this is not the physical definition.

The definition of a static discloses something else of interest. There was a missing definition in the field of mathematics, and that was the definition of zero. The mathematician for ages has been using in all his formulas a wild variable without suspecting it was there. He did not really encounter it until he got into the higher fields of nuclear physics. At this time he encountered it so forcefully and knew it so little that he had to alter most of his mathematical conceptions in order to work with nuclear physics at all.

This wild variable was no less than zero. Zero, put down as a goose egg in many mathematical formulas, would introduce many interesting variables. In the first place an absolute zero has never been obtained in this universe. It has only been approached. That is in terms of chemistry. That is in terms of non-existence. We can say there is zero of apples, but that is still a qualified zero. We can say there were no apples, but that is further qualified as being in the past. It is a past zero. We can say there will be no apples, and again we will have the zero qualified as being in the future. Zero was an absence of a thing, and this immediately violated the definition of zero being no thing. The absoluteness of no thing had to be examined while we were examining the field of the mind and actually led to some very astonishing discoveries with regard to Life itself and immediately pin-pointed the existence of the awareness of awareness unit.

The proper and correct definition of zero would be: "Something which had no mass, which had no wave length, which had no location in space, which had no position or relationship in time." This would be a zero. One could state it more shortly, if a little less correctly as: "something without mass, meaning, or mobility."

It would be almost impossible to detach a dyed-in-the-wool physicist from the concept that everything was a "somethingness" and that there was actually a "nothingness." However, there is a nothingness which has quality. It has potentials, it has ability. It has the ability to perceive, it has the ability to create, the ability to understand, and the ability to appear and disappear to its own satisfaction in various positions in space. Furthermore, this thing could, we have demonstrated conclusively, manufacture or cause to vanish space, energy and masses, and could, quite additionally, reposition time.

These new concepts are actually advances in the field of physics and mathematics, and from the viewpoint of the physicist and the mathematician would only incidentally apply to the mind.

From this data we get the basic definition of a static, which is: "An actuality of no mass, no wave-length, no position in space or relation in time, but with the quality of creating or destroying mass or energy, locating itself or creating space, and of re-relating time." And thus we have the definition of an awareness of awareness unit. It is the definition of a static. It does not have quantity, it has quality. It does not have mechanics, it can produce mechanics, and it does have ability.

The foremost ability of the awareness of awareness unit is to have an idea, and to continue that idea, and to perceive the idea in its continuance in the form of mass, energy, objects and time. In the field of Scientology the fact that this awareness of awareness unit can also control and even make physical bodies is almost incidental. That is only a specialized branch of the game. In Dianetics this is a very important function, for one in Dianetics is working with Man.

A static could also be called an orientation point. It would be from that point that it made and directed space, energy and objects. It would be from that point that it assigned meanings, and that we have an essential difference between the awareness of awareness unit and its by-products. These by-products we categorize as symbols. When we say "mechanics" we actually mean to some degree "symbols." A symbol is something that has mass, meaning, and mobility -- three M's. That is the technical definition of a symbol. An orientation point is something that controls symbols. The difference in ability of an awareness of awareness unit is how much it is an orientation point in relationship to how much it believes itself to be a symbol, or to have mass, meaning and mobility. Reduction from the state of awareness is into the condition of the symbol -- mass, meaning and mobility. To get a clear idea of this, you see the word "a" on this page. That has mass, even if very slight mass. It has meaning, since it conveys an idea when glanced at, and it certainly has mobility, since you can move the book around. Now you, looking at this book, have the role of an orientation point to the degree that you do not conceive yourself to have a fixed identity, a fixed position, a fixed mass. If you, looking at the book, have no real mass, if your name is not a tremendously fixed idea with you, and if you know

you can move your body around without having to move with it, then you would very clearly and decisively be an orientation point. But if you think you have mass and are mass, and if you think you are your name, and if you think you have to move around only by moving the body around, then of course somebody else, something else, can be your orientation point. It may be your mother. It may be your home town, or, if you are a mystic, it might even be some spirit. You would think of yourself as a symbol. Similarly, a symbol does not remember anything more than it symbolizes, and thus your memory to a large degree might be the memory of past allies -- people who took care of you and to whom you were attached affectionately -- and if you were in a lecture you would probably take notes rather than remember what is being said. An orientation point has the power of memory without record. A symbol has the power of memory only to the degree that it is a record.

Thus we see that it is desirable that an individual does not identify himself with masses, but that he retain his ability to handle masses and objects and energies, to remember at will, without the need of records such as those in the reactive bank, or facsimile machines such as those in the analytical mind's bank.

In any good, thorough investigation, one investigates to see what he will discover and to find better ways to do things. In any reliable investigation report one tells what he discovered and reports its character and nature. In this science we are doing just that. When we talk of the awareness of awareness unit we are not talking to be pleasing, to win friends or influence professors, we are simply telling you what has been discovered after twenty-five years of research and investigation in the field of the mind that has taken off from the platform of physics and mathematics rather than philosophy. The awareness of awareness unit is a fact. It is a demonstrable fact, and the best way to demonstrate it is to use the processes which accomplish this, and then discover that the individual is more well, has a better memory, is better oriented, more capable, is more ethical, happier, has better command of time, can communicate better, is more willing to have friends, is less anti-social than the average person, and has a greater zest for living and getting things done. All these things can be accomplished by test.

In 1950 we often had occasion to demonstrate the existence of the engram. It seemed to be highly in question amongst those people who were extremely specialized -- it said on their diplomas -- in the field of the mind. To be accomplished in the field of the mind and yet not know anything about engrams or facsimiles would be an idiotic state indeed, because the mind is composed of facsimiles and engrams, if one wishes to examine it -- or energy products. Well, then (as now) we were only interested in results. What can we do with this technology? If we can demonstrate with this technology that we can better the lives, tolerances, abilities of those around us, then certainly we will have done something. We have no place for philosophical argument concerning this material. It is simply workable material. You do not argue with the directions on how to open a vacuum packed can. If you don't follow them you don't get the can open. Or, not following them, and still being insistent upon it, you smash the can and ruin the contents. One would not go into a philosophic dissertation about the directions of opening a can. Obviously they are written by somebody who knows how to open cans, and any hours spent on getting this person to demonstrate that he really could open cans would be wasted time. The thing to do is simply read the directions, follow them very closely, and see whether or not the can is opened. Although this seems to be a very common sort of example to apply to that noble creature, Man, it is nevertheless, the bluntest statement that could be made about the status of Dianetics and Scientology and their uses and purposes.

Dianetics has as its goal the repairing and patching up of this thing called by the uninitiated, this civilization, taking its destiny out of the hands of madmen who think that the entire organism is simply a machine, and putting it in the hands of the same people, only this time with the ingredient of sanity added. There isn't even any point in trying to categorize Dianetics or say that it compares to psychology or mathematics or engineering, or any other activity, because it is obviously senior to all these activities and doesn't have to take any of these activities into account to work. All Dianetics needs to work is a trained auditor, a preclear, and a little time in which to accomplish its processes. If these ingredients -- the auditor, the

preclear, and a little time -- were not available, then there would be no purpose in having any Dianetics at all, since there wouldn't be any human race.

The spirit in which these conclusions are advanced is intensely practical, and now that some nitwits who probably don't get along with their wives and hate dogs, but who have worked themselves into the position of being able to, can knock a couple of atoms together, either by orders or by actual skill, and so tear up a very nice playing field, the presence of Dianetics in this world is not simply a practicality, but an urgency.

CHAPTER IV

ACCENT ON ABILITY

Almost anyone realizes that he can be better than he is, that he can do things better than he has been doing them. It is an entirely different thing to ask someone to realize that he is ill, aberrated, or stupid. Why is it that a man can understand that he can be more capable and very often cannot understand that he is incapable? It would seem to follow that if a man realized that he could be more capable, then he would realize at once that he was, to some degree, less capable than he could be. For various reasons, however, this does not follow. One is confronted many times too often by his insistence upon brilliance of a very stupid man. It could be said with some truth that the person who asserts he needs to know no more to be fully as bright as his fellows, would, upon examination, be discovered to be quite deficient in capability and understanding.

Earth has had many examples of this. The Fascist is probably best described as a very stupid man who insists upon a status quo which is intolerable for all others, yet who believes himself to be brighter than all others. But even a Fascist of the most modern sort -- the Fission Fascist -- would be the first to admit that both he and others could do a better job of being fascistic.

The basic reason for this is a simple one, almost idiotically simple. One can understand understanding, and can see that understanding can increase. Stupidity, ignorance, illness, aberration, incapability are only a fall away from understanding and are, themselves, less understanding and so are less understandable. One does not understand that he might get worse, and so does not have any great communication with people who tell him that he will get worse. The dying man believes right up to the moment of his last breath, no matter what he is saying to his doctor and family, that he is going to get better. He has no understanding of that state of non-understandingness called death. One can understand the understandable. One cannot understand the incomprehensible because the definition of incomprehensibility is non-understandability. As I said, this is an almost idiotically simple situation.

Life in its highest state is understanding. Life in its lower states is in a lower level of understanding, and where life has ceased to function and has arrived at what one might call total incapability, there is no understanding at all.

In Dianetics and Scientology we have a great deal to do with this subject called understanding. Understanding has very specific component parts. These component parts are: Affinity, Reality, and Communication.

Affinity, Reality, and Communication form an interdependent triangle. It is easily discovered on some inspection that one cannot communicate in the absence of Reality and Affinity. Further, one cannot have a reality on something with which he cannot communicate and for which he feels no affinity. And similarly, one has no affinity for something on which he has no reality and with which he cannot communicate. Even more narrowly, one does not have affinity for those things on which he has no reality and on which he cannot communicate, and one has no reality on things which he has no affinity for and cannot communicate upon, and one cannot communicate upon things which have no reality to him and for which he has no affinity.

A graphic example of this would be anger. One becomes angry and what one says does not then communicate to the person at whom one might be angry. Even more crudely, the fastest way to go out of communication with a machine would be to cease to feel any affinity for it, and to refuse to have any reality upon it.

We call this triangle the ARC triangle. The precision definitions of these three items are as follows:

1. COMMUNICATION is the interchange of ideas or particles between two points. More precisely, the definition of Communication is: Cause, Distance, Effect with Intention and Attention and a duplication at Effect of what emanates from Cause.

2. REALITY is the degree of agreement reached by two ends of a communication line. In essence, it is the degree of duplication achieved between Cause and Effect. That which is real is real simply because it is agreed upon, and for no other reason.

3. AFFINITY is the relative distance and similarity of the two ends of a communication line. Affinity has in it a mass connotation. The word itself implies that the greatest affinity there could be would be the occupation of the same space, and this, by experiment, has become demonstrated. Where things do not occupy the same space their affinity is delineated by the relative distance and the degree of duplication.

These three items, Affinity, Reality and Communication, can be demonstrated to equate into Understanding. Above Understanding is Knowingness without formula or design, and this might be considered to be a unit activity. Dropping down from a complete Knowingness we would arrive into the realm of Understanding, for this is a Third Dynamic manifestation peculiar to two or more individuals. Were you to be a clever mathematician, you could discover by Symbolic Logic how all mathematical formulas could be derived from this principle that Understanding is composed of Affinity, Reality, and Communication. No mathematics falling outside this triangle is valid mathematics to man. There is no additional factor in Understanding except Significance, but this, of course, is the idea or consideration mentioned in the Communication Formula (1., above).

It is a truism that if we could understand all Life we would then tolerate all Life. Further, and more germane to ability, if one could occupy the position of any part of Life, one would feel a sufficient affinity for Life to be able to merge with it or separate from it at will.

When we say "Life" all of us know more or less what we are talking about, but when we use this word "Life" practically, we must examine the purposes and behavior, and in particular the formulas evolved by life in order to have the game called "Life."

When we say "Life" we mean Understanding, and when we say "Understanding" we mean Affinity, Reality, and Communication. To understand all would be to live at the highest level of potential action and ability. The quality of Life exists in the presence of Understanding -- in the presence, then, of Affinity, Reality, and Communication. Life would exist to a far less active degree in the levels of misunderstanding, incomprehensibility, psychosomatic illness, and physical and mental incapacibilities. Because Life is Understanding it attempts to understand. When it turns and faces the incomprehensible it feels balked and baffled. It feels there is a secret, and feels that the secret is a threat to existence.

A secret is antipathetic to Life, and therefore Life, in searching for those things which would seem to reduce it, will hit upon various secrets it must discover. The basic secret is that a secret is an absence of Life, and a total secret would be a total unlivingness.

Now let us look at this formula of Communication and discover that we must have a duplication at Effect of what emanates from Cause. The classic example here is a telegram sent from New York City to San Francisco which says "I love you." When it arrives in San Francisco the machinery of communication has delivered it so that it says "I loathe you." This failure of duplication is looked upon as an error, and would cause considerable problems and trouble. It could not be considered to be a very good communication. There was nothing wrong with the basic intention. There was nothing wrong with the Attention which would be given the wire in San Francisco. The only thing that was wrong was a failure to duplicate at Effect what emanated from Cause.

Now if Life is Understanding it would find it very hard to communicate with something which was not Understanding. In other words, Life, faced with a non-understanding thing, would feel itself balked, for Life, being Understanding, could not then become non-understanding without assuming the role of being incomprehensible. Thus it is that the seeker after secrets is trapped into being a secret himself.

Where one has an effect point which is an incomprehensible thing, and where one is occupying a cause point, in order to get any communication through to the effect point at all, it would be necessary for the one at cause point to somehow or another reduce his understandingness down towards incomprehensibility. The salesman knows this trick very well. He looks at his customer, recognizes his customer is interested in golf, and pretends to be interested in golf himself in order to have his customer listen to his sales-talk. The salesman establishes points of agreement and potential duplication, and then proceeds into a communication. Thus searchers after truth have often walked only into labyrinths of untruth -- secrets -- and have themselves become incomprehensible, with conclusions of incomprehensibility. Thus we have the state of beingness of the philosophical textbooks of Earth. A wonderful example of this is Immanuel Kant, the Great Chinaman of Koenigsburg, whose German participial phrases and adverbial clauses, and whose entire reversal of opinion between his first and second books balks all our understanding as it has the understanding of philosophic students since the late Eighteenth Century. But the very fact that it is incomprehensible has made it endure, for Life feels challenged by this thing which, pretending to be understanding, is yet an incomprehensibility. This is the grave into which so many philosophers walk. This is the coffin into which the mathematician, seeking by mathematics the secrets of the universe, eventually nails himself. But there is no reason why everyone should suffer simply because he looks at a few secrets. The test here is whether or not an individual possesses the power to Be at his own determinism. If one can determine himself to be incomprehensible at will, he can of course, then, determine himself to be comprehensible again. But if he is obsessively, and without understanding, being determined into incomprehensibility, then of course he is lost. Thus we discover that the only trap into which Life could fall is to do things without knowing it is doing them. Thus we get to a further delineation of the secret and we discover that the secret, or any secret, could exist only when Life determined to face it without knowing and without understanding that it had so determined this action. The very best grade secret, then, would be something which made Life also tend to forget that it was looking at a secret.

One can always understand that his ability can increase, because in the direction of an increase in ability is further understanding. Ability is dependent entirely upon a greater and better understanding of that field or area in which one cares to be more able. When one attempts to understand inability he is of course looking at less comprehensibility, less understanding, and so does not then understand lessening ability anywhere near as well as he understands increasing ability. In the absence of understanding of ability we get a fear of loss of ability, which is simply the fear of an unknown, or a thought-to-be-unknowable thing, for there is less knowness and less understanding in less ability.

Because Life does not want to face things which are less Life-like, it has a tendency to resist and restrain itself from confronting the less comprehensible. It is the resistance alone which brings about the dwindling spiral, the descent into less ability. Life does not will this descent into less ability unless Life is cognizant of the principles involved. Life exists itself into this less-ability. There is a primary rule working here: that which one fears, one becomes. When one refuses to duplicate something, and yet remains in its environment, his very resistance to the thing he refuses to duplicate will cause him eventually to become possessed of so many energy pictures of that thing which he refuses to duplicate that he will, to have any mass at all, find himself in possession of those energy pictures, and without actually noticing when it happened, is very likely to accept, at their level, those things which he refused to duplicate earlier. Thus we get the riddle of the engram, the facsimile, if we understand, at the same time, that Life does not necessarily find it bad to have masses of energy around, and is, indeed, unhappy unless it does have some energy. For if there is no energy, then there is no game. Life has a motto: that any game is better than no game. And it has another motto: any

havingness is better than no havingness. Thus we find individuals clutching to them the most complex and destructive of facsimiles imaginable. They do not necessarily want these complexities, and yet they want the energy or the game which these complexities would seem to offer them.

If you would make anyone well, you must then concentrate upon an increase of ability, an increase of understanding. The only reason bad things come to Life is because understanding has impressed further life into them. When an individual faces some secret, the fact that he is facing it and injecting life into it alone causes the secret to activate and have force in action. The only way a bad situation in existence can continue to have life is by taking life from nearby sources of communication. The bad things of life, then, have life only to that degree that understanding is invested in them. We have an example in poliomyelitis, which was at one time an extremely minor and unheard-of illness. By various publications, by a great deal of advertising, by many invitations to combat this illness, it is made to take prominence and manifest itself in this society. The only life, actually, which poliomyelitis has is the amount of life which can be invested in poliomyelitis. Yet, poliomyelitis, one thinks, would exist and continue its way if it were ignored. If one were to go on ignoring poliomyelitis, now that one knows about poliomyelitis, yes, this would be the case. It indeed would continue to exist even though everyone was studiously ignoring it. As a matter of fact it would get worse. If, however, it were to be completely understood, and if an ability on the part of individuals existed by which they could face it without having to resist it, then the matter would be solved.

One wonders why all the nurses and doctors in contagious wards do not immediately pick up the illness, and here we have another factor which is the same factor as understanding, but couched in a different way. People do not acquire obsessively those things which they do not fear. An individual has to resist something, has to be afraid of something, has to be afraid of the consequences of something before it could have any adverse obsessive effect upon him. At any time he could have a self-determined duplication of it, but this, not being obsessive, not being against his will, would not produce any ill symptom beyond the length of time he determined it.

Part of understanding and ability is control. Of course, it is not necessary to control everything everywhere if one totally understands them. However, in a lesser understanding of things, and of course in the spirit of having a game, control becomes a necessary factor. The anatomy of control is Start, Stop and Change, and this is fully as important to know as Understanding itself, and as the triangle which composes Understanding, Affinity, Reality, and Communication.

The doctors and nurses in a contagious ward have some degree of control over the illnesses which they see before them. It is only when they begin to recognize their inability to handle these ills or these patients that they, themselves, succumb to this. In view of the fact that of recent centuries we have been very successful in handling contagious diseases, doctors and nurses, then, can walk with impunity through contagious wards.

The fighters of disease, having some measure of control over the disease, are then no longer afraid of the disease, and so it cannot affect them. Of course, there would be a level of body understanding on this which might yet still mirror fear, but we would have the same statement obtaining. People who are able to control something do not need to be afraid of it, and do not suffer ill effects from it. People who cannot control things can receive bad effects from these things.

Here we have an example of what might happen in the realm of disease. How about human aberration? We discover that the sanitariums of the world are all too often inhabited, in addition to patients, by these persons who were formerly at work in these institutions. It is a rather shocking thing to discover in Ward Nine the nurse who was once supervisor of a mental hospital. Now here we have a condition where there was no control or understanding. People do not understand mental illness, aberration, insanity, neurosis. The first actual effort along this line which cut down the tally was Freudian Analysis, and yet this, requiring much too

long, was not an effective weapon. These doctors and nurses in institutions who, then, are themselves patients in the same institutions knew definitely that they did not have any real control over insanity. Thus, having no control over it, they became subject to it. They could not start, stop and change insanity. The franticness of this state is represented by the medieval torture which has been utilized in such institutions as "cures." By "cured" the people in such institutions merely meant "quieter." The natural course of existence would lead them to think in terms of euthanasia, and so they have -- that it would be best to kill the patient rather than to have his insanity continue. And they have even accomplished this at the rate of two thousand mental patients a year dead under electric shock machines. And they have accomplished it by a very high percentage dead under brain operations. The only effectiveness of electric shock and brain operations would be to render the patient less alive and more dead, and the end-product we see so many times of death, which would be the only way to stop the insanity. These people, of course, could not envision the fact of immortality and that the insanity would crop up as a problem in future generations. They had to conceive that if they killed the patient, or if they simply made him much quieter, they had then triumphed to some degree. In view of the fact that Man, sane or insane, is not to be destroyed according to law waives against this "solution."

With Dianetics, to use the study in a relatively narrow field of application, we have assumed some control over insanity, neurosis, aberrations, and can actually start, stop and change aberration. In the first book, "Dianetics: The Modern Science of Mental Health," techniques were present which would place in view, and then vanquish them, almost any mental manifestation known in the field of insanity and aberration. Where an auditor was unable to do anything for the insane or the neurotic, the fault (if fault there was) generally lay in the fact that the auditor was actually afraid. His fear was borne entirely out of his insecurity in starting, stopping and changing the condition.

In modern instruction at Academies of Scientology, there is little or no emphasis placed upon the case of the student, and yet when the student graduates he is discovered to be in a very high tone. The entire concentration is upon giving the student the ability to handle any and all types of case, and he becomes sufficiently secure in his ability -- if he is graduated -- to walk without any fear and considerable calm through any and all areas of human aberration. He has been given the technologies by which these misbehaviors of Life can be controlled. In view of the fact that he can start, stop and change them he need no longer fear them, and could with impunity work around the insane if this were his mission.

The handling of psychosis, neurosis, and psychosomatic illness do not happen to be the mission of the auditor. Indeed, these things get well only if they are more or less ignored. As long as the accent is upon ability any malfunction will eventually vanish. The mission of the auditor is in the direction of ability. If he increases the general ability of the preclear in any and all fields then, of course, any misability such as those represented by psychosis, neurosis, and psychosomatic illness will vanish. The auditor, however, is not even covertly interested in these manifestations. Around him he sees a world which could be far more able. It is his business to make it so. While business, in general, does not recognize that there is anything wrong with its abilities, it can recognize that its abilities can be better. One well-trained auditor working with group processing in the United States Air Force could treble the number of pilots successfully graduated from a school, and could reduce the crash toll of high-speed planes by fully three-quarters. This is not a wild statement. It is simply an application of the research data already to hand. The mission is greater ability, not an eradication of inability.

Just to give more understanding to those around him could be said to be a sufficient mission for a well-trained auditor, for by doing so he would certainly increase their ability. By increasing that ability he would be able to increase their Life.

The common denominator of all neurosis, psychosis, aberration and psychosomatic illness is "can't work." Any nation which has a high incidence of these is reduced in production, and is reduced in longevity.

And what does he do about “how bad it is”? Well, if one depends for a long time upon others to do something about it, or depends upon force, he will fail. From his viewpoint the only one who can put more Life, more Understanding, more Tolerance and more Capability into the environment is himself, just by existing in a state of higher Understanding. Without even being active in the field of auditing, just by being more capable, an individual could resolve for those around him many of their problems and difficulties.

The accent is on ability. Amongst the unable is the criminal, who is unable to think of the other fellow, unable to follow orders, unable to make things grow, is unable to determine the difference between good and evil is unable to think at all on the future -- Anybody has some of these. The criminal has all of them -- LRH

CHAPTER V

THE AUDITOR'S CODE

There are several codes in Scientology and Dianetics. The only one that has to be obeyed if we wish to obtain results upon a preclear is The Auditor's Code, 1954. In the first book, "Dianetics: The Modern Science of Mental Health," we had an Auditor's Code which was derived more or less from an ideal rather than from practical experience. In the ensuing years a great deal of auditing has been done and a great many errors have been made by auditors. And when we have taken the common denominator of what has caused preclears to make small or negative progress, we discover that these can be codified so as to inform the auditor who wishes to get results what to avoid in his processing.

When a psychoanalyst or psychologist uses Dianetics he is very prone to be operating in his own frame of conduct. It is the conduct of the practitioner almost as much as the processes which makes Dianetics work. In psychoanalysis, for instance, we discover that the basic failure of Freud's work in practice and as used by analysts failed chiefly because of two things done by the analyst in a consultation room. Whatever the value of Freud's libido theory, the effectiveness was reduced by the analyst's evaluation for the patient. The patient is not allowed to work out his own problem, or to come to his own conclusions. He is given ready-made interpretations. In psychology there is no operating code, for clinical psychology is not much practiced and is, indeed, outlawed in many states. While psychiatry might have a *modus operandi*, none of those conversant with this handling of the insane -- the function of psychiatry -- would call it a code intended to induce a better state of beingness in a patient.

In education, which is in itself a therapy, we discover an almost total absence of codified conduct beyond that laid down by school boards to regulate the social attitude of, and restrain possible cruelty in educators. Although education is very widespread, and indeed is the practice best accepted by this society for the betterment of individuals, it yet lacks any tightly agreed-upon method or conduct-codification for the relaying of data to the student. Custom has dictated a certain politeness on the part of the professor, or teacher. It is generally believed to be necessary to examine with rigor and thoroughness. Students are not supposed to whisper or chew gum, but education in general has no code designed to oil the flow of data from the rostrum to the student bench. On the contrary, a great many students would declare that any existing code was designed to stop any flow whatever.

Dianetics is in an interesting position in that it is itself, and although people may try to classify it with mental therapy, it is closer to the level of education so far as the society itself is concerned. Its goal is the improvement of the mind on a self-determined basis, and its intended use is upon individuals and groups. Because it is an accumulation of data which is apparently the agreed-upon factors from which existence is constructed, and although the simple perusal of this data very often frees an individual, it is also disseminated on an individual and group basis directly to individuals and groups, and is a form of self-recognition.

If you were to make the best progress along any highway you would do well to follow the signs. In this Auditor's Code of 1954 we have a number of sign-posts, and if their directions are pursued a maximum of result will result. If they are not pursued, one is liable to find the preclear over in the ditch in need of a tow-truck in the form of a better auditor. Quite in addition to the command of the processes themselves, the difference between the Book Auditor and the professional Auditor lies in the observance of this code. A very great deal of time is invested in the auditor at Academies of Scientology in demonstrating to him the effects of disobedience of this code and obedience of it, and in leading him to practice it closely. This supervision in the Academies is relatively simple. One takes a look at the class and finds somebody who is not in good shape. One discovers who audited him, and one then knows what auditor is not following the Auditor's Code. The offending student is then taken aside and briefed once more. A graduating auditor has to know this code by heart, and more importantly has to be able to practice it with the same unconscious ease as a pilot flies a plane.

THE AUDITOR'S CODE, 1954

1. Do not evaluate for the preclear.
2. Do not invalidate or correct the preclear's data.
3. Use the processes which improve the preclear's case.
4. Keep all appointments once made.
5. Do not process a preclear after 10.00 p.m.
6. Do not process a preclear who is improperly fed.
7. Do not permit a frequent change of auditors.
8. Do not sympathize with the preclear.
9. Never permit the preclear to end the session on his own independent decision.
10. Never walk off from a preclear during a session.
11. Never get angry with a preclear.
12. Always reduce every communication lag encountered by continued use of the same question or process.
13. Always continue a process as long as it produces change, and no longer.
14. Be willing to grant beingness to the preclear.
15. Never mix the process of Dianetics with these of various other practices.
16. Maintain two-way communication with the preclear.

This is actually The Auditor's Code, 1954, Amended, since it has one additional clause from the original release of this code -- number 16: "Maintain two-way communication with the preclear."

If one were to sort out these provisos he would discover that all of them were important, but that three of them were more vitally concerned with processing than the others, and that these three, if overlooked, would inevitably and always result in case failure. These three are the differences between a good auditor and a bad auditor. They are numbers 12, 13 and 16.

In 12 we discover that the auditor should reduce every communication lag encountered by continued use of the same question or process. Almost every case failure contains some of this. The difference between a professional Auditor and a Book Auditor is most visible in this and the other two provisos mentioned. A good auditor would understand what a This code (replaced in 1968) was extended to include:

17. Never use Scientology to obtain personal and unusual favors or unusual compliance from the preclear for the auditors own personal profit.

18. Estimate the current case of your preclear with reality and do not process another imagined case.

19. Do not explain, justify or make excuses for any auditor mistakes whether real or imagined. communication lag is -- the length of time intervening between the asking of a question and the receiving of a direct answer to that question, regardless of what takes place in the interval -- and he would be very careful to use only those processes on a preclear which the preclear could reasonably answer up to, and he would be quite certain not to walk off from a communication lag into which the session had entered. A bad auditor would believe, when he had struck a communication lag, that he had simply found a blind alley, and would hastily change to some other question.

In number 13: "Always continue a process as long as it produces change, and no longer," we find the greatest frailty on the part of auditors. An auditor who is not in good condition or who is not well trained will "Q and A" with the preclear. When the preclear starts to change, the auditor will change the process. (By "Q and A" we mean that the answer to the question is the question, and we indicate a duplication.) Here we find an auditor possibly so much under the command of the preclear, rather than the reverse, that the auditor simply duplicates obsessively what the preclear is doing. The preclear starts to change, therefore the auditor changes. A process should be run as long as it produces change. If the preclear is changing that is what the auditor wants. If the auditor were to stop and change off to some other process just because the preclear has shown some change, we have discovered some very sick preclears. Additionally, an auditor is liable to continue a process long after it has stopped producing change. He and the preclear get into a sort of a marathon, a machine-motivated grind, on Opening Procedure by Duplication, which probably after ten hours produced no further alteration in the preclear. Yet this pair might go to 50 hours with the process and would be quite disheartened to discover that for 40 hours nothing had happened. This, however, is much less harmful as an action than just changing a process simply because it is producing change.

The maintenance of two-way communication is the most touchy activity of auditing. An auditor being the auditor and concentrating upon control of the preclear, all too often forgets to listen when the preclear speaks. Many an auditor is so intent upon the process that when it produces a change which the preclear thinks he should advise upon, the auditor ignores him. Ignoring the preclear at a time when he wishes to impart some vital information generally sends the preclear directly into apathy. At the same time, an auditor should not permit the preclear to keep on talking forever, as in the case of a lady recently reported who talked to the auditor for three days and three nights. The therapeutic value of this was zero, for the auditor was listening to a machine, not to a preclear. One should understand rather thoroughly the difference between an obsessive, or compulsive communication line and an actual communication. Listening to circuits of course validates circuits. The auditor should pay attention to the rational, the usual, the agreed-upon, and should leave very much alone the bizarre, the freaky, the compulsive and the obsessive manifestations of the preclear. The maintenance of two-way communication is actually a process in itself, and is the first and most basic process of Dianetics, and continues on through all the remaining processes.

Simply because we have pin-pointed three of these there is no reason to ignore the others. Every time there has been a "psychotic break" by reason of or during auditing, it has occurred when the preclear was improperly fed, when the preclear had had a frequent change of auditors, and when the two-way communication had not been maintained. The effort on the part of the preclear to impart a vital change to the auditor was ignored. All these "psychotic breaks" were repaired, but because these factors were present the patching up was rather difficult. Audit them early, audit them bright, listen to what they have to say about what's happening, make sure they are eating regularly, and change auditors on a preclear as seldom as possible, and no "psychotic breaks" will occur.

If you are simply investigating Dianetics to discover whether or not it is workable, you should be aware of the fact that the Auditor's Code, following of, is an essential function of Dianetics. Dianetics functions very poorly in the absence of the Auditor's Code. It is part of the process, not simply a polite way to go about handling people. Thus, if Dianetics is tested in the absence of The Auditor's Code, do not pretend that it has been tested at all.

Another phrase might have been added to this code, but it would be more germane to living than to auditing, and that phrase would be: "Maintain silence around unconscious or semi-conscious people." The reason for this is contained in "Dianetics: The Modern Science of Mental Health" and in preventive Dianetics. Such statements become "engramic." The addition of this to the Auditor's Code, however, is not practical, as an auditor often finds himself talking to a "groggy" preclear. Because the auditor is reducing every communication lag he encounters by a repetition of the question, the asking of a question or giving of a command to a semi-conscious preclear is thus rendered relatively unaberrative, for sooner or later the question imbedded in the unconsciousness will work loose and the communication lag will not flatten until this occurs. Thus, simply the reduction of the communication lag in itself eradicates such phrases. Thus, this is not part of the Auditor's Code. However, when we encounter unconsciousness or semi-consciousness, as in moments immediately after the injury of a child, a street accident, an operation, we maintain silence when we are not auditing a person. Mothers and fathers would spare themselves a great deal of later mental unrest on a child's part if they knew and would follow this injunction, and in many other ways it is a very important one. A man can be killed by too much conversation around him while he is injured. No matter how deeply unconscious he may appear to be, something is always registering. The questioning by the police at the scene of an accident, where the person being questioned is in a state of shock, or where other accident victims are present, is probably the most aberrative conduct in this society. The questioning by police is quite restimulative in any event, and many severe complications after accidents have been traced immediately to this activity on the part of the police. It might be very important for some ledger somewhere to know exactly who caused this. It is more important that the people involved in it live and be happy afterward. It is not that we do not like police. This is not the case. We simply believe that the police should be civilized, too.

Simply memorizing this code is not enough. Memorizing it in order to practice it is indicated, but it is the practice of this code which is important. Observance of it is the hallmark of a good auditor, and it signalizes the recovery of the case.

If an auditor is going to raise the ability of the preclear, his ability in the field of auditing must be considerable. That ability begins with the understanding and observance of the Auditor's Code, 1954, Amended.

CHAPTER VI

TRAPPED

In Greece, Rome, England, Colonial America, France and Washington, a great deal of conversation is made on the subject of Freedom. Freedom, apparently, is something that is very desirable. Indeed, Freedom is seen to be the goal of a nation or a people. Similarly, if we are restoring ability to the preclear we must restore Freedom. If we do not restore Freedom we cannot restore ability. The muscle-bound wrestler, the tense driver, the rocket jockey with a frozen reaction time alike are not able. Their ability lies in an increase of Freedom, a release of tension, and a better communication to their environment.

The main trouble with Freedom is that it does not have an anatomy. Something that is free is free. It is not free with wires, vias, by-passes, or dams, it is simply free. There is something else about Freedom which is intensely interesting, it cannot be erased. In "Dianetics: The Modern Science of Mental Health" we learned that pleasure moments were not erasable. The only thing that was erasable was pain, discomfort, distortion, tenseness, agony, unconsciousness. In more modern Scientological parlance, Freedom cannot be "as-ised," it is something which is imperishable. You may be able to concentrate somebody's attention on something that is not free and thus bring him into a state of belief that Freedom does not exist, but this does not mean that you have erased the individual's freedom. You have not. All the freedom he ever had is still there. Furthermore Freedom has no quantity, and by definition it has no location in space or time. Thus we see the awareness of awareness unit as potentially the freest thing there could be. Thus man concentrates on Freedom.

But if Freedom has no anatomy, then please explain how one is going to attain to something which cannot be fully explained. If anyone talks about a "road to Freedom" he is talking about a linear line. This, then, must have boundaries. If there are boundaries there is no freedom. This brings the interesting proposition to mind that the very best process, by theory, would be to have an individual assume himself to be free, and then he would simply be asked to assume himself to be free again. Indeed, upon many cases of a high toned variety this is a quite workable process. An individual is "sick," he is usually in very good tone, the auditor simply asks him to assume that he is free, and he will cease to be "sick." The magic, however, is limited to those people who have some concept of what "free" means. Talk to a person who works from eight o'clock until five with no goals, and no future, and no belief in the organization and its goals, who is being required by time-payments, rent, and other barriers of an economic variety to invest all of his salary as soon as it is paid, and we have an individual who has lost the notion of Freedom. His concentration is so thoroughly fixed upon barriers that Freedom has to be in terms of less barriers. Thus, in processing we have to audit in the direction of less and less barriers in order to attain Freedom.

If Freedom is so very compelling and is so useful, and is in itself something like a synonym for ability -- even if not entirely -- then it is our task to understand a little more about Freedom as itself in order to accomplish its attainment, for unfortunately it is not enough for the bulk of the human race simply to say "be free" and have an individual recover.

Life is prone to a stupidity in many cases in which it is not cognizant of a disaster until the disaster has occurred. The middle-western farmer had a phrase for it: "Lock the door after the horse is stolen." It takes a disaster in order to educate people into the existence of such a disaster. This is education by pain, by impact, by punishment. Therefore, a population which is faced with a one-shot disaster which will obliterate the sphere would not have a chance to learn very much about the sphere before it was obliterated. Thus, if they insisted upon learning by experience in order to prevent such a disaster, they would never have the opportunity. If no atomic bomb of any kind had been dropped in World War II it is probable there would be no slightest concern about atomic fission, although atomic fission might have developed right on up to the planet-buster without ever being used against Man, and then the planet-buster being used on Earth and so destroying it.

If a person did not know what a tiger was, and we desired to demonstrate to him that no tigers were present, we would have a difficult time of it. Here we have a freedom from tigers without knowing anything about tigers. Before he could understand an absence of tigers he would have to understand the presence of tigers. This is the process of learning we know as “by experience.”

In order to know anything, if we are going to use educational methods, it is necessary then to know, as well, its opposite. The opposite of tigers probably exists in Malayan jungles where tigers are so frequent that the absence of tigers would be a novelty, indeed. A country which was totally burdened by tigers might not understand at all the idea that there were no tigers. In some parts of the world a great deal of argument would have been entered into with the populace of a tiger-burdened area to get them to get any inkling of what an absence of tigers would be. Many cases in processing have suddenly lost a somatic, to discover themselves in a new and novel state. This somatic was so routine and so constant and so pervasive that they could not intellectually conceive of what life would be like without that particular somatic.

The understanding of Freedom, then, is slightly complex if, then, individuals who do not have it are not likely to understand it, and thus we have an individual who knows nothing about exteriorization and knows everything about being in constant contact with the sensations of a body failing to grasp the idea of the freedom resulting from exteriorization. These people do not even believe that exteriorization can exist, and so combat it. They are so little experienced on the subject of Freedom that this type of Freedom is “known to be non-existent” to them.

The way to demonstrate the existence of Freedom is to invite the individual to experience Freedom, but if he does not know what Freedom is, then he will not exteriorize. We have to hit some sort of gradient scale on the matter, or make him turn around and look squarely at the opposite of Freedom.

But the opposite of Freedom is slavery and everybody knows this -- or is it? I do not think these two things are a dichotomy. Freedom is not the plus of a condition where slavery is the minus unless we are dealing entirely with the political organism. Where we are dealing with the individual better terminology is necessary and more understanding of the anatomy of minus-Freedom is required.

Minus-Freedom is entrapment. Freedom is the absence of barriers. Less Freedom is the presence of barriers. Entirely minus-Freedom would be the omnipresence of barriers. A barrier is matter or energy or time or space. The more matter, energy, time or space assumes command over the individual the less Freedom that individual has. This is best understood as entrapment since slavery connotes an intention, and entrapment might be considered almost without intention. A person who falls in a bear-pit might not have intended to fall into it at all, and a bear-pit might not have intended a person to fall upon its stake. Nevertheless, an entrapment has occurred. The person is in the bear-pit.

If one wants to understand existence and his unhappiness with it, he must understand entrapment and its mechanisms.

In what can a person become entrapped? Basically and foremost, he can become entrapped in ideas. In view of the fact that freedom and ability can be seen to be somewhat synonymous, then ideas of disability are first and foremost an entrapment. I dare say that amongst men the incident has occurred that a person has been sitting upon a bare plain in the total belief that he is entirely entrapped by a fence. There is that incident mentioned in “Self-Analysis” of fishing in Lake Tanganyika where the sun’s rays, being equatorial, pierce burningly to the lake’s bottom. The natives there fish by tying a number of slats of wood on a long piece of line. They take either end of this line and put it in canoes, and then paddle the two canoes to shore, the slatted line stretching between. The sun shining downward presses the shadows of these bars down to the bottom of the lake and thus a cage of shadows moves

inward towards the shallows. The fish, seeing this cage contract upon them, which is composed of nothing but the absence of light, flounder frantically into the shallows where they cannot swim and are thus caught, picked up in baskets and cooked. There is nothing to be afraid of but shadows.

When we move out of mechanics man finds himself on unsure ground. The idea that ideas could be so strong and pervasive is foreign to most men. For instance, a government attacked by the Communists does not perceive that it is being attacked only by ideas. It believes itself to be attacked by guns, bombs, armies and yet it sees no guns, bombs, armies. It sees only men standing together exchanging ideas. Whether or not these ideas are sound or not is beside the point, they are at least penetrative. No 16-inch armor plate could possibly stop an idea. Thus a country can be entrapped, taken and turned towards Communism simply by the spread of the Communistic idea. A country that fails to understand this arms itself, keeps its guns cocked, its armies alert, and then succumbs at last to the idea now entered into the heads of the armed forces, which it so hopefully employed. The collapse of Germany in World War I was an instance of this. Its armies, its grand fleet were all flying the red flag. Although Allied pressure and the conditions of starvation in Germany had much to do with its defeat, nevertheless, it was keyed into being by the Communist idea infiltrated into the minds of the men who originally were armed and trained to protect Germany. And Communism, just as an idea, traps the minds of men. They find themselves organized into cells, they find their customs abandoned and are regimented by a militant biological, soulless tyranny, their master. Here is an idea becoming a sort of trap.

So, first and foremost, we have the idea. Then, themselves the product of ideas, we have the more obvious mechanics of entrapment in matter, energy, space and time.

The most common barrier which man recognizes as such would be a wall. This is so obviously a barrier that individuals quite commonly suppose all barriers to be composed of solid walls. However, almost any object can be made into a barrier. A less common use of an object as a barrier would be one which inhibited, by some sort of suction or drag, a departure from it. A solid lump of considerable magnetic properties will hold to it a piece of steel. Gravity is, then, a barrier of a kind. It holds the people or life units of Earth to Earth.

Another barrier would be energy. A sheet of energy or something carrying energy, such as an electrical fence, can prove to be a formidable barrier. A cloud of radioactive particles obstructing passage into another space could also be a barrier. Tractor-type beams, as in the case of gravity, could be seen to be a barrier of sorts, but in the form of energy.

Yet another barrier, easily understood, is that of space. Too much space will always make a barrier. Space debars an individual from progressing into another part of the galaxy. One of the finest prisons one could imagine would be one located on a small piece of matter surrounded by such a quantity of space that no-one could cross it. Space is such an efficient barrier that people in the Southwest of the United States, committing crimes, discover their way everywhere blocked by the giganticness of space. In New York City it would be very easy for them, after the commission of a crime, to vanish, but in attempting to cross a space of such size as the Southwest they become exposed everywhere to view, there being nothing else upon which the police can fix their attention.

Quite another barrier, less well understood, but extremely thorough as a barrier, is time. Time debars your passage into the year 1776 and prevents your repossession of things which you had in your youth. It also prevents you from having things in the future. Time is an exceedingly effective barrier. The absence of time can also be a barrier, for here an individual is unable to execute his desires and is so constricted by the pressure of time itself.

Matter, energy, space and time can all, then, be barriers. An awareness of awareness unit, however, which is the personality and beingness unit of the person, and which is composed of quality, not quantity, can be anywhere it wishes to be. There is no wall thick enough, nor any space wide enough, to debar the reappearance at some other point of an

awareness of awareness unit. In that this is the individual, and not some ghost of the individual, and as the individual is himself an awareness of awareness unit and not his machinery and his body, we see that as soon as one understands completely that he is an awareness of awareness unit, he no longer is restricted by barriers. And thus those who would seek entrapment for individuals are entirely antipathetic towards the idea of exteriorization, and the person who knows nothing but barriers is apt to believe that a condition of no-barriers could not exist. Yet a condition of no-barriers can exist, and this is itself Freedom.

Examining Freedom, then, we have to examine why people do not attain it easily or understand it. They do not attain Freedom because their attention is fixed upon barriers. They look at the wall, not the space on either side of the wall. They have entities and demon-circuits which demand their attention, and, indeed, the body itself could be considered to be an attention-demanding organism. One might believe that its total function was to command interest and attention. It is so interesting that people do not conceive that behind them lies all the Freedom anybody ever desired. They even go so far as to believe that freedom is not desirable and that if they could attain it they would not want it. One is reminded of prisoners who occasionally go so sufficiently "stir-crazy" as to demand after their release from prison confining walls and restricted spaces. Manuel Komroff once wrote a very appealing story on this subject, the story of an old man who had served twenty-five years in prison, or some such time, and who on his release asked for nothing more than the smallest room in his son's house and was happiest when he could see someone on an opposite roof who had the appearance of a guard, and who actively put bars back on his window. One could consider that a person who has been for a long time in the body could have such a fixation upon the barriers imposed by the body, that once an auditor tries to remove them the preclear puts them back quickly. You might say that such a person is "stir-crazy," yet the condition is remediable.

The anatomy of entrapment is an interesting one, and the reason why people get entrapped, and, indeed, the total mechanics of entrapment are now understood. In Scientology a great deal of experimentation was undertaken to determine the factors which resulted in entrapment, and it was discovered that the answer to the entire problem was two-way communication.

Roughly, the laws back of this are: Fixation occurs only in the presence of one-way communication. Entrapment occurs only when one has not given or received answers to the things entrapping him. Thus we see the ARC Triangle itself, and most importantly the Communication factor of that triangle, looming up to give us Freedom.

It could be said that all the entrapment there is is the waiting one does for an answer.

Here we find Man. Basically he is an awareness of awareness unit which is capable of, and active in, the production of matter, energy, space and time as well as ideas. We discover that he is more or less fixated upon ideas, matter, energy, space and time and the processes and functions involving these. And we discover that these, being the products of the awareness of awareness unit, do not supply answers to the awareness of awareness unit, and thus the awareness of awareness unit supplies itself those answers.

Entrapment is the opposite of Freedom. A person who is not free is trapped. He may be trapped by an idea, he may be trapped by matter, he may be trapped by energy, he may be trapped by space, he may be trapped by time, he may be trapped by all of them. The more thoroughly a preclear is trapped the less free he is. He cannot change, he cannot move, he cannot communicate, he cannot feel affinity and reality. Death itself could be said to be Man's ultimate in entrapment, for when a man is totally entrapped he is dead.

It is our task in investigation and auditing to discover for the individual and the group a greater freedom, which is the roadway to a greater ability.

The processes the auditor uses today are designed entirely to secure greater freedom for the individual, for the group, for Mankind. Any process which leads to a greater freedom for

all Dynamics is a good process. It should be remembered, however, that an individual functions on all Dynamics, and that suppression by an individual of the Third or Fourth Dynamic leads to less Freedom for the individual, himself. Thus, the criminal, in becoming immorally free, harms the group and harms Mankind, and thus becomes less free himself. Thus there is no Freedom in the absence of Affinity, Agreement, and Communication. Where an individual falls away from these his freedom is sharply curtailed and he finds himself confronted with barriers of magnitude.

The component parts of Freedom, as we first gaze upon it, are then: Affinity, Reality, and Communication, which summate into Understanding. Once Understanding is attained, Freedom is obtained. For the individual who is thoroughly snarled in the mechanics of entrapment, it is necessary to restore to him sufficient communication to permit his ascendance into a higher state of understanding. Once this has been accomplished his entrapment is ended.

None of this is actually a very difficult problem. In the auditing done today this is very simple, but where the auditing is being done by a person who does not basically desire the freedom of the individual a further entrapment is more likely to ensue than further freedom. The obsessively entrapped are then enemies of the preclear, for they will trap others.

A greater freedom can be attained by the individual. The individual does desire a greater freedom, once he has some inkling of it. And auditing according to the precision rules and codes of Dianetics and Scientology steers the individual out of the first areas of entrapment to a point where he can gain higher levels of Freedom, either by further auditing or by himself. The only reason we need a regimen with which to begin is to start an individual out of a mirror-maze of such complexity that he himself, in attempting to wend his way, only gets lost.

This is Dianetics 55!

CHAPTER VII

COMMUNICATION

Communication is so thoroughly important today in Dianetics and Scientology, as it always has been on the whole track, that it could be said that if you would get a preclear into communication you would get him well. This factor is not new in psychotherapy, but concentration upon it is new, and interpretation of ability as communication is entirely new.

If you were to be in thorough and complete communication with a car on a road, you would certainly have no difficulty driving that car. But if you were in only partial communication with the car and in no communication with the road, it is fairly certain that an accident would occur. Most accidents do occur when the driver is distracted by an argument he has had, or by an arrest, or by a cross alongside of the road that says where some motorists got killed, or by his own fears of accidents.

When we say that somebody should be in present time we mean he should be in communication with his environment. We mean, further, that he should be in communication with his environment as it exists, not as it existed. And when we speak of prediction we mean that he should be in communication with his environment as it will exist, as well as as it exists.

If communication is so important, what is communication? It is best expressed as its formula, which has been isolated, and by use of which a great many interesting results can be brought about in ability changes.

There are two kinds of communication, both depending upon the viewpoint assumed. There is outflowing communication and inflowing communication. A person who is talking to somebody else is communicating to that person (we trust), and the person being talked to is receiving communication from that person. Now, as the conversation changes, we find that the person who has been talked to is now doing the talking, and is talking to the first person, who is now receiving communication from him.

A conversation is the process of alternating outflowing and inflowing communication, and right here exists the oddity which makes aberration and entrapment. There is a basic rule here: He who would outflow must inflow -- he who would inflow must outflow. When we find this rule overbalanced in either direction we discover difficulty. A person who is only outflowing communication is actually not communicating at all in the fullest sense of the word, for in order to communicate entirely he would have to inflow as well as outflow. A person who is inflowing communication entirely is again out of order, for if he would inflow he must then outflow. Any and all objections anyone has to social and human relationships is to be found basically in this rule of communication, where it is disobeyed. Anyone who is talking, if he is not in a compulsive or obsessive state of beingness, is dismayed when he does not get answers. Similarly, anyone who is being talked to is dismayed when he is not given an opportunity to give his reply.

Even hypnotism can be understood by this rule of communication. Hypnotism is a continuing inflow without an opportunity on the part of the subject to outflow. This is carried on to such a degree in hypnotism that the individual is actually trapped in the spot where he is being hypnotized, and will remain trapped in that spot to some degree from there on. Thus, one might go so far as to say that a bullet's arrival is a heavy sort of hypnotism. The individual receiving a bullet does not outflow a bullet, and thus he is injured. If he could outflow a bullet immediately after receiving a bullet, we could introduce the interesting question, "Would he be wounded?" According to our rules he would not be. Indeed, if he were in perfect communication with his environment he could not even receive a bullet injuriously, but let us look at this from a highly practical viewpoint.

As we look at two life units in communication we can label one of them “a” and the other one of them “b.” In a good state of communication “a” would outflow and “b” would receive, then “b” would outflow and “a” would receive. Then “a” would outflow and “b” would receive. In each case both “a” and “b” would know that the communication was being received and would know what and where was the source of the communication.

All right, we have “a” and “b” facing each other in a communication. “A” outflows. His message goes across a distance to “b” who inflows. In this phase of the communication “a” is Cause, “b” is Effect, and the intervening space we term the Distance. It is noteworthy that “a” and “b” are both life units. A true communication is between two life units, it is not between two objects, or from one object to one life unit: “a,” a life unit, is Cause, the intervening space is Distance, “b,” a life unit, is Effect. Now a completion of this communication changes the roles. Replied to, “a” is now the Effect, and “b” is the Cause. Thus we have a cycle which completes a true communication. The cycle is Cause, Distance, Effect, with Effect then becoming Cause and communicating across a Distance to the original source, which is now Effect, and this we call a two-way communication.

As we examine this further we find out that there are other factors involved. There is “a’s” intention. This, at “b” becomes attention, and for a true communication to take place, a duplication at “b” must take place of what emanated from “a.” “A” of course, to emanate a communication, must have given attention to “b,” and “b” must have given to this communication some intention, at least to listen or receive, so we have both Cause and Effect having intention and attention.

Now there is another factor which is very important. This is the factor of duplication. We could express this as Reality, or we could express it as Agreement. The degree of Agreement reached between “a” and “b” in this communication cycle becomes their Reality, and this is accomplished mechanically by Duplication. In other words, the degree of Reality reached in this communication cycle depends upon the amount of duplication. “B,” as Effect, must to some degree duplicate what emanated from “a,” now as Effect, in order for the first part of the cycle to take effect, and then “a,” now as Effect, must duplicate what emanated from “b” for the communication to be concluded. If this is done there is no aberrative consequence. If this duplication does not take place at “b” and then at “a” we get what amounts to an unfinished cycle of action. If, for instance, “b” did not vaguely duplicate what emanated from “a” the first part of the cycle of communication was not achieved, and a great deal of randomness, argument, explanation, might result. Then if “a” did not duplicate what emanated from “b” when “b” was cause on the second cycle, again an uncompleted cycle of communication occurred with consequent unreality. Now naturally, if we cut down Reality, we will cut down Affinity, so where duplication is absent Affinity is seen to drop. A complete cycle of communication will result in high Affinity and will, in effect, erase itself. If we disarrange any of these factors we get an incomplete cycle on communication and we have either “a” or “b” or both waiting for the end of cycle. In such a wise the communication becomes aberrative.

The word “aberrate” means to make something diverge from a straight line. The word comes basically from optics. Aberration is simply something which does not contain straight lines. A confusion is a bundle of crooked lines. A mass is no more and no less than a confusion of mis-managed communication. The energy masses and deposits, the facsimiles and engrams surrounding the preclear are no more and no less than unfinished cycles of communication which yet wait for their proper answer at “a” and “b.”

An unfinished cycle of communication generates what might be called “answer hunger.” An individual who is waiting for a signal that his communication has been received is prone to accept any inflow. When an individual has, for a very long period of time, consistently waited for answers which did not arrive, any sort of answer from anywhere will be pulled in to him, by him, as an effort to remedy his scarcity of answers. Thus he will throw engramic phrases in the bank into action and operation against himself.

Uncompleted cycles of communication bring about a scarcity of answers. It does not much matter what the answers were or would be as long as they vaguely approximate the subject at hand. It does matter when some entirely unlooked for answer is given, as in compulsive or obsessive communication, or when no answer is given at all.

Communication itself is aberrative only when the emanating communication at Cause was sudden and nonsequitur to the environment. Here we have violation of attention and intention.

The factor of interest also enters here but is far less important, at least from the standpoint of the auditor. Nevertheless it explains a great deal about human behavior, and explains considerable about circuits. "A" has the intention of interesting "b." "B," to be talked to, becomes interesting. Similarly "b," when he emanates a communication, is interested and "a" is interesting. Here we have, as part of the communication formula (but as I said, a less important part) a continuous shift from being interested to being interesting on the part of either of the terminals, "a" or "b." Cause is interested, Effect is interesting.

Of some greater importance is the fact that the intention to be received, on the part of "a" places upon "a" the necessity of being duplicatable. If "a" cannot be duplicatable in any degree, then, of course, his communication will not be received at "b," for "b," unable to duplicate "a," cannot receive the communication. As an example of this, "a," let us say, speaks in Chinese, where "b" can understand only French. It is necessary for "a" to make himself duplicatable by speaking French to "b" who only understands French. In a case where "a" speaks one language, and "b" another, and they have no language in common, we have the factor of mimicry possible and a communication can yet take place. "A," supposing he has a hand, could raise his hand. "B," supposing he had one, could raise his hand. Then "b" could raise his other hand, and "a" could raise his other hand, and we would have completed a cycle of communication by mimicry. Communication by mimicry could also be called communication in terms of mass.

We see that Reality is the degree of duplication between Cause and Effect. Affinity is monitored by intention and the particle sizes involved, as well as the distance. The greatest Affinity there is for anything is to occupy its same space. As the distance widens Affinity drops. Further, as the amount of mass or energy particles increases, so again does Affinity drop. Further, as the velocity departs from what "a" and "b" have considered optimum velocity -- either greater or lesser velocity than what they consider to be the proper velocity -- Affinity drops.

There is another fine point about communication, and that is expectancy.

Basically, all things are considerations. We consider that things are, and so they are. The idea is always senior to the mechanics of energy, space, time, mass. It would be possible to have entirely different ideas about communication than these. However, these happen to be the ideas of communication which are in common in this universe, and which are utilized by the life units of this universe. Here we have the basic agreement upon the subject of communication in the communication formula as given here. Because ideas are senior to this, a thetan can get, in addition to the communication formula, a peculiar idea concerning just exactly how communication should be conducted, and if this is not generally agreed upon, can find himself definitely out of communication. Let us take the example of a modernistic writer who insists that the first three letters of every word should be dropped, or that no sentence should be finished, or that the description of characters should be held to a cubist rendition. He will not attain agreement amongst his readers and so will become to some degree an "only one." There is a continuous action of natural selection, one might say, which weeds out strange or peculiar communication ideas. People, to be in communication, adhere to the basic rules as given here, and when anyone tries to depart too widely from these rules, they simply do not duplicate him and so, in effect, he goes out of communication.

We have seen an entire race of philosophers go out of existence since 1790. We have seen philosophy become a very unimportant subject, where once it was a very common coin amongst the people. The philosophers themselves put themselves out of communication with the people by insisting upon using words of special definitions which could not be assimilated with readiness by persons in general. The currency of philosophy could not be duplicated readily by those with relatively limited vocabularies. Take such jaw-cracking words as "telekinesis." While it probably means something very interesting and very vital, if you will think back carefully no taxi-driver mentioned this word to you while you were paying your fare, or even during the more verbose moments of the ride. Probably the basic trouble with philosophy was that it became Germanic in its grammar, an example set by Immanuel Kant. And if you will recall that wonderful story by Saki, a man was once trampled to death while trying to teach an elephant German irregular verbs. Philosophy shed some of its responsibility for a cycle of communication by rendering itself unduplicatable by its readers. It is the responsibility of anyone who would communicate that he speak with such vocabulary as can be understood. Thus philosophy could not even begin for some hundred and fifty years a sound cycle of communication, and thus is dead.

Now let us take up the individual who has become very "experienced" in life. This individual has a time-track in particular. This time-track is his own time-track, it isn't anyone else's time-track. The basic individualities amongst men are based upon the fact that they have different things happen to them and that they view these different things from different points of view. Thus we have individualization and we have individual opinion, consideration and experience. Two men walking down the street witness an accident. Each one of them sees the accident from at least a slightly different point of view. Consulting twelve different witnesses to the same accident, we are likely to find twelve different accidents. Completely aside from the fact that witnesses like to tell you what they think they saw instead of what they saw, there were actually twelve different points from which the accident was viewed, and so twelve different aspects of the occurrences. If these twelve were brought together, and if they were to communicate amongst themselves about this accident, they would then reach a point of agreement on what actually happened. This might not have been the accident, but it certainly is the agreed-upon accident, which then becomes the real accident. This is the way juries conduct themselves. They might or might not be passing upon the real crime, but they are certainly passing upon the agreed-upon crime.

In any war it takes two or three days for enough agreement to occur to know what took place in a battle. Whereas there might have been a real battle, a real sequence of incidents and occurrences, the fact that every man in the battle saw the battle from his own particular point of view, by which we mean severely "point from which he was looking," rather than his opinions -- no one saw the battle in its entirety. Thus, time must intervene for enough communication on the subject of the battle to take place so that all have some semblance of agreement on what occurred. Of course, when the historians get to this battle and start writing different accounts of it, out of the memoirs of generals who were trying to explain away their defeats, we get a highly distorted account indeed. And yet this becomes the agreed-upon battle, as far as history is concerned. Reading the historians one realizes that one will never really know what took place at Waterloo, at Bennington, at Marathon. In that we can consider as a communication one soldier shooting at another soldier, we see that we are studying communications about communication. This scholarly activity is all very nice, but does not carry us very far towards the resolution of human problems.

We have seen these two words "Cause" and "Effect" playing a prominent role in the communication formula. We have seen that First Cause became at the end of the cycle Last Effect. Furthermore, at the intermediate point, First Effect immediately changed to Cause in order to have a good communication cycle. What, then, do we mean by "Cause"? Cause is simply the point of emanation of the communication. What is "Effect"? Effect is the receipt point of the communication. In that we are only interested in life units, we see that we can readily ascertain cause at any time. We are not interested in secondary or tertiary Cause. We are not interested in assisting causes in any way. We are not interested in secondary or tertiary effects. We are not interested in assisting effects in any way. We consider any time that we

look at a source point of a communication that we are looking at Cause. In that the entire track is composed of this pattern of Cause and Effect, an individual is very prone, whenever he sees a possible cause point, to look for an earlier cause point, and then an earlier one, and an earlier one, and an earlier one, and after a while takes to reading the Bible, which is very hard on the eyesight.

In view of the fact that all Cause is simply elected cause, and all Effect is simply elected effect, and that the primary echelon is the idea level of communication, that is Cause which we elect to be Cause, that is Effect which elects to be Effect, and there is no more that can be said about it. Cause in our dictionary here means only "source point." Effect means only "receipt point."

We notice that the receipt point, midway in the cycle of communication, shifts and becomes source point. We could classify this shift in the center of the cycle of communication in some other fashion, but it is not necessary to do so. We would be getting too complicated for our purposes.

Now we come to the problem of what a life unit must be willing to experience in order to communicate. In the first place the primary cause point must be willing to be duplicatable. It must be able to give at least some attention to the receipt point. The primary receipt point must be willing to duplicate, must be willing to receive, and must be willing to change into a source point in order to send the communication, or an answer to it, back. And the primary source point in its turn must be willing to be a receipt point. As we are dealing basically with ideas and not mechanics, we see then that a state of mind must exist between a cause and effect point whereby each one is willing to be Cause or Effect at will, and is willing to duplicate at will, is willing to be duplicatable at will, is willing to change at will, is willing to experience the distance between, and, in short, willing to communicate. Where we get these conditions in an individual or a group we have sane people. Where an unwillingness to send or receive communications occurs, where people obsessively or compulsively send communications without direction and without trying to be duplicatable, where individuals in receipt of communications stand silent and do not acknowledge or reply, we have aberrative factors. And it is very interesting to note from the standpoint of processing, that we have all the aberrative factors there are. We do not need to know anything further about aberration than that it is a disarrangement of the cycle of communication. But to know that, of course, we have to know the component parts of communication and the expected behavior.

Some of the conditions which can occur in an aberrated line are a failure to be duplicatable before one emanates a communication, an intention contrary to being received, an unwillingness to receive or duplicate a communication, an unwillingness to experience distance, an unwillingness to change, an unwillingness to give attention, an unwillingness to express intention, an unwillingness to acknowledge, and, in general, an unwillingness to duplicate. We might go so far as to say that the reason communication takes place instead of occupying the same space and knowing -- the communication introduces the idea of distance -- is that one is unwilling to BE to the degree necessary to be anything. One would rather communicate than be. Thus we find that the inability to communicate is a gradient scale -- it goes down along with the inability to be. We get individuals winding up as only willing to be themselves, whatever that is, and thus becoming "the only one." To the degree that a person becomes "the only one" he is unwilling to communicate on the remaining dynamics. An individual who has become only himself is in the sad and sorry plight of being off the Second, Third, and Fourth Dynamics, at least.

It might be seen by someone that the solution to communication is not communicating. One might say that if he hadn't communicated in the first place he wouldn't be in trouble now. Perhaps there is some truth in this, but there is more truth in the fact that processing in the direction of making communication unnecessary, or reducing communication, is not processing at all, but murder. A man is as dead as he can't communicate. He is as alive as he can communicate. With countless tests in the Hubbard Association of Scientologists International department of writing and investigation, I have discovered to a degree which could be called

conclusive, that the only remedy for livingness is further communicatingness. One must add to his ability to communicate.

Probably the only major error which exists in Eastern Philosophy, and probably the one at which I balked when I was young, was this idea that one should withdraw from life. It seemed to me that every good friend I had amongst the priests and holy men was seeking to pull back and cut off his communications with existence. Whatever the textbooks of Eastern philosophy may say, this was the practice of the people who were best conversant with Eastern mental and spiritual know-how. Thus I saw individuals taking fourteen or eighteen years in order to get up to a high level of spiritualistic serenity. I saw a great many men studying and very few arriving. To my impatient and possibly practical Western viewpoint this was intolerable. For a very great many years I asked this question, "To communicate, or not to communicate?" If one got himself into such thorough trouble by communicating, then, of course, one should stop communicating. But this is not the case. If one gets himself into trouble by communicating, he should further communicate. More communication, not less, is the answer, and I consider this riddle solved after a quarter-century of investigation and pondering.

CHAPTER VIII

THE APPLICATION OF COMMUNICATION

If you think we are talking about anything very esoteric, or highly mathematical, kindly read the communication formula again. Just because we are speaking of the basic fundamentals of sanity, aberration, freedom, ability, truth, knowledge, and secrets is no reason why we have to be complicated. We expect the fundamentals of behavior to be complicated simply because so many highly complicated people have discussed the subject. If Immanuel Kant couldn't, and if Adler added communication, there is no reason why we should.

As we speak of the applications of communication we are looking at complexities of these fundamentals, and having isolated the fundamentals, we do not then see any complexity in the product of the basics. Let us say that we thoroughly understand that two plus two equals four. Now we write this on a piece of paper and put it on a table. It is still understandable. Now we write on another piece of paper that two plus two equals four and put it on the same table. Now on a third piece of paper we write two plus two equals four and add it to those on the table. We take four tablets full of paper and on each sheet we write two plus two equals four, and tearing each sheet out, add these. Now we get some blocks of wood, and we write two plus two equals four on these blocks of wood. We get some leather and charcoal and write two plus two equals four, and add that to the table. Then we get some blackboards, and on each one white two plus two equals four and put them on the table. And we get some colored chalk and write two plus two equals four in various colors on another blackboard and put it on the table. Then we have two plus two equals four bound in vellum and add that to the pile on the table. Then we get some building bricks and we scratch on them two plus two equals four and put them on the table. Now we get four gallons of ink and pour it over two plus two equals four, and smear everything we've put on the table. Now we take a bulldozer and push the table out through the wall. We take a steam roller and run over the debris. We take some concrete and pour it over the whole and let it dry, and we still have not altered the fact that two plus two equals four.

In other words, no matter what mechanics we add to the communication formula, no matter what form we use to communicate, no matter how many types of words and meanings we place into the communication formula to become messages, no matter how we scramble meanings, messages, cause points and effect points, we still have a communication formula.

Here we have an individual. He has been living for a many-vented lifetime. He began life, let us say, with a perfect grasp of the communication formula. His experience has been a consistent departure from the communication formula only to the degree that he failed to emanate or failed to receive, twisted, perverted, or failed to return communications, and at the end of that lifetime all we have to do to put him into excellent condition would be to restore in its complete clarity his ability to execute the communication formula. The only thing which has happened to him has been violation of the communication formula. He emanated something that was not received when it was received it was not acknowledged when it replied he did not receive it and thus he begins to look further and further afield for communication and becomes more and more complicated in his view of communication and becomes less and less duplicatable, is less and less able to duplicate, his intentions swerve further and further, his attention becomes more and more altered, what should have been straight lines wind up in a ball, and we have our preclear after a lifetime of living with homo sapiens. All we have to do to get him into the most desirable clarity would be to restore his ability to perform the various parts of the communication formula and his ability to apply that formula to any thing in this or any universe. He would have to be willing to duplicate anything. He would have to be willing to make himself duplicatable. He would have to be able to tolerate distance and velocities and masses. He would have to be able to form his own intentions. He would have to be able to give and receive attention. He would have to be able to take or leave at will the intentions of others, and more important, he would have to be able to be at any point and make it cause or receipt

point at will. If he were able to do this he could not possibly be trapped, for here we are intimately walking into the deepest secret of the trap.

What is a secret? It is the answer which was never given, and this is all a secret is. Thus knowledge and use of the communication formula within the framework of Dianetics and Scientology resolves any and all secrets and even the belief in secrets.

The only thing that could be said to aberrate communication would be restriction, or fear of restriction. A person who is not communicating is one who is restricting communication. A person who is communicating compulsively is afraid of being restricted in his communication. A person who is talking on another subject than that to which Cause was giving his attention has been so restricted on the subject of communication elsewhere, or has experienced such a scarcity of communication elsewhere, that he is still involved with communication elsewhere. This is what we mean by "not in present time."

When we look at problems without which humanity cannot seem to live we discover that a problem is no more and no less than a confusion of communication lines, missing cause or effect points, undeterminable distances, misread intentions, missing attention, and failures in the ability to duplicate and be duplicatable. Move off the communication formula in any direction and a problem will result. A problem, by definition, is something without an answer, not because the two words are similar, but because all of humanity has confused them. We find that answer to a communication and answer to a problem can, for our purposes, be synonymous.

When one has failed to get answers consistently to his communications, he begins to run into a scarcity of answers, and he will get problems in order to have solutions, but he will not solve any of the problems because he already has a scarcity of answers. An auditor walks in on a preclear who has a scarcity of answers, finds the preclear has a circuit of problems, tries to resolve some of the problems of the preclear, discovers that the preclear creates new problems faster than old ones can be resolved. One thing the preclear knows is that there aren't any answers -- not for his particular kind of problems. He knows this is to such a degree that he is unable to conceive of answers, which means to him that he is unable to conceive of solutions. He is like the old man in Manuel Komroff's story who, after his release from prison, yet created a cell of his own. He cannot look at freedom. He does not believe freedom exists. He cannot envision a world without tigers. The remedy for this, of course, is to have him remedy his lack of answers by having him mock up answers.

That confused look you see on a mathematician's face is the task he has set himself to procure symbolic answers to hypothetical abstracts, none of which, of course, are human answers. The longer he symbolizes, the more formulas he creates, the further he drifts from the human race. Answers are answers only when they come from living units. All else is a glut on the market. No mathematical formula ever gave anybody any answer to anything unless it was to the problem of communication itself, but this I'll invite to your attention, was not involved with, and was not derived from, mathematics as we know them. The communication formula was derived from an observation of and working with life. It could be derived only because one had entirely abandoned the idea that energy could tell anyone anything. Life is not energy. Energy is the by-product of Life.

Your recluse is one who has become so thoroughly convinced that there are no obtainable answers from anyone that he does no longer believe that Life itself exists. He is the only living thing alive, in his opinion. Why? Because he is the only thing which communicates. I dare say every recluse, every "only one," every obsessively or compulsively communicating individual has so thoroughly associated with "life units" which were so dead that it became "very plain" that no one else was alive. The attitude of a child towards the adult contains the opinion that adults have very little Life in them. A child, with his enthusiasms, is in his family everywhere surrounded by communication blocks of greater or lesser magnitude. His questions do not get answers. The communications which are addressed to him are not posed in a way which can be duplicated. In other words, the adult does not make himself duplicatable. Freud

and his confreres were entirely in error in believing that the child is totally self-centered. It is not the child who is totally self-centered. He believes that he is in communication with the total world. Investigation of children demonstrates that they are very heavy on the First, Second, Third and Fourth Dynamics. The child is so convinced of his ability to communicate that he will touch a hot stove. Life has no terrors for him. He has not yet learned by experience that he cannot communicate. It's the adult who is drawn back into the "only one" and one believes that the inspiration of this continuous belief on the part of a psychologist and psychoanalyst that the child is entirely self-centered and living in his own world must be the expression of an opinion held by the psychoanalyst and psychologist out of his own bank. As one grows one goes less and less into communication with the environment until he is at last entirely out of it. Only he is out of it in the wrong direction -- dead.

Where you see aberration, where you would wish to detect aberration, you must look for violations in the communication formula. People who consistently and continually violate portions of the communication formula can be suspected of being just that dead. The further one departs from the communication formula the more death exists for them. The more concentrated they become on secrets, the more they question intentions, the less they are likely to assume the point of view called Cause or the point of view called Effect.

One should not go so far as to say that Life is communication. It is, however, a native condition of Life to be able to communicate. Life, the awareness of awareness unit, the ability to have unlimited quality with no quantity, or do produce quantity, is capable of communication. And here again we are consulting ability. Ability, first and foremost, could be conceived to be the ability to BE, and also the ability to vary being, and this means the ability to communicate. One has to be able to be in order to communicate. One has to be able to vary one's beingness in order to return communication.

There is the manifestation, then, known as the "stuck flow." This is one-way communication. The flow can be stuck incoming or it can be stuck outgoing. The part of a communication cycle that goes from primary Cause to Effect may be the flow that is stuck, or it might be the other from "b" back to "a" that is stuck. Here we have several possible methods of achieving a stuck flow, and several conditions of flow, four to be exact. The flow can be stuck from primary Cause to Effect, from the viewpoint of primary Cause. The flow can be stuck from primary Cause to primary Effect from the viewpoint of primary Effect. The flow can be stuck from Effect-turned-Cause to final Effect, from the viewpoint of Effect-turned-Cause. The flow can be stuck from Effect-turned-Cause to primary Cause, from the viewpoint of primary Cause. These four stuck flows can become - - any of them or a combination of them -- the anatomy of a communication lag of a case. A person can hear but cannot answer. A person can cause a communication to begin, but cannot receive an acknowledgement. A primary Cause can be totally engrossed in keeping the flow from arriving at primary Effect, etc.

A failure to complete a cycle of communication will leave some part of that communication in suspense. It will leave it, in other words, silent, and this will stick on the track. It will float in time. It will restimulate. It will attract and hold attention long after it occurred.

Unconsciousness itself results from the receipt of too much, too heavy, communication. It can similarly, but less often, result from the emanation of too much, too heavy, communication as in the case of blowing up a large balloon, where one becomes dizzy after the expulsion of too much breath. Theoretically, one sending a large mass towards another might fall unconscious as a result of sending too much mass away from himself too suddenly, and we find that this can be the case. This is degradation because of loss. One gives away too much, or loses too much, and the departure of the mass, or even the idea, can bring about a drop in consciousness. In view of the fact that a thetan can create at will this is not a very dangerous situation. One can receive too much communication too suddenly, such as a cannon ball. Unconsciousness will result from this. Most engrams are composed of too much incoming mass and too much outgoing mass, so as to make a confusion into which any answer, any phrase interjected can then be effective since there is a scarcity of phrases and a

plus in masses. One could even go so far as to say that the only reason a mass interchange is ever effective in the line of unconsciousness is that it does not have enough reasons with it. I suppose that if one explained carefully enough to a soldier why he had to be shot, the arrival of a bullet would not make him unconscious or hurt him. But again this is theoretical, as very little reason goes on in war, thus it has never been subjected to a clinical experiment.

The resolution of any stuck flow is remedying the scarcity of that which stuck the flow. This might be answers, it might be original communication, it might be chances to reply.

The communication formula at work is best understood through the “communication lag.”

CHAPTER IX

TWO-WAY COMMUNICATION

A cycle of communication and two-way communication are actually two different things. If we examine closely the anatomy of communication we will discover that a cycle of communication is not a two-way communication in its entirety.

If you will inspect Graph "A" below, you will see a cycle of communication:

Here we have Joe as the originator of a communication. It is his primary impulse. This impulse is addressed to Bill. We find Bill receiving it, and then Bill originating an answer or acknowledgment as Bill', which acknowledgement is sent back to Joe'. Joe has said, for instance, "How are you?" Bill has received this, and then Bill (becoming secondary Cause) has replied to it as Bill', with "I'm O.K.," which goes back to Joe', and thus ends the cycle.

Now what we call a two-way cycle of communication may ensue, as in Graph "B."

Here we have Bill originating a communication. Bill says, "How's tricks?" Joe receives this, and then as Joe' or secondary Cause, answers "O.K., I guess," which answer is then acknowledged in its receipt by Bill'.

In both of these graphs we discover that in Graph "A" the acknowledgement of the secondary Cause was expressed by Joe' as a nod or a look of satisfaction. And again, in Graph "B," Joe's "O.K., I guess" is actually acknowledged by Bill' with a nod or some expression signifying receipt of the communication.

If both Joe and Bill are "strong, silent men" -- highly aberrated -- they would omit some portion of these cycles. The most flagrant omission and the one most often understood as "communication lag" by the auditor would be for Joe in Graph "A" to say "How are you?" and for Bill to stand there without speaking. Here we have Joe causing a communication, and Bill failing to continue the cycle. We do not know or require, and we are not interested in, whether or not Bill, as the receipt point, ever did hear it. We can assume that he was at least present, and that Joe spoke loudly enough to be heard, and that Bill's attention was somewhere in Joe's vicinity. Now instead of getting on with the cycle of communication, Joe is left there with an incompleting cycle and never gets an opportunity to become Joe'.

There are several ways in which a cycle of communication could not be completed, and these could be categorized as (1) Joe failing to emanate communication, (2) Bill failing to hear communication, (3) Bill' failing to reply to the communication received by him, and (4) Joe' failing to acknowledge by some sign or word that he has heard Bill'.

We could assign various reasons to all this, but our purpose here is not to assign reasons why we do not complete a communication cycle. Our entire purpose is involved with the non-completion of this communication cycle.

Now, as in Graph "A," let us say we have in Joe a person who is compulsively and continually originating communication whether he has anybody's attention or not, and whether or not these communications are germane to any existing situation. We discover that Joe is apt to be met, in his communicating, with an inattentive Bill who does not hear him, and thus an absent Bill' who does not answer, and thus an absent Joe' who never acknowledges.

Let us examine this same situation in Graph "B." Here we have, in Bill, an origination of a communication. We have the same Joe with a compulsive outflow. Bill says, "How are you?" and the cycle is not completed because Joe, so intent upon his own compulsive line, does not become Joe' and never gives Bill a chance to become Bill' and acknowledge.

Now let's take another situation. We find Joe originating communications, and Bill a person who never originates communications. Joe is not necessarily compulsive or obsessive in originating communications, but Bill is aberratedly inhibited in originating communications. We find that Joe and Bill, working together, then get into this kind of an activity: Joe originates a communication, Bill hears it, becomes Bill', replies to it, and permits Joe a chance to become Joe'. This goes on quite well, but will sooner or later hit a jam on a two-way cycle, which is violated because Bill never originates communications.

A two-way cycle of communication would work as follows: Joe, having originated a communication, and having completed it, may then wait for Bill to originate a communication to Joe, thus completing the remainder of the two-way cycle of communication. Bill does originate a communication, this is heard by Joe, answered by Joe', and acknowledged by Bill'.

Thus we get the normal cycle of a communication between two terminals, for in this case Joe is a terminal and Bill is a terminal and communication can be seen to flow between two terminals. The cycles depend on Joe originating communication, Bill hearing the communication, Bill becoming Bill' and answering the communication, Joe' acknowledging the communication, then Bill originating a communication, Joe hearing the communication, Joe' answering the communication, and Bill' acknowledging the communication. If they did this, regardless of what they were talking about, they would never become in an argument and would eventually reach an agreement, even if they were hostile to one another. Their difficulties and problems would be cleared up and they would be, in relationship to each other, in good shape.

A two-way communication cycle breaks down when either terminal fails, in its turn, to originate communication. We discover that the entire society has vast difficulties along this line. They are so used to canned entertainment and so inhibited in originating communication by parents who couldn't communicate, and by education and other causes, that people get very low on communication origin. Communication origin is necessary to have communication in the first place. Thus we find people talking mainly about things which are forced upon them by exterior causes. They see an accident, they discuss it. They see a movie, they discuss it. They wait for an exterior source to give them the occasion for a conversation. But in view of the fact that both are low on the origin of communication -- which could also be stated as low on imagination -- we discover that such people, dependent upon exterior primal impulses, are more or less compulsive or inhibitive in communication, and thus the conversation veers rapidly and markedly and may wind up with some remarkable animosities or mis-conclusions. Let us suppose that lack of prime cause impulse on Joe's part has brought him into obsessive or compulsive communication, and we find that he is so busy outflowing that he never has a chance to hear anyone who speaks to him, and if he did hear them would not answer them. Bill on the other hand, might be so very, very, very low on primal cause (which is to say, low on communication origination) that he never even moves into Bill', or if he does, would never put forth his own opinion, thus unbalancing Joe further and further into further and further compulsive communication.

As you can see by these graphs, some novel situations could originate. There would be the matter of obsessive answering as well as inhibitive answering. An individual could spend all of his time answering, justifying or explaining -- all the same thing -- no primal communication having been originated at him. Another individual, as Joe' in Graph "A" or Bill' in Graph "B," might spend all of his time acknowledging, even though nothing came his way to acknowledge. The common and most noticed manifestations, however, are obsessive and compulsive origin, and non-answering acceptance, and non-acknowledgement of answer. And at these places we can discover stuck flows.

As the only crime in the universe seems to be to communicate, and as the only saving grace of a thetan is to communicate, we can readily understand that an entanglement of communication is certain to result, but we can understand -- and much more happily -- that it can now be resolved.

That which we are discussing here is minimally theory and maximally derived from observation. The main test of this is whether or not it resolved cases. and be assured that it does.

Flows become stuck on this twin cycle of communication where a scarcity occurs in (1) origination of communication, (2) receipt of communication, (3) answering of communication given, (4) acknowledging answers. Thus it can be seen that there are only four parts which can become aberrated in both Graph "A" and Graph "B," no matter the number of peculiar manifestations which can occur as a result thereof.

These observations of communications are so vital that a considerable difference amongst case results comes about between an auditor who does acknowledge whatever his preclear answers and an auditor who does not. Let us take "Auditor G" and we discover that he is running Opening Procedure of 8-C on a preclear, but that at the end of two hours of Opening Procedure of 8-C the preclear has benefited very little. Then let us take "Auditor K." The auditor does 15 minutes of Opening Procedure of 8-C and gets very good results on the preclear. The difference between Auditor G and Auditor K is only that Auditor G never acknowledges any answer or statement, or communication origin on the part of the preclear. He simply continues doggedly with the process. Auditor K, on the other hand, is willing to let the preclear originate a communication and always acknowledges whenever the preclear concludes the action called for in a command, or when the preclear volunteers a verbal answer. In other words, G did not answer or acknowledge -- but ran the process with mechanical perfection, and K both answered and acknowledged as well as originated orders. The fact that the scarcest thing there is is the origin of orders or communications, and the fact that G was at least doing this, was enough to cause G to get some improvement in the preclear, but he would not get anything like the improvement obtained by Auditor K.

Silence is nowhere desirable except in permitting another to communicate or waiting for another to acknowledge. The auditing of silence will wind the preclear in a perfect fish-net of aberration. The total process which remedies this is remedying the scarcity, by whatever means, of the four parts of a two-way communication.

CHAPTER X

COMMUNICATION LAG

Yesterday we used an instrument called an E-Meter to register whether or not the process was still getting results so that the auditor would know how long to continue it. While the E-Meter is an interesting investigation instrument and has played its part in research, it is not today used by the auditor except perhaps in testing the basal metabolism of the preclear. The E-Meter is no longer used to determine “what is wrong with the preclear.” As we long ago suspected, the intervention of a mechanical gadget between the auditor and the preclear had a tendency to de-personalize the session and also gave the auditor a dependence upon the physical universe and its meters which did not have to be there. I knew when we first began to use E-Meters that sooner or later something would have to be evolved, or that something would turn up which would dispense with them. I worked along that line rather consistently and about half a year before this writing developed “communication lag” as the only diagnostic instrument needed by the auditor.

The exact definition of a communication lag is: “the length of time intervening between the posing of a question, or origination of a statement, and the exact moment that question or original statement is answered.” The Mark V E-Meter, though not a diagnostic instrument, was developed by L. Ron Hubbard since this writing for precision auditing. See book list in back of this book for titles on this subject.

If you will look very closely at this definition you will discover that nothing is said, whatever, about what goes on between the asking of the question or the origination of a communication and its being answered. What goes on in between is lag. It does not matter if the preclear stood on his head, went to the North Pole, gave a dissertation on Botany, stood silent, answered some other question, thought it over, attacked the auditor, or began to string beads. Any other action but answering, and the time taken up by that action, is communication lag. An auditor has to understand this very thoroughly. Usually he interprets a communication lag as the length of time it takes the preclear to answer the question and loosely applies this as the length of time between the asking of the question and the first moment the preclear starts to speak. This is not communication lag, for the preclear may start to speak on some other subject, may desire information, may almost answer the question, and still not actually answer the question.

If you will look around at people you will find them possessed of a great many communication lag mechanisms. In their effort not to be an effect, or in their effort not to be cause, in their aberrations about compulsive communication, and inhibitive communication, and in indulging in impulsive, compulsive and inhibitive communication. They manage to assemble quite a number of interesting mechanisms, but all these mechanisms are communication lag.

Here is an example of communication lag. Joe: “How are you, Bill?” Bill: “You look fine, Joe.” Here the question was never answered at all and would go on as a communication lag from there until the end of the universe.

Here is another example: Joe: “How are you, Bill?” Bill (after twenty seconds of study): “Oh, I guess I’m all right today.” As this is the commonest form of communication lag it is the most readily observed.

Less well known is the following communication lag. Joe: “How are you, Bill?” Bill: “What do you want to know for?” Again, this question goes on unanswered until the end of the universe.

The most maddening kind of communication lag is, Joe: “How are you Bill?” Bill: _____ silence from there on out. This is dramatized when people anxiously inquire of an

unconscious person how he is and they become entirely frantic. They are simply looking at a communication lag which they believe will become total, and their anxiety is simply their multiple suffering on the subject of communication lag.

Here is another type of communication lag. Joe: "How are you, Bill? I was saying to Ezra the other day that I have seen a lot of sick men in my time, but you certainly look pretty bad. Bill, now how are you? I've been down to see the doctor and he was telling me there's a lot of these colds and things going around..." In other words, Joe never gives Bill an opportunity to reply, and this is the other side of communication lag.

An auditor's understanding of the subject of communication lag is brief if he believes it is the lag between the originator of the communication and the person to whom it is addressed. On our Graph "A" on an earlier page this would be from Joe to Bill'. There is a return lag, and that is from Bill' to Joe', and, as above, there is a lag between Joe and Joe' where Joe simply keeps on talking without ascertaining if there is any Bill' there. You could also call this return lag an "acknowledgement lag." Joe to Joe is not a communication at all. Actually, Joe to Bill' without the completion of the cycle is the same thing. Joe never acknowledges a communication and so the return lag is actually Joe to Joe. The proper sequence of such a communication is Bill' to Joe'. In other words Joe, to make a complete cycle of communication, must acknowledge in some manner, verbal or gesture, that Bill' has said something.

Joe to Joe, as a communication lag (which is to say, no acknowledgement) has as its initial root an absence, for Joe, of Bill to Bill' in Graph "B." In other words, Joe has been called upon to originate communication so consistently that he now does so compulsively and obsessively since there has been an entire scarcity of other people originating communication.

Now let us look at a highly specialized type of communication lag. Here we have Joe to Bill to Bill' to Joe', as in Graph "A." Then we have Joe waiting for Bill, in Graph "B," to originate a communication. If Bill does not, and only silence ensues, Joe then originates another communication. In other words, we have no two-way communication.

The two-way cycle of communication is not quite as important in auditing as it would be in Life, for in auditing the auditor perforce is originating communication in order to get the preclear up to the point where he can originate communication. One does not remedy Life by approximating it exactly in the auditing room. The process is so designed that it will accomplish a rehabilitation in Life without, to a marked degree, having to live it. As an example of this, the auditor does not expect the preclear to turn around and originate some process to make the auditor well. But the auditor does expect to get audited by somebody sooner or later, or expects to be at a level where he can rise above this need of a communication interchange in order to live.

The place auditors have the most trouble with the communication lag is the return lag. Auditors seldom acknowledge the execution of commands on the part of the preclear. As in Opening Procedure of 8-C, a process which is one of the six basic processes, the auditor sends the preclear over to touch the wall. When the preclear has touched the wall, the auditor is quite prone to give another command without acknowledging the fact that the preclear has touched the wall. It is an amazing thing what the lack of acknowledgement will do to slow down a case recovery. Many times when an auditor is doing this acknowledging, he is doing it in such a perfunctory fashion that the preclear does not recognize it as an acknowledgement, but as a prelude to a new command. A good auditor makes very, very sure that the preclear knows the acknowledgement has occurred, As an example, the auditor says: "Go over to the wall and touch it." The preclear does so. The auditor says: "Very good," and with a definite pause after this acknowledgement says: "Now go over to that wall and touch it." In other words, the auditor who is a good auditor makes sure that the preclear knows that a complete cycle of communication has occurred on this particular auditing command.

Another failure on the part of auditors is to fail to let the preclear originate a communication. The auditor tells the preclear: "Go over to that wall and touch it." The preclear does so but stops midway in the gesture and gasps, then completes the gesture. The bad auditor will fail to note and inquire after this gasp. This is actually the origin of a communication on the part of the preclear. He does not verbalize it. He does not express it any further than some physical gesture or a look of dismay, and even these might be slight, but this is usually as far as he can go in originating a communication. The auditor who fails to pick this up fails to inform the preclear thus that the preclear is permitted to originate a communication. This gasp, this gesture, should at once be noted by the auditor with a "What's happening?" or, "What's the matter?" or, "Something happen?" This gives the preclear the opportunity to originate a second cycle of communication. Remember that the gesture or the gasp was actually a communication. The preclear probably will not acknowledge the auditors statement beyond starting out on the origin of a new communication, but the fact that he does originate a statement on the subject of what is the matter is, in itself, an acknowledgement of the fact that he has heard the auditor. This is so vital that many cases have stumbled, tripped, and bogged, simply because the auditor did not encourage the preclear to make a statement as to something which had occurred. Actually, the more often an auditor can do this the better auditor he is, and the more good will be done by auditing.

Now, of course, there is an opposite side of this where the auditor can give credence to an obsessive or compulsive outflow on the part of the preclear to such an extent that the auditing is entirely interrupted. An example of this occurred recently where a preclear outflowed at an auditor three days and three nights without the auditor recognizing entirely that this, was simply obsessive communication in action. But this is not communication. This is not pertinent to the situation, and the definition of compulsive or obsessive communication is "an outflow which is not pertinent to the surrounding terminals and situation." In other words, compulsive or obsessive communication is an outflow which is not in reality with the existing reality.

We see, then, that an auditing session really does include two-way cycle of communication, but it does not include it, ever, unless the auditor invites the preclear to comment upon what is going on as he does processing.

Just as a side comment here, the way to handle an obsessive or a compulsive communication is to wait for a slight break in the flow and interject an auditing command. Remember that an obsessive outflow is actually not a communication. A communication is on the subject and is in agreement with the environment. It is also in agreement with what is occurring.

Now it doesn't happen to matter what process is being done, the basic of that process is two-way communication. In auditing, as in living, communication is existence. In the absence of communication we have silence, and where we have silence we have no time. Time is manifested in communication lag to the extent that the preclear has been subjected to silences, or such a thing as an obsessive or compulsive outflow which had nothing to do with communicating on the subject at hand. This is again a sort of silence. Somebody talking obsessively and continually about things which might or might not exist, and to no one in particular without expecting any cycle of communication to take place.

A communication lag is handled by an auditor by repetition of a question or command which elicited a communication lag. Here is an example. Bill: "How are you, Joe?" Joe: silence silence silence -- finally a grunt. Bill: "How are you, Joe?" Silence, silence -- "O.K., I guess." Bill: "How are you, Joe?" "I'm all right, I tell you!" Bill: "How are you, Joe?" Joe: silence _____ "I'm O.K." Bill: "How are you Joe?" Joe: "All right, I guess." Bill "How are you, Joe?" Joe: "All right." Bill: "How are you Joe?" Joe: "Oh, I'm all right."

This is an example of flattering a communication lag. At first we have silence and no very intelligible reply, then we have silence and a reply, and then other manifestations, each

one of which demonstrates a changing interval of time until the last couple of commands -- three, in actual auditing practice -- where the same interval of time was present.

Flattening a communication lag requires only that the preclear answer after a uniform interval of time at least three times. This uniform interval of time could, for practical purposes, be as long as 10 seconds. Thus we get lengths of time required to answer an auditing question as follows: answer requires 35 seconds answer requires 20 seconds answer requires 10 seconds answer requires 10 seconds answer requires 10 seconds. To all intents and purposes, with these three last 10 second intervals the auditor could consider that he has to some degree flattened this particular auditing command because he is getting a consistent response. However, with such a long lag as 10 seconds, the auditor will discover that if he asked the question two or three more times he would recover a changing interval once more.

This is the mechanical formula of flattening communication lag. Give the order, as in Opening Procedure of 8-C, or ask the question, as in Straightwire, and then continue to give that same order or ask that same question until the preclear executes it after a short interval three times the same.

There is an entirely different manifestation for a completely flattened communication lag. We get extroversion. The preclear ceases to put his attention on his mind, but puts his attention on the environment. We see this happen often in the Opening Procedure of 8-C where the preclear has the room suddenly become bright to him. He has extroverted his attention. He has come free from one of these communication tangles out of the past and has suddenly looked at the environment. This is all that has happened. On a thinkingness level this happens quite often. The preclear is doing the process very well, and then begins to remember odds and ends of appointments he has, or some such thing. Just because he does this is no reason the auditing session should be ended. It simply demonstrates an extroversion. You have, in one way or another, pulled the preclear out of a communication tangle and put him into present time, when he extroverts

Communication lag as a subject could be a very large one. We have all manner of communication lags in evidence around us. Probably the most interesting one is the shock reaction after an accident, which one occasionally sees. At times it takes the body 36 hours to find out and reply to the fact that it has received an impact. It is quite common for a body to suddenly manifest the impact half an hour after it. This is communication lag. There are many humorous angles to communication lag. Sometimes you ask somebody "How are you?" and you get a reply from his social machinery. He says, "I'm fine." Then, two or three hours later, he is liable to say to you, "I feel terrible." This was the preclear, himself, answering. This was the awareness of awareness unit awakening to this communication lag.

This universe could be called a consistent and continuous communication lag. One is trapped in it to the degree that he is lagging. If there were no remedy for communication lag I would never bring up the subject. However, there is, and it is a remedy which is easily undertaken in auditing today.

Entrapment is actually communication lag. One has waited for communication which never arrived, expected something to answer so long and so often that he becomes fixated upon something, or in somethings, and so does not believe he can escape from it. The first and foremost factor in communication lag, of course, is time, and the next factor is waiting. This is also dependent upon time.

As has been commented earlier, the only things which float on the time track are the moments of silence when no communication occurred. These are "no time" moments, and so have no time in which they can live, and so they float forward on the time-track. It is an oddity that an engram behaves in such a way as to put all its silent moments in present time with the preclear and leave its talking or action moments back on the track. When we took a person back to birth and ran out birth, we took out the action moments. If we did not take out, as well, the silent moments in birth, we did not take out the very things which pin themselves to the

preclear in present time. In other words, the birth engram did not move at all, but the silent moments in birth might have a tendency to come up into present time. These silent moments in engrams and facsimiles do, themselves, compose the matter extant in the preclear. This matter is not so much composed of action moments as silent moments. Thus we see that an individual, the longer he lives in this universe, the more communication lag he runs into, the more upset he is about existence, the greater his communication lag, the more he is silent. Of course, obsessive or compulsive communication is just one grade above silence. It is the last frantic effort to keep things from going entirely quiet. It is not communication and is actually silence of a sort, particularly since very few people listen to it.

Now we are studying about communication, and we are communicating about communication, and you have every opportunity here to get yourself beautifully snarled, so I would ask you to look around your environment and check a number of manifestations of communication lag. You are not controlled by the subject. You can easily control it. The dangerous thing is not to know the answers and simply go on in these consistent and continual communication lags imposed upon us by the lack of communication in this universe.

It is of great interest to note that imagination as a function of existence becomes drowned in an absence of communication origin. An individual can become so dependent upon others for entertainment and originating communications that he himself does not. Indeed, it is very unpopular in this society at this time to originate communications. One should always say that somebody else thought of it first, or that it goes back to the ancient Ugluks, or that it's happened many times before, or that one has just dug up the information after it has been buried, or one is really taking directions from the Archangel Smearel, rather than stand up and plead guilty to originating a communication. Unless one can originate communications one's imagination is in bad shape. The reverse does not happen to be true. The imagination is not that thing which is first imperiled and then results in failure to originate communication. Failure of communication origin then results in failure of imagination, so the rehabilitation of communication origin rehabilitates as well the imagination.

This is very good news, indeed, for anyone in the creative arts, particularly, but who is not in the creative arts?

Examining the whole subject of communication one discovers that there are very few people around him in this day and age who are actively communicating, and there are a lot of people who think they are communicating who are not.

CHAPTER XI

PAN-DETERMINISM

An entirely new concept in Dianetics and Scientology is that of Pan-Determinism.

In Book One we talked about Self-Determinism. Self-Determinism meant, in essence, control by the awareness of awareness unit of that which it conceived to be its identity. Some effort was made in Book One to move Self-Determinism out into the remaining Dynamics.

Pan-Determinism is a word which describes determinism all along the Dynamics. Actually, Self-Determinism attempted to do this, and our earlier idea of Self-Determinism was a sort of Pan-Determinism.

We have to remember here that the Dynamics involved in Dianetics are the first four. The Dynamics involved in Scientology are the last four of the total set of eight. The Eight Dynamics are as follows:

DYNAMIC ONE is the urge towards survival of self.

DYNAMIC TWO is the urge towards survival through sex, or children, and embraces both the sexual act and the care and raising of children.

DYNAMIC THREE is the urge towards survival through the group and as the group.

DYNAMIC FOUR is the urge towards survival through all mankind and as all mankind.

DYNAMIC FIVE is the urge towards survival through life forms such as animals, birds, insects, fish and vegetation, and is the urge to survive as these.

DYNAMIC SIX is the urge towards survival as the physical universe and has as its components Matter, Energy, Space and Time, from which we derive the word MEST.

DYNAMIC SEVEN is the urge towards survival through Spirit and would include the manifestations or the totality of awareness of awareness units, thetans, demons, ghosts, spirits, goblins, and so forth.

DYNAMIC EIGHT is the urge towards survival through a Supreme Being, or more exactly, Infinity. It is called Dynamic Eight because it is Infinity turned up on its side.

The urge towards survival through self, sex, children, groups and mankind is the proper province of Dianetics.

Now let us examine the concept of Pan-Determinism. Pan-Determinism would

be the willingness to determine or control self and dynamics, other than self, up to the eight listed above. Like Self-Determinism, Pan-Determinism is self-elected or self-determined, in that one does it knowingly and directly, not from obsession, compulsion or inhibition. An undetermined individual, of course, does not exist, but an other-determined individual definitely can exist. Where we have Self-Determinism, and we interpret Self-Determinism as determinism on the First Dynamic, we have only willingness to control self and no willingness to control anything beyond self. If this is the case, in Self-Determinism we have as other-determinism sex, children, groups, mankind, and going on into Scientology, animal life, vegetation, the physical universe, spirits, and God -- or whatever else might compose Infinity. In view of the fact that Self-Determinism was interpreted in this fashion it left an individual in the state of mind of being willing to be determined on all other Dynamics and by all other

Dynamics except his own personal dynamic. In view of the fact that all auditing is the Third Dynamic, and in view of the fact that a personal dynamic cannot exist, and that an individual as we see him, a man, is actually a composite and is not a First Dynamic but a Third Dynamic, we see we are in difficulty with this definition of Self-Determinism and continued use of Self-Determinism. It is necessary, then, to investigate further and to assign more precision to this concept of willingness to control.

When we say control we do not mean the “control case” where control is obsessive or other-determined, or where the individual is controlling things out of compulsion or fear. We simply mean willingness to start, stop and change. The anatomy of control is just that -- starting, stopping and changing things. Now it is not necessary for a person to start, stop and change things just to demonstrate that he can control them. He must, however, to be healthy and capable, be able to start, stop and change things.

Here we come immediately to what we mean by ability. It would be the ability to start, change and stop things, and if we have an ability to start, stop and change things, we of course must have a willingness to start, stop and change things. Those people who are unwillingly behaving in some direction so as to start, stop and change things are very sick people, and in this last category we discover the bulk of the human race at this writing.

The basic difference between aberration and sanity, between inability and ability, between illness and health, is the knowingness of causation by self opposed to unknown causation by others or other things. An individual who knows he is doing it far more capable than one who is doing it but supposes something else is doing it. Psychosis is itself simply an inversion of determinism. A psychotic is entirely other-determined, a sane man is in good measure Self-Determined. Pan-Determinism would mean a willingness to start, change and stop on any and all dynamics. That is its primary definition. A further definition, also a precision definition, is: the willingness to start, change and stop two or more forces, whether or not opposed, and this could be interpreted as two or more individuals, two or more groups, two or more planets, two or more life-species, two or more universes, two or more spirits, whether or not opposed. This means that one would not necessarily fight, he would not necessarily choose sides.

This is in total controversy to some of the most cherished beliefs of Man, but may I point out to you quickly that Man is not an entirely sane person, and thus some of his beliefs must be somewhat aberrated. There is such a thing as courage, but there is not such a thing as sanity totally opposed.

People who are afraid of control are liable to be afraid of Pan-Determinism but if they will see this as a willingness to start, change and stop any Dynamic they will see that a person must be assuming the responsibility for any of the Dynamics. A conqueror, in his onslaught against society, is fighting other-determinism. He is starting, changing and stopping things because of an unwillingness to associate with or support other races or customs than his own. Therefore, what he is doing can be interpreted as “bad.”

In support of this we get all of the earlier religious teachings, but these have been grossly misinterpreted. These have been interpreted to mean that a person should not fight in any way, or defend anything, or have anything, or own anything. This is not true. A person who is willing to be other identities besides himself, other individualities besides himself, does not necessarily harm these other individualities. Indeed, we cannot make the complete distinction of other than himself, since we are saying in this that he clings to something he calls self and supports and defends it without being willing to identify himself with others.

One of the most maddening debaters is one who moves at will between the viewpoints of himself and those who have elected him as an enemy.

There is an important scale down from Pan-Determinism. It does not lead along a dwindling Dynamic path, but it could, of course. One could simply see as Pan-Determinism

dwindling the falling off of one Dynamic after another until one is down to First Dynamic, but that is not a particularly workable picture and an auditor does not use it.

The Scale down from Pan-Determinism is: Pan-Determinism, Fighting, Must and Must Not Happen Again, Repair and Association. These are actually processes. At the bottom we find an unwillingness to associate with anything. Just above this is an unwillingness to repair anything, but a willingness to associate somewhat. Above this is a willingness to associate and to repair somewhat, but no willingness to let certain things happen again. Above this is a willingness to fight things, and above this is Pan-Determinism. These are arranged in this fashion because this is the ladder a preclear climbs if he is run on a certain type of process. This is something like the old Emotional Scale, which went: Apathy, Grief, Fear, Anger, Antagonism, Boredom, Conservatism, and Enthusiasm, only in this case it is a scale of behavior manifestations. Where an individual who is unwilling to associate with various things is certainly a long way from being Pan-Determined and definitely is not even Self-Determined, he has to come up a ways before he is willing to repair anything, but in this frame of mind he can repair quite generally but is unwilling or unable to create or destroy. An oddity here is that a person who is unwilling to associate is only able to destroy, and a person has to be very far up the scale before he can create. In fact, he has to be up around Pan-Determinism to adequately create. Above this level of repair we find an individual frozen in many incidents which he is preventing from occurring once more and is holding the facsimiles or engrams of these incidents so that he will have a model and so know what mustn't occur and above this level we discover an individual fighting and being willing to fight almost anything and above this level we discover an individual willing or able to be almost anything and so may be at peace with things and does not have to fight things. An individual at the Pan-Determinism level can create. An individual at Association, as I have said, can only destroy. An individual at Repair or Must and Must Not Happen Again is making a very, very heavy effort -- and I do mean Effort -- to survive.

Let us take for our example of Pan-Determinism the Second Dynamic. Here we find such a thorough effort to have other-determinism that Freud picked this out as the only aberrative factor. It is not the only aberrative factor, but in view of the fact that it is a desired inflow it can be considered with many other things to have some aberrative value. Let us look at it in terms of Self-Determinism and Pan-Determinism. Here we have an individual believing himself to be a man, who believes that his only sexual pleasure can be derived from remaining very solidly a man and having sexual relationships with a woman, and being very sure that he is not the woman. On the other hand, we find a woman determined to be herself and experience as herself, and to experience a sexual inflow from a man. In the case of the man, as in the case of the woman, we have an unwillingness to be the other sex. This is considered natural but do you know that when this is entirely true, when we have complete determinism to be self and not to be to any slightest degree the other person, there is no sexual pleasure interchange of any kind whatsoever? We get the condition known as Satyrism and Nymphomania. We get a tremendous anxiety to have a sexual flow.

Probably the only reason you can see the universe at all is because you are still willing to be some part of it. Probably the only reason you can talk to people is because you can be the other person you are talking to. Probably the only reason you can really let people talk to you is because you are willing to let the other person be you, somewhat, and he is willing to let you be him to some degree. In view of the fact that space itself is a mock-up, is a state of mind, it can be seen that individuality depends to some degree upon the law that no two things must occupy the same space. When we get this law in action we have a universe. Until this law goes into action there is no universe, and one would be hard put to differentiate entirely. Two things can occupy the same space to the degree that you are willing to believe they can. It is a very easy thing to talk to an audience if you are perfectly willing to be an audience. It is a very difficult thing to talk to an audience if you are unwilling to be an audience. Similarly, it is very difficult to be an audience if you are unwilling to be on the stage. One could conceive that a person who had a considerable amount of stage-fright would be incapable of enjoying a performance of actors. And so it is. We discover the person who is in the audience and has, himself, considerable stage-fright, writhing and feeling embarrassed for every actor who makes

the slightest slip on the stage. In other words, we find this person compulsively being on the stage although he is in the audience.

Things of this nature have led more than one philosopher to assume that we were all from the same mould, or that we were all the same thing. This is a very moot question. Processing demonstrates rather adequately that we are all really individuals and that we are not the same individual, and indeed, people who believe we are all the same individual have a very rough time of it. But evidently we could all be the same individual, at least if we were entirely sane.

The physical universe is a sort of hypnotic trance where the individual believes himself to be capable of viewing from various points. The illusion is rendered very excellent by the fact that other individuals believe that they are viewing the same things from the same points as they occupy. We are all, as awareness of awareness units, basically different. We are not the same "pool of Life," and we are all evidently differently endowed, no matter what the Communist Party would like to believe.

One of the most significant differences from man to man is the degree to which he is willing to be Pan-Determined. The man who has to forcefully control everything in his vicinity, including his family, is not being Self-Determined, usually, much less Pan-Determined. He is not being his family. If he were being his family, he would understand why they are doing what they are doing and he would not feel that there was any danger or menace in their going on executing the motions or emanating the emotions which they do. But, anchored down as one person, rather obsessed with the damage that can be done to him or those around him, an individual is apt to launch himself upon a course of heavy, solid, super-control of others. Now let's take the person who is Self-Determined and Pan-Determined in the same situation, and we discover that he would have enough understanding in the vicinity of his family and others' families, and with this understanding would be willing to be and experience as the remainder of the family, and he would find out that he actually could control the family with considerable ease. The oddity of it is that force can control down into entheta -- to enturbulation -- but that a Pan-Determinism controls upward into greater happiness and understanding since there is more ARC present. You have seen individuals around whom a great deal of peace and quiet obtained. Such individuals quite commonly hold into sanity and cheerfulness many others in their environment who are not basically stable or Self-Determined at all. The individual who is doing this is not doing it out of obsession, he is doing it simply by knowing and being. He understands what people are talking about because he is perfectly willing to be these people. When he falls away from understanding what they are talking about he has also fallen away from being willing to be them. The willingness to understand, the willingness to be are, for our purposes, synonymous.

Now how does this Pan-Determinism tie into communication?

We have seen that difficulties arise on the cycle of communication and on the two-way cycle of communication where origins of communication, answers and acknowledgements were scarce. It must be, then, that the individual becoming aberrated through communication, must have conceived the necessity of another determinism. In other words, one has to fall away from Pan-Determinism to get into any of the traps of communication at all.

It is a very fortunate thing for us that Pan-Determinism exists, otherwise there would be absolutely no way whatsoever out of this maze of mis-communication that a person gets into. The only way out of it would be to have other people come around and do enough talking and go to enough movies, and seek out another Self-Determinism which could communicate and make it communicate until one were sane. However, it doesn't have to be worked out in an unlimited sense in this way. The oddity is that it works out in "mock-up." Further, it works out best in mock-up, for in mock-up we introduce the idea of Pan- Determinism.

When we ask somebody to get the idea that somebody else is present, who is not, and then have him make this person give him answers, we discover after a while that some major

aberrations have blown out of our preclear. In the first part the preclear is actually remedying the scarcity of answers -- or, if these were being processed, originals or acknowledgements -- and is so disentangling communication lines. The sense of what he would mock the person up as saying would have nothing to do with it. The communication could be almost pure gibberish as long as it was an answer. This would straighten out the bank to a very marked degree. The other factor which enters into this is Pan-Determinism. We are making the individual actually mock up somebody else and make somebody else say something. In other words, we are making our preclear take over the control, the start, change and stop of another communication medium. And with further test and experiment we discover that we can do this for all the Dynamics, and when we have done this for all the Dynamics we have brought our preclear up to a point where he is willing to monitor communications on all the Dynamics. And when he is willing to do this, and get origins, answers, and acknowledgements along all the Dynamics, we find that we have a very serene person who can do the most remarkable things. Anything you have read concerning the potential abilities of the Clear, and a lot more, comes true when we follow this course. So it is a very fortunate thing for us that Pan-Determinism exists. Otherwise there would be no processing anybody.

Remember, when you are explaining this to people, that it is willingness to control on any and all Dynamics, and that it is not an obsessive or compulsive control to own, protect, or hide on any Dynamic. All the ills of Earth come from an obsession to own, control, protect and hide on other Dynamics than Self. The true enlightenment of this world has come from Willingness to be along any of the Dynamics.

One of the things which gives truth to Pan-Determinism is the savageness with which the aberrated attempt to drive an individual away from anything resembling Pan-Determinism. This is simply an obsessive action on the part of people to climb up to Pan-Determinism by force. Pan-Determinism cannot be climbed by force. The ladder to that height is not made of pikes and spears, spankings and police forces. It is made of Understanding, Affinity, Reality and Communication.

CHAPTER XII

THE SIX BASIC PROCESSES

Today's auditor must be conversant with six Basic Processes and must be able to get results with these processes before he can expect to get results with higher levels of auditing.

These six processes form a roadway for more than the auditor. We discover that they compose a tone-scale. This tone-scale is as follows: at its lowest and highest reaches, whether by mimicry, words, or mock-up, we have two-way communication. Next above this, occupying a position from about 1.1 to 1.8 on the Chart of Human Evaluation as given in "Science of Survival," we have Elementary Straightwire. Above this we have, from 1.8 to 2.5, Opening Procedure. Above this, from 2.6 to 3.0, we have Opening Procedure by Duplication. Above this we have Remedy of Havingness, from 3.1 to 3.5, and above this, from 3.6 to 4.0, Spotting Spots in Space.

An auditor, in auditing these six basic processes, becomes sufficiently capable in observing and communicating that he can handle (or, can bring the preclear up to the point where he can handle) the "subjective process" which remedies communication, or the other one which is the "One-Shot Clear."

The problem of psychosis never rightly belonged in Dianetics but it has been solved there. Opening Procedure of 8-C and the Mimicry techniques as given in the PABs resolve psychosis. They resolve it rapidly and care for it adequately, and we have no real worry on that score. The only reason we would enter the field of psychosis at all would be to find out how far South our techniques worked.

CHART OF PROCESSES

WHERE THEY ARE ON THE ARC TONE SCALE

Exteriorized	
Spotting Spots in Space	4.0
	3.6
Remedy of Havingness	3.5
	3.1
Op. Pro. by Duplication	3.0
	2.6
Opening Procedure 8-C	2.5
	1.8
Elementary Straightwire	1.8
	1.1
Two-Way Communication	1.0
	-8.0

As covered much more fully in “The Creation of Human Ability,” available from the Hubbard Scientology Organization, these Six Basic Processes form the background to all processes. Through them we find two-way communication everywhere. It can be said with honesty that there is no auditing without two-way communication.

The process, Two-way Communication itself, could be subdivided into verbal and non-verbal processes. The verbal processes would include questions about the present time environment and the preclear’s life, interests, and so forth, and would get a direct answer to every question, no matter how long the communication lag was. In other words, a two-way communication would be entered upon so as to actually bring the preclear to talk to the auditor. In the case of people who have great difficulties in this line, we have non-verbal techniques such as Mimicry, wherein the auditor mimics the preclear and persuades the preclear to mimic the auditor. Various processes are used, such as passing a ball back and forth between them, nodding, shaking hands, sitting down, standing up, walking across the room and back and sitting down, all of which are effective.

Much of this book, “Dianetics 55!” is on the subject of two-way communication, and the totality of auditing is bringing a preclear into excellent two-way communication, and it is conceived a little difficult by instructors to relay the “process” called Two-way Communication. However, it is actually simplicity itself, for all that is necessary is to get the preclear to actually volunteer communication and answer the communications volunteered to him. There is always something the preclear will talk about.

Mimicry, particularly when used on psychotics, is a precision subject. Mimicry is not a new process, it is almost as old as psycho-therapy, but it is spotty when used without an intimate knowledge of validation. It can be said that that which one validates comes true. The only force or strength Life has is that which derives directly from the upper echelon of Understanding. When Life gets down to a point where it is incomprehensible it cannot relay any understanding. Understanding this is essential for an auditor. He must realize that he gives power to everything he validates. We made some thing important out of the engram, and by validating engrams, we actually, where they were audited poorly, gave force and power to engrams. Thus it is with the psychotic. To mimic the strange, peculiar, bizarre and unusual things he does is to give force and strength to those things. It cannot be said with sufficient emphasis that the auditor must never mimic the strange, bizarre and unusual manifestations of the psychotic. The only way that the auditor can make mimicry work consistently and continually and rapidly, is by validating what the environment considers the agreed-upon, the usual, the routine, the ordinary. Perhaps the psychotic is twisting his hands madly, and occasionally nodding slightly. The auditor, to mimic him, would not twist his hands, but would nod slightly, since a nod is the agreed-upon manifestation in the environment, not the twisting of hands. If the auditor does this, the preclear will begin to nod more and twist his hands less. If the auditor were to begin to mimic the psychotic by twisting hands, he would discover that the psychotic would probably stop twisting his hands, but would do something else more bizarre. And if the auditor mimics this much more bizarre thing, the psychotic will simply go on to something even wilder or might become entirely motionless, for the one fear the psychotic has is becoming predictable. The psychotic is under the control of entities, demon-circuits. He does have a grain of sanity present, otherwise he would not be able to function at all. Therefore, those things which he does which are sane must be mimicked and so reinforced. If an auditor knows this thoroughly and practices it smartly he will discover that psychotics can be brought into two-way communication and moved immediately into Opening Procedure of 8-C, the proper process for psychotics. 8-C, while not a psychotic process, does work on psychotics. However, in working Opening Procedure of 8-C on the psychotic, the auditor must be very careful not to go beyond part “a” for a long, long time.

From the process known as “Two-way Communication” we move on to the process known as “Elementary Straightwire.” Elementary Straightwire has two basic commands. One of these commands is used continually, over, and over, and over, and over, until the communication lag is entirely flat on it and then the other command is used over, and over, and over until the communication lag is entirely flat, at which time it will be discovered that the first

command will now give communication lag. And so it is used over, and over, and over, and then the second one is used over, and over, and over. In other words, what we do here is to use this process of Elementary Straightwire with just two commands, continually, one command at a time, flattening each communication lag encountered. While one is doing this, of course, one maintains two-way communication. He acknowledges the fact that the preclear has recalled something and is in general alert to receive from the preclear an originated communication, answer it, and give further orders. The two commands of Elementary Straightwire are: "Give me something you wouldn't mind remembering," "Give me something you wouldn't mind forgetting." This can be varied with: "Tell me something you wouldn't mind remembering," "Tell me something you wouldn't mind forgetting." This Elementary Straightwire is a standard form. If it is varied it should be varied towards simplicity. A simple form of straightwire is "Remember something," over and over, again, and again, and again, and again, and again. Do not use, however, "Forget something," since this is far too rough for the preclear. Another even simpler form is to apply "Remember something" to the Dynamics, such as "Remember a man," "Remember a group." The only error that can be made in Elementary Straightwire is to get too fancy, for one does not believe that an auditor who has advanced this far in auditing would make an error in communication. There is an entire gamut which we call "The next to the last list in Self-Analysis" published in the original edition of "Self-Analysis" which has many times been known to break a person from a neurotic to a sane state. This is: "Can you recall a time that is really real to you?" "Can you recall a time when you were communicating well to someone?" "Can you recall a time when someone was communicating well to you?" "Can you recall a time when you felt Affinity for someone?" "Can you recall a time when someone felt Affinity for you?" By keeping this in the Understanding or Affinity line a case advances more rapidly than if mis-emotion and other factors are addressed.

Opening Procedure of 8-C is one of the most effective and powerful processes ever developed and should be recognized and used as such. The main error which is made in the Opening Procedure of 8-C is not to do it long enough. It takes about 15 hours of Opening Procedure of 8-C in order to bring a person into a completely relaxed and Self-Determined state of mind regarding orders. Opening Procedure of 8-C is a precision process. Step "a" of Opening Procedure of 8-C is "Do you see that object?" the auditor pointing. When the preclear signifies that he does, the auditor says, "Walk over to it." When the preclear has walked over to it, the auditor says, "Touch it." When the preclear does, the auditor says, "Let go," and designates another object -- a wall, a lamp -- calls it by name or not, and goes through the same procedure once more. It is important that the auditor specifically acknowledge each time the preclear has executed the command given. When the preclear has seen the object, when he has walked over to it, when he has touched it, when he has let go -- each time the auditor signifies that he has perceived and does acknowledge this action on the part of the preclear. This Step "a" is used until the preclear does it easily, smoothly, without the slightest variation or introduction of any physical communication lag, and has demonstrated completely that he has no upset feeling about the auditor or objects in the room.

When "a" has been run for a length of time necessary to bring the case up tone, Part "b" is run. Part "b" introduces the idea of decision. It is notable that the "One-Shot Clear" must be very strong on this power of decision. It is also notable that a person in extremely bad condition has no power of decision. The commands of Part "b" are: "Pick a spot in this room," and when the preclear has: "Walk over to it," and when the preclear does: "Put your finger on it," and when the preclear has: "Let go." Each time, the auditor acknowledges the completion of the command by the preclear, signifying "All right," "O.K.," or "Fine," making it very plain that he has noticed and approves of and is acknowledging the preclear in following each specific command. He approves of these one at a time in this fashion. The preclear is run on this until he demonstrates no physical communication lag of any kind in making up his mind what to touch, how to touch it, and so forth.

Part "c" of Opening Procedure of 8-C introduces further decision. It goes as follows: the auditor says, "Pick a spot in this room," and when the preclear has, the auditor says "Walk over to it." When the preclear does, the auditor says, "Make up your mind when you are going

to place your finger on it, and do so.” When the preclear has, the auditor says, “Make up your mind when you are going to let go, and let go.” The auditor each time acknowledges the completion of one of these orders to the preclear.

In doing Opening Procedure of 8-C the preclear must not be permitted to execute a command before it is given, and a two-way communication must be maintained. As I have said, Opening Procedure of 8-C is a very powerful process. If all auditors knew how to do this Opening Procedure of 8-C and could do this very well, we would right there have psychotherapy licked. But we are not trying to lick psychotherapy. It has never been a major problem to us. We are trying to bring people a long way further North than psychotherapy ever dreamed of, and Dianetics and Scientology are not psychotherapies, they are processes which increase the abilities of people.

Opening Procedure by Duplication has as its goal the separating of time, moment from moment. This is done by getting a preclear to duplicate the same action over and over again with two dissimilar objects. In England this process is called “Book and Bottle,” probably because these two familiar objects are the most used in doing Opening Procedure by Duplication.

The first step in Opening Procedure by Duplication is to familiarize the preclear with both objects, as to their reality and his ability to own them. One makes himself handle them, and feel them, and acquaint himself with them, makes him describe them as objects he is experiencing in present time, not as something related into the past. A little time spent on this can be quite beneficial.

The auditor then begins what will become to the preclear before he is through with this some of the most hated phrases anyone could conceive, but which, by the time the preclear is finished with this, become just like any other phrases. Many people believe that opening Procedure by Duplication induces hypnosis. This is because in running it hypnotism runs off: the preclear, while the hypnotism is running off, may feel quite hypnotized. It is the exact reverse of hypnotism. Hypnotism is an effort to persuade the individual to do nothing, to sit still, and to accept fully the inflow. Opening Procedure by Duplication contains two-way communication, and indeed does not work unless two-way communication is done with it. The main liability in doing two-way communication on Opening Procedure by Duplication is that the auditor, in introducing two-way communication to it, may stray considerably from the pattern laid down. He must not do this. Although he is maintaining two-way communication he must adhere very sharply to the process. He can make the preclear tell more about them, he can make the preclear describe various things which are manifesting themselves to the preclear he can be insistent the preclear really knows he has just picked this up, but he must stay with this sequence of auditing commands, and may not vary from them even vaguely. He can interject other conversation, but not other auditing commands, into Opening Procedure by Duplication.

The auditing commands are: “Do you see that book?” says the auditor, pointing. When the preclear signifies that he has, the auditor says, “Walk over to it.” When the preclear does, the auditor says, “Pick it up.” When the preclear does, the auditor says, “Look at it.” When the preclear does (usually he was looking at it but now looks at it more closely) the auditor says, “Give me its color.” When the preclear does, the auditor says, “Give me its weight.” When the preclear does, the auditor says, “Give me its temperature.” When the preclear has, the auditor says, “Put it back exactly as you found it.” This action sequence having been completed, the auditor points to the bottle. “Do you see that bottle?” When the preclear does, the auditor says, “Walk over to it.” When the preclear does, the auditor says, “Pick it up.” When the preclear has, the auditor says, “Look at it.” When the preclear does, the auditor says, “Give me its color.” When the preclear has, the auditor says, “Give me its weight.” When the preclear has, the auditor says, “Give me its temperature.” When the preclear has, the auditor says, “Put it back exactly as you found it.” Then the auditor says, pointing out the book, “Do you see that book?” and so on, back and forth, using this exact sequence of commands. The auditor can interject “Describe it more fully.” The auditor can sometimes, but not oftener than once every 15 minutes, point to the book, have the preclear go through the full sequence with the book,

and then point to the book again, and have the preclear once more go through the full sequence with the book. This will break down the automatic machinery a preclear is bound to set up to compensate for this process. We want to keep the preclear doing it, not his machines. By asking the preclear to describe the object, or describe its temperature more fully in its proper sequence in these commands, machines are also broken down and the alertness and the awareness of the preclear is increased.

The auditor must not omit letting the preclear give him the preclear's reaction. The preclear will pause, seem to be confused. It is up to the auditor at that moment to say, "What happened?" and to find out what happened, and then to continue with the process, having acknowledged the communication of the preclear. An auditor must never be afraid to let a preclear emanate a communication, and an auditor must never fail to acknowledge the completion of an auditing action, no matter how minute.

The Remedy of Havingness is an extremely effective process for it remedies the ability of the preclear to have or not have at will. Sometimes auditors interpret this process as inflow, only. That is because the physical universe is an inflow universe, and it is all too easy for an auditor to assign to auditing and all other actions inflow characteristics only.

The modus operandi of the Remedy of Havingness is to have the preclear mock up something, pull it in, or mock up something and throw it away. It does not matter what you have him mock up. The item can have significance or not as the case may be. Preclears who are low in tone, if this is run on them, have a tendency to make everything they mock very significant. It is not the significance, it is the mass that counts. However, to keep the preclear interested, or to assist his mocking up, an auditor may designate specific things, and does so.

It will be found that the acceptance level and expectance level of the preclear very definitely monitor what he mocks up, and what he can pull in and what he can throw away. As covered in the Professional Auditor's Bulletins, acceptance level processes can be combined with the Remedy of Havingness.

The commands of Remedy of Havingness are as follows: "Mock up a (planet, man, brick)." "Make a copy of it." "Make a copy of it." "Make a copy of it." And when the preclear has from five to 15 copies, "Push them all together." "Now pull them in on you." When the preclear has done this for some time, the last command is varied by saying, "Throw them away and have them disappear in the distance." In other words, we have the preclear mock up something, and when he has we have him make a copy of it, make another copy, and another copy, and another copy, one at a time, push them together and pull them in or throw them away.

We keep up this process for some time until we are very certain that he can actually throw things away or pull them in on himself at will. This is the Remedy of Havingness. Remedy of Havingness does not mean stuffing the preclear with energy. It means remedying his ability to have or not have energy. Run with particular significances such as money, women, et cetera, one could remedy specific scarcities on the part of the preclear. But remember that at first they may be so scarce that at first he may have to waste a large quantity of them before he can have one.

On an awareness of awareness unit exteriorized we run Remedy of Havingness, but a little differently. We say, "Put up eight anchor points." We describe to him how we want these put up. We want them put up in such a way as to form the corners of a cube. In other words, these eight anchor points are not put in a group in front of or behind the preclear, they are to be distributed around him. When the preclear has done this we say, "Pull them into you." We keep this up for a long time. We also have the preclear exteriorized mock up eight anchor points and send them away from him. A preclear exteriorized can be very unhappy about his lack of havingness and this last process is used to remedy this upset.

Remedy of Havingness is an exteriorization technique. If it is run on an individual long enough, say eight or ten hours, he will probably exteriorize at the end of that time. If you kept on running it as an exteriorized process, given in the second part above, he would then have his visio clear up, and he would finally get into very excellent condition. This is quite a process. However, remember this process depends upon the preclear following the auditor's orders. Unless the auditor has guaranteed this by Opening Procedure of 8-C and Opening Procedure by Duplication, the chances of the preclear's actually following his orders (although pretending to do so) are very slim. We discovered in old-time Dianetics that the breakdown was in the preclear failing to follow the auditor's orders. Preclears would pretend to follow an auditor's orders but actually would not.

The process known as Spotting Spots in Space is not to be attempted on somebody who is having a difficult time, and when it is attempted it should be accompanied with Remedy of Havingness. One makes a person spot spots in space for a short time, then remedies Havingness, makes them spot spots in space, then remedies Havingness, then spot spots in space. These two processes, Remedying Havingness and Spot Spots in Space actually belong together, however the preclear eventually emerges up in a higher band where he can spot spots in space without remedying Havingness.

The auditing commands are: "Spot a spot in the space of this room." When the preclear has, the auditor says, "Spot another spot," etc. When the preclear gets well into the process in this fashion we say, "Spot a spot in the space of this room." "Walk over to it," and when he has, "Put your finger on it." When he does, "Let go."

The auditor should ask the preclear when he starts this process if the spot has any mass, color, temperature, or any other characteristics, or "How big is it?" The auditor asks this to make sure that the preclear is actually spotting a spot, a simple location, not a spot that has a mass, temperature, or characteristics. A location is simply a location, it does not have mass, it does not have color, it does not have any temperature. When we ask the preclear to spot a spot at first his spots are liable to have mass and temperature. We do not object to this, we simply ask him frequently, once we have discovered that his spots do have this, how his spots are getting along, and we remember, on such a preclear, that we must remedy havingness. Eventually he will move out to a point where he is simply spotting locations.

These are the Six Basic Processes that an auditor must know. They are all of them very powerful processes, and each and any one of them can accomplish the goals which were envisioned in "Dianetics: The Modern Science of Mental Health." The essence of these processes is to do them as given, to do them "purely," all the while maintaining a two-way communication with the preclear. Auditors get into minor variations on this set of processes, but these processes were evolved first in theory by myself, were developed in practice by myself, and were then given to many auditors to do, and many auditors were trained in them, and then these processes were refined and inspected until they represent a very broad agreement, and we have found that these commands, as you have them here, are the best commands which can be used in processing a preclear. The failure of an auditor to duplicate, his unwillingness to duplicate, his upset about duplication in general will quite often lead him up the blind alley of varying a process compulsively or obsessively. When he does he can expect to lessen the results. Auditing today, by the experience of a very large number of auditors, is a very severe discipline on the individual. It is not an art, and it never will be an art. It is a precision science. In the old days, all this talk about art and intuition and instinctiveness cost a lot of preclears the benefit of auditing. Auditing in the long ago was tremendously complicated but it was none the less precise. Now that it is very simple it is still very precise.

Amongst these processes an understanding of communication lag and Opening Procedure of 8-C were chose as the two processes to be taught to a very large area which contained a large number of auditors. This area had been noteworthy, heretofore, for the strange results "obtained" by auditors and the strange techniques which were used in it. A couple of auditors were sent into this area to teach everybody communication lag and Opening Procedure of 8-C. Actually these two auditors were originally from this area. They did so, and

several lives have been reported saved to date, and a great many cases have been salvaged, and the entire science is looking up in that particular area simply because the area was taught nothing but communication lag and the Opening Procedure of 8-C and did nothing thereafter but this. Out in the outskirts of this area a couple of auditors varied Opening Procedure by Duplication and were reported to be having very good luck with the variation, but these two auditors were not part of the crew who were taught Opening Procedure of 8-C and communication lag, and the results they are obtaining are very junior to the results obtained by their own fellows very close by.

It could be said that the only real danger in auditing was failure. Auditing is the start, change and stop of aberration, or the creation of ability. Today creation of ability takes prominence to a point where aberration drops out of sight and is forgotten. But the auditor who does not obtain results is demonstrating to himself that he cannot control human aberration and human ability, and a demonstration of his failure to himself is sufficient to make him slightly incapable in handling his own difficulties. Thus it is a tremendously important thing that we have processes which, when used exactly as given, and used with skill, produce uniformly good results on preclears. An auditor using these on preclears gets better, and better, and better, and better even when he doesn't have any auditing himself -- a thing which was not the story in 1950. When you can control aberration in others, when you can increase the ability of others, you certainly do not worry about your own. An auditor who has consistent failures will eventually drop back to self-auditing, but these processes will cure even that. Self-auditing, of course, is the manifestation of going around running concepts or processes on one's self. One is doing this because he has been made afraid, through his failure on others, of his ability to control his own engrams, facsimiles, thoughts and concepts, and he seeks to control them through auditing. It is not necessary for an individual to audit himself in order to control his own machinery.

Before anyone should adventure in the direction of testing the "One-Shot-Clear" or doing anything about exteriorizing the awareness of awareness unit and so making a Clear, he should be entirely conversant with these processes. Actually, any of these processes run long enough would probably result in an exteriorization. There are faster ways to achieve an exteriorization than these processes, but these processes are preliminary to them. The preclear who cannot follow the auditor's orders will not sit there and do a subjective -- which is to say, an out-of-sight, in his own mind -- process without varying it. The trouble with the preclear is that he cannot duplicate, he cannot follow the orders of the auditor, and when the auditor tells him to run a concept or a thought, the preclear probably pays token nod to this and runs entirely something else. A very close E-Meter review of a number of preclears who were not advancing under "subjective processes" disclosed that each and every one of them had never run what the auditor told them to run. They were afraid of obeying the auditor, they were afraid of what the auditor was doing, they were afraid of his skill. Opening Procedure of 8-C remedies this fear and brings the inability and unwillingness of the preclear out into the open where it belongs.

In Opening Procedure by Duplication we very often get a preclear "blowing the session" where the auditor has run an insufficient quantity of Opening Procedure of 8-C. When a preclear "blows the session" on Opening Procedure by Duplication, the auditor has missed. He has not run enough Opening Procedure of 8-C. How much is enough Opening Procedure of 8-C? Until the person is in very good condition as homo sapiens.

Remember that whether the command is physical or mental, the auditor must observe communication lag. In Opening Procedure of 8-C he simply repeats the process command all the way through, and then again, and again and again and in such a way flattens any lag that shows up. He does not repeat the command on which the preclear got the lag. It is easier to do this way, it is a more orderly process when it is done this way. By very close theory, the actual command on which the preclear lagged should be repeated again, but this is not done.

These are the six basic processes which we must know before we can constitute ourselves auditors. These are the processes which are getting results. These are the processes which are making able men and able women.

These processes can be varied into specific uses where ability is concerned. One of the uses of these, for instance, would be to raise the ability of a pilot to fly a plane, or a person to drive a car, simply by having him approach, touch, and let go of various parts of the object to be controlled. The exact procedure as given above of Opening Procedure is run, except that the object to be controlled is used. Typists have learned to type better, people have learned to drive cars better, and many other abilities have been recovered simply by running 8-C. One could envision a pianist who was getting tired, run-down, or upset by his music, coming into full awareness of it once more simply by running 8-C on his instrument or instruments.

If we wanted to increase the ability of a salesman, it would only be necessary to run any of the above processes in their proper position on the tone scale to increase his ability. Abilities increase, in general, when these are run.

When does one run what process? One should have a copy of the Chart of Human Evaluation from "Science of Survival" and know that chart well in order to understand exactly where one starts. In general practice, however, an auditor simply starts with two-way communication, and when he is getting answers to his questions and is taking rather freely with his preclear he goes into Elementary Straightwire, and from Elementary Straightwire he goes into Opening Procedure of 8-C.

There is a variation on two-way communication. If you have a difficulty in getting a preclear started in two-way communication it is a very easy thing to get him talking on problems, and from problems to run this one, "What problem could you be to yourself?" "What problem could you be to others?" running one and then the other each time until the preclear understood he could be an infinity of problems. Many people are so thoroughly scarce on problems that they will not let any go until they know that they can create problems for themselves. When a case is stalling, he is generally finding it very hard to give up a pet problem because he knows he can't have any more. Of course, all this is basically situated on answers. He can't have any answers so he has to have problems, then from problems he finally gets to a point where he can't even have these.

Anyone desiring to be a good auditor should follow this chapter very closely, should provide himself with a copy of "The Creation of Human Ability," and should also procure "Science of Survival" and study them. The best way to become an auditor is to be trained as an auditor. We have found this so much the case that while we offered an examination to anyone who wished to take it to the grade of Hubbard Certified Auditor, or Hubbard Dianetic Auditor, we never expected them to pass it -- for they never had, even though it was on the most simple elements as you see before you. There is no substitute for good training.

CHAPTER XIII

THE PROCESSING OF COMMUNICATION

If you will examine the Six Basic Processes you will discover that they are communication processes. The efficacy of 8-C derives from the fact that it places into the realm of knowingness communication with the physical universe. The physical universe does not give us back answers, but the Opening Procedure of 8-C remedies to a marked degree the liability of this no-answer situation by making the individual aware of the fact that walls are simply walls, that chairs are chairs, and floors floors, and ceilings ceilings. Opening Procedure by Duplication is processing another facet of communication: Terminals, the object (terminal) at Cause interchanging flow with the object (terminal) at Effect. Elementary Straightwire is simply a communication with the past, and securing of answers from the past, in other words, using the past as a terminal. Havingness, in itself, describes the mass at a terminal, or masses, and Spotting Spots in Space improves the tolerance of an absence of a communication terminal.

These Six Basic Processes, as designed, bring an individual up a gradient scale of tolerance for more and more communication. Once a preclear has been pressed through these he is ready for the direct processing of communication. He is not ready for the direct processing of communication until he has been put through these Six Basic Processes.

The ability of an individual depends upon his ability to communicate. The first and foremost of mechanical abilities is this communication ability. An individual who cannot communicate with something will become the victim of that something. That which a person withdraws from in this universe becomes, to a marked degree, his master. That which one fears becomes one's master. If an individual were willing to communicate with anything and everything in the entire universe he would then be free in the entire universe. Additionally, he would have an unlimited supply of distances and terminals. A barrier, perforce, is something which an individual cannot communicate beyond. When we see space as a barrier, its total operation as a barrier is the inability of the individual to be at the other extreme end of that space or outside that space. When we see energy as a barrier, we simply see it as something which will not permit the egress or ingress of an individual. When we see mass, walls or time as a barrier, we mean "imagined impossibility of communication." If you do not imagine that you cannot communicate, then there cannot be a barrier.

At the same time we are placed up against this conundrum: in the absence of communication, in the absence of interchanges of communication, in the absence of other terminals, flows, and terminals to which others can communicate, an awareness of awareness unit is not, by its own consideration, living. Livingness is communication. Communication is livingness. We add to this the variant degrees of Affinity. We add to it Agreements and attain Reality, but still these are only significances entered into communication. Any and all types of significances can be entered into communication in order to "give a reason for" communication. These "reasons for" are simply reasons for a game, reasons to have communication.

In the light of the concept of Pan-Determinism we see that an individual has to assume that he cannot know what another is talking about if he wishes to communicate with and depend upon the communications of that other. In other words, he has to pretend he cannot communicate. An individual who has some sort of barrier around him must pretend that he cannot communicate beyond that barrier. Actually this is nothing more nor less than a pretence. These barriers are the shadows through which the fish would not move. They could have swum through these shadows except for the fact that they did not believe they could penetrate beyond the shadows. It could be said that belief alone is the reason for any entrapment.

However, there are the mechanics of entrapment and we discover that an entrapment must be a communication barrier. An individual becomes entrapped in something because he does not believe he can communicate outside of it, or he becomes fixated on a terminal as a terminal himself.

To be very precise, the reason why an individual is entrapped has to do with scarcity of communication. An individual is still waiting, is still looking towards something, expecting it to communicate to him. It has not, and he has eventually turned his attention slightly off of this onto something else which he expects to communicate to him. And when this does not, he expects communication and so finds it elsewhere, but each time he sets up one of these expectancy lines he is to that tiny degree trapped against the terminal from which he was expecting but did not get communication. Thus, we have the entire bundle known as the reactive mind, the entire anatomy of ridges, and any other enturbulative mechanism, and even problems themselves, being a seemingly endless chain of communication scarcities.

What are the specific scarcities in a communication line? There is no scarcity of silence. Anyone has far too much silence. Silence might be conceived to be the native state of a thetan -- an awareness of awareness unit -- but it is not, for obviously a thetan is alive only to the degree that he is communicating, is action -- concentrated only to the degree that he is living. We discover that the tiny cells of the body consider themselves to be the very mirrors of truth when they are the most silent. There is an interesting and peculiar test here where the auditor has the preclear mock up in any area which contains a somatic a great many answers or originated communications from these "dead cells" and we discover this somatic-ridden area coming to life, waking up, becoming active once more. This in itself is a specific for all types of somatics. All one has to do is to have the preclear mock up answers in these dead cell areas. An ultimate truth, which is studied to a far greater extent in "The Creation of Human Ability", is a Nothingness, but this ultimate truth is not Life. Life is composed of this pretence that one cannot communicate, that one must communicate. It is composed of this intricate tangle of communications and self-erected barriers which give us games. When we get too deeply immersed in this game, when answers get entirely too scarce, we forget that we were the one who interposed the idea that no answers were to be given.

Silences do not process. There is entirely too much silence on the track. Remember that: it does not process. You can fill silence, but silence itself is death. When you process silence you process the preclear down towards death, not upward towards life. The way to process him upward towards life is by supplying abundance of communication. We find the preclears who are in the worst condition are the preclears who are the most silent, the most out of communication. These are the closest to death, closest to aberration. The way to get them alive again is to remedy some of the scarcity of communication. For a preclear who is in very bad shape, or in common practice, any preclear you would encounter, you would use first the Six Basic Steps in order to bring the individual up to something approaching a livable communication strata. And then you would go immediately into the remedy of scarcity of communication by having him mock up himself, even if just as ideas, the various parts of a two-way cycle of communication.

The parts of a communication cycle that have to be remedied are: (1) originated communications, (2) people to communicate to, or other awareness of awareness units to communicate to, (3) answers, (4) acknowledgements, and additionally, but not as important, (5) arrivals, (6) departures.

It is not necessary that the preclear have the ability to mock up or put out and hear back sound. In other words, sonic and visio are not necessary to this process. The entirety necessary is the idea of communication. You might say you have him mock up a "verbalizing idea."

A preclear will sort through, himself, pads (2), (3), (4), (5) and (6) if the preclear is simply told to "mock up some people speaking." He will, in rotation, get people answering, people acknowledging, people greeting him, and people saying goodbye to him. Because the preclear is usually far down the Tone-Scale on origin and ideas, and because "necessity level," other determined forces, have been necessary to get him into communication, it is likely that he will not, himself, spot the origination of communication, and the auditor will have to call his attention to this.

Remember this is not done on a preclear who has not first been put through his paces on the Six Basic Processes, for an auditor sitting there asking the preclear to mock up answers, or acknowledgements, or originated communications could not otherwise be sure that the preclear is doing this at all. Further, the preclear's attention is very likely to stray into various portions of his own bank, for his bank starts to come to pieces under the impact of all these communications.

The preclear must be kept at his job. His mocking up of communications must be kept at a simplicity and out of deep significances, and if his attention seems to fixate upon flows and he begins to "wrestle with mass," the auditor should get him back into mocking up communication as fast as possible.

What degree of originality is required of a preclear in mocking up any of these originative communications, answers, or acknowledgements? The answer to this is "none." No variety is necessary whatsoever. Simply the idea of communication, with some sort of a specific idea being communicated, is all that is necessary. Having the preclear, silent himself, mock up before him something saying "Hello," and saying "Hello" again, and saying "Hello" again, and having him mock this up behind him saying "Hello," and saying "Hello," and saying "Hello," would be quite adequate for an originated communication. Having the preclear mock up any banality such as "All right," or "O.K.," serves very well for both answers and acknowledgements. We are not at all concerned with the significance of the communication. We do not want long and involved communications. The preclear will try to get off into them. He will also try to get into his prenatal bank, his early childhood, and eight lives ago. We do not want him to do this, we want him to go on mocking up originated communications, answers, acknowledgements. We are validating ability, we are not trying to get rid of inabilities in his past. We are trying to increase his ability to communicate in the present, and originate communications, and take a Pan-Determinism out of all communicating terminals. We are not trying to get him to run out anything in the past. I know that an old Dianeticist is going to have a very hard time restraining himself from running out the prenatal which immediately appears after the preclear has made something say "Hello" to him 15 or 20 times. It is the auditor's job to make the preclear go on having the preclear or something say "Hello" or "Okay," or "I did it," and to ignore that engram. The number of engrams which will blow into view and beg to be run are countless. The auditor is not interested in these. Of course, if the preclear wants to ten the auditor about these, the auditor must permit the preclear to originate communication and must answer it simply to get the preclear to originate communication. He should not let the preclear go on, and on, and on discussing what has occurred, once the preclear has told him the essentials of it. The auditor wants to get the preclear back onto mocking up originating communications, answers and acknowledgements. The auditor is also making the preclear mock up something to talk to while he is doing this, a point which is cared for automatically and which is not addressed actually and actively in auditing. Naturally, if there is a spot in the air out there saying "Hello," or "Okay," or "I did it," the preclear is assuming that there is something alive there that can say "Hello" to him.

All manner of thinkingness machines, large black masses, white and green fire, purple spheres, falling stars, shooting rockets, may appear in the preclear's bank while he is undergoing this process. The auditor is not interested in this phenomenon, he is merely interested in getting the preclear to mock up further communication.

It does not matter if the preclear says these communications himself aloud or simply does them quietly to himself. The necessity here is not sound. Sound is a by-product of communication. It is the carrier wave of communication and is not itself communication.

Some interesting variations can be worked on this, but they are not advised, and indeed they violate the terms of this process, but they demonstrate how much power this process has. One has the preclear say aloud, "Okay, Mamma," a few hundred times. He will be amazed at the amount of variation which will occur, the communication lags, the impatience, the anger, the amount of data which will jump up about Mamma. But this data that is jumping up is simply the bank which is triggered to agree with what the preclear is doing at this moment. In

other words, that is stimulus response. Restimulation is stimulus-response and is covered in great detail in "Dianetics: The Modern Science of Mental Health." We could clear away an ally, we could do almost anything we wanted to do in Book One with this process of remedying the scarcity of communications.

Another point immediately arises, as to whether or not Havingness has to be remedied on the preclear. It has not been found necessary to remedy havingness on the preclear if one is actually remedying the scarcity of communication. This is a great oddity, for the preclear's bank, being composed of tangled and unfinished communication lines, starts to come apart the moment you begin to remedy the scarcity of originated communications, answers, and acknowledgements. Some of these black masses which the preclear has fondly held before his face blow into forever, and yet the preclear does not need his mass remedied. The reason why he had to have mass was to compensate for the lack of communication. Where you have had a lack of communication you are liable to have a mass. As an example of this, an individual loses an ally and then keeps close by him a ring which belonged to that ally. The ring is a substitute communication terminal for the ally. After a while one begins to believe that he really has to have mass he doesn't have to have mass at all. The remedy of the scarcity of communications cures a person of having to have mass, having to eat obsessively, or do anything else obsessively.

Along with the remedy of originated communications, the preclear's imagination rises quite markedly, and thus he is able to imagine new games and new ways of communication with sufficient rapidity to compensate for the old games which you are taking away from him. Actually the preclear, being a preclear, is a game, perhaps even the last last-ditch game in which the individual could engage.

When the auditor has the preclear run acknowledgements, the wording is: "I did it." This will remedy responsibility difficulties. All automaticity comes about through lack of acknowledgements (absent players, secret players).

In view of the fact that Pan-Determinism is control on all Dynamics, and in view of the fact that control is start, change and stop, one can have the preclear stop making things communicate for a moment, and then change the communication, and then start anew. This gives the preclear practice in starting, changing and stopping.

The auditing command which would go with this is simply, "Mock up some answers," "Mock up some original communications." "Mock up some acknowledgements," with enough guiding talk to give the preclear the idea that you do not want new, startling, difficult action but only the simple placing of communication ideas such as "Hello" in the vicinity of the preclear over, and over, and over, and over.

The exact auditing commands to process communications are: Originated Communications: Auditor: "Have somebody out there," (indicating a spot in the air) "start saying 'Hello' to you." The preclear does so, is himself silent. When the process is long run: Auditor: "Start saying 'Hello' to a live spot out there." The preclear aloud, or as himself, does so.

Answers: Auditor: "Have a spot out there start saying 'Okay' to you." The preclear does this many times. Auditor: "Start saying 'Okay' to a spot out there."

Acknowledgements: Auditor: "Have a spot out there start saying 'I did it'." When the preclear has, many, many times: Auditor: "Start saying 'I did it' to a spot out there."

The command that turns on a somatic, repeated often enough, will turn it off.

When in doubt, remedy havingness.

This is the processing of communication directly. Remember that it is done after one has already done the Six Basic Processes. Remember that a two-way communication is maintained with the preclear while it is being done, and remember that the preclear must be audited in full understanding and practice of the Auditor's Code, 1954.

CHAPTER XIV

THE ONE-SHOT CLEAR

The goal of the “One-Shot Clear” has been with us since the earliest days of Dianetics. By “One-shot Clear” we meant one phrase or one action given once, or repeated, which would bring into being the Clear as described in “Dianetics: The Modern Science of Mental Health,” Chapter II.

It should be understood by this time that the Clear described in “Dianetics: The Modern Science of Mental Health,” Chapter II, is actually the thetan exterior of Scientology. The way to clear somebody is to get him out of the influence of his reactive bank and his analytical machinery. When a person is so cleared, his level of knowingness is sufficient to overcome the need of machinery, and the need of stimulus-response mechanisms as contained in his reactive mind.

Long since we have had a “One-Shot Clear” for 50 per cent of the human race. All we say to the individual is, “Be three feet back of your head.” If he is, he orients himself, he knows that he is not his body, he knows he does not have to be up against his reactive mind, he has been gotten out of the trap. Of course, there are many other things which you could do to further increase his ability and orient him in this position, but this is not immediately in our province in Dianetics. When an individual is so exteriorized he also can look over the body and patch up pinched nerves, black areas, rearrange the anchor points which create and hold the space of the body, and so repair a body quite excellently. However, it is not the purpose of exteriorization simply to get a person to square away the machine known as the body.

“Be three feet back of your head” is a strange and interesting combination of words. Evidently this simple combination has not been known before by Man. It is notable that one does not say, “Move three feet back of your head,” since an awareness of awareness unit does not move, it appears and disappears from locations.

If one uses this “One-Shot Clear” technique, he should be advised that he must not ask or expect of the newly exteriorized person a number of strange or impossible things. He must not ask him to go chasing around finding things. He must not ask him to prove that he is exteriorized. The individual says so -- that’s the end of it. In Scientology, of course, on Route 1, as contained in “The Creation of Human Ability,” we go on to improve the ability of this exteriorized awareness of awareness unit up to a point we call “Operating Thetan.” We do this by running many drills and exercises which improve his perception. However, the process of Answers, or even the Six Basic Processes could be run on the individual after he is exteriorized and his exteriorization will markedly increase, and he will get into even better condition as an exteriorized person. If you were to say “Be three feet back of your head” to somebody, and he was, the next thing to do would be to go into Elementary Straightwire and then into Opening Procedure of 8-C, then Opening Procedure by Duplication, then Remedy of Havingness, then Spotting Spots in Space, and then Answers, or, as the last chapter gives forth, “Remedy of Communication.” If you did these things just as given in this book you would have something like a stable Clear. You would pay no attention to the fact that he was Clear. As a matter of fact, if you were to run any of these Six Basic processes long enough, and certainly if you were to run answers for any length of time after you have run these Six Basic Processes, you would have somebody exteriorized. It is a peculiar thing that there is no argument about exteriorization. Any argument which has been in existence was born out of the psychiatrist’s observation of “compulsive exteriorization” by an individual who so detested his body that he stayed outside of it. Psychiatrists have been known to give people electric shocks and other “treatments” to get them to get back inside their bodies. This level of punishment, trying to get a person to accept something under duress, does not work. But then, nothing in psychiatry ever worked, except bank accounts. This “compulsive exteriorization” is a manifestation which we call in Scientology “doing a bunk,” in other words, “running away.” You will occasionally

encounter this, but you will not encounter it if you run the six Basic Processes before you go in for exteriorization.

There is, astonishingly enough, a “One-Command Clear” for the remaining 50 per cent, even if it has to be repeated many times. I have been developing and testing this for some time, and have kept it back on the shelf against a time when we had enough competent auditors to use the process intelligently.

This is a “One-Shot Clear” technique in that one uses one command and so achieves clearing, and after clearing to the stage of exteriorization has been accomplished, one simply goes on using the same type of command. It is a highly effective process, a very violent process. Theoretically it should work on any level of case. In actual practice psychotic, neurotic cases, or people badly out of communication receive it with considerable difficulty and it is not recommended for them, but it would work on them if it could be communicated to them. (On such people use Opening Procedure of 8-C, only.)

The basis for this process is the observation that the MEST universe is a game. One can have a game and know it. He can be in a game and not know it. The difference is his determinism.

Games require space and havingness. A game requires other players. Games also require skill and knowingness that they are games.

Havingness is the need to have terminals and things to play for and on.

When a game is done the player keeps around tokens. These are hopes the game will start again. When that hope is dead the token, the terminal, is hidden. And it becomes an automaticity -- a game going on below the level of knowingness. Truthfully, one never stops playing any game once started. He plays old games in secret -- even from himself -- while playing or not playing new ones. The only real game one can have is in present time. All others are in the past. Anxiety for a game takes one into the past.

The command is, “Invent a game” and when the preclear has, again, “Invent a game.” Then: “Mock up somebody else inventing a game.”

Having established the fact that an auditing session is in progress, and established some slight communication with the preclear, the auditor says, “Invent a game.” When the communication lag on this is flat the auditor then uses the command, “Mock up somebody else inventing a game.” This is the only phrase he utters, but he of course engages in two-way communication with the preclear when the preclear has something to say to him. An auditor has to be a good auditor in order to use this process. Just because it is a simple “one-command” process is no reason why it will work for an auditor who is not cognizant of the Auditor’s Code, cognizant of a two-way communication and has some experience in more basic levels of processing.

We use this process as a remedy for the scarcity of games and we use it in full awareness of the processes involved in two-way communication.

It is a murderous process and requires five or ten hours in rough cases to bring about an understanding of existence.

This is not necessarily a recommended process. It is a workable process, it does function, it is fast, but remember that it has the frailty of the ability of the auditor himself. It has the frailty of failing when a two-way communication is not maintained with the preclear, it will fail if the preclear in volunteering information finds no attention from the auditor, it will fail if the auditor does not acknowledge the fact that the preclear has done this. But, if these things are considered, it will work.

This process can be abused by the preclear. He can wander from it. He can sit there in the auditing chair doing other things, but we depend upon the skill of the auditor to see that the preclear is not doing other things, and that he is actually doing the process.

The preclear will “pick his bank clean” rather than invent, he will have doubts that he is inventing. But we persevere -- and we win.

CHAPTER XV

ARC PROCESSING

If we examine communication we will discover that all communication lag is the introduction of Matter, Energy, Space and Time into communication. The more time has been introduced into communication, the less communication there is.

As an example of this let us say that a star in some other galaxy explodes, and then let us trace the length of time necessary for a small amount of that explosion's particles to reach earth across great space. Almost countless light-years elapse before this communication line has been completed. This is a very, very long communication. Not necessarily a communication lag since the progress of the particles is not interrupted. There are no VIAs. Actually, MEST itself does not have a communication lag, it is totally a communication lag.

The more of this sort of thing enters into communication, the worse off is the preclear. Thus we can see that the subject of MEST itself is the aberrative factor.

As we examine barriers, we find that they are Matter, Energy, Space and Time. We discover that we can overcome the barriers of Matter, we can climb walls or go through them. We can somehow or other brave or get on the other side of energy barriers. We discover that even space has its limitations even when it appears as limitless as the space of this universe (and the space of this universe appears as big as a person supposes it is big, whereas actually it is, to a thetan who can get outside of it, about the size of a matchbox to a child). The one barrier which we discover difficult to get around is Time.

The basic definition and understanding of Matter, Energy, Space and Time are not particularly germane in this place. They are taken up on a much higher theoretical level in Scientology, but the essence of time is that it is measured or marked by the motion of particles in space. Space and energy particles are necessary to have mechanical time, but what is time, basically? Time is actually a consideration. There is time because one considers there is time.

You must examine the physical universe very closely to discover that the reason it is always here is because it is, each particle of it, each cubic inch of space of it, in forever. The physical universe is not moving through time, it is stuck in time. Each and every part of it is fixed in a now which lasts forever. The only real changes which take place in the physical universe are those introduced into it by Life. We can argue about this if we want to but we are interested there in a concept which leads towards a workable process.

We discover that time exists for the individual to the degree that the individual makes time. Time is an other-determined thing to nearly everyone alive. He depends on clocks, he depends on the rising and setting of the sun, he depends on all manner of mechanisms to tell him what is the time. Actually the more a person is told what the time is, the more he gets into a dependency upon some other consideration, and so he drops into forever. When he stops considering that he is making time, when he stops making time by considerations, he is dropping himself into a foreverness. He has less and less motion, he has less and less determinism. Time is a very insidious barrier because its apparency would tell an individual that time is created by the movement of things. Actually it is not, it is created by a consideration that things are moving.

The remedy of the barrier of time produces an astonishing effect upon a preclear. When the auditor is auditing one of these two "One-Shot Clear" commands (the one given in the last chapter and the one given in this chapter) he will stumble across quite a bit of complication on the subject of time. An individual told to have some complications by decisions will eventually move out into the fact that the most complicated thing he can get into is time, and so this is a very satisfactory game. We can process this factor directly.

This process is the essence of simplicity. It has one command. The command is "Make some time." This is all the command there is. One does not advise or teach the preclear how to make some time. One accepts whatever the preclear decides makes time as the answer. One maintains the two-way communication with the preclear, and answers comments which the preclear has on it. One carefully does not evaluate for the preclear and tell him how to make some time. One does not set an example in making time. One simply has the preclear make some time.

This process on some cases has to be run many hours before the preclear comes into partial control of the barrier of time. When he does this he of course comes into some control of his engram bank and his considerations.

The making of time naturally puts into motion all those silent or motionless masses which are hanging to the preclear and which actually pin together his reactive bank.

This is an enormous joke upon the preclear by himself and the universe that he makes all the time he will ever perceive. He cannot possibly get out of phase with "forever" if he is in contact with the foreverness of the space and energy mass of which this universe is composed. When he starts to protest against the universe at large he starts to protest against the foreverness which includes all time, and so he withdraws into earlier times when he was making time in order to have some time himself.

"Make some time," is a process of astonishing ramifications.

But remember, time is a barrier. One could also say, "Make some space," "Make some energy," "Make some objects," "Make some terminals," and have gains in a preclear. But these are barriers. Although a game requires barriers, the preclear already has too many in the past, too few in the present.

Barriers are not life.

We must use three cardinal rules in processing: (1) Process towards truth (2) Process towards ability (3) Process towards life.

Auditing commands must emphasize truth, ability, life.

Don't process towards entheta, chronic somatics, difficulties. Ignore them.

The only thing wrong with the preclear is that his attention is fixed on barriers -- MEST. His freedom depends upon putting his attention on freedom or present time. Here are two auditing commands. Which is correct? (1) "Find some things you can't do." (2) "Find some things you can do."

The second is correct. The first will almost spin a preclear. Why? Because it concentrates on a lie. A preclear can do anything!

A preclear has a bad leg. Which is the right process? (1) "Touch the back of your chair." (2) "Recall a time when somebody hurt his leg."

The first is correct. It is faster. Why? Because it processes towards ability.

We have a preclear who is apathetic. Which process is the right one? (1) "Who used to have headaches?" or (2) "Feel the floor beneath your feet." The second is correct because it processes towards life, not illness.

That which the auditor concentrates upon in auditing comes true. Hence, the processing of MEST gives us new barriers. The processing of life gives new life.

Processing barriers gives us limited processes. Processing life gives us unlimited processes. Life is composed of Affinity, Reality, Communication. These make understanding. Modern ARC processing processes communication as given earlier in this volume. ARC processing includes the following powerful processes: (1) "Tell me something you might communicate with." "Tell me something that would communicate with you." (2) "What might you agree with?" "What might agree with you?" (3) "Tell me something you could like." "Tell me something that might like you." These are present time, not past or future processes. They produce very strong reactions. They solve very rough cases. They are summed up in a simple process which does not dispense with them: "Tell me something (someone) you could understand." "Tell me something (someone) who could understand you."

CHAPTER XVI

EXTERIORIZATION

The auditor will be confronted with a great many problems in exteriorization once he has exteriorized his preclear. The things not to do and to do are as follows:

- (1) Do not require the awareness of awareness unit to again put its attention on the body.
- (2) Do not make the person prove that he is exteriorized.
- (3) Do not make the newly exteriorized person discover, find things, read the future, or do other nonsensical tricks.
- (4) Maintain the Auditor's Code more severely than before.
- (5) Continue the process on which the preclear exteriorized.

If the auditor knows these things he will not get the preclear and himself into trouble. The auditing command "Be three feet back of your head" sometimes gets the auditor into more trouble than he is equipped to handle. The preclear may do a compulsive exteriorization, "do a bunk," and drop his body limp in the chair and give from that body no sign that he is hearing any of the auditing commands given by the auditor. One such case was pleaded with for half an hour by an auditor along the lines that the preclear should remember her husband, should think of her children, should come back and live for the sake of her friends, and found no response from the preclear. Finally the auditor said, "Think of your poor auditor," at which moment the preclear promptly returned.

A limited "compulsive exteriorization" is the preclear going out of the body and getting plastered against the ceiling, or falling in terror upward into the sky (an inverting of gravity). This manifestation is equally upsetting.

If a preclear has been given the command "Be three feet back of your head" and if he "does a bunk," or if he "falls out of his body upward," all the auditor has to do is to get into a two-way communication with the preclear. Actually, he should have, as an auditor, an excellent command of the Chart of Human Evaluation and "Science of Survival." He would not then tell a preclear below 2.0 on the Tone Scale to "Be three feet back of your head," for when they do, at these lower levels of the Tone Scale, it is on a compulsive or obsessive level, and all the preclear can think of is to try and get away.

Another remedy, if this untoward and strange occurrence happens, is to ask the preclear to "Reach from your position to your body," "Withdraw from the body," "Reach for the body," "Withdraw from the body" or "Decide to run away and run away," several times. Remember, such things as this occur only when the auditor has not placed his preclear on the Tone Scale before he began to audit him.

The way to get away from these entirely is to audit the Six Basic Processes on the preclear, and then audit either or both of the "One-Shot Clear" processes of Remedying Communication and Time Processing until the preclear exteriorizes and then simply go right on auditing the process which exteriorized the preclear. Remember that a preclear exteriorized is simply an awareness of awareness unit which has been taken out of a trap, and the awareness of awareness unit had not changed any from the basic individual, but now recognizes itself to be out of the trap and is quite happy about it.

A very funny manifestation occurs on some very low-toned preclears when they talk about exteriorization. They say, "I'm over there." This, of course, is impossible. An individual is always here. It is here where you are. Lord knows what this individual who says "I'm over there" has exteriorized -- a circuit, a mock-up, some such thing. He himself definitely is not. Another manifestation we have is "battered all over the universe." A preclear who is battered all over the universe is one who does not know where he is and if we ask him many, many times, over and over and over, each time making him get a spot with certainty, "Can you find a spot where you are not?" we will gradually narrow down his area. What has actually happened in such a case is that the preclear has used remote viewpoints, and has left remote viewpoints located all over everywhere to such a degree that the preclear thinks he is any place rather than where he is.

The main thing one has to know about exteriorization is that it takes place. If one uses the Six Basic Processes, remembers the Auditor's Code, and the two "One-Shot Clear" processes, he is then quite safe on exteriorization, for it will occur when it occurs, and the thing to do after it occurs is to do the same process one was doing when it did occur. Of course, one should acknowledge the fact of the preclear's mentioning it and one should certainly permit the preclear to discuss it, but one should continue with the process which exteriorized him, unless, of course, one is very well trained in exteriorization exercises.

As exteriorization drilling, as an activity, is most germane to the realm of Scientology, further knowledge of it and about it is written up in "The Creation of Human Ability." Here are given the Route 1 steps which should be run after an exteriorization takes place.

The creation of a Clear undertaken in 1950 actually was this manifestation of exteriorization happening at some random moment and not being adequately cared for after it occurred. Nobody remarked upon the fact that he was a distance from the body because most of the people who were thus exteriorized had very good visio on their own banks but very poor visio on the immediate environment. A little more exteriorization work and any one of these clears would have suddenly found himself out in the room looking at the room directly without the aid of his eyes.

We wanted Clears in 1950. We all want Clears. We now have the way to make them, the way to make them stable, and the way to make anybody you process far more able.

The by-word on this is not to address specific errors or difficulties, but to validate abilities and process immediately towards the acquisition of further and higher abilities. We are not in there to pay attention to all of the bad things in the world, since these are composed only of the imaginings of the individual. Let us increase the ability of the individual to create, to be, to perceive, and increase his ability to associate all along the dynamics. If we could do this it would be a far, far better world.

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Remimeo
Auditors
Supervisors
Students
Tech & Qual

(Revision in this type style)

Basic Auditing Series 1R

THE MAGIC OF THE COMMUNICATION CYCLE

*From the LRH Tape 6 February 1964,
"Comm Cycle in Auditing"*

If you look over communication you will find that the magic of communication is about the only thing that makes auditing work.

The Thetan in this universe has begun to consider himself mest and has begun to consider himself mass and the being that considers himself mass of course responds to the laws of electronics *and the laws of Newton*. *He is actually incapable of generating very much or as-ising very much.*

An individual considers himself *mesty or massy* and therefore he has to have a second terminal. A second terminal is required to discharge the energy.

Here we have two poles. We have an auditor and a pc and as long as the auditor audits and the pc replies we get an exchange of energy from the pc's point of view.

Many auditors think they are being a second terminal to the degree that they pick up the somatics and illnesses of the pc. Actually there is no backflow of any kind that hits the auditor but if he is so convinced that he is mest he will turn on somatics in echo of the pc. Actually nothing hits the auditor, it has to be mocked up or envisioned by him.

You have set up in essence a two pole system and that will bring about an as-ising of mass.

It isn't burning the mass, it is as-ising the mass and that's why there is nothing hitting the auditor.

Now that is the essence of the situation. The magic involved in auditing is contained in the communication cycle of auditing. You see now you are handling *the SMOOTH INTERCHANGE BETWEEN THESE TWO POLES*.

When you look over the difficulties of auditing realize that you are handling simply the difficulties of the communication cycle and when you yourself as the auditor do *not* permit A SMOOTH FLOW BETWEEN YOU AS A TERMINAL AND THE PC AS A TERMINAL, AND THE PC AS A TERMINAL BACK TO YOU, you get a no as-ising of mass. So you don't get TA action.

Part of the trick of course is what has to be as-ised and how do you go about it, but that we call technique—(what button has to be pressed). *We find, oddly enough, if the auditor is*

actually capable of making the pc willing to talk to him, he wouldn't have to hit a button to get tone arm action. (He cannot make the pc get tone arm action basically because a communication cycle doesn't exist)

The person who is insisting continuously upon a new technique is neglecting the *basic* tool of his auditing which is the *communication cycle of auditing*.

When the communication cycle does not exist in an auditing session we get this horrible compounding of a felony of trying to get a technique to work but the technique cannot be administered because there is no communication cycle to administer it.

Basic auditing is called *basic auditing* because it goes PRIOR to the technique.

A communication cycle *must exist* before the technique can exist.

The fundamental entrance to the case is not on a level of the technique but is on a level of the communication cycle.

Communication is simply a familiarization process based on reach and withdraw.

When you speak to a pc you are reaching. When you cease to speak you are withdrawing. When he hears you, he's at that moment a bit withdrawn but then he reaches toward you with the answer.

You'll see him go into a withdraw while he thinks it all over. Then he reaches the reason. Now he will reach the auditor with the reason and he will say that was it.

You have made an exchange from the pc to the auditor and will see it reflect on the meter because that exchange now is giving an as-ising of energy.

IN THE ABSENCE OF *THAT* COMMUNICATION YOU DO NOT GET METER ACTION.

So **THE FUNDAMENTAL OF AUDITING IS THE COMMUNICATION CYCLE.** *That's* the fundamental of auditing and that is really the *great* discovery of Dianetics and Scientology.

It's such a simple discovery but you realize that nobody knew anything about it.

L. RON HUBBARD
Founder

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Basic Auditing Series 2R

THE TWO PARTS OF AUDITING

*From the LRH Tape 2 July 1964,
"O/W Modernised and Reviewed"*

In order to do something for somebody you have to have a communication line to that person.

Communication lines depend upon reality and communication and affinity and where an individual is too demanding the affinity tends to break down slightly.

Processing goes in two stages.

1. To get into communication with that which you are trying to process.
2. Do something for him.

There is many a pc who will go around raving about his auditor, whose auditor has not done anything *for* the pc. All that has happened is that a tremendous communication line has been established with the pc and this is so novel and so strange to the pc that he then considers that something miraculous has occurred.

Something miraculous *has* occurred but in this particular instance the auditor has totally neglected *why* he formed that communication line in the first place. He formed it in the first place to *do* something for the pc.

He very often mistakes the fact that he has formed a communication line, and the reaction on the pc for his having formed one, with having *done* something for the pc.

There are two stages.

1. Form a communication line.
2. Do something for the pc.

Those are the two distinct stages. It is something like (1) Walking up to the bus, and (2) Driving off. If you don't drive off you *never* go anyplace.

It is a very tricky and no small thing to be able to communicate to a human being who has never been communicated to before. This is quite remarkable, and is such a remarkable feat that it appears to be an end-all of Scientology to some.

But you see that's just walking up to the bus. Now you have got to go someplace.

Any upset that the individual has is so poised, it is so delicately balanced, that it is difficult to maintain. *It is not difficult to get well.* It is very hard to remain batty. A fellow has to work at it.

If your communication line is *very good* and *very smooth* and if your auditing discipline is *perfect so you don't* upset this communication line and if you just made a foray of no more importance than saying something like—What are you doing that's sensible and why is it sensible?—and kept your communication line up all the while and kept your affinity up with the pc all the while, did it with perfect discipline, you would see more aberration fall to pieces per square inch than you ever thought could exist.

Now that's what I mean when I say *do something for the pc.*

You must audit well, get *perfect* discipline and get your communication cycle *in.* Don't ARC Break the pc, let your cycles of action *complete.*

All of that is simply an entrance. You see, the discipline of Scientology makes it possible to do this, and one of the reasons *why* other fields of the mind never *got anyplace and could never* get near anybody was because they couldn't communicate to anybody.

So that discipline is *important.*

That is the ladder that goes up to the door and if you can't get to the door you can't do anything.

The perfect discipline of which we speak, *the perfect communication cycle*, the perfect auditor presence, perfect meter reading—all of *these* things are just to get you in a state where you *can do* something for somebody.

So when you're real slow picking up the discipline, real slow picking up keeping in the communication cycle, when you're pokey on the subject you are still 9 miles from the *ball.* You're not even attending yet.

What you want to be able to do is audit *perfectly.* By that we mean keep in a communication cycle, be able to approach the pc, be able to talk to the pc, and be able to *maintain* the ARC. Get the pc to give you *answers* to your questions. Be able to read a meter and get the *reactions.*

All of those things have to be *awfully good* because it's very difficult to get a communication line in to somebody anyway. They all have to be present and they all have to be *perfect.* If they are all present and they are all perfect, *then* we can *start* to process somebody. *THEN* we can start to process somebody.

I'm giving you an entrance point here of, if all your cycles were perfect, if you were able to sit there and confront the pc and meter that pc and keep your auditing report and do all these multiple various things, and keep a pleasant smile on your face and *not chop his communication,* well then there is something you *do* with *these* things. *It takes a process now.*

We used to have it all backwards. We used to try and teach people what they could do for somebody. But they could never get in communication with him to do it, so therefore you had failures in processing.

The most elementary procedure would be—''What do you think is sensible?''—or anything of that sort. The pc says, ''Well, I think horses sleep in beds. That's sensible. '' The auditor says, ''Alright. Now why is that sensible?'' The pc says, ''Well ... ah Hey! . . . That's not sensible. That's nuts!'' You actually wouldn't have to do anything more than that He's cognited. You've flattened it. It's so easy to do, but you keep looking for some magic.

Well, your magic is in getting into communication with the person. The rest is very easy to do, all you have to do is remain in communication with the person while you are doing this, and realize that these huge aberrations he's got are poised with the most fantastically delicate balance on little pinheads. All you have to do is to phooph and these things crash.

Now if you're *not* in communication with this person he doesn't cognite. He takes it as an accusative action. He tries to justify thinking that way. He tries to make himself look good to you and tries to put on a public front of some kind or another. He tries to hold up his status.

Anytime I see a bunch of pcs around who want to jump happily to something else because sane people run on that and crazy people run on something else, and they never have to be run on the crazy one, I right away know their auditors are *not* in communication with them and that auditing discipline itself has broken down because the pc is trying to justify himself and trying to uphold his *own* status. So he must be defending himself against the auditor.

The auditor couldn't possibly be in communication with him.

So we are right back *to* the fundamental of why didn't the auditor get into comm with the pc in the first place.

You get into communication with the pc in the first place by doing proper Scientology discipline. *That is not any trick. It goes off 1, 2, 3, 4.*

You sit down and you start the session and you start handling the pc and his problems and that sort of thing and you **DO IT BY COMPLETING YOUR COMMUNICATION CYCLES AND NOT CUTTING HIS COMMUNICATION—THE VERY THINGS YOU ARE TAUGHT IN THE TRs**, and you find you are in communication *with* the person. *Now you've got to do something for the person.*

Unless, having gotten into communication, you *do* something for the person, you lose your communication line because the R-Factor of why you're in communication with the pc breaks down. He doesn't think you're so good, and you go out of communication with him. That having happened, the person will be in a sort of status defensive and wonder why he is being processed.

On the other hand, if you *have* done something for the pc and he has *had* his cognition, and you try and go on and get more TA action out of the fact that "all horses sleep in beds"—you don't get there as you've *already* flattened the process.

You can over-audit and you can under-audit.

If you don't notice that *one* answer come your way, that indicates you *have done* something for the pc and if you keep him working on that same thing, your TA *action will disappear*, your pc will get resentful and you'll lose your communication line.

He's already *had* the cognition you see. You *are now restimulating* the pc. You have gotten your key-out destimulation factor—it has occurred right before your eyes. You have *done* something for the pc. One more mention of the subject and you've had it.

There are a lot of things you could do *with* the pc, without doing anything for him. You can turn on some very very handsome somatics on a pc at one time or another without turning them off either. You've got to do something *for* the pc, not *to* him.

Now you can be doing something (A), and the pc is doing (B), and you go on doing (A), while the pc is doing (B) then somewhere on down the line you wind up in a hell of a mess and you wonder what happened.

Well the pc never did what you said so you didn't do anything for the pc. There was in actual fact no barrier to your willingness to do something for the pc *but there must have been a tremendous barrier to your understanding of what was going on.*

That you could ask (A), while the pc answered (B), in itself showed the auditor observation was very poor so therefore the auditor *wasn't* in communication with the pc.

So again the communication factor was out and once more we weren't doing anything for the pc.

It requires of the auditor discipline to *keep* in his communication line. He has got to *stay* in communication with his pc. Those cycles have got to be *perfect*. He can't be distracting the pc's attention onto the TA, e.g. "I'm not getting any TA action now." That's not staying in communication with the pc—has nothing to do with it. You're distracting the pc from his own zones and areas.

Don't put the pc's attention out of session. Keep him going and keep that communication line *in*. And the next requirement is to do something productive for the pc *using* the communication line.

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HCO BULLETIN OF 23 MAY 1971

Issue III

Reissued 1 December 1974

Remimeo
Auditors
Supervisors
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CANCELS
BTB OF 23 MAY 1971
Issue III
SAME TITLE

Basic Auditing Series 3

THE THREE IMPORTANT COMMUNICATION LINES

*From the LRH Tape 15 Oct 63,
"Essentials of Auditing"*

When you are sitting in an auditing session what are the 3 important communication lines and what is their *order of importance*?

1. The first is the Pc's line to his bank. The *Itsa Maker* line.
2. The second is the Pc's line to the Auditor. The *Itsa* line.
3. The third is the Auditor's line to the Pc. The *What's-it* line.

Now the definition, "*Willing to talk to the Auditor*", is very easy to interpret as "*Talking to the Auditor*". So the Auditor *cuts the line the Pc has to the bank* in order to get the Pc to talk, because "It's the *Itsa* line that blows the charge," he says.

So the Auditor *cuts the Pc's communication line* with his bank in order to *bring about* an *Itsa* line—and then he wonders why he gets no TA action and why the Pc ARC Breaks.

This cut communication line is not perceivable to the naked eye. It's hidden because it's from the Pc—a Thetan unseen by the Auditor—to the Pc's bank—unseen by the Auditor.

The Auditor is simply there to use the *What's-it* line in order to get the Pc to confront his bank. The charge blows off it to the degree that it's confronted and this is represented by the *Itsa* line.

The *Itsa* line is a report on what has been as-ised, that gives it its flow.

The *sequence* of use of these lines in an auditing cycle is 3, 1, and then 2.

Where the Auditor neglects this hidden line from the Pc to the Pc's bank, where he doesn't understand that hidden line and can't integrate it or do anything with it he is going to fail.

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HCO BULLETIN OF 23 MAY 1971R
Issue IV
REVISED 4 DECEMBER 1974

Basic Auditing Series 4R

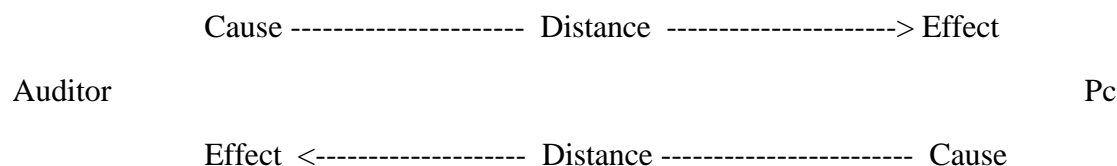
**COMMUNICATION CYCLES WITHIN THE
AUDITING CYCLE**

*(Taken from the LRH Tape, "Comm Cycles
in Auditing", 25 July 1963)*

The difficulty that an Auditor gets into is normally found in his own *auditing cycle*.

There are basically two communication cycles between the Auditor and the Pc that make up the *auditing cycle*.

They are cause, distance, effect with the Auditor at cause and the Pc at effect, and cause, distance, effect with the Pc at cause and the Auditor at effect.

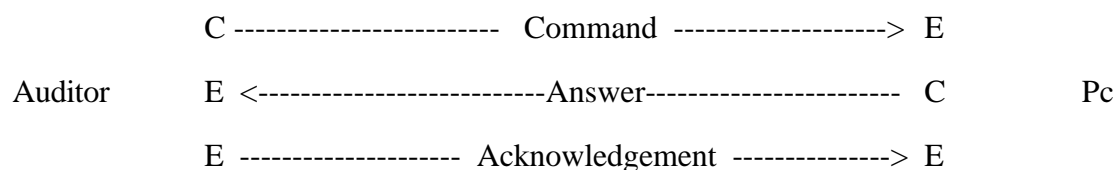


These are completely distinct one from the other. The only thing that connects them and makes an auditing cycle, is the fact that the Auditor, on his communication cycle, has calculatingly restimulated something in the Pc which is then discharged by the Pc's communication cycle.

What the Auditor has said has caused a restimulation and then the Pc needs to answer the question to get rid of the restimulation.

If the Pc does not answer the question he doesn't get rid of the restimulation. *That is the game that is being played in an auditing cycle and that is the entirety of the game.* (Some auditing breaks down because the Auditor is unwilling to restimulate the Pc.)

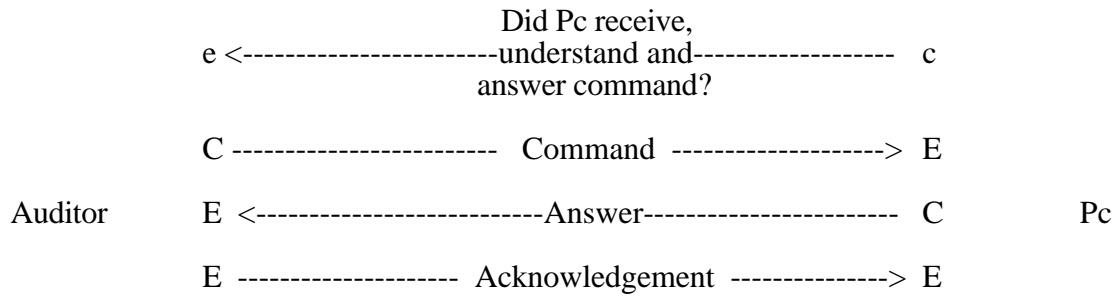
There is a little extra communication cycle on here. The Auditor says, "Thank you" and you have this as the acknowledgement cycle.



Now there are some little inner cycles that can throw you off and make you think that there are some other things to the auditing cycle. There is another little shadow cycle: it is the

observation of “Has the Pc received the auditing command?” This is such a tiny “cause” that nearly all Auditors who are having any trouble finding out what’s going on with the Pc are missing this one. “Does he receive it?” *Actually there is another cause in here and you’re missing that one when you’re not perceiving the Pc.*

You can tell by looking at the Pc that he didn’t hear or understand what you’d said or that he was doing something peculiar with the command he was receiving. *Whatever that message is in response, it rides on this line.*



An Auditor who isn’t watching a Pc at all never notices a Pc who isn’t receiving or understanding the auditing command. Then all of a sudden somewhere along the line there is an ARC Break and then we do assessments and we patch up the session and all kinds of things go wrong.

Well, they actually needn’t ever have gone wrong in the first place if this line had been in. *What is the Pc doing completely aside from answering? Well, what he is doing is this other little sub-cause, distance, effect line.*

Another of these tiny lines is the cause, distance, effect line of—”Is the Pc ready to receive an auditing command?”

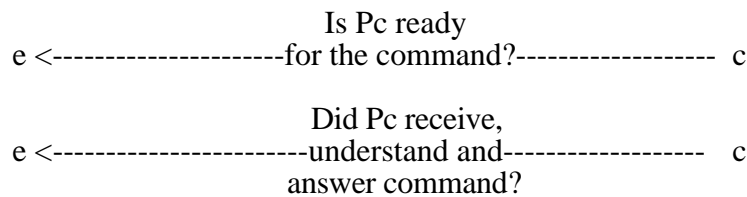
This is the Pc causing and it rides up the line across distance, *is received at the Auditor* and the Auditor perceives that the Pc is doing something else.

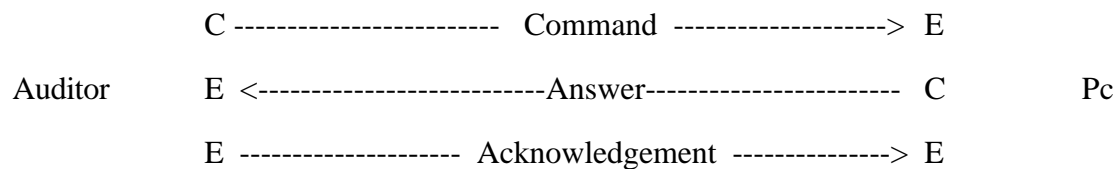
It is an important one and you find that Auditors goof that one very often; the Pc’s attention is still on a prior action.

Now here’s another one—”Has the Pc received the acknowledgement?” Sometimes you violate this one. You have been acknowledging but you’ve never seen that he didn’t receive the acknowledgement. *That perception has another little tiny one in it that actually comes on this line; it is—’Has the Pc answered everything?’*

The Auditor is watching the Pc and the Auditor sees that the Pc has not said all that the Pc is going to say. You sometimes get into trouble with Pcs that way. Everything at “cause” hasn’t moved on down the line to effect and you haven’t perceived all of the “effect” and you go into the acknowledgement one before this line has completed itself.

That’s chopping the Pc’s communication. You didn’t let the communication cycle flow to its complete end. The acknowledgement takes place and of course it can’t go through as it’s an inflowing line and it jams right there on the Pc’s incomplete outflowing answer line.





So if you want to break it all down, there are six communication cycles which make up one auditing cycle. Six, not more than six unless you start running into trouble. If you violate one of these six communication lines you of course are going to get into trouble which causes a mish-mash of one kind or another.

There is *another* communication cycle inside the auditing cycle and that is at the point of the Pc. It's a little additional one and it's between the Pc and himself. *This is him talking to him. You're listening to the inside of his skull when you're examining it. /t actually can be multiple as it depends upon the complications of the mind.*

This happens to be the least important of all the actions except when it isn't being done. And of course it's the hardest to detect when it isn't being done. Pc says: "Yes. " Now what has the Pc said yes to? And sometimes you are insufficiently curious. And that in essence is this internal perception of line. It includes this cause, distance, effect backlash here—"Is the Pc answering the command I gave him?"

So with this, there are seven communication cycles involved in an auditing cycle. It is a multiple cycle.

A communication cycle consists of just cause, distance, effect with intention, attention, duplication *and understanding*. How many of these are there in *one* auditing cycle? You'd have to answer that with how many *principal* ones there are *because some auditing cycles contain a few more*. If a Pc indicates that he didn't get the command (*cause, distance, effect*), the Auditor would give a repeat of it (*cause, distance, effect*) and that would add 2 more communication cycles to the auditing cycle, *so you've got 9*—because there was a flub. So anything unusual that happens in a session adds to the number of communication cycles in the auditing cycle, but they are still *all* part of the auditing cycle.

Repetitive commands as an auditing cycle, is doing the same cycle over and over again.

Now there is a completely *different* cycle *inside the same pattern*. The Pc is going to originate and it's got *nothing to do* with the auditing cycle. The only thing they have in common is that they both use communication cycles. *But this is brand new*. The Pc says something that is not germane to what the Auditor is saying or doing and you actually have to be alert for this happening at any time and the way to prepare for it is just to realize that it can happen at any time and just go into the drill that handles it. Don't get *it* confused with the drill that you have as an auditing cycle. Consider it its own drill. You *shift gears into this drill when the pc does something unexpected*.

And, by the way, this handles such a thing as the Pc originates by throwing down the cans. That's still an origin. It has nothing to do with the auditing cycle. Maybe the auditing cycle went to pieces and this origination cycle came in. Well, the auditing cycle can't complete because this origin cycle is now here. That doesn't mean that this origin has precedence or dominance but it can start and take place and have to be *finished off* before the auditing cycle can resume.

So this is an interruptive cycle and it is cause, distance, effect. *The Pc causes something. The Auditor now has to originate as the Auditor has to understand what the Pc is talking about—and then acknowledge. And to the degree that it is hard to understand, you have the cause, distance, effect of the Auditor trying to clarify this thing; and every time he asks a question, he's got a new communication cycle.*

*You can't put a machine action at that point because the thing has to be **understood**. And this must be done in such a way that the Pc isn't merely repeating his same origination or the Pc will go frantic. He'll go frantic because he can't get off that line—he's stuck in time and it really upsets him. So the Auditor has to be able to understand what the devil the Pc is talking about. And there's really no substitute for simply trying to understand it.*

There is a little line where the Pc indicates he is going to say something. *This is a line (cause, distance, effect) that comes before the origination takes place so you don't run into a jam and you don't give the auditing command.* The effect at the Auditor's point is to shut up and let him. There can be another little line *(cause, distance, effect)* where the Auditor indicates he is listening. Then there is the origination, the Auditor's acknowledgement of it and then there is the perception of the fact that the Pc received the acknowledgement.

That's your origination cycle.

An Auditor should draw all these *communication* cycles out on a scrap of paper. *Just take a look at all these things; mock up a session* and all of a sudden it will become very straight how these things are and you won't have a couple of them jammed up. What's mainly wrong with your *auditing cycle* is that you have confused a couple of *communication cycles* to such a degree that you don't differentiate that they exist. That's why you sometimes chop a Pc who is trying to answer the question.

You know whether the Pc has answered *the* question or not. How *did you* know? Even if it's telepathy it's *cause, distance, effect*. It doesn't matter how that communication took place, you know whether he's answered the command by a communication cycle. I don't care how you sense this.

If you are nery on the subject of handling the basic tool of auditing and if that's giving you trouble (and *if you* get into trouble *by suddenly breaking it down and analyzing it*) then it should be broken down and analyzed *at a time when you're auditing something nice and simple*.

I've given you a general pattern for an auditing cycle; maybe in working it over you can find a couple of extra communication cycles in the thing. But they are all there and if you made someone go through each one painstakingly, you would find out where his auditing cycle is jammed up. It isn't necessarily jammed up on his ability to say "Thank you". It may *very* well be jammed up in another quarter.

L. RON HUBBARD
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Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 23 MAY 1971
Issue X

Remimeo
Auditors
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HCO P/L of 1 July 1965 Issue II
Reissued verbatim as

Basic Auditing Series 9

COMM CYCLE ADDITIVES

There are *no* additives permitted on the Auditing Comm Cycle.

Example: Getting the pc to state the problem after the pc has said what the problem is.

Example: Asking a pc if that is the answer.

Example: Telling pc "it didn't react" on the meter.

Example: Querying the answer.

This is the WORST kind of auditing.

Processes run best MUZZLED. By muzzled is meant using ONLY TR 0, 1, 2, 3 and 4 by the text. A pc's results will go to HELL on an additive comm cycle.

There are a hundred thousand tricks that could be added to the Auditing Comm Cycle. EVERY ONE of them is a GOOF. The ONLY time you ever ask for a repeat is when you couldn't hear it.

Since 1950, I've known that all auditors talk too much in a session. The maximum talk is the standard model session and the TR 0 to 4 Auditing Comm Cycle ONLY.

It is a serious matter to get a pc to "clarify his answer". It is in fact an Ethics matter and if done habitually is a Suppressive Act, for it will wipe out all gains.

There are mannerism additives also.

Example: Waiting for the pc to look at you before you give the next command. (Pcs who won't look at you are ARC Broken. You don't then twist this to mean the pc has to look at you before you give the next command.)

Example: A lifted eyebrow at an answer.

Example: A questioning sort of ack.

The Whole Message is

GOOD AUDITING OCCURS WHEN THE COMM CYCLE ALONE IS USED AND IS MUZZLED.

Additives on the Auditing Comm Cycle are ANY ACTION, STATEMENT, QUESTION OR EXPRESSION GIVEN IN ADDITION TO TRs 0-4.

They are Gross Auditing Errors.

And should be regarded as such.

Auditors who add to the Auditing Comm Cycle never make Releases.

So, that's Suppressive.

Don't do it!

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Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 14 OCTOBER 1968R

REVISED 1 JANUARY 1976

Remimeo
Auditor 43
Class VIII

THE AUDITOR'S CODE

In celebration of the 100% gains attainable by Standard Tech.

I hereby promise as an Auditor to follow the Auditor's Code.

1. I promise not to evaluate for the preclear or tell him what he should think about his case in session.
2. I promise not to invalidate the preclear's case or gains in or out of session.
3. I promise to administer only Standard Tech to a preclear in the standard way.
4. I promise to keep all auditing appointments once made.
5. I promise not to process a preclear who has not had sufficient rest and who is physically tired.
6. I promise not to process a preclear who is improperly fed or hungry.
7. I promise not to permit a frequent change of Auditors.
8. I promise not to sympathize with a preclear but to be effective.
9. I promise not to let the preclear end session on his own determinism but to finish off those cycles I have begun.
10. I promise never to walk off from a preclear in session.
11. I promise never to get angry with a preclear in session.
12. I promise to run every major case action to a floating needle.
13. I promise never to run any one action beyond its floating needle.
14. I promise to grant beingness to the preclear in session.
15. I promise not to mix the processes of Scientology with other practices except when the preclear is physically ill and only medical means will serve.
16. I promise to maintain Communication with the preclear and not to cut his comm or permit him to overrun in session.
17. I promise not to enter comments, expressions or enturbulence into a session that distract a preclear from his case.

18. I promise to continue to give the preclear the process or auditing command when needed in the session.
19. I promise not to let a preclear run a wrongly understood command.
20. I promise not to explain, justify or make excuses in session for any Auditor mistakes whether real or imagined.
21. I promise to estimate the current case state of a preclear only by Standard Case Supervision data and not to diverge because of some imagined difference in the case.
22. I promise never to use the secrets of a preclear divulged in session for punishment or personal gain.
23. I promise to see that any fee received for processing is refunded following the policies of the Claims Verification Board, if the preclear is dissatisfied and demands it within three months after the processing, the only condition being that he may not again be processed or trained.
24. I promise not to advocate Scientology only to cure illness or only to treat the insane, knowing well it was intended for spiritual gain.
25. I promise to cooperate fully with the legal organizations of Dianetics and Scientology as developed by L. Ron Hubbard in safeguarding the ethical use and practice of the subject according to the basics of Standard Tech.
26. I promise to refuse to permit any being to be physically injured, violently damaged, operated on or killed in the name of "mental treatment".
27. I promise not to permit sexual liberties or violation of the mentally unsound.
28. I promise to refuse to admit to the ranks of practitioners any being who is insane.

Auditor: _____

Date: _____

Witness: _____ Place: _____

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HCO BULLETIN OF 9 FEBRUARY 1979

Remimeo

(Also issued as HCO PL 9 Feb 79.
Issue II. same title.)

HOW TO DEFEAT VERBAL TECH

1. If it isn't written it isn't true.
2. If it's written, read it.
3. If you can't understand it, clarify it.
4. If you can't clarify it, clear the Mis-Us.
5. If the Mis-Us won't clear, query it.
6. Get it validated as a written order.
7. Force others to read it.

IF IT CAN'T BE RUN THROUGH AS ABOVE *IT'S FALSE!*

L. RON HUBBARD
Founder

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HCO BULLETIN OF 15 FEBRUARY 1979

Remimeo
Tech
Qual
HCO

(Also issued as HCO PL 15 Feb 79, same title.)

VERBAL TECH: PENALTIES

(Ref: HCOB/HCO PL 9 Feb 79.
HOW TO DEFEAT VERBAL TECH)

ANY PERSON FOUND TO BE USING VERBAL TECH SHALL BE SUBJECT TO A COURT OF ETHICS.

THE CHARGES ARE: GIVING OUT DATA WHICH IS CONTRARY TO HCO BULLETINS OR POLICY LETTERS, OR OBSTRUCTING THEIR USE OR APPLICATION, CORRUPTING THEIR INTENT, ALTERING THEIR CONTENT IN ANY WAY, INTERPRETING THEM VERBALLY OR OTHERWISE FOR ANOTHER, OR PRETENDING TO QUOTE THEM WITHOUT SHOWING THE ACTUAL ISSUE.

ANY ONE OF THESE CATEGORIES CONSTITUTES VERBAL TECH AND IS ACTIONABLE PER THE ABOVE.

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Founder

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HCO BULLETIN OF 21 AUGUST 1979

Remimeo
All Courses
Ds of T
Supervisors
STOs
Cramming Offs
Tech Div
Qual Div

TWINNING

(CANCELS: BTB 16 Mar 71
STUDENT AND COURSE MORALE,
TOUGH CHECKOUTS & COACHING)

Cancellation of Issues Canceling Twinning

The following BPLs and HCO PLs which canceled issues on twinning, or canceled or suspended twinning itself, are now CANCELED:

1. HCO PL 29 Jul 72 II FAST FLOW IN TRAINING written by Training and Services Aide. Though the issues it canceled remain canceled, this HCO PL itself was canceled by BPL 10 Oct 75 X CANCELLATION OF POLICY LETTERS 1972 and remains so.
2. HCO PL 31 Aug 74 FAST FLOW TRAINING REINSTATED which suspended twin training or checkouts, was previously canceled and remains so.
3. BPL 18 Oct 76RD, Rev. 10.9.78 URGENT, IMPORTANT, SUCCESSFUL TRAINING LINEUP, which canceled requirements of twin training or checkouts for Academy, has been canceled and replaced by HCO PL 25 Sep 79 I URGENT, IMPORTANT, SUCCESSFUL TRAINING LINEUP.

THERE ARE NO VALID BPLs OR HCO PLs NOW EXISTING WHICH CANCEL TWINNING.

“Twinning” is the pairing up of two students training on the same subject to work together on their materials.

It is a Scientology innovation in training. For years it was used highly successfully when done correctly and as a standard action on Scientology courses.

Recently I discovered a big WHY behind course failures. That is that twinning as a subject and practice has become confused and fallen into misuse or fallen out completely and one of the reasons behind that is that a number of HCOBs on twinning were canceled and no one issue exists that covers the subject in its entirety.

THIS HCOB REINSTATES TWINNING FIRMLY AND WITH EMPHASIS.

It is NOT subject to cancellation.

It fully lays out the purpose of twinning, the basics and rules and correct use of twinning, when and how it is done, the responsibility of twins and the responsibility of the Supervisor and the handling of twinning bugs.

It re-establishes mandatory twinning on all practical courses, such as the TRs

Course, or on the practical sections of a course, such as E-Meter Drills. It also covers twinning in some areas of theory study where it is obviously called for, such as Method 9 Word Clearing when done between students.

BACKGROUND

In 1954 we found that when you teamed up students of comparable case level and ability they then made progress. When we find something that is that workable we put it to use. Twinning was installed as a fundamental part of the Scientology system of training and it immediately and effectively brought up the participation and action levels of entire course rooms of students. Students grasped the application of the materials faster. It gave us results.

Originally twinning was used almost exclusively on practical drills. Later, in the early '60s, it was carried over into twin checkouts on theory. Still later, with the advent of Word Clearing, applied study tech and fast flow, twinning as a broad mandatory action for all students on theory was canceled.

Even so, some orgs continued twinning students unnecessarily on admin courses and some theory courses and were not enforcing twinning on courses where it is mandatory, such as a TRs Course.

Twinning on practical courses and practical actions has never been canceled by me and was never intended to be canceled. However, a line in a BPL (BPL 18 Oct 76RD Rev. 10.9.78 URGENT, IMPORTANT, SUCCESSFUL TRAINING LINEUP) which stated: "Requirements of twin training or checkouts for Academy are canceled" caused twinning to be dropped out even on practical drills in some areas and threw a confusion into the scene in other areas. The above BPL has now been canceled with a vengeance and is replaced by HCO PL 25 Sept 79 I URGENT, IMPORTANT, SUCCESSFUL TRAINING LINEUP.

And this bulletin restores twinning to its rightful place in training as the vital tool that it is.

WHY TWINNING?

One reason twinning is so vital is that it brings those people who have sunk back into their First Dynamic up out of their First Dynamic and onto the Third. It gives the student a terminal to work with. It puts students into communication, into doingness and participation. One doesn't learn by being a spectator. Twinning not only gets students extroverted but also gets them to take some responsibility for their fellow man. These are factors that are sadly lacking in modern permissive education.

TWINNING VERSUS MODERN PERMISSIVENESS

With twinning we are cutting right across modern "permissive" teaching.

The modern tendency is to just let everybody do as they please and put their attention on whatever they please. This is the "think" of the day, and it is in in most basic school systems and has spread as well into many different fields.

Probably someone somewhere thought it would be much quicker and easier and require much less confront to just let a student sit there permissively, with his attention wandering

around in the total significance of it all and then claim he had passed the subject when he had never gone near it.

It is a symptom of people who can't confront not to make anyone else confront.

We don't buy this. It is totally batty. The creeping disease of permissiveness, non confront and spectatorism is simply a part of "the beautiful world of irresponsible slop." It has no place in Scientology training.

Real twinning, enforced, effectively pulls the student right up out of the vague permissiveness of modern think and lands him with some responsibility right from the start. With that he can be honestly trained.

CAUSE AND EFFECT

A person being trained is mainly working on an inflow basis. Day after day it is inflow, inflow, inflow. This tends to put him at effect.

In twinning, the person can balance his inflow with outflow. This keeps him from going totally into effect. It puts some cause into the scene.

A person, when he is expected to apply knowledge or skills, must, of course, be at cause. When he is trained totally at effect, he can get into what is called a "stuck flow" phenomenon whereby he can't outflow the subject. Yet, if he is ever going to apply it, he is going to have to outflow it.

Twinning has the virtue of balancing inflow and outflow. It will be found that when the person comes to apply the tech, he is already able to outflow if he was trained using twinning.

WHEN TO TWIN

It is not necessary to twin students on admin courses, nor, as a general rule, on tech theory courses. You ensure the student is applying study tech and is not going past misunderstood words and you let him get on with it.

Practical and practical courses are another matter.

Mandatory Twinning

Twinning is mandatory on those courses where the essence of the course is to train the student in the practical application of the data. This would include the TRs Course, any Upper Indoc and Objectives Course, a specialized E-Meter Drills Course and courses of a similar nature.

Even though such courses also include theory, the final objective of such a course is a person trained and drilled in the doingness involved and twinning is absolutely essential for this purpose.

Thus, on such a course, twins are assigned at the beginning of the course and they remain assigned through to the completion of that course. We call it "assigning twins in concrete." One does not musical chair twins, once assigned, nor allow them to drift from one twin to another.

The whole essence of twinning is to get two students to work together, to assist each other and take responsibility for getting each other successfully through the course.

Twinning On Practical Sections Of Courses

On certain courses containing both theory and practical, such as Academy Levels, you would not necessarily twin students on the theory section of the course. You would, however, definitely and mandatorily twin them on the practical sections.

For example, twinning is a must on E-Meter Drills, or such actions as assessment drilling, drilling of special rundown procedures where this is called for, Learning Drills, Obnosis Drills and other practical applications.

Twinning On Word Clearing

One always twins students where Method 9 Word Clearing is to be done between the students themselves and not by a Word Clearer.

Similarly, Method 8 Word Clearing is twinned, on exactly the same turn-about basis as described in Method 9. (Ref: HCOB 30 Jan 73RB Rev. 1.6.79 Word Clearing Series 46RB METHOD 9 WORD CLEARING THE RIGHT WAY)

An example of turn-about on Method 8 would be: First twin clears word "a." Second twin then clears word "a" AND word "b." First twin then clears word "b" AND word "c," etc. You do two actions consecutively every time.

Twins may also be assigned to get each other through other methods of Word Clearing in this way.

Henceforth, on courses such as the Primary Rundown, where Word Clearing is the essence of the course, twinning is mandatory.

Wherever twins are assigned, whether for an entire course or for practical sections of a course, the rules of twinning apply.

ASSIGNING TWINS

The Supervisor is responsible for assigning twins.

He should take care to team up students of comparable case level and training and abilities inasmuch as possible. In this way both twins make the best progress. Twinning a very fast student with a slow student should be avoided, if possible, as it can be frustrating and upsetting to both students. This must never be used as an excuse NOT to twin students. However, ideally, one matches them up according to their capabilities and twinning goes smoothly and produces best results when this is done.

In some rare instances it may be necessary to reassign twins who have been incorrectly paired. But it should not be necessary if care was taken in teaming them up correctly to begin with.

Otherwise, once assigned, twins work together through to successful completion of the course or activity.

TURN-ABOUT

THE RULE OF TWINNING IS THAT IT IS DONE ON A "TURN-ABOUT" BASIS.

"Turn-about" is done as follows:

One student coaches his twin through a drill or a section of a drill. They then turn-about and the second twin does the same drill or section of that drill PLUS the next drill or next

section of the drill. They then turn-about again, with the first student doing the drill his twin has just done PLUS the one following.

The same system applies in Method 9 or Method 8 Word Clearing. One twin clears a word or M9s a paragraph or section of the text. They turn-about and the second twin clears the word or M9s the paragraph or section PLUS the following one. They turn-about again, with the first twin now clearing or M9ing the word or section his twin just cleared PLUS the one following.

Turn-about is applied as well to starrate checkouts where these are called for. It may be done by checking out an entire bulletin on one's twin before the turn-about is done. Or, where a very long text is to be starrated, the turn-about can be done after each section.

With the turn-about system one person is not constantly leading and misunderstands are kept picked up between twins. The twins keep apace with each other, we don't get unbalanced flows and both are kept progressing.

THE TWIN'S RESPONSIBILITY

A TWIN IS RESPONSIBLE FOR SEEING THAT THE STUDENT WITH WHOM HE IS TWINNED KNOWS AND CAN APPLY THE MATERIAL HE HAS STUDIED .

Twins must be made aware of this responsibility at the onset of the course.

The twin word clears his fellow student. He listens to his sentences and sees that they are correct and fit the definition of the word being cleared. He makes sure his twin understands the materials. If the student doesn't know them cold, the twin helps the student find his misunderstood words and gets him through any difficulties.

Twins do practical drills together. They coach each other to wins and certainty in applying the materials 100% correctly.

If a student flunks a Supervisor checkout on materials he's been passed on by his twin, both students get a flunk. The twin must have a misunderstood himself if he missed the other student's goof.

Morale and Production

MORALE depends on production.

PRODUCTION, in training, is the evidence of the demonstration of competence.

MORALE IS UP WHEN COMPETENCE IS DEMONSTRATED.

MORALE IS UP WHEN PRODUCTION IS UP.

Morale isn't necessarily built by being "nice." Twinning actions *are* carried out with good ARC, but being "nice" is not enough.

A student getting a good stiff coaching session from his twin and passing—or getting a good, stiff checkout and passing, feels great. He has really accomplished something. He *knows* that he knows the data or drill.

A student who gets poor or nonstandard coaching or checkouts feels and knows that he has been cheated. If his twin is just being "nice" he doesn't win and doesn't appreciate the checkout. His morale will be down.

One keeps his twin's morale and production high. One gives him tough standard coaching sessions so he *becomes* competent. One gives him tough standard checkouts so he KNOWS HE HAS DEMONSTRATED HIS COMPETENCE IN THE MATERIALS. It is always done with good ARC.

It must be real to student and Supervisor alike that twinning is not a namby-pamby, brush-off activity.

One is responsible for getting his twin *through* the course. If one twin goes to Review, the other goes to Review. If one twin goes to Ethics, the other goes to Ethics. If one twin should blow, the other twin must go and get him. One is responsible for getting his twin *through* the course.

There have been cases in the past where one twin worked like mad to get the other twin through an extensive section right at the end of the course. The other twin then simply went off and would not do the same so the first student could also finish the course.

IT IS NOW FIRM POLICY THAT WHERE SUCH AN INSTANCE OCCURS, THE STUDENT WHO ABANDONED HIS TWIN JUST BECAUSE HE HIMSELF WAS FINISHED MAY *NOT* BE CERTIFIED

AND MAY *NOT* BE GIVEN A COURSE COMPLETION UNTIL HE HAS COMPLETED HIS TWIN.

Twins are responsible for getting each other *through* the course.

THE SUPERVISOR'S RESPONSIBILITY

It is the Supervisor's responsibility to enforce twinning per the points in this bulletin.

He assigns twins, pairing them according to their capabilities.

He ensures twinning is being done by the book, on a turn-about basis, with *both* twins making progress.

He makes sure twins are wearing their hats as twins and taking responsibility for getting each other through, exactly as laid out in course materials.

A "double flunk" is given when a student flunks a Supervisor checkout on materials his twin has passed him on. "Double flunk" means the student and his twin are both flunked in such a case, as, if the twin has missed the student's goof, he must have misunderstands of his own.

The Supervisor maintains high tech standards by adhering firmly to this system and when he must double flunk he makes sure *both* twins get handled on the goof.

A situation can occur where a student and his twin get into a "games condition," one with the other. This gives a no-progress, problem situation. The students who are twinned are not both working toward the same goal but one is in opposition to the other in some way. This gives no progress, no wins, no production, no demonstration of competence being permitted and low morale.

It is the responsibility of the Supervisor as well as the twinned students to not permit such a situation to occur. With any failure of a twin to be a twin and assume that responsibility, the Supervisor gets the student checked out on this bulletin and any other applicable course material and ensures the student is fully handled.

To keep the course morale high, Supervisors must insist on production and on the demonstration of competence on all materials by the student and his twin.

In a case where a student gets sent to Review or Ethics, the Supervisor must uphold the rule that his twin *always* gets sent as well. He ensures that any blown student is recovered by his twin. In all such cases the Supervisor keeps track of his students and ensures they're handled and gotten back on course rapidly.

A Supervisor who understands the WHY of twinning and sees it is carried out standardly is going to produce causative, responsible graduates who can apply what they have learned.

EMPHASIS ON NO VERBAL DATA

All students should be made aware, from the beginning of training, that the answers to their questions are in their course materials or other source references.

The issues on verbal tech, HCOB 9 Feb 79 HOW TO DEFEAT VERBAL TECH and HCOB 15 Feb 79 VERBAL TECH PENALTIES, should be well-known in the course room.

Even so, students, particularly when they are new, sometimes get into an exchange of verbal data or opinion while they are twinning. A Supervisor must be on the alert for this and step in to handle at once when he observes it happening. He uses study tech to straighten the scene out and always refers the students to the above mentioned HCOBs on verbal tech.

Twinned students, of course, bear a responsibility for not spreading verbal tech, neither between themselves nor to anyone else, for that matter. A twin always refers his fellow student to source materials.

HANDLING BUGS ON TWINNING

The main twinning bugs which could arise are those which were encountered earlier on the Saint Hill Special Briefing Course. One twin would get sent to Ethics or Cramming or Review and the other one then had no twin. Thus, twinning could get to be a little bit unpopular and could block somebody from finishing the course unless these factors are handled.

The remedy for this sort of thing is to send *both* twins to Ethics, *both* twins to Cramming, *both* twins to Review and if anybody blows, send his twin after him. In other words, we don't buy the idea that everybody is totally irresponsible for everybody else in this wonderful First Dynamic world. This is not a mere expediency. It takes only a good, straight look at the purpose and WHY of twinning to recognize the value of this system. Those who do recognize its value will enforce and maintain it.

There is another situation which could act as a bug in twinning. What happens when one twin actually does disappear from the scene totally, in spite of checkouts and crammings and ethics? What do you do with the remaining twin? Unhandled, it can stop a course for a student, so handled it must be and with no time wasted. You don't let the odd twin rattle around on his own for very long.

If he's not too far advanced into the course he can be twinned with an oncoming student. (A well-run course room will always have new students enrolling.) Every effort is then made to get the newcomer caught up with his twin as rapidly as possible.

But what of the more advanced student who loses a twin? If there's absolutely no other single terminal to team him up with, there is still a solution far preferable to having him continue on his own. You match him up with a set of twins of comparable ability and advancement to his and you turn that twinship into a trio. Once formed, you run that trio as tightly as you would any twinship. The turn-about system would then need to be adjusted to a

“round robin.” (Example: A coaches B. B coaches C, C coaches A.) And it would then reverse. This is more easily seen if it is diagrammed:

A coaches B on the 1st
action (drill, definition,
etc.)_____ B

B coaches C on the 1st
action_____ C

C coaches A on the 1st
action_____ A

And then it reverses.

B_____ C coaches B on the
2nd action

A _____ B coaches A on the
2nd action

C _____ A coaches C on the
2nd action

And now it reverses back.

A coaches B on the 3rd
action _____ B

B coaches C on the 3rd
action _____ C

C coaches A on the 3rd
action _____ A

And now it would reverse back again (C coaches B. etc.) and so on through the drill, definition or M9 section.

All the rules of twinning then apply to these three. You “assign the trio in concrete” and you ensure they keep advancing. Again, the point here is that we operate on the Third Dynamic where one does take some responsibility for his fellow man.

HANDLING BOGGED STUDENTS AND THEIR TWINS

When a bogged student cannot be handled in the course room with standard Word Clearing and study tech and he is sent to Cramming, Review or, where indicated, to Ethics, his twin is also always sent.

The idea is not only to keep the twins together and taking responsibility for each other but to also correct and repair *both* of them as needed.

In other words, one twin doesn't simply sit there and observe the other twin being handled. The twin of a bogged student will also require handling in Review, Ethics, or Cramming himself. If a student has ended up on Review lines, it must be assumed that the twin has goofed as a twin and has misunderstands on the course materials. This must be sorted out and resolved by the Dir Review when the twins route through Review.

The Dir Review determines, by interview, what the trouble is and how it should be resolved. This is done on an individual basis for each twin.

For example, the bogged student may need Word Clearing or a Word Clearing Correction List and his twin may need to restudy this twinning bulletin or other course materials.

In Ethics, for example, a student may be involved in some sort of out-ethics situation, such as continually being late for course. In any ethics situation one would look for the possibility of mutual rudiments between twins. Whether or not mutual ruds exist, the twin would always be given some handling in regard to his responsibility in the situation.

In the above example, the Ethics Officer might handle the student with an amends project. He would then go over with the twin the matter of *his* responsibility and what steps *he* could take to ensure the student gets to course on time. The twin would then get the student through his amends, get through his own handling, whatever its nature and the two of them would then go back to course.

The twin sees the student through his review, cramming or ethics cycle and, whenever possible, is used to help the student get through it. He also receives appropriate handling himself.

THE RULE IS: WHEN ONE STUDENT BECOMES BOGGED, HIS TWIN IS ALWAYS SENT WITH HIM TO CRAMMING, REVIEW OR ETHICS.

In the rare case where a student is going to require extensive handling in Review or Ethics, such as case handling or suspension from course where such would be truly warranted, the Dir Review or Ethics Officer may send the other twin back to course to be retwinned with another student.

The Supervisor always checks up on any students who have been routed off course temporarily. He must keep himself informed as to their whereabouts and progress on correction lines and see that they are returned to course corrected, as rapidly as possible. He does not allow any student or twin to simply drop off his lines with an incomplete course, unhandled or unaccounted for. Any twin has the responsibility of getting himself and his fellow student back onto the course as well.

Once students get the idea that their own progress on a course depends utterly on the quality of their twinning you will start to see some quite magical results. They're now out of the irresponsibility of it all and operating on the Third Dynamic.

It simply takes standard supervision plus REAL TWINNING.

That is the winning combination.

So enforce twinning.

It will show up in F/Ning students and high and genuine course completions, which any Supervisor, any org. any graduate can be proud of.

And I will be proud of you, too.

L. RON HUBBARD
Founder

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 24 MAY 1968

Remimeo

COACHING

In order to help you to do the best you possibly can in the course as far as being a coach is concerned, below you will find a few data that will assist you:

1. *Coach with a purpose.*
 - (a) Have for your goal when you are coaching that the student is going to get the training drill correct; be purposeful in working toward obtaining this goal. Whenever you correct the student as a coach just don't do it with no reason, with no purpose. Have the purpose in mind for the student to get a better understanding of the training drill and to do it to the best of his ability.
2. *Coach with reality.*
 - (a) Be realistic in your coaching. When you give an origination to a student really make it an origination, not just something that the sheet said you should say; so that it is as if the student was having to handle it exactly as you say under real conditions and circumstances. This does not mean, however, that you really feel the things that you are giving the student, such as saying to him, "My leg hurts." This does not mean that your leg should hurt, but you should say it in such a manner as to convey to the student that your leg hurts. Another thing about this is do not use any experiences from your past to coach with. Be inventive in present time.
3. *Coach with an intention.*
 - (a) Behind all your coaching should be your intention that by the end of the session your student will be aware that he is doing better at the end of it than he did at the beginning. The student must have a feeling that he has accomplished something in the training step, no matter how small it is. It is your intention and always should be while coaching that the student you are coaching be a more able person and have a greater understanding of that on which he is being coached.
4. *In coaching take up only one thing at a time.*
 - (a) For example: Using TR 4, if the student arrives at the goal set up for TR 4 then check over, one at a time, the earlier TRs. Is he confronting you? Does he originate the question to you each time as his own and did he really intend for you to receive it? Are his acknowledgements ending the cycles of communication, etc. But only coach these things one at a time; never two or more at a time. Make sure that the student does each thing you coach him on correctly before going on to the next training step. The better a student gets at a particular drill or a particular part of a drill you should demand, as a coach, a higher standard of ability. This does not mean that you should be "never satisfied". It does mean that a person can always get better and once you have reached a certain plateau of ability then work toward a new plateau.

As a coach you should always work in the direction of better and more precise coaching. Never allow yourself to do a sloppy job of coaching because you would be doing your student a disservice and we doubt that you would like the same disservice. If you are ever in doubt about the correctness of what he is doing or of what you are doing, then the best thing is to ask the supervisor. He will be very glad to assist you by referring you to the correct materials.

In coaching never give an opinion, as such, but always give your directions as a direct statement, rather than saying "I think" or "Well, maybe it might be this way," etc.

As a coach you are primarily responsible for the session and the results that are obtained on the student. This does not mean, of course, that you are totally responsible but that you do have a responsibility toward the student and the session. Make sure you always run good control on the student and give him good directions.

Once in a while the student will start to rationalise and justify what he is doing if he is doing something wrong. He will give you reasons why and because. Talking about such things at great length does not accomplish very much. The only thing that does accomplish the goals of the TR and resolves any differences is doing the training drill. You will get further by doing it than by talking about it.

In the training drills the coach should coach with the material given under "Training Stress" and "Purpose" on the training sheet.

These training drills occasionally have a tendency to upset the student. There is a possibility that during a drill a student may become angry or extremely upset or experience some misemotion. Should this occur the coach must not "back off". He should continue the training drill until he can do it without stress or duress and he feels "good about it". So, don't "back off" but push the student through whatever difficulty he may be having.

There is a small thing that most people forget to do and that is telling the student when he has gotten the drill right or he has done a good job on a particular step. Besides correcting wrongnesses there is also complimenting rightness.

You very definitely "flunk" the student for anything that amounts to "self-coaching". The reason for this is that the student will tend to introvert and will look too much at how he is doing and what he is doing rather than just doing it.

As a coach keep your attention on the student and how he is doing and don't become so interested in what you yourself are doing that you neglect the student and are unaware of his ability or inability to do the drill correctly. It is easy to become "interesting" to a student; to make him laugh and act up a bit. But your main job as a coach is to see how good he can get in each training drill and that is what you should have your attention on; that, and how well he is doing.

To a large degree the progress of the student is determined by the standard of coaching. Being a good coach produces auditors who will in turn produce good results on their preclears. Good results produce better people.

L. RON HUBBARD
Founder

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO POLICY LETTER OF 16 MAY 1965

Remimeo
Students

**TECH DIVISION
ACADEMY COURSES;
GENERAL REMARKS
ZERO COURSES
HUBBARD RECOGNIZED SCIENTOLOGIST**

On all new check sheets of Zero Courses, include the following on both the (Theory) Certificate Course and the (Practical) Classification Course:

1. E-Meter Tone Arm.
2. Analysis of Case Condition by Tone Arm.
3. HCO Policy Letter of Apr 2, 1965 and (on Classification Course) drills for same.

TRS WITH METER

All Academy TRs will now be done with an E-Meter before the student and his coach holding the cans, whether the Meter is being used or not.

AUDITOR'S REPORT

All Academy TRs and auditing for supervisor inspection must have an Auditor's Report form close to the student's hand, whether kept or not.

Materials on how to keep an Auditor's Report must be included on both Zero Courses (Certificate and Classification).

If a report is actually written during the drill or session the student must be made to put it carefully in a folder and file it.

This is all part of his training.

FIRM POLICY

A student must be trained only with the tools of his trade to hand.

Therefore in an Academy the Supervisor must not omit what an auditor actually uses in sessions whether it is covered in the levels training or not.

This therefore includes a card table, a ball point, as well as a Meter and a "preclear" and an Auditor's Report.

Do NOT let a student be trained with the tools absent. In upper levels the unfamiliarity of the tools causes them to stumble.

Academies may not supply Meters or give away Auditor's Report pads, work sheets or ball points. If no Meter is available use a similarly coloured and shaped box with a dial painted on it and cards and cans attached and urge the student to get a Meter. The Academy furnishes card tables and chairs. An Academy must not use solid desks or solid tables in training as they are too hard to move about and too expensive.

ZERO VOCABULARY

The 13 word Vocabulary belongs in the Beginning Scientology Course.

A Zero student is expected to learn all common Scientology words in current use up to the number of 200.

ZERO CERTIFICATE COURSE

A student is supposed to study evenings and week-ends during the day-Zero Certificate Course—and any day-Certificate Course. The evening student is supposed to study on week-ends during the Evening Certificate Course and evenings on the Week-End Certificate Course. Those not so studying must be reported to Ethics. Supervisors must assign what is to be studied off course.

This is true of all Certificate Courses.

Classification Course students must frequent the Free Scientology Centre when not in class in those periods assigned to study in the Certificate Course. If not in action at the Free Scientology Centre, the student is expected to be gathering his Auditor's Reports elsewhere for presentation to the Examiner as Examination is to occur at the exact end of the Classification Course completed check sheet, no matter when that occurs.

EXAMINATIONS

Zero Certificate Exams and all other Certificate Exams consist of verifying that the data was actually studied.

ZERO CLASSIFICATION

Exams are by written Exam and by inspection of the submitted auditing reports.

Where there is not yet a Department of Review, the student who fails is returned to Course. It will be found however that this is a very catastrophic procedure and a Review Cramming Section should be instituted as soon as possible. When it is there, an Examiner never returns the student to Course but sends to Review.

TWIN CHECKING

Twin Checking proceeds with the slight change that the twins are not co-auditors, but may assist each other by auditing if they wish but not with regular sessions on Course time.

Twins are for Theory Checking on the Certification Course and for Practical Drills on the Classification Course.

Until all check sheets and materials are to hand the D of T must cope. Additions to a check sheet may be written in on old check sheets but not while the student is on it, and only for the next student to be given it.

ZERO COURSE

The basic point of Zero today is Find the Auditor. "Look at me who am I?" "Who would I have to be to audit you?" is the type of process that best defines the Level—Recognition.

L. RON HUBBARD

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 22 FEBRUARY 1972RA

Remimeo
All Supervisors
HPCSC
Mini Crse
Super Crse
Word Clearing
Crse
Est Off Crse
Dept 13
Personnel

(Revised 26 March 1972
and 8 July 1974.
(Changes in this type style.)

Word Clearing Series 32RA

URGENT—IMPORTANT—URGENT

*Vital for all Supervisors,
Est-Os, and Cramming Officers.*

WORD CLEARING METHOD 4

Tech and Admin Cramming Officers, Word Clearers and Course Supervisors use Method 4 Word Clearing when fishing for a misunderstood word. E.g. Cramming Officers use it to fish for misunderstood words concerning what the person is being crammed on. Word Clearers use it on Interns when the Intern needs a retrain or retread or even if the Intern is sent to Cramming. Course Supervisors use it in the classroom CONTINUOUSLY ON NON-F/N STUDENTS or queries.

The whole idea is the person requiring the Method 4 Word Clearing has a Cramming Order or is not an F/Ning student because of confusion as a result of a misunderstood word, as per Word Clearing Series 16R or omitted materials.

Method 4 fishes for the misunderstood word, finds it, clears it *to F/N*, looks for another in the area until there are no more *with an F/N* VGIs, then moves to another area, handles that—eventually *all* the misunderstands that resulted in the Cramming Order or non-F/N student are handled.

It requires no C/S OK for it to be done. Method I is not a prerequisite to Method 4.

E-Meter Drill No. 21 is the E-Meter Drill to be drilled on Method 4. It's the method of fishing for a cognition.

Requires proper application of TRs and metering. All Supervisors, Est-Os, and Dept 13 personnel to check out on, drill, and *apply* this tech AS IT IS VITAL STUDY TECH.

METHOD 4 WORD CLEARING

1. Give person the cans, state, "I am not auditing you."
2. Ask while watching the meter:

"Is there any part of what you're studying you did not fully get?"

Trace the read. Use "fishing for a cog" drill (per HCO B 25 June 70, Issue III) if needed. If no read the question may be varied, e.g.

“Is there any part of the materials you’re studying you disagree with?”

or

“Is there any part of what you’re studying you feel you could not apply?”

or

“In (material being checked) is there anything you didn’t understand?”

Let the student tell you *briefly*. Do NOT tell him the data.

Verify that his study pack is complete as the data might have been omitted.

Also he might never have read the pack at all.

If the data was missing do not go on to Step 3. See that he gets the complete pack and reads it. Then repeat Method 4.

If the person just has not read the materials do not go on to 3 but get him to read the materials. Then repeat Method 4.

3. Get what it is then ask:

“What *word* was misunderstood just before that?”

Meter reads, Word Clearer finds the word, never accepting a confusion but finds *the* word giving the read (SF, F, LF, BD), gets it looked up in a dictionary and used in sentences until it can be seen from the sentences that the student now understands the word *and the word F/Ns*. *All the tools of Study Tech and Word Clearing are at the Word Clearer’s disposal to take the word to F/N. The Word Clearer does not stop at one misunderstood but makes sure all are cleared.*

4. Repeat 2 & 3 until the materials are fully cleared up and any and all misunderstands or confusions handled.
5. If the action bogs when used in the classroom the student must be sent to Qual for handling and Supervisor to Cramming on TRs and metering and drilling on this procedure.

The correct action is a W/C CORRECTION LIST DONE ON THE STUDENT AND HANDLED.

Of course if the above question F/Ns on asking, there would be no misunderstands on the material being checked, but the person is in Cramming, not an F/Ning student or whatever, so there obviously are misunderstood words to be found and handled.

Look at HCO PL 16 Feb 72, “The Purpose of the Dept of Personnel Enhancement”. It says this Dept “reaches and looks for business all over the org and brings it in”. So someone with stats down—student or post stats, confusion about what to do, overloaded, can’t seem to handle it, how do you do this, etc, etc, are *all* indicators of misunderstood words as the person is saying confusion, confusion. Well, underneath the confusion is a misunderstood word just as Word Clearing 1 6R says.

Method 4 Word Clearing is what is used in doing and achieving the purpose of the Dept of Personnel Enhancement, HCO PL 16 Feb 72.

One of the ways the Word Clearers in this Dept do the job is using Method 4 Word Clearing.

METHOD 4 IS USED BY COURSE SUPERVISORS TO HANDLE ALL STUDENT QUERIES ABOUT CONTENTS OF COURSE MATERIALS.

The reason students ask questions about “What is meant” is because of omitted pack materials from their checksheet, failure to read what they have OR BECAUSE OF A MISUNDERSTOOD WORD JUST BEFORE THEY GOT CONFUSED.

The Super has to know only where the materials are and BE SMART ENOUGH TO DO METHOD 4 INSTEAD OF GIVING THE STUDENT ALTER-ISED ANSWERS THAT STOP SCIENTOLOGY WORKING.

Word Clearing, especially Method 4, is how to get in HIGH CRIME HCO PL 7 Feb 1965, Reissued 15 June 70, “KEEPING SCIENTOLOGY WORKING”.

SUCCESSFUL COURSE SUPERVISION AND SUCCESSFUL CRAMMING REQUIRE THIS ACTION BE FULLY KNOWN AND U—S—E—D.

****K * E * E * P****

****S * C * I * E * N * T * O * L * O * G * Y****

****W * O * R * K * I * N * G****

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HCO BULLETIN OF 17 AUGUST 1972R
REVISED 8 JULY 1974

Remimeo
(Translate to
European
Languages)

(Revision in this type style)

(Reissued 24 October 1974
as a Tape Course Series)

Word Clearing Series 42R

Tape Course Series 10

METHOD 4 NOTES

Too generalized a question in using Method 4 defeats its use and can restimulate a person badly.

Example: "Is there anything in *college* you didn't understand?" That of course is just plain ridiculous as a question. "Have you ever heard anything you didn't understand?" would be similarly silly.

BREAK DOWN THE MATERIALS

When doing Method 4 you have to break down the materials (put them into small separate units) in order to ask questions.

Example: We have Papers 1 & 2, both on the same subject. The wrong question for Method 4 would be "Is there anything in Papers 1 & 2 you didn't understand?" and not even give him the papers to see! The right way to do it would be to take Paper 1 and break it down into its obvious sections, give the person Paper 1 and let him look at it. Point to its 1st section and say, "Is there anything you didn't understand in this section?" while watching the meter. Then point to next section, do the same. Finish Paper 1. Then go to Paper 2 and do it the same.

A person has to know what he's being asked about and has to be thinking of it when asked the question.

TAPES

Just as it would be ridiculous to ask, "Have you ever misunderstood anything you ever read?", it would be silly to ask, "Did you ever have a misunderstood on Tape?"

The right way is to take *the* tape and put it on a machine and play a bit of it. And ask, "Is there anything in the first section of this tape you didn't understand?" while watching the meter. Then high speed the tape forward to another area and do the same. Thus the tape is covered.

This can also be done from any tape notes, section by section.

BOOKS

Books are done chapter by chapter.

QUICKIE M4

Method 4 is defeated utterly by:

1. Bad metering,
2. Too general a question,
3. Not having the material to hand,
4. Not getting the person's attention on parts of the material,
5. *Not taking each word found to F/N.*

Quickie M4 misses. It sets the person up for a loss in his studying.

And we want him to actually succeed in his study, don't we?

LRH:ntjh
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HCO BULLETIN OF 23 SEPTEMBER 1979

Remimeo
TR Course
TR Supervisors
Cramming Officers
Auditors
C/Ses

(Also issued as
HCO PL 23 Sep 79
same title.)

**CANCELLATION OF DESTRUCTIVE
BTBs AND BPLs ON TRs**

There are many valid issues on TRs, all of which remain in full force.

The following issues are hereby canceled for the reasons stated in this issue:

BTB 15 Aug 71R Rev. & Reiss. 3.7.74 as BTB	TR COURSE BUGS HANDLING
BTB 16 Aug 71R Rev. & Reiss. 31.7.74 as BTB	BREAKTHROUGH, TR COURSE
BTB 18 Aug 71R Rev. & Reiss. 24.8.74 as BTB	TR COURSE—HOW TO RUN
HCO PL 4 Nov 71 II (not by LRH)	ACADEMY PREREQUISITES
BTB 5 Nov 71R Rev. 24.4.78	TR COURSE DEBUG DRILL
HCO PL 6 Nov 71 III	INTERNSHIPS LINEUP, AUDITOR INTERNSHIPS
HCOB 7 Apr 73RA Rev. 22.2.79	GRADIENTS IN TRs
HCOB 8 Dec 74 BTB 8 Mar 75 IV	TR 0—NOTES ON BLINKING Cramming Series 5RB TRs IN CRAMMING
BTB 20 Sep 72 Reiss. 20.9.74 as BTB	TR TRAINING UNDER LRH
BTB 13 Mar 75R Rev. 30.4.75	TRs TRAINING BREAKTHROUGH
FDD 32 DIV IX INT 7 Jun 71	TRs THE HARD WAY

REASONS FOR CANCELLATION

The only source of technical data is LRH HCOBs, books and tapes.

The issues listed above have introduced false data, verbal data and technical alter-is. See HCOB 23 Oct 75 TECHNICAL QUERIES, HCOB/HCO PL 9 Feb 79 HOW TO DEFEAT VERBAL TECH, HCOB/HCO PL 15 Feb 79 VERBAL TECH PENALTIES.

The specific points of out-tech introduced by these canceled issues are given here, so that all will know what the specific out-tech is that is being canceled.

1. *BTB 15 Aug 71R, Rev. & Reiss. 3. 7. 74 as BTB, TR COURSE BUGS HANDLING.*

This BTB is canceled because it states that if the student reads on “overrun?” that he is passed on the TR. This has given rise to false passes and the idea that the TR student has a case on course.

TRs are not processes, they are drills. The student passes the TR when he can do it competently.

2. *BTB 16 Aug 71R, Rev. & Reiss. 31.7.74 as BTB. BREAKTHROUGH, TR COURSE.*

This BTB is canceled because it introduces the idea of a “Major Stable Win,” stressed that the 2 hour confront had been lifted and not to overrun a person on TRs. It also states “It may take minutes to hours to a hundred hours to achieve the major win.”

Of course wins are gotten on doing TRs. But TRs are drilled until the student does the TR competently and passes. The idea that TRs could take “hundreds of hours” to get in is completely false. A competent Supervisor, using LRH tech and not omitting any of it, should be able to get students through the TR Course in a couple weeks at the most.

3. *BTB 18 Aug 71R, Rev. & Reiss. 24.8.74 as BTB. TR COURSE—HOW TO RUN.*

This BTB gives the idea that wriggling around, moving, fidgeting, watering red eyes and blinking and swallowing are OK.

These manifestations show that a person is not confronting, is nervous, afraid, flinching, or in grief. Of course the coach never insists that the student mustn't blink, nor that he mustn't ever swallow. He coaches the student to do the TRs until he can do them comfortably and competently, at which point those manifestations of nonconfront are no longer present. A good auditor can be there comfortably and would never distract a pc.

4. *HCO PL 4 Nov 71 II. ACADEMY PREREQUISITE.*

This issue omitted mention of the Hard TRs Course as an Academy prerequisite, as a result of which the Hard TRs Course was dropped out of the training for auditors.

A Hard TRs Course is essential to the ability to audit at any level of auditing.

“Pat-a-cake” (meaning child's game) TRs were originally used in Div 6 for raw public to get them on a co-audit in London in the '50s and still might be of some small value for raw public that never intended to be auditors. But they sure won't pass or make a real auditor. In this era of permissive education, forget the permissiveness. The day we dropped out hard TRs, we entered an era of less case gain for pcs.

5. *BTB 5 Nov OR, Rev. 24.4. 78, TR COURSE DEBUG DRILL.*

This issue stresses the same points covered in No. 1 and No. 2 above and gave rise to false passes and quickying.

6. *HCO PL 6 Nov 71 III, INTERNSHIPS LINEUP. AUDITOR INTERNSHIPS.*

This issue states that interns and auditors do daily TRs and gave rise to the false idea that one's TRs could go out overnight and you'd have to get them in again the next morning!

Once an auditor's TRs are in, they are IN. The way to get your TRs in is to do the TRs Course. This doesn't mean that you can't do TRs again; it is usual to check an auditor's TRs in Cramming and handle any outnesses. But once TRs have been done fully and honestly, they are in! And they stay in from there on out.

7. *HCOB 7 Apr BRA, Rev. 22.2. 79. GRADIENTS IN TRs.*

The earlier system, the one I originally used was successful. The trouble was that others added in the idea “it takes a hundred hours,” and actually thought it would take them months to get through a TRs Course and were sticking students in on one TR. Cycling through the TRs

remedies that but one must ask what it is remedying? It's remedying a bunch of knuckle-headedness and invalidation in the first place!

Cycling through the TRs has been given a new definition and action. The student goes up through the TRs until he or she sticks, and then starts back at the beginning of the TRs. It is a technical fact, that when one cannot do a lower level TR, one is not likely to do an upper level TR. Get the student through the TRs the Hard Way, each one to a pass, one at a time. If the student hangs up or fails on a later TR, start him or her from the beginning of the TRs again.

8. *HCOB 8 Dec 74. TR 0—NOTES ON BLINKING.*

This issue has been misinterpreted by some who figured that because the coach doesn't flunk the student for a blink, that it was then OK for the student to blink excessively in a distracting manner. This issue also points out that the person is a thetan and not a body, but that doesn't mean that it is OK for the student to writhe nervously in the chair and call that TR 0.

The coach does not flunk a person because he blinked, nor does he flunk the person because he breathed! But there's a big difference between someone who can't confront who blinks excessively and squirms around nervously and an auditor who can comfortably be there without flinching or being distractive in any way to the preclear—which would be an Auditor Code break. A good auditor is never distractive to a pc. And a person who can confront doesn't have excessive body motion of any kind, he can be there comfortably confronting.

"Blinkless TR 0" needs to be defined. It means that when a person's TR 0 is in he doesn't exhibit any manifestation of inability to confront including blinking nervously, flinching or doing anything else that shows a nonconfront.

Automatic body functions don't have anything to do with TRs and are not taken up by the coach or Supervisor.

Nor do you do "pat-a-cake" TRs and you never pass someone who makes reactive body motions. Get the student able to confront. Any good auditor or Scientologist takes this ability for granted.

Totally blinkless wide open staring-eyed TR 0 and TR 0 Bullbait are not a requirement for pass but any truly competent auditor can do it.

9. *BTB 8 Mar 75 IV. Cramming Series 5RB, TRs IN CRAMMING.*

This issue called for "daily TRs," the same error as is covered above in No. 6.

10. *BTB 20 Sep 72. Reiss. 20. 9. 74 as BTB. TR TRAINING UNDER LRH and BTB 13 Mar 75R. Rev. 30.4. 75 TRs TRAINING BREAKTHROUGH.*

Both these issues introduced the false idea that an auditor should make a question sound like a statement when assessing. This is incorrect as a statement can be accusative or evaluative. This idea was a misinterpretation of the fact that an assessment should have impingement.

The correct way to do assessments is covered in HCOB 22 Jul 78 ASSESSMENT TRs.

11. *FDD 32 DIV IX INT (7 JUNE 71) TRs THE HARD WAY.*

This issue stated "It may take weeks to get through plain TR 0." That false idea gave TR Course students and Supervisors the idea that a TR Course could take a long time and set everybody up for a lose.

Honestly, TRs the Hard Way can be done fully, thoroughly and to a result of excellent TRs in a very short time. I can get somebody through TRs in three days, and often have.

SUMMARY

False data on TRs, and how “difficult” they are to do, were entered into the original tech. The tech then got dropped out of use and “permissive TRs” crept in and then the TRs Course the Hard Way got dropped out of the training of an auditor. There’s no such thing as an *auditor* who can’t do TRs. Excellent TRs are the hallmark of a good auditor. Scientologists are known for their TRs. But an auditor can’t get results without TRs and a good auditor gets case gain on a pc on his TRs and comm cycle alone.

All the tech on TRs and TR training is available. Use it and make real professional auditors who get results on every pc, every time.

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HCO BULLETIN OF 24 DECEMBER 1979

Remimeo
TR Course
TR Super
visors
Cramming
Officers
Auditors
C/Ses

TRs BASICS RESURRECTED

Refs: HCOB 16 Aug 71 II TRAINING DRILLS REMODERNIZED
Rev. 5.7.78
HCOB 23 Sep 79 CANCELLATION OF DESTRUCTIVE
BTBs and BPLs ON TRs
HCOB 5 Apr 73 AXIOM 28 AMENDED
BOOK: *DIANETICS '55!*
Chapter VII: COMMUNICATION
BOOK: *PROBLEMS OF WORK*
Chapter 6: AFFINITY, REALITY AND COMMUNICATION
BOOK: *FUNDAMENTALS OF THOUGHT*
Chapter 5: THE A-R-C TRIANGLE
HCO PL 7 Aug 79 Product Debug Series 8
Esto Series 36
FALSE DATA STRIPPING
HCO PL 9 Feb 79 II HOW TO DEFEAT VERBAL TECH

TRs have been under study and pilot for the past year as, just about this time last year it became all too obvious, through review of the video-taped TRs of special corps of auditors as well as those from piloted TRs Courses, that students seemed to have become incapable of mastering the TRs.

This presented a mystery, as I have always been able to teach TRs effectively in about a week's time, give or take a few days. Once the student has his basics in it's done by simply getting the student to DO it, as TRs are not a "think" action nor a subjective action. They're practical drills on the comm cycle. There's nothing subjective about them. TRs are a doingness.

But we suddenly had entire corps of student auditors unable to master these drills.

What had happened to the teaching of TRs?

A good many months were spent in isolating exactly what had gone wrong, and it has now all been boiled down to a very few factors:

1. Hard TRs had been dropped out.
2. Doing the communication formula in clay had been omitted.

Those were the two major points of change and when these two were omitted, that was it. That was the end of anybody being able to do TRs. One can't master TRs without familiarity with the comm cycle. One can't master TRs with permissive, pata-cake drilling. TRs are gotten in by drilling them HARD.

It is one thing to try to teach Hard TRs to raw public and it is quite another to make an auditor. People studying to become auditors have to be made into auditors.

It's all right to teach a mild TRs Course in Division 6 and one should, but when it comes to making auditors, there is no substitute for Hard TRs.

Somewhere along the line doing the communication formula in clay as the beginning part of the TRs Course was dropped out. This left the student with no slightest concept of why he was doing TRs. The communication formula is a Scientology discovery and when you omit teaching it, the student suffers from out-basics. So the omission of doing the communication formula in clay on a TRs Course was fatal.

There were also three additional factors found to be further influencing the scene:

3. Student auditors had no real understanding of the ARC triangle. Thus, their Communication was stuck because their Affinity and Reality and, therefore, their Understanding, were deficient.
4. The lack of a bona fide TRs checksheet had opened the way for all kinds of false data to be entered into the subject.
5. Ignorance of the end phenomena of a TRs Course or why they were doing TRs.

The result of this past year's study and piloting and the isolation of these factors has now culminated in a full and final TRs Course which will be issued very soon in unalterable book form.

Meantime, this bulletin is being issued as a holding action to make these errors and omissions in the teaching and drilling of TRs broadly known so that they can be remedied at once wherever auditor TRs are being taught.

OMITTED CHECKSHEET AND FALSE DATA

Since the cancellation of HCO PL 24 May 71 THE PROFESSIONAL TR COURSE, there has been no real TRs checksheet, complete with the basics of communication and the theory of communication which underlie the TRs. That was a huge out-basic right there. TRs as drills appeared on various checksheets, sometimes with several accompanying bulletins, but omitted was any thorough preliminary insequence study of the theory upon which the TRs are based.

Here we had a course without a checksheet, which made it possible for false data to spring in from various quarters. And so it did. It wasn't that people were willfully entering false data into the subject. It was simply that there was no standard checksheet which took the student through the true data, and *only* the true data, on the simple basics (the ARC triangle and the communication formula) underlying the TRs and then the TRs drills themselves. With that situation you can get all kinds of false data coming into an area. And that is exactly what was found. Almost one for one the students coming onto the special piloted courses conducted this past year were ridden with false data, various types of "think" and figure-figure and alter-is of the tech of the TRs.

A number of BTBs and BPLs on the subject contributed to this scene and actually perpetrated out-tech in the area, and these have now been canceled, by specific title, by HCOB 23 Sep 79, CANCELLATION OF DESTRUCTIVE BTBs AND BPLs ON TRs, which lists and corrects the outnesses these issues introduced.

A further handling is to give the student the true data on communication and TRs, as covered in the chapters on ARC in *Problems of Work* and *Fundamentals of Thought*. the chapters on communication in *Dianetics •55!*, and HCOB 16 Aug 71R, TRs

REMODERNIZED. As he studies this, one then digs up and strips off the false data accumulated on the subject or drill, using HCO PL 7 Aug 79, FALSE DATA STRIPPING.

Where false data on a subject exists it hits immediately and directly up against the true data, and until this conflict is blown by False Data Stripping the person can be untrainable on the subject.

Thus this brand new tech tool, False Data Stripping, is and has been tremendously useful in correcting TR outnesses and ensuring correct training on the TRs.

It might be noted in passing that the most false subject on the planet at this time is psychology because the mission of a psychologist is a government one—to make the population into controllable zombies—the subject is being taught earlier and earlier in schools and a lot of your students and even Supervisors have been subjected to this propaganda and false data about Man and the mind. I recall that the people it took longest to get through TRs Courses were professional psychologists. The basis of this is false data—they are loaded with it. It is not that psychology teaches anything about communication (they never heard of the subject until we came along) but that they simply have so many false data about life that they actually can't study or drill in a life subject such as Scientology. And you may find it necessary to clean this up. This prevents horrible slows on TRs Courses. It's not an action that would be done in the course, of course, but would be done in Review.

THE COMMUNICATION FORMULA IN CLAY

The TRs are drills on the various parts of the communication formula.

This basic datum seems to have become obscured in recent years. It appeared that, to many, TRs were considered to be drills that were done for the sake of doing drills, with only some vague accompanying idea of their actual use or application or how they related to auditing and an auditing session.

The truth of the matter is that TRs are simply the drills that enable a person to polish and perfect his comm cycle.

But if one doesn't know what the cycle of communication is to begin with, if one isn't totally familiar with the various parts of the communication formula, the TRs as drills are not going to make much sense to him. Drilling becomes a struggle because he doesn't even know what it is he's trying to handle.

So one of the first things a TRs student needs is a sound understanding of the communication formula.

The way to learn the communication formula is to do it in clay. That defines it, puts it there in the physical universe for him. By demonstrating the communication formula, all of its parts, in clay, he will actually *see* how it works. It becomes real to him. Now he knows what it is he's drilling.

Unfortunately, with the cancellation of the 24 May 71 TRs Checksheet the basic action of demonstrating the communication formula in clay was dropped out and with that a real understanding of the use of TRs was obscured for many.

Representing the comm formula in clay is now reinstated firmly as a vital preliminary step to drilling TRs.

USE OF THE ARC TRIANGLE

Even below an understanding of the communication formula comes an understanding of the ARC triangle. Now we are getting more basic.

This turned up as a very interesting technical factor in reviewing countless TR video tapes this past year. It was actually a very interesting technical bug. I studied and studied these flunked video TR sessions to find the common denominator of all of them, and I finally nailed it. What I found was that they were specializing in “C,” communication, on the ARC triangle. They were specializing in “C” but what was out was their “A” (affinity) and “R” (reality) and their “C” was being pegged—it would go up just so far—because they weren’t anywhere up the line on their “A” and “R.”

As a result they couldn’t *understand* anything the other guy was saying. Most of the flubs were on this basis. They didn’t have any pc there, they weren’t listening to what the pc said, the ARC was out the bottom.

The person gets stuck without full use of the ARC triangle. You can raise the communication level but then you have to raise the reality and then you have to raise the affinity and then you get some understanding. Only then can you continue to improve each point of the triangle.

On most of those videos they were stuck with the communication being raised just a bit, and that was that, because they weren’t raising the affinity and reality levels along with it. So they did not advance or improve.

A handling is to make sure the student gets a very sound understanding of the ARC triangle and its use before he tackles the TRs.

This can be accomplished by having him represent it in clay, using the chapters on ARC in *Fundamentals of Thought* and *Problems of Work* and Chapter VII of *Dianetics 55!*

When he knows how A and R and C interrelate and how they’re used to bring about Understanding, he’s then prepared to really grasp the communication formula. And when he has a good familiarity with the communication formula he can drill the TRs and polish up his own communication cycle and improve with comparative ease.

TRs THE HARD WAY

When TRs the Hard Way slipped out of use and permissive TRs entered the picture. the results were less competent auditors and less case gain for pcs.

Auditor TRs must be taught rough, tough and hard. This does not mean invalidative drilling or coaching or supervision. It does mean you get the student to DO the TRs. He’s got to drill the TRs, not figure-figure on them or dive into his case to avoid them.

TRs the Hard Way means stringent, spot-on coaching and supervision on the proper gradient. Each button found on the student is flattened before it is left. Flunks are given when the student flunks. And when he flunks he goes right back in again and he drills it until he’s got it.

The TRs are taught and drilled per the 16 Aug 71R bulletin, TRAINING DRILLS REMODERNIZED, and per the advices in HCOB 23 Sep 79, CANCELLATION OF DESTRUCTIVE BTBs AND BPLs ON TRs. The student is coached to wins, not losses. You make sure he understands the drill and after that it’s a matter of his DOING it. It’s a matter of keeping him at it, getting him through it, regardless of what buttons crop up to be flattened, until he’s mastered each TR and can handle any comm cycle with ease.

Permissive, namby-pamby, pat-a-cake TRs have no place in the training of an auditor or on a bona fide TRs Course. A student who hasn't mastered his TRs won't master any of the training that follows them. The way to master TRs is to drill them the hard way.

It is Hard TRs that make an auditor. (A more gradient approach to TRs would be taken on the HAS Course where the new Scientologist is getting his first taste of how to handle communication in his everyday life and livingness.)

Given sound training on the basics, ARCU and the formula of communication with any false data stripped off, and the student then drilled on TRs the Hard Way, to perfection, you'll find he comes through with flying colors to a smooth, flubless comm cycle. And it doesn't take a year or even months to accomplish it.

END PHENOMENON OF TRs

As the students really had no idea of the communication formula as such due to the omission of the requirement that they do it in clay and learn it, they of course didn't know where they were going. A surprising number of students were heard making stupid remarks like, "I would never use the TRs in auditing" which is about the same as saying "I would never use food when I eat."

Practically no students on TRs Courses had any idea why they were doing TRs or what had to be achieved in order to be a finished product on a TRs Course. This unfortunately included the Supervisors and of course the coaches. So one got all sorts of silly, invalidative, evaluative teaching and coaching.

If they didn't know where they were going and what the end phenomenon of a TRs Course was, of course they couldn't train a student toward it and so TRs Courses which would only involve a week or two turned into months and months of floundering around due to mis-coaching and mainly destructive criticism which had no purpose.

Instruction and coaching are not based on opinion. They should be based on producing the end phenomenon.

The PRIMARY VALUABLE FINAL PRODUCT of TRs is:

A professional auditor who with comm handling alone can keep a pc interested in his own case and willing to talk to the auditor.

The SECONDARY VALUABLE FINAL PRODUCT of TRs is:

A person with the session and social presence of a professional auditor and that presence can be summed up as a being who can handle anyone with communication alone and whose communication can stand up faultlessly to any session or social situation no matter how rough.

The END PHENOMENON of TRs is:

A being who knows he can achieve both of the above flawlessly and from here on out.

That's the EP and that's the direction all instruction and coaching must take. Each TR must be in against the standard above.

As we know the communication formula and as the TRs are parts of it, the end phenomenon can be achieved relatively rapidly. It is that we know, for the first time in man's history, the communication formula that makes it possible to drill people on it and produce the above end phenomenon. This was a major point that was being missed—that one was trying to

produce something. If you don't know what you're trying to produce it can take forever, can't it?

PREREQUISITE

There is one factor that would effectively block a smooth run through this training, basics or no basics. You're not going to get a person who has been loaded up with drugs to grasp this data and come out the other end as any kind of product until he's had his drugs handled.

You now have the Purification Rundown to handle that, along with Objectives and the Drug Rundown. With this fantastic new rundown, which is an undercut to all training and processing, we have the means to make even the seemingly untrainable trainable.

SUMMARY

I wanted to let you know what has been happening in regard to TRs study and training over the past year, and what bugs have now been uncovered. Each of the points taken up in this bulletin have now been solved. You will have a very complete professional TRs Course released in book form in the near future.

Meantime, the materials exist and are available on which to train students in TRs and do so very effectively.

Therefore, this issue is your license to include on any current checksheet which calls for auditor TRs the materials and actions covered herein.

The data is being given you for your immediate use.

So I'll expect to see you turning out crops of auditors with flawless TRs!

It *can* be accomplished by getting in the five points covered in this bulletin alone.

L. RON HUBBARD
Founder

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Chapter Six

AFFINITY, REALITY AND COMMUNICATION

There are three factors in Scientology which are of the utmost importance in handling life. These three factors answer the questions, How should I talk to people?-How can I sell people things?-How can I give new ideas to people?-How can I find what people are thinking about?-How can I handle my work better?

We call these three factors in Scientology the A-R-C triangle. It is called a triangle because it has three related points. The first of these points is Affinity. The second of these points is Reality. The third of these points and the most important is Communication.

By Affinity we mean emotional response. We mean the feeling of affection or lack of it, of emotion or misemotion connected with life. By Reality we mean the solid objects, the real things of life. By Communication we mean an interchange of ideas between two terminals.

Without affinity there is no reality or communication. Without reality there is no affinity or communication. Without communication there is neither affinity nor reality. Now these are sweeping statements but are nevertheless very valuable and are true.

Have you ever tried to talk to an angry man? An angry man's communication is at a level of misemotion which repels all terminals from him. Therefore his communication factor is very low, even though very loud. He is attempting to destroy something or some other terminal, therefore his reality is very poor. Very likely what he is being angry about apparently is not what has made him mad. An angry man is not truthful. Thus it could be said that his reality, even on the subject he is attempting to voice, is poor.

There must be good affinity (which is to say affection) between two people before they are very real to each other (and reality must here be used as a gradient, with things being more real than other things). There must be good affinity between two people before they can talk together with any truth or confidence. Before two people can be real to each other there must be some communication between them. They must at least see each other, which is in itself a form of communication. Before two people can feel any affinity for each other they must, to some degree, be real.

These three terms are interdependent one upon the other, and when one drops the other two drop also. When one rises the other two rise also. It is only necessary to improve one corner of this very valuable triangle in Scientology in order to improve the remaining two corners. It is only necessary to improve two corners of the triangle to improve the third.

To give you some idea of a practical application of this, there is the case of the young girl who had run away from home and whose parents would no longer talk to her. The girl, as a clerk in an office, was quite despondent and was doing very bad work. A Scientologist whose attention had been directed to her by the office manager, gave her an interview and discovered that her parents were intensely angry with her and would no longer communicate with her at all. They had been so upset at her refusal (actually her inability) to follow a career as a concert pianist for which they had her studying at great expense that they had "washed their hands of her", and the unpleasantness had forced her to run away to a distant point. Since that time they had not communicated with her but had spoken to people she had known in her home neighborhood in very bitter terms concerning her. In such a state of mind, since she was intimately involved with her parents and wished to be on the best possible terms with them, she could not work. Her failure to perform her work was jamming communication lines in her own office. In other words, her affinity was very low and her reality on things was quite low since she might be said to have been elsewhere most of the time, and thus the communication lines which passed through her hands were equally low and successfully jammed other communication lines in the office, at which time this matter became of intense interest to the

office manager. Now ordinarily in the work-a-day world the office manager would have dismissed her and found another girl. But employment was critical at the time and this office manager knew the modern thing to do. He sent for a Scientologist.

The Scientologist knowing well this A-R-C triangle did a very ordinary thing -- to a Scientologist -- which apparently worked magic as far as the girl was concerned. He told the girl that she must write to her parents -regardless of whether they replied or not she must write -- and she did so. Naturally there was no reply. Why was there no reply from the parents? Well, the girl, having disobeyed them and having moved out from underneath their control, was apparently no longer in contact with them. These parents did not consider her as real. She did not actually exist as far as they were concerned. They had actually said this to themselves. They had actually tried to wipe her out of their lives since she was such a disappointment. Therefore they had no emotion about her whatsoever except perhaps a sort of apathy. They had been unable to control her and so they were apathetic about her since they had failed to control her. At this stage the parents were glumly apathetic about the girl and she was not very real to them at all. As a matter of fact, as they had started her on a career she could not complete, the girl could not have been very real to them in the first place since the career was undoubtedly beyond the girl's capabilities. So the Scientologist had her write a letter. This letter was, as we say in Scientology, entirely "good roads and good weather". The girl said that she was working in this other city, that the weather was good, that she was getting along well, and hoped that they were both well and sent them her love. The letter carefully did not take up any of the problems or activities immediately behind her leaving home. The A of the letter, the affinity, was quite high; the C was present. What the Scientologist was trying to do was establish R, reality: the reality of the situation of the girl's being in another city and the actual reality of her existence in the world. He knew that she was sufficiently involved with her parents that if they did not consider her real, she was not even real to herself. Of course the parents did not answer this first letter but the Scientologist had the girl write again.

After four letters, all of which said more or less the same things and entirely ignored the idea that there had been no reply, there was a sudden letter from the mother to the girl which was angry, not with the girl but with one of her old playmates. The girl, coached, was held in line by the Scientologist and was not permitted to explode back through the communication line but was coaxed into writing a surprised, pleasant letter expressing her happiness at having heard from her mother. After this two letters came, one from the father and one from the mother, both of them were very affectionate and hoped the girl was doing well. The girl of course replied to these very joyously but would have been completely propitiative if the Scientologist had permitted her to do so. Instead, a happy letter went back to each of them, and in return two more letters came, both of them very congratulatory to the girl at having found a job and found something that she was interested in doing in life, with requests as to where her clothes should be sent and actually a small draft of money to help her along in the city. The parents had already begun to plan the new career of the girl which was in exact line with what the girl could do in life -- stenographic work.

Of course the Scientologist knew exactly what was going to happen. He knew that their affinity and reality would come up and the girl's reality, affinity and communication in the office itself would rise as soon as this situation was remedied. He remedied with communication, expressing affinity from the girl and this of course, as it always does, produced reaction. The girl's work came up to par, the girl began to progress and now that her feeling of reality was sufficiently high actually became a very valuable office worker.

Probably the reason why the A-R-C triangle went so long undiscovered was the fact that a person in apathy rises through various tones. These tones are quite uniform; one follows the next and people always come up through these tones one after the other. These are the tones of affinity, and the Tone Scale of Dianetics and Scientology is probably the best possible way of predicting what is going to happen next or what a person actually will do.

The Tone Scale starts well below apathy. In other words, a person is feeling no emotion about a subject at all. An example of this was the American attitude concerning the

atomic bomb; something about which they should have been very concerned was so far beyond their ability to control and so likely to end their existence that they were below apathy about it. They actually did not even feel that it was very much of a problem. Americans processed on this particular subject had to be worked with for some little time until they began to feel apathetic about the atomic bomb. This was really an advance over the feeling of no emotion whatsoever on a subject which should have intimately concerned them. In other words, on many subjects and problems people are actually well below apathy. There the Tone Scale starts, on utter, dead null far below death itself. Going up into improved tones one encounters the level of body death, apathy, grief, fear, anger, antagonism, boredom, enthusiasm and serenity, in that order. There are many small stops between these tones, but one knowing anything about human beings should definitely know these particular emotions.

A person who is in apathy, when his tone is improved, feels grief.

A person in grief, when his tone improves, feels fear.

A person in fear, when his tone improves feels anger.

A person in anger, when his tone improves feels antagonism.

A person in antagonism, when his tone improves feels boredom.

When a person in boredom improves his tone, he is enthusiastic.

When an enthusiastic person improves his tone, he feels serenity.

Actually the below apathy level is so low as to constitute a no-affinity, no-emotion, no-problem, no-consequence state of mind on things which are actually tremendously important.

The area below apathy is an area without pain, interest, beingness or anything else that matters to anyone, but it is an area of great danger since one is below the level of being able to respond to anything and may accordingly lose everything without apparently noticing it. A workman who is in very bad condition and who is actually a liability to the organization may not be capable of experiencing pain or any emotion on any subject. He is below apathy. We have seen workmen who would hurt their hand and think nothing of it and go right on working even though their hand was very badly injured. People in dispensaries working in industrial areas are quite amazed sometimes to discover how little attention some workmen pay to their own injuries. It is an ugly fact that people who pay no attention to their own injuries and who are not even feeling pain from those injuries are not and never will be, without some attention from a Scientologist, efficient people. They are liabilities to have around. They do not respond properly. If such a person is working a crane and the crane suddenly goes out of control to dump its load on a group of men, that sub-apathy crane operator will simply let the crane drop its load. In other words, he is a potential murderer. He cannot stop anything, he cannot change anything and he cannot start anything and yet, on some automatic response basis, he manages some of the time to hold down a job, but the moment a real emergency confronts him he is not likely to respond properly and accidents result. Where there are accidents in industry they stem from these people in the sub-apathy tone range. Where bad mistakes are made in offices which cost firms a great deal of money, lost time and cause other personnel difficulties, such mistakes are found rather uniformly to stem from these sub-apathy people.

So do not think that one of these states of being unable to feel anything, of being dumb, of being incapable of pain or joy is any use to anyone. It is not. A person who is in this condition cannot control things and in actuality is not there sufficiently to be controlled by anyone else and does strange and unpredictable things.

Just as a person can be chronically in sub-apathy, so a person can be in apathy. This is dangerous enough but is at least expressed. Only when we get up into apathy itself do we have the A-R-C triangle beginning to manifest itself and become visible. Communication from the

person himself, not from some circuit or training pattern is to be expected. People can be chronically in grief, chronically in fear, chronically in anger, or in antagonism, or boredom, or actually can be “stuck in enthusiasm”. A person who is truly able is normally fairly serene about things. He can, however, express other emotions. It is a mistake to believe that a total serenity is of any real value.

When a situation which demands tears cannot be cried about one is not in serenity as a chronic tone. This sub-apathy can be mistaken rather easily for serenity, but of course only by a very untrained observer. One glance at the physical condition of the person is enough to differentiate. People who are in sub-apathy are normally quite ill.

Just as we have a range of the Tone Scale thus covering the subject of affinity, so do we have one for communication. On the level of each of the emotions we have a communication factor. In sub-apathy an individual is not really communicating at all. Some social response or training pattern or, as we say, “circuit” is communicating. The person himself does not seem to be there and isn’t really talking. Therefore his communications are sometimes strange to say the least. He does the wrong things at the wrong time. He says the wrong things at the wrong time. Naturally when a person is stuck on any of the bands of the Tone Scale, sub-apathy, apathy, grief, fear, anger, antagonism, boredom, enthusiasm, or serenity, he voices communications with that emotional tone. A person who is always angry about something is stuck in anger. Such a person is not as bad off as somebody in sub-apathy, but he is still rather dangerous to have around since he will make trouble, and a person who is angry does not control things well. The communication characteristics of people at these various levels on the Tone Scale are quite fascinating. They say things and handle communication each in a distinct characteristic fashion for each level of the Tone Scale.

Just as in affinity and communication, there is a level of reality for each of the affinity levels. Reality is an intensely interesting subject since it has to do in the main with relative solids. In other words, the solidity of things and the emotional tone of people have a definite connection. People low on the Tone Scale cannot tolerate solids. They cannot tolerate a solid object. The thing is not real to them; it is thin or lacking weight. As they come upscale, the same object becomes more and more solid and they can finally see it in its true level of solidity. In other words, these people have a definite reaction to mass at various points on the scale. Things are bright to them or very, very dull. If you could look through the eyes of the person in sub-apathy you would see a very watery, thin, dreamy, misty, unreal world indeed. If you looked through the eyes of an angry man you would see a world which was menacingly solid, where all the solids posed a brutality toward him, but they still would not be sufficiently solid or sufficiently real or visible for a person in good condition. A person in serenity can see solids as they are, as bright as they are, and can tolerate an enormous heaviness or solidity without reacting to it. In other words, as we go up the Tone Scale from the lowest to the highest, things can get more and more solid and more and more real.

Affinity is most closely related to space. In fact affinity could be defined as the “consideration of distance” since terminals which are far apart or close together have different affinity reactions one to another. Reality, as we have seen, is most intimately connected with solids. Communication consists of the flow of ideas or particles across space between solids.

While these definitions may seem very elementary and would not at all satisfy an M.I.T. professor, they actually outreach and encompass an M.I.T. professor’s whole field of activity. Truths do not have to be complicated.

There are, as described at considerable length and studied with considerable depth in Scientology, many interrelations of spaces and solids, and ideas or particles, since these are the most intimate things to livingness itself and comprise the universe around us. But the most basic thing we should know about A-R-C is simply emotional tone which is affinity, the actuality of things which is reality, and the relative communication ability concerning them.

Men who can do things are very high on affinity, very high in terms of reality and are very capable in terms of communication. If you wish to measure their various capabilities you should study the subject much further. A whole book has been written about this triangle called Science of Survival.

Then how would you talk to a man? You cannot talk adequately to a man if you are in a sub-apathy condition. In fact you would not talk to him at all. You would have to have a little higher affinity than that to discuss things with anyone. Your ability to talk to any given man has to do with your emotional response to any given man.

Anyone has different emotional responses to different people around him. In view of the fact that two terminals, or, that is to say, two people, are always involved in communication, one could see that someone else would have to be somewhat real. If one does not care about other people at all one will have a great deal of difficulty talking to them, that is certain. The way to talk to a man then would be to find something to like about him and to discuss something with which he can agree. This is the downfall of most new ideas. One does not discuss subjects with which the other person has any point of agreement at all and we come to a final factor with regard to reality.

That with which we agree tends to be more real than that with which we do not agree. There is a definite co-ordination between agreement and reality. Those things are real which we agree are real. Those things are not real which we agree are not real. On those things upon which we disagree we have very little reality. An experiment based on this would be an even jocular discussion between two men of a third man who is present. The two men agree on something with which the third man cannot agree. The third man will drop in emotional tone and will actually become less real to the two who are discussing him.

How do you talk to a man then? You establish reality by finding something with which you both agree. Then you attempt to maintain as high an affinity level as possible by knowing there is something you can like about him. And you are then able to talk with him. If you do not have the first two conditions it is fairly certain that the third condition will not be present, which is to say, you will not be able to talk to him easily.

You should realize in using the A-R-C triangle that, once more, the emotional tones are progressed through as one begins to develop communication. In other words, somewhere up the line somebody who has been totally apathetic about us is liable to become angry at us. If one can simply persevere up through this anger, he reaches only antagonism, then boredom and finally enthusiasm and a perfect communication level of understanding.

Marriages fall apart simply because of a failure of communication, because of a failure of reality and affinity. When communication starts failing the affinity starts dropping. People have secrets from each other and the affinity starts out the bottom.

Similarly, in an office or a business it is perfectly easy to establish those people who are doing things which are not to the best interests of the firm, since these people go gradually and sometimes not so gradually out of communication with the firm. Their emotional tone towards their superiors and those around them starts dropping and finally goes out the bottom.

As can be seen the A-R-C triangle is intimately bound up with an ability to control and an ability to leave uncontrolled. When an individual attempts to control something and fails to do so he then experiences an antipathy toward that thing. In other words, he has not been right, he has been wrong. His intention has failed. His intention has, you might say, backfired upon him. Thus as one attempts to control things and then fails to control them he is likely to drop down Tone Scale about those things. Thus an individual who has been betrayed by the tools of his own trade is apt to treat them with a lowering affinity level. He becomes bored with them, he becomes antagonistic toward them, he becomes angry with them (and at this stage the machinery begins to break up) and finally he becomes afraid of them, he becomes sad about them, he becomes apathetic about them and no longer cares about them at all. At this stage he

certainly cannot use them at all. Actually from the level of boredom down the ability to use one's tools of the trade is consistently lowered.

Now, how could one knowing this raise his ability to control the tools of the trade without even going to a Scientologist? Naturally if a Scientologist took over in this situation the entirety of control of tools or an area or of life could be regained, but, lacking this, how could one simply handle the exact articles with which he is right now and immediately associated?

By using A-R-C he could regain in some measure both his control of the tools and his enthusiasm for work. He would do this by communicating and discovering his willingness for these and the people around him to be real or solid. An individual could regain his ability over his immediate tools simply by touching them and letting them go. This might seem rather pointless and he is apt to reach the level of boredom and become bored with the process. Just above this level is the pay of becoming enthusiastic. It sounds very strange that if one simply touched his automobile and let go and touched it and let go and touched it and let go and touched it and let go, possibly for some hours, he would regain not only his enthusiasm for the automobile but a tremendous ability to control the car which he had never suspected in himself at all. Similarly with people, since these often object to being touched, one can communicate. If one really communicates and communicates well to these people, listens to what they have to say and acknowledges what they say and says what he has to say to them gently enough and often enough so that it is actually received by them, he will regain to a very marked degree his ability to associate and co-ordinate the actions of those people with whom he is immediately surrounded. Here we have A-R-C immediately adjusted to work. It sounds strange that if we made a bookkeeper pick up and lay down his pencil or pen for a couple of hours he would regain his ability to handle it and would improve in his ability to make figures; and that if we got him to touch and let go of his ledger for a considerable length of time he would be more capable of handling that ledger and would make far fewer mistakes with it. This sounds like magic. It is magic. It is Scientology.

CHAPTER FIVE

THE A-R-C TRIANGLE

There is a triangle of considerable importance in Scientology, and understanding of it gives a much greater understanding of life and an ability to use it.

The A-R-C triangle is the keystone of living associations. This triangle is the common denominator of all of life's activities. The first corner of the triangle is called Affinity. The basic definition of affinity is the consideration of distance, whether good or bad. The most basic function of complete affinity would be the ability to occupy the same space as something else.

The word "affinity" is here used to mean love, liking or any other emotional attitude. Affinity is conceived in Scientology to be something of many facets. Affinity is a variable quality. Affinity is here used as a word with the context "degree of liking". Under affinity we have the various emotional tones ranged from the highest to the lowest, and these are, in part, serenity (the highest level), enthusiasm (as we proceed downward toward the baser affinities), conservatism, boredom, antagonism, anger, covert hostility, fear, grief, apathy. This, in Scientology, is called the Tone Scale. Below apathy, affinity proceeds into solidities such as matter. Affinity is conceived to be comprised first of thought, then of emotion which contains energy particles, and then as a solid.

The second corner of the triangle is Reality. Reality could be defined as "that which appears to be". Reality is fundamentally agreement. What we agree to be real is real.

The third corner of the triangle is Communication. In human relationships this is more important than the other two corners of the triangle in understanding the composition of human relations in this universe. Communication is the solvent for all things. It dissolves all things.

The inter-relationship of the triangle becomes apparent at once when one asks, "Have you ever tried to talk to an angry man?" Without a high degree of liking and without some basis of agreement there is no communication. Without communication and some basis of emotional response there can be no reality. Without some basis for agreement and communication there can be no affinity. Thus we call these three things a triangle. Unless we have two corners of a triangle, there cannot be a third corner. Desiring any corner of the triangle, one must include the other two.

The triangle is conceived to be very spacious at the level of serenity and completely condensed at the level of matter. Thus to represent a scale for use one would draw a large triangle with a high part of the scale and succeeding small triangles down to a dot at the bottom of the scale.

Affinity, reality and communication are the basis of the Scientology Tone Scale, which gives a prediction of human behavior as contained in *Science of Survival*.

As has already been noted, the triangle is not an equilateral triangle. Affinity and Reality are very much less important than Communication. It might be said that the triangle begins with Communication, which brings into existence Affinity and Reality.

The most primitive Scientology definition of Communication is "Cause-Distance-Effect". The fundamental manual of Communication is the book, *Dianetics 55!*

A-R-C are understanding.

If you would continue a strong and able communication with someone there must be some basis for agreement. There must be some liking for the person and then communication

can exist. We can see then that simple talking and writing randomly without knowledge of this would not necessarily be communication. Communication is essentially something which is sent and which is received. The intention to send and the intention to receive must both be present in some degree before an actual communication can take place. Therefore one could have conditions which appeared to be communications which were not.

Original with Scientology, as are all these concepts, the A-R-C triangle understood is an extremely useful tool or weapon in human relationships. For instance, among the A-R-C triangle laws, a communication to be received must approximate the affinity level of the person to whom it is directed .

As people descend the tone scale they become more and more difficult to communicate with, and things with which they will agree become more and more solid. Thus we have friendly discourse high on the scale and war at the bottom. Where the affinity level is hate, the agreement is solid matter, and the communications . . . bullets.

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 5 APRIL 1973

REISSUED 19 SEPTEMBER 1974
(Only change is signature)

Remimeo
HAS Course

AXIOM 28 AMENDED

AXIOM 28.

COMMUNICATION IS THE CONSIDERATION AND ACTION OF IMPELLING AN IMPULSE OR PARTICLE FROM SOURCE-POINT ACROSS A DISTANCE TO RECEIPT-POINT, WITH THE INTENTION OF BRINGING INTO BEING AT THE RECEIPT-POINT A DUPLICATION AND UNDERSTANDING OF THAT WHICH EMANATED FROM THE SOURCE-POINT.

The formula of Communication is: Cause, Distance, Effect, with Intention, Attention and Duplication WITH UNDERSTANDING.

The component parts of Communication are Consideration, Intention, Attention, Cause, Source-point, Distance, Effect, Receipt-point, Duplication, Understanding, the Velocity of the impulse or particle, Nothingness or Somethingness. A non-communication consists of Barriers. Barriers consist of Space, Interpositions (such as walls and screens of fast-moving particles), and Time. A communication by definition, does not need to be two-way.

When a communication is returned, the formula is repeated, with the receipt-point now becoming a source-point and the former source-point now becoming a receipt-point.

L. RON HUBBARD
Founder

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 16 AUGUST 1971RA
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RE-REVISED 4 SEPTEMBER 1980

Remimeo
Courses
Checksheets
Professional
TRs Course

(This Bulletin has been revised to fully define TRs and to include data on the cycle of communication upon which the TRs are based.)

TRAINING DRILLS REMODERNIZED

This HCOB cancels the following:

Original	HCOB 17 Apr 61	TRAINING DRILLS MODERNIZED
Revised	HCOB 5 Jan 71	TRAINING DRILLS MODERNIZED
Revised	HCOB 21 Jun 71 III	TRAINING DRILLS MODERNIZED
	HCOB 25 May 71	THE TR COURSE

REFERENCES

HCOB 5 Apr 73R Rev. 4.9.80	AXIOM 28 AMENDED
HCOB 23 Sep 79	CANCELLATION OF DESTRUCTIVE BTBS AND BPLS ON TRS
HCOB 24 Dec 79	TRS BASICS RESURRECTED
HCOB 18 Apr 80	TR CRITICISM
HCOB 5 Apr 80	Q & A, THE REAL DEFINITION

This HCOB is to replace all other issues of TRs 0-4 in all packs and checksheets, excepting those TRs Booklets specifically designed for Div 6 Courses.

TRS DEFINITION

The term "TRs" is an abbreviation for Training Regimen or Routine. TRs are also often referred to as Training Drills.

While each individual TR drill has its own specific purpose, the overall purpose and definition of TRs is given here fully and finally:

TRS ARE METHODS OF DRILLING THE COMMUNICATION FORUULA AND BECOMING EXPERT IN ITS HANDLING AND USE.

That definition applies to any TR. At times over the years when it has been dropped out or obscured or misunderstood, auditor training quality and results have suffered.

Therefore, this full and final definition is to be posted in LARGE letters in any course room where Professional TRs are taught. It should be emblazoned upon the foreheads and minds of TR Course Supervisors and all students on TRs Courses in training to become auditors. It should be known broadly and understood and emphasized.

In 1971, due to the following factors, I found it necessary to modernize TRs 0 to 4.

1. The auditing skill of any student remains only as good as he can do his TRs.
2. Flubs in TRs are the basis of all confusion in subsequent efforts to audit.
3. If the TRs are not well learned early in Scientology training courses, **THE BALANCE OF THE COURSE WILL FAIL AND SUPERVISORS AT UPPER LEVELS WILL BE TEACHING NOT THEIR SUBJECTS BUT TRs.**
4. Almost all confusions on Meter, Model Sessions and Scientology or Dianetic processes stem directly from inability to do the TRs.
5. A student who has not mastered his TRs will not master anything further.
6. Scientology or Dianetic processes will not function in the presence of bad TRs. The preclear is already being overwhelmed by process velocity and cannot bear up to TR flubs without ARC breaks.

THESE FACTORS HOLD VERY TRUE TODAY AND ALWAYS WILL.

Academies were tough on TRs up to 1958 and have since tended to soften. Professional TRs Courses are not a tea party.

The TRs given here should be put in use at once in all auditor training, in Academy and HGC and in the future should never be relaxed.

A more gradient approach to TRs is taught on specially packaged co-audits for those with no prior technical training, where the same degree of flawlessness and skill demanded of a professional auditor is not demanded of the untrained co-auditor.

And there is still another gradient of TRs found on courses for new public in Division 6, where the person is getting his first experience in handling communication in his life and livingness.

But on a Professional TRs Course for auditors absolutely no standards are lowered. **PROFESSIONAL AUDITORS IN TRAINING ARE GIVEN REAL TRs - ROUGH, TOUGH AND HARD.** To do otherwise is to lose 90% of the results. There is nothing pale and patty-cake about TRs.

THIS HCOB MEANS WHAT IT SAYS. IT DOES NOT MEAN SOMETHING ELSE. IT DOES NOT IMPLY ANOTHER MEANING. IT IS NOT OPEN TO INTERPRETATION FROM ANOTHER SOURCE.

THE A-R-C TRIANGLE

As TRs are methods of drilling the communication cycle, one cannot expect to master TRs without familiarity with that cycle. And basic to the drilling or any real use of the comm cycle is an understanding of Affinity, Reality and Communication, which make up the ARC Triangle.

There is no attempt here to repeat all of the existing data on the ARC Triangle and its use. Any student put on TRs must first have done a sound study of this theory. The data exists in the books:

**THE PROBLEMS OF WORK, Chapter 6: Affinity, Reality and Communication
THE FUNDAMENTALS OF THOUGHT, Chapter 5: The ARC Triangle
DIANETICS 55!**

and in various HCOB Bulletins in the Technical Volumes.

A student ready for TR drills would know and would have demonstrated how Affinity, Reality and Communication interrelate. He would be familiar with how one improves the level of ARC by first raising one side of this important triangle in order to raise the next side and the next, and how ARC brings about Understanding.

When he has that data he's better prepared to handle the comm cycle.

THE FULL CYCLE OF COMMUNICATION

Communication Defined

If one were to put it very simply, it could be said, correctly, that communication is the interchange of ideas across space.

A finer statement of this is given in the following definition from Axiom 28:

COMMUNICATION IS THE CONSIDERATION AND ACTION OF IMPELLING AN IMPULSE OR PARTICLE FROM SOURCE-POINT ACROSS A DISTANCE TO RECEIPT-POINT, WITH THE INTENTION OF BRINGING INTO BEING AT THE RECEIPT-POINT A DUPLICATION AND UNDERSTANDING OF THAT WHICH EMANATED FROM THE SOURCE-POINT.

The simplest statement of the formula of communication is CAUSE-DISTANCE-EFFECT.

When we do a close inspection of this formula and the cycle involved, its many elements come to view.

The Parts Of The Full Communication Cycle

The full cycle of communication is made up of these components:

Observation, Confront, Consideration, Intention, Attention, Cause, Source-point, Particle or Impulse or Message, Distance, Estimation of Distance, Control (Start-Change-Continue-Stop), Direction, Time and Timing, Velocity, Volume, Clarity, Interest, Impingement, Effect, Receipt-point, Duplication, Answer, Acknowledgement, Understanding. It also includes Nothingness or Somethingness.

Each TR drill is designed to train the student in one or more of these various components, until he has become expert in handling each part of the communication cycle and the communication cycle as a whole.

When a student understands and has fully demonstrated the basic theory of communication in clay, including the theory of the ARC Triangle and how it works in practice and the use of the communication cycle and all of its parts, he is well equipped to begin his training in TRs.

DRILLING TRS ON A PROFESSIONAL TRS COURSE

The student first studies the TR, clears any misunderstood words in it and makes sure he understands it. Then he DRILLS it. He must DO TRs.

If during the drilling he has questions about the TR, he restudies it and gets right back onto drilling it.

AT NO TIME MAY A COACH OR SUPERVISOR GIVE A VERBAL INTERPRETATION OF THE HCOB. All queries and questions are handled by referring the

student to the HCOB, getting him to restudy or re-word clear the drill. Then getting him to DO the drill.

In addition to this Bulletin, the supervisor may have the student and his twin study, in HCOB 18 Apr 80 TR CRITICISM, the section on the specific TR drill they are trying to do.

ON PROFESSIONAL TRS, DONE THE HARD WAY, STUDENTS DRILL EACH TR TO A PASS, ONE AT A TIME.

This is the rough, tough way it was done earlier, in the '60s, with results. The earlier action of getting a student through each TR itself, one at a time, and increasing the gradient of toughness as he does that TR, is what has proven successful.

IF A STUDENT HAS TROUBLE AND HANGS UP AND CAN'T PASS AN UPPER TR, HE HASN'T MADE IT ON THE LOWER TRS. THIS HAS BEEN PROVEN CONCLUSIVELY. START HIM BACK AT THE BEGINNING OF THE TRS AGAIN. HE RE-DRILLS EACH TR UNTIL HE DOES IT COMPETENTLY TO A PASS.

If he then hangs up on the lower TRs, you would put him all the way back to restudy ARC and the cycle of communication, as there will be something there he hasn't grasped.

TRs are coached and supervised with attention and with the intention of getting the student to win. By win we mean honestly mastering each TR as he goes.

There's got to be a supervisor THERE to ensure this occurs.

Lax, permissive coaching or lax, permissive supervision have no place on a Professional TRs Course. They are simply an extension of the permissiveness of modern education where nobody winds up educated. This is not how we train. Permissiveness is nothing more than a symptom of the inability to confront.

A Professional TRs Course is TAUGHT and taught HARD, not permissively.

The above points are those which make up the expertise of how it is done. There are not many of these points but they have to be emphasized.

TRAINING DRILLS 0-4

THESE TRS ARE DONE EXACTLY PER THIS HCOB WITHOUT ADDED ACTIONS OR CHANGE.

NUMBER: OT TR 0 1971 REVISED 1980

NAME: Operating Thetan. Being There

THEORY: OT TR 0 is the drill which provides an undercut to the actual use of the communication formula. For any communication to take place, it requires somebody there. On OT TR 0 the student is drilling simply being there as Potential Cause or Source-point or potential Effect or Receipt-point.

COMMANDS: None.

POSITION: Two students sit facing each other with eyes closed, a comfortable distance apart - about three feet.

PURPOSE: To train the student simply to be there comfortably. The idea is to get the student able to BE there comfortably in a position three feet in front of another person, to BE there and not do anything else but BE there.

TRAINING STRESS: Students sit facing each other with eyes closed. There is no conversation. This is a silent drill. There is NO twitching, moving, confronting with a body part, "system" or vias used or anything else added to BE there. One will usually see blackness or an area of the room when one's eyes are closed. BE THERE, COMFORTABLY. This does not mean the student is supposed to be completely unfeeling or unaware. And he does not get into a figure-figure or go into weird additives or considerations. There is NO complexity to this drill. It means exactly what it says -- simply BE THERE, COMFORTABLY.

Students do not coach each other on OT TR 0. The Supervisor does the coaching, covering the whole classroom, spotting any twitches, squirming, etc., and flunking them. If a student goes to sleep or starts boiling off, the supervisor gets him back onto the drill. He simply keeps the students at it.

PATTER: None for students. Supervisor starts the drill with "Start" and uses "That's it" to terminate the drill. When he needs to flunk a student he uses "Flunk" and indicates what the flunk is on.

When a student can BE there comfortably for some time, the drill is passed.

NOTE: OT TR 0 would only be coached on a student by this twin if the student had flunked a later TR and been put back onto OT TR 0. It is then up to his twin to get him through, coaching him as the supervisor would, with the supervisor also keeping an eye on it. This means the student coach (who would have his eyes open for this coaching) sits across from the student who is doing OT TR 0, observing him and flunking twitches, squirming, etc. During this coaching, the coach would use "Start" "Flunk" and "That's it" as given in the Patter section above.

HISTORY: Developed by L. Ron Hubbard in June 71 to give an additional gradient to confronting and eliminate students Confronting with their eyes, blinking, etc. Revised by L. Ron Hubbard in August 1971 after research discoveries on TRs. Further revised by L. Ron Hubbard in 1980 to clarify coaching of OT TR 0 and emphasize the drill as a gradient to actual confronting.

NUMBER: TR 0 CONFRONTING REVISED 1961 RE-REVISED 1980

NAME: Confronting.

THEORY: On TR 0, in addition to potential Cause or Source-point or potential Effect or Receipt-point, the following parts of the Comm Cycle are entered in: Observation, Distance, Consideration, Attention, Confront.

COMMANDS: None

POSITION: Student and coach sit facing each other with eyes open, a comfortable distance apart - about three feet.

PURPOSE: To train student to confront another person with auditing only or with nothing. The whole idea is to get the student able to be there comfortably in a position three feet in front of another person, to BE there comfortably and CONFRONT and not do anything else but BE THERE AND CONFRONT.

TRAINING STRESS: Have student and coach sit facing each other, neither making any conversation or effort to be interesting. Have them sit and look at each other and say and do

nothing for some hours. Student must not speak, fidget, giggle, be embarrassed or anaten, or exhibit any reactive body motion which would be distractive to a preclear.

TR 0 requires some coaching. It can be done uncoached for an initial period to accustom students to confronting and to permit some time for student to get through the initial manifestations he may encounter when first doing the drill. Thereafter, the drill is coached on a student by his twin, and vice versa, on a turnabout basis.

It will be found the student tends to confront WITH a body part, rather than just confront, or tends to use a system of confronting rather than just BE there. This can show up in any number of ways including fidgeting, giggling, twitching, or any distractive motion or manifestation. Flunks are given for these as they are indications of non-confront, and they would be taken up and coached on the drill.

Automatic body functions which are not distractive, such as normal breathing, swallowing, blinking, are not taken up by the coach or the supervisor.

To clarify what has been known in the past as “Blinkless TR 0”, the statement should be made that this does NOT mean the person never blinks. It is defined here finally and in full to mean that when a person’s TR 0 is in he doesn’t exhibit manifestations of inability to confront, including blinking nervously or flinching or doing anything else that would be distractive to a pc and shows a non-confront.

PATTER: When TR 0 is coached, coach uses “Start” to begin the coaching period. He uses “Flunk” when the student shows any manifestation of non-confront, indicates what the non-confront is, and uses “Start” to begin the drill again. “That’s it” is used to terminate the drill.

NOTE: The drill is mis-named if Confronting means to DO something to the person. The whole action is to accustom an auditor to BEING THERE three feet in front of another person without apologising or moving or being startled or embarrassed or defending self. Confronting with a body part can cause somatics in that body part being used to confront. The solution is just to BE there and CONFRONT.

On a Professional TRs Course the student passes when he can just be there and do a straight, uninterrupted 2 hours of good, acceptable confront.

HISTORY: Developed by L. Ron Hubbard in Washington in March 1957 to train students to confront preclears in the absence of social tricks or conversation and to overcome obsessive compulsions to be “interesting”. Revised by L. Ron Hubbard April 1961 on finding that SOP Goals required for its success a much higher level of technical skill than earlier processes. Revised by L. Ron Hubbard in August 1971 after research discoveries on TRs. Further revised in 1980 by L. Ron Hubbard to clarify “Blinkless TR 0” and coaching, and to include theory on the communication cycle.

NUMBER: TR 0 BULLBAIT REVISED 1961 RE-REVISED 1980

NAME: Confronting Preclear Bullbaited.

THEORY: On TR 0 Bullbaited the student drills being there as potential Cause or Source-point and being there as Effect or Receipt-point, with Duplication. He is also drilling Observation, Distance, Consideration, Attention, Confront and particularly confronting a preclear who is being Cause or Source-point. The gradient of confront is increased on this drill, with emphasis on the fact that the student is confronting a preclear no matter what the preclear says or does.

COMMANDS: Coach: “Start” “That’s it” “Flunk”.

POSITION: Student and coach sit facing each other a comfortable distance apart - about three feet.

PURPOSE: To train student to confront a preclear with auditing or with nothing. The whole idea is to get the student able to BE there comfortably and confront a preclear in a position three feet in front of the preclear without being thrown off, distracted or reacting in any way to what the preclear says or does. It is on TR 0 Bullbaited that the student learns to CONFRONT A PRECLEAR.

TRAINING STRESS: After the student has passed TR 0 and he can just BE there comfortably and confront, “bull baiting” can begin. Anything added to BEING THERE AND CONFRONTING THE PRECLEAR is sharply flunked by the coach. Twitches, sighs, fidgets, anything except just being there is promptly flunked, with the reason why.

PATTER: Student coughs. Coach: “Flunk! you coughed. Start.” This is the whole of the coach’s patter as a coach. Coach then repeats whatever he had said or done that caused the student to react. He continues to coach the student on that “button”, flattening it to a win for the student before going on to another button or other bullbaiting.

Button: An item, word, phrase, subject, voice tone, mannerism, anything that causes a person to react, causes him discomfort, embarrassment, upset or to laugh uncontrollably, etc. It is called a “button” because when you push it you get a reaction.

PATTER AS A CONFRONTED SUBJECT: Bullbaiting is done on a gradient, giving the student lighter situations to begin with so student is not plunged into overwhelm at the start. Coach gets the student through the lighter situations and confronting those, then gradually stiffens the gradient, giving the student more and more to confront. The coach may say anything or do anything except leave the chair. The student’s “buttons” should be found (these will be spotted by the coach during drilling) and each button flattened before it is left. A button is never left unflat. Any words that are not coaching words may receive no response from the student. If the student responds, the coach is instantly a coach (see patter above). Student passes when he can BE there comfortably and confront a preclear without being thrown off or distracted or reacting in any way to anything the coach says or does.

HISTORY: Developed by L. Ron Hubbard in Washington in March 1957 to train students to confront preclears in the absence of social tricks or conversation and to overcome obsessive compulsions to be “interesting”. Revised by L. Ron Hubbard April 1961 on finding that SOP Goals required for its success a much higher level of technical skill than earlier processes. Revised by L. Ron Hubbard in August 1971 after research discoveries on TRs. Further revised by L. Ron Hubbard in 1980 to emphasize the purpose of TR 0 Bullbaited and to include data on “buttons” and the comm cycle.

NUMBER: TR 1 REVISED 1961 RE-REVISED 1980

NAME: Dear Alice.

THEORY: On TR 1, the student is using Observation, Consideration and Confront as previously drilled. He is also drilling being Cause or Source-point, awareness of Effect or Receipt-point, and as Cause getting a Message (or Impulse or Particle) across a Distance to Receipt-point with Attention, Interest, Control, correct Direction, correct estimation of Distance, Time and correct Timing, correct Velocity, correct Volume, Clarity and Impingement, and with the Intention that it is received and duplicated at Receipt-point.

PURPOSE: To train the student to deliver a command newly and in a new unit of time to a preclear without flinching or trying to overwhelm or using a via, and to deliver a command with the intention that it is received.

COMMANDS: A phrase (with the “he says” omitted) is picked out of the book “Alice in Wonderland” and read to the coach. It is repeated until the coach is satisfied it arrived where he is. In other words it must be received by the coach.

POSITION: Student and coach are seated facing each other a comfortable distance apart.

TRAINING STRESS: The command goes from the book to the student and, as his own, to the coach. It must not go from book to coach. It must sound natural not artificial. Diction and elocution have no part in it. Loudness may have.

The coach must have received the command (or question) clearly and have understood it before he says "Good". The operative word here is received. The communication must be received at Receipt-point as when that has occurred duplication can take place.

Any datum that every command must sound exactly like the last command is false. Each question or command is delivered in a new unit of time. When that does not occur the same tonality will be noted, command after command, and the student appears robotic. A command delivered naturally is one that is delivered newly in a new unit of time.

Don't buy an unchanging student or a wrongly done TR.

If a student is unchanging (delivers 3 or 4 robotic TR-1s in a row) flunk him, coax him to do it correctly, make sure he knows and understands the drill and do all possible to get him delivering a command naturally that arrives. But if there is still no change, put him back on OT TR 0 as he hasn't made it on his lower TRs.

PATTER: The coach says "Start", says "Good" without a new start if the command is received. He says "Flunk" if the command is not received. "Start" is not used again. "That's it" is used to end the activity or to terminate for a brief discussion. Any discussion is kept to a minimum. If student has a question it is acknowledged, student studies the TR again for any necessary clarification and is put back on the drill. If session is terminated for a discussion, coach must say "Start" again before it resumes.

This drill is passed only when the student can put across a command naturally, without strain or artificiality or elocutionary bobs and gestures, and when the student can do it easily and relaxedly. When the coach thinks the student has done it he asks the student if he has done it. If the coach is satisfied that he is receiving the commands, each newly in a new unit of time, and the student is satisfied that he has done it, he passes on to the next TR.

HISTORY: Developed by L. Ron Hubbard in London, April 1956, to teach the communication formula to new students. Revised by L. Ron Hubbard 1961 to increase auditing ability. Further revised by L. Ron Hubbard in 1980 to emphasize the purpose of the drill and to include theory on the come cycle.

NUMBER: TR2 REVISED 1978 RE-REVISED 1980

NAME: Acknowledgements.

THEORY: On TR 2, the student is using all of those parts of the comm cycle previously drilled. He is also drilling switching from Cause (Source-point) to Effect (Receipt-point) in order to receive, Understand and Duplicate the preclear's Answer, and then back to Cause to give the Acknowledgement.

The real emphasis here is on the drilling of Control (the Start-Change-Stop of a communication), as he uses the Acknowledgment to bring the communication to a full stop. Timing, Velocity, Volume and Impingement also enter into this drill.

PURPOSE: To teach the student that an acknowledgement is a method of controlling preclear communication and that an acknowledgement is a full stop. The student must understand and appropriately acknowledge the comm and in such a way that it does not continue the comm.

COMMANDS: The coach reads lines from “Alice in Wonderland” omitting the “He said” and the student thoroughly acknowledges them. The student says “Good”, “Fine”, “Okay”, “I heard that”, anything only so long as it is appropriate to the pc’s comm in such a way as actually to convince the person who is sitting there as the preclear that he has heard it. The coach repeats any line he feels was not truly acknowledged.

POSITION: Student and coach are seated facing each other at a comfortable distance apart.

TRAINING STRESS: Teach student to acknowledge exactly what was said so preclear knows it was heard. Ask student from time to time what was said. Curb over and under acknowledgement. Let student do anything at first to get acknowledgement across, then even him out. Teach him that an acknowledgement is a stop, not beginning of a new cycle of communication or an encouragement to the preclear to go on and that an acknowledgement must be appropriate for the pc’s comm. The student must be broken of the habit of robotically using “Good”, “Thank you” as the only acks.

To teach further that one can fail to get an acknowledgement across or can fail to stop a pc with an acknowledgement or can take a pc’s head off with an acknowledgement.

PATTER: The coach says “Start”, reads a line and says “Flunk” every time the coach feels there has been an improper acknowledgement. The coach repeats the same line each time the coach says “Flunk”. “That’s it” may be used to terminate for discussion or terminate the session. “Start” must be used to begin a new coaching after a “That’s it”.

HISTORY: Developed by L. Ron Hubbard in London in April 1956 to teach new students that an acknowledgement ends a communication cycle and a period of time, that a new command begins a new period of time. Revised 1961 and again in 1978 by L. Ron Hubbard. Further revised by L. Ron Hubbard in 1980 to include theory on the comm cycle.

NUMBER: TR 21/2 1978 REVISED 1980

NAME: Half Acks.

THEORY: The same parts of the comm cycle are drilled on TR 2* as on TR 2, with one exception; the emphasis here is on drilling Acknowledgement and Control in such a way as to bring about the “Continue” (or “change”) part of the Control cycle.

PURPOSE: To teach the student that a half acknowledgement is a method of encouraging a pc to communicate.

COMMANDS: The coach reads lines from “Alice in Wonderland” omitting the “He said” and the student half acks the coach. The coach repeats any line he feels was not half acked.

POSITION: The student and coach are seated facing each other at a comfortable distance apart.

TRAINING STRESS: Teach student that a half acknowledgement is an encouragement to the pc to continue talking. Curb over-acknowledgement that stops a pc from talking. Teach him further that a half ack is a way of keeping a pc talking by giving the pc the feeling that he is being heard.

PATTER: The coach says “Start”, reads a line and says “Flunk” every time the coach feels there has been an improper half ack. The coach repeats the same line each time the coach says “Flunk”. “That’s it” may be used to terminate for discussion or terminate the session. If the session is terminated for discussion, the coach must say “Start” again before it resumes.

HISTORY: Developed by L. Ron Hubbard in July 1978 to train auditors in how to get a pc to continue talking as in R3RA. Revised by L. Ron Hubbard in 1980 to include theory on the comm cycle.

NUMBER: TR 3 REVISED 1961 RE-REVISED 1980

NAME: Duplicative Question.

THEORY: On TR 3 the student is drilling using all the parts of the comm cycle, with emphasis on getting a communication duplicated and completed.

PURPOSE: To teach a student to duplicate without variation an auditing question, each time newly, in its own unit of time, not as a blur with other questions, and to acknowledge it. To teach that one never asks a second question until he has received an answer to the one asked.

COMMANDS: "Do Irish swim?" or "Do birds fly?"

POSITION: Student and coach seated a comfortable distance apart.

TRAINING STRESS: One question and student acknowledgement of its answer in one unit of time which is then finished. To keep student from straying into variations of command. Even though the same question is asked, it is asked as though it had never occurred to anyone before.

Duplicating the auditing question without variation in a new unit of time does NOT mean a robotic duplication of tone of voice, command after command. It means that the original question asked is asked in a new unit of time without variation of the question. Any idea that the student must give every command sounding exactly like the last command is a false datum and only serves to mis-train the student into robotic delivery.

The student must learn to give a command and receive an answer and to acknowledge it in one unit of time.

The student is flunked if he or she fails to get an answer to the question asked, if he or she fails to repeat the exact questions, if he or she "Q and As" with excursions taken by the coach.

Q and A means: Asking a question that is based on the last answer. It never completes any cycle. (Re : HCOB 5 Apr 1980, Q & A, THE REAL DEFINITION.)

The student is also flunked for robotic delivery of the question or command.

PATTER: The coach uses "Start" and "Flunk". "That's it" is used to terminate the session. "Start" must be used to begin a coaching session again after a "That's it".

The coach is not bound after starting to answer the student's question but may comm lag or give a commenting type answer to throw the student off. Often the coach should answer. Somewhat less often the coach attempts to pull the student in to a Q and A or upset the student.
Example:

Student: "Do fish swim?" Coach: "Yes" Student: "Good" Student: "Do fish swim?" Coach: "Aren't you hungry?" Student: "Yes" Coach: "Flunk"

When the question is not answered, the student must say, gently, "I'll repeat the auditing question", and do so until he gets an answer. Anything except commands, acknowledgement and as needed, the repeat statement is flunked. Unnecessary use of the repeat statement is flunked. A poor command is flunked. A poor acknowledgement is flunked. A Q and A is flunked (as in example). Student misemotion or confusion is flunked. Student failure to utter the next command (or with a long comm lag) is flunked. A choppy or premature acknowledgement is flunked. Lack of an acknowledgement (or with a distinct comm lag) is flunked. Any words from the coach except an answer to the question, "Start", "Flunk", "Good" or "That's it" should have no influence on the student except to get him to give a repeat statement and the command again. By repeat statement is meant, "I'll repeat the auditing command."

“Start”, “Flunk”, “Good” and “That’s it” may not be used to fluster or trap the student. Any other statement under the sun may be. The coach may try to leave his chair in this TR. If he succeeds it is a flunk. The coach should not use introverted statements such as “I Just had a cognition.” ‘Coach divertive’ statements should all concern the student, and should be designed to throw the student off and cause the student to lose session control or track of what the student is doing. The student’s job is to keep a session going in spite of anything, using only command, the repeat statement or the acknowledgement. The student may use his or her hands to prevent a ‘Blow’ (leaving) of the coach. If the student does anything else than the above, it is a flunk and the coach must say so.

HISTORY: Developed by L. Ron Hubbard in London in April 1956, to overcome variations and sudden changes in sessions. Revised 1961 by L. Ron Hubbard The old TR has a comm bridge as part of its training but this is now part of and is taught in Model Session and is no longer needed at this level. Auditors have been frail in getting their questions answered. This TR was redesigned to improve that frailty. Further revised by L. Ron Hubbard in 1980 to include the definition of Q and A, flunks for robotic delivery of question, and to include theory on the comm cycle.

NUMBER: TR 4 REVISED 1961 RE-REVISED 1980

NAME: Preclear Originations.

THEORY: On TR 4 the student drills handling another’s origination of a communication cycle as well as handling his own cycle of communication, and ensuring that both Of these cycles are completed. All the parts of the cycle of communication come into play in this drill.

PURPOSE: To teach the student not to be tongue-tied or startled or thrown off session by originations of preclear and to maintain ARC with preclear throughout an origination.

COMMANDS: The student runs “Do fish swim?” or “Do birds fly?” on coach. Coach answers but now and then makes startling comments from a prepared list (see Attachment of this HCOB, taken from the Preclear Origination Sheet at the back of The Book of E-Meter Drills). Student must handle originations to satisfaction of coach.

POSITION: Student and coach sit facing each other at a comfortable distance apart.

TRAINING STRESS: The student is taught to hear origination and do three things. 1. Understand it; 2 Acknowledge it; and 3. Return preclear to session. If the coach feels abruptness or too much time consumed or lack of comprehension, he corrects the student into better handling.

PATTER: All originations concern the coach, his ideas, reactions or difficulties, none concern the auditor. Otherwise the coach’s patter is the same as in TR 3 (“Start”, “Flunk”, “That’s it” and “Start” to resume the coaching session after a “That’s it”).

The student’s patter is governed by: 1. Clarifying and understanding the origin. 2. Acknowledging the origin. 3. Giving the repeat statement “I’ll repeat the auditing command”, and then giving it. Anything else is a flunk.

The auditor must be taught to prevent ARC breaks and differentiate between a vital problem that concerns the pc and a mere effort to blow session. (TR 3.) Flunks are given if the student does more than 1. Understand; 2. Acknowledge; 3. Return pc to session.

Flunks are also given for too abrupt a shift of attention or too slow a shift of attention back to the session, or for failure to return the pc to session at all.

Coach may throw in remarks personal to student as on TR 3. Student’s failure to differentiate between these (by trying to handle them) and coach’s remarks about self as “pc” is a flunk.

Student's failure to persist is always a flunk in any TR but here more so. Coach should not always read from list to originate, and not always look at student when about to comment. By Originate is meant a statement or remark referring to the state of the coach or fancied case. By Comment is meant a statement or remark aimed only at student or room. Originations are handled, Comments are disregarded by the student. The coach uses the Comments & Originations Sheet, attached to this issue, choosing items at random to drill the student in handling.

When the student has mastered 1. Understanding; 2. Acknowledging; 3. Returning pc to session, the gradient is upped and the student is flunked for any part of the comm cycle being out. This would include non-coniront, failure to get a communication across, using a half acknowledgement improperly (and thus inviting the pc to continue endlessly when the pc isn't even answering the question asked) when a full stop acknowledgement is required, failure to encourage the pc to continue when it is necessary, failure to get the question answered or to deliver each command in a new unit of time, as well as any flub in handling preclear originations.

The drill is passed when the student can handle cycles of communication smoothly and naturally.

HISTORY: Developed by L. Ron Hubbard in London in April 1956, to teach auditors to stay in session when preclear dives out. Revised by L. Ron Hubbard in 1961 to teach an auditor more about handling origins and preventing ARC breaks. Further revised by L. Ron Hubbard in 1980 to include theory on the comm cycle.

As TR 5 is also part of the CCHs it can be disregarded in the comm course TRs despite its appearance on earlier lists for students and stair auditors.

ROBOTIC TRS

Stiff, unnatural TRs are robotic TRs. Students and auditors who haven't mastered the TRs will handle communication robotically.

Anatomy Of A Robot

It can be said of robots that:

1. They don't know what a comm cycle is.
2. They have never really passed OT TR 0.
3. They have never really passed TR O .
4. They have never really passed TR O Bullbait.
5. They don't do TR 1 in a new unit of time each time they give it, so they all sound alike and they probably have TR 3 mixed up with TR 1, or they ? rstuck in an unseat 0 Series (OT TR 0, TR O , TR O BB)
6. They don't realize their TRs are addressed to the person in front of them but are probably addressed tr the instructors for a pass.

And so, with a combination of the above, these students ard auditors will look like robots. They would never get the product of a pc interested in his own case and willing to talk to the auditor. And it's possible that they don't know that that is their product.

The point is, however, that it would be almost impossible for any student or auditor to go on looking like a robot if he actually did the TRs.

The remedy for robotic TRs is to put the student back onto restudy of the basics, the ARC Triangle and the cycle of communication, and then to re-drill the TRs from OT TR 0 on up, each one this time to a real pass.

With these standard actions done he will reach the EP and wind up a Valuable Final Product.

VALUABLE FINAL PRODUCT AND END PHENOMENON
OF TRS ON A PROFESSIONAL TRS COURSE

The PRIMARY VALUABLE FINAL PRODUCT of TRs is:

A professional auditor who with comm handling alone can keep a pc interested in his own case and willing to talk to the auditor.

The SECONDARY VALUABLE FINAL PRODUCT of TRs is:

A person with the session and social presence of a professional auditor and that presence can be summed up as a being who can handle anyone with communication alone and whose communication can stand up faultlessly to any session or social situation no matter how rough.

The END PHENOMENON of TRs is:

A being who knows he can achieve both of the above flawlessly and from here on out.

With honest drilling of the cycle of communication on TRs these skills are fully achievable.

And any being mastering these skills is capable in the extreme.

L. RON HUBBARD
FOUNDER

LRH:dr
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COMMENTS AND ORIGINATIONS FOR USE ON TR 4

Taken from the Book of E-Meter Drills Preclear Origination Sheet

COMMENT: A statement or remark aimed at the student or the room.

ORIGINATION: A statement or remark referring to the state of the coach or his fancied case.

I have a pain in my stomach.
The room seems bigger.
My body feels heavy.
I had a twitch in my leg.
I feel like I'm sinking.
The colors in the room are brighter.
My head feels lopsided.
I feel wonderful.
I have an awful feeling of fear.
You are the first auditor who ever paid attention to my case.
I think I've backed up from my body.
I just realized I've had a headache for years.
This is silly.
I feel all confused.
That was a very good session yesterday.
I've got a sharp pain in my back.
When are we going to do some processing?
I feel lighter somehow.
I can't tell you.
I feel terrible - like I'd lost something, or something.
WOW - I didn't know that before.
The room seems to be getting dark.
Say, this really works.
I feel awfully tense.
You surely are a good auditor.
That wall seems to move toward me.
If you give me that command again, I'll bust you in the mouth.
I feel like something just hit me in the chest.
You surely have a nice office here.
I feel warm all over.
By the way, I won that tennis tournament yesterday.
My head feels like it has a tight band around it.
When are you going to get a haircut? I seem to see the wall behind my body.
This processing is worth the fee.
I feel like I was all hemmed in somehow.
Who is going to win the Cup Final?
It seems like I'm as tall as this building.
This chair is so comfortable I could go to sleep.
I feel like I could just suddenly break something.
I keep thinking about that copper who blew his whistle at me this morning.
I can see facsimiles better.
Things suddenly look a lot brighter.
Aren't we finished with this yet?

I feel like I'm floating.
It looks like the wall is caving in on me.
That wall looks real thin.
WOW!!! W-O-W!!!!!!!
How long do we have to do this processing?
OUCH, OH OUCH.
My face tingles.
I'm getting sleepy.
This is the first time I have ever really been in session.
I'm starving.
Let's go to lunch.
I remember a time when I fell down and hurt my zorch.
Can I have a cigarette?
What does this have to do with religion?
Suddenly I'm so tired.
Everything is getting blurry.
What time do we get through?
I thought we were going to use Dianetics.
Is this room rocking?
How much longer do we have to run this process?
You are by far the worst auditor I've ever had.
Your eyes stink.
I just realized how wrong I've been all my life.
Do these processes work differently on men than on women?
I feel like there's a spider's web on my face.
My left knee hurts.
I feel so light!
Isn't it getting hotter in here?
I just remembered the first time I went swimming.
My back has been aching like this for years.
How much do you weigh?
Are you clear?
Can you make your body rise up in the air?
I kind of ache all over.
That's a somatic, isn't it?
How many engrams have you had run out?
What is this "Assist" I keep hearing about?
What does Scientology say about ghosts?
Have you ever seen an Operating Thetan?
How are you going to prove to me that I have a soul?
I feel like killing myself.
How long will it take me to get clear?
I just realized how terrible my mother actually was.
Are you married?
Hold my hand.
I feel so lonesome.
How many hours have you been processed?
I feel like I can't talk.
My body is starting to shake all over.
My ribs hurt.
I feel just like the time I got run over by that car.
Everything seems to be getting dark.
Could we stop and talk for a little while?
Don't you get tired of listening to someone like me?
Can you make my hair curly?
How long will it take me to lose 20 pounds?
Kiss me.
You are my re-incarnated husband of 20,000 years ago.

Why are you talking so much?
That last process isn't flat.
I'm sick.
You're dead.
I'm dead too.
We are all dead.
I love death.
Kill me.
Beat me.
No, -- No, no, no, NO!!!!!!
Moo Gum Guy Pan.
Sum Gum War Sue Up.
Fizzle Wizzle Bum Crum.
I am going to vomit on you if you don't stop.
I absolutely love the way you handle originations.
You are sweet.

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 5 APRIL 1980

TR Courses

Q & A, THE REAL DEFINITION

There are several definitions for the term “Q & A”.

In Scientologese it is often used to mean “undecisive”, not making up one’s mind.

Q stands for “Question”. A stands for “Answer”. In “perfect duplication” the answer to a Question would be the Question.

The real definition as it applies to TRs is “The Question proceeding from the last Answer.”

Example:

Question: How are you?

Answer: I’m fine.

Question: How fine?

Answer: My stomach hurts.

Question: When did your stomach begin hurting?

Answer: About four.

Question: Where were you at four?

etc., etc.

The above example is a grievous auditing fault. As each question is based on the last answer, it is called “Q and A”. It could also be called “Q based on last A”.

It never completes any cycle. It tangles pcs up. It violates TR 3. Don’t do it.

I trust the above handles any confusion on this subject.

L. RON HUBBARD
FOUNDER

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HCO BULLETIN OF 18 APRIL 1980

Remimeo
TR Supervisors
Cramming Officers
Auditors
C/Ses
Ds of T

TR CRITICISM

Ref: HCOB 24 Dec 79	TRs BASICS RESURRECTED
HCOB 5 Apr 80	Q & A, THE REAL DEFINITION
HCOB 10 Apr 80	AUDITOR BEINGNESS
HCOB 16 Aug 71RA	TRs REMODERNIZED

During 1979, Ron made a thorough study of current TR training, examining the materials and checksheets in use, conducting TR course pilots, and critiquing video-recorded TRs done by students. He isolated and handled the difficulties that TR supervisors and students had been having. His reorganization of TR training is represented in HCOB 24 Dec 79 TRs BASICS RESURRECTED. During this period while Ron was sorting out TR training I had the privilege of working with him and being trained by him in criticizing TRs. This paper summarizes what I learned from Ron, and my own experience in teaching TRs and getting them done from a C/S (Case Supervisor) point of view.

**COMMENTS ON FAULTS WITH
STUDENTS ON TRs OT TR-0**

Because this TR is so simple, students tend to make it complicated. It requires that the student do this TR in its simplicity and not add to it. All sorts of hidden standards get interjected into it by students, coaches and supervisors. One handling is to clear misunderstood words in the TR, restudy the TR and get them doing it again.

An important clarification is that OT TR-0 is Just being there - the confront part is left until TR-0.

The coaching on OT TR-0 is mostly done by the supervisor. It is an actual waste of time to have two students coaching each other on it as there is very little to do. A supervisor can note somebody twitching. Even if the supervisor ignores it and just insists that the class go on doing OT TR-0, the guy will come through. The supervisor can cover a whole classroom of OT TR-0. The students don't do any coaching, the supervisor does. Even an isolated student when the rest of the class has gone on - the supervisor would keep his eye on him in spite of whatever else the supervisor was doing. And if he went to sleep or started boiling off or whatever, the supervisor would get him back onto it again. (But if a student flunked on a later TR and was returned to OT TR-0 it would be up to his twin to get him through. The twin does a lot of coaching only after somebody has been returned to it when the rest of the class is doing something else.)

TR-0

All too often students and coaches tend to get into trying to get the student to do something with his body, like trying to hold it still, trying not to blink, trying to hold a poker face, etc. These of course violate TR-0, as then the student is not confronting the coach, but has attention fixated on his body (to such a degree sometimes that he can be oblivious of the

coach). Not that the student should be allowed to writhe and twitch on TR-0, but the emphasis needs to be first and foremost on getting the student to confront the person opposite him (the coach). Then later in the TR, iron out physical manifestations, twitches, blinks, etc. (but if physical manifestations persist, OT TR-0 is unflat and must be flattened).

Although OT TR-0 isn't coached by the coach, TR-0 does require some coaching, in order to get the student to sit there and confront - which is the purpose of TR-0.

TR-0 BULL-BAIT

The purpose of TR-0 is just to get the guy to sit there and confront. But the purpose of TR-0 Bull-bait is to get the student able to confront a preclear. The purpose of these TRs must be stressed. OT TR-0 gets the student able to Just be there. TR-0 gets the student able to be there and confront. TR-0 Bull-bait gets the student able to confront a preclear.

The coach must use some sense and reality in his bull-baiting of the student, in order to present situations which test or could throw the student off his confront. Then the coach must flatten each of the student's buttons as it is encountered.

A gradient scale of toughness is essential. First the coach presents the student with lighter situations to confront, flattens that, then steps it up gradually until finally the student can confront anything that the coach (or a preclear) might say or do. Don't overwhelm the student at the start. Use a gradient. Always flatten each button encountered. Then step it up and make it tougher. Unfortunately coaches sometimes lose sight of the purpose of this TR - to make the student able to confront a preclear - and get off into doing something else such as dramatizing their own banks or trying to entertain or impress the rest of the class, neither of which has anything to do with coaching TR-0 Bull-bait. In fact on TR-0 Bull-bait, the coach must be in PT and be very alert in what he is doing, and in observing the student so that he can spot any break in the student's confront and flatten it. A coach who goes off into his own dramatizations is actually unflat on OT TR-0 and TR-0 himself and should be put back to flatten them; he won't be able to coach TR-0 Bull-bait, much less be able to drill it himself, until his own OT TR-0 and TR-0 are in.

The coach must use a gradient scale of toughness in his bull-baiting, must be alert for and flatten any button c! the student's that he encounters, and must get the student up to being able to confront a preclear. This requires good coaching with reality and with the purpose of this TR in mind. It is very much the supervisor's job to ensure that this gets done.

TR-1

Most troubles on TR-1 go straight back to out earlier TRs (i.e., OT TR-0, TR-0, and TR-0 Bull-bait); for example, the student mumbles to himself as he is unaware of or unable to confront the person he is talking to. Or, does the reverse and talks loudly, harshly, mechanically, which is also a non confront of the person to whom he is talking.

Affinity level of the student-auditor is very important, and all too often the student or auditor whose TR-1 is out lacks affinity. He can't reach or be the other person (coach or pc), so has difficulty communicating.

Sounding like a machine or robot is very not OK on TR-1. The student-auditor must be able to communicate naturally, with affinity, and reach the person he is talking to.

TR-2

This used to be abused by an ultra mechanical “Good”, or “Thank you” to everything the pc or coach said. This was largely handled by the mid-78 revision of TR-2, in which it is stated that the auditor should acknowledge with a statement appropriate to what the pc said.

A recognition of what would be an appropriate acknowledgment depends on the student’s or auditor’s reality. It isn’t just a matter of clearing the words “appropriate” and “acknowledgment” (though this would help); it is also necessary that the student-auditor have a sufficiently high reality level that he can recognize what is, and what is not, appropriate. But this isn’t really too difficult. If someone were to tell you that he had broken his leg, it would not be appropriate to say “Good”! Reality is important in TR-2.

TR-3

Here most trouble comes from lack of understanding of what is meant by the term “Q & A”, coupled with lack of understanding of the term “cycle of action” and why one should complete each cycle of action. Additionally, there is the bank tendency not to complete cycles but to Q & A instead. Part of the trouble here is that the term “Q & A” has various different definitions and descriptions, like: “failure to complete a cycle of action”, “changing when the pc changes”, “accepting orders from the pc”, and “question and answer”. The materials on the subject of Q & A are contained in many different HCOBs and articles and tapes and unless a student takes the time and trouble to look up and study and work out all the various references (which very few people will do), he/she winds up with a misconception of what “Q & A” is. E.g., an auditor fixates on “not accepting orders from the pc about what to run on him” as a definition for “Q & A”. The pc says “the room is too hot”, and the auditor doesn’t handle the room temperature as it would be (he thinks) “accepting an order”; or pc gets upset and suggests “Why don’t you assess a BPC list?”, and the auditor freezes because he feels that if he does so he will have Q & Aed. These may seem offbeat but I’ve seen them happen all too often. And yet these are usually accompanied by the auditor Q & Aing madly with every misdirection from the pc’s bank and never getting a question answered or a cycle completed on the pc.

I think this would be handled by: (a) a compilation of all the various texts on the subject of Q & A and on cycles of action into one comprehensive text; (b) an announcement to the effect that duplication processes (such as Opening Procedure by Duplication) cure the tendency to Q & A by increasing the ability to duplicate and to complete cycles of action.

Ron has now released HCOB 5 Apr 80 Q & A, THE REAL DEFINITION, which clarifies exactly what Q & A is.

TR-4

The errors on this TR are most commonly either too abrupt a shift of attention or too slow a shift of attention back to the process (including no shift back to the process!). Beginning students love to get a pat phrase or set of phrases to use to mechanically/robotically “handle” all originations with. Then later they tend to get into all kinds of Q & A with originations. Basically it depends upon the student-auditor’s ability to understand, which comes straight back to the student auditor’s own ARC Level, as well as whether the student-auditor understands what he/she is supposed to be doing on the TR, and why.

UPPER INDOC TRs

TRs 6 - 9 (Upper Indoc TRs) are also essential to professional auditor training.

TR-6

Here again the coach plays a vital role in that the coach must start off with a light gradient, and must ensure on this TR that the student becomes fully accustomed to, familiar with, and relaxed about controlling another's body. A lot of confusion is likely to blow off! on this TR and the coach must get the student through it and to a point where the student learns that it is perfectly OK to run 8-C on another's body. The coaching here should be in the direction of encouragement and getting the student to do it. The coach should not present opposition as that is the subject of a later TR. This TR should concentrate on getting the student to do it, and showing him the importance of precision, accuracy and positiveness when running 8-C.

TR-7

In this TR the coach starts presenting opposition on a gradient and getting the student more and more capable of continuing to run perfect control without being thrown or sinking to a lower tone level when faced with opposition. Hence the importance of getting the student very expert in TR-6 before embarking on this TR. And if the student has a hard time of it on this TR then drop back to and flatten TR-6, or any earlier out TR.

Here again (as in TR-0 Bull-bait), the coach must be a coach, and not get carried away with his own dramatizations. Dramatization by the coach has nothing to do with coaching. (This doesn't mean that the coach shouldn't present dramatizations to the student, but the coach has to be in PT and not in his own bank.) Supervisors need to ensure that coaches do coach and neither overwhelm the student utterly, nor be so namby-pamby that the student's confront isn't raised. Hence the necessity for good coaching and for the supervisor to be on the ball and ensuring that the students and coaches are working on the TR.

TR-8

An error on this is to fail to ensure that the term "tone 40" is well cleared, also the word "intention" as these terms are often subject to misinterpretation. The coach needs to ensure that the student does do the TR and doesn't become mechanical and just go through the motions. This is necessary because this TR has to do with intentions. It is however easy to observe whether the student is using intention or not, and to coax and persuade the student into doing so. The coach does have to get the student to do it. It is often a good idea to have the student and coach take turns in doing and coaching this TR, to increase reality on it. (The same is true of other TRs too.)

TR-9

As this TR depends for its success on the student having mastered the earlier TRs 0 - 4, 6 - 8, any weaknesses in earlier TRs will show up here. The remedy for failure on this TR is to get the earlier unflat TRs fully in.

The student and coach could err in either too readily quitting on TR-9, and drop back to earlier TRs rather than persist and get the student through and able to do it. Or, they will err in going on and on with the student failing.

It is a point of supervisor judgment as to whether to keep them at it and get them through, or whether to return to and get in earlier TRs. The supervisor decides this on the basis of whether the student is making progress on the TR, whether the coach is coaching correctly, and handles accordingly.

Earlier in TR training students were cycled through the TRs several times over. The idea here was to increase the gradient each time through, with the student getting better at it each time. This was to get the student more familiar with the TRs and to prevent the student from being stuck in a lose by miscoaching. The Professional TR Course is not run this way. The

liability of cycling the student through the TRs is that the TR training then becomes permissive and doesn't result in professional auditors.

Most auditors entering the Professional TR Course have already done lower level TR courses and have had objective processes. And where they haven't, cycling is an answer (but it isn't THE answer).

Permissiveness in professional TR training is the main way that TR training for pro auditors went out. There are various purposes and uses for TRs. There are permissive TRs for new public, public Comm Course TRs, a therapeutic TR course as contained in the Survival Rundown, and there is the Professional TR Course. The uses and purposes of these various TR courses need to be kept separate. On the Professional TR Course we make a real pro auditor.

The way to run the Professional TR Course is by getting the student to do it, one TR at a time, to a full pass on each TR. It is up to the twins to get each other through with professional coaching and high standards. The supervisor's job becomes very crucial. The supervisor is there to get them through to a full pass on each TR and graduated from the course as pro auditors. A supervisor who does his part in this diligently and effectively is worth his weight in gold as he is

making pro auditors whose TRs will stand by them through the years of auditing ahead.

Should the student fail on a TR on the Professional TR Course, he is started over from the beginning of the line-up, this time getting in each TR to a full pass, with his coach ensuring that he does, and the supervisor very actively in there making sure that the student becomes a real pro.

COPYING

It could be said with some humor that students on TR courses tend to obsessively copy. Unfortunately they do. They copy other students, they copy (or try to) what their auditor sounded like, or what they think he sounded like. And not infrequently, I have caught out students getting hold of another student's passing tape and trying to copy it. On TR critiquing there are repeating waves of all the students' TRs suddenly starting to sound alike. This usually traces to either an opinion leader (not someone who can get results as an auditor, but one who pretends to be an authority), or it traces to a bunch of students going out-ethics and trying to copy what they think students who passed sounded like.

Invariably these copy the worst traits or characteristics in others' TRs, and after all that isn't surprising as if they understood the TRs materials in the first place, they wouldn't be compelled to try to copy others. It probably stems from some impulse to beat the system by attempting to steal the beingness of another whom they consider to be a winning valence = no beingness of their own.

DRUGS

I am convinced that most of the trouble with TR training in recent years is due to the increased incidence of heavy druggies arriving on TR courses. Now there is the point that doing TRs is therapeutic to druggies, helping them get over withdrawal symptoms as practiced by Narconon and in HGCs, and as an essential part of an effective Drug RD. But we need to differentiate between the use of TRs to help a druggie get over drugs, and the use of TRs in training a professional auditor. of course TRs do give case gain even to nondruggies.

One of the more obvious case gains visible on a lower level case from TRs is physical changes such as increased whiteness of the whites of the eyes, color changes in the iris, reduction or disappearance of creases and wrinkles from frowning and facial ridges, cessation of obsessive and continual body motion, and on many the awareness of a mind or bank as separate from themselves or their body. In order to avoid students on TR courses being cases

and to preserve these two different uses of TRs, a delineation could be made of these two different uses, both valid in their own right: TRs for case gain, and TRs for pro auditor training.

Heavy druggies have invariably failed in auditor training on TRs courses until their drugs were handled, the minimum being a Purification RD, but I think that many would also need Objectives and a Drug RD in order to succeed on a Professional TRs Course.

OBJECTIVES

Partly covered above under TRs 6 - 9, and under Drugs. A very successful action was done on Flag, on Ron's advice, of putting all tech trainees through a checksheet and course called the "Tech TRs Course and Objectives Co-audit". On that course the students did all TRs 0 - 4, 6 - 9, and coaudited a full battery of objective processes on each other (on a read it, drill it, do it basis). After this, they actually studied and drilled TRs 0 - 4, and did their electronic attest (getting TRs tapes passed on actual auditing sessions during their internship). Those working on getting their TR tape passed had already co-audited a full battery of objective processes on each other. (And the additional advantage of coauditing these processes is that they got it both ways, on themselves as a pc, and they learned the discipline of running Objectives as an auditor, both being important.)

(This whole line-up of TRs 0 - 4, Upper Indocs, co-auditing Objectives and much more, is now available on the Survival Rundown.)

In 1979 while viewing a batch of student TR videos, Ron analyzed the difficulty these students were having with TRs as due to their lack of "R" (Reality) and "A" (Affinity). He pointed out that they were trying to Communicate ("C"), but their own "A" and "R" were so depressed, that their "C" couldn't be brought up (without raising their "A" and "R"). In other words these students hadn't made the case gains available from objective processes and ARC Straightwire. Until a person has been audited on objective processes and ARC Straightwire, he can't see, and he is out "R" and out "A". Ron also stressed that these are essential to the making of a Scientologist, as on these processes a pc will make quite a breakthrough. He/she will realize the communication formula, and that something is really real, affinity goes up, and the pc goes into ARC with the environment and life. This is an important step in becoming a Scientologist. And these gains are a very necessary prerequisite to pro auditor training. (SOED 1367 INT, 14 Jan 80 SPEEDING UP SLOW OR BOGGED STUDENT AUDITORS AND INTERNES implements and gives a supervisor the ways to handle these points above when they are found out on tech trainees and Professional TR Course students.)

AFFINITY, REALITY, COMMUNICATION & UNDERSTANDING

As pointed out above, unless the student-auditor can rise to a high enough level of ARC, then he won't succeed on a pro TRs course (nor in sessions as an auditor). He probably needs to be at least 3.0 or 3.5 on the tone scale to be able to do pro TRs successfully (or to audit successfully). If he is lower on the tone scale, his own ARC level is insufficient to be able to engage in a positive or theta exchange of communication with another being.

There is an essential basic that needs greater stress, and that is that we are seeking in TR training to bring about the ability in a being to be able to communicate (in ARC) with another being, to complete communication cycles, not to get sidetracked into another subject, etc. The fundamental being the ability to get into ARC with another person, and to maintain that ARC.

That ability is partly acquired by case gain and partly by training.

ESSENTIAL MATERIALS FOR STUDY IN TR TRAINING

The following materials (which haven't always been on TR course checksheets) are essential in that the student must study and understand and be able to apply them to succeed on pro TR training:

The ARC Triangle
The Cycle of Action
The Communication Formula
Materials on Q & A
The Axioms 21 - 28 (especially Axiom 28)
Book: THE FUNDAMENTALS OF THOUGHT
Book: DIANETICS '55! (chapters on communication)
Book: THE PROBLEMS OF WORK (on A, R. and C)
Book: THE MECHANICS OF CONTROL AND S-C-S

Material on "Beingness", especially HCOB 10 Apr 80 AUDITOR BEINGNESS

These materials above are in addition to the HCOBs on TRs.

ESSENTIAL STUDY ACTIONS

1. Study of the ARC triangle.
2. Study of the cycle of action and the cycle of communication.
3. Study of the communication formula.
4. Representing the communication formula in clay.
5. Representing Chapter VII of DIANETICS '55! in clay.
6. Study of each TR, including clearing misunderstands and getting off false data.
7. Work out how each TR relates to the communication formula. (Note: This is only useful when the student knows what the comm formula is and understands it.)
8. Study of the end phenomena and valuable final products of TRs (as given in HCOB 24 Dec 79 TRs BASICS RESURRECTED).

OTHER DATUMS

It is up to the supervisor to get the students to do the TRs, and to get them through each TR to a pass. This is the make-break point of any TR course - the supervisor getting the students to do the TRs.

Only supervisors who have done a Professional TRs Course and have themselves gotten a pass on TRs, have succeeded in running a TRs course.

In practice I have had to dig the supervisor out of the video room. By which is meant that the TR supervisor starts spending all his time looking at videos that students have made of their TRs, to see if there is a video good enough to send up for a pass, instead of the supervisor spending most of his time on the floor in the course room getting the students' TRs in, and then when the student has made it on TRs, then and only then, make a video. Otherwise the supervisor gets glued to the TV screen. (This is also a kind of stat push instead of going for quality products.)

TR courses have been subject to corruption in stat pushes in that different items on TR checksheets have different amounts of points and there have been certain items that give higher points than other items and in times of stat push the students are gotten to do or redo the items that yield higher points to get the student points up before Thursday 2:00 p.m., without any regard for training these students to be able to do TRs and thereby producing graduates who can apply what they have learned(i.e., quality products). Such a course can appear “upstat” due to “power” stats - student points - while crippling tech training in academy, internship and messing up the HGC with failed auditors. (A point of some bitterness with me.)

Maybe a genuine desire to make auditors who can audit, on the part of the supervisors and executives in a training org. is amore important factor than I have realized, and possibly more of the difficulties over the past year on TR training are due to its lack.

I think with some derision of a fellow who claimed ineffectiveness due to out tech on his case, but omitted to mention that he was audited and C/Sed by those he was responsible for training. So a possible solution is to permit the executives and supervisors over a tech training area to only be audited and C/Sed by those they have trained in order to give them more incentive to train auditors who will be able to audit successfully.

TR CRITIQUING

I feel there is a wide gap between being able to do TRs successfully oneself and being able to successfully critique another’s TRs. It’s quite another level of skill.

Points in my experience in learning to critique TRs under Ron are:

1. There’s a danger of not being certain enough and seeing an auditor or TR student do something that I wouldn’t have done, but dismissing it on the basis that what I would or wouldn’t do is not a valid criterion. That has always been a mistake as the reason I didn’t like what I saw or heard was because it was a TR outness - otherwise it wouldn’t have Jarred my attention. The handling I found for this was (whenever I saw or heard something I didn’t like on a TR tape/video) to replay it until I could isolate exactly which of the TRs 0 - 4 had been violated and how exactly. Or, how it violated or omitted part of the comm formula or the ARC triangle. In other words, by comparing it to the basic technical data, reviewing the basic tech data, and isolating the exact departure from those basics.
2. Writing up critiques of TR videos before they were critiqued by Ron, and then after he had critiqued them, comparing his and my critiques, and on any that differed replaying the video and watching it again until I clearly saw what I had missed previously. Then again reviewing the basic tech data on that area.
3. Working out the ideal scene for a session (see definition of “in session”), and the auditor’s TRs in relation to this.
4. Working out the purpose of TRs and of each TR. Comparing this to the purpose of auditing, the definition of “in session” and how these relate.
5. Having high ARC for auditors and for pcs generally and an earnest desire to help them succeed.
6. Not letting an auditor go on failing on a TR course but getting the guy debugged, or some act of compassion even if as little as a letter to let him know that someone cared and to get some hope back up, getting O/Ws pulled, word clearing done, inspection of the course for “What Is A Course PL” outnesses, coming down on any dilettante attitude, verbal tech, or out-ethics.

7. A measure of humility borne of awareness of goofs I have made so as not to become authoritarian or out of reach and thus communication, with the students and supervisors.
8. Asking myself the question: "Would I want to be audited by this TR student or auditor?", and if not, establishing why not, and what would have to be done to correct it.
9. Always narrowing down and establishing the tech data or tech basic that was violated in any error and getting the guy onto the HCOB or book that covered this point so as to get him on source and avoid verbal tech or interpretation.
10. Withstanding the make-wrongs or bids-for-sympathy from those not up to a pass, seeking another way through than by achieving competence.
11. Knowing that it is possible to do the TRs and to do them right and an awareness of how valuable correct TRs are in auditing, both from my own experiences as an auditor and as a pc, on both good TRs and flubbed TRs.

EXAMPLES AND REMEDIES

1. Student and coach don't seem to know what they are supposed to be doing on any TR, or are doing something they ought not to be doing, or are omitting part of the TR. Remedy: Get them both word cleared on the TR, and, have them both restudy the TR materials. Then get them back onto and doing the TR.
2. Despite word clearing and restudy of the TR, the student and coach can't apply what they have studied or are misapplying the data, or get confused and can't think with the basic data. Remedy: Get any verbal tech off per HCOB/PL 9 Feb 79 HOW TO DEFEAT VERBAL TECH. Get FALSE DATA STRIPPING done on both student and coach.
3. Despite drilling, the student cannot seem to be brought up to confronting. Or the student sounds and acts "dead". Or the student is nattery, critical or gets into "joking and degrading". Remedy: See HCOB 3 Feb 79 Issue II CONFRONT TECH HAS TO BE PART OF THE TR CHECKSHEET. Get the person's O/Ws pulled, especially tech O/Ws.
4. Student is displaying roller-coaster, or is NCG (no case gain) as a student, or is being out-ethics. Remedy: Route to ethics for handling (per HCO PL 5 Apr 65 THE NO-GAIN-CASE STUDENT).
5. Student is showing a lack of perception, is wooden, out of PT, stuck back on the track or in drug pictures, can't learn despite word clearing, is dull, lacks self-determinism. Remedy: Put the person onto and through the Purification RD.
6. Student has done the Purification RD, but is not fully in PT, lacks perception or coordination. Doesn't perceive PT environment rapidly and with clarity. Or, lacks experience on TRs and objective processes. Remedy: Put him onto the Survival Rundown.
7. Student is lacking in Affinity, Reality, Communication or Understanding. Remedy: Get the student to do the parts of and the whole ARC triangle in clay. (Use the books: THE PROBLEMS OF WORK, THE FUNDAMENTALS OF THOUGHT, and DIANETICS '55! as references.)
8. If after the above the student is still lacking in ARC, or doesn't seem sufficiently high toned to have and maintain ARC. Remedy: Have the student's ARC Straightwire Grade looked into and repaired and completed to its full result. Or get the Expanded ARC Straightwire Grade run if not previously run.

9. The student doesn't understand or can't apply the communication formula, or doesn't see how the TRs relate to the comm formula. Remedy: Get the student word cleared on the comm formula, then restudy it and demonstrate it in clay. (Note: After doing the comm formula in clay, the student can work out how each TR relates to the comm formula, and how the TRs relate to auditing. But this comes after doing the comm formula in clay, as otherwise he may not have sufficient comprehension of the comm formula.
10. The student doesn't understand or can't apply the comm formula and communication cycle, or the mechanics of communication. Remedy: Get the student to demonstrate in clay, Chapter VII, of DIANETICS '55!
11. Students or coaches not working or coaching in the direction of getting the TRs in better, or coaching without reality; unaware of how the TRs relate to auditing. Remedy: Thoroughly word clear and study the primary and secondary valuable final products of TRs and the end phenomenon of TRs (HCOB 24 Dec 79 TRs BASICS RESURRECTED). Work out the ideal scene for a session (see def: "in session"), and how each TR contributes to this when in, and detracts from it when out.
12. Student feels that he has gotten a TR done correctly once or twice or very briefly, and is afraid of "overrunning" it or that he might not get it right the next time or thereafter. Remedy Pro auditor training is not a case action, but drilling to consistent and continual perfection of TR rendition. Once a person's TRs have been gotten in, they don't go out. A real pro can audit from there on out with perfect TRs. Point this out as the standard and get the student to continue the drill until fully and consistently competent.
13. The student gets partway through the TRs and hangs up on a TR and can't make it to a pass on that TR. Or, the student has undue difficulty on a later TR. Remedy: Realize that the reason for the trouble is an outness in an earlier TR (or TRs). Put the student back to the earliest TR that is out, and get these in fully.
14. The student gets through to the end of the TRs but hasn't made it fully, or cannot get a tape pass. Remedy: Realize that this is due to earlier TR outnesses and that he won't succeed until all earlier TRs are fully in. Put the student back to the beginning of the line-up (which is meant he re-word clears, restudies the materials, does the clay demos again and starts at OT TR-0). Take each TR, from OT TR-0 on up, to a full pass.
15. Student failing and other remedies haven't handled. Remedy: Get the "TR Debug Assessment" assessed and handled to an F/N on each line. Do any additional handlings indicated as needed by this assessment.
16. For any lack of progress at an acceptable speed and to an excellent result. Remedy: Get the supervisor out on the floor in the course room actively and energetically getting the students to DO THE TRs!
17. After having done all the above, and the student's TR rendition is mechanically correct, and he has been very thoroughly drilled in all the TRs, including Upper Indoc TRs, there is something lacking in his attitude or presence that leaves him short of being a pro auditor. Remedy: Have him study and apply the data on auditor beingness. (Note: This data may only be studied or attempted after the student has become very proficient in and is thoroughly drilled in all the TRs including Upper Indocs. To attempt this action earlier would be a waste of the tech as it would be premature and out gradient. But when the student has been very thoroughly drilled in the TRs and has fully mastered them, then this action of doing the "Auditor Beingness" step will put the final polish on his TRs and will make him into a real professional auditor whose pcs go "into session" on his TRs alone and stay in session throughout the session. His pcs will rave about his auditing and the case gains they make. And there is the final reward for honestly and thoroughly doing a good job of the TRs, exactly the way Ron has laid them out in the materials, each to a full pass!)

IDEAL TR TRAINING LINE-UP

1. Beginning or public TR training course, Comm Course.
2. The Purification Rundown.
3. The Survival Rundown.
4. A Drug Rundown.
5. Method One Word Clearing (preferably co-audited).
6. Expanded ARC Straightwire Grade (again preferably co-audited).
7. THE PROFESSIONAL TR COURSE. (Done to professional auditor standard, but not only for auditors, as the quality of having TRs of pro auditor standard is of great value to any Scientologist and will last with him as an ability from here on out.)

L. RON HUBBARD
FOUNDER

As assisted by

Senior C/S Int

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HCO BULLETIN OF 31 JANUARY 1979

Remimeo
TRs Course
Checksheet
TRs Course Supervisor
Tech Sec
Qual Sec

MOOD DRILLS

Beings can be fixed or stuck in a chronic mood (emotion)—always sad, always angry, always bored, etc. Just in life and livingness this makes them rather hard to live with but in an auditor it is fatal. The mood of an auditor, particularly if fixed and chronic, can color the session and the results he obtains.

TRs are a matter of sound, not how an auditor feels. When an auditor has a stuck or fixated mood, such as monotony, timidity, dullness, showing up in his TR drills or in session, this can slow up a pc's progress or rough up or upset a pc. The auditor's TRs should sound live and interested and natural.

Mood Drills have been developed to handle fixed, uncontrolled or unsuitable tone levels in an auditor. These drills consist of drilling TR I over and over at each tone level of the full Tone Scale (HCOB 25 Sept 71RB, Revised 1 Apr 78 TONE SCALE IN FULL). You start low on the scale and do TRs at each tone level *in that tone*, then up to the next tone, and the next, i.e., TR 1 done over and over at "Dying," then at the tone of "Useless," and so on up the scale. The coach simply has the student do TR I at the particular tone level so that the coach and the student are both satisfied that the student has conveyed that tone and the student has a win.

A technical fact is that moods or emotions are usually "automatic" which means they are not necessarily under control but tend to control the person himself. It is as if he is under other-determinism. Technically, you can "take over" the automaticity and put it under a being's control just by having him consciously do it over and over. You can also change a chronic tone level by shifting a person's attention from it by making him do something else. (Reference: "Ability 36" and "Ability—Straight Wire.")

Body position, voice tone, facial expression and attitude are all part of conveying the mood or tone level. For example, the student doing Mood Drills is on TR 1 working on the tone "Anger." He gives a line from *Alice in Wonderland*, and it sounds a bit weak. Coach's patter: "That's it. It sounds a bit gentle. Let's get some more G-r-r-r-r in it. Start." Student repeats the line, but smiles a bit although he sounds more angry. Coach: "That's it. It *sounded* more angry, but you smiled. Do it again—you *feel* angry. Start." Student gives the line again, this time frowning fiercely and in a *very* snarly tone of voice, leaning forward aggressively. Coach: "Good! Do you feel you did it?" Coach continues until the student is certain he can do it easily. The coach must be able to identify the various emotions and if he is in question about it the dictionary should be resorted to until both student and coach are in agreement on what the tone is or means and that it is being accurately and demonstrably expressed.

A student drilling these must beware of Mis-Us and the coach must make sure that he and the student both understand each mood (tone). Any moods that are too easy to do should be spotted by the coach and repeated until the automaticity is broken.

If a mood is too hard for the student to master, have him do TR 1 in different beingnesses, e.g., a timid student who is trying to sound antagonistic could be asked to do TR 1 as a panther, a lion, a villain, etc. If you had him do it as a timid bird or some such timid thing that would never be antagonistic you would probably have your student where he lived. Again, do such things to a student win and don't use it to harass him. The whole point is to get

him to do TR 1 antagonistically. These shifts of beingness help to shift his attention off a repulsion to an emotion he cannot easily do.

Once begun, Mood Drills should be continued until the whole scale is flat so the auditor doesn't get stuck on the Tone Scale but can do any mood easily and without strain. When an auditor is upset about his voice, you can have him try speaking melodiously, boringly, enthusiastically, until he can change his voice mood about at will.

Mood Drills should be done when the auditor sounds mechanical, or his tone is brush off, not interested or some set emotion. An auditor can be drilled on assessments in the E-Meter Drill Book with Mood Drills, when his assessment is dull or monotonous. Any set emotion like "sweet," "light and airy fairy," or sad, dreary, deadly serious, indifferent can be handled by drilling with Mood Drills.

50 FOOT MOOD DRILLS

50 Foot Mood Drills can be used to cure a fixed mood that doesn't seem to budge with regular Mood Drills. Student and coach go to an area where they can do some shouting without disturbance. The coach and student are at least 50 feet apart and the Mood Drill is done, as described above, at this distance.

Mood Drills are not only fun to do, but also enable an auditor to be at cause over how he sounds in a session, without strain and without his own feelings interfering with the session and thus to get maximum gain for the pc.

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HCO BULLETIN OF 26 APRIL 1971

Issue I

Remimeo
Dn Checksheet
Scn Grades Checksheet
Qual Cramming
HGC Auditors

TRs AND COGNITIONS

In the presence of rough TRs cognitions do not occur.

Cognitions are the milestones of case gain.

Rough TRs, rough metering, Out Code and a distractive auditor then make no case gain.

When an auditor has smooth, usual TRs, does his metering expertly and without attracting the pc's attention, when he follows the Auditor's Code (particularly regarding Evaluation and Invalidation) and when he is interested, not interesting as an auditor, the pc cognites and makes case gains.

Further, according to the axioms, a bank straightens out by AS-ISING its content. If the pc's attention is distracted to the auditor and meter his attention is not on his bank so AS-ISING cannot occur.

The definition of In Session is INTERESTED IN OWN CASE AND WILLING TO TALK TO THE AUDITOR. When this definition describes the session in progress, then of course the pc will be able to AS-IS and will cognite.

By *The Original Thesis*, the auditor plus the pc is greater than the pc's bank. When the auditor plus the bank are both overwhelming the pc then the bank seems greater than the pc. It is this situation which gives a pc a low Tone Arm.

An auditor who can't be heard, doesn't ack, doesn't give the pc the next command, fails to handle origins, simply has OUT-TRs.

The auditor who is trying to be interesting to the pc, who over-acks, who laughs loudly, is putting the pc's attention onto himself. So the pc's attention, not being on his bank, doesn't as-is or cognite.

The auditor whose metering by-passes F/Ns or calls F/Ns at wrong points, or who tells the pc "That reads" "That blew down" etc, or who any other way uses the meter distractingly (the pc knows when he is being under- or over-run and knows when he is being mismetered), is of course violating the definition of IN SESSION. The pc's attention goes to the meter, not his bank, so he doesn't AS-IS or cognite.

Auditor Invalidation and Evaluation is just plain villainy. It interferes with pc cognitions. Other Code breaks are similarly distractive.

A PERFECT SESSION

If you understand the exact definition of IN SESSION, if you understand the pc's necessity to have his attention on his bank so as to AS-IS it and work out what is really going on in a session that brings about a cognition (as-ising aberration with a realization about life),

you will then be able to spot all the things in TRs, metering and the Code that would prevent case gain.

Once you see that out-TRs, mismetering and Code breaks would PREVENT the IN SESSION definition you will see what would impede a pc from AS-ISing and Cogniting.

When you have this figured out you will then be able to see clearly what are IN-TRs, CORRECT METERING and CORRECT CODE APPLICATION.

There can be an infinity of wrongnesses. There are only a few rightnesses.

Recognition of right TRs, right Metering and right Code use depend only on:

- (a) Understanding the principles in this HCO B, and
- (b) Their practice so as to establish habit.

This mastered, one's pcs will get cognitions and case gain and swear by "their auditor" !

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Remimeo
 PR Hats
 D of P Hats

HCO BULLETIN OF 25 SEPTEMBER 1971RA
 REVISED 4 APRIL 1974

TONE SCALE IN FULL

TONE SCALE EXPANDED

KNOW TO MYSTERY SCALE

SERENITY OF BEINGNESS	40.0	KNOW
POSTULATES	30.0	NOT KNOW
GAMES	22.0	KNOW ABOUT
ACTION	20.0	LOOK
EXHILARATION	8.0	PLUS EMOTION
AESTHETIC	6.0	
ENTHUSIASM	4.0	
CHEERFULNESS	3.5	
STRONG INTEREST	3.3	
CONSERVATISM	3.0	
MILD INTEREST	2.9	
CONTENTED	2.8	
DISINTERESTED	2.6	
BOREDOM	2.5	
MONOTONY	2.4	
ANTAGONISM	2.0	MINUS EMOTION
HOSTILITY	1.9	
PAIN	1.8	
ANGER	1.5	
HATE	1.4	
RESENTMENT	1.3	
NO SYMPATHY	1.2	
UNEXPRESSED RESENTMENT	1.15	
COVERT HOSTILITY	1.1	
ANXIETY	1.02	
FEAR	1.0	
DESPAIR	.98	
TERROR	.96	
NUMB	.94	
SYMPATHY	.9	
PROPITIATION—(<i>HIGHER TONED—SELECTIVELY GIVES</i>)	.8	
GRIEF	.5	
MAKING AMENDS—(<i>PROPITIATION—CAN'T W/H ANYTHING</i>)	.375	
UNDESERVING	.3	
SELF-ABASEMENT	.2	
VICTIM	.1	
HOPELESS	.07	
APATHY	.05	
USELESS	.03	
DYING	.01	
BODY DEATH	0.0	
FAILURE	0.0	
PITY	-0.1	
SHAME—(<i>BEING OTHER BODIES</i>)	-0.2	
ACCOUNTABLE	-0.7	
BLAME—(<i>PUNISHING OTHER BODIES</i>)	-1.0	

<i>REGRET—(RESPONSIBILITY AS BLAME)</i>	-1.3	
CONTROLLING BODIES	-1.5	EFFORT
PROTECTING BODIES	-2.2	
OWNING BODIES	-3.0	THINK
APPROVAL FROM BODIES	-3.5	
NEEDING BODIES	4.0	SYMBOLS
WORSHIPPING BODIES	-5.0	EAT
SACRIFICE	-6.0	SEX
HIDING	-8.0	MYSTERY
BEING OBJECTS	-10.0	WAIT
BEING NOTHING	-20.0	UNCONSCIOUS
CAN'T HIDE	30.0	
TOTAL FAILURE	-40.0	UNKNOWABLE

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HCO BULLETIN OF 26 OCTOBER 1970
Issue III

REISSUED 19 SEPTEMBER 1974

Remimeo
Students
Course Super's
Hat
Auditor's Hat

OBNOSIS AND THE TONE SCALE

The following is extracted from the Advanced Clinical Course Preparatory Manual for Advanced Students in Scientology. It was published in 1957.

OBNOSIS AND THE TONE SCALE

Somewhere in your possession, in your desk, or tucked into a bookcase, are two large pieces of paper. They are covered closely with data invaluable to an Auditor. You have pored over them, and quoted from them many, many times. They are, of course, the Chart of Human Evaluation and the Chart of Attitudes. The data in them is a large part of an Auditor's stock in trade, and every Auditor in the world is, in some degree, familiar with them.

But how about getting the data off the charts and applying it to life, to some real person? It's not hard to do casually, for some acute tone. "Joe was on a 1.5 kick last night." Sure, he turned red as a beet, and threw a book at your head. Simple. Mary breaks into sobs, and grabs for the Kleenex. Couple of Auditors on the scene exchange looks, nod sagely. "Hmm. Grief!" But how about chronic tone, with that thin, shiny veneer of social tone slicked over it? How sharp and how certain are you about that? Now, take a pc that you are familiar with. What, exactly, is his chronic tone? If you don't know, you had better read on. If you do, read on, and learn more about it.

The title of this article starts with an odd word: obnosis. It's been put together from the phrase, "observing the obvious". The art of observing the obvious is strenuously neglected in our society at this time. Pity. It's the only way you ever see anything; you observe the obvious. You look at the isness of something, at what is actually there. Fortunately for us, the ability to obnose is not in any sense "inborn" or mystical. But it is being taught that way by people outside of Scientology.

How do you teach somebody to see what is there? Well, you put up something for him to look at, and have him tell you what he sees. That is what is done in an ACC class, the earlier in the course, the better. A student is asked to stand up in the front of the classroom and be looked at by the rest of the students. An instructor stands by, and keeps asking, "What do you see?" The first responses run about like this: "Well, I can see he's had a lot of experience." "Oh, can you? Can you really see his experience? What do you see there?" "Well, I can tell from the wrinkles around his eyes and mouth that he's had lots of experience." "All right, but what do you see?" "Oh, I get you. I see wrinkles around his eyes and mouth." "Good!" The instructor accepts nothing that isn't plainly visible. A student starts to catch on and says, "Well, I can really see he's got ears." "All right, but from where you're sitting can you see both ears right now as you're looking at him?" "Well, no." "Okay. What do you see?" "I see he's got a left ear." "Fine!" No conjectures, no tacit assumptions will do. Nor are the students permitted to wander in the bank. For example, "He's got good posture." "Good posture by comparison with what?" "Well, he's standing straighter than most people I've seen." "Are they here now?" "Well, no, but I've got pictures of them." "Come on. Good posture in relation to what, that you can see

right now.” “Well, he’s standing straighter than you are. You’re a little slouched.” “Right this minute?” “Yes.” “Very good.” You see what the goal of this is? It is to get a student to the point where he can look at another person, or an object, and see exactly what is there. Not a deduction of what might be there from what he does see there. Not something the bank says ought to go in company with what is there. Just what is there, visible and plain to the eye. It’s so simple, it hurts.

Along with this practice in observing the obvious about people, the students receive a lot of information about particular physical and verbal indications of tone level. Things very easy to see and hear, by looking at a person’s body and listening to his words. “Thetan-watching” has no part in obnosis. Look at the terminal, the body, and listen to what’s coming out of it. You don’t want to get mystical about this, and start relying on “intuition”. Just look at what’s there.

As examples: You can get a good tip on chronic tone from what a person does with his eyes. At apathy, he will give the appearance of looking fixedly, for minutes on end, at a particular object. Only thing is, he doesn’t see it. He isn’t aware of the object at all. If you dropped a bag over his head, the focus of his eyes would probably remain the same. Moving up to grief, the person does look “downcast”. A person in chronic grief tends to focus his eyes down in the direction of the floor a good bit. In the lower ranges of grief, his attention will be fairly fixed, as in apathy. As he starts moving up into the fear band, you get the focus shifting around, but still directed downward. At fear itself, the very obvious characteristic is that the person can’t look at you. Terminals are too dangerous to look at. He’s supposedly talking to you, but he’s looking over in left field. Then he glances at your feet briefly, then over your head (you get the impression a plane’s passing over), but now he’s looking back over his shoulder. Flick, flick, flick. In short, he’ll look anywhere but at you. Then, in the lower band of anger, he will look away from you, deliberately. You know, he looks *away* from you; it’s an overt communication break. A little further up the line, and he’ll look directly at you all right, but not very pleasantly. He wants to locate you—as a target. Then, at boredom, you get the eyes wandering around again, but not frantically as in fear. Also, he won’t be avoiding looking at you. He’ll include you among the things he looks at.

Equipped with data of this sort, and having gained some proficiency in looking at the iveness of people, the ACC students are sent out into the public to talk to strangers and to spot them on the tone scale. Usually, but only as a slight crutch in approaching people, they are given a series of questions to ask each person, and a clipboard for jotting down the answers, notes, etc. They are public-opinion poll-takers from the Hubbard Research Foundation. The real purpose of their talking to people at all is to spot them on the tone scale, chronic tone and social tone. They are given questions calculated to produce lags and break through social machinery, so that the chronic tone juts out. Here are some sample questions, actually used: “What’s the most obvious thing about me?” “When was the last time you had your hair cut?” “Do you think people do as much work now as they did fifty years ago?” At first, the students merely spot the tone of the person they are interviewing—and many and various are the adventures they have while doing this! Later, as they gain some assurance about stopping strangers and plying them with questions, these instructions are added: “Interview at least 15 people. With the first five, match their tone, as soon as you’ve spotted it. The next five, you drop below their chronic tone, and see what happens. For the last five, put on a higher tone than theirs.”

What does an ACC student gain from these exercises? A willingness to communicate with anyone, for one thing. To begin with, students are highly selective about the sort of people they stop. Only old ladies. No one who looks angry. Or only people who look clean. Finally, they just stop the next person who comes along, even though he looks leprous and armed to the teeth. Confrontingness has come ‘way up, and he’s just somebody else to talk to. They become willing to pinpoint a person on the scale, without shilly-shallying. They say, “He’s a chronic 1.1. Social tone 3.5, but real phony.” That’s the way it is, and they can see it. They also become quite gifted and flexible at assuming tones at will, and putting them across convincingly. Very useful in many situations, and lots of fun to do. They grow adept at

punching through a comm lag in an informal situation. At sorting out apparencies from realities. The rise in certainty of communication, and in ease and relaxation of manner while handling people, in the students who have been run through this mill, is something which must be seen or experienced to be believed. The one most often repeated request in every ACC Unit is: "Can't we please have some more obnosis this week? We haven't had enough of it yet." (This statement is very funny to the ACC instructors, because these same students said at the beginning, "If you make me go out there, I'll walk out on the course.") Obnosis is quite important, and should be learned as thoroughly as possible by all Scientologists.

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Founder

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HCO BULLETIN OF 29 JULY 1964

Remimeo
Franchise
Sthil

SCIENTOLOGY I to IV

GOOD INDICATORS AT LOWER LEVELS

The following list of good indicators was compiled from my lecture tapes by John Galusha. An additional three are added at the end.

Lower Level Good Indicators.

1. Pc cheerful or getting more cheerful.
2. Pc cogniting.
3. Fundamental rightnesses of pcs asserting themselves.
4. Pc giving things to auditor briefly and accurately.
5. Pc finding things rapidly.
6. Meter reading properly.
7. What's being done giving proper meter response.
8. What's being found giving proper meter response.
9. Pc running rapidly and flattening by TA or cognitions.
10. Pc giving auditor information easily.
11. Needle cleanly swinging about.
12. Pc running easily and if pc encounters somatics they are discharging.
13. Tone Arm goes down when pc hits a cognition.
14. Further TA blowdown as pc continues to talk about something.
15. Expected meter behaviour and nothing unexpected in meter behaviour.
16. Pc gets warm and stays warm in auditing or gets hot and unheats while in auditing.
17. Pc has occasional somatics of brief duration.
18. Tone Arm operating in the range 2.25 to 3.5.
19. Good TA action on spotting things.
20. Meter reading well on what pc and auditor think is wrong.
21. Pc not much troubled with PTPs and they are easily handled when they occur.
22. Pc stays certain of the auditing solution.
23. Pc happy and satisfied with auditor regardless of what auditor is doing.
24. Pc not protesting auditor's actions.
25. Pc looking better by reason of auditing.
26. Pc feeling more energetic.
27. Pc without pains, aches or illnesses developing during auditing. Does not mean pc shouldn't have somatics. Means pc shouldn't get sick.

28. Pc wanting more auditing.
29. Pc confident and getting more confident.
30. Pc's Itsa free but only covers subject.
31. Auditor easily seeing how it was or is on pc's case by reason of pc's explanations.
32. Pc's ability to Itsa and confront improving.
33. Pc's bank getting straightened out.
34. Pc comfortable in the auditing environment.
35. Pc appearing for auditing on his own volition.
36. Pc on time for session and willing and ready to be audited but without anxiety about it.
37. Pc's trouble in life progressively lessening.
38. Pc's attention becoming freer and more under pc's control.
39. Pc getting more interested in data and technology of Scientology.
40. Pc's havingness in life and livingness improving.
41. Pc's environment becoming more easily handled.

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BOARD TECHNICAL BULLETIN

26 APRIL 1969
REISSUED 7 JULY 1974 AS BTB

CANCELS
HCO BULLETIN OF 26 APRIL 1969
SAME TITLE

BAD INDICATORS

1. PC not wanting to be audited.
2. PC protesting auditing.
3. PC looking worse after auditing.
4. PC not able to locate incidents easily.
5. PC "not having time for auditing".
6. PC less certain.
7. PC not doing well in life.
8. Somatics not blowing or erasing.
9. PC in Ethics trouble after auditing.
10. PC protesting Auditor actions.
11. PC wandering all over track.
12. PC misemotional at session end.
13. PC demanding unusual solutions.
14. Skin tone dull.
15. Eyes dull.
16. PC trying to self audit in or out of session.
17. PC continuing to complain of old somatics after they have been run.
18. PC dependence on medical treatment not lessening.
19. PC using, or continuing to use, other treatments.
20. PC lethargic.
21. PC not becoming more cheerful.
22. PC wanting special auditing.
23. No TA action on running incidents.
24. PC not cogniting.
25. PC dispersed.
26. PC trying to explain condition to Auditor or others.
27. PC bored with auditing.
28. PC not available for sessions.
29. PC tired.
30. PC attention on Auditor.
31. PC not wanting to run the process or incident

32. PC overwhelmed.
33. PC taking drugs or excessive alcohol.
34. PC not sure that auditing works for him.
35. PC continuing former practices.
36. PC not handling environment more easily.
37. PC sick between sessions.
38. PC not going on to next grade or level.

Revised by
Training & Services Aide

Approved by

L. RON HUBBARD
FOUNDER

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HCO POLICY LETTER OF 21 FEBRUARY 1979
CORRECTED & REISSUED 26 APRIL 1979
CORRECTED & REISSUED 6 MAY 1979

Remimeo
Tech
Qual
All Auditors
E-Meter Checksheets

(Corrections in this type style)

**E-METER ESSENTIALS
ERRATA SHEET**

The following corrections are to be made in *E-METER ESSENTIALS*:

RE: THE TONE ARM:

Page 9 Section 10:

Delete: “no matter what the preclear says.”

Add: “until the EP of that process is reached.”

The whole section now reads: “If the Tone Arm shows motion, continue the process, until the EP of that process is reached.”

Page 10. Section 12:

Delete: “is a breach of the Auditor’s Code Clause 13. Also to continue a process that is producing no Tone Arm motion is a breach of the same Clause . “

Add: “will leave the pc with By-Passed Charge. The process should be continued to the EP of that process.”

The whole section now reads: “To change a process while the Tone Arm shows good motion will leave the pc with By-Passed Charge. The process should be continued to the EP of that process.”

RE: THE SENSITIVITY KNOB:

Page 13, Section 5:

Delete: “Have the preclear hold the electrodes comfortably in his hands. Have him tighten his hands and then relax them, still holding the cans. The needle should drop exactly one-third of a dial. Adjust the sensitivity knob by asking the preclear to squeeze the cans again and observing the needle fall.”

The whole section is substituted with the following: “The exact setting of the sensitivity knob is done as follows: Have the preclear hold the electrodes (cans) in his hands with the cans in contact with the cups of his palms and all his fingers and both thumbs in a comfortable grip. Set the sensitivity at 5 and adjust the position of the needle to set. Have the preclear squeeze the cans with an even gradual pressure, not a sudden hard squeeze. Watch the distance the needle drops. If the distance the needle fell is less than one-third of a dial drop, raise the sensitivity some and get another can squeeze, continuing this procedure till you’ve got the sensitivity setting that gives you one third dial drop on the can squeeze. If the can squeeze gave you

more than one-third dial drop at Sens. 5, lower the sensitivity setting a bit, test another can squeeze, continuing this procedure till you get one-third of a dial drop.

In other words, keep adjusting your sensitivity lower or higher according to whether the drop is more or less than one-third of a dial drop, until you get the correct sensitivity setting.”

Page 13. Section 7:

Delete: “Adjust the knob to a still needle that will yet move on needed responses . “

Add: “Adjust the sensitivity knob to get a third of a dial drop on the can squeeze, or as close to that as you can.”

The whole section now reads: “In short, adjust the sensitivity knob to get a third of a dial drop on the can squeeze, or as close to that as you can.”

RE: THE NEEDLE:

Page 14. Section 4:

Delete: “A fall always happens with rapidity, within a second or two.”

Add: “A fall always happens at the exact end of the question asked.”

The whole section now reads: “A falling needle (3) makes a dip to the right as you face the meter. A fall may consist of half a division (about one-eighth of an inch) or may consist of fifteen dials (the whole meter face dropped fifteen times). It is still a fall. A fall always happens at the exact end of the question asked. It is also called a drop, a dip and a register. It denotes that a disagreement with life on which the preclear has greater or lesser reality has met the question asked.”

Page 15. Section 9:

Delete: “upon the question being asked. A fall can be in two stages or more providing they take place within a second or two after the question.”

Add: “at the end of the last word of the question asked.”

The whole section now reads: “A fall follows at once at the end of the last word of the question asked.”

RE: CHANGE OF CHARACTERISTIC:

Page 15. Section 17:

Delete: “we must assume that that is it and we use it.”

Add: “it can be further explored with the suppress and invalidate buttons to see if it develops into a sF, F. or BD, which then can be used.”

The whole section now reads: “Change of characteristic occurs when we hit on something in the preclear’s bank. It occurs only when and each time that we ask that exact question. *As* the question or item alone changes the needle pattern, it can be further explored with the suppress and invalidate buttons to see if it develops into a sF, F. or BD, which then can be used.”

Page 15. Section 18:

Delete: “usually” .

Add: “may”.

The whole section now reads: “A question that stops a rising needle is a change of characteristic question and like a fall means we have struck something. Further exploration may develop it into a fall.”

Page 16, Section 21:

Delete: “within one tenth to one half of a second after you have asked a question of the preclear.”

Add: “An instant read is defined as that reaction of the needle which occurs at the precise end of any major thought voiced by the auditor.”

The whole section now reads: “It is not much used but must be known as it may have to be used sooner or later when we can’t get falls.

“The only needle reactions in which you should be interested are those which occur INSTANTLY. An instant read is defined as that reaction of the needle which occurs at the precise end of any major thought voiced by the auditor.”

RE: ROCK SLAMS:

Page 17, Section 35, ROCK SLAM (7):

Delete: “This originally meant (and still does) that you are on the rock chain.”

Add: “A Rock Slam means a hidden Evil Intention on the subject or question under discussion or auditing.”

The whole section now reads: “In assessing or running you occasionally get a Rock Slam. A Rock Slam means a hidden Evil Intention on the subject or question under discussion or auditing.”

Page 17, Section 36:

Delete: “A Rock Slam is a crazy, irregular, unequal, jerky motion of the needle, narrow as one inch or as wide as three inches happening several times a second. The needle ‘goes crazy’, slamming back and forth, narrowly, widely, over on the left, over on the right, in a mad war dance or as if it were frantically trying to escape. It means hot terminal or hot anything in an assessment and takes precedence over a fall.”

The entire section is replaced with: “A Rock Slam is a crazy, irregular, leftright slashing motion of the needle. It repeats left and right slashes unevenly and savagely, faster than the eye easily follows. The needle is frantic. The width of a Rock Slam (R/S) depends largely on sensitivity setting. It goes from one-fourth inch to whole dial. But it slams back and forth. It means hot item in an assessment and takes precedence over a fall or it means that you have left rings on the pc’s hands or have a loose connection in the leads or meter. If the latter two items verify as not present you are looking at a Rock Slam in the pc.”

RE: FREE NEEDLES:

Page 17, Section 41:

Delete: “It means an idle, uninfluenced motion, no matter what you say about the goal or terminal. It isn’t just null, it’s uninfluenced by anything (except body reactions).”

The entire section is replaced by: “It means the same as a Floating Needle, which is a rhythmic sweep of the dial at a slow, even pace of the needle, back and forth, back and forth, without change in the width of the swing except perhaps to widen as the pc gets off the last small bits of charge. Note that it can get so wide that you have to shift the Tone Arm back and forth, back and forth, to keep the needle on the dial in which case you have a floating tone arm.”

Page 18 Section 44:

Delete: “It doesn’t happen until a person is well above release, so don’t worry about it until you see it.”

The whole section is replaced with: “It can occur after a cognition, blowdown of the Tone Arm, at a release point, or on the erasure of a Dianetic chain.”

Page 18. Section 46:

Delete: “A Free Needle means, when it’s used as a term, ‘The preclear is getting awful close to clear.’”

The whole section is replaced with: “A Free Needle or Floating Needle is one of the parts of the End Phenomena for any process or action.”

RE: SECURITY CHECKING:

Page 21. Section 3:

Delete: “(b) it’s in a past life and he doesn’t consciously know about it (since the meter precedes preclear consciousness).”

The entire line is replaced with: “(b) there’s an earlier similar overt or withhold . “

Page 22. Section 5:

Delete: “In the case of a past life possibility you add, ‘In this lifetime’ to your security question. As you repeat that, if the misdeed was in a past life, the fall will vanish.”

The whole section is replaced with: “In the case of (b) when there’s an earlier similar overt or withhold, you must ask for it and get it.”

Page 22. Section 7:

Delete: “always (as in all Rudiments) ask the question again as this might not be all of it.”

Add: “you get all the data and handle it earlier similar withhold as necessary to an F/N.”

The whole section now reads: “If the preclear tells you a withhold, you get all the data and handle it earlier similar withhold as necessary to an F/N.”

Page 22. Section 9:

Delete: “On a security check sheet, follow up every change of characteristic before you go on.”

Add: “On a security check, follow up every change of characteristic, if it is instant, before you go on.”

The whole section now reads: “On a security check, follow up every change of characteristic, if it is instant, before you go on. Change of characteristic, if it amounts to anything, will develop into a fall.”

Page 22, Section 10:

Delete. “(or it’s a past life)”.

Add: “or there’s an earlier similar overt or withhold”

The whole section now reads: “If the preclear hasn’t told all or there’s an earlier similar overt or withhold, the meter won’t clear.”

Page 22, Section 14:

No deletions.

Add: “except when it’s a false read which can be checked for.”

The whole section now reads: “Grim experience of a decade has taught me that it’s (a) or (b) and never ‘I moved the needle myself’ or ‘I feel nervous just generally’. The E-Meter is right even when it seems to make the preclear wrong, except when it’s a false read which can be checked for.”

RE: METER FRAILTIES:

Page 25, Section 7:

Delete: “if that doesn’t stop it, squirt some lighter fluid into the Tone Arm ‘bearing’ from the meter face side.”

Add: “including the Mark V until February 1979”.

The entire section now reads: “One exception: The British and American Hubbard Electrometer early models including the Mark V until February 1979 had a ‘carbon pot’ which is to say the Tone Arm was in ‘pure carbon bearings’, if you could call it that. A speck of dust can get in the ‘pot’ and cause the needle to rock slam whether connected to the preclear or not. Pull the lead wire jack (disconnecting cans) and if the slam continues, it’s the ‘pot’ that’s wrong. Work the Tone Arm vigorously for a short while. If that doesn’t stop it, turn it in to be repaired. Later models of the British and American Hubbard Electrometer have ‘wire wound pots’ and this doesn’t happen . “

L. RON HUBBARD
Founder

The Book

Of

E - Meter Drills

E-METER DRILL-1

Number: EM- 1.

Name: TOUCH AND LET GO OF THE E-METER.

Purpose: To familiarize the student auditor with the E-Meter.

Position: The coach and student auditor sit facing each other with an E-Meter in front of the student auditor, either on a table or chair.

Commands: "Touch the meter and Let go of the meter" alternately. The acknowledgement, after each execution of the commands, is "Thank you".

Training Stress:

The coach sees that the student auditor executes the commands. The coach asks from time to time, "How are you doing?" The coach handles any physical manifestations of the student auditor by asking, "What is happening?"

History: Developed by L. Ron Hubbard in September. 1962. at Saint Hill.

E-METER DRILL-2

Number: EM - 2.

Name: E-METER FAMILIARISATION.

Purpose: To familiarize the student auditor with the E-Meter.

Position: The coach and the student auditor sit beside each other with an E-Meter in the student auditor's lap or on a table in front of the student auditor.

Commands:

- Touch the sensitivity knob.
- Move the tone arm to 5.5.
- Touch the trim knob.
- Plug in the electrodes.
- Turn the meter on.
- Set the sensitivity knob at 3.
- Turn the meter on test.
- Unplug the cans.
- Turn the meter on set.
- Adjust the needle to set.
- Turn the sensitivity booster to 64.
- Turn the meter to transit.
- Switch the meter off.
- Set the tone arm at 2.75.
- Point to the needle.
- Turn the sensitivity booster to 32.
- Switch the meter on.
- Turn the meter to set.
- Demonstrate a tone arm blowdown.
- Set the tone arm at 2.5.
- Point to 7 on the tone arm dial.
- Turn the sensitivity knob to 8.
- Set the tone arm at 6.
- Demonstrate a tone arm blowdown.
- Switch the meter off.
- Plug in the electrodes.
- Set the tone arm at 1.5.
- Turn the meter to transit.
- Point to the electrode plug.
- Turn the sensitivity booster to 128 (or 64).
- Unplug the electrodes.
- Switch the meter on.
- Move the tone arm to 3.5
- Touch the tone arm.
- Touch the sensitivity knob.
- Switch the meter on.
- Adjust the needle to set.
- Demonstrate an unmoving tone arm.
- Move the tone arm to 5.
- Switch the meter off.
- Touch the sensitivity booster.

Training Stress:

The coach should read these off to the student auditor, getting him to do each action. As the student auditor improves, the coach can read the list more rapidly until the student auditor can perform each action called for without hesitation and without errors. Flunks are given for

failure to execute the action called for, and for any hesitation after the student auditor has been through the drill several times.

The drill is passed when the student auditor can do the drill rapidly and precisely without any flunks.

HISTORY: Developed by L. Ron Hubbard in May, 1961, at Saint Hill.

E-METER DRILL-3

Number: EM-3.

Name: READING AND SETTING UP A TONE ARM COUNTER. (Only for those student auditors with a tone arm counter on their E-Meter)

Purpose: To teach the student auditor how to read the tone arm counter. To train the student auditor to set up a tone arm counter before each session as part of setting up the E-Meter.

Position: The coach and the student auditor sit beside each other in front of a table with an E-Meter on it.

Commands: No set commands.

Training Stress:

Step 1. Have the student auditor do the following by list:

Set the figure "0" in the middle of the upper window of the tone arm counter. Move the tone arm clockwise until the tone arm is sitting at 2, 3, 4, 5, or 6 on the tone arm dial. Now have the student auditor do the following:

a. Move the tone arm down one division from 6 to 5 or 4 to 3 or so on. Have the student auditor observe that the figure "1" now reads in the middle of the upper window.

b. Move the tone arm up one division to the original position. Have the student auditor observe that the figure "1" remains constant in the middle of the upper window.

c. Move the tone arm down a half division from 6 to 5.5 or 4 to 3.5 or so on. Have the student auditor observe that the figure "1.5" now reads in the middle of the upper window.

d. Move the tone arm down another half division. Have the student auditor observe that the figure "2" now reads in the middle of the upper window.

e. Move the tone arm up a division. Again have the student auditor observe that the figure in the upper window is still "2" and that no change occurred by reason of an upward movement of the tone arm. The student auditor should now realize that only the downward movement of the tone arm is registered and counted on the tone arm counter.

f. Move the tone arm slowly down one division and count the number of small divisions registering in the upper window as the tone arm moves. Have the student auditor observe that the divisions are marked off in tenths of a division.

g. Move the tone arm randomly up and down. Have the student auditor read off the registration in the middle of the upper window of the tone arm counter.

h. Move the tone arm up and down and observe that the upper tone arm counter registers up to 7 divisions of downward tone arm motion and that the lower tone arm counter adds up these 7 divisions of tone arm action.

Step 2. Have the student auditor do the following actions again and again so as to train him in setting up a tone arm counter.

a. Move the tone arm up and down in the area below 2.0 on the tone arm dial until the figure "0" appears in the middle of the window of the upper counter.

b. Without further touching of the tone arm, rotate the pinions of the gear wheel on the lower counter with the thumb nail, or otherwise, until the figure "98" appears in the window of the lower tone arm counter.

c. Move the tone arm clockwise up to 3.5 on the tone arm dial. The student auditor should observe that the counter clicks twice and that the figure "0" is now reading in the window of the lower tone arm counter.

This is step ten of the next drill on setting up an E-Meter, so the student auditor should become proficient at doing this before going to the next drill.

The student auditor should know that in a proper session, after the can squeeze in session preliminaries, and before the R factor, he should write down on the Auditor's Report Form the figure now reading in the upper window of the tone arm counter. This figure will have to be subtracted from the total of the upper and lower counter windows at the end of the session in order to calculate the total downward arm motion obtained in the session.

Step 3. The following is to teach the student auditor to take care in reading his tone arm counter when the tone arm is being operated above 3.0 on the tone arm dial.

a. The coach moves the counter to any position by moving the tone arm so that a figure lower than 6 registers in the upper window of the tone arm counter.

b. The student auditor notes down the amount of tone arm motion registering on both counter windows by adding the figure is to be taken as the total tone arm motion obtained the far in the session.

c. The coach has the student auditor move the tone arm and down, keeping the tone arm above 3.0 on the tone arm dial, until the first click of the counter is heard or until the figure in the lower window changes one position.

d. The student auditor is to write down the figure reading in the middle of the upper window of the tone arm counter and observe that the reading in the lower window is incorrect.

e. The coach has the student auditor move the tone arm clock wise a little further until the second click of the counter occur or until the figure in the lower window changes to a second position.

f. The student auditor should write down the figure appearing in the lower window of the tone arm counter and observe that the reading in the lower window plus that in the upper window would give an incorrect tone arm figure.

g. The coach now has the student auditor subtract the figure noted down in step "d" from 7.0. This amount is now subtracted from the figure noted down in step "f". This gives the proper total of the tone arm action obtained thus far in the session.

h. The above steps "a" through "e" are done again with the student auditor moving the tone arm in the range below 3 0. After the second click of the counter occurs or when the figure in the lower window changes to a second position, the student auditor should write down the figure appearing in the lower window of the tone arm counter and observe that the reading in the lower window plus that in the upper window will now give a correct tone arm figure.

Flunks are given for misreading the figures in the tone arm counter windows, for slowness and errors in setting up the tone arm counter, and for getting a wrong total of tone arm motion.

This drill is passed when the student auditor can demonstrate his ability to read and set a tone arm counter to the satisfaction of the supervisor. A pink sheet is given for an earlier drill the student auditor demonstrates a lack of ability.

History: Developed by L. Ron Hubbard at Saint Hill Manor in 1964 upon the advent of the tone arm counter as an aid in the use of an E-Meter.

E-METER DRILL-4

Number: EM-4.

Name: SETTING UP AN E-METER.

Purpose: To train the student auditor to set up an E-Meter properly before each session and to learn never to check the batteries in the presence of a preclear.

Position: The coach and student auditor sit beside each other in front of a table with an E-Meter and the cans on the table.

Commands: Have the student auditor do the following actions by number and command over and over again:

1. Take the lid off the E-Meter.
2. Put the lid on to the far edge of the E-Meter and secure into position with catches.
3. Turn the sensitivity knob full on (16 or 32 depending upon the model).
4. Turn the set-transit-test knob to test for battery check.
5. Turn the set-transit-test knob to set.
6. Position the tone arm at 2.0 on the tone arm dial.
7. Adjust the trim knob until the needle registers at the set line on the needle dial.
8. Place the electrodes, not touching each other, in a position on the table for the preclear to pick up.
9. String the electrode lead between the E-Meter and the lid, from the left of the meter to the right, and plug the jack in completely.
10. Set the tone arm counter as given in previous drill. (Omit this step if student auditor has no tone arm counter on his E-Meter.)
11. Await the preclear.

Training Stress:

When the student auditor is proficient at doing the above by command and by number only, then the coach will have the student auditor do the full operation. Flunks are given for any action done out of sequence and for taking an excessive amount of time to perform any action.

This drill is passed when the student auditor can perform each action rapidly, smoothly, and without communication lag. A pink sheet is given any student auditor who cannot properly perform some action which he should have learned in an earlier drill. This drill will then have to be re-passed by the student auditor.

History: Developed by L. Ron Hubbard in December, 1963, at Saint Hill, in order to train the student auditor to set up an E-Meter properly and to eliminate the distractions of sound and noise from the preclears session.

E-METER DRILL-5

Number: EM-5.

Name: CAN SQUEEZE.

Purpose: To train a student auditor how to get an accurate can squeeze which correctly indicates the preclear's current state of Havingness and state of case.

Position: The coach and the student auditor sit facing each other across a table with an E-Meter facing the student auditor. The E-Meter is already set up.

Commands: "put your hands in your lap." "Thank you." "Squeeze the cans, please." "Thank you."

Training Stress:

To give the student auditor a proper idea as to what a can squeeze is, the following drill should be done first:

1. The coach has the student auditor shake his hands until the fingers are loose and floppy.
2. Then the coach has the student auditor put his hands on the table, palms up, exerting no control on his fingers. The student auditor's fingers will curl in toward the palm.
3. Now the coach simply places the cans in the student auditor's hands at an angle across the palms. The natural curl of the fingers is sufficient to hold the cans in place, and the placement of the cans at an angle ensures that the maximum skin area is touching the cans.
4. Now the coach has the student auditor casually increase his grip on the cans and relax. This is a can squeeze.
Having done the above, the coach now has the student auditor do the following:
 1. Have the coach pick up the cans.
 2. Check the coach's grip on the cans.
 3. Adjust the sensitivity booster knob to the lowest position (16 or 32, depending upon the model).
 4. Set the sensitivity knob at 1 on the sensitivity dial.
 5. Adjust the needle to the set line on the needle dial.
 6. Give the proper commands for getting a can squeeze.
 7. Note the distance the needle fell when the coach squeeze the cans.

Flunks are given for not having the coach remove all rings or finger jewellery. as they can cause the needle to give unusual reads; for not checking that there is maximum skin contact on the cans; for failing to see that the thumbs go around the can and not up the sides; for failing to set the meter and needle up properly; for failing to notice and handle a desperate or convulsive grabbing or sudden letting go of the cans; for failing to note accurately the distance

the needle fell on the can squeeze; and for giving the wrong commands. Lack of skill in earlier drills is corrected by pink sheet.

Please note that step number 2 is not always done. In actual auditing, the preclear soon learns how to do a proper can squeeze. If the preclear's Havingness is in good shape, the needle should go over, hit the right-hand pin, and bounce off the pin twice.

History: Developed as a training drill by L. Ron Hubbard at Saint Hill in 1963.

E-METER DRILL-6

Number: EM-6.

Name: HANDLING THE TONE ARM AND SENSITIVITY KNOB.

Purpose: To train a student auditor to move the tone arm and sensitivity knob without distracting the preclear or drawing the preclear's attention to the E-Meter. To train the student auditor out of over or under compensation in bringing the needle to set so as to obtain an accurate count of tone arm action on the tone arm counter.

Position: The coach and the student auditor sit beside each other at a table with an E-Meter in front of them.

Commands: Tone arm and sensitivity positions as called by the coach in Step 1.

Training Stress:

Step 1. The coach has the student auditor place the four fingers of the left hand behind the E-Meter, leaving the thumb free to move the tone arm and the sensitivity knob. Then the coach calls out to the student auditor various tone arm and sensitivity positions.

The student auditor must move the tone arm or the sensitivity knob to the correct position smoothly and fast.

Step 2. The coach holds the electrodes in his hands and makes gross hand motions to produce tone arm motion. The student auditor must continuously adjust the tone arm so as to place the needle in the set position area on the needle dial.

Flunks are given for any obvious movement which could distract a preclear; for any noisy actions, such as accidentally turning the meter off while moving the sensitivity knob; for slowness in adjusting the tone arm and the sensitivity knob to the positions called; for moving his head while watching the needle; for an inability to return the needle to the set position area on the needle dial; and for adjusting the needle so poorly as to cause the needle to hit the pin on either side of the needle dial; such being an action caused by the auditor and not the coach. Give a pink sheet for any earlier drills to be re-done. if necessary.

History: Developed by L. Ron Hubbard at Saint Hill upon the development of the more sensitive E-Meter.

E-METER DRILL-7

Number: EM-7.

Name: TONE ARM READING.

Purpose: To teach the student auditor how to read the tone positions on the tone arm dial accurately and speedily.

Position: The coach and student auditor sit beside each other at table with the E-Meter in front of them.

Commands: No set commands, except the following by list for Step 2 of the drill:

Move the tone arm to:

1.9	6.5	0.7	6.1	4.9	3.5	4.2
5.75	3.0	5.0	3.4	1.75	2.4	3.3
1.3	4.1	5.9	4.0	3.25	2.7	3.9
3.1	2.3	2.2	6.0	1.5	5.25	2.75
5.3	4.7	6.2	0.5	0.9	5.8	2.0
4.5	3.5	2.1	2.6	5.6	1.8	2.8
4.4	1.25	6.25	2.25	3.2	5.1	4.8
3.6	1.1	2.5	4.25	4.75	3.75	4.6
6.3	5.4	5.7	1.6	2.9	1.0	5.5
1.7	0.8	1.2	4.3	6.4	0.6	1.4
5.2	3.8	0.75	1.7	0.8	1.2	4.3
0.6	1.4	5.2	3.8	0.75	3.0	5.0
3.4	1.75	3.3	1.3	4.1	5.9	3.25
3.1	2.3	2.2	6.0	1.5	5.25	2.75

Training Stress:

Step 1. The coach moves the tone arm, calling each position from 3.0 to 4.0, the positions being 3.0, 3.1, 3.2, 3.25, 3.3, 3.5, 3.6, 3.7, 3.75, 3.8, 3.9, 4.0 and then has the student auditor do the same. Then the coach selects another division to work through, as from 1.0 to 2.0, doing the same thing. Do not for to cover the half divisions from 0.5 to 1.0 and from 6.0 to 6.5.

The student auditor should feel confident and familiar with reading the tone arm in this fashion before going to the next step.

Step 2. The coach calls off the tone arm positions as listed above. The student auditor rapidly moves the tone arm to positions called. For further practice, if need be, the coach can call off the tone arm positions listed in a different sequence.

The student auditor should be able to move the tone arm to the required positions with precision and speed before going on to the next step. Should the student auditor get confused or continue to do this step slowly, the coach should return the student auditor to the first step for further practice.

Step 3. The coach flicks the tone arm to any and all positions of the tone arm dial. After this has been done, the student auditor should read and call the exact position of the tone arm. The tone arm positions are only read in tenths except for the marked positions of 0.25 and 0.75 for each division. The coach should continue to do this section of the drill until the student auditor can read and call the positions accurately without hesitation. If the student auditor has difficulty with this step of the drill, the coach should return him to the first step of the drill for further work and then re-do the second step again.

This drill is passed when the student auditor, upon examination by the supervisor, can rapidly and accurately read and call any tone arm position as in the third step of this drill. Earlier drills in error are corrected by giving the student auditor a pink sheet to re-do them.

History: Developed by L. Ron Hubbard in 1961, in order to establish a common ground of tone arm position reading amongst the students of the Saint Hill Special Briefing Course and to train students to read the tone arm positions more rapidly.

E-METER DRILL-8

Number: EM-8.

Name: TONE: ARM MOTION AND NO MOTION RECOGNITION.

Purpose: To enable the student auditor to recognize tone arm motion when it occurs and when it does not occur.

Position: The student auditor sits in any posture with the E-Meter held in any way he wants to hold it. Another student sits silently reading a bulletin, while holding the electrodes.

Commands: None. This is a totally silent drill.

Training Stress:

The student auditor should note when the tone arm moves and when the tone arm is not moving. These are noted by saying to himself, "The tone arm is moving; do nothing" or "The tone arm is not moving; do something".

Don't get involved with significances or phenomena.

All this drill is supposed to teach is that, when the tone arm moves, nothing should be done by an auditor and that, when the tone arm does not move, something should be done by an auditor.

This is a simple drill. Please Keep it Simple.

The supervisor should check now and then to make sure the student auditor is doing it correctly. This drill is passed when the student auditor can recognize when the tone arm is moving or not moving without error. Give a pink sheet for any earlier drill which the student auditor mishandles.

History: Developed by L. Ron Hubbard at Saint Hill in September 1962, and revised in December, 1963.

E-METER DRILL-9

Number: EM-9.

Name: TONE ARM MOTION AND BODY MOTION.

Purpose: To teach the student auditor to differentiate between the reaction of thought and of body motion on the E-Meter and to train a student auditor not to touch the tone arm while the preclear is moving.

Position: The student auditor and the coach are seated facing each other across a table with the E-Meter set up and the sensitivity set at 16. The coach holds the electrodes and has a bulletin available to study. The student auditor has pen and paper.

Commands: No set commands are used. The coach, in making body motions, should do the following: sigh, yawn, breathe deeply, cough, laugh, move hands around, stretch, squirm, twist about in the chair, relax or firmly grip the electrodes, shift feet about, or any other motion of the body.

Training Stress:

The student auditor needs to know that the tone arm moves on thought and on body motion and that it is only the tone arm motion of the mind that is of interest to the auditor, plus the following:

Tone Arm Motion: The amount of divisions, down, measured for a 2-hour session.

Naturally, in order to get downward motion of the tone arm, the tone arm does have to move upward. By downward motion is meant the tone arm moving, say, from 3.2 to 2.5 on the tone arm dial. By upward motion is meant the tone arm moving, say, from 2.7 to 3.4. The tone arm has to move up and down to get tone arm motion in a session, but it is the downward motion that tells whether the preclear is making gains or not. That is why tone arm motion is measured and recorded by downward motion for a session.

Body Motion: Any motion of the body which causes the tone arm to move falsely up or down. Body motion is never recorded in a session. In order not to falsely record body motion in a session, the auditor should never adjust the tone arm during a body motion of a preclear and should wait until the preclear settles down before adjusting the tone arm. Some preclears will move about so as to get more tone arm motion or will do some thing to show the auditor that they can control the tone arm by causing it to blow down. This is all easily done by body motion or by going out of session. The student auditor should know that this can occur, should be unimpressed by it, and should know not to record it as tone arm motion for the session. It may be necessary for an auditor to tell a preclear that no body motion will be recorded, in order to get his co-operation in sitting relaxedly and quietly in the session.

The coach will alternately study a bulletin for a while and perform various body motions. Then the coach is both to study a bulletin and perform various body motions while studying. The student auditor records the downward motion of the tone arm.

After doing this for a while, the coach gets the student auditor to add up the tone arm motion and checks to see that the total is correct and that the total reflects only the downward motion of the tone arm.

Flunks are given for an incorrect total of tone arm motion, for adjusting the tone arm during body motion, and for recording any body motion. This is more difficult when the coach both studies bulletins and performs body motions at the same time so the coach should keep a close watch on what the student auditor is doing.

This drill is passed when the student auditor can demonstrate that he can differentiate tone arm motion from body motion, can properly record tone arm motion (if student auditor cannot perform earlier drills on the E-meter, then the supervisor should give him a pink sheet in order to re-do these), and can handle the tone arm properly.

History: Developed by L. Ron Hubbard in 1962 at Saint Hill with the discovery of the various levels of processes.

E-METER DRILL-10

Number: EM-10.

Name: TONE ARM BLOWDOWNS.

Purpose: To train the student auditor to observe and note down tone arm blowdowns.

Position: The student auditor and another student are seated facing each other across a table with the E-Meter set up and the sensitivity set at 16. The student holds the electrodes and studies a bulletin.

Commands: None. This is a totally silent drill.

Training Stress:

The student auditor, after getting the other student to hold the electrodes and to study a bulletin, carefully notes down tone arm motion and carefully watches for any tone arm blowdown.

A tone arm blowdown is a sudden downwards motion (at least 0.2 divisions or more) of the tone arm.

When a blowdown occurs, the student auditor marks it down and writes "Blowdown" to the right-hand side of the written line of the tone arm action.

Example: 2.4
 2.1
 2.0
 2.5)
 2.2) Blowdown

Further, the student auditor should say to himself every time a blowdown occurs, "That which blows down the tone arm will produce tone arm motion."

This drill is passed when the supervisor has examined the student auditor doing the drill, observed that the student auditor can observe and correctly note down tone arm blowdowns, and does understand that any tone arm blowdown if taken up by an auditor will, with processing, produce tone arm motion. The student auditor is given a pink sheet for failing to handle properly any of the earlier E- Meter drills.

History: Developed by L. Ron Hubbard in 1962. and revised in 1963. The value of the blowdown was first apparent in the assessment of items and was later discovered to be of value at all levels of auditing.

E-METER DRILL-11

Number: EM-11.

Name: SUPERLATIVE TONE ARM HANDLING.

Purpose: To train a student auditor to handle the tone arm while asking a metered question. To teach a student auditor that, when asking a metered question, the preclear must be still, the needle in sight on the needle dial, and his thumb off the tone arm before the end of a question.

Position: The student auditor and the coach sit beside each other at a table with an E-Meter set up and the coach holding the electrodes.

Commands: The preclear origination sheet. (See Appendix.)

Training Stress:

Step 1. The student auditor takes a line from the preclear origination sheet and reads it out. At the end of the line, the needle must be in sight on the needle dial and the student auditor must have his thumb off the tone arm.

Lower sensitivities are worked at to begin with, and the coach increases the sensitivity of the meter as the student auditor's ability increases, until the student auditor can do the drill with the sensitivity set at 32 and the sensitivity booster set at 128.

Step 2. The coach now complicates the drill by moving about, thereby causing the student auditor to repeat the line.

Flunks are given for failure to have the needle on the dial and the thumb off the tone arm before the end of the spoken line and for failure to repeat a line, when it was interrupted with a body motion so as to render the read unreadable or invalidated. Earlier drills in error are corrected by issuance of a pink sheet.

This drill is passed when the student auditor can handle the tone arm, as indicated, to the satisfaction of the supervisor.

History: Developed by L. Ron Hubbard at Saint Hill when the most sensitive E-Meter that has ever been used in Scientology was produced—the Mark V.

E-METER DRILL-12

Number: EM-12.

Name: NEEDLE ACTIONS.

Purpose: To teach the student auditor to recognize the various needle actions.

Position: The student auditor and the coach sit beside each other at a table with the E-Meter turned on and the electrodes unplugged. or they work at a constructed, enlarged model of the E-Meter.

Commands: No commands are used.

The student auditor must demonstrate on the E-Meter and he able to- define the following needle actions:

- | | | |
|-----------------------------|--------------------|------------------|
| 1. Stuck | 7. Rock slam | 13. Tick |
| 2. Null | 8. Free needle | 14. Speeded rise |
| 3. Fall | 9. Stage four | 15. Speeded fall |
| 4. Change of characteristic | 10. Rocket read | 16. Slowed rise |
| 5. Rise | 11. A clean needle | 17. Slowed fall |
| 6. Theta bop | 12. A dirty needle | 18. Stop |

Training Stress:

Step 1. The student auditor is asked to produce, as well as he can, all of the above needle actions and define each one.

Step 2. The coach then does the various needle actions above and has the student auditor call what each one is.

Step 3. The coach now calls off at random the above needle actions and the student auditor has to produce each one as called.

Flunks are given for mis-defining a needle action, for mis- calling a needle action, and for failing to produce the proper needle action called for.

This drill is passed when the student auditor can perform the three steps of this drill accurately.

History: Developed in 1961 at Saint Hill by L. Ron Hubbard to supplement other similar meter drills.

E-METER DRILL-13

Number: EM-13.

Name: BODY REACTIONS.

Purpose: To familiarize the student auditor with the E-Meter and to train the student auditor to distinguish between mental reads and body reactions on the E-Meter.

Position: In the first part of the drill, the student auditor and coach are seated facing each other a comfortable distance apart. The student auditor holds the E-Meter in his hands with the sensitivity set at 16, and the coach holds the cans.

In the second part of the drill, the coach sits behind the student auditor, the coach holding the cans and the student auditor holding the E-Meter with the sensitivity set at 16.

Commands: In the first part of the drill the coach announces and then physically does each of the following actions: Sigh. Yawn. Breathe deeply. Cough. Laugh. Touch cans together. Lift a finger off the cans. Tap a finger on the cans. Rotate cans in hand. Compulsively grip the cans. Loosen grip on the cans. Scratch a leg. Rub a can against garment. Rub fingers together. Stretch.

In the second part of the drill, the coach does not announce what action he is doing.

Training Stress:

In the first part of the drill, the coach is to get the student auditor thoroughly familiar with all of the listed body reactions.

In the second part of the drill, the coach says, "Start", and then randomly does one of the above body actions. The coach then asks the student auditor what the body reaction was. If the student auditor gives the wrong answer, the coach says, "Flunk" and tells the student auditor what the body reaction was and does the same motion again. Then the coach does another body action.

This training drill is passed when the student auditor can correctly call each of the above body actions correctly by mere observation of the reaction produced by them on the E-Meter.

History: Developed by L. Ron Hubbard at Saint Hill in May 1961.

E-METER DRILL-14

Number: EM-14.

Name: NEEDLE MOTION AND NO MOTION RECOGNITION.

Purpose: To enable the student auditor to recognize reads and no reads of the meter needle.

Position: The student auditor sits in any posture with the E-meter held in any way he wants to hold it. Another student, while holding the electrodes, sits silently reading a bulletin.

Commands: None. This is a totally silent drill.

Training Stress:

When the meter reads, the student auditor says to himself, "Read". When the meter does not read, the student auditor says to himself, "Clean". (He doesn't say it to the student reading the bulletin, or to an instructor, and NOT to a coach.) The student auditor calls silently a dozen reads and then calls a dozen times when the needle is clean, no reaction or change of needle characteristic occurring at the time he calls it. Then he calls more reads and more cleans.

Don't get involved with significances or phenomena.

All this drill is supposed to teach is that, when the meter reads. it reads and that, when it's clean, it's clean.

The supervisor should check now and then to make sure the student auditor is doing the drill correctly. This drill is passed when the student auditor can call a read or a clean without missing. Errors in earlier E-Meter drills are corrected by issuing a pink sheet for any drills the student auditor needs to re-do.

History: Developed by L. Ron Hubbard at Saint Hill in September, 1962, and revised in December, 1963.

E-METER DRILL-15

Number: EM-15.

Name: FAMILIARISATION WITH READING AN E-METER.

Purpose: To train the student auditor to recognize accurately speedily, and with certainty when the preclear has reacted something said or asked.

Position: The coach and student auditor sit facing each other across a table with an E-Meter set up and the coach holding the electrodes.

Commands: The preclear origination sheet.

Training Stress:

The student auditor takes a line from the preclear origination sheet and, while looking at the meter, says the line to the coach.

When the student auditor has done this, the coach asks the following question: "What did the needle do while reading the line?"

If the student auditor hesitates or is uncertain of what the needle did, then the coach asks the student auditor for the ten main needle actions, getting him to define each briefly; and the the coach has the student auditor repeat the line from the preclear origination sheet and asks the above question again.

As the student auditor becomes proficient at observing and calling what the needle did, the coach now adds to the above question, "Where did the needle—?" for each action of the needle reported by the student auditor, until the student audit not only can report accurately all that the needle did, but also exactly when, in the line read to the coach, the needle did it.

Flunks are given for any previous training drill in error a for comm lags in answering the questions.

This training drill is passed when the student auditor can demonstrate to the satisfaction of the supervisor that he observed and read accurately all actions which occur on the needle and can report precisely when all such actions occurred. A pink sheet is issued for earlier drills in error.

History: Developed by L. Ron Hubbard at Saint Hill in 1961 order to improve the meter reading ability of students on Saint Hill Briefing Course.

E-METER DRILL-16

Number: EM-16.

Name: PRODUCTION OF NEEDLE REACTIONS.

Purpose: To train the student auditor to produce the various needle actions, to recognize the various needle actions, to use the E-Meter to locate specific incidents and phenomena, and to show the student auditor that he can handle a preclear's bank.

Position: The coach and the student auditor sit facing each other across a table with an E-Meter set up and the coach holding the electrodes.

Commands: No set commands. Verbal questions, designed to produce needle actions, are asked.

Training Stress:

This training drill is not coached by the coach. It is coached by the instructor. The student auditor is to produce basic needle actions on as many coaches as he has time, keeping a written record of each coach checked out. When he is confident that he can produce those needle actions at will on any preclear, he is to be checked out by the instructor on this training drill.

The needle actions can be produced by questioning along the following lines, but it must be kept in mind that other things can produce these actions also:

1. A fall: Losses, lies, present time problems, locks, and disagreements with a reality.
2. A rise: Non-confront, an ARC break restimulation, unreality, out-of-sessionness, fear, irresponsibility, identification. elsewhere, dispersal, and confusion.
3. A stuck needle: Betrayal, anger, stopped or stopping, hate, fixed attention, failed help, refused help, terror, and failure.
4. A theta bop: Exteriorizations, operations, desires to leave anything, violent injuries, and shocks.
5. A rock slam: The consideration of committing overts. This is best done with "Consider committing overts against _____" while checking over items on the R2-12 List One. (See Appendix.)
6. No reaction: Anything which has been destimulated or discharged or which is inert.
7. A Change Of Characteristic: Any of the above.
8. A free needle: Demonstrated by elimination. If the student auditor has been able to produce any of the above needle actions then the needle was not a free needle.

This training drill is passed when the student auditor can prove to the satisfaction of the supervisor that he can produce the above needle actions.

History: Developed for the 20th ACC in 1958 and revised by L. Ron Hubbard in December, 1963.

E-METER DRILL-17

Number: EM-17.

Name: WHAT MAKES THE E-METER READ AND CLEANING A READ.

Purpose: To teach the student auditor that the E-Meter reacts on thought and disagreement. To teach the student auditor how to clean a particular read.

Position: The student auditor sits in any posture with the E-Meter held in any way he wants to hold it. Another student sits silently reading a bulletin, while holding the electrodes and answering questions when asked by the student auditor.

Commands: None, except two- way communication.

Training Stress:

While the student sits silently reading a bulletin, the student auditor watches the meter, looking for a tick or read. The student auditor carefully observes the exact characteristic of the read observed. It could be a quarter inch tick, or it could be a double tick, or it could be a speeded rise.

Having observed the read and noting its characteristic, the student auditor asks of the student reading the bulletin, "What did you just read?" and has the student read it in the bulletin again, only out loud now.

It is now the task of the student auditor to find again, on the meter, that exact same read which he observed. To do this the student auditor uses two- way communication concerning what was read to locate the thought the student had in disagreement, with what was read in the bulletin. When the exact thought of disagreement with what was read in the bulletin is found, the exact same read will occur. The student auditor can now have the student read that part of the bulletin again. If the student auditor has found the exact read noted, then that read will not occur again as the student reads; however, the student auditor may now note that there is a different read on that same section of the bulletin. He notes the characteristics of that read and now works to recover that read by finding out what new thought of disagreement the student has. The student auditor will cognite that the student reading the bulletin doesn't really understand it and can become quite missionary about it. This is not an auditing session, but it is quite all right for the student auditor to help the other student.

This drill is passed when the student auditor can observe a read, find that same exact read by locating the thought of disagreement, and thus clean that read off the meter. If a student auditor can do this, he or she will have reality that, when the preclear thinks something, the E-Meter reads and that the E-Meter reads on disagreements. Pink sheets are given for earlier drills needing improvement.

History: Developed by L. Ron Hubbard in September, 1962, at Saint Hill Manor when it was discovered that a majority of auditors believed the E-Meter to read on their own voices or on the preclear's body or for some other nebulous reason.

E-METER DRILL-18

Number: EM-18.

Name: INSTANT RUDIMENT READS. (See Appendix.)

Purpose: To train the student auditor to recognize and call instant rudiment reads.

Position: The coach and the student auditor sit facing each other across a table with an E-Meter set up and the coach holding the electrodes.

Commands: The rudiments check sheet.

Training Stress:

The student auditor is to check the rudiments of as many coaches as he has time, keeping a written record of each coach checked out.

The student auditor puts in the R Factor that he is going to do a rudiments check on the last auditing session of the coach or, if the coach has not been audited that week, the rudiments on today with each question prefixed by "Today", and that no answer from the coach is expected. The student auditor then proceeds to ask the rudiments check questions, marking a rudiment in or out. He just asks the questions and acknowledges without getting any answers from the coach. A rudiment is out if it reads and in if it does not read.

This training drill is passed when the student auditor can do a perfect rudiments check with no errors as to which rudiments are in or out and can define accurately an instant rudiment read.

An Instant Rudiment Read. On rudiments, repetitive or fast, the instant read can occur anywhere within the last word of the question or when the thought major has been anticipated by the preclear, and must be taken up by the auditor. This is not a prior read. Preclears poorly in session. being handled by auditors with indifferent TR-1, anticipate the instant read reactively as they are under their own control. Such a read occurs in the body of the last meaningful word in the question. It never occurs latent. The supervisor, in checking out the student auditor on this training drill, should note any student auditor weakness on training drills and promptly issue the student auditor a pink sheet on those needing correction.

E-METER DRILL-19

Number: EM-19.

Name: INSTANT READS.

Purpose: To train the student auditor to recognize and call instant reads.

Position: The coach and the student auditor sit facing each other across a table with an E-Meter set up and the coach holding the electrodes.

Commands: The preclear origination sheet.

Training Stress:

The student auditor takes a line from the preclear origination sheet and, while looking at the meter, says the line to the coach.

When the student auditor has done this, the coach asks him "Did you get an instant read? What was it?"

If the student auditor has any doubts about whether it read did not read, the coach has the student auditor define an instant read and a major thought.

An Instant Read. An instant read is defined as that reaction of the needle which occurs at the precise end of any major thought voiced by the auditor. HCO B May 25, 1962.

Major Thought. By major thought is meant the complete thought being expressed in words by the auditor. Reads which occur prior to the completion of the major thought are "prior reads". Reads which occur later than its completion are "latent reads". HCO B May 25, 1962.

If the student auditor cannot give the precise definition the coach reads the definition back to the student auditor, until the definition can be duplicated and proceeds with the drill.

Flunks are given for any previous training drill in error, hesitation in calling the reads, and for imprecise definitions.

This training drill is passed when the student auditor can demonstrate the accurate reading of instant reads to the satisfaction of the supervisor.

History: Developed by L. Ron Hubbard in 1962 for students on the Saint Hill Briefing Course.

E-METER DRILL-20

Number: EM-20.

Name: HOW TO DIRTY AND CLEAN A NEEDLE.

Purpose: To teach a student auditor what causes a dirty needle and to train a student auditor how to clean a dirty needle.

Position: The student auditor and a student sit facing each other across a table with an E-Meter set up and the student holding the electrodes. The sensitivity is set at 16.

Commands: The following questions are the only ones which the student auditor is allowed to ask of the student:

What is your name?
What is your height?
What is your weight?
What color is your hair?
What color are your eyes?
What is your nationality?
Are you married or single?
Where do you live?
Where are you from?
What is your occupation?
What types of work have you done?
Do you like walking?
Do you drive?
Do you like sports?
Do you read a lot?
Do you like fiction?
Do you like non-fiction?
Do you watch television?
What did you eat for breakfast?
What color are your shoes?
Do you have a passport?
How did you come to this course?
What kind of house do you live in?
When did you last go shopping?
What time is it?
Did you sleep well last night?
Do you like the weather?
Where are you now?
Is the sun shining?
What groups do you belong to?
What pets have you had?
Do you own a radio?
Do you like music?
What kind of music do you like?
Do you like cats?
Have you ever voted?
How many hours do you sleep at night?

Training Stress:

The most important thing about auditing by cleaning a question on the E-Meter is to know that the E-Meter reacts first on the session and secondly on the preclear's bank; therefore.

it is very important to maintain a good auditing cycle and a good repetitive cycle on the preclear. If this is not done, then the E-Meter begins to react on the session and not the preclear's bank. This reaction on the session is manifested by a dirty needle.

Thus, it becomes very important to know what causes a dirty needle and how a dirty needle is cleaned, when it occurs.

The student auditor in this drill should first of all dirty the student's needle and then clean the needle. The student auditor should dirty and then clean the needle in each one of the following fashions:

1. Ask the questions before the student is ready to receive the question, until you have a dirty needle, and then clean the needle.
2. Ask the questions in such a way that the student will not receive the questions, until you have a dirty needle, and then clean the needle.
3. Ask the questions in such a way that the student doesn't have a chance to answer any fully, until you have a dirty needle. Now clean the needle.
4. Ask the questions, let the student answer, and then pretend to misunderstand his answer by saying you don't understand. When the needle becomes dirty, clean it.
5. Ask the questions of the student and then query all of his answers by checking them on the E-Meter or by asking invalidative or evaluative questions. After you have dirtied the needle clean it.
6. Ask the questions, but cut all the student's answers with acknowledgement, until the needle is dirty. Now clean the needle.
7. Ask the questions of the student, but never acknowledge an answer. When the needle becomes dirty, clean it.
8. Ask the questions of the student, but answer them all for him. Clean the needle after you have made it dirty in this fashion.
9. Ask the questions on the E-Meter. Carefully cleaning cleans at every opportunity until you have a dirty needle, and then clean the needle.
10. Ask the questions on the E-Meter. This time miss any and all reads. When the needle is dirty, clean it.

These are some of the major ways to mess up the auditing cycle and to cause a dirty needle. There are others which the student auditor should discover by studying the auditing cycle.

The needle is cleaned by getting the student's considerations or with regard to what has been happening in the drill, by maintaining a good auditing cycle while doing so, and by completing the repetitive cycle of getting off his considerations until the needle is clean.

This drill is passed when the student auditor can demonstrate to the supervisor that he can clean a needle, that he does understand what causes a dirty needle, and that he can maintain a good auditing and repetitive cycle while cleaning the needle. Errors in earlier drills should be noted by the instructor and pink sheets issued for the drills to be re-done by the student auditor.
History: Developed by L. Ron Hubbard in 1963 at Saint Hill.

E-METER DRILL-21

Number: EM-21.

Name: E-METER STEERING.

Purpose: To train a student auditor to assist the preclear in finding an answer to a question, when difficulty arises, with a “That” each time a latent read duplicates the instant read of a question. To teach the student auditor that this is one method of cleaning a dirty needle.

Position: The student auditor and a student sit facing each other across a table with an E-Meter set up and the student holding the electrodes. The sensitivity can be set at 16 or 32 depending upon the model of the E-Meter, and the sensitivity booster knob can be at any position necessary to ensure reads will be obtained.

Commands: “Consider the events of today.”

Training Stress:

Step 1. The student auditor has to give the above command and carefully observe the characteristic of some read which occurred while the student is executing the auditing command. The student auditor must indicate the read he has observed by asking the student, “What was that?” When this is asked of him. The student should not answer, but should think of various other things. Having done this, the student now thinks the origin thought which produced the read the student auditor questions where upon that same read will re-occur on the E-Meter. When the read re-occurs, the student auditor must indicate that he has observed it by saying, “That was the same thought.”

If the student auditor has called the exact, same read, what the student is now thinking of will be what he originally thought when the student auditor first queried him. If this is not the case, then the second read that the student auditor called was not really a duplicate of the one he originally observed. This is naturally a flunk, and the student auditor will have to try again being more careful to observe the exact characteristic of a read and to pick that same read up when it re-occurs.

Step 2. The student auditor should observe the needle behaviour of the student on the E-Meter. If the needle is clean (a clean needle is a needle that acts when the auditor speaks and does nothing the rest of the time), the student auditor should get another student.

If the needle is not clean, the student auditor should tell the student that he is now going to clean the needle and will want to know what the student is thinking of when the student auditor says, “That”.

The student auditor observes a certain needle characteristic in the dirty needle phenomena (i.e., a particular double tick of a certain size or a stop in a jitter of activity) and proceeds to clean this read off the needle by steering (saying “That” whenever that particular, exact read occurs) and getting the student to say what he was thinking of. When that particular read is cleaned off the needle, then another particular read is noted and handled in the same fashion until the needle is clean.

NOTE: that in regular auditing one would only use steering, as given in Step 1 above, when the preclear was having difficulty answering a rudiment question, a prep-check question, or a question given in auditing- by- list. Steering is used only when cleaning a needle or cleaning a question on the needle. Further, a preclear can answer a question whenever he has an answer. The student is asked not to answer the question in Step 1, so as to give the student auditor practice in steering.

This drill is passed when the student auditor can demonstrate the ability to steer correctly and to clean a needle to the satisfaction of the supervisor. A pink sheet is given for any earlier drill or E-Meter drill in error.

: Developed by L. Ron Hubbard at Saint Hill in 1961 to enable students of the Saint Hill Briefing Course to assist their preclears in answering questions which are cleaned by the needle and to enable students to clean a needle more readily and easily.

E-METER DRILL-22

Number: EM-22.

Name: E-METER HIDDEN DATE, THIS LIFE.

Purpose: To train the student auditor to locate a date on the track with the E-Meter, to increase the student auditor's reality on the factualness of an E-Meter and the factualness of the time track, and to give the student auditor a great familiarity with the E-Meter and its use.

Position: The student auditor and coach sit facing each other across a table. The student auditor handles the meter, while the coach holds the electrodes.

Commands: No set commands. "Over and under" method of questioning is used to isolate the correct date.

Training Stress:

The coach is to select a date, preferably his birthday or any known anniversary. Later as the student auditor gets better, the coach is to select any date (month, day, and year) at random from the early years of his present lifetime. He does not tell the student what the date is. The student auditor, by the use of the meter, is to find the date the coach has selected, without the coach replying or saying anything at all except for coaching instructions.

A date is found by the process of elimination. The student auditors questions are of this sort: "Is the date before 1940 A.D. . . . After 1940 A.D.?" If the needle reacts, the answer is yes. If the needle doesn't react, the answer is no. If the needle reacts on the first question, then the second question is not asked. If the needle does not react on either question, then the student auditor does not have a year even close to the right one or he has been asking the questions with poor TR- 1.

After the year is found, then the student auditor locates the month of the year, "Is it before June, 1945 A.D. . . . After June 1945 A.D.?" Then the day is found, "Is it before March 15,1945 A.D. . . . After March 15,1945 AD.?"

As the student auditor improves, the coach should increase the difficulty of the date to be found by selecting month, day, year and also minutes and seconds.

The student auditor may use "before" and "after", but not "more than. . . . less than" for this lifetime.

The coach should flunk the student auditor for TR's 0 to 2, if poor; for ambiguous, indirect Q and A type of questions; for improper interpretation of the E-Meter reads; or for taking an excessive amount of time.

The student auditor passes this drill when he can easily, correctly, and accurately date on the E-Meter.

History: Developed as "E-Meter Hidden Body Part" by L. Ron Hubbard in November, 1958 in London, and revised in December, 1963.

METER DRILL-23

Number: EM-23.

Name: ASSESSMENT BY TONE ARM.

Purpose: To train the student auditor to assess a list accurately by selecting that item which, upon brief discussion, produces the most movement of the tone arm.

Position: The coach and the student auditor sit facing each other across a table with an E-Meter set up and the coach holding the electrodes.

Commands: Prepared assessment lists of items only. (See Appendix.) No listing must be allowed.

Training Stress:

The student auditor is to assess as many lists on as many coaches as possible, keeping a written record of each coach checked out. The student auditor is to assess prepared lists, keeping an accurate record of tone arm motion on each item.

To do this drill the student auditor gets the coach to discuss briefly each item on the list while the student auditor listens, to mark accurately the tone arm motion gotten on each item, and to acknowledge the coach.

When the list is completed, the student auditor immediately hands the coach the assessment list and informs the coach which item produced the most tone arm motion. The coach then checks the tone arm motion of each item to ascertain if the student auditor has selected the correct item. If the student auditor has selected the wrong item, the same list is done again. The student auditor should learn to spot accurately tone arm motion on a given subject without the comm lag of looking over the list and adding up the tone arm action.

Please note that all assessment drills are done with prepared lists. The coach should never be asked actually to list.

Flunks are given for any previous training drill, when in error for taking an excessive amount of time in doing the assessment for putting his attention on the list in an effort to add up the tone arm; and for selecting the wrong items.

This training drill is passed when the student auditor can accurately and smoothly assess a list by tone arm.

History: Developed by L. Ron Hubbard at Saint Hill in 1963.

E-METER DRILL-24

Number: EM-24.

Name: ASSESSMENT BY INSTANT READ

Purpose: To train the student auditor to assess a list accurately and rapidly by instant read.

Position: The coach and the student auditor sit facing each other across a table with an E-Meter set up and the coach holding the electrodes.

Commands: Prepared assessment lists only. Permit no listing by the coach.

Training Stress:

The student auditor is to assess as many lists on as many coaches as possible, keeping a written record of each coach checked out. He should learn to call off rapidly a list and mark in accurately all items reading with an instant read. This should be practised until the student auditor can do this rapidly and accurately. Should the needle of the coach become dirty while doing this, the student auditor can clean it by getting the coach to tell what communication has been cut, but remember that the student auditor is not there to audit the coach or do anything for the coach's case; the student auditor is doing the drill for the total purpose of learning how to assess a list by instant read.

After the student auditor can accurately assess a list by instant read and mark all items in or out correctly, the student auditor can proceed to null completely a list by elimination until either one is in or all are out.

This drill is passed when the student auditor can rapidly, without hesitation and without having to read an item several times, mark the items in or out with complete accuracy, and can complete the list properly to either one item in or all out.

Flunks are given for any previous training drill in error.

The supervisor in examining this drill should carefully note any training drill weakness of the student auditor, like TR-1 and any of the earlier E-Meter drills, and take prompt action to have the student auditor do further work on them by issuing a pink sheet.

History: Developed in 1961 by L. Ron Hubbard at Saint Hill for use in the assessment of lists.

E-METER DRILL-25

Number: EM-25.

Name: TRACK DATING.

Purpose: To train the student auditor to locate dates on the track accurately and rapidly, to help establish a reality of the track, and to demonstrate that the E-Meter can be used to detect something in the absence of verbal answers from the preclear.

Position: The coach and the student auditor sit facing each other across the table with the E-Meter set up and the coach holding the electrodes.

Commands: No set commands.

Training Stress:

Step 1. The student auditor is first of all trained to establish the correct order of magnitude of a track date. The coach write down on a slip of paper the order of magnitude of an imagined date. For instance, the order of magnitude the coach write down is tens of years. The student auditor then has to establish what the order of magnitude is by use of the E-Meter.

The phraseology is: "Is this the order of magnitude of seconds, minutes, days, years, tens of years, hundreds of years thousands of years, tens of thousands of years. hundreds of thousands of years?" and so on until he gets a definite read. Then the student auditor informs the coach of the order of magnitude; the coach then flunks the student auditor if the order of magnitude is incorrect, and the student auditor has to work again to locate it until the correct order of magnitude has been established. When the correct order of magnitude has been established, the coach shows the slip of paper on which the order of magnitude is written. The coach should work to get the student auditor proficient at this step of the drill so that the student auditor can readily deal with large sections of time.

Step 2. Next the coach writes down on a slip of paper a definite amount of years, keeping to round figures like "75 trillion trillion years ago", "150 billion trillion years ago", "89 billion years ago", or some such. The student auditor finds the date by first of all getting the order of magnitude. Let's say that the order of magnitude is tens of thousands of trillions of years ago. Then, using "greater than" or "lesser than"- the student auditor gets it down specifically. "Is this date greater than 50 thousand trillion years ago, lesser than 50 thousand trillion years ago?" The student auditor will get a read on either question and take what reads. If neither question reads, the TR- 1 was poor or the date is nowhere near correct. In the example, the read was on "lesser than 50 thousand trillion years ago". The patter would continue like so:

"Is this date greater than 25 thousand trillion years ago? That reads."

"Is this date greater than 35 thousand trillion years ago, lesser than 35 thousand trillion years ago? It reads lesser than."

"Is this date greater than 30 thousand trillion years ago? That reads."

"Is this date 30 thousand trillion years ago, 31, 32. That reads. 32 thousand trillion years ago. Is this a correct date? Is this an incorrect date? It reads as correct."

Note that if the first question on "greater than" reads, the second question is not added.

If the student auditor has done a good job of meter reading. used good TR- 1, and not, himself, gotten confused, the date will be correct and will compare to the date noted down on the slip by the coach. It's a flunk to get a wrong date. When the student auditor gets the correct date, the coach shows him that the date found is the exact one he wrote down.

Step 3. In the last step of this drill the coach writes down a full date like: 56,276,345,829,100 years ago, 315 days, 42 hours, 15 minutes, and 10 seconds.

Using the same procedure as in the second step, the student auditor locates the date in full. The coach should not set a date down which is greater than hundreds of trillions of years ago. The student auditor flunks if he doesn't get the correct date and passes if he does.

For purposes of clarification, the following is what is meant by various terms:

1-9, years.
10-99, tens of years.
100-999, hundreds of years.
1,000-9,999, thousands of years.
10,000-99,999, tens of thousands of years.
100,000-999,999, hundreds of thousands of years.
1,000,000-9,999,999, millions of years.
10,000,000-99,999,999, tens of millions of years.
100,000,000-999,999,999, hundreds of millions of years.
1,000,000,000-9,999,999,999, billions of years.
10,000,000,000-99,999,999,999, tens of billions of years
100,000,000,000-999,999,999,999, hundreds of billions of years. 1,000,000,000,000-9,999,999,999,999, trillions of years. 10,000,000,000,000-99,999,999,999,999, tens of trillions of years. 100,000,000,000,000-999,999,999,999,999, hundreds of trillions of years.
1,000,000,000,000,000-9,999,999,999,999,999, thousands of trillions of years.
100,000,000,000,000,000-999,999,999,999,999,999, hundreds of thousands of trillions of years.

And so on, going as follows:

millions of trillions of years.
tens of millions of trillions of years.
hundreds of millions of trillions of years.
billions of trillions of years.
tens of billions of trillions of years.
hundreds of billions of trillions of years.
trillions of trillions, or trillions-two years tens of trillions-two years. hundreds of trillions-two years.
thousands of trillions-two years.
tens of thousands of trillions-two years.
hundreds of thousands of trillions-two years.
millions of trillions-two years.
tens of millions of trillions-two years.
hundreds of millions of trillions-two years.
billions of trillions-two years.
tens of billions of trillions-two years.
hundreds of billions of trillions-two years trillions-three years.

This drill is passed when the student auditor can accurately and rapidly date on the track. Any errors in previous drills note by the supervisor should be re-done by the student through the issuance of a pink sheet.

History: Track dating was first done by L. Ron Hubbard in 1951 when it was obvious that preclears were recalling to view incidents further back in time than their present lifetime span.

Dating has been a subject taught in courses of Scientology since that time. The drill was revised in 1963.

E-METER DRILL-26

Number: EM-26.

Name: DIFFERENTIATION BETWEEN SIZES OF NEEDLE READS.

Purpose: To teach a student auditor to differentiate the sizes of needle reads.

Position: The coach and the student auditor sit facing each other across a table with the E-Meter set up and the coach holding the electrodes. The sensitivity is set as high as necessary to ensure that reads are obtained.

Commands: Prepared assessment lists only. Permit no listing.

Training Stress:

The student auditor is to assess the list, reading each item. When he comes to the end of the list, he must be able to determine which item read the largest, the second largest, and the third largest.

This is a very important drill in that, at Level V and Level VI auditing, it becomes necessary that an auditor gets big reads on goals, items, case analysis, and checking out things. Whereas at lower levels it is only important that something reads, at Level VI it is important how big it reads. If it reads big, then that is it. At Level VI a two inch read is about the smallest to be accepted with the sensitivity set at 4.

For the purpose of this drill, the student auditor is to become familiar with looking for bigger reads, not just any reads; and to do this he has to be able to differentiate between sizes of reads.

This drill is passed when the supervisor is assured that the student auditor can do the above. Any mistakes in earlier drills are corrected by the issuance of a pink sheet.

History: Developed by L. Ron Hubbard at Saint Hill in 1964, when it was learned that most wrong goals run, were run because the auditor accepted small reads.

E-METER DRILL-27

Number: EM-27.

Name: NEEDLE OBSERVATION.

Purpose: To train the student auditor to observe any reaction of the needle outside the direct line of vision so as not to miss any reads of the needle.

Position: The coach and the student auditor are seated beside one another at a table with the E-Meter set up, a bulletin on the table, and the coach holding the electrodes with the sensitivity neither too high nor too low for the production of a one to two inch needle read when the cans are squeezed.

Commands: No set commands.

Training Stress:

Step 1. The E-Meter in this step is set up in the exact position which is usual in actual auditing. The bulletin is beside the E-Meter in the position where the Auditing Report Form is usually kept.

The coach is to cause the E-Meter to read by squeezing the electrodes. The student auditor is to call every read of the needle by saying "Then", while at the same time directing his vision in the following manner:

- a. The student auditor is to confront whatever is directly front of his eye-level line of vision.
- b. The student auditor is to read the bulletin.
- c. The student auditor is to look at his left hand on the side of the meter.
- d. The student auditor is to look at his lap.
- e. The student auditor is to look to his right.
- f. The student auditor is to look to his left.

Step 2. The coach has the student auditor do all the above once again, only this time the coach has the student auditor describe to him all that he can see or tell him what he is reading in the bulletin. While the student auditor is doing so, the coach again causes the needle to read by squeezing the electrodes; and student auditor has to call every read as it occurs with a "Then"

Step 3. In this step the coach has the student auditor confronts whatever is directly in front of his line of vision, while the student auditor holds the E-Meter in different positions. The coach again causes the needle to read by squeezing the electrodes at different times.

The student auditor is to hold the E-Meter in the following positions:

- a. To the right with the E-Meter face parallel to his own line of vision.
- b. To the right with the E-Meter face at a 90° angle to his line of vision.
- c. To the left with the E-Meter face parallel to his line of vision.
- d. To the left with the E-Meter face at a 90° angle to his line of vision.

- e. To the right of his forehead with the E-Meter facing him and with the E-Meter held about 10 inches from his forehead.
- f. To any other position the coach may select.

In doing this drill the coach should be careful to sit in such a position that the coach can see the meter and to place his hands in such a fashion that the student auditor cannot see the electrodes being squeezed.

This drill is passed when the student auditor can call the reads exactly on each of the three steps of this drill. ANY mishandling of earlier E-Meter drills should be corrected by the supervisor in the issuance of a pink sheet, so that the drill in error can be re-passed by the student auditor.

History: Developed by L. Ron Hubbard on June 4, 1964, at Saint Hill Manor, where it was noted that students in the higher levels of auditing were missing reads vital to the running of Level VI.

APPENDIX

(Preclear Origination Sheet, R2-12 List One, Rudiments Check, Prepared Assessment Lists 1-12)

PRECLEAR ORIGINATION SHEET

For Use in E-Meter—15 and 19

I have a pain in my stomach.
The room seems bigger.
My body feels heavy.
I had a twitch in my leg.
I feel like I'm sinking.
The colors in the room are brighter.
My head feels lopsided.
I feel wonderful.
I have an awful feeling of fear.
You are the first auditor who ever paid attention to my case.
I think I've backed up from my body.
I just realized I've had a headache for years.
This is silly.
I feel all confused.
That was a very good session yesterday.
I've got a sharp pain in my back.
When are we going to do some processing?
I feel lighter somehow.
I can't tell you.
I feel terrible—like I'd lost something, or something.
WOW—I didn't know that before.
The room seems to be getting dark.
Say, this really works.
I feel awfully tense.
You surely are a good auditor.
That wall seems to move toward me.
If you give me that command again, I'll bust you in the mouth.
I feel like something just hit me in the chest.
You surely have a nice office here.
I feel warm all over.
By the way, I won that tennis tournament yesterday.
My head feels like it has a tight band round it.
When are you going to get a haircut?
I seem to see the wall behind my body.
This processing is worth the fee.
I feel like I was all hemmed in somehow.
Who is going to win the Cup Final?
It seems like I'm as tall as this building.
This chair is so comfortable I could go to sleep.
I feel like I could just suddenly break something.
I keep thinking about that copper who blew his whistle at me this morning.
I can see facsimiles better.
Things suddenly look a lot brighter.
Aren't we finished with this yet?
I feel like I'm floating.
It looks like the wall is caving in on me.
That wall looks real thin.

WOW !!! W-O-W !!!!!!!

How long do we have to do this processing?

OUCH, OH OUCH.

My face tingles.

I'm getting sleepy.

This is the first time I have ever really been in session.

I'm starving. Let's go to lunch.

I remember a time when I fell down and hurt my zorch.

Can I have a cigarette?

What does this have to do with religion?

Suddenly, I'm so tired.

Everything is getting blurry.

What time do we get through?

I thought we were going to use Dianetics.

Is this room rocking?

How much longer do we have to run this process?

You are by far the worst auditor I've ever had.

Your eyes stink.

I just realized how wrong I've been all my life.

Do these processes work differently on men than on women?

I feel like there is a spider's web on my face.

My left knee hurts.

I feel so light !

Isn't it getting hotter in here?

I just remembered the first time I went swimming.

My back has been aching like this for years.

How much do you weigh?

Are you clear?

Can you make your body rise up in the air?

I kind of ache all over. That's a somatic, isn't it?

How many engrams have you had run out?

What is this "Assist" I keep hearing about?

What does Scientology say about ghosts?

Have you ever seen an Operating Thetan?

How are you going to prove to me that I have a soul?

I feel like killing myself.

How long will it take me to get clear?

I just realized how terrible my mother actually was.

Are you married?

Hold my hand.

I feel so lonesome.

How many hours have you been processed?

I feel like I can't talk.

My body is starting to shake all over.

My ribs hurt.

I feel just like the time I got run over by that car.

Everything seems to be getting dark.

Could we stop and talk for a little while?

Don't you get tired of listening to someone like me?

Can you make my hair curly?

How long will it take me to lose 20 pounds?

Kiss me.

You are my re-incarnated husband of 20,000 years ago.

Why are you talking so much?

That last process isn't flat. I'm sick.

You're dead.

I'm dead too.

We are all dead.

I love death.
Kill me.
Beat me.
No,—No, no, no, NO !!!!!
Moo Gum Guy Pan.
Sum Gum War Sue Up.
Fizzle Wizzle Bum Crum.
I am going to vomit on you if you don't stop.
I absolutely love the way you handle originations.
You are sweet.

R2-12 List One

For Use in E-Meter—16

Scientology	the dynamics
Scientologists	the reactive mind
an auditor	aberration
auditors	somatics
auditing	pain
students	engrams
an E-Meter	circuits
meters	valences
a session	past lives
clearing	a center
a clear	certificates
a release	HCA's
a preclear	tests
a patient	examiners
insane people	tapes
The mind	lectures
Department of health	field auditors
Dianetics	franchise
Book One	10%'s
Dianetic books	Scientology groups
Scientology books	group auditing
a Scientology magazine	memberships
a Scientology congress	reports
a bulletin	dissemination
a policy letter	infractions
a hat	world clearing
hats	Ron
Staff members	L. Ron Hubbard
a registrar	the Executive Director
HPA's	the Governing Director
D.Sc'n's	the Founder
ministers	Mary Sue
HGC pc s	Mary Sue Hubbard
ACC's	the Association Secretary
mental science	the Organization Secretary
a science of mind	the HCO Secretary
mental doctors	security
Saint Hill	your case
courses	people's cases
statements	techniques
units	procedures
Scientology letters	a squirrel
instructors	psychologists
Staff auditors	psychiatrists
the D. of P.	rock slammers
the D. of T.	thetans
HCO	PAB's
HASI	assessments
a Scientology organization	mid ruds

Rudiments Check

(Repeat the leading line before each numbered item)

For Use in E-Meter—18

By the end of your last session, had your auditor failed to find and clear:

1. A suppression?
2. Something you have been careful of?
3. Something you did not reveal?
4. Something you have not-ised?
5. A suggestion?
6. A mistake?
7. Something you have been anxious about?
8. A protest?
9. A decision?
10. Something you did or left unsaid?
11. A problem?
12. An objection you had to the room?

Prepared Assessment List 1

For Use in E-Meter—23, 24 and 26

ASSESSMENT QUESTION: What is your favorite dog?

a bull terrier	an old English sheepdog
a whippet	a Siberian husky
a foxhound	an Irish wolfhound
a dachshund	a Saint Bernard
an Irish terrier	a Chihuahua
a Pekingese	a Scottish terrier
a German shepherd	a Sealyham terrier
a Pomeranian	a Doberman pinscher
a corgi	an English setter
a bulldog	a Gordon setter
an Airedale	a Welsh terrier
a bloodhound	a Shetland sheepdog
a chow	a Welsh collie
a Dalmatian	an Alsatian
an Eskimo dog	an English spaniel
a collie	a hound dog
a Boston terrier	an English bulldog
a cocker spaniel	an Irish water spaniel
a fox terrier	a bull mastiff
a greyhound	a West Highland terrier
a mastiff	a Welsh corgi
a pointer	a Border terrier
a beagle	a malamute
a wirehaired terrier	a mongrel
a poodle	a Russian wolfhound
a pug	a Skye terrier
a spitz dog	a Great Dane
a schnauzer	a golden retriever
an Irish setter	a red setter
a Yorkshire terrier	a King Charles spaniel
an Afghan hound	a Bedlington terrier
a boxer	a Cairn terrier
a Labrador retriever	a Basset hound

Prepared Assessment List 2

ASSESSMENT QUESTION: Which tree do you like the best?

an oak	a juniper
an ash	a palm
a magnolia	a chinaberry
a horse-chestnut	a London plane
a dogwood	a snowdrop tree
a catalpa	a flowering crab-apple
a beech	a redbud
a maple	a locust
an elm	a cucumber tree
a hickory	a Pagoda tree
a sweet gum	a golden chain
a pine	a hornbeam
a sassafras	a teak
a willow	a mohogany
a poplar	a Kauri pine
a birch	a chestnut
a sycamore	a eucalyptus
a walnut	a turpentine
a linden	a tallow-wood
a copper beech	a jarrah
a tulip tree	a mangrove
a hawthorn	a bombax
a weeping willow	a baobab
a red oak	an ironwood
a gingko	an ebony
a cedar	a stinkwood
a yew	a sneezewood
a fir	a bluegum
a cypress	a hemlock
a spruce	a larch
a lime-tree	a jacarandah

Prepared Assessment List 3

ASSESSMENT QUESTION: Which fruit tastes the best?

apples	lemons
pears	dates
peaches	damsons
plums	walnuts
cherries	cranberries
oranges	tomatoes
grapefruit	persimmons
grapes	loquats
nectarines	tangerines
raspberries	cantaloupes
blackberries	litchi nuts
strawberries	papayas
currants	kumquats
gooseberries	pomelos
blueberries	star-fruit
dewberries	lotus seeds
quinces	crab apples
watermelons	jujubes
pineapples	peanuts
bananas	sugarcanes
plantains	water chestnuts
breadfruit	pecans
guavas	prunes
pomegranates	zapotes
coconuts	limes
figs	hazel nuts
chestnuts	cashew nuts
mangoes	apricots
almonds	grededellas

Prepared Assessment List 4

ASSESSMENT QUESTION: What vegetable do you like the least?

spinach	kidney beans
carrots	navy beans
green beans	endive
turnips	corn
leeks	kohl-rabi
potatoes	mint
celery	mushrooms
cabbage	sweet potatoes
turnip greens	seakale
green peas	shallots
black-eyed peas	lentils
asparagus	red beans
rice	okra
onions	green peppers
parsnips	pumpkins
brocoli	collard greens
Brussels sprouts	spring greens
cauliflower	squash
eggplant	artichokes
parsley	radishes
kale	lettuce
beetroot	marrows
rhubarb	chicory
lima beans	broad beans

Prepared Assessment List 5

ASSESSMENT QUESTION: Which musical instrument would you like to play?

a flute	a tuba
a clarinet	a lyre
a contrabass	a trumpet
a guitar	an ocarina
an oboe	a bass tuba
a bassoon	a helicon
a banjo	a harpsichord
a harmonica	a Hawaiian guitar
a lute	a fife
an organ	a bagpipe
a saxophone	a harp
a trombone	bongo drums
a ukulele	a snare drum
a violin	an alto clarinet
a piano	a bass clarinet
a xylophone	a bass trumpet
a mandolin	a tenor saxophone
a marimba	a triangle
a cello	castanets
a viola	a double bassoon
a clavichord	a piccolo
cymbals	chimes
an English horn	a glockenspiel
a French horn	a bass drum
a concertina	a Pan pipe
an accordion	a samisen
a double bass	a dulcimer
a cornet	Burmese gongs
an alt horn	gourd rattles
a zither	an African flute
a bamboo rattle	kettledrums

Prepared Assessment List 6

ASSESSMENT QUESTION: What flowers would you like to grow?

sweet peas	phloxes
daisies	pinks
tulips	regal lilies
nasturtiums	shaster daisies
dahlia	irises
marigolds	zinnias
poppies	sweet williams
gladioli	verbenas
forget-me-nots	anemones
clarkias	larkspurs
snapdragons	alyssums
petunias	balloon-flowers
lobelias	lady's-slippers
chrysanthemums	bugle-weeds
primroses	Iupines
delphiniums	cannas
lilies	globe-flowers
crocuses	hyacinths
sunflowers	veronicas
columbines	violets
candytufts	wallflowers
bellflowers	jonquils
carnations	orchids
monkshoods	morning glories
daffodils	pansies
nicotianas	peonies
asters	hollyhocks

Prepared Assessment List 7

ASSESSMENT QUESTION: Which North American animal would you like to see?

a squirrel	a porpoise
a bear	a weasel
a moose	a lemming
an ocelot	a sea lion
a hare	a lynx
a vole	a wild dog
a porcupine	a dolphin
a wolf	a chipmunk
an elk	a coati
a ringtail	a peccary
a sable	a pika
a rabbit	a shrew
a fox	a cougar
a deer	a coyote
an armadillo	an otter
a walrus	a wolverine
a badger	a sloth
a whale	a mountain goat
a woodchuck	a gopher
a caribou	a ground hog
a bat	a marmot
a mouse	a skunk
a beaver	a racoon
bighorn sheep	an opossum
a bison	a jaguar
a ferret	a jaguarundi
a fisher	a manatee
a rat	a marten
a prairie dog	a mink
a seal	a mole
a bobcat	a margay
a sea otter	a wildcat

Prepared Assessment List 8

ASSESSMENT QUESTION: Which color do you like the most

green
red
pinky blue
bluey green
duck egg blue
white
mauve
cream
khaki
amethyst
turquoise
sage green
aquamarine
cobalt
blue
cardinal
charcoal
rust
scarlet
shale gray
rose red
orange
primrose
prussian blue
emerald green
crimson
chartreuse
peacock blue
venetian red
coffee
strawberry
straw colour
nutbrown
pale brown
royal blue
golden brown
pale pink
tea rose yellow
buff
maroon
olive green
vermillion

pink
ebony
cherry red
sea green
yellow
nattier blue
magenta
purple
saffron
puce
rose
heliotrope
violet
bottle green
black
pistachio
ivory
pearl white
navy blue
ruby
topaz
burnt sienna
flamingo
bronze
grass green
indigo
chocolate
cinnamon
lavender
apricot
salmon pink
peach
brown
ochre
cadmium
flame-red
lilac
verdigris
beetle green
gold
silver
orchid

Prepared Assessment List 9

ASSESSMENT QUESTION: What country would you like to live in?

United Kingdom	Iceland
Ireland	Norway
Sweden	Finland
Denmark	Netherlands
Belgium	France
Spain	Portugal
Germany	Austria
Switzerland	Italy
Czechoslovakia	Poland
Hungary	Rumania
Yugoslavia	Albania
Greece	Bulgaria
Union of Soviet	Luxembourg
Socialist Republics	Syria
Turkey	Israel
Saudi Arabia	Jordan
Lebanon	Aden Protectorate
Yemen	Muscat and Oman
Trucial Oman	Persia
Qatar	Kuwait
Afghanistan	Iraq
Pakistan	Kashmir
India	Nepal
Ceylon	Mongolia
China	Burma
Siam	Laos
Cambodia	Vietnam
Malaya	Philippines
Indonesia	Sarawak
North Borneo	North Korea
South Korea	Japan
Kenya	Greenland
Uganda Protectorate	Canada
Congo	United States
Tanganyika	Mexico
Republic of South Africa	Jamaica
South West Africa	Haiti
Angola	Dominican Republic
Congo	Puerto Rico
Gabon	Colombia
Bolivia	Chile
Uruguay	Australia
Argentina	New Guinea
New Zealand	Liechtenstein

Prepared Assessment List 10

ASSESSMENT QUESTION: What is your favorite mode of transportation?

oxcart	brougham
horseback	motorcycle
roller skates	ox
street car	caribou
airplane	snow cruiser
carriage	wheelbarrow
bicycle	lorry
automobile	snowshoes
steam ship	water buffalo cart
bus	caravan
sloop	rickshaw
mule-back	four-wheel cart
camel	dugout
balloon	llama
jet	brig
covered wagon	motorboat
canoe	dogsled
helicopter	barque
chariot	tricycle
elephant	wagon
train	schooner
palanquin	skis
rowboat	kayak
prairie schooner	raft
litter	yak
flatboat	brigantine
sleigh	barouche
galley	barkentine
overhead railway	on foot
stage coach	travois
buckboard	cabriolet
coupe	dirigible
hansom	junk
sampan	surrey
victoria	covered cart
underground	gondola

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

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REVISED 22 FEBRUARY 1979
(Revisions in this type style)
(Ellipsis indicates deletion)

Remimeo
Tech
Qual
All Auditors
E-Meter
Checksheets

E-METER SENSITIVITY SETTING

*(Ref: HCOB 4 Dec 77 CHECKLIST FOR SETTING UP SESSIONS AND AN
E-METER
HCOB 24 Jan 77 TECH CORRECTION ROUND-UP
HCOB 7 Feb 79R E-METER DRILL 5RA—CAN SQUEEZE)*

When preparing for a session, an auditor sets up his E-Meter as per E-Meter Drill 4.

The sensitivity is set for 1/3 of a dial drop on a correct can squeeze per HCOB 7 Feb 79R E-METER DRILL 5RA CAN SQUEEZE. This is done for each individual pc and at the beginning of each session before starting the session, and with the pc on the cans, per HCOB 4 Dec 77 CHECKLIST FOR SETTING UP SESSIONS AND AN E-METER.

There is no set sensitivity setting for a pc at any grade level. It is determined by the pays can squeeze at each session.

L. RON HUBBARD
Founder

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Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 18 MARCH 1974R
REVISED 22 FEBRUARY 1979

Remimeo
Qual
All Auditors

(Revisions in this type style)
(Ellipsis indicates deletion)

E-METERS

SENSITIVITY ERRORS

*(Ref: HCOB 4 Dec 77 CHECKLIST FOR SETTING UP
SESSIONS AND AN E-METER
HCOB 14 Jan 77 URGENT AND IMPORTANT
TECH CORRECTION ROUND-UP
HCOB 7 Feb 79R E-METER DRILL 5RA CAN
SQUEEZE)*

An auditor must set the sensitivity of an E-Meter exactly right for *each pc and each session.*

The setting is different for almost every pc *and can change, session to session, even for one pc.*

TOO LOW

Too low a sensitivity on some pcs (like Sens 1) will obscure reads and make them look like ticks. It will obscure an F/N. Whereas a Sens 16-128 will show reads and F/Ns.

A pc can be hindered by the auditor not setting the sensitivity high enough to show reads and F/Ns. Items are missed as well as F/Ns.

On almost any pc, a convulsive or incorrect can squeeze can shoot the needle across the dial and cause the auditor to reduce his sensitivity down and down and down until he finally sets it at a point where long falls become ticks and F/Ns don't exist. E-Meter Drill 5RA tells one how to do a proper can squeeze.

TOO HIGH

When auditing a flying pc or a Clear or OT the auditor who sets the sensitivity too high gets weird impressions of the case.

“Latent reads” on such a case are common. They aren't latent at all. What happens is that the F/N is more than a dial wide at high sensitivity and a started F/N looks like a read as its sweep is stopped by the pin on the right of the dial.

Also, the pc can delicately press the cans improperly with his thumbs and forefingers when doing a can squeeze and cause the auditor to push the sensitivity up and up and up. And then with the sensitivity set too high, be unable to keep the needle on the dial and so miss or imagine reads. E-Meter Drill 5RA now teaches how to do this properly.

In this way uncharged items are taken up, the case is slowed, overrun and general upsets requiring repairs occur.

On a one-hand electrode an OT VII sometimes has a 1/3 dial wide F/N at Sens 2!

This would mean a 3/4 dial *wide* F/N . . . with two cans.

A Clear sometimes has a floating TA at Sens 5 *or* 10 instead of an F/N. He *might* have to be run at Sens 1 on two cans to keep him on a dial or detect F/Ns.

This is a very important matter as the auditor will miss F/Ns, think beginning F/Ns are reads and as the pre-OT is off the dial, miss reads.

Thus uncharged areas are run and charged ones are missed.

The result is very chaotic to repair.

Many lower level pcs also have a need for lower sensitivity settings.

SUMMARY

Sometimes an easy pc looks very difficult just because of wrong sensitivity settings *brought about by wrong can squeeze procedure.*

Set the sensitivity for the pc for 1/3 of *a dial drop on a correct can squeeze per E-Meter Drill 5RA (Reference: HCOB 7 Feb 79R, E-METER DRILL 5RA CAN SQUEEZE).* And do the drills. *You will be amazed.*

Don't get repairs.

Get wins.

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REVISED 15 FEBRUARY 1979

Remimeo
All Auditors
Tech
Qual
C/Ses
Cramming Officers

(Revisions in this type style)
(Ellipsis indicates deletion)

**E-METER DRILL 5RA
CAN SQUEEZE**

The following E-Meter Drill immediately revises and replaces E-Meter Drill 5, as it appears in *The Book of E-Meter Drills* and modifies any data to the contrary in *E-Meter Essentials*.

NUMBER: EM-5RA

NAME: CAN SQUEEZE

PURPOSE:

- I. To demonstrate to the student how an incorrect can squeeze gives an inaccurate, unreliable needle reaction.
- II. To train a student auditor how to get a pc to do an accurate can squeeze.
- III. To train a student auditor how to determine the sensitivity setting to get 1/3 of a dial drop of the needle on the can squeeze, for use in setting the correct sensitivity for each preclear in an auditing session.
- IV. To convince a student auditor that he has to use a correct sensitivity setting for 1/3 of a dial drop of the can squeeze to have a workable and readable E-Meter.

POSITION: The coach and the student auditor sit facing each other across a table with an E-Meter facing the student auditor. The E-Meter is already set up.

TRAINING STRESS:

SECTION 1: To give the student auditor a reality on how a can squeeze can be done *incorrectly*. so he will know all the points he may have to correct to ensure he gets an accurate can squeeze.

1. Coach picks up the cans and holds his hands on the table so the student can clearly see them.
2. Coach has student set sensitivity booster knob to lowest position and the sensitivity at I on the sensitivity knob.
3. Coach has student adjust the needle to the set line on the needle dial.

The coach will have the student readjust the needle to set as necessary at the beginning of each demonstration of the can squeeze.

4. The coach gives the cans a squeeze with an even pressure. If there is no read or a very small one, less than an inch, at sensitivity 1, the student auditor moves the sensitivity knob to 5, and gets another can squeeze. If still no read or it's smaller than an inch, student moves sensitivity to 16 and gets another squeeze. For purposes of the following demonstration, you want to set the sensitivity so that you can obviously see a movement of the needle on the can squeeze of about an inch. So the sensitivity could be set lower than 5 or higher than 5, so long as you get a fall of about an inch on the squeeze.
5. With the sensitivity setting determined in 4 above, the coach will then squeeze the cans incorrectly, each time in a different way. The coach shows the student what particular thing he's doing with his hands, and then has the student observe what happens on the meter and the distance the needle falls on the dial when he does each version of an *incorrect* can squeeze as follows:
 - A. Coach holds the cans with cups of palms and all fingers and both thumbs in complete contact with the cans. As he squeezes the cans, he lifts one finger off and then puts the finger back on after relaxing the squeeze. This is an incorrect can squeeze.
 - B. Coach holds the cans as in A. This time he gives the cans a *very* fast light squeeze. This is an incorrect can squeeze.
 - C. Coach holds the cans as in A, squeezes them with a gradual pressure and then when he releases the squeeze he relaxes his grip on the cans so it is much looser than before the can squeeze. This is an incorrect can squeeze.
 - D. Coach holds the cans as in A, and this time gives a hard fast squeeze. This is an incorrect can squeeze.
 - E. Coach holds the cans as in A, squeezes them firmly and only *partially* releases the squeeze. This is an incorrect can squeeze.
 - F. Coach holds the cans as in A, but gives a squeeze in 2 stages. first a little squeeze, then suddenly a harder one. This is an incorrect can squeeze.
 - G. Coach holds the cans as in A, gives a hard fast squeeze, and *holds the grip*. The student should notice that the needle swings way over to the right due to the *sudden* motion, and that it returns only part of the way with the coach still maintaining the squeeze, thus giving an incorrect measurement of the can squeeze. Student should see that the distance between the first needle position at set and the final needle position with the coach still maintaining the squeeze is the *actual* measurement of the can squeeze fall. It is not the distance between the first needle position of set and the needle position at the far swing to the right. A hard, fast can squeeze is an incorrect can squeeze.
 - H. Coach holds the cans so they are not in contact with the cups of his palms and squeezes them. This is an incorrect can squeeze.
 - I. Coach holds the cans with the thumbs going up the sides and sticking out over the top edge of the cans and squeezes them. This is an incorrect can squeeze.
 - J. Coach holds the cans in a fairly tight grip and squeezes the cans. This is an incorrect can squeeze.
 - K. Coach holds the cans with the forefingers lifted slightly off and puts the forefingers on the cans during the squeeze. This is an incorrect can squeeze.

The drill is continued until the student auditor gets the idea that an incorrect can squeeze gives inaccurate, unreliable needle reactions.

SECTION II: To give the student auditor a proper idea as to what a correct can squeeze is, and to train him how to get a correct can squeeze.

1. The following drill should be done first by the coach to demonstrate to the student auditor what a correct can squeeze is:
 - A. The coach has the student auditor shake his hands until the fingers are loose and floppy.
 - B. Then the coach has the student auditor put his hands on the table, palms up, exerting no control on his fingers. The student auditor's fingers will curl in toward the palm.
 - C. Now the coach simply places the cans in the student auditor's hands at an angle across the palms. The natural curl of the fingers is sufficient to hold the cans in place, and the placement of the cans at an angle ensures that the maximum skin area is touching the cans. The cups of the student auditor's palms and all the fingers and both thumbs must be touching the cans. Ensure the thumbs go around the cans and not up the sides.
 - D. Now the coach has the student auditor gradually increase the pressure of his grip on the cans until a light squeeze is achieved, and then relax it. This is a correct can squeeze.
 - E. *NOTE:* Ensure when the student auditor relaxes his grip that he does not take a finger or thumb or his palms off the cans. He should have about the same contact he had at the start as in C above.
2. Having done the above, the coach now has the student auditor do the drill as follows:
 - A. Have the coach pick up the cans *and keep his hands on the table so the student can see them throughout the can squeeze.*
 - B. Check the coach's grip on the cans to ensure it is correct as in B and C above. *The student may have to try out different sizes of cans, small, medium or large, depending on the size of the coach's hands, to obtain the correct size can which he can hold comfortably without strain and that fits into the cup of his palm, with maximum skin contact.*
 - C. Adjust the sensitivity booster knob to the lowest position.
 - D. (a) Set the sensitivity knob at 1 on the sensitivity dial.
(b) Adjust the needle to the set line on the needle dial.
(c) Give the proper commands for getting a can squeeze as follows:
. . . .
"Squeeze the cans, please."
"Thank you."
The student must ensure the coach gradually increases the pressure of his grip on the cans and relaxes it.
(d) Note the distance the needle fell when the coach squeezed the cans.
 - E. Now increase the sensitivity setting to 2 and repeat steps D (b), (c) and (d) above, again noting the distance the needle fell when the coach squeezed the cans.

F. Repeat steps D (b), © and (d) for sensitivity setting at 3, then sensitivity setting 4, then 5, then 6, and on up until you have the needle hitting the pin on the can squeeze. With the needle hitting the pin on the can squeeze, you wouldn't be able to note the length of the needle fall.

Flunks are given for not having the coach remove all rings or finger jewelry, as they can cause the needle to give unusual reads; for not checking that there is maximum skin contact on the cans; for failing to see that the thumbs go around the can and not up the sides; for failing to set the meter and needle up properly; for failing to notice and handle a sudden or hard or jerky or convulsive can squeeze instead of an even increase of pressure on the cans or sudden letting go of the cans; for not making sure the coach doesn't take a finger or thumb or palm off the cans when he releases the contact; for failing to note accurately the distance the needle fell on the can squeeze; and for giving the wrong commands. Lack of skill in earlier drills is corrected by pink sheet.

SECTION III: To give the student auditor a reality on setting the sensitivity for a 1/3 of a dial drop of the needle on the can squeeze.

The student auditor should know that setting the sensitivity for 1/3 of a dial drop on the can squeeze is an integral part of setting up each and every session he does. It is the sensitivity he will be using during the session. It is vitally important he gets the correct sensitivity setting for each preclear at each session, so that he will not miss reads or F/Ns. A sensitivity setting which is too low or too high for that particular preclear in the particular session will obscure reads and F/Ns, thus upsetting the preclear's case. Therefore, the student auditor must be proficient on this drill.

1. A. Have the coach pick up the cans *and keep his hands on the table so the student can see them throughout the can squeeze.*
- B. Check the coach's grip to ensure it is correct, *also ensuring you have the correct can size.*
- C. Adjust the sensitivity booster knob to the lowest position.
- D. (a) Set the sensitivity knob at 5 on the sensitivity dial.
(b) Adjust the needle to set line on the dial.
(c) Get the coach to squeeze the cans ensuring he does it properly.
(d) Note the distance the needle fell when the coach squeezed the cans.
- E. *On Step D (d) the needle will have fallen a distance of either*
(a) LESS than 1/3 of a dial drop,

or

(b) *MORE than 1/3 of a dial drop.*

If it's (a) raise the sensitivity a bit and repeat steps D (b), © and (d) and continue to do this until you have 1/3 dial drop. If it's (b) lower the sensitivity a bit and repeat steps D (b), (c) and (d) and continue to do this until you have 1/3 dial drop.

In other words, keep adjusting your sensitivity lower or higher according to whether the drop is more or less than 1/3 of a dial drop, until you get the correct sensitivity setting.

Each time a new can squeeze is asked for, the student auditor is to make sure the coach is holding the cans properly and is giving a correct can squeeze.

F. The student then notes the exact sensitivity setting at which he got the 1/3 dial drop. Flunks are given for errors as in Section II above and for failing to recognize when a 1/3 dial drop of the needle on the can squeeze has been obtained; for failing to recognize if the coach is giving a considerably harder or lighter can squeeze than he was giving at sensitivity 5, and for failing to establish the correct sensitivity setting for 1/3 of a dial drop on the coach.

2. Now the coach has the student auditor do the drill on a number of other students, with the coach watching, until he is satisfied that the student can easily and accurately establish the correct sensitivity setting for a 1/3 dial drop can squeeze.

SECTION IV: To give the student auditor a reality on how a correct sensitivity setting for 1/3 of a dial drop on the can squeeze gives a readable and workable meter and how an incorrect sensitivity setting gives an unreadable and unworkable meter, so the student will understand why he has to use a sensitivity setting that gives 1/3 of a dial drop.

1. Coach has the student auditor set the sensitivity accurately on a correct can squeeze for 1/3 dial drop as in Section III.
2. The student auditor does a "pinch test" as follows: student pinches the coach's arm, hard enough to hurt a little bit.
3. Now, while watching the meter, the student says to the coach:
"Recall that pinch I just gave you."
"Thank you."
4. Student notes the reaction of the needle to his command and the distance the needle fell.
5. Coach has the student do steps 2, 3, and 4 several times, each time noting what the needle does in response to "Recall that pinch."
6. Coach now has the student set the sensitivity at 1. Student has coach squeeze the cans and notes whether there's a read, or not. If there is a read, note size of read and leave the sensitivity at 1. If there's no read on the squeeze, the student still leaves the sensitivity at 1.
7. The student auditor does a new "pinch test" as in 2, 3, 4 and 5 above, noting the difference in needle response to the command "Recall that pinch" as compared to what it was in Step 5 at the correct sensitivity setting. There may be no read at all and the student should notice that.
8. Coach now has student set the sensitivity at 32, and coach squeezes the cans.
9. Student does the pinch test again and notes the reaction of the needle to his command "Recall that pinch."
10. Coach has the student then set the sensitivity correctly for 1/3 of a dial drop on a correct can squeeze and does the pinch test again.
11. The student should observe from these pinch tests that an accurate sensitivity setting determined from a correct can squeeze gives a readable and workable meter and that an

incorrect sensitivity setting gives an unreadable and unworkable meter. If he does not see this clearly, then the coach would have the student redo steps 7 through 10 until the student sees why the sensitivity must be set for 1/3 of a dial drop determined by a correct can squeeze.

Flunks are given for failing to note what the needle did and size of read in response to student telling coach to recall the pinch and for errors in setting sensitivity accurately and getting a correct can squeeze when called for in the drill.

HISTORY: Developed as a training drill by L. Ron Hubbard at Saint Hill in December, 1963 and revised by L. Ron Hubbard in February, 1979.

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HCO BULLETIN OF 21 JANUARY 1977RA
REVISED AND REISSUED 7 JUNE 1978

Remimeo
All Levels
All Auditors
All Tech
Checksheets

(Revisions in this type style)

FALSE TA CHECKLIST

Ref:	HCOB 24 Oct 71R	FALSE TA
	HCOB 12 Nov 71RA	FALSE TA ADDITION
	HCOB 15 Feb 72R	FALSE TA ADDITION 2
	HCOB 18 Feb 72R	FALSE TA ADDITION 3
	<i>BTB</i> 24 Jan 73R II	<i>EXAMINER & FALSE TA</i>
	HCOB 24 Nov 73RC	C/S 53RK
	HCOB 23 Nov 73RA	DRY AND WET HANDS MAKE FALSE TA
	HCOB 13 Jan 77RA	HANDLING A FALSE TA

“This Bulletin cancels HCOB 29 February 1972RA Revised 23 April 1975 as it is misleading and has caused some auditors to assess the pc on the meter to find the cause of false TA instead of checking directly with the pc.”

This Bulletin reinstates the False TA Checklist with specific handlings that are directly from the issues that I wrote on false TA.

“The following are the items to be checked by an auditor on any pc. It need only be done once unless the check itself is suspected false, or if conditions of the pc’s hands, etc. change.

“The checklist is kept in the pc folder and is entered on the Folder Summary as an action done.

“The value of operating with correct can size should not be underestimated, the reference HCOBs state why.”

The auditor signs and answers the following points on the checklist. The auditor must obtain information by checking the pc’s hands himself or herself to see if the hands are dry or wet. The cause of false TA is in the physical universe and that is where the check is done. It is not done by asking the pc or checking the questions on the pc for meter reads. So the auditor would feel the hands of the pc to establish if they are dry or wet, would feel the pc’s hands with cream on them to see if the cream has dried up, would see if the pc’s hands cup so as to form an area that does not touch the cans and so forth. False TA is not think or mental mass. It is in the physical universe and that is where it has to be handled for it to be remedied. The handling sheet follows the items mentioned below.

“R-Factor to pc: ‘I am going to check the cans, your hands and various other things to adjust everything for best accuracy.’”

(See numbered list at back for handlings. Each number in the checklist is exactly represented in the handling by the same number to make it easy to switch to the handling section when doing this checklist.)

1. Is the meter charged fully? _____

2. Is the meter trimmed correctly? _____
3. Are the leads connected to the meter and cans? _____
4. Are the cans rusty? _____
5. Are pc's hands excessively dry requiring hand cream? _____
6. Are the pc's hands excessively wet requiring powder? _____

7. The pc is *NOT* being told continually to wipe his hands? _____
8. The pc's grip on the cans is *NOT* being continually checked by the auditor in a way that interrupts the pc? _____
9. TA position on large cans? Size approx *4 1/2 inches by 3 inches* or *11 cm by 8 cm* _____
10. TA position on medium cans? Size approx *4 7/8 inches by 2 5/8 inches* or *12 1/2 cm by 7 cm* _____
11. TA position on small cans? Size approx *3 3/4 inches by 2 1/8 inches* or *9 cm by 5 cm* _____
- 11A. Can size for a child is incorrect? Size can go down to photographic aluminum 35 mm film cans for a child. *Size approx 2 inches by 1 3/16 inches* or *5 cm by 3 cm* Note down TA position. _____
- 11B. If the above mentioned can sizes aren't correct for the pc's hands other sizes can be tried. *1 1/4" tubing 1 3/4" tubing* as well as other can size checked to see which fits the pc's hand. Note down TA position. _____
12. Are the cans too large for the pc? _____
13. Are the cans too small for the pc? _____
14. Are the cans just right in size? _____
15. Are the cans cold? _____
16. Are the pc's hands dry or calloused? _____
17. Does the pc have arthritic hands? _____
18. Does the pc loosen his grip on the cans? _____
19. Check the pc's grip, does he hold the cans correctly? (See E-Meter Drill 5.) _____
20. Is the pc hot? _____
21. Has the pc slept well? _____
22. Is the pc cold? _____
23. Is the pc hungry? _____
24. Is it too late at night? _____
25. Is the auditing being done not in the pc's normal *regular* awake hours? _____
26. Are there rings on the pc's hands? (Remove any rings.) _____
27. Is the pc wearing tight shoes? _____
28. Is the pc wearing tight clothes? _____
29. Is the pc using the wrong hand cream? _____

30. Is the application of the hand cream correct and does it cover the entire hand? _____
31. Is the chair the pc is sitting in comfortable? _____
32. Is it actually chronic high or low TA case condition? _____
33. Has the pc gone into despair over his TA? _____

The handling of these points is stated in the reference HCOBs.

The handling of high or low TA after checking these points is by C/S 53RK, Short Hi-Lo TA Assessment C/S.

The way to be sure of a C/S 53RK or Hi-Lo TA list is by continued assessment and handling of these lists until an F/N on assessment is gotten.

So standard tech handles the high and low TA. The C/S Series gives more data on the subject.

FALSE TA CHECKLIST HANDLING SHEET

1. IS THE METER FULLY CHARGED?

Handling: "Keep a meter charged at least one hour for every 10 of auditing for 240 AC volt charging current, or 2 hrs for every 10 of auditing on a 110 AC volt charging current.

"Before each session snap the knob over to TEST. The needle should hit hard on the right side of the face. It can even bounce. If the needle doesn't snap to the right hard or if it doesn't quite get there on TEST, then that meter will go flat in mid-session and give false TA and no reads or TA on hot subjects." LRH (HCOB 24 Oct 1971R False TA.)

2. IS THE METER TRIMMED CORRECTLY?

Handling: "A meter can be improperly trimmed (not set at 2.0 with the trim knob) and can give a false TA position. When a meter is not left on a minute or two before trimming, it can drift in the session and give a slightly false TA.

"The trim can quietly be checked in mid-session by snapping out the jack where the cord goes into the box and putting the TA on 2, seeing if the needle is now on SET. If not, the trim knob can be moved to adjust it. The jack is quietly slipped back in. All without distracting the pc." LRH (HCOB 24 Oct 1971R False TA.)

3. ARE THE LEADS CONNECTED TO THE METER AND CANS?

Handling: "A properly set up meter with cans (electrodes) fitted to a pc who is holding them properly IS ALWAYS CORRECT." LRH (HCOB 24 Oct 1971R.) Reference for setting up a meter is covered in E-Meter Drills book EM 4.

4. ARE THE CANS RUSTY?

Handling: "Corroded cans can falsify TA. Get new ones now and then." LRH (HCOB 24 Oct 71R.)

5. ARE PC'S HANDS EXCESSIVELY DRY REQUIRING HAND CREAM?

Handling: "A quick test is have the pc put the cans under his armpits and you'll see if it's his calloused or chemically dried out hands. The excessively dry hand is seen as shiny or polished looking. It feels very dry. The correct treatment is to use a hand cream such as Vaseline Intensive Care Lotion (obtainable from any cosmetics store) not a greasy hand cream or vanishing cream. A good hand cream rubs all the way into the hand and leaves no excess grease. Hand cream is usually smeared on, rubbed in and can then be thoroughly wiped off. The hands will usually produce, then, a normal TA and meter response." LRH (HCOB 23 Nov 73RA Revised 23 April 75 Revised 26 Jan 77 Dry and Wet Hands Make False TA.)

6. ARE THE PC'S HANDS EXCESSIVELY WET REQUIRING POWDER?

Handling: "If the TA is low, check if the pc's hands are wet. If so have him wipe them and get a new read. It is usually found that the 1.6 was really 2.0 . . . Have the pc wipe hands. LRH (HCOB 24 Oct 71R.)

"Anti-perspirants can be applied to too wet hands. There are many brands of these, often a powder or spray. It can be wiped off after application & should work for two to three hours." LRH (HCOB 23 Apr 73RA.)

7. THE PC IS NOT BEING TOLD CONTINUALLY TO WIPE HIS HANDS?

Handling: Above per wet hands.

8. THE PC'S GRIP ON THE CANS IS NOT BEING CONTINUALLY CHECKED BY THE AUDITOR IN A WAY THAT INTERRUPTS THE PC?

Handling: "Keep the pc's hands in sight. Check the pc's grip. Get smaller cans." LRH (HCOB 24 Oct 71R.)

9. TA POSITION FOR LARGE CANS?

Handling: "For a normal or large handed pc the can size is about 4 7/8ths inches by 2 5/8ths inches or 12 1/2 cm by 7 cm. This can be altered as big as 4 1/2 inches by 3 inches diameter or 11 cm by 8 cm. This is standard." LRH (HCOB 24 Oct 71R.)

10. TA POSITION ON MEDIUM CANS?

Handling: Covered above.

11. TA POSITION ON SMALL CANS?

Handling: "This can should be 3 3/4 inches by 2 1/8th inches or 9 cm by 5 cm diameter or thereabouts. A small child would be lost even with that can. So a small 35 mm film can could be used. This is 2 inches long by 1 3/16ths diameter or 5 cm by 3 cm. This works but watch it as these cans are aluminum. They do work but test for true read with a slightly larger can and then trim to adjust for the aluminum if any different. "Cans of course should be steel with a thin tin plating. Regular soup cans. Can size to match the pc avoids slack can grip or tiring the hands into going slack, giving the auditor 3.2 F/Ns and trouble." LRH (HCOB 24 Oct 71R.)

11A. CAN SIZE FOR A CHILD IS INCORRECT?

Handling: Size can go down to photographic aluminum 35 mm film cans for a child. Note down TA position.

11B. IF THE ABOVE MENTIONED CAN SIZES AREN'T CORRECT FOR THE PC'S HANDS OTHER SIZES CAN BE TRIED.

Handling: 1 1/4" tubing or 1 3/4" tubing as well as other can size checked to see which fits the pc's hand. Note TA position.

12. ARE THE CANS TOO LARGE FOR THE PC?

Handling: "Can size to match the pc avoids slack can grip or tiring the hands into going slack." LRH (HCOB 24 Oct 71R.)

Check the pc's grip and see if the hand is touching all of the can and if the size is comfortable. (Ref: HCOB 13 Jan 77RA Handling a False TA.)

13. ARE THE CANS TOO SMALL FOR THE PC?

Handling: Per above. Check how the pc is holding the cans and if the entire hand is on the cans and if they are comfortable and adjust accordingly per above.

14. ARE THE CANS JUST RIGHT FOR THE PC?

Handling: Check the grip and see if the can size is correct for the pc. Do the cans comfortably fit the pc's hands with the hand touching the cans so it gets an accurate reading on the meter? If the can size is correct then you must ensure that the grip is also correct on the cans.

15. ARE THE CANS COLD?

Handling: "Regardless of can size, cold E-Meter electrodes tend to give a much higher tone arm reading particularly on some pcs.

"Until the cans warm up, the reading is generally false and is false in the direction of high. Some pcs are 'cool blooded' and the shock of ice cold cans can drive the TA up and it takes awhile to drift down.

"A practice which gets around this is for the auditor or Examiner to hold the cans briefly until they are warm and then give them to the pc. A variation is for the auditor or Examiner to put the cans under his armpits while setting up. This warms them. There are probably many other ways to warm up cans to body temperature." LRH (HCOB 12 Nov 71RA Revised 26 Jan 77.)

16. ARE THE PC'S HANDS DRY OR CALLOUSED?

Handling: Covered above under pc's hands excessively dry requiring hand cream.

There are ways to apply the hand cream so that it is correct for that individual pc and does handle the false TA. You can spread it on extensively then wipe it off and then rub a bit more in ensuring the thumbs are included is one way. (Ref: HCOB 13 Jan 77RA.)

The point is to feel the hands with the cream on them to see if it has handled the excessively dry hand that is seen as shiny or polished looking.

And it now should no longer feel dry. (HCOB 23 Nov 73RA Revised 23 Apr 75, Revised 26 Jan 77.) The correct treatment is to use a hand cream such as Vaseline Intensive Care Lotion (obtainable from any cosmetics store) not greasy hand cream or vanishing cream.

A good hand cream rubs all the way into the skin and leaves no excess grease. This restores normal electrical contact. Such a hand cream would only have to be applied once per session—at session start—as it lasts for a long while.

If a cream leaves smears on a can, it is too heavily applied or too little absorbed. (HCOB 23 Apr 75R, Revised 26 Jan 77.)

17. DOES THE PC HAVE ARTHRITIC HANDS?

Handling: "A rare pc is so crippled with arthritis that he doesn't make contact fully with the cans. This gives high TA. Use wide wrist straps and you'll get a right read." LRH (HCOB 24 Oct 71R.)

18. DOES THE PC LOOSEN HIS GRIP ON THE CANS?

Handling: Check the grip. Does the angle of the cans go across the palms of the pc? Is the natural curl of the fingers sufficient to hold the cans in place, and is the placement of the cans at an angle ensuring that the maximum skin area is touching the cans? (Ref: *Book of E-Meter Drills.*) See if the palm is touching the can and not elevated off. (Ref: HCOB 13 Jan 77RA.)

19. CHECK THE PC'S GRIP, DOES HE HOLD THE CANS CORRECTLY?

Handling: Covered in above section. Also check to see if the pc is holding the cans so tight that it is causing the hands to sweat and read falsely low. (Ref: HCOB 13 Jan 77RA.)

20. IS THE PC HOT?

Handling: Get a fan in the room or handle the room so that it is cooler and the pc comfortable.

21. HAS THE PC SLEPT WELL?

Handling: Don't audit a pc who has not had sufficient rest or is physically tired. (Ref: HCO PL 14 Oct 68R The Auditor's Code.)

22. IS THE PC COLD?

Handling: "A pc who is too cold sometimes has a falsely high TA. Wrap him in a blanket or get a warmer auditing room. The auditing environment is the responsibility of the auditor." LRH (HCOB 24 Oct 71R.)

23. IS THE PC HUNGRY?

Handling: Get the pc something to eat and don't audit a pc who has not had enough to eat or is hungry. (Ref: HCO PL 14 Oct 68R The Auditor's Code.)

24. IS IT TOO LATE AT NIGHT?

Handling: "Between 2 and 3 AM or late at night a pc's TA may be very high. The time depends on when he sleeps usually. This TA will be found normal in regular hours." LRH (HCOB 24 Oct 71R.)

25. IS THE AUDITING BEING DONE NOT IN THE PC'S NORMAL REGULAR AWAKE HOURS?

Handling: Covered above.

26. ARE THERE RINGS ON THE PC'S HANDS?

Handling: "Rings on the pc's hands must always be removed. They don't influence TA but they give a false rock slam." LRH (HCOB 24 Oct 71R.)

If the ring can't come off use a small strip of paper around them to shield the ring touching the can.

27. IS THE PC WEARING TIGHT SHOES?

Handling: Remove them. (Ref: HCOB 24 Oct 71R, HCOB 13 Jan 77RA.)

28. IS THE PC WEARING TIGHT CLOTHES?

Handling: If it turns out that tight clothing is affecting the TA ensure that the pc doesn't wear tight clothes in future sessions. If possible have the pc remove the tight clothing and see what the effect was that it had on the TA and make sure no more tight clothes are worn in future sessions.

29. IS THE PC USING THE WRONG HAND CREAM?

Handling: Using the reference materials find the right hand cream and test it on the pc. Note TA position.

30. IS THE APPLICATION OF THE HAND CREAM CORRECT AND DOES IT COVER THE ENTIRE HAND?

Handling: Watch how the pc puts on hand cream and see if it covers the entire hand, thumb included. If not then have the pc put on hand cream covering the entire hand and pick up the cans and note TA position. Some pcs may have to put cream on and wipe it off and then re-apply it. (Ref: HCOB 13 Jan 77RA.)

31. IS THE CHAIR THE PC IS SITTING IN COMFORTABLE?

Handling: Get a new chair that is comfortable for the pc.

32. IS IT ACTUALLY A CHRONIC HIGH OR LOW TA CASE CONDITION?

Handling: C/S Series 53RK or Hi-Lo TA Assessment. Done to F/Ning assessment.

33. HAS THE PC GONE INTO DESPAIR OVER HIS TA?

Handling: Handle the false TA with using this list as a guideline so that the cause of false TA is found and fully handled with the pc by the various handlings covered above. When false TA is handled check TA worries, TA hassles and LIC best read.

This handling sheet is used in conjunction with the items that are checked. This gives you the way to handle them.

Refer to reference material in reference section above for further data on handling a false TA.

L. RON HUBBARD
Founder

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HCO BULLETIN OF 14 OCTOBER 1968

Remimeo

METER POSITION

**YOU MUST NEVER NEVER NEVER HAVE YOUR METER IN A POSITION
WHERE THE PRECLEAR CAN READ THE TA.**

To do so can cause the pc worry about his TA position and take his attention off his case.

It violates Clause 17 of the Auditor's Code.

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THE NEEDLE

1. A needle is monitored by the sensitivity knob, the Tone Arm and the momentary or changing reactions of the preclear.

2. There are ten main needle actions:

- (1) Stuck
- (2) No reaction (nul)
- (3) Fall
- (4) Change of characteristic
- (5) Rise
- (6) Theta bop
- (7) Rock slam
- (8) Free needle
- (9) Body reactions
- (10) Stage Four

3. In a totally stuck needle (1) the preclear would not even register being pinched. It looks stiff. In a nul needle (2) the question does not change the needle behavior.

In the presence of an ARC break with the auditor, the needle is liable not to register any reaction at all, and to look like a nul needle; therefore, before writing off any assessment item, prepcheck, or security check question as nul, be sure to check for -- and repair -- any ARC break.

4. A falling needle (3) makes a dip to the right as you face the meter. A fall may consist of half a division (about one-eighth of an inch) or may consist of fifteen dials (the whole meter face dropped fifteen times). It is still a fall. A fall always happens with rapidity, within a second or two. It is also called a drop, a dip and a register. It denotes that a disagreement with life on which the preclear has greater or lesser reality has met the question asked.

5. A fall is the most used and observed needle action. It means to the auditor, 'I've found it', or 'I've gotten a response in the bank'. (It is the click of the light switch illuminating where we are going.

6. Falls are measured relative to falls. That's why we leave the sensitivity alone when we are looking for something question by question.

7. Given two falls, the longer fall is the right one. For instance, a question about 'Joe' gets three-eighths of an inch of fall. A question about 'Mabel' right after gets five-eighths of an inch of fall. The right answer is Mabel.

8. Any fall denotes there is something there. Any fall at any sensitivity level on rudiments questions denotes the presence of a bad reaction to the room, an ARC break, a withhold, or a present time problem and must be cleared no matter what the preclear says.

9. A fall follows at once upon the question being asked. A fall can be in two stages or more providing they take place within a second or two after the question.

10. A fall is the diagnostic meter action. Set for falls from a still needle as given under Sensitivity above.

11. In starting out the first thing you want to know is, 'Is the preclear reading on this meter?' You get the preclear to squeeze the cans. You get a fall as he does. Oh. He or she is reading on the meter. The meter is not broken or turned off or disconnected. It is the fall that tells us.

12. The next thing we want to know is rudiments. It is the fall that tells us what we must handle.

13. The next thing is the assessment. It is degree of fall that tells us what is right, for we always take the greatest fall we can obtain, the sensitivity being kept constant.

14. The next thing is the running. We ignore the fall now and watch the Tone Arm instead. The needle, of course, has to move if the Tone Arm is going to move, but, until we want more rudiments type answers or until we want a new assessment, we ignore the needle and watch only the Tone Arm.

15. Change of characteristic (4). Sometimes, as in old Dynamic Assessment, we cannot get clean falls on what we are looking for. Another guide is "change of characteristic" of the needle.

16. The needle is doing a pattern of small rises and falls. We ask a question, it stops moving. We ask another question, it resumes idly rising and falling as before. That stop is a change of characteristic. Or the needle is stopped while we ask a long series of questions but suddenly does a small dance. That is a change of characteristic.

17. Change of characteristic occurs when we hit on something in the preclear's bank. It occurs only when and each time that we ask that exact question. As the question or item alone changes the needle pattern, we must assume that that is it and we use it.

18. A question that stops a rising needle is a change of characteristic question and like a fall means we have struck something. Further exploration usually develops it into a fall.

19. By using 'change of characteristic' we can sometimes get our foot in the door and get into a channel that brings about falls.

20. A whole assessment can be done by change of characteristic as well as by falls but it is not usual and, in fact, will develop falls anyway; if you are on to something hot.

21. It is not much used but must be known as it may have to be used sooner or later when we can't get falls.

The only needle reactions in which you should be interested are those which occur INSTANTLY, i.e., within one-tenth to one-half of a second after you have asked a question of the preclear.

22. Rises (5). A rising needle means 'no confront'.

23. Of course a needle must rise at times or the Tone Arm would never move. But it still means that the preclear has struck an area or something he isn't confronting. One never calls his attention to this. But one knows what it is.

24. The only use a rising needle has at this time is to stop going up the Pre-Havingness ladder with a terminal assessment when the needle begins a marked rise. You have exceeded the preclear's reality and he isn't confronting, so you'd better turn around and go down the ladder again before you get things too unreal for him by asking if the terminal can do things the preclear cannot imagine it could do.

25. The right circuit, valence, machinery, called off, will stop a rising needle. This was once used but is not necessarily employed at this time.

26. The rising needle is, therefore, not much employed, but one should recognize one. It is a steady, constant movement of the needle, rather slow, from right to left.

27. A needle returning to position after a fall is not a rising needle.

28. A Theta Bop (6) is a small or wide steady dance of the needle. Over a spread of one-eighth of an inch, say (depending on sensitivity setting -- it can be half an inch), the needle goes up and down perhaps five or ten times a second. It goes up, sticks, falls, sticks, goes up, sticks, etc., always the same distance and a constant speed.

29. A theta bop means 'death', 'leaving', 'don't want to be here'. It is caused by a yo-yo of the preclear as a thetan vibrating out and into the body or a position in the body. It's as if the needle is jumping between two peaks across a narrow valley.

30. Mention death to anyone (or make them think about it) while they're on a meter and you'll see a theta bop.

31. Its use is to detect whether a preclear is being left stuck in death, or to locate death or departures.

32. If a preclear wants badly to get out of session he or she may start theta bopping without being stuck in a death. But few theta bops mean the preclear wants to leave session. It's most often turned on for 'desire to leave session' during a security check.

33. If you get a 'bop' turned on during an assessment (or a security check) it takes it quite a while, sometimes, to turn off. The next several questions after a 'bop' turns on are therefore seldom validly readable. Just keep on with an assessment but be careful to go over the ground again and again if you're getting a 'bop'. Theta bops turn on fast and turn off slowly.

34. They are not very important in diagnosis. They're more interesting than vital.

35. Rock slam (7). In assessing or running you occasionally get a Rockslam. This originally meant (and still does) that you are on the rock chain.

36. A Rock slam is a crazy, irregular, unequal, jerky motion of the needle, narrow as one inch or as wide as three inches happening several times a second. The needle 'goes crazy', slamming back and forth, narrowly, widely, over on the left, over on the right, in a mad war dance or as if it were frantically trying to escape. It means hot terminal or hot anything in an assessment and takes precedence over a fall.

37. It differs from a theta bop, which has no precedence over a fall, in that a theta bop is even and gentlemanly and a Rock slam is as crazy as a Commie agitator.

38. If found in an assessment, use it, but make sure of what turned it on before you buy. It means the item is hot.

39. If found in running a process, just carry on. It means the going is hot, so for Heaven's sakes don't stop the session.

40. Free needle (8). This is probably the least understood term and needle action in all of E-Metering.

41. It means an idle, uninfluenced motion, no matter what you say about the goal or terminal. It isn't just nul, it's uninfluenced by anything (except body reactions).

42. Man, it's really free.

43. You'll know one when you see one. They're really pretty startling. The needle just idles around and yawns at your questions on the subject.

44. It doesn't happen until a person is well above release, so don't worry about it until you see it.

45. Use NUL as a word, not Free, if you're in doubt about it. A NUL just doesn't fall on a question. It might fall on a similar question. A Free Needle wouldn't fall if the psychiatrists surrendered in a body or the Empire State Building fell down.

46. A Free Needle means, when it is used as a term, 'The preclear is getting awful close to clear'.

47. Tight needles (stuck) are far from free. A stuck needle can be made to fall by advancing the sensitivity 'way up. Thus even a 'stuck needle' can be 'nul'. But a Free Needle is not stuck or nul. It just floats around.

48. Body reactions (9). The deep breathing of a preclear, a sigh, a yawn, a sneeze, a stomach growl can any one of them make a needle react.

49. Get a person on the cans. Turn the sensitivity high. Make him do the following one at a time: sigh, yawn, breathe deeply, cough, laugh, knock the cans together, lift a finger off the electrode (can), convulsively grip the cans, scratch his head while holding the cans, scratch his leg, rub a can against his or her shirt or skirt, rub his fingers together without letting the cans touch, and stretch. Note the needle reactions. Now have the person do all these things again as you read them off. Now turn down the sensitivity knob so that the needle drops one-third of a dial (about one and a half inches). Now with that setting, read off the list to him and watch the needle.

50. Do you see now why you don't run with high sensitivity?

51. These are body reactions.

52. The meter will also read Basal Metabolism, interesting because it tells you if the preclear really is eating, or has eaten breakfast. Have the preclear on the cans take a very deep breath. If a moment later the needle falls half a dial (two inches or more) the preclear has a good high Basal Metabolism. If he hasn't eaten breakfast, it won't fall like that. On the second or third deep breath let out, the Basal Metabolism stops registering, so the first time is the test, not subsequent tries.

53. You can also make a high sensitivity set needle jump by 'imagining' the preclear's hands being better connected to the cans and 'seeing' a whitish glow between cans and finger tips. That is, if you're in good shape. You can also do it by 'seeing' this glow in the area of a preclear's old injury. That is the extent of your influencing the preclear and the meter reading outside of auditing.

54. You can also (after you've been talking to, not processing, a preclear) set the meter on yourself, then give the cans to the preclear and he or she will read the same adjustments for a few moments.

55. These are all more or less Body Reactions. They get in your road as to movement and sneezes and they don't affect your processing as to 'crosscurrents' between auditor and preclear.

So bear up under them and skip them. They're not important once you know what they are.

56. Stage Four (10). This is the sole survivor of an old system (20thACC) that used four stages of meter reaction as a test of state of case.

57. A Stage Four Needle is still important to identify when met as it means this preclear is from No place as a case.

58. A Stage Four is below a merely stuck needle. The preclear's thoughts and few of your questions have any bearing on the preclear's case. This is most promising as CCH stuff. But not only a Stage Four takes CCH. (See Director of Processing Check Type One for case reactions that take CCH.)

59. Possibly the change process or attention process may bite here.

60. A Stage Four needle goes up about an inch or two (always the same distance) and sticks and then falls, goes up, sticks, falls, about once a second or so. It is very regular, always the same distance, always the same pattern, over and over, on and on, and nothing you say or the preclear says changes it (except Body Reactions).

61. Break through this meter action by pulling withholds or unkind thoughts or the Jo'burg Security Check or the CCHs or processes, and you have busted the lowest level of the case.

62. But it's a disheartening phenomenon. The E-Meter just doesn't react to anything except a kick in the head. Up, stick, fall, up, stick, fall. On and on like a metronome set for the Dead March of Saul. Know it when you see it. Until you break it, there's no case change.

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 3 AUGUST 1965

Remimeo
All Students
All Staff

AUDITING GOOFS
BLOWDOWN INTERRUPTION

It is a serious goof for the auditor to speak or move during a blowdown of the Tone Arm.

When a Tone Arm has to be moved rapidly down, the needle *appears* to float to some but it is just falling.

To see if a needle is floating the TA must have stopped moving down.

A Blowdown is a period of relief and cognition to a pc while it is occurring and for a moment after it stops.

Therefore it is a serious goof for an auditor to speak or move during the blowdown or for a moment afterwards.

This was noted years ago and is given in early materials on goals.

AN AUDITOR MUST NOT SPEAK OR MOVE DURING A BLOWDOWN.

When the auditor has to move the TA from right to left to keep the needle on the dial and the movement is .1 divisions or more then a blowdown is occurring. The needle of course is falling to the right.

That is a period of charge blowing off the bank. It is accompanied by realizations for the pc. Sometimes the pc does not voice them aloud. They nevertheless happen.

If the auditor speaks or moves beyond adjusting the TA quietly with his thumb the pc may suppress the cognitions and stop the blowdown.

To see if a needle floats the TA must be halted for the moment between 2 and 3 on a calibrated meter. A floating needle cannot be observed during a blowdown.

For an auditor to sit up suddenly and look surprised or pleased, or for an auditor to say the next command or "That's It" during a blowdown, can jolly well wreck a pc's case. So it's a real goof to do so.

To get auditing results one must audit with a good comm cycle, accept the pc's answers, handle the pc's originations, be unobtrusive with his auditing actions, not hold the pc up while he writes, not develop tricks like waiting for the pc to look at him before giving the next command, not prematurely ack and so start compulsive Itsa, and be very quiet during and just after a blowdown.

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HCO BULLETIN OF 21 JULY 1978

Remimeo
All Auditors
All C/Ses
All W/Cers
All Tech Checksheets

WHAT IS A FLOATING NEEDLE?

A floating needle is a rhythmic sweep of the dial at a slow, even pace of the needle.

That's what an F/N is. No other definition is correct.

L. RON HUBBARD
Founder

for the

BOARDS OF DIRECTORS
of the
CHURCHES OF SCIENTOLOGY

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HCO BULLETIN OF 21 SEPTEMBER 1966

Remimeo

ARC BREAK NEEDLE

The needle of a preclear with an ARC Break may be dirty, stuck or sticky, but may *also* give the appearance of FLOATING. This is *not* a Release point however, as the pc will be upset and out of comm at the same time. The auditor must observe the preclear and determine which it is.

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HCO BULLETIN OF 10 AUGUST 1976R
REVISED 5 SEPTEMBER 1978

*(Only revision is the correction of the definition of a
rock slam. Revisions in this type style.)*

Remimeo
All Sec
Checkers
All HCO
All Meter
Operators

*Ref: HCOB 3 Sep 78,
DEFINITION OF A ROCK SLAM*

R/Ses, WHAT THEY MEAN

*(HANDLING OF CONFESSIONALS CHECKSHEETS)
(PTS PROCESSING CHECKSHEETS)
(EXPANDED DIANETICS CHECKSHEETS)
(METER OPERATION CHECKSHEETS)
(VARIOUS RUNDOWN CHECKSHEETS)*

The crazy, irregular, left-right slashing motion of the needle in the E-Meter dial is called "A rock slam" or "R/S." It repeats left and right slashes unevenly and savagely, faster than the eye easily follows. The needle is frantic. The width of an R/S depends largely on sensitivity setting. It goes from one-fourth inch to whole dial. But it slams back and forth.

The term was taken from a process in the 50s which sought to locate "A rock" on the pc's early time track; the "slam" is a description of the needle violence, meaning it "slams" back and forth. For a time all left-right motions of the needle were considered and called "rock slams" until it was found that a *smooth* left-right flow was a symptom of release or key-out and this became the "floating needle." There is yet another left-right motion of the needle called the "theta bop." This occurs when the person has or is trying to exteriorize. "Theta" is the symbol for the person as a spirit or goodness; "bop" is an electronic term for a slight hitch in the sweep of a needle. A "theta bop" hitches evenly at each end of the sweep left and right and is very even in the middle of the sweep.

Neither the "floating needle" nor the "theta bop" can be confused with a "rock slam." The difference of the rock slam is uneven, *frantic slashing left and right*; even the distances traveled left and right are likely to be different in each swing from the last.

A "rock slam" can be caused sometimes by leaving rings on the pc's fingers or by a short circuit in the meter or by the cans (electrodes) touching something like a dress. These are the mechanical considerations and must be ruled out before the pc can be considered to have "rock slammed." If the pc is not wearing rings and if the meter needle is calm with the lead unplugged, if the lead is okay, and if the pc is not jiggling the ends of the cans against his clothes, then the pc's rock slam is caused by the pc's bank .

One has to be very careful about the correctness of the pc actually having rock slammed while on the meter, that it was actually observed, that it was not mechanically caused as above. One puts the R/S down on the worksheet and also gives exactly what was asked. And also that the mechanical points were checked without distracting the pc.

ONE MUST ALWAYS REPORT A ROCK SLAM IN THE AUDITING REPORT, NOTE IT WITH SESSION DATE AND PAGE INSIDE THE LEFT COVER OF THE PC'S FOLDER AND REPORT IT TO ETHICS INCLUDING THE QUESTION OR SUBJECT WHICH ROCK SLAMMED, PHRASED EXACTLY.

Why? Because the rock slam is the most important needle manifestation! It gives the clue to the pc's case.

In 1970 I began a full-scale research project into the subject of insanity and its relationship to cases and case gains and suppression. It was only then that the full significance of the rock slam was unearthed. This research developed into what is now called EXPANDED DIANETICS, a series of special processes and actions with their drills and training which permits the auditor to handle a specific case type. This was, by the way, Man's first system of positive detection and handling of psychosis and the first full understanding of what psychosis is.

While this bulletin is not in any way a two-minute course in or a substitute for full training in Expanded Dianetics, any auditor who audits, Sec Checks, or handles people on a meter has to know what a rock slam is and how it behaves and what he should do about it.

The first thing is to be able to recognize one and to quickly with the scan of the eye and unplug of the meter cord (without any distraction of or notice by the pc) make the checks for a mechanical rock slam as given above.

You can make a meter "rock slam" with no pc or cord connected to it by (a) turning it on; (b) put the sensitivity at perhaps 2; © put the needle at "set"; (d) rapidly, very rapidly, move the TA back and forth maybe a quarter of an inch and do it unevenly. *That*, if you did it very fast and unevenly, would be something that resembled a rock slam. But no matter how fast you made your fingers move, a real R/S is a trifle faster. If you do that you will see what an R/S looks like. The needle in this experiment is not made to hit the sides of the meter.

Now if you take the same set-up and smoothly slowly move the tone arm back and forth about 2 times a second without any roughness and the same distance right and left, you will have a floating needle. Note it very well as this comes at a time of release and is the thing a good auditor hopes to see and gives him the end-off signal for a process. It has to be well known as you NEVER bypass one in a session and to do so makes an uncomfortable pc. (The pc will often cognite—get a realization about himself or life at this point and one does not stop him from doing this.) This is the thing you indicate to the pc. You don't ever indicate rock slams or theta bops. When you see it, and without stopping or interrupting the pc's cognition, you always say, "Your needle is floating."

Now the theta bop can also be shown to yourself by you. Set up the meter as above. Only this time, you smoothly swing it to the right and give it a tiny twitch in the same direction. Then you smoothly, at once, swing it to the left and give it a tiny twitch in the same direction. Then do it to the right. And so on. This is a theta bop. It is different than a floating needle only in that it hitches at each end of the swing. So learn to recognize it.

There is a vicious smooth right direction slash that occurs when a pc hits a certain area of the bank that is called a "rocket read" and there is of course the small fall, long fall (which both go to the right and indicate a charged question or reaction) and there is the gradual rise to the left. But these do not repeat back and forth which is the characteristic of the rock slam, floating needle and theta bop.

All right, so we know exactly what it looks like when we talk about a ROCK SLAM as a read of the meter. We know how it can be mechanically caused. And we know what we have to record and report when it is seen.

But exactly *what* does a rock slam mean with regards to the pc?

If you don't know this you can miss on the pc, on the case, on the org and humanity.

A ROCK SLAM MEANS A HIDDEN EVIL INTENTION ON THE SUBJECT OR QUESTION UNDER DISCUSSION OR AUDITING.

Two things underlie insanity, or to be more specific, there are two causes and conditions both of which have been lumped together by man and called insanity. He could not of course define it as he didn't know what caused it.

The first of these two things does not concern us overly much here and is the subject of a separate checksheet and training and is called PTS or Potential Trouble Source handling. A "PTS" is a person who has been or is connected with somebody who has evil intentions. A PTS can feel uncomfortable in life or be neurotic or go insane because of the actions upon him of a person with evil intentions. Most of the people in institutions are probable PTSes.

The second of these two things is insanity caused to the individual himself (let alone others) by hidden evil intentions.

The extent of these intentions and what the person will do (and hide) in order to carry them out is quite shocking. These people are covert or overt criminals and many of them are insane—meaning beyond all rationality in their acts. Because their evil intentions are hidden and because they are often very plausible such individuals are what make "behavior so mysterious" and "Man look so evil when you see what Mankind does" and all sorts of fallacies.

It is this last type, the chronic, heavy rock slammer, which Expanded Dianetics handles.

One rock slam doesn't make a psychotic. Or a total menace to everyone. But it does mean there could be more and it might in rare cases mean you have, seeing enough of these R/Ses, a very dangerous person on your hands and in your vicinity. And that person must be handled by Expanded Dianetics.

You won't see a great many rock slams in auditing people so you could be totally thrown off by surprise when you see one. And mess it all up because you are surprised. So know what it is and don't get all quivery and make mistakes and blow your confront. Just carry on.

If you don't note the EXACT question that was asked and the EXACTLY worded statement the pc made when the R/S was seen, you can muck it up for the Expanded Dianetics guys. They won't be able to get it turned back on again easily and will lose a lot of time. So you have to be sure your auditing report is accurate, that the R/S is written BIG on the column and circled and, no matter what else you do in the session, you have to get it recorded in the left front cover of the folder giving the date and page of the session and you have to report it to Ethics. And also you don't third party the pc and give him a bad time in the session because of it.

Now R/Ses most easily turn on during Sec Checks or Integrity Processing or when pulling withholds or trying to investigate something. So the people who see these most often are those engaged in that activity and not routine auditing (when they can also but more rarely turn on). Further the most likely person to collide with "needing to be Sec Checked" is an R/Ser, which again increases the numbers of R/Ses seen in these activities compared to routine auditing. But a very heavy R/Ser will also turn them on in routine auditing.

It is the exact *point* of the R/S in the session, the exact question that was asked and the exact subject or phrase where the R/S turned on that are important. And these are very important as then the person can be fully handled with a full Expanded Dianetics Rundown by a qualified Expanded Dianetics Specialist. When, of course, the person gets to that point on his Grade Chart. The Grade Chart points are after Dianetics (like Drug RDs, etc.) but before grades, after grades but before Power, after Power but before Solo, and after OT III or after any single grade above OT III. These are the only points where Expanded Dianetics can be delivered and the R/S fully and completely handled.

Now here is how you can turn off an R/S and mistakenly think it is handled:

1. The overt-motivator sequence has two sides. One is what the person has done (overt) and what is done to the person (motivator). You can ask, when the person R/Ses on something, if anyone has ever INVALIDATED him on that subject or action. He will find some and the R/S will turn off AND WON'T EVEN BE FAINTLY HANDLED BUT ONLY SUBMERGED. One can believe he has "handled" the R/S. Not true. He has just turned it off and maybe made it harder to find next time. One can ask what the person has done TO the subject mentioned and while this may unburden the case and make the person a bit better, the R/S is NOT handled, only turned off or submerged. It's almost as if there are so many overts and motivators on this subject or in this area that the push-pull of it makes the needle go wild (R/S). And indeed, this may be the energy cause, in the bank, of the needle reaction. But neither overt nor motivator handles an R/S finally because the CAUSE of the R/S is an INTENTION to harm and it isn't all that likely the basic intention will be reached.
2. Another apparent way the R/S can get "handled" and isn't is to take the R/Ser earlier similar on the subject of the R/S. The R/S will probably cease, go "clean." But in actual fact it is still there, hidden.
3. The third way an R/S can be falsely "handled" is to direct the person's attention to something else. If, when this is done, the exact subject of the R/S is not noted by the auditor, it will be difficult to find it again when the person goes into Expanded Dianetic auditing.
4. Yet another, and probably the last way to falsely "handle" an R/S is to abuse the person about his conduct or behavior or the R/S, or to "educate" him to do better, or to "modify" his behavior with shocks or surgery or other tortures like the psychiatrists do. In other words one can seek to suppress the R/S in numerous ways. Maybe the R/S won't occur (being too overburdened now) but it is still there, buried very deep and possibly beyond reach now.

So if you understand the above four points you will see that although you can ease off the R/S, you have not handled it. It has merely gone out of sight.

All right, what then DOES HANDLE an R/S?

I warned you that this isn't a two-minute course on Expanded Dianetics and it isn't. An R/S is HANDLED by a fully qualified Expanded Dianetics auditor delivering full Expanded Dianetics to the person at that point on the Grade Chart where Expanded Dianetics is supposed to be delivered. If anyone thinks it can be done effectively any other way or if he C/Ses it to be done and the auditor is stupid enough to try to do that C/S, then it's Committees of Evidence and suspended certificates all around.

With that warning, and only with that warning, I can briefly state what has to be done with the case. This is not what YOU do if you are not delivering full Expanded Dianetics at the right point on the Grade Chart. It is a brief statement so that you can understand what lies under that R/S.

The pc with an R/S on any given subject and who R/Ses while discussing that or related subjects HAS AN EVIL INTENTION TOWARD THE SUBJECT DISCUSSED OR SOME CLOSELY RELATED SUBJECT. The pc intends that subject or area of life nothing but calculating, covert, underhanded HARM which will be at all times carefully hidden from that subject.

Thus, the Expanded Dianetics Specialist, in handling that case (at the proper point on the Grade Chart) has to be able to locate each and every subject and question and R/S in that person's folder as noted by Sec Checkers and previous auditors or Cramming Officers or Why

Finders. He has to have the complete list of R/S subjects. If they are noted as to session date and page and if all Sec Checking papers and cramming papers are in that person's folder, then the Expanded Dianetics Specialist can do a full and complete job. Otherwise he has to do a lot of other time wasting actions to get the R/Ses found and turned on again.

What the Expanded Dianetics Specialist actually does is locate EXACTLY the actual evil intention for every R/S on the case and handle each one to total conclusion. When he is finished, if he has done his job well, the person's behavior will be magically improved and as to his social presence, menace and conduct, well that will be toward survival.

When you see an R/S, if you are not an Expanded Dianetic Specialist doing Expanded Dianetics at the correct point on the Grade Chart, you don't say "Hey, you've got an evil intention!" and you don't ask "Say, what's that evil intention?" or do corny things like that because you'll get the pc self-listing, you may get a wrong item, you won't know what to do with it and you're just likely to get the auditing room wrapped around your neck right there.

No, you quietly note it, make sure it isn't a mechanical fault, write it big on the worksheet, write down everything the pc is saying swiftly, note what question you were asking and let the pc talk and ack him and go on with what you are doing with the pc at the time. And after session you note it in the left-hand cover of the folder and send a report to Ethics.

And some day, when he's done his Drug Rundown or gotten to one of the points on the Grade Chart where a full XDn can be done, why then it will be handled. And a good C/S will program or tip the case for that to be done.

So that's the know-how you have to know about R/Ses to really help the guy and the society and your group.

We're not in the business of curing psychos. The governments at this writing pay the psychiatrists billions a year to torture and kill because of R/Ses they don't know anything about. The crime in the society out there is caused by people who R/S. Stalin, Hitler, Napoleon and Caesar were probably the most loaded R/Sers of all time unless it was Jack the Ripper or your local friendly psychiatrist.

So know what you are seeing when you see it and know what to do about it. And don't kid yourself. Or vilify or mow down people who R/S; we're not in that business.

And the Expanded Dianetic Specialist *and* the pc someday will love you dearly for knowing your job and doing it right.

L. RON HUBBARD
Founder

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HCO BULLETIN OF 6 SEPTEMBER 1978

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Tech Staff
Qual Staff
HCOs
Confessional Courses
Level II Checksheets
All Auditors.
Supers. C/Ses

FOLLOWING UP ON DIRTY NEEDLES

(Ref: HCOB 3 Sep 78	DEFINITION OF A ROCK SLAM
HCOB 28 Jun 62	DIRTY NEEDLES
HCOB 17 May 69	TRs AND DIRTY NEEDLES
E-Meter Drills	
17, 20, 21:	<i>THE BOOK OF E-METER DRILLS</i>
TAPE: 6205C23	
SH TVD-7	FISH & FUMBLE, CHECKING DIRTY NEEDLES.)

The only valid definition of a dirty needle is given in HCOB 3 September 78, DEFINITION OF A ROCK SLAM, as:

“DIRTY NEEDLE: AN ERRATIC AGITATION OF THE NEEDLE WHICH IS RAGGED, JERKY, TICKING, NOT SWEEPING, AND TENDS TO BE PERSISTENT. IT IS NOT LIMITED IN SIZE.”

It is caused by one of three things: 1) the auditor’s TRs are bad or 2) the auditor is breaking the Auditor’s Code or 3) the pc has withholds he does not wish known.

The definitions are pointed up in the above HCOB because it is *vital* not to confuse a dirty needle with an R/S. They are distinctly different reads. The difference is in *the character of the read*: it has nothing to do with size.

Auditors, supervisors and C/Ses must understand the difference between these two reads and must be able to recognize each instantly when they occur.

Because of the underlying causes of these two different types of reads they are both most apt to appear when Confessionals are being done or when areas of O/Ws are being addressed. But they are different and the auditor must know the difference cold.

A dirty needle must not be ignored especially when doing any type of Confessional action.

If the auditor’s TRs are in and he is maintaining the Auditor’s Code, a dirty needle, taken up, will either clean or turn into an R/S. It is not to be overlooked.

The dirty needle is your hottest string to pull in finding and turning on an R/S. *Whatever is behind it, ignoring it will cut the comm line between auditor and pc and wreck the auditing comm cycle.*

The area that is producing a dirty needle, when questioned to get full data, will either clean or go into an R/S.

The area is considered clean when you can go over the area that gave the dirty needle and it no longer produces a dirty needle.

If it still produces a dirty needle then there is more to the withhold itself or something the pc isn't voicing about the withhold or how he feels about the withhold, or the auditor's TRs are terrible, but—pursued and taken up with auditor's TRs in— this dirty needle will either turn into an R/S or it will fully clean. Until it does, however, it is still a dirty needle.

The procedure for fishing a read is covered in AUDITING DEMO TAPE 6205C23 SH TVD-7, "FISH AND FUMBLE, CHECKING DIRTY NEEDLES." Cleaning a dirty needle is covered in E-Meter Drills 17, 20 and 21 as well, and Class II auditors and above should be very adept at this.

The rule is: DON'T IGNORE DIRTY NEEDLES. ALWAYS FOLLOW THEM UP.

L. RON HUBBARD
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HCO BULLETIN OF 28 JUNE 1962

Franchise

DIRTY NEEDLES
How to Smooth Out Needles

Quite often a pc is found whose needle is jerky, random, gives many prior and latent reads and goes into small scratchy patterns or wild, continuing rock slams.

Such a needle is hard to read—and such a pc is a long way out of session a lot of the time.

An auditor, seeing such a needle, and faced with the task of reading the instant read through all these prior and latents and scratchy patterns, tends to think in terms of heroic measures. It is “obvious” that this pc has W/Hs, Missed W/Hs, overts and secrets to end all reactive banks and that the thing one ought to do is pick each one of these random needle reactions up as soon as possible. BUT when you try to do this you find the needle gets even *more* confused. It reads something all the time!

An extreme case of a dirty, random needle is not solved by any “fish and fumble” or heroic measures.

The pc’s needle reacts that way because of *no-confidence*, which induces a sort of auto-control in session which induces a dirty needle. *Ability to predict equals confidence*.

The thing to do is give this pc about 3 sessions of rudiments and havingness just Model Session severely with no Q and A or added chit-chat. The sessions should be each one about one hour long.

All one does is do Model Session, getting the rudiments in carefully exactly by the textbook. Use Model Session, HCO Bulletin 23 June 1962. Use instant reads only as per HCO Bulletin 25th May 1962. And avoid *any* Q and A as per HCO Bulletin 24 May 1962, “Double Questioning”.

Use Middle Rudiments somewhere during the havingness session.

By doing this perfect, predictable textbook auditing session three times on the pc, most of these prior and latent reads will drop out and the needle will look much cleaner. Why? Because the pc is off auto or in session.

You can *make* a pc’s needle get dirty and react to many odd thoughts by the pc by doing the following:

1. Try to clean off prior reads and avoid instant reads in getting ruds in (going against HCO Bulletin 25 May 1962).
2. Use a scruffy and ragged session pattern (going against HCO Bulletin 23 June 1962).
3. Double question any rudiments question (as per HCO Bulletin 24 May 1962).

The pc's needle, even if very clean at the start and loose, will tighten up, develop patterns and dirt if an auditor fails to use a textbook session. This includes raw meat that never heard of a textbook session. Raw meat particularly requires a severely textbook session. Don't think because they're new they won't know. And too much coffee shop type auditing can rough a needle.

A pc who has become unwilling to be audited is best cured by three textbook flawless sessions of havingness as above. Don't plunge for what is *wrong*. Just establish a standard of excellence the pc can predict. And up will come the pc's confidence.

After the three sessions you can prepcheck or fish and fumble and get things really clean. And providing you *continue* to use a textbook session, the pc will get better and better.

If a pc still has a dirty needle with many prior reads after an auditor has audited that pc three sessions, then we can conclude that that auditor

1. Is not using HCO Bulletin 25 May 1962 in reading a meter.
2. Is not handling questions as per HCO Bulletin 24 May 1962, and
3. Is not using Model Session HCO Bulletin 23 June 1962.

There *are* no difficult pcs now. There are only auditors who do not give textbook sessions.

L. RON HUBBARD

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HCO BULLETIN OF 17 MAY 1969

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Dn Checksheets

TRS AND DIRTY NEEDLES

When a student's pc develops a dirty needle (dn) it is caused by one of three things.

1. The student's TRs are bad.
2. The student is breaking the Auditor's Code.
3. The pc has withholds (w/hs) he does not wish known.

The remedy for TRs is to have the student do them in clay, showing the lines and actions of each TR. And to do more TRs with a fellow student.

The remedy for Code Breaks is to have the student define and do Invalidation and Evaluation in clay. And to list examples of possible upsets caused by each line of the Code.

The remedy for the pc with withholds is to send to a Scientology Review Auditor as Scientology can handle outnesses which occur in Dianetic sessions.

It is a safe rule in any event when a "dirty needle" occurs to send the preclear to a Scientology Review Auditor.

It is also a safe rule to assume that the student whose pcs get dirty needles is deficient on TRs and the Auditor's Code.

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HCO BULLETIN OF 3 SEPTEMBER 1978

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HCOs
Tech Staff
Qual Staff
Confessional Courses
All Auditors,
C/Ses, Supervisors

(Cancels HCOB 5 Dec AD12 "2-12, 3GAXX, 3-21
and Routine 2-10 Modern Assessment.")
(Cancels HCOB 13 Aug AD12)
(Cancels HCOB 1 Aug AD12)

URGENT—URGENT—URGENT

DEFINITION OF A ROCK SLAM

The following is the only valid definition of an R/S:

ROCK SLAM: THE CRAZY, IRREGULAR, *LEFT-RIGHT* SLASHING MOTION OF THE NEEDLE ON THE E-METER DIAL. R/SES REPEAT LEFT AND RIGHT SLASHES UNEVENLY AND SAVAGELY, FASTER THAN THE EYE EASILY FOLLOWS. THE NEEDLE IS FRANTIC. THE WIDTH OF AN R/S DEPENDS LARGELY ON SENSITIVITY SETTING. IT GOES FROM ONE-FOURTH INCH TO WHOLE DIAL. BUT IT SLAMS *BACK AND FORTH*.

A ROCK SLAM (R/S) MEANS A HIDDEN EVIL INTENTION ON THE SUBJECT OR QUESTION UNDER AUDITING OR DISCUSSION.

VALID R/SES ARE NOT ALWAYS INSTANT READS. AN R/S CAN READ PRIOR OR LATENTLY.

HCOB 5 December AD12, "2-12, 3GAXX, 3-21 and Routine 2-10 Modern Assessment" is an HCOB composited by others incorrectly and is *CANCELLED* as it misdefines an R/S as a single slash left or right. It contains the statements: "One or two slashes make an R/S.... If it slashed up or down once call it an R/S." The data is utterly false. By this *wrong* definition a rocket read could be mistaken for an R/S, or any sudden rise could be mistaken for an R/S. ONE SLASH DOESN'T *BEGIN* TO BE AN R/S. NOR TWO OR THREE FOR THAT MATTER. THE CORRECT DEFINITION OF AN R/S INCLUDES THAT IT SLASHES SAVAGELY *LEFT AND RIGHT*.

DEFINITION OF A DIRTY NEEDLE

The following is the only valid definition of a dirty needle:

DIRTY NEEDLE: AN ERRATIC AGITATION OF THE NEEDLE WHICH IS RAGGED, JERKY, TICKING, NOT SWEEPING, AND TENDS TO BE PERSISTENT. IT IS NOT LIMITED IN SIZE.

A DIRTY NEEDLE IS CAUSED BY ONE OF THREE THINGS:

1. THE AUDITOR'S TRs ARE BAD.
2. THE AUDITOR IS BREAKING THE AUDITOR'S CODE.
3. THE PC HAS WITHHOLDS HE DOES NOT WISH KNOWN.

The definitions of a dirty needle as “a small rock slam” and “a smaller edition of the rock slam” in HCOB 13 August AD12, “Rock Slams and Dirty Needles,” are CANCELLED. The definition of a dirty needle as “a minute rock slam” in HCOB 1 August AD12, “Routine 3GA, Goals, Nulling by Mid Ruds,” is CANCELLED.

All definitions which limit the size of a dirty needle to “one quarter of an inch” or “less than one quarter of an inch” are CANCELLED.

A dirty needle is NOT TO BE CONFUSED with an R/S. They are distinctly different reads. You never mistake an R/S if you have ever seen one. A dirty needle is far less frantic.

THE DIFFERENCE BETWEEN A ROCK SLAM AND A DIRTY NEEDLE IS IN THE CHARACTER OF THE READ. NOT THE SIZE.

Persistent use of “fish and fumble” can sometimes turn a dirty needle into a rock slam. However until it does it is simply a dirty needle.

AUDITORS, C/SES, SUPERVISORS MUST MUST MUST KNOW THE DIFFERENCE BETWEEN THESE TWO TYPES OF READS COLD.

L. RON HUBBARD
Founder

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6205C23 SHTVD-7 Fish and Fumble -- Checking Dirty Needles

[Demo tape of cleaning a dirty needle with fish and fumble. Some prepchecking.]

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HCO BULLETIN OF 22 JULY 1978

Remimeo
All Auditors

ASSESSMENT TRs

The right way to do an assessment is to ask the pc the question in a *questioning* tone of voice.

In assessing, some auditors have made assessment questions into statements of fact, which of course is a cousin to evaluation.

A downcurve at the end of an assessment question contributes to making it a statement. Questions should go up at the end.



A remedy for this is to record ordinary conversation. Ask some normal questions and make some normal statements and you will find that the voice tone rises on a question and goes down on a statement.

Assessing with a statement's tone of voice instead of a questioning tone of voice results in evaluation for the pc. The pc feels accused or evaluated for rather than assessed and an auditor can get a lot of false and protest reads.

It's all tone of voice. Auditors have to be drilled in asking questions. Assessment questions have an upcurve at the end.

Get it?

Then drill it.

L. RON HUBBARD
Founder

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6306C26 SHTVD-22 Listing Assessment for Engram Running (Part I)

Notice the simplicity of this procedure. [See HCOB 1Jul63 "Routine 3R: Bulletin 4 -- Preliminary Step for a description of the procedure.] The difficulties with it are minimal. The skills of R2-12 are used, the rules of listing apply, etc. The key note of any fairly high-level case, and what makes an incident an incident, is protest. By protesting, a person shoves his face towards something. He attacks it, while he resists it. This opposition produces a heavy charge. But some people aren't up to protest, so we will assess an 18-button prepcheck list to determine the thing to assess for engrams.

[LRH proceeds to assess an 18-button prepcheck (with "created" left out because it is a goal), with the prefix, "In this lifetime, have you mainly _____?" He gets a huge list of items, after nulling the 18 buttons down to "decided". Lists "In this Lifetime, what have you decided?" to a clean needle. Does goals and gains, havingness, and ends off.]

You just keep listing until the needle is clean without doing anything to disturb the PC and put ruds out. You are not looking for R/S's RR's or any "peculiar needle phenomena". The next step would be to null the list, "In this lifetime what have you decided?" to one item. If this item turns out to be a goal, it would be run with R3N. Otherwise, you locate an engram (chain) that could cause such a decision in life. Model Session was very simple and skeletal. If the PC had not made goals or gains, LRH would have said, "I'm sorry you didn't make your goals/gains." If he had made some of them, the acknowledgment would have been both "Thank you," and "Sorry."

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HCO BULLETIN OF 8 JUNE 1961R
REVISED 22 FEBRUARY 1979

(Revisions in this type style)

E-METER WATCHING

ARE YOU WAITING FOR THE METER TO PLAY DIXIE?

I have been a bit surprised by the length of time it is taking people to do assessments on the Prehav, on Security Checks and goals.

A query into this, which may reveal more, has discovered that students wait patiently for the meter to react, which Mary Sue has noticed.

It dawns on me that auditors believe they are doing an *analytical* assessment on the Prehav, etc. *This is wrong.*

The Prehav Scale is not a picture of analytical thought. It is in the order it is in because it is a picture of reactive thought. It is how the reactive mind is stacked up. (See *Dianetics: The Modern Science of Mental Health* for the chapter on the reactive mind.)

Now an E-Meter reacts only on the reactive mind. A Clear doesn't react because he is able to be conscious. An aberree reacts because he can't think without thought exciting the reactivity of the reactive mind. This, being composed of mass, energy, space, time and thought, responds to tiny electrical impulses.

If your auditing was not aimed at reactivity it would not register on a meter. Thus, you run what reacts because it reacts and is therefore part of the reactive mind.

The reactive mind responds instantly on data a billion years ago. How is this? Time in the reactive mind is out of order. So is space. So is matter, so is energy. Pin a sign on the reactive mind: "Out of Order." It connects wrong connections. Hence, the E-Meter.

What is wrong with the pc is not known to the pc. Therefore if a pc knows all about it, it isn't wrong with him.

That's why you never run what the pc says. You run *only* what the meter says. Example: pc *is sure* his current general Prehav Level that should be run now is "Order or Command." "Order" rapidly vanishes. "Command" follows suit. CONQUER stays in. This is an actual example. I just assessed it a few minutes ago on a pc who is in pretty good shape. He didn't like CONQUER. He said Order and Command were long track. Somebody running a Q and A on his assessment would have said, perhaps, the pc knows best, so we'll run Order. Even if it doesn't fall. But when I said it was CONQUER that we were going to run as only *it* now fell, the pc sighed and gave in. Finding the Conquer level questions produced a very responsive meter needle. It was wrong with the pc because he didn't know about it. It was part of his reactive mind. Order and Command were analytical responses prompted by an entirely different thing CONQUER. If Order or Command had been run the pc would have had a lot of auditing time wasted on him.

Now, why are assessments wrong sometimes? Because the auditor is persuaded by the pc, not the meter. If the pc and the meter agree, so what. You can still run it. But only if the meter says so, for only then is it reactive.

Now, what about *slow* assessments? Well, the auditor thinks the pc must consider things before he answers, waits for the pc to answer and waits for the question to sink in so the meter will react.

This is entirely wrong. Based on a misunderstanding of assessment, the meter and the reactive mind.

1. The pc does not have to be given a chance to think before the needle responds.
2. The pc does not have to answer or say one word to make the needle respond.
3. All needle response is reactive.
4. There is no time in the reactive mind.
5. If the pc knew what was wrong with him it wouldn't be wrong.
6. Only the meter knows.
7. The auditor has more control over the pc's reactive mind than the pc since the pc is influenced by the reactive mind responses and the auditor is not so influenced.

The meter responds instantly. The reaction you will get on the needle starts to occur on the needle *instantly* after you utter it.

There is no need to sit there afterwards waiting for the needle to respond again, for it won't until you push that button again.

The only wait is caused by letting the needle come back at the end of a fall. This may take one second.

Therefore: TO WAIT MORE THAN *ONE* SECOND BEFORE UTTERING THE NEXT WORD ON THE LIST IS A COMPLETE WASTE OF AUDITING TIME.

All the response you want will begin to occur instantly after you utter a goal, terminal, level or security question. Thus the maximum time between questions on the Prehav Level is at most a three-second interval of silence while you digest the data.

Further, on an assessment for a Prehav run on the General Scale (as in Routine 2, HCOB 5 June 1961), you do not now say, "Do you . . ." or any other dunnage. You just say the level itself, note response, put a pencil point down on the level if it responds, say the next word, etc., etc. Takes about 5 minutes to run the Primary Scale up and down to find its level. You start at the bottom. You just say the word. If it responds you dot the sheet (using different symbols to tell them apart like dots, X's, lines). Then go back down the scale touching only those you marked going up. Add another dot if they still fall or react. Then play off those left one against the other, saying a level only once each time. The remaining level is now the only one that reacts. So you assemble your 5-way bracket and carry on with auditing.

The pc doesn't have to say a word throughout the whole assessment. You can even ask him politely not to, as breath going in and out in speech can vibrate the needle.

When you assess over into the Secondary Scale of the level you found, you do exactly the same as above. You read them all off once, then only those that reacted, eliminate them and you've got it. (And, by the way, if you go over the Secondary Scale, you then don't only run levels on that Secondary forever; in each new assessment you use the Primary Scale again to find a new Secondary Level to assess.)

This is also true of a Joburg. If you're going to get a reaction on the needle, it will come fast. No waiting. If you get a reaction you clear that reaction, not the pc's whole life. The moment the needle is null, you go on to the next question. Of course, in a Joburg, the pc talks. He better!

All auditing actions except the CCHs are now done in Model Session.

And all auditing actions and questions are done effectively, neither frantically rushed nor slowly.

So it boils down to this. Weeks can be added to Joburgs and assessments if you think you have to wait for a needle response.

What are you waiting for? The whole action only requires a second.

Don't wait for the E-Meter to play Dixie. It was made in the Nawth.

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HCO BULLETIN OF 5 AUGUST 1978

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Ref: HCOB 28 Feb 71 C/S Series 24 METERING READING ITEMS
HCOB 8 Apr 78 AN F/N IS A READ
E-Meter Essentials, page 17 (ROCK SLAM)
HCOB 18 Jun 78 New Era Dianetics Series 4
ASSESSMENT AND HOW TO GET THE ITEM

INSTANT READS

The correct definition of INSTANT READ is THAT REACTION OF THE NEEDLE WHICH OCCURS AT THE PRECISE END OF ANY MAJOR THOUGHT VOICED BY THE AUDITOR.

All definitions which state it is fractions of seconds after the question is asked, are cancelled.

Thus an instant read which occurs when the auditor assesses an item or calls a question is valid and would be taken up and latent reads, which occur fractions of seconds after the major thought, are ignored.

Additionally, when looking for reads while clearing commands or when the preclear is originating items, the auditor must note only those reads which occur at the exact moment the pc ends his statement of the item or command.

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HCO BULLETIN OF 25 MAY 1962

Central Orgs
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E-METER
INSTANT READS

An instant read is defined as that reaction of the needle which occurs at the precise end of any major thought voiced by the auditor.

The reaction of the needle may be any reaction except "nul". An instant read may be any change of characteristic providing it occurs instantly. The absence of a read at the end of the major thought shows it to be nul.

All *prior* reads and *latent* reads are ignored. These are the result of minor thoughts which may or may not be restimulated by the question.

Only the instant read is used by the auditor. Only the instant read is cleared on rudiments, What questions, etc.

The instant read may consist of any needle reaction, rise, fall, speeded rise, speeded fall, double tick (dirty needle), theta bop or any other action so long as it occurs at the exact end of the major thought being expressed by the auditor. If no reaction occurs at exactly that place (the end of the major thought) the question is nul.

By "*major thought*" is meant the complete thought being expressed in words by the auditor. Reads which occur prior to the completion of the major thought are "prior reads". Reads which occur later than its completion are "latent reads".

By "*minor thought*" is meant subsidiary thoughts expressed by words within the major thought. They are caused by the reactivity of individual words within the full words. They are ignored.

Example: "Have you ever injured dirty pigs?"

To the pc the words "you", "injured" and "dirty" are all reactive. Therefore, the minor thoughts expressed by these words also read on the meter.

The major thought here is the whole sentence. Within this thought are the minor thoughts "you", "injured" and "dirty".

Therefore the E-Meter needle may respond this way: "Have you (fall) ever injured (speeded fall) dirty (fall) pigs (fall)?"

Only the major thought gives the instant read and only the last *fall* (bold-italic type in the sentence above) indicates anything. If that last reaction was absent, the whole sentence is nul despite the prior falls.

You can release the reactions (but ordinarily would not) on each of these minor thoughts. Exploring these prior reads is called "compartmenting the question".

Paying attention to minor thought reads gives us laughable situations as in the case, written in 1960, of "getting P.D.H.ed by the cat". By accepting these prior reads one can prove anything. Why? Because *Pain* and *Drug* and *Hypnosis* are minor thoughts within the major

thought: “Have you ever been P.D.H.ed by a cat?” The inexpert auditor would believe such a silly thing had happened. But notice that if each minor thought is cleaned out of the major thought it no longer reacts as a whole fact. If the person on the meter *had* been P.D.H.ed by a cat, then only the discovery of the origin of the whole thought would clean up the whole thought.

Pcs also think about other things while being asked questions and these random personal restimulations also read before and after an instant read and are ignored. Very rarely, a pc’s thinks react exactly at the end of a major thought and so confuse the issue, but this is rare.

We want the read that occurs instantly after the last syllable of the major thought without lag. That is the only read we regard in finding a rudiment in or out, to find if a goal reacts, etc. That is what is called an “instant read”.

There is a package rudiment question in the half truth, etc. We are doing four rudiments in one and therefore have four major thoughts in one sentence. This packaging is the only apparent exception but is actually no exception. It’s just a fast way of doing four rudiments in one sentence.

A clumsy question which puts “in this session” at the end of the major thought can serve the auditor badly. Such modifiers should come before the sentence, “In this session have you?”

You are giving the major thought directly to the reactive mind. Therefore any analytical thought will not react instantly.

The reactive mind is composed of:

1. Timelessness.
2. Unknownness.
3. Survival.

The meter reacts on the reactive mind, never on the analytical mind. The meter reacts instantly on any thought restimulated in the reactive mind.

If the meter reacts on anything, that datum is partly or wholly unknown to the preclear.

An auditor’s questions restimulate the reactive mind. This reacts on the meter.

Only reactive thoughts react instantly.

You can “groove in” a major thought by saying it twice. On the second time (or third time if it is longer) you will see only the instant read at the exact end. If you do this the prior reads drop out leaving only the whole thought.

If you go stumbling around in rudiments or goals trying to clean up the minor thoughts you will get lost. In sec checking you can uncover material by “compartmenting the question” but this is rarely done today. In rudiments, What questions, et al, you want the instant read only. It occurs exactly at the end of the whole thought. This is your whole interest in cleaning a rudiment or a What question. You ignore all prior and latent reactions of the needle.

The exceptions to this rule are:

1. “Compartmenting the question”, in which you use the prior reads occurring at the exact end of the minor thoughts (as above in the pigs sentence) to dig up different data not related to the whole thought.

2. “Steering the pc” is the only use of latent or random reads. You see a read the same as the instant read occurring again when you are not speaking but after you have found a whole thought reacting. You say “there” or “that” and the pc, seeing what he or she is looking at as you say it, recovers the knowledge from the reactive bank and gives the data and the whole thought clears or has to be further worked and cleared.

You can easily figure-figure yourself half to death trying to grapple with meter reads unless you get a good reality on the instant read which occurs at the end of the whole expressed thought and neglect all prior and latent reads except for steering the pc while he gropes for the answer to the question you asked.

That’s the whole of reading an E-Meter needle.

(Two Saint Hill lectures of 24 May 1962 cover this in full.)

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HCO BULLETIN OF 27 JANUARY 1970

(HCO Bulletin of 10 December 1965

Revised for HDG)

HDG C/sheet

E-METER DRILL COACHING

The following was submitted by Malcolm Cheminais Supervisor on the Saint Hill Special Briefing Course.

Here are some observations I have made on the coaching of E-Meter drills, which I feel could be of use:

1. The coach's needle is dirty. The student's out comm cycle has cut his comm in some way, but PRIOR to that the coach failed to flunk the part of the comm cycle that went out. Correct flunking by coaches equals students with no dirty needles.
2. If a coach's TA starts climbing on a drill and the needle gets sticky, it means that the student's comm cycle has dispersed him and pushed him out of PT. The coach is either (1) not flunking at all (2) flunking the incorrect thing.
3. The correct flunking by the coach of an out comm cycle, which has dispersed him and pushed his TA up, will always result in a TA blow down. If there is no blow down, the coach has flunked the wrong thing.
4. Needle not responding well and sensitively on assessment drills, although the needle clean. Coach has failed to flunk TR 1 (or TR 0) for lack of impingement and reach.
5. Coach reaching forward and leaning on the table, means TR 1 is out with the student.
6. Students shouting or talking very loudly on assessment drills to try and get the Meter to read by overwhelm. The reason for this is invariably—"but I'm assessing the bank!" They haven't realized that *banks* don't read, only thetans impinged upon by the bank—therefore the TR 1 must be addressed to the thetan. The meter responds proportionately to the amount of ARC in the Session. (See HCO B 29 Jan 70 for lists that don't read.)

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HCO BULLETIN OF 23 NOVEMBER 1961

Franchise

METER READING

A survey of auditing has brought up the datum that the gross auditing error in failure to obtain results from Security Checking and Problems Intensives lies wholly in the inability to read an E-Meter.

You may some day get a huge reality on the fact that, in supervising auditing, all failures are gross auditing errors, not fluke case differences.

Auditors one is supervising often demand “an extraordinary solution” because such and such a case isn’t moving. The unwise supervisor will actually furnish “extraordinary solution” after “extraordinary solution” “to handle this different case”. It may be John Jones who “cannot think of any changes in his life” or it may be Mary Smith who “just doesn’t respond to Security Checking”. And the supervisor burns the midnight oil and gives the auditor some new involved solution. Then as often as not, the auditor comes back the day after and says, “That didn’t work either.” And the supervisor goes a quarter around the bend and again burns the midnight oil If this seems familiar to you as a supervisor, know you *should* have asked, “*What* didn’t work?” Usually the auditor can’t even recall the solution—it was never used. Or it was applied in some strange fashion.

For *today*, the reasons for failure all lie under the heading “Gross Auditing Error”.

Such an error would be, the auditor never arrived for the session, the E-Meter was broken throughout, the pc hadn’t eaten or slept for three days, the din from construction next door made it impossible to give commands or hear answers. The auditor didn’t run any known process. That is the order of magnitude of a “GROSS AUDITING ERROR”. It is never, the pc was unhappy, the pc has difficulty remembering, etc. In supervising auditing, *always* look for the gross auditing error and *never* give out with an extra-ordinary solution.

Well, taking my own advice, when I saw some tricky elements in new clearing processes taking far too much time, I didn’t look for “different” pcs, I looked for the gross auditing error. And found it.

The auditors who were having trouble couldn’t read an E-Meter.

Impossible as that may seem, it proved to be true. I put Mary Sue on this at once and Herbie Parkhouse carried through. The errors found in E-Meter reading where there had been trouble, were so huge as to have been missed on any casual inspection.

The errors went like this:

1. The auditor believed the E-Meter could not be read while the needle was swinging around. The auditor was waiting until it stopped every time before asking a question.
2. The auditor believed the needle had to be exactly at “set” on the dial before it could be read.

3. The auditor did not know a rising needle could be read by stopping the rise with a question or making the needle twitch.
4. The auditor had not done the body reaction drills in *E-Meter Essentials* and was reading only body reactions and ignoring all others.
5. The auditor thought an E-Meter could not be read if it showed breathing or heart beat.
6. The auditor always looked at the pc for a few seconds after asking the question, then looked at the meter, and so missed all but latent (non-significant) reads.
7. The auditor sat staring at the meter for twenty seconds after the reading had registered.
8. The auditor thought E-Meters could be fooled so easily, it was more reliable to make up his own mind about what the pc's item or guilt was.
9. An auditor thought that if the needle rose on a rudiment question, the rudiment was out.

These and many, many more panned out to be:

IF A SECURITY CHECK OR PROBLEMS INTENSIVE WAS PRODUCING NO RESULTS, IT WAS BECAUSE THE AUDITOR COULD NOT READ AN E-METER.

That's the gross auditing error.

In this bulletin, I am not trying to give you any methods to remedy this. I am just calling it widely to everyone's attention.

The fact is big enough to merit study by itself.

And to get cases started by no other mechanism than learning to really read an E-Meter or by teaching people to read it.

This one point remedied could change the entire future of Scientology, an organization or an auditor.

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HCO BULLETIN OF 9 JUNE 1971 RA
Issue I

Remimeo

REVISED 25 NOVEMBER 1976
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*(Re-Revised to correct typographical error on p. 147 in
“High TA & ARC Brks” section. No other changes.)
(Revision in this type style)*

C/S Series 4IRA

C/S TIPS

LISTS

Always C/S to correct lists first when lists are out or suspected to be out.

Don't do ARC Brks first in a case of out lists as an out list can make an ARC break that can't be handled by ARC Brk but only an L4BR.

On a GF when lists show up or overlists you should handle that (first action in handling the GF) but also you must order an “L4BR Method 5 and handle.” Method 5 is the once through for assessment.

NO READ AUDITORS

When auditors can get no reads on things you get their:

- (a) TRs checked to see if they can even be heard.
- (b) Their metering checked for meter position on auditing table, can they see meter, pc and write without shifting eyes?

And can they see pc's hands on the cans?

And was the meter turned on and charged and can an auditor work the tone arm smoothly with his thumb?

- (c) Does the auditor discount reads gotten on clearing commands? (They are the reads.)
- (d) Can the auditor read out a list and see the meter reads as a coordinated action?

CRAMMING

Send auditors to Cramming on all flubs, insist they GO to Cramming, insist Cramming calls them in and crams them and insist on a carbon copy of the fact that cramming has been done.

All the hard work of C/Sing comes in when auditors are flubby.

It takes weeks to make an auditor after he has had a course and it's only done by cram—cram—cram.

R-FACTORS

Never order an R-Factor that takes pc into future or past as he then won't be in session. Example: C/Ses "R-Factor we are setting you up for Dianetics." Promptly the pc is up ahead not in *this* session.

MIXING STARTS

There are many ways to start a session. Don't mix them.

It's "2WC what do you have your attention on?"

"Fly a rud if no F/N."

"Fly all ruds."

"2WC the TA down."

"Fly a rud or GF + 40 Method 5 and handle."

It's not a mixture of frantic efforts to get a TA down.

If the auditor can't on what the C/S says THE AUDITOR ENDS OFF.

Interiorization is undone or out, there may be list errors, there may be overruns, but for sure it's a case for FOLDER STUDY, not for an auditor C/Sing in the chair.

HIGH TA & ARC BRKS

Train your auditors NEVER TRY TO GET A TA DOWN FROM ABOVE 3.0 ON ARC BREAKS.

LOW TA QUILTS

Some auditors see a TA sink below 2.0 and then won't continue the 2WC or process to get the TA back up.

"The TA sank so I quit" is a common auditor note.

Compare this: "The TA rose above 3.0 so I quit."

See? Doesn't make sense.

If a TA sinks below 2.0—and the auditor's TRs are good—the same action will usually bring it up to 2.0 and F/N.

Come down hard on auditors who do this.

Get their TRs checked, make them continue.

EXAM F/Ns AFTER FLUBS

Pcs whose TAs are high in session or low in session get F/N at the exams put the finger on the auditor. They are protesting or being overwhelmed.

Always C/S "Examiner! Ask pc what auditor did in session."

Then you know it's the auditor or the case. The pc will say the auditor was okay. So it's case. But usually *when cases are puzzles* there's weird things going on with TRs.

Also the auditor may be noisy or laugh hard or is boisterous and being "interesting."

C/S VIA

The C/S is handling cases on the via of an auditor.

If the auditor is *perfect* the C/S can handle the work out of the case. If the auditor is not perfect in TRs, metering, Code, reports and doing the C/S then the C/S is solving a factor unknown to him, not the pc's case.

So, be a perfect C/S. Demand perfect auditing. Cases fly.

HIGHER LEVELS

A C/S who assesses a pc to higher levels to solve lower ones is really asking for a wreck.

It's always the earlier actions that are out.

Trying to cheat a case up to Grade II when he won't run on Grade I is like trying to run the whole Grade Chart to cure a cold.

A pc can always be solved in or below where he is.

"Oh, we'll put him up a grade and cure his high TA" is like "He can't pass kindergarten so we'll enroll him in college."

C/S EXPERTISE

A C/S has to know his auditing materials, HCOBs and texts MUCH better than an auditor.

If a C/S is not being successful, get a retread on VI and VIII materials.

A C/S also must be confident HE could crack the case as an auditor.

When a C/S is shaky on his materials then the world of auditing looks very unstable.

The tech is very exact, very effective. If any errors existed in it they've been corrected.

So the variables are the knowledge of the C/S, his discipline and demands of auditors and the actions of the auditor.

If THESE are stable then the cases that come along are easy as can be.

The successful C/S knows his materials. If he wants to be even more successful he keeps his study up.

Then he is steady and calm for he is totally certain.

L. RON HUBBARD
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HCO BULLETIN OF 20 DECEMBER 1971

Remimeo

C/S Series 72

USE OF CORRECTION LISTS

A current survey shows that the weakest point in C/Sing done in orgs is failure to use Prepared Lists for Case Correction.

There are some other points. For some reason C/Ses are being inventive instead of following the C/S Series and doing standard repairs and grades.

Probably the failure to use Prepared Correction Lists derails the use of standard actions.

There are very few actions which do not have their own Correction Lists.

THERE IS NOTHING IN DIANETICS AND SCIENTOLOGY AS MIRACULOUSLY WORKABLE AS CORRECTION LISTS.

The only things which prevent the list from working are

- (a) AUDITOR'S METERING
- (b) AUDITOR'S TRs.

METERING

When the auditor's meter is habitually placed where he cannot see (1) The meter needle, (2) The worksheet and (3) The pc WITH ONE DIRECTED LOOK, then he misses reads.

All three have to be seen at once.

The faults are

- i) Eyesight poor
- ii) Glasses rims obscure one while looking at another
- iii) Position of the meter.

It is a Standard Cramming action to look into these points **WHENEVER A CORRECTION LIST IS SAID TO BE BLANK.**

For example a GF is done by Auditor A on Monday. It is done again by Auditor B on Tuesday. Reads are found by B. This means Auditor A is missing reads.

THIS IS FAR MORE COMMON THAN BELIEVED.

TRs

When an auditor can't be heard or is overwhelming the pc the list won't be valid.

An auditor's TRs show up more quickly on a Correction List than anything else.

A pc ARC Broken by TRs 0 to IV will not read properly on a Correction List.

NUMBERS OF LISTS

The number of Correction Lists is large.

It is unthinkable to do Word Clearing without ever using a WC Corr List. Yet we find folders with bogged Word Clearing sessions where the list was never used.

There is the Green Form for general case upset, the Green Green Form for Solo, L 1 C for ARC Brks over a period, L3B for Dianetic bogs, L4B for listing and nulling goofs, Int RD Corr List for Int-Ext corrections, a Power Corr List for Power, GF 40R for resistive cases, C/S 53 and Hi Low TA for TA misbehavior, L7 for Clearing Course, and others.

C/Ses trying to “solve cases” without using Correction Lists is like trying to repair flat tires without puncture patches—it just CAN’T BE DONE.

THE PRIMARY TOOL OF A C/S IS PREPARED CORRECTION LISTS.

It is not inventive ways of “solving cases”.

METHOD OF USE

Where you have inexpert auditors you always order Method 5, which is just a full rapid assessment. Then the C/S sorts out the reads and C/Ses what to do as very well covered on the lists themselves and the C/S Series.

Then the auditor does the C/S.

A Green Form is *always* done this way. It will bog on any other method like 3.

There are different methods of handling lists. L1C is always done Method 3, carrying each read as it is found Earlier Similar to F/N.

A GF 40R is done Method 3 and then the engrams are run for each read where engrams are indicated.

It’s up to a C/S to use Correction Lists, to coach his auditors into proper list use and to get corrected any misuse.

A C/S who can’t or doesn’t use Prepared Correction Lists isn’t a C/S at all but a “person puzzled about cases”.

Correction Lists, standard programs and the Grade Chart and Grade Commands and materials.

These are the tools of the C/S.

There are NO others.

A C/S is one who uses these things. He is Supervising that they are used when they are supposed to be.

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HCO BULLETIN OF 15 OCTOBER 1973RB
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(Revisions in this type style)

C/S Series 87RB

NULLING AND F/Ning PREPARED LISTS

(Ref: HCOB 4 December 1978, HOW TO READ THROUGH AN F/N)

A prepared list is one which is issued in an HCOB and is used to correct cases. There are many of these. Notable amongst them is C/S 53 and its corrections.

It is customary for the auditor to be required to F/N such a list. This means on calling it that the whole list item by item is to F/N.

To F/N a list, you do it Method 3. Somebody's got the wrong idea that it is done Method 5—going over and over and over something.

A recent C/S of *mine* on the subject stated: "The reason you're having trouble F/Ning a list is because you don't do M3, handle each read to the end and then reassess M3 and handle each read to the end. It is obvious from your list markings that you were doing M5 over and over, which of course gets into protest. Usually M3 at some point will begin to F/N and that is the reason you do M3. Also, when you miss on a prepared list the F/N stops. So there were a few minor misses on these lists but mostly because you were doing it M5. Also, it takes an R-Factor that you're going to clean up everything on the list."

You handle a list Method 3 by calling the line and handling the line. A prepared list should be used to get optimum results on a pc. If a prepared list reveals that more needs to be handled, i.e. engram in restimulation, then it would be handled. *(Note: In this case the handling would be to assess the L3RF and handle the reads. WARNING: You would NOT run Dianetics on a Clear, Dianetic Clear or OT. For C/ears and OTs you would assess the L3RF and then simply INDICATE the read.)*

If a more major action was found to be needed it would be programmed for handling, per list instructions. If something hot leaps into view on a prepared list then handle it.

It is the wrong think that one has to quickie a prepared list and get it to F/N in a hurry rather than to use it to get optimum results on a pc.

All the list must be called a final time.

"NONREADING, NON-F/Ning" LISTS

Now and then you get the extreme oddity of a list selected to exactly remedy the case not reading but not F/Ning.

Of course this might happen if the list did not apply to the case (such as an OT prepared list being used on a Grade IV, heaven forbid). In the case of lists to correct listing and in particular the C/S 53 Series, it is nearly impossible for this situation to occur.

A C/S will very often see that the auditor has assessed the list on the pc, has gotten no reads, and the list did not F/N.

A “reasonable” C/S (heaven forbid) lets this go by.

Yet he has before him first class evidence that the auditor

1. Has out-TRs in general,
2. Has no impingement whatever with TR 1,
3. Is placing his meter in the wrong position in the auditing session so that he cannot see it, the pc and his worksheet,
4. That the auditor’s eyesight is bad.

One or more of these conditions certainly exist.

To do nothing about it is to ask for catastrophe after catastrophe with pcs and to have one’s confidence in one’s own C/Sing deteriorate badly.

An amazing number of auditors cannot make a prepared list read for one of the above reasons.

Putting in Suppress, Invalidation or Misunderstood Words on the list will either get a read or the list will F/N. If a list does not F/N then the subject of the list is still charged or there is something wrong with the list.

The moral of this is that prepared lists that do not read F/N. When prepared lists that do not read do not F/N or when the auditor cannot get a prepared list to F/N, serious auditing errors are present which will defeat a C/S.

In the interest of obtaining results and being merciful on pcs, the wise C/S never lets this situation go by without finding what it is all about.

READING THROUGH AN F/N

There is a skill that any auditor who is handling lists should master and that is reading through an F/N.

WHEN TAKING A LIST TO F/Ning ASSESSMENT AN AUDITOR MUST KNOW HOW TO READ THROUGH AN F/N.

When going down a list that is F/Ning you’ll sometimes see the F/N “check” briefly and then continue. The swinging weight of the F/Ning needle has momentum and it will tend to obscure a read. But a sharp auditor will see this “check” or slow in an F/N, know he has a hot item and take it up and handle it. An auditor who can’t read through an F/N will miss it and go right on by, and the F/N then kills within the next couple of items. Now he’s got a suppressed read and he’s going to have trouble F/Ning the list.

When this happens, even if you can’t read through an F/N, you should go back up the list an item or two and find it. BUT one should be able to read through an F/N. It is the secret of

being able to take a list accurately to an honestly F/Ning assessment, with no wasted time or effort. (Ref: HCOB 4 December 78, HOW TO READ THROUGH AN F/N.)

THE "RABBIT BUTTONS"

To "rabbit" means to run away from the bank. (The term derives from the fact that a rabbit is timid and runs away from just about everything.)

Some auditors have been known to "rabbit" from auditing sessions or from certain session actions. This is wholly due to out-TRs or shaky metering and the auditor not knowing how to use his tools. Rabbiting shows up in various ways—not getting the pc through the engram and not taking a Dianetic chain to full EP, or calling an F/N when it's an ARC break needle, or simply ending off when the going gets rough, etc. It's running away from the action rather than completing it.

One of the ways some auditors rabbit from F/Ning a list is by using what have come to be known as the "rabbit buttons." Given a C/S 53 (or other list) to take to F/Ning assessment, the auditor begins assessing and handling the list items but on the slightest provocation (such as a minor protest from the pc), introduces such questions as: "Is the C/S 53 being overrun?", "Is this list unnecessary?", "Do you feel over-repaired?" or something similar.

These questions are valid enough when they occur, as they do, at the end of some prepared lists. But used out of sequence they serve to get the auditor out of taking the C/S 53 or other assigned list to F/Ning assessment. Auditor throws in the "rabbit buttons," pc immediately agrees it's "overrun" or "unnecessary," and the auditor ends off, with the majority of the list items unchecked for charge.

This is by no means true of all auditors but it has happened frequently enough for these questions, used out of sequence, to be dubbed the "rabbit buttons."

And each time an auditor has rabbited in this way from F/Ning a list, something has been found later that should have been handled.

Thus: WHEN THE C/S CALLS FOR F/Ning A LIST IT MUST BE TAKEN TO COMPLETION AND NOT QUIT BEFORE THE ENTIRE LIST IS F/Ning, ITEM BY ITEM, ON ASSESSMENT.

Any pc protest or upset or apprehension over extensive repair actions or a list having to be F/Ned stems mainly from auditor out-TRs and mismetering (missing reads and calling false reads) when doing repair lists.

Any auditor back-off or protest on F/Ning a list stems from these same points plus having to handle pc upset or protest.

The solution is for the auditor to polish his TRs and sharpen up his metering. AND learn to read through an F/N.

Given good TRs and standard metering, the auditor who can then also read through an F/N will have no difficulty taking a list to F/Ning assessment.

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HCO BULLETIN OF 6 DECEMBER 1973

Remimeo

C/S Series 90

THE PRIMARY FAILURE

References: HCO B 28 Feb 1971, C/S Series 24,
"Metering Reading Items", and
HCO B 15 Oct 1973, C/S Series 87,
"Nulling and F/Ning Prepared Lists".

A C/S who cannot get a result on his pcs will find the most usual biggest improvement by getting the offending Auditors' ASSESSING handled.

We used to say that "the Auditor's TRs were out" as the most fundamental reason for no results.

This is not specific enough.

THE MOST COMMON REASON FOR FAILED SESSIONS IS THE INABILITY OF THE AUDITOR TO GET READS ON LISTS.

Time after time I have checked this back as the real reason.

It became evident when one could take almost any "null" (no read) list in a pc's folder, give it and the pc to an Auditor who COULD assess and get nice reads on it with consequent gain.

Example: Pc has a high TA. C/S orders a C/S 53RF. List is null. Pc goes on having a high TA. C/S gets inventive, case crashes. Another C/S and another Auditor takes the *same* pc and the same list, gets good reads, handles. Case flies again.

What was wrong was:

- (a) The Auditor's TR 1 was terrible.
- (b) The Auditor couldn't meter.

REMEDY

One takes the above two reference HCO Bs and gets their points fully checked on the flunking Auditor.

The C/S gets the Auditor's TR 1 corrected. In doing the latter one may find a why for the out TR 1 like a notion one must be soft-spoken to stay in ARC or the Auditor is imitating some other Auditor whose TR 1 is faulty.

QUAL CRAMMING

It can happen that these actions are reported done in Qual and the Auditor still flubs.

In this case the C/S has to straighten out Qual Cramming by doing the above reference HCO Bs on the Cramming Officer and getting the Cramming Officer's TR I ideas unscrewed and straight.

REQUIREMENTS

It takes correct metering and IMPINGEMENT to make a list read.

If the auditor does not have these, then drug lists, Dianetic lists, correction lists will all go for nothing.

As the prepared list is the C/S's main tool for discovery and correction an auditor failure to get a list to respond or note it then defeats the C/S completely.

SUMMARY

THE ERROR OF AN AUDITOR BEING UNABLE TO GET A LIST TO READ ON A METER IS A PRIMARY CAUSE OF C/S FAILURE.

To win, correct it!

L. RON HUBBARD
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Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 29 APRIL 1969

Remimeo
Dn Checksheet

ASSESSMENT AND INTEREST

An assessment consists simply of calling off the items the pc has given and marking down the reads that occur on the meter. The pc is not required to comment during this action and it is better if he does not.

This action is called "Assessment for Longest Read". It is used mainly in Dianetics.

There are two Scientology assessments which are differently done. These are "Assessment by Elimination" and "Listing and Nulling". They are not used in Dianetics. One does not mix the three types.

In Dianetic Assessment by Longest Read one uses these symbols:

X — didn't read
Tick — small jerk of needle
sF — Small Fall (a quarter to half an inch)
F — Fall (about one to 2 inches)
LF — Long Fall (2 to 3 inches)
LFBD — Long Fall followed by a "blow down" or TA motion downward.

All falls are to the right. A "BD" is a Tone Arm motion to the left made to keep the needle on the dial.

The favoured action for an item is an LFBD and if one item on the list does so, that is it without any further assessment.

The reason one assesses is that IF AN ITEM DOES NOT READ ON THE METER WHEN ASSESSED IT IS BEYOND THE PC'S LEVEL OF AWARENESS.

It is very unwise and unsafe to try to run a somatic which has not read on the list. It will be beyond the pc's reality and beyond his awareness and will result in overwhelming him.

That an item reads guarantees that the pc will be able to confront and erase the chain. So that an item reads well is a guarantee that the pc can handle it and will not get in too deep for him.

The exception to this is a PROTEST read. An item, possibly already run, is seen to read. The pc frowns. He is protesting and the meter is registering protest, not the item. One never runs a pc against his protest. To do so will overwhelm him and give a bad result. A protest almost never blows down the TA.

To be *sure* that the item is right, one usually asks the pc if he is interested in the item chosen.

If the pc says no, he doesn't want to run it, this is a protest read.

One then picks the second best reading item on the assessment already done and checks that with the pc for interest. The pc will usually be interested in it.

The pc can almost always be counted on to be interested in any item that gives a LFBD.

One *never* simply asks the pc which on the list he is interested in as “an assessment” as it will be found the pc simply chooses at random and may choose a null item. The result may be a very unsuccessful session.

An auditor may sometimes be astonished by what reads. The pc, let us say, obviously has a broken leg but what reads is an earache. One runs what reads, not what the auditor knows should be run. A “know best” in an auditor can be a fatal fault.

On a second or third assessment, items which were at first null or reading poorly will be found to “come alive” and read well. The pc, by being audited, has had an increase of ability to confront and, if the auditing is standard, an increase in confidence. The result is that items beyond his reach previously (and did not read well) are now available and can be run easily.

The E-Meter measures the awareness depth of the pc. On things which do not read on assessment you would find his reality poor. Things that read well on assessment will be found to be things on which a pc has a high reality and a high interest level.

Only if pushed to audit without a meter could an auditor assess by interest only. There is no real excuse for it if one has an E-Meter.

Auditing without a meter is a chancy activity.

Good assessment by longest read is the best entrance to a successful session.

The same list will serve for the next item to be run and should be used rather than just asking the pc.

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HCO POLICY LETTER OF 21 FEBRUARY 1979
CORRECTED & REISSUED 26 APRIL 1979
CORRECTED & REISSUED 6 MAY 1979

Remimeo
Tech
Qual
All Auditors
E-Meter Checksheets

(Corrections in this type style)

**E-METER ESSENTIALS
ERRATA SHEET**

The following corrections are to be made in *E-METER ESSENTIALS*:

RE: THE TONE ARM:

Page 9 Section 10:

Delete: “no matter what the preclear says.”

Add: “until the EP of that process is reached.”

The whole section now reads: “If the Tone Arm shows motion, continue the process, until the EP of that process is reached.”

Page 10. Section 12:

Delete: “is a breach of the Auditor’s Code Clause 13. Also to continue a process that is producing no Tone Arm motion is a breach of the same Clause . “

Add: “will leave the pc with By-Passed Charge. The process should be continued to the EP of that process.”

The whole section now reads: “To change a process while the Tone Arm shows good motion will leave the pc with By-Passed Charge. The process should be continued to the EP of that process.”

RE: THE SENSITIVITY KNOB:

Page 13, Section 5:

Delete: “Have the preclear hold the electrodes comfortably in his hands. Have him tighten his hands and then relax them, still holding the cans. The needle should drop exactly one-third of a dial. Adjust the sensitivity knob by asking the preclear to squeeze the cans again and observing the needle fall.”

The whole section is substituted with the following: “The exact setting of the sensitivity knob is done as follows: Have the preclear hold the electrodes (cans) in his hands with the cans in contact with the cups of his palms and all his fingers and both thumbs in a comfortable grip. Set the sensitivity at 5 and adjust the position of the needle to set. Have the preclear squeeze the cans with an even gradual pressure, not a sudden hard squeeze. Watch the distance the needle drops. If the distance the needle fell is less than one-third of a dial drop, raise the sensitivity some and get another can squeeze, continuing this procedure till you’ve got the sensitivity setting that gives you one third dial drop on the can squeeze. If the can squeeze gave you

more than one-third dial drop at Sens. 5, lower the sensitivity setting a bit, test another can squeeze, continuing this procedure till you get one-third of a dial drop.

In other words, keep adjusting your sensitivity lower or higher according to whether the drop is more or less than one-third of a dial drop, until you get the correct sensitivity setting.”

Page 13. Section 7:

Delete: “Adjust the knob to a still needle that will yet move on needed responses . “

Add: “Adjust the sensitivity knob to get a third of a dial drop on the can squeeze, or as close to that as you can.”

The whole section now reads: “In short, adjust the sensitivity knob to get a third of a dial drop on the can squeeze, or as close to that as you can.”

RE: THE NEEDLE:

Page 14. Section 4:

Delete: “A fall always happens with rapidity, within a second or two.”

Add: “A fall always happens at the exact end of the question asked.”

The whole section now reads: “A falling needle (3) makes a dip to the right as you face the meter. A fall may consist of half a division (about one-eighth of an inch) or may consist of fifteen dials (the whole meter face dropped fifteen times). It is still a fall. A fall always happens at the exact end of the question asked. It is also called a drop, a dip and a register. It denotes that a disagreement with life on which the preclear has greater or lesser reality has met the question asked.”

Page 15. Section 9:

Delete: “upon the question being asked. A fall can be in two stages or more providing they take place within a second or two after the question.”

Add: “at the end of the last word of the question asked.”

The whole section now reads: “A fall follows at once at the end of the last word of the question asked.”

RE: CHANGE OF CHARACTERISTIC:

Page 15. Section 17:

Delete: “we must assume that that is it and we use it.”

Add: “it can be further explored with the suppress and invalidate buttons to see if it develops into a sF, F. or BD, which then can be used.”

The whole section now reads: “Change of characteristic occurs when we hit on something in the preclear’s bank. It occurs only when and each time that we ask that exact question. *As* the question or item alone changes the needle pattern, it can be further explored with the suppress and invalidate buttons to see if it develops into a sF, F. or BD, which then can be used.”

Page 15. Section 18:

Delete: “usually” .

Add: “may”.

The whole section now reads: “A question that stops a rising needle is a change of characteristic question and like a fall means we have struck something. Further exploration may develop it into a fall.”

Page 16, Section 21:

Delete: “within one tenth to one half of a second after you have asked a question of the preclear.”

Add: “An instant read is defined as that reaction of the needle which occurs at the precise end of any major thought voiced by the auditor.”

The whole section now reads: “It is not much used but must be known as it may have to be used sooner or later when we can’t get falls.

“The only needle reactions in which you should be interested are those which occur INSTANTLY. An instant read is defined as that reaction of the needle which occurs at the precise end of any major thought voiced by the auditor.”

RE: ROCK SLAMS:

Page 17, Section 35, ROCK SLAM (7):

Delete: “This originally meant (and still does) that you are on the rock chain.”

Add: “A Rock Slam means a hidden Evil Intention on the subject or question under discussion or auditing.”

The whole section now reads: “In assessing or running you occasionally get a Rock Slam. A Rock Slam means a hidden Evil Intention on the subject or question under discussion or auditing.”

Page 17, Section 36:

Delete: “A Rock Slam is a crazy, irregular, unequal, jerky motion of the needle, narrow as one inch or as wide as three inches happening several times a second. The needle ‘goes crazy’, slamming back and forth, narrowly, widely, over on the left, over on the right, in a mad war dance or as if it were frantically trying to escape. It means hot terminal or hot anything in an assessment and takes precedence over a fall.”

The entire section is replaced with: “A Rock Slam is a crazy, irregular, leftright slashing motion of the needle. It repeats left and right slashes unevenly and savagely, faster than the eye easily follows. The needle is frantic. The width of a Rock Slam (R/S) depends largely on sensitivity setting. It goes from one-fourth inch to whole dial. But it slams back and forth. It means hot item in an assessment and takes precedence over a fall or it means that you have left rings on the pc’s hands or have a loose connection in the leads or meter. If the latter two items verify as not present you are looking at a Rock Slam in the pc.”

RE: FREE NEEDLES:

Page 17, Section 41:

Delete: “It means an idle, uninfluenced motion, no matter what you say about the goal or terminal. It isn’t just null, it’s uninfluenced by anything (except body reactions).”

The entire section is replaced by: “It means the same as a Floating Needle, which is a rhythmic sweep of the dial at a slow, even pace of the needle, back and forth, back and forth, without change in the width of the swing except perhaps to widen as the pc gets off the last small bits of charge. Note that it can get so wide that you have to shift the Tone Arm back and forth, back and forth, to keep the needle on the dial in which case you have a floating tone arm.”

Page 18 Section 44:

Delete: “It doesn’t happen until a person is well above release, so don’t worry about it until you see it.”

The whole section is replaced with: “It can occur after a cognition, blowdown of the Tone Arm, at a release point, or on the erasure of a Dianetic chain.”

Page 18. Section 46:

Delete: “A Free Needle means, when it’s used as a term, ‘The preclear is getting awful close to clear.’”

The whole section is replaced with: “A Free Needle or Floating Needle is one of the parts of the End Phenomena for any process or action.”

RE: SECURITY CHECKING:

Page 21. Section 3:

Delete: “(b) it’s in a past life and he doesn’t consciously know about it (since the meter precedes preclear consciousness).”

The entire line is replaced with: “(b) there’s an earlier similar overt or withhold . “

Page 22. Section 5:

Delete: “In the case of a past life possibility you add, ‘In this lifetime’ to your security question. As you repeat that, if the misdeed was in a past life, the fall will vanish.”

The whole section is replaced with: “In the case of (b) when there’s an earlier similar overt or withhold, you must ask for it and get it.”

Page 22. Section 7:

Delete: “always (as in all Rudiments) ask the question again as this might not be all of it.”

Add: “you get all the data and handle it earlier similar withhold as necessary to an F/N.”

The whole section now reads: “If the preclear tells you a withhold, you get all the data and handle it earlier similar withhold as necessary to an F/N.”

Page 22. Section 9:

Delete: “On a security check sheet, follow up every change of characteristic before you go on.”

Add: “On a security check, follow up every change of characteristic, if it is instant, before you go on.”

The whole section now reads: “On a security check, follow up every change of characteristic, if it is instant, before you go on. Change of characteristic, if it amounts to anything, will develop into a fall.”

Page 22, Section 10:

Delete. “(or it’s a past life)”.

Add: “or there’s an earlier similar overt or withhold”

The whole section now reads: “If the preclear hasn’t told all or there’s an earlier similar overt or withhold, the meter won’t clear.”

Page 22, Section 14:

No deletions.

Add: “except when it’s a false read which can be checked for.”

The whole section now reads: “Grim experience of a decade has taught me that it’s (a) or (b) and never ‘I moved the needle myself’ or ‘I feel nervous just generally’. The E-Meter is right even when it seems to make the preclear wrong, except when it’s a false read which can be checked for.”

RE: METER FRAILTIES:

Page 25, Section 7:

Delete: “if that doesn’t stop it, squirt some lighter fluid into the Tone Arm ‘bearing’ from the meter face side.”

Add: “including the Mark V until February 1979”.

The entire section now reads: “One exception: The British and American Hubbard Electrometer early models including the Mark V until February 1979 had a ‘carbon pot’ which is to say the Tone Arm was in ‘pure carbon bearings’, if you could call it that. A speck of dust can get in the ‘pot’ and cause the needle to rock slam whether connected to the preclear or not. Pull the lead wire jack (disconnecting cans) and if the slam continues, it’s the ‘pot’ that’s wrong. Work the Tone Arm vigorously for a short while. If that doesn’t stop it, turn it in to be repaired. Later models of the British and American Hubbard Electrometer have ‘wire wound pots’ and this doesn’t happen .”

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HCO BULLETIN OF 11 MAY 1969R
REVISED 8 JULY 1978

(Revisions in this type style)

Remimeo
All Orgs
Exec Secs
Tech Sec
All Tech Hats
All Qual Hats
Dianetic Course

(Replaces HCOB of 27 July 1966
same name.)

(Tech Div) (Qual Div)

METER TRIM CHECK

E-Meters can go out of trim during a session because of temperature changes.

Thus even if the meter is properly calibrated and reads at 2.0 with a 5,000 ohm resistor across the leads and 3.0 with 12,500 ohms, by the end of the session a pc can be apparently reading below 2.0 because the meter is off trim.

The following meter procedure is therefore to be followed AT THE END OF EACH SESSION (AFTER GIVING "END OF SESSION."):

1. DON'T MOVE THE TRIM KNOB
2. PULL OUT THE JACK PLUG
3. MOVE THE TA UNTIL THE NEEDLE IS ON 'SET' AT THE SENSITIVITY YOU WERE USING IN THE SESSION
4. RECORD THE TA POSITION AT THE BOTTOM OF THE AUDITOR'S REPORT FORM AS:

"Trim check - TA =...."

5. IF YOUR METER IS KNOWN TO BE OUT OF CALIBRATION (as in para 2 above) RECORD ALSO: "Calibration error - on meter = 2.0 actual" at the bottom of the form.

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HCO BULLETIN OF 4 DECEMBER 1977

Remimeo
All Levels
All Auditors

**CHECKLIST FOR SETTING UP
SESSIONS AND AN E-METER**

In order to prevent constant interruptions of a session to get dictionaries, prepared lists, etc. etc. and in the vital interest of keeping the pc smoothly in session—interested in own case and willing to talk to the auditor, the following checklist has been made.

An auditor should drill this checklist until he has it down thoroughly, without reference to it.

A. PRE-APPOINTMENT:

1. Paid invoice slip of pc. _____
2. Pc folders; 2A. Current 2B. Old. _____
3. Pc folder study by auditor. _____
4. Folder Error Summary. _____
5. A C/S for the session. _____
6. Any cramming actions on the C/S. _____

B. CALL IN:

7. Enough time to do session. _____
8. APPOINTMENT (made by auditor or Technical Services). _____
9. Scheduling Board (auditor, pc, room, time). _____

C. ROOM READINESS:

10. Clean up room. _____
11. Smells removed. _____
12. Room temperature handled. _____
13. Area and hall silence signs made. _____
14. Silence signs placed. _____
15. Knowing where the w.c. is. _____
16. Right sized table, sturdy, doesn't squeak. _____
17. Side table. _____
18. Adequate light if room gets dark. _____
19. Flashlight in case power fails. _____
20. Quiet clock or watch. _____
21. Blanket for pc in case gets cold. _____
22. Fan or A/C in case pc gets too hot. _____

D. AUDITING MATERIEL:

23. Paper for W/Ss and lists. _____
24. Ballpoints or pencils. _____
25. Kleenex. _____
26. Anti-perspirant for sweaty palms. _____
27. Hand cream for dry palms. _____

- 28. Dictionaries including Tech and Admin Dictionaries and a non-dinky one in language. _____
- 29. Grammar. _____
- 30. Auditing materiel, white forms, prepared lists including those that might be called for on other prepared lists. _____
- 31. E-Meter. _____
- 32. Spare meter. _____
- 33. Preliminary meter check for charge and operational condition. _____
- 34. Meter shield (to obscure meter from pc). _____
- 25. In Session sign for door. _____
- 36. Extra meter lead. _____
- 37. Different sized cans. _____
- 38. A plastic bag to cover one can for pcs who knock cans together. _____
- 39. Finalize setting up room for session. _____

E. PC ENTRANCE TO AUDITING ROOM:

- 40. In Session sign on door. _____
- 41. Phone shut off. _____
- 42. Putting pc in chair. _____
- 43. Comfort of chair check with pc and handle. _____
- 44. Adjusting pc's chair. _____
- 45. Check pc clothes, shoes for tightness and handle. _____
- 46. Check with pc if room is all right and handle. _____

F. METER SET UP FOR SESSION:

- 47. Check test (for charge). _____
- 48. See that needle is not dancing by itself or auditing itself. _____
- 49. Make sure 2.0 = 2.0 by trim. _____
- 50. Snap in leads jack. _____
- 51. Verify trim by calibration resistor onto alligator clips. _____
- 52. Put needle on set. _____
- 53. Put pc on. _____
- 54. Adjust pc sensitivity for 1/3 dial drop by pc can squeeze. _____
- 55. Go through False TA Correction as needed including change of cans, cream, anti-perspirant as needed. _____
- 56. Have pc take a deep breath and let it out and see if needle gives a latent fall (which it should). _____
- 57. Check for adequate sleep. _____
- 58. Check to be sure pc has eaten and is not hungry. _____
- 59. Ask for any reason not to begin session. _____

G. START THE SESSION.

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HCO BULLETIN OF 21 JUNE 1972
Issue I

Remimeo

Word Clearing Series 38

METHOD 5

Method 5 Word Clearing is a System wherein the word clearer feeds words to the person and has him define each. It is called Material Clearing. Those the person cannot define must be looked up.

This method may be done without a meter. It can also be done with a meter.

The reason the Method is needed is because the person often does not know that he does not know. Therefore Method 4 has its limitations as the meter does not always read.

The actions are very precise.

The word clearer asks "What is the definition of _____?" The person gives it. If there is any doubt whatever of it, or if the person is the least bit hesitant, the word is looked up in a proper dictionary.

This method is the method used to clear words or auditing commands or auditing lists.

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HCO BULLETIN OF 9 AUGUST 1978
Issue II

Remimeo

(Cancels BTB 2 May 72R, Rev. 10.6.74,
CLEARING COMMANDS.)

CLEARING COMMANDS

(Ref: HCOB 14 Nov 65, CLEARING COMMANDS
HCOB 9 Nov 68, CLEARING COMMANDS, ALL LEVELS
HCO PL 4 Apr 72R ETHICS AND STUDY TECH)

Always when running a process newly or whenever the preclear is confused about the meaning of commands, clear each word of each command with the preclear. using the dictionary if necessary. This has long been standard procedure.

You want a pc set up to run smoothly, knowing what is expected of him and understanding exactly the question being asked or the command being given. A misunderstood word or auditing command can waste hours of auditing time and keep a whole case from moving.

Thus this preliminary step to running a process or procedure for the first time is VITAL.

The rules of clearing commands are:

1. UNDER NO CIRCUMSTANCES IS THE AUDITOR TO EVALUATE FOR THE PC AND TELL HIM WHAT THE WORD OR COMMAND MEANS.
2. ALWAYS HAVE THE NECESSARY (AND *GOOD*) DICTIONARIES IN THE AUDITING ROOM WITH YOU.

This would include the Tech Dictionary, the Admin Dictionary, a good English dictionary, and a good non-dinky dictionary in the pc's native language. For a foreign language case (where the pc's native language is not English) you will also need a dual dictionary for that language and English.

(Example: English word "apple" is looked up in English/French dictionary and "pomme" is found. Now look in the French dictionary to define "pomme.")

So for the foreign language case two dictionaries are needed: (1) English to foreign language (2) foreign language itself.

3. HAVE THE PC ON THE CANS THROUGHOUT THE CLEARING OF THE WORDS AND COMMANDS.
4. CLEAR THE COMMAND (OR QUESTION OR LIST ITEM) BACKWARDS BY FIRST CLEARING IN TURN EACH WORD IN THE COMMAND IN BACKWARDS SEQUENCE.

(Example: To clear the command "Do fish swim?" clear "swim" first, then "fish," then "do.")

This prevents the pc starting to run the process by himself while you are still clearing the words.

4A. NOTE: F/Ns OBTAINED ON CLEARING THE *WORDS* DOES NOT MEAN THE *PROCESS* HAS BEEN RUN.

5. NEXT, CLEAR THE COMMAND ITSELF.

Auditor asks the pc, "What does this command mean to you?" If it is evident from the pc's answer that he has misunderstood a word as it is used in the context of the command:

(a) Re-clear the obvious word (or words) using the dictionary.

(b) Have him use each word in a sentence until he has it. (The worst fault is the pc using a new set of words in place of the actual word and answering the alter-ised word, not the word itself. See HCOB 10 Mar 65, *WORDS, MISUNDERSTOOD GOOFS.*)

(c) Re-clear the command.

(d) If necessary, repeat Steps a, b and c above to make sure he understands the command.

5A. NOTE: THAT A *WORD* READS WHEN CLEARING A COMMAND, AN ASSESSMENT QUESTION OR LISTING QUESTION DOES NOT MEAN THE *COMMAND* OR *QUESTION* ITSELF HAS READ NECESSARILY. MISUNDERSTOOD WORDS READ ON THE METER.

6. WHEN CLEARING THE COMMAND, WATCH THE METER AND NOTE ANY READ ON THE COMMAND. (Ref: HCOB 28 Feb 71, C/S Series 24, *IMPORTANT METERING READING ITEMS.*)

7. DON'T CLEAR THE COMMANDS OF ALL RUDS AND RUN THEM, OR OF ALL PROCESSES AND RUN THEM. YOU'LL MISS F/Ns. THE COMMANDS OF ONE PROCESS ARE CLEARED JUST BEFORE *THAT* PROCESS IS RUN.

8. ARC BREAKS AND LISTS SHOULD BE WORD CLEARED BEFORE A PC GETS INTO THEM AND SHOULD BE TAGGED IN THE PC'S FOLDER ON A YELLOW SHEET AS CLEARED. (Ref: BTB 5 Nov 72R II, Rev. 24.7.74, Auditor Admin Series 6R, *THE YELLOW SHEET.*)

As it is difficult to clear all the words of a correction list on a pc over heavy bypassed charge, it is standard to clear the words of an L1C and ruds very early in auditing and to clear an L4BRA *before* commencing listing processes or an L3RE *before* running R3RA. Then, when the need for these correction lists arises one does not need to clear all the words as it has already been done. Thus, such correction lists can be used without delay.

It is also standard to clear the words of the Word Clearing Correction List early in auditing and before other correction lists are cleared. This way, if the pc bogs on subsequent Word Clearing, you have your Word Clearing Correction List ready to use.

9. IF, HOWEVER, YOUR PC IS SITTING IN THE MIDDLE OF AN ARC BREAK (OR OTHER HEAVY CHARGE) AND THE WORDS OF THE L1C (OR OTHER CORRECTION LIST) HAVE *NOT* BEEN CLEARED YET, DON'T CLEAR FIRST. GO AHEAD AND ASSESS THE LIST TO HANDLE THE CHARGE. OTHERWISE IT'S AUDITING OVER AN ARC BREAK.

In this case you just verify by asking afterwards if he had any misunderstandings on the list. All the words of the LIC (or other correction list) would then be cleared thoroughly at the first opportunity—per your C/S's instructions.

10. DO NOT RE-CLEAR ALL THE WORDS OF ASSESSMENT LISTS EACH TIME THE LIST IS USED ON THE SAME PC. Do it once, fully and properly the first time and note clearly in the folder, on the yellow sheet for future reference, which of the- standard assessment lists have been cleared.
11. THESE RULES APPLY TO ALL PROCESSES, LISTING QUESTIONS AND ASSESSMENTS .
12. THE WORDS OF THE PLATENS OF ADVANCED COURSE MATERIALS ARE NOT SO CLEARED.

Any violation of full and correct clearing of commands or assessment questions, whether done in a formal session or not, is an ethics offense per HCO PL 4 Apr 72R (Rev. 21.6.75) ETHICS AND STUDY TECH, Section 4, which states:

“ANY AUDITOR FAILING TO CLEAR EACH AND EVERY WORD OF EVERY COMMAND OR LIST USED MAY BE SUMMONED BEFORE A COURT OF ETHICS.

“The charge is OUT TECH.”

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 28 FEBRUARY 1971

Remimeo
HGC Auditor
Checksheet
Academy Level 0
Checksheet
Dn Cse Checksheet

C/S Series 24

IMPORTANT

METERING READING ITEMS

(NOTE: Observation I have recently done while handling a C/S line has resulted in a necessary clarification of the subject of "a reading item or question" which improves older definitions and saves some cases.)

It can occasionally happen that an auditor misses a read on an item or question and does not run it as it "has not read". This can hang up a pc badly if the item was in fact a reading item or question. It does not get handled and exists in records as "No read" when in fact it DID read.

THEREFORE ALL DIANETIC AUDITORS WHOSE ITEMS OCCASIONALLY "DON'T READ" AND ALL SCIENTOLOGY AUDITORS WHO GET LIST QUESTIONS THAT DON'T READ MUST BE CHECKED OUT ON THIS HCO B IN QUAL OR BY THE C/S OR SUPERVISOR.

These errors come under the heading of Gross Auditing Errors as they affect metering.

1. An Item or Question is said to "Read" when the needle falls. Not when it stops or slows on a rise. A tick is always noted and in some cases becomes a wide read.
2. The read is taken when the pc first says it or when the question is cleared. THIS is the valid time of read. It is duly marked (plus any blow down). THIS reading defines *what* is a *reading item or question*. CALLING IT BACK TO SEE IF IT READ IS NOT A VALID TEST as the surface charge may be gone but the item or question will still run or list.
3. Regardless of any earlier statements or material on READING ITEMS, an item does not have to read when the auditor calls it to be a valid item for running engrams or listing. The test is did it read when the pc first said it on originating it or in Clearing it?
4. That an item or question is marked as having read is sufficient reason to run it or use it or list it. Pc Interest, in Dianetics, is also necessary to run it, but that it did not read *again* is no reason to not use it.
5. When listing items the auditor must have an eye on the meter NOT necessarily the pc and must note on the list he is making the extent of read and any BD and how much. THIS is enough to make it a "reading item" or "reading question".
6. In Clearing a listing Question the auditor watches the meter, NOT necessarily the pc and notes any read while clearing the question.
7. An additional calling of the item or question to see if it read is unnecessary and not a valid action if the item or question read on origination or Clearing.
8. That an item is marked as having read on an earlier Dianetic list is enough (also checking interest) to run it with no further read test.

9. To miss seeing a read on an origin or clearing is a Gross Auditing Error.
10. Failing to mark on the list or worksheet the read and any BD seen during pc origination or clearing the question is a Gross Auditing Error.

EYESIGHT

Auditors who miss reads or have poor eyesight should be tested and should wear the proper glasses while auditing.

GLASSES

The rims of some glasses could obstruct seeing the meter while the auditor is looking at the worksheet or pc.

If this is the case the glasses should be changed to another type with broader vision.

WIDE VISION

A good auditor is expected to see his meter, pc and worksheet all at one time. No matter what he is doing he should always notice any meter movement if the meter needle moves.

If he cannot do this he should use an Azimuth Meter and *not* put paper over its glass but should do his worksheet looking through the glass at his pen and the paper—the original design purpose of the Azimuth Meter. Then even while writing he sees the meter needle move as it is in his line of vision.

CONFUSIONS

Any and all confusions as to what is a “reading item” or “reading question” should be fully cleaned up on any auditor as such omissions or confusions can be responsible for case hang-ups and needless repairs.

NO READ

Any comment that an item or question “did not read” should be at once suspected by a C/S and checked with this HCO B on the auditor. Actually non-Reads, a non-reading item or question means one that did *not* read when originated or cleared and also did not read when called.

One can still call an item or question to get a read. That it now reads is fine. But if it has never read at all, the item will not run and such a list will produce no item on it. It is not forbidden to call an item or question to test it for read. But it is a useless action if the item or question read on origination by the pc or clearing it with him.

IMPORTANT

The data in this HCO B, if not known, can cost case failures. Thus it must be checked out on auditors.

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HCO BULLETIN OF 23 MAY 1971

Remimeo
Auditors
Supervisors
Students
Tech and Qual Staff
Checksheets of all courses
teaching metering

Issue IX

Basic Auditing Series 11

METERING

One does NOT tell the pc anything about the meter or its reads ever, except to indicate an F/N.

Steering a pc with “That—That—That” on something reading is allowable. But that isn’t putting attention on the meter but on his bank.

Definition of “In Session” is “Pc interested in own case and willing to talk to the auditor”.

Saying “That reads”, “That didn’t read”, “That blew down” is illegal. It is no substitute for TR 2. It violates the In Session definition by putting pc’s attention on the meter and can make him very unwilling to talk to the auditor!

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HCO BULLETIN OF 20 SEPTEMBER 1978
REISSUED 9 OCTOBER 1978

Remimeo

(Cancels HCOB 8 Apr 78, An F/N Is A Read)
(Reissued to delete an incorrect reference.)

AN INSTANT F/N IS A READ

Ref: HCOB 2 Nov 68R Case Supervisor Class VIII
The Basic Processes
HCOB 20 Feb 70 Floating Needles and End Phenomena

An instant F/N is an F/N which occurs instantly at the end of the major thought voiced by the auditor or at the end of the major thought voiced by the pc (when he originates items or tells what the command means).

It will most usually be seen as a LFBD/F/N or a LF/F/N.

So what does this mean, "An instant F/N is a read?"

A read means there's charge there to handle. It means there is force connected with that significance which is available to the pc to view and run. It means that item is real to the pc.

An F/N means something has keyed-out.

Now a key-out is what we are looking for on many processes which are run. It means "Stop. End of process, end of rud, end of action." So an instant F/N does not always mean you should take up that item.

To sort this out, you will have to understand the basic mechanics of key-out, keyin and erasure. It will then become clear why an F/N is a read and *when it* is taken up. To confuse this could really mess up a pc.

For example, on ruds, Prepcheck questions, protest, overrun, rehabs, to name a few, an instant F/N would not be taken up. The EP of charge keyed-out has been attained.

But to ignore an instant F/N on Dianetic items and certain correction lists etc., will leave the pc with bypassed charge and major areas of case unhandled. The key is "Is a *handling* required on the item or is an F/N the legitimate EP?"

You will also have to understand that we are talking about INSTANT F/Ns. An F/N which continues to F/N through an assessment means "No Charge."

An instant F/N on an item means charge has just keyed-out on that item, and that it can key back in again. There are actions, as in Dianetics, where a key-out is not what you are going for. You want the postulate off the basic incident of the chain, which indicates you have an erasure.

In Dianetics an instant F/N takes precedence over all other reads. This is because, the pc, having just keyed-out the charge on that item, will find it most real. It will be the most runnable item. An instantly F/Ning item is taken up first. LFBD, LF, F and sF follow in their usual order.

The use of this thing is mainly a C/S use. A C/S can look down a column of two-way comm or look down an L and N list and spot what F/Ned. If the C/S doesn't realize that this was *the* item he can then take erroneously some LFBD item or F item out of the columns of two-way comm as the resulting item for that subject.

The use of an F/N as a read is almost entirely relegated to the next C/S except when used in Dianetics.

Example: A C/S is looking for the actual service facsimile in two-way comm. (You usually L and N to find service facs but you may have an instance where you found one in two-way comm.) The pc mentions several and finally one F/Ns. The C/S knows at once it is *the* service fac.

Example: A two-way comm has operated as a list and the C/S is trying to reconstruct it. Unless he knows that an F/N is a read he might overlook the actual item on that list which is the one which occurred immediately before the F/N. This is the item.

When used in the session itself the auditor has to know that an F/N is a read in doing L and N. The item which F/Ned is of course the item.

In a Dianetic session it is not uncommon to find a brief F/N occurring on a list or a preassessment. In Dianetics we are not interested in key-outs. We are interested in chains and erasures. So the "hottest reading item" on the list is the one that gave an F/N. Usually it will be a BD F/N. If the Dianetic auditor does not know that an instant F/N is a read he is likely to ignore the item that F/Ned.

In Dianetics, you will find that an F/N taken up again, will immediately key-in but this is what the Dianetic auditor wants.

The Scientology auditor is usually handling other phenomena and if he bypassed an F/N and kept on going the TA would go up and he would have trouble.

So the use of this principle is a very touchy thing and has to be understood.

Of course the first thing you have to know about is what an F/N looks like.

This tech fully understood and applied will mean the difference between a case beingfully *handled* and "just doing better." Understand it and use it. You'll see the difference in your results.

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HCO BULLETIN OF 18 APRIL 1968

Remimeo
Qual Divs
Rev
AOs
OT Study
Materials

NEEDLE REACTIONS ABOVE GRADE IV

In doing Green Forms or Analysis Lists on any Clears (but not in nulling) or doing them on most cases above 5 and some cases below it, there are 2 different E-Meter needle phenomena which have to be given attention:

1. As a Clear's postulates read as a surge, usually fairly long (over 1"), "No" can read if the pc says it to himself as an answer to a question asked.

A read, therefore, does not mean invariably "yes" or that the question is charged. All it means is that the Meter has read.

The Auditor must now find out what the read was before determining he should do something about that portion of the Green Form or List. One doesn't just assume the read was "yes".

One asks about the read as a general rule, not assuming at once the thing asked was charged.

Example—

Auditor: "Do you have a missed withhold?" Meter surges.
Auditor: "What was that?"
Pre OT: "I thought No I don't."
Auditor: "Ok. Do you have a missed withhold?"
Pre OT: "No."—Meter didn't read.
Auditor: "Anything suppressed—asserted—protested—invalidated. Ok that's clean."

Ticks ($\frac{1}{8}$ inch) often mean something is there. A Pre OT's postulates have greater length when they surge.

It is not important how you handle this phenomena of postulate or to-oneself comment by a high level case. It *is* important that the Auditor does not hang the case with a wrong adjudication of what's wrong by thinking every *surge* means "yes", or that the question is charged because it surges. A question is charged only if it won't clean up with buttons until the action itself is taken.

A Pre OT, unlike pcs below Grades I or II, usually recognizes what is wrong as soon as it is mentioned. He or she is more aware.

2. A response like a brief dirty needle on a Pre OT means "No" always.

So there *is* a certain and trustworthy negative to be had on a Pre OT.

A real dirty needle is constant and continues. The same small jerky needle action on a person Grade 5 or above means “No!” or that the question is negative.

On pcs below 5 it means a withhold or an ARC break or almost anything and is of course continuous.

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HCO BULLETIN OF 23 AUGUST 1968

Class VIII

ARBITRARIES

Any arbitrary entered into any line is a way to stop that line.

An auditor doing a job of auditing suddenly enters an arbitrary such as “The pc now has a grief charge so he must have a withhold as I’ve just cleaned up ARC breaks.” Or any such wild think. This arbitrary would stop that pc’s case right now.

You get all there is to know about tech from HCOBs, tapes, books.

This is all.

Here’s one—when the needle on an E-Meter read in the response to an auditor’s question, all you know is that the needle on the E-Meter read. That’s all you know. Now in the next few seconds you will prove out, as to whether the read was to the question or to something else like a protest. To assume anything else in regard to meter reads is an arbitrary and will close up that pc with a bang.

That’s the data. Knock off all the arbitraries NOW.

Punch in hard standard tech. Standard tech is that tech which has absolutely no arbitraries.

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HCO BULLETIN OF 27 MAY 1970R
REVISED 3 DECEMBER 1978

Remimeo

(Revisions in this type sty/e)

UNREADING QUESTIONS AND ITEMS

Reference: HCOB 3 Dec 78 UNREADING FLOWS

Never list a listing question that doesn't read.

Never prepcheck an item that doesn't read.

These rules hold good for all lists, all items, *all flows, including Dianetics.*

A "tick" or a "stop" is not a read. Reads are small falls or falls or long falls or long fall blowdown (of TA).

A preclear's case can be gotten into serious trouble by listing a list that doesn't read or prepchecking *an item that doesn't read* or running an item or flow that doesn't read.

On a list, this is the sort of thing that happens:

The list is "Who or what would fly kites?" The C/S has said to "List this to a BD F/N item." So the auditor *does* list it without checking the read at all. The list can go on 99 pages with the pc protesting, getting upset. This is called a "Dead horse list" because it gave no item. The reason it didn't was that the list question itself didn't read. One does an *L4BRA* on the pc to correct the situation and gets "unnecessary action."

On a list that is getting no item you don't *extend*. *You* correctly use *L4BRA* or any subsequent issue of it. If you extend a "dead horse list" you just make things worse. Use an *L4BRA* and it will set it right.

This weird thing can also happen. C/S says to list "Who or what would kill buffaloes?" The auditor does, gets a BD F/N item "A hunter." The C/S *also* says to list as a second action "Who or what would feel tough?" The auditor fails to test the question for read and lists it. Had he tested it, the list would not have read. But the list comes up with an item, "A mean hunter." It has stirred up charge from the first question and the item "A mean hunter" is a wrong item as it is a misworded variation of the first list's item! Now we have an unnecessary action *and* a wrong item. We do an *L4BRA* and the pc is still upset as maybe only one or the other of the *two* errors read.

In a Dianetic "list" one is not doing a listing action. One is only trying to find a somatic or sensation, etc. that will run. The item must read well. Or it won't produce a chain to run. In actual fact the Dn list Q does usually read but one doesn't bother to test it.

But an item or flow that doesn't read will produce no chain, no basic and the pc will jump around the track trying but just jamming up his bank.

The moral of this story is:

ALWAYS TEST A LISTING QUESTION BEFORE LETTING THE PC LIST.

ALWAYS MARK THE READ IT GAVE (SF, F. LF, LFBD) ON THE WORKSHEET.

ALWAYS TEST AN ITEM FOR READ BEFORE PREPCHECKING A *ND* ALWAYS CHECK AN ITEM AND FLOW BEFORE RUNNING RECALLS OR ENGRAMS.

ALWAYS MARK THE READ AN ITEM GAVE (SF, F. LF, LFBD) ON THE WORKSHEET.

CHARGE

The whole subject of “charge” is based on this. “Charge” is the electrical impulse on the case that activates the meter.

“Charge” shows not only that an area has something in it. It also shows that the pc has possible *reality* on it.

A pc can have a broken leg, yet it might not read on a meter. It would be *charged* but below the pc’s reality. So it won’t read.

THINGS THAT DON’T READ WON’T RUN.

The Case Supervisor always counts on the AUDITOR to test questions and items *and flows* for read before running them.

The auditor, when a question or item or flow doesn’t read, can and should always put in “Suppress” and “Invalidate.” “On this (question) (item) (flow), has anything been suppressed?” “On this (question) (item) (flow), has anything been invalidated?” If either one read, the question or item or flow will also read. The Case Supervisor also counts on the AUDITOR to use Suppress and Invalidate on a question or item or flow. If after this there is still no read on the question or item or flow, that’s it. Don’t use it, don’t list it. Go to the next action on the C/S or end off.

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HCO BULLETIN OF 4 SEPTEMBER 1968

Class VIII

Don't force a pc who is ill. The whole intention when auditing a pc who is sick is making him well.

If overts, or M/W/Hs don't read, even though he is nattering, then they are not available to be run right then.

A preclear who is not well cannot look, his havingness is down and he must be handled permissively—*always*.

The mechanism of RELEASE must be well understood to make an ill person well. They plunge down the track madly on any excuse. They require much lighter auditing than they stand up to when well.

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HCO BULLETIN OF 11 SEPTEMBER 1968

Class VIII

FALSE READS

False Reads are handled by checking back any that are false to when they were first "seen" by an auditor.

Sometimes a false read goes on and on, never cleans because there wasn't anything there in the first place.

Find when and where somebody thought it read when it didn't. Can ask, "Who said you had an _____ reading when you didn't have one?"

Also check Protest, Invalidate and Suppress to clean up a false read.

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HCO BULLETIN OF 20 FEBRUARY 1970

Remimeo
Dn Checksheet
Class VIII
Checksheet

FLOATING NEEDLES AND END PHENOMENA

Now and then you will get a protest from preclears about “floating needles”.

The preclear feels there is more to be done yet the auditor says, “Your needle is floating.”

This is sometimes so bad that in Scientology Reviews one has to Prepcheck the subject of “Floating Needles”.

A lot of by-passed charge can be stirred up which ARC Breaks (upsets) the preclear.

The reason this subject of floating needles gets into trouble is that the auditor has not understood a subject called END PHENOMENA.

END PHENOMENA is defined as “those indicators in the pc and meter which show that a chain or process is ended”. It shows in Dianetics that basic on that chain and flow has been erased, and in Scientology that the pc has been released on that process being run. A new flow or a new process can be embarked upon, of course, when the END PHENOMENA of the previous process is attained.

DIANETICS

Floating needles are only ONE FOURTH OF THE END PHENOMENA in all Dianetic auditing.

Any Dianetic auditing below Power has FOUR DEFINITE REACTIONS IN THE PC WHICH SHOW THE PROCESS IS ENDED.

1. Floating needle.
2. Cognition.
3. Very good indicators (pc happy).
4. Erasure of the final picture audited.

Auditors get panicky about overrun. If you go past the *End Phenomena* the F/N will pack up (cease) and the TA will rise.

BUT that’s if you go past all four parts of the end phenomena, not past a floating needle.

If you watch a needle with care and say nothing but your R3R commands, as it begins to float you will find:

1. It starts to float narrowly.
2. The pc cognites (What do you know—so that’s . . .) and the float widens.
3. Very good indicators come in. And the float gets almost full dial, and
4. The picture, if you inquired, has erased and the needle goes full dial.

That is the full End Phenomena of Dianetics.

If the auditor sees a float start, as in 1, and says, "I would like to indicate to you your needle is floating," he can upset the pc's bank.

There is still charge. The pc has not been permitted to cognite. VGIs surely won't appear and a piece of the picture is left.

By being impetuous and fearful of overrun, or just being in a hurry, the auditor's premature (too soon) indication to the pc suppresses three quarters of the pc's end phenomena.

SCIENTOLOGY

All this also applies to Scientology auditing.

And *all* Scientology processes below Power have the same end phenomena.

The 0 to IV Scientology End Phenomena are:

- A. Floating needle.
- B. Cognition.
- C. Very good indicators.
- D. Release.

The pc goes through these four steps without fail IF PERMITTED TO DO SO.

As Scientology auditing is more delicate than Dianetic auditing, an overrun (F/N vanished and TA rising, requiring "rehab") can occur more rapidly. Thus the auditor has to be more alert. But this is no excuse to chop off three of the steps of end phenomena.

The same cycle of F/N will occur if the pc is given a chance. On A you get a beginning F/N, on B slightly wider, on C wider still and on D the needle really is floating and widely.

"I would like to indicate to you your needle is floating" can be a chop. Also it's a false report if it isn't widely floating and will keep floating.

Pcs who leave session F/N and arrive at Examiner without F/N, or who eventually do not come to session with an F/N have been misaudited. The least visible way is the F/N chop, as described in this session. The most obvious way is to overrun the process. (Running a pc after he has exteriorized will also give a high TA at Examiner.)

In Dianetics, one more pass through is often required to get 1, 2, 3, 4 End Phenomena above.

I know it said in the Auditor's Code not to by-pass an F/N. Perhaps it should be changed to read "A real wide F/N". Here it's a question of how wide is an F/N? However, the problem is NOT difficult.

I follow this rule—I never jolt or interrupt a pc who is still looking inward. In other words, I don't ever yank his attention over to the auditor. After all, it's *his* case we are handling, not my actions as an auditor.

When I see an F/N begin I listen for the pc's cognition. If it isn't there, I give the next command due. If it still isn't there, I give the 2nd command, etc. Then I get the cognition and shut up. The needle floats more widely, VGIs come in, the F/N goes dial wide. The real skill is involved in knowing when to say nothing more.

Then with the pc all bright, all end phenomena in sight (F/N, Cog, VGIs, Erasure or Release, depending on whether it's Dn or Scn), I say, as though *agreeing* with the pc, "Your needle is floating."

DIANETIC ODDITY

Did you know that you could go through a picture half a dozen times, the F/N getting wider and wider without the pc cogniting? This is rare but it can happen once in a hundred. The picture hasn't been erased yet. Bits of it seem to keep popping in. Then it erases fully and wow, 2, 3 and 4 occur. This isn't grinding. It's waiting for the F/N to broaden to cognition.

The pc who complains about F/Ns is really stating the wrong problem. The actual problem was the auditor distracting the pc from cognition by calling attention to himself and the meter a moment too soon.

The pc who is still looking inward gets upset when his attention is jerked outward. Charge is then left in the area. A pc who has been denied his full end phenomena too often will begin to refuse auditing.

Despite all this, one still must not overrun and get the TA up. But in Dianetics an *erasure* leaves nothing to get the TA up with!

The Scientology auditor has a harder problem with this, as he can overrun more easily. There is a chance of pulling the bank back in. So the problem is more applicable to Scientology as a problem than to Dianetics.

But ALL auditors must realize that the END PHENOMENA of successful auditing is not just an F/N but has 3 more requisites. And an auditor can chop these off.

The mark of the real VIRTUOSO (master) in auditing is his skilled handling of the floating needle.

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HCO BULLETIN OF 21 MARCH 1974

Remimeo
AO Auditors
Class VIII

END PHENOMENA

(Ref: HCO B 20 Feb 1970,
"Floating Needles and End Phenomena")

Different types of auditing call for different handlings of End Phenomena.

End Phenomena will also vary depending on what you're running.

The definition of END PHENOMENA is "those indicators in the pc and meter which show that a chain or process is ended". Misapplication of this definition can result in underrun and overrun processes or actions and the pc snarled up with BPC.

TYPES OF EPs

In Power Processing the auditor waits for a *specific* EP and does not indicate an F/N until he has gotten the specific EP for the process. To miss on this in Power is disastrous, thus Power auditors are drilled and drilled on the handling of Power EPs.

In Dianetics, the EP of a chain is erasure, accompanied by an F/N, cognition and good indicators. You wouldn't necessarily expect rave indicators on a pc in the middle of an assist, under emotional or physical stress until the full assist was completed though. What you would expect is the chain blown with an F/N. Those two things themselves are good indicators. The cognition could simply be "the chain blew".

In Scientology, End Phenomena vary with what you're auditing. An ARC Broken pc on an L-1C will peel off charge and come uptone gradually as each reading line is handled. Sometimes it comes in a spectacular huge cog and VVGIs and dial F/N, but that's usually after charge has been taken off on a gradient. What's expected is an F/N as that charge being handled moves off.

In Ruds it's the same idea. When you've got your F/N and that charge has moved off, indicate it. Don't push the pc on and on for some "EP". You've got it.

Now a major grade process will run to F/N, Cog, VGIs and release. You'll have an ability regained. But that's a *grade* process on a set up flying pc.

F/N ABUSE

Mistakenly applying the Power EP rule to Ruds will have the pc messed up by overrun. It invalidates the pc's wins and keys the charge back in. The pc will start thinking he hasn't blown the charge and can't do anything about it.

In 1970 I had to write the HCO B “F/Ns and End Phenomena” to cure auditors of chopping pc EPs on major actions by indicating F/Ns too soon. This is one type of F/N abuse which has largely been handled.

That bulletin and Power EP handling have been in some instances misapplied in the direction of overrun. “The pc isn’t getting EP on these chains as there’s no cognition, just ‘it erased’,” is one example. Obviously the C/S didn’t understand the definition of cognition or what an EP is. Another example is the pc spots what it is and F/Ns and the auditor carries on, expecting an “EP”.

OTs and EPs

An OT is particularly subject to F/N abuse as he can blow things quite rapidly. If the auditor misses the F/N due to too high a sensitivity setting or doesn’t call it as he’s waiting for an “EP”, overrun occurs. It invalidates an OT’s ability to as-is and causes severe upsets.

This error can also stem from auditor speed. The auditor, used to auditing lower level pcs or never trained to audit OTs, can’t keep up with the OT and misses his F/Ns or reads.

Thus overruns occur and charged areas are bypassed.

This could account for those cases who were flying then fell on their heads with the same problems that blew back again.

REMEDY

The remedy of this problem begins with thoroughly clearing all terms connected with EPs. This is basically Word Clearing Method 6, Key Words.

The next action is to get my HCO Bs on the subject of EPs and also related metering HCO Bs fully understood and starrated. This would be followed by clay demos of various EPs of processes and actions showing the mechanics of the bank and what happens with the pc and meter.

TRs and meter drills on spotting F/Ns would follow, including any needed obnosis drills and correction of meter position so that the auditor could see the pc, meter and his admin at a glance.

Then, the auditor would be gradiently drilled on handling the pc, meter and admin at increasing rates of speed including recognizing and indicating EPs when they occurred. When the auditor could do all of this smoothly at the high rate of speed of an OT blowing things by inspection without fumbling, the last action would be bullbaited drills like TRs 103 and 104, on a gradient to a level of competence whereby the auditor could handle anything that came up at speed and do so smoothly.

Then you’d really have an OT auditor. And that’s what you’ll have to do to make them.

SUMMARY

Overrun and underrun alike mess up cases.

Both stem from an auditor inability to recognize and handle different types of EPs and in expertness in handling the tools of auditing at speed.

Don't overrun pcs and have to repair them.

Let the pc have his wins.

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HCO BULLETIN OF 14 MARCH 1971R
CORRECTED & REISSUED 25 JULY 1973

(Only change being word "by" in para 4 changed to "but".)

Remimeo
All Levels

F/N EVERYTHING

Whenever an auditor gets a read on an item from Ruds or a prepared list (LIB, L3A, L4B, etc, etc) IT MUST BE CARRIED TO AN F/N.

To fail to do so is to leave the pc with by-passed charge.

When a pc has had several reads on various lists which were none of them carried to F/N, it can occur that he will become upset or depressed without any other apparent reason. As one has DONE the lists without F/Ning each item, one now has the mystery of what is wrong?

The error is reading items from Ruds or prepared lists cleaned to no read but not carried to F/N.

This action (amongst many such refinements) is what makes Flag auditing so smooth and indeed makes it Flag Auditing.

When an auditor first tries this he may well think it is impossible.

Yet it is simplicity itself. If you know bank structure you know it is necessary to find an earlier item if something does not release. What has been found as a read on a prepared list *would* F/N if it were the basic lock. So if it doesn't F/N, then there is an earlier (or an earlier or an earlier) lock which is preventing it from F/Ning.

So the RULE:

NEVER WALK OFF FROM A READING ITEM ON A RUDIMENT OR A PREPARED REPAIR LIST BEFORE YOU CARRY IT DOWN (EARLIER SIMILAR) TO AN F/N.

Example: ARC Brk reads. Pc says what it is, Auditor does ARCU CDEI. If no F/N, Auditor asks for an earlier similar ARC Brk, gets it, ARCU CDEI, etc until he gets an F/N.

Example: PTP reads. Carry it E/S (earlier similar) until a PTP F/Ns.

Example: L4B: Has an item been denied you? Reads. Answered. No F/N. Is there an earlier similar denied item? Answered. F/N. Go on to next reading item on the list.

Example: GF assessed once through for reads. The next C/S must take every item on it that read, by 2wc or other process, to an F/N.

So there is a much more general rule:

EVERY ITEM THAT READS MUST F/N.

In Dianetics you get the F/N when you run E/S secondaries or engrams to an erasure, F/N, Cog, VGIs.

In Rudiments, every out rud you get a read on is run E/S to F/N.

On a prepared list you take each read to an F/N or E/S to F/N.

On an LX list you run each flow chain to an F/N.

On GF you get by whatever process an F/N.

On Listing by the Laws of Listing and Nulling, your eventual item listed must F/N.

So another rule:

EVERY MAJOR AND MINOR ACTION MUST BE CARRIED TO AN F/N.

There are NO exceptions.

Any exception leaves by-passed charge on the pc.

Also, every F/N is indicated at the conclusion of the action when cog is obtained.

You take too soon an F/N (first twitch) you cut the cognition and leave by-passed charge (a withheld cognition).

I could take any folder and simply write out the ruds and prepared list reading items and then audit the pc and carry each one to F/N and correct every list so disclosed and wind up with a very shining, cool calm pc.

So “Have reading items been left charged?” would be a key question on a case.

Using lists or ruds on high or low TAs that are not meant for high or low TAs will get you reading items that won't F/N.

So, another rule:

NEVER TRY TO FLY RUDS OR DO LIB ON A HIGH OR LOW TA.

One can talk the TA down (see HCO B on Talking the TA Down).

Or one can assess L4B.

About the only prepared lists one can assess are the new Hi-Lo TA HCO B 13 Mar 71 and possibly a GF+40 once through for biggest read. The biggest read will have a blowdown on it and can possibly be brought to F/N. If this occurs then one also handles all other items that read.

The most frequent errors in all this are:

Not taking a read earlier similar but just checking it and leaving it as “clean”.

Not using suppress and false on items.

And of course leaving a pc thinking things are still charged by failing to indicate the F/N.

Indicating an F/N before Cog.

Not going back through the folder to handle ruds and items that read but were called “clean” or were simply abandoned.

A pc audited under tension of poor TRs has a hard time and does not F/N sometimes, inviting overrun.

The rules then to happy pcs are:

GOOD TRs.

F/N EVERYTHING FOUND ON RUDS AND LISTS.

AUDIT WITH TA IN NORMAL RANGE OR REPAIR IT SO IT IS IN NORMAL RANGE.

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Founder

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HCO BULLETIN OF 20 NOVEMBER 1973
Issue II

Remimeo
All Levels
Flag Internes

C/S Series 89

F/N WHAT YOU ASK OR PROGRAM

Ref: HCO B 23 Dec 72 Integrity Processing Series 20
HCO B 21 Nov 73 The Cure of Q and A

When an Auditor asks one question but F/Ns something else it is simply a version of QandA.

Example: AUDITOR: Do you have a problem? PC: (ramble-ramble) I was thinking of last night's dinner. AUDITOR: That F/Ns.

Every few folders you pick up, if you can find examples of this:

The Auditor is not trained not to Q and A.

He is NOT getting answers to his questions.

When the Auditor starts something (such as a question or process) he MUST F/N what he started EVEN THOUGH HE DID SOMETHING ELSE DURING IT AND GOT AN F/N ON SOMETHING ELSE. HE MUST F/N THE ORIGINAL ACTION.

The result can be:

- (a) Missed W/H phenomena.
- (b) High or low TA an hour after the pc "F/Ned at Examiner".
- (c) A stalled case.
- (d) An undone program.
- (e) An unhandled pc.
- (f) Continual need for repair programs.

To get this disease out of an HGC requires that Auditors go through an Anti-Q and A handling.

C/S Q AND A

C/Ses can also Q and A. They simply handle whatever the pc originates to the Examiner or Auditor, over and over and on and on.

The result is:

- A. Incomplete Programs.
- B. Tripled or quadrupled C/S effort as the case never seems to get solved.
- C. Loads of repair programs.

Yet a C/S who does it will never look for it as THE primary error being committed.

The remedy is to have the C/S do an Anti-Q and A program.

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HCO BULLETIN OF 10 DECEMBER 1976RA

REVISED 7 JULY 1978

RE-REVISED 18 SEPTEMBER 1978

Remimeo
All Auditors
All Interne
Supervisors
All C/Ses

(Revisions in this type style)

URGENT—IMPORTANT

C/S Series 99RA

SCIENTOLOGY F/N AND TA POSITION

Through verbal tech just located, it has been found that some auditors have been ordered to disregard all F/Ns that were above 3.0 or below 2.0 on the meter.

Auditors have also called F/Ns which were ARC break needles, thus falsely indicating to the pc.

These two actions—disregarding actual F/Ns because the TA was not between 2.0 and 3.0 and calling “F/Ns” that were actually ARC break needles—have upset many preclears.

The outnesses here are: A. not considering pc indicators as senior and B. not noting pc indicators when calling an F/N and C. ignoring and giving junior importance to the technology covered in false TAs. (See list of references at end of this HCOB or the Subject Index of the HCOB Volumes.)

Auditors have even been led to falsify worksheets (giving TA as in range when it actually was not when calling an F/N) because they might “get in trouble” for calling an F/N in the wrong range, such as 1.8 or 3.2.

The CORRECT procedure for out of range F/Ns is:

1. Look at the pc’s indicators.
2. Call the F/N regardless of its range.
3. Mark down the ACTUAL TA position.
4. Handle the false TA at the earliest opportunity when it will not intrude into the current cycle on which the pc is being audited. (You don’t interrupt a Quad R3RA, for instance, to handle false TA; you complete it and then, when directed by the C/S, you handle the false TA.)
5. On any pc you suspect has had his F/Ns disregarded because of false TA, you C/S for and get run a repair and rehab of this error.

E-Meter cans can monitor or change TA position when the palms are too dry or too wet or when the cans are too big or too small or when the wrong hand cream is used. The E-Meter does not read on hand moisture alone as was long believed by people in electronics. But TA depends upon resistance to electrical current in the palms, leads, and meter as well as its main resistance which happens to be mental masses or lack of them.

To simply tell some interne “Always disregard an F/N not in correct range” is to set him up for loses and set the pc up for crashes. The correct information is that an F/N which isn’t in

range is accompanied by pc indicators that indicate whether it is an F/N or not. AND indicates you better get the false TA handled fast as soon as it won't interrupt the current cycle. AND you always note where it F/Ned so the C/S can C/S for false TA handling.

Where an ARC break needle (which looks like an F/N) is observed, whether it is in range or out of range (2.0 to 3.0 or below 2.0 or above 3.0) you LOOK at the pc and establish the pc's indicators before falsely calling an F/N. A pc who is about to cry is NOT an F/Ning pc and if you indicate an F/N to that pc you will further the ARC break and suppress the emotional charge that is about to come off.

REPAIR

Where the above matters have not been fully understood and errors have occurred on pcs, it must be assumed that:

1. Auditors have falsified their worksheets as to TA position and thus built up withholds and made themselves blowy.
2. That every pc who has ever had high or low TA trouble has had F/Ns disregarded and ARC break F/Ns falsely indicated.
3. That a briefing and drilling of all internes and auditors must occur on this HCOB.
4. That a brief program of clean-up of disregarded F/Ns and falsely called ARC break F/Ns be done on every pc.
5. That every such pc be considered as having false TA troubles and these must be C/Sed for and corrected.
6. That all auditors and internes be drilled on all HCOBs relating to pc indicators.

SAMPLE CLEAN-UP C/S

Disregard TA position, use only F/Ns and pc indicators in doing this C/S.

1. It has been found that some of your F/Ns (release points) may have been disregarded by past or present auditors.
2. Have you ever felt an F/N (release point or end of an action) had been bypassed on your case? . . .
3. Find and rehab the . . . overrun of *the* release point to F/N. *Check for any other bypassed F/Ns and rehab them.*
4. Have you ever felt an F/N should not have been indicated by the auditor when it was? . . .
5. Find the . . . point and get in Suppress on it and complete the action. *Check "Are there any other F/Ns which should not have been indicated by the auditor when they were?" and handle as above.*
6. Find and run the ARC breaks bypassed, with ARC break handling.
7. Find and handle the false TA in totality.

DIANETIC F/Ns

An F/N seen by the auditor in running R3RA is not called until the full Dianetic EP is reached.

An auditor running R3RA is NOT looking for F/Ns. He is looking for the postulate which is sitting at the bottom of the chain he is running.

The EP of a Dianetic chain is always always always the postulate coming off.

The postulate is what holds the chain in its place. Release the postulate and the chain blows. That's it.

The auditor must recognize the postulate when the pc gives it, note the VGIs, call the F/N and end off auditing that chain.

An F/N seen as the incident is erasing is not called.

The pc does not have to state that the incident has erased. Once he has given up the postulate, the erasure has occurred. The auditor will see an F/N and VGIs. NOW the F/N is called. F/Ns are not indicated until the EP of postulate off, F/N and VGIs is reached.

It's the postulate—not the F/N that we are going for in New Era Dianetics.

POWER F/Ns

F/Ns are disregarded in Power.

Each Power Process has its own end phenomena and is ended only when that is obtained.

REFERENCE HCOBs FOR FALSE TA

1. HCOB 24 Oct 71R FALSE TA
2. HCOB 15 Feb 72R FALSE TA ADDITION 2
3. HCOB 12 Nov 71RA FALSE TA ADDITION
4. HCOB 18 Feb 72R I FALSE TA ADDITION 3
5. HCOB 21 Jan 77RA FALSE TA CHECKLIST
6. HCOB 23 Nov 73RA DRY AND WET HANDS MAKE FALSE TA
7. HCOB 23 Apr 75R VANISHING CREAM AND FALSE TA

PC INDICATORS HCOBs

1. HCOB 29 Jul 64 GOOD INDICATORS AT LOWER LEVELS
2. HCOB 28 Dec 63 INDICATORS PART ONE, GOOD INDICATORS
3. HCOB 23 May 71R RECOGNITION OF RIGHTNESS OF THE BEING
4. Issue VIII Rev. 4.12.74
HCOB 22 Sep 71 THE THREE GOLDEN RULES OF THE C/S HANDLING AUDITORS
5. HCOB 21 Oct 68R FLOATING NEEDLE

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HCO BULLETIN OF 2 DECEMBER 1980

Remimeo
Tech/Qual
All Levels
All Auditors
All Supervisors
All Internships
All C/Ses
Tech Checksheets
Examiners
Ethics Officers

**FLOATING NEEDLE AND TA POSITION
MODIFIED**

This bulletin carries further the data given in

HCOB 10 Dec. 76RB Rev. 25.5.80	C/S Series 99RB SCIENTOLOGY F/N AND TA POSITION
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and modifies but does not cancel all HCOBs that mention having to have the TA between 2.0 and 3.0 before the F/N can be considered valid, including:

HCOB 21 Oct. 68R Rev. 9.7.77	FLOATING NEEDLE
HCOB 7 May 69R V Rev. 15.7.77	FLOATING NEEDLE
HCOB 21 Apr. 71RC Rev. 25.7.78	C/S Series 36RC DIANETICS
HCOB 24 Oct. 71RA Rev. 25.5.80	FALSE TA
HCOB 15 Feb. 72R Rev. 26.1.77	FALSE TA ADDITION 2
HCOB 23 Nov. 73RB Rev. 25.5.80	DRY AND WET HANDS MAKE FALSE TA
HCOB 8 June 70	LOW TA HANDLING
HCOB 13 June 70 II	HUBBARD CONSULTANT STUDY STRESS ANALYSIS

Some recent tests I conducted have shown that a floating needle is a floating needle regardless of tone arm position.

This changes an earlier belief that, in order to be valid, the tone arm had to be between 2.0 and 3.0 for it to be called a floating needle.

Carefully examining dozens of F/Ns which occurred with the TA well above 3.0 and looking for any troubles with the case following calling the F/N an F/N, I found that there were no adverse consequences.

Therefore, it can be safely assumed that a floating needle is a floating needle regardless of where the tone arm position may be. It should be called, indicated and written as an F/N, with the TA noted.

Palm moisture, pc grip and other factors alter the TA position but not the F/N. The auditor must also be prepared to handle and handle false TA and nothing in this finding changes handling.

Tone arm positions register the relative mass of the case and nothing in this finding changes that. There are low TA cases and high TA cases and the state of the TA remains important and all data regarding TA positions are valid.

An ARC break needle (an F/N accompanied by bad indicators) remains an ARC break needle and nothing in this finding changes that. It must be handled. (One ordinarily checks for an ARC break in this case.)

This finding about TA position and F/Ns has been corrected earlier. This present issue carries it further, based on very thorough recent testing. There are apparently no liabilities of any kind in calling high and low TA F/Ns F/Ns.

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HCO BULLETIN OF 8 OCTOBER 1970

Remimeo
C/Ses
All Auditors
Level 0
HGC Checksheet

C/S Series 20

PERSISTENT F/N

A FLOATING NEEDLE can *persist*.

This fact tells you at once why you cannot do three major actions in a row in the same ten minutes.

This was the bug behind "Quickie Grades" (0 to IV in one session. This also occurred in Power when it was run all in one day). The auditor would attain a bona fide full dial F/N. The pc was still cogning, still in a big win. The auditor would "clear the next process command", he would see an F/N. He would "clear the next process command", and see an F/N.

BUT IT WAS THE SAME F/N!

Result was that processes 2 and 3 WERE NEVER RUN ON THE CASE.

This is really what is meant by "Quickie Grades".

In 1958 we got real Releases. You could not kill the F/N for *days*, weeks.

Several processes had this effect. Today's real Clear also goes this way. You couldn't kill the F/N with an axe.

By running a lot of Level Zero processes, for instance, you can get a real swinging unkillable F/N.

It not only gets to the Examiner, it comes in at the start of the next day's session!

Now if in one session you ran all of Level Zero and went on up to Level One, you would just be *auditing a persistent F/N*. The pc would get no benefit at all from Level One. He's still going "Wow" on Level Zero.

If you ran Level Zero with one process that got a big wide floating F/N and then "ran" Level I, II, III and IV, you would have just a Level Zero Release. The pc's bank was nowhere to be found. So next week he has problems (Level I) or a Service Fac (Level IV) and he is only a Grade Zero yet it says right there in Certs and Awards log he's a Grade IV. So now we have a "Grade IV" who has Level I, II, III and IV troubles!

A session that tries to go beyond a big dial-wide drifting floating F/N only distracts the pc from his win. **BIG WIN.**

Any *big win* (F/N dial-wide, Cog, VGIs) gives you this kind of persistent F/N.

You at least have to let it go until tomorrow and let the pc have his win.

That is what is meant by letting the pc *have* his win. When you get one of these dial-wide F/Ns, Cog, VGIs WOW you may as well pack it up for the day.

GRADUAL WIDENING

In running a Dianetic chain to basic in triple you will sometimes see in one session a half dial on Flow 1, 3/4 of a dial on Flow 2, a full dial on Flow 3.

Or you may have 4 subjects to two-way comm or prepcheck in one session. First action 1/3 dial F/N. Then no F/N, TA up. Second action 1/2 dial F/N. Then no F/N. Third action 3/4 dial F/N. Fourth action full dial-wide floating swinging idling F/N.

You will also notice in the same session-long time for 1st action, shorter, shorter, shorter for the next three actions.

Now you have an F/N that anything you try to clear and run will just F/N WITHOUT AFFECTING THE CASE AT ALL.

If you audit past that you are wasting your time and processes.

You have hit an “unkillable F/N”, properly called a persistent F/N. It’s persistent at least for that day. Do any more and it’s wasted.

If an auditor has never seen this he had better get his TR0 bullbait flat for 2 hours at one unflunked go and his other TRs in and drill out his flubs. For that’s what’s supposed to happen.

F/Ns on pcs audited up to (for that session) a persistent F/N always get to the Examiner.

If you only have a “small F/N” it won’t get to the Examiner. However, on some pcs maybe that’s good enough. May take him several sessions, each one getting a final session F/N a bit wider. Then he gets an F/N that gets to the Examiner. After that, well audited on a continuing basis, the F/N lasts longer and longer.

One day the pc comes into session with a dial-wide floating swinging F/N and anything you say or do does nothing whatever to disturb that F/N.

It’s a real Release man. It may last weeks, months, years.

Tell him to come back when he feels he needs some auditing and chalk up the remaining hours (if sold by the hour) as undelivered. Or if sold by result, chalk up the result.

If the F/N is truly persistent he will have no objections. If it isn’t, he *will* object. So have him come back tomorrow and carry on whatever you were doing.

SUMMARY

The technical bug back of Quickie Grades or Quickie Power was the Persistent F/N.

This is not to be confused with a Stage 4 (sweep, stick, sweep, stick) or an ARC Broke needle (pc Bad Indicators while F/Ning).

This is not to be used to refuse all further auditing to a pc.

It is to be used to determine when to end a series of major actions in a session.

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HCO BULLETIN OF 7 MARCH 1975

Remimeo

EXT AND ENDING SESSION

When a pc exteriorizes on a good win in session or if the pc has a big win, usually followed by a persistent F/N, the usual action is to end session.

When ending session in these circumstances the Auditor must not do any other action, but smoothly end session.

This includes asking Say or Ask, running Havingness or anything other than smoothly ending session.

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HCO BULLETIN OF 30 JUNE 1965

Remimeo
Review Hats

Qual Division

**RELEASE, REHABILITATION OF
FORMER RELEASES AND
THETAN EXTERIORS**

There are probably a great many processes that will recover the state of First Stage Release or First Stage Thetan Exterior or Released OT.

Poorest but easiest of these is plain Itsa. Itsa probably will not recover a floating needle but will pull down the TA. When it's down, stop—don't press your luck too far.

The real technical job (other than Itsa) requires expert metering and a thorough knowledge of dating on a meter and a smooth comm cycle.

Best at it would be an auditor who himself was a Former Release and who had himself (or herself) recovered the state.

The technically correct procedure is unfortunately a delicate one which requires good command of tech on the subject of the Time Track and perception of the pc and meter alert enough to stop exactly when Re-Release occurs and say "That's It!" (Never say "End" in such sessions.)

Remember *all* recovery must be by Key-out, not erasure. Key-outs are done by finding Key-ins. It is de-stimulation, not re-stimulation. Therefore all must be smooth and jolly with no forcing or overrun.

The exact tech follows:

To regain a Former Release (or Thetan Exterior or Keyed-Out OT [Released OT]):

1. Loosely locate the session or time in which it occurred.
2. Get in Suppress, Invalidate buttons on the session or time.
3. Get in "Unacknowledged" or "What was unacknowledged".
4. Indicate anything found to the pc, as By-Passed Charge.
5. Find the *Key-in* that was *Keyed out* in that time or session (the person went release because something keyed out in that time or session).
6. When *this is* found and recognized by the pc, the pc will then return to Release or Released OT.
7. If this does not happen, find what keyed in that ended the state and repeat (1) to (6) on it.

This is all rough to communicate to the pc who is not well trained.

This datum will help (a standard datum of early Dianetics): The analytical mind when it becomes aware of a point in the Reactive Mind, makes it vanish. In other words one needs but become aware of the *actual* cause of an aberration to have it vanish.

We see this mainly in Cognitions. But it is the backbone of all auditing.

When the person was originally released he had become aware of something that caused the reactive mind to de-stimulate at that point or become weak. And so he Released. You have to find that point of sudden awareness again as in (I) to (6) above and if you miss it you can at least find (7). You *could* find both and in a lot of cases will probably do so. But if you win on (I) to (6), for heaven's sakes don't go on to (7). If you do (7) you may suddenly turn up with (5).

When you've done it realize you've done it and come off of it. Don't overrun.

When you *have* done it, tell the person to get trained so he or she can go on to actual Clear.

LIABILITY

The Liability in all this is finding the *original* thing that was keyed in (which when keyed out gave Release).

If this happens you have a *new key-in* in the session you are running right now. It is a new key-in and is handled as one.

TECH COMMENT

This tells us that finding and running out key-ins will make a First Stage Release out of someone who has never been one. Standard Grade Processing does this.

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Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 11 AUGUST 1978
Issue I

Remimeo
All Auditors

RUDIMENTS

DEFINITIONS AND PATTERN

(Ref: HCOB 15 Aug 69, FLYING RUDS)

(NOTE: This Bulletin in no way summarizes all the data there is to be known about ARC breaks, PTPs and missed withholds, or handling rudiments.)

There is a wealth of technology and data on these subjects contained throughout the Technical Volumes and in Scientology books which the student auditor will need as he progresses up the levels.)

A rudiment is that which is used to get the pc in shape to be audited in that session.

For auditing to take place at all the pc must be in session which means:

1. Willing to talk to the auditor
2. Interested in own case.

That is all you want to accomplish with rudiments. You want to set up the case to run by getting the rudiments in, not use the rudiments to run the case.

ARC breaks, present time problems and withholds all keep a session from occurring. It is elementary auditing knowledge that auditing over the top of an ARC break can reduce a graph, hang the pc up in sessions or worsen his case, and that in the presence of PTPs, overts and missed withholds (a restimulated undisclosed overt) no gains can occur. Thus these are the rudiments we are most concerned with getting in at the beginning of a session so that auditing with gains can occur.

GETTING THE F/N

If you know bank structure you know it is necessary to find an earlier item if something does not release.

If a rud doesn't F/N then there is an earlier (or an earlier or an earlier) lock which is preventing it from F/Ning.

Thus we have the procedure and the rule:

IF A RUD READS YOU ALWAYS TAKE IT EARLIER SIMILAR UNTIL IT F/Ns.

The question used is:

“Is there an earlier similar (ARC break) or (problem) or (missed withhold)?”

If at the beginning of a session the rudiments are *in* (the needle is floating *and* the pc is VGIs), the auditor goes directly into the major actions of the session. If not, the auditor must fly a rud or ruds, as ordered by the C/S.

ARC BREAKS

ARC: A word from the initial letters of Affinity, Reality and Communication which together equate to Understanding.

ARC BREAK: A sudden drop or cutting of one's affinity, reality or communication with someone or something. Upsets with people or things come about because of a lessening or sundering of affinity, reality, communication or understanding.

While the earlier similar rule fully applies to ARC breaks, there is an additional action taken in handling ARC breaks that enables the pc to spot precisely what happened that resulted in the upset.

An ARC break is called that—an “A-R-C break”—instead of an upset because, if one discovers which of the three points of understanding have been cut, one can bring about a rapid recovery in the person's state of mind.

You never audit over the top of an ARC break, and you never *audit* an ARC break itself; they cannot be audited. But they can be *assessed* to locate which of the basic elements of ARC the charge is on.

Thus to handle an ARC break you assess affinity, reality, communication and understanding to find which of these points the break occurred on.

Having determined that, you assess the item found (A or R or C or U) against the Expanded CDEI Scale (curious, desired, enforced, inhibited, no and refused). Ref: HCOB 13 Oct 59, DEI EXPANDED SCALE, *Scientology S8. The Book of Basics*, and HCOB 18 Sep 67, corrected 4.4.74, SCALES.

With this assessment the actual bypassed charge can be located and indicated even more accurately, thus enabling the pc to blow it.

The assessment is done on every ARC break as you go earlier similar until the rudiment is in with F/N and VGIs.

The first rudiment question is:

1. “Do you have an ARC break?”
2. If there is an ARC break, get the data on it briefly.
3. Find out by assessment which point the ARC break occurred on: “Was that a break in Affinity?
Reality?
Communication?
Understanding?”

You assess it *once* and get the read (or the largest read) on, say, communication.

4. Check it with the pc: “Was that a break in (communication)? If he says no, rehandle. If yes, let him tell you about it if he wishes. Then give it to him by indicating it, i.e. “I'd like to indicate that *was* a break in communication.”

PROVIDED THE RIGHT ITEM HAS BEEN GOTTEN, the pc will brighten up, even if ever so slightly, *on the very first assessment*.

NOTE: On Step 4 the pc may originate: “Yes, I guess it was communication but to me it’s really more like a break in reality,” for example. The wise auditor then acknowledges and indicates it was a break in “reality.”

5. Taking the item found in Step 4 above, assess it against the CDEI Scale:

“Was it:

Curious about	(communication) ?
Desired	“ ?
Enforced	“ ?
Inhibited	“ ?
No	“ ?
Refused	“ ?”

6. As in Steps 3 and 4 above, assess it *once*, get the item and check it with the pc:

“Was it (desired) communication?”

If no, rehandle. If yes, indicate it.

7. If no F/N at this point you follow it earlier with the question:

“Is there an earlier similar ARC break?”

8. Get the earlier similar ARC break, get in ARCU, CDEINR, indicate. If no F/N, repeat Step 7, continuing to go earlier, always using ARCU, CDEINR until you get an F/N.

When you get the F/N *and* VGIs you have it.

PRESENT TIME PROBLEM

PROBLEM: A conflict arising from two opposing intentions. It’s one thing versus another thing; an intention-counter-intention that worries the preclear.

PRESENT TIME PROBLEM: . . . A special problem that exists in the physical universe now, on which the pc has his attention fixed.

. . . Any set of circumstances that so engages the attention of the preclear that he feels he should be doing something about it instead of being audited.

A violation of “in session-ness” occurs when the pc’s attention is fixed on some concern that is “right now” in the physical universe. The pc’s attention is “over there” not on his case. If the auditor overlooks and doesn’t handle the PTP then the pc is never in session, grows agitated, ARC breaks. And no gains are made because he is not in session.

The second rudiment question is:

1. “Do you have a present time problem?”
2. If there is a PTP, have the pc tell you about it.
3. If no F/N take it earlier with the question:

“Is there an earlier similar problem?”

4. Get the earlier problem and if no F/N, follow it earlier similar, earlier similar, earlier similar to F/N.

MISSED WITHHOLDS

OVERT ACT: An intentionally committed harmful act committed in an effort to solve a problem.

. . . an act of omission or commission which does the least good for the least number of dynamics or the most harm to the greatest number of dynamics.

That thing which you do which you aren't willing to have happen to you.

WITHHOLD: An undisclosed harmful (contra-survival) act. Something the pc did that he isn't talking about.

MISSED WITHHOLD: An undisclosed contra-survival act which has been restimulated by another but not disclosed. This is a withhold which another person nearly found out about, leaving the person with the withhold in a state of wondering whether his hidden deed is known or not.

The pc with a missed withhold will not be honestly “willing to talk to the auditor” and, therefore, not in session until the missed withhold is pulled.

Missing a withhold or not getting all of it is the sole source of an ARC break. A missed withhold is observable by any of the following: pc not making progress, pc critical of, nattery or angry at the auditor, refusing to talk to the auditor, not desirous of being audited, boiling off, exhausted, foggy at session end, dropped havingness, telling others the auditor is no good, demanding redress of wrongs, critical of Scientology or organizations or people of Scientology, lack of auditing results, dissemination failures. (Ref: HCOB 3 May 62, ARC BREAKS, MISSED WITHHOLDS.) The auditor must *not* overlook any manifestations of a missed withhold.

Thus, if the pc has a missed withhold you get it, get all of it using the system described below, and use the same system on each earlier similar missed withhold until you get the F/N.

The third rudiment question is:

1. “Has a withhold been missed?”
2. If you get a missed withhold, find out:
 - (a) What was it?
 - (b) When was it?
 - (c) Is that all of the withhold?
 - (d) WHO missed it?
 - (e) What did (he/she) do to make you wonder whether or not (he/she) knew?
 - (f) Who else missed it? (Repeat (e) above).

Get another and another who missed it, using the Suppress button as necessary, and repeating (e) above.

3. Clean it to F/N, or if no F/N take it earlier similar with the question:

“Is there an earlier similar missed withhold?”

4. Handle each earlier similar missed withhold you get per Step 2 above, until you get an F/N.

SUPPRESS

If a rudiment doesn't read and is not F/Ning, put in the Suppress button, using:
“On the question ‘Do you have an ARC break?’ has anything been suppressed?”

If it reads, take it and ask ARCU, CDEINR, earlier similar, etc.

Use Suppress in the same way for non-reading PTP and missed withhold rudiments.

FALSE

If the pc protests, comments, or seems bewildered put in the False button. The question used is:

“Has anyone said you had a when you didn't have one?” Get who, what, when and take it earlier, if necessary, to F/N.

END PHENOMENA

In ruds when you've got your F/N and that charge has moved off, indicate it. Don't push the pc on for some other “EP.”

When the pc F/Ns with VGIs, you've got it.

HIGH OR LOW TA

Never try to fly ruds on a high or low TA.

Seeing a high or low TA at session start, the Dianetic or Scientology auditor up to Class II does not start the session but sends the folder back to the C/S for a higher classed auditor to handle. The C/S will order the required correction list to be done by an auditor Class III or above.

REFERENCES:

HCOB 15 Aug 69	FLYING RUDS
HCOB 13 Oct 59	DEI EXPANDED SCALE
HCOB 18 Sep 67	SCALES
HCOB 7 Sep 64 II	ALL LEVELS, PTPS, OVERTS AND ARC BREAKS
HCOB 12 Feb 62	HOW TO CLEAR WITHHOLDS & MISSED WITHHOLDS
HCOB 31 Mar 60	THE PRESENT TIME PROBLEM
HCOB 14 Mar 71R	F/N EVERYTHING
HCOB 23 Aug 71	C/S Series 1 AUDITOR'S RIGHTS
HCOB 21 Mar 74	END PHENOMENA
HCOB 22 Feb 62	WITHHOLDS, MISSED & PARTIAL
HCOB 3 May 62	ARC BREAKS, MISSED WITHHOLDS

The above issues give further data on rudiments, ARC breaks, PTPs and missed withholds. Note, however, that this is not a complete list of references on the subject. There is much additional data to be found in the Technical Volumes.

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HCO BULLETIN OF 15 AUGUST 1969

Remimeo
Class VIII Chksht
Case Supervisors
Class VIIIs

FLYING RUDS

To clarify how to fly ruds:

If a rud reads, you get the data and then ask for earlier until you get an F/N.

If a rud doesn't read, put in Suppress and recheck. If it gets any comment, natter or protest or bewilderment, put in False and clean it.

To fly all ruds you ask for an ARC Brk, if no read, put in Suppress. If it reads take it, do ARCU CDEI Earlier ARCU CDEI Earlier until you get an F/N. Then do the same with PTP. Then with MW/Hs.

If in starting a rud does *not* read or F/N even if Suppress is put in go to the next rud until you get one that does read. Follow *it* earlier to F/N.

Then F/N the 2 that didn't read.

INCORRECT

To get a rud reading with or without Suppress and then fail to follow it earlier and to continue to call it and take only reads is incorrect.

CORRECT

If a rud reads you always follow it earlier until it F/Ns.

You do NOT continue to test it with a meter and do NOT leave it just because it fails to read again.

If a rud reads you clean it with earlier, earlier, earlier to F/N.

If a rud reads and the read is false you clean false.

There are TWO actions possible in flying ruds.

1. The rud is not out. If it didn't read you check suppress. If it read but is in any way protested you clean false.
2. The rud is out. You get the data, you follow it earlier earlier until it F/Ns. You do not continue to check it for reads.

GREEN FORM

This applies also to handling ruds on the Green Form.

ARC BREAK

If there is an ARC Break you get it, use ARCU and CDEI, indicate, then if no F/N you follow it earlier, get ARCU CDEI, indicate, if no F/N you get an earlier one on and on, always with ARCU CDEI until you get an F/N.

PTP

If you get a PTP you follow it earlier earlier earlier until you get an F/N.

MISSED WITHHOLD

If you get a withhold you find out WHO missed it, then another and another using Suppress. If protest you put in false. You will find these W/Hs also go earlier like any other chain but they don't have to.

MIXING METHODS

If you get a rud read and the pc gives you one you don't then check the read again. You get more until you get an F/N.

To get a rud answered and then check suppress and its read is mixing 1 and 2 above.

FALSE

“Has anyone said you had awhen you didn't have one?” is the answer to protested ruds.

Any VIII should be able to fly any rud at will. The above clarifies HCOB and Tape data on this subject.

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Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 23 AUGUST 1971

Remimeo
All Auditors
Acad Level IV
Class VIIIs
HGCs
Class VIII Checksheet
Class VI Checksheet
Class III Checksheet
C/S Course Checksheet
HSST
Internes

(HCO B 24 May 1970 Revised)

C/S Series 1

AUDITOR'S RIGHTS

(Revised to update and delete the O/R list
and add Auditing Over Out Ruds.
All changes are in this type style.)

AUDITOR RESPONSIBILITY FOR C/Ses

An auditor who receives a Case Supervisor direction (C/S) of what to audit on a pc is NOT discharged of his responsibility as an auditor.

THE AUDITOR HAS A SERIES OF RESPONSIBILITIES THAT ARE PART OF EVERY C/S HE GETS TO AUDIT.

ACCEPTING THE PC

No auditor is required to accept a specific pc just because the pc is assigned to him.

If an auditor does not believe he can help that particular pc or if he dislikes auditing that particular pc the auditor has a right to refuse to audit that pc. The auditor must state why.

The Case Supervisor, Director of Processing or Director of Review, nor any of their seniors, may not discipline the auditor for refusing to audit a particular pc.

An auditor who refuses to audit his quota of hours or sessions is of course subject to action.

Thus refusing to audit a particular pc, so long as one is not refusing to audit other pcs, is not actionable.

"I do not wish to audit this pc because_____. I am willing to audit other pcs," is the legal auditor statement in the matter.

Some pcs get a bad name with some auditors, some don't appreciate the auditing, some conflict with a particular auditor's own personality. There are such instances. It does not mean certain pcs cannot be helped by others.

It is also true that an auditor who dislikes a pc may not do a good job so the rule also has a practical side to it.

One auditor disliked young men and did a bad job on them. Another disliked old ladies and chopped them up in session. One pc had messed up several Scientologists and couldn't find anyone to audit him at all.

We are not auditing people to make amends to the world.

Thus an auditor has a right to reject or accept the pcs he is given.

ACCEPTING A C/S

When the auditor gets a C/S to do on a case and if he thinks it is not the correct thing to do he has the right to reject the C/S for that pc and require another one he can agree to.

The auditor does *not* have the right to start doing a C/S and change it during the session except as noted below.

The auditor may NOT C/S in the auditing chair while auditing the pc. If he has NO Case Supervisor at all the auditor still audits from a C/S. He writes the C/S before session and adheres to it in session. To do something else and not follow the C/S is called "C/Sing in the chair" and is very poor form as it leads to Q and A.

STALE DATED C/S

A C/S that is a week or two old or a Repair (Progress) Pgm that is a month or two old is dynamite.

This is called a "Stale Dated Pgm" or a "Stale Dated C/S" meaning it is too old to be valid.

It should have been done sooner. The pc of last week when the C/S was written may have been well and happily employed but a week later may have headaches and reprimand from the boss.

It is dangerous to accept a Repair (Progress) Pgm if it is old.

The auditor who sees his C/S is old and sees the pc has Bad Indicators is justified in demanding a fresh C/S giving his reasons why.

A program written in January may be completely out of date in June. Who knows what may have happened in between.

Use fresh C/Ses and fresh Pgms.

Stale Dates only occur in poorly run backlogged Divisions anyway. The real remedy is reorganize and hire more and better auditors.

ENDING THE SESSION

When the C/S he has is proving unworkable *during* the session, the auditor has a right to end the session and send the folder to the C/S.

Ending the session is totally up to the auditor.

If the auditor just doesn't complete an action that was producing TA and could be completed it is of course a flunk. Such a case is just not running a basic engram the one more time through that would bring the TA down and give a proper end phenomena. This and similar actions would be an auditor error.

The judgement here is whether or not the auditor's action is justified in ending the session.

Even though he may have made an error, the auditor cannot be blamed for the *ending* off of the session as that is totally up to him. He can be given a flunk for the error

AUDITING OVER OUT RUDS

Auditing a pc on something else whose ruds are out is a MAJOR AUDITING ERROR.

Even if the C/S omits "Fly a rud" or "Fly ruds" this does not justify the auditor auditing the pc over out ruds.

The auditor can do one of two things: He can Fly all ruds or he can return the folder and request ruds be flown.

The DIANETIC AUDITOR is not excused from auditing over out ruds and in an HGC must be specially cautioned not to do so but return the folder for a new C/S. Better still he should learn to Fly ruds.

INABILITY TO FLY RUDS

If an auditor cannot get a rud to F/N, cannot get any rud to F/N, he is justified in starting a Green Form.

The auditor solution to no F/N on ruds is to do a GF whether the C/S said to or not.

This is an expected action.

It is understood the auditor would use Suppress and False in trying to Fly ruds.

SESSIONS FAR APART

When a pc has not had a session for some time, or when a pc gets sessions days apart, RUDS MUST BE FLOWN. Otherwise the pc will get audited over out ruds. This can develop mental mass.

Optimum session scheduling is a series of sessions or a whole program done in a block of sessions close together. This prevents the world from throwing the pc's ruds out between sessions.

Giving sessions far apart barely keeps up with life. The auditing time is absorbed in patching life up.

Rapid gain gets above life's annoyances and keeps the pc there.

UNREADING ITEMS

When an item the auditor has been told to run doesn't read on the meter, even when the auditor puts in Suppress and Invalidate on it, the auditor MUST NOT do anything with the item no matter what the C/S said.

It is expected he will see if it reads and use Suppress and Invalidate on it. And if it still doesn't read he will be expected NOT to run it.

LISTS

When an auditor whose C/S told him to list “Who or what _____” or any list question finds that the list question does not read, the auditor MUST NOT list it.

When doing a list ordered by the C/S it is assumed that the auditor will test it for read before listing and that he will NOT list an unreading question. (A read is an actual fall, not a tick or a stop.)

LIST TROUBLE

When an auditor has trouble doing a list and getting an item it is expected he will use a Prepared List like L4B to locate the trouble and handle it.

As it is very hard on a pc to mess up a list it is expected the auditor will handle the situation then and there with no further C/S directions.

HIGH TA

When the auditor sees the TA is high at session start yet the C/S says to “Fly a rud” or run a chain, the AUDITOR MUST NOT TRY TO FLY A RUD and he must not start on a chain.

Trying to bring a TA down with ARC Brks or ruds is very hard on a pc as ARC Breaks aren’t the reason TAs go up.

Seeing a high TA at start the Dianetic auditor or Scn auditor up to Class II does *not* start the session but sends the folder back to the C/S and for a higher class auditor to do.

Seeing a high TA at start the Scientology auditor (Class III or above) (a) checks for exteriorization in a recent session and if so the session is ended and the C/S is asked for an “Interiorization Rundown”; (b) if the pc has had an Interiorization Rundown *the auditor asks the C/S for permission to do a “C/S Series 53” or a Hi-Lo TA assessment or whatever the C/S indicates. The Int RD may have been (usually is) overrun and needs rehab or correction and it is usual to check it—it is included in a “C/S 53” and a Hi-Lo TA.*

These actions are expected of the auditor even when not stated in the C/S.

GOING ON HOPING

When a case is running badly session to session the LAST thing you do is go on hoping, either in auditing or C/Sing.

“Let’s try _____”, “Then this”, “Then this”, is not going to solve the case.

YOU GET DATA. You can get data by a White Form (Pc Assessment Form). You can get data from a GF fully assessed (Method 5). You can get data by 2-way comm on various subjects. You can have the D of P interview and get answers. You can even ask his mother.

You look for case errors. You study the folder back to where the pc ran well and then come forward and you’ll find the error every time.

DO NOT JUST GO ON SESSION AFTER FAILED SESSION HOPING. That’s pure idiocy.

You get data! from prepared lists, from life, from the pc, from the folder.

FIND THE BUG!

Ah, good Lord, he is a Pinkerton Agent sworn to secrecy! He does yoga exercises after every session. He was tried for murder when he was 16 and nobody has run the engram of it.

Various auditors ran the same engram chain four times

An auditor ran Int RD twice.

After Power she had her baby and nobody ran the delivery.

He doesn't like to talk but is a "Grade Zero"!

A dozen dozen reasons can exist

An auditor does NOT let a C/S C/S hopefully. He refuses the C/Ses until a Folder Error Summary is done and the bug found.

THINGS DONE TWICE

By carelessness the same rundowns can be called for twice and done twice or even more.

A Folder Summary inside the front cover must exist and must be kept up.

Over it there must be a program on which the case is being audited. But just because it's covered, never neglect entering a session and what was run on the Folder Summary (FS).

If Hold it Still is ordered, see if it was run before.

Don't let major Rundowns be done twice.

DIANETIC ITEMS must NEVER be run twice. Dianetic lists must not be scattered through a folder. Bring them together and keep them together and being brought forward.

COPY

Don't copy Dianetic lists or worksheets from notes or items from lists.

Keep all admin neat and in the original form.

Copying makes errors possible.

RUDS GOING OUT

When the ruds go out during the session the auditor recognizes the following:

Pc Critical = W/H from auditor

Pc Antagonistic = BPC in session

No TA = Problem

Tired = Failed Purpose or no sleep

Sad = ARC Break

Soaring TA = Overrun or Protest

Dope Off = By-passed F/N or not enough sleep

No Interest = Out Ruds or no interest in the first place.

An auditor who isn't sure what it is but runs into trouble with the pc (except on lists which he handles at once always) is smart to end off the session quickly, write down the full observation and get it to the C/S.

The auditor who is an old hand and knows what he is looking at as per above scale (and the C/S the C/S would give) handles it promptly.

Pc Critical = W/H = pull the W/H.

Pc Antagonistic = BPC = assess proper list (such as LI C) and handle.

No TA (or case gain) = Problem = locate the problem.

Tired = no sleep or Failed Purpose = check which it is and handle.

Sad = ARC Brk = locate and handle, Itsa earlier Itsa.

Soaring TA = O/R or Protest = find which and handle. Such an O/R is usually by rehab.

Dope Off = lack of sleep or BP F/N = check on sleep, or rehab F/N.

No Interest = no interest in first place or Out Ruds = check for interest or put in ruds.

List goes wrong = BPC = handle or do L4B or any L4 at once.

Ruds won't fly = some other error = assess GF and handle.

The auditor has no business trying to do the C/S given when it collides with and isn't designed to handle any of the above.

If the previous session disclosed such an error and this session C/S was designed to handle and doesn't, the auditor should end off and the next C/S should be "2-way comm for data".

CASE NOT HANDLED

When the auditor or the Examiner collides with a pc who is asserting his case has not been handled, there should not be a new set of actions based on little data but the auditor should end off and the C/S should order a "way comm on what hasn't been handled".

The auditor should not at once take this up as part of any other C/S.

In other words an auditor doesn't change the C/S to a 2-way comm on something not called for by C/S.

MAJOR ACTIONS

An auditor should *never* begin a major action on a case that is not "set up" for it.

As this can occur during a session it is vital to understand the rule and follow it. Otherwise a case can be bogged right down and will be hard to salvage as now a new action to repair has been added to an unrepaired action. Now, if the auditor starts a major action on a case not "set up" we get 2 things to repair where we only had 1 as the major action won't work either.

Repair = patching up past auditing or recent life errors. This is done by prepared lists or completing the chain or correcting lists or even 2-way comm or prepchecks on auditors, sessions, etc.

Rudiments = setting the case up for the session action. This includes ARC Brks, PTPs, W/Hs, GF or O/R listing or any prepared list (such as L1C, etc).

Set up = getting an F/N showing and VGIs before starting any major action. It means just that—an F/N and VGIs before starting *any* major action. Such may require a repair action and rudiments as well.

Major Action = any—but any—action designed to change a case or general considerations or handle continual illness or improve ability. This means a *Process* or even a series of processes like 3 flows. It doesn't mean a grade. It is any process the case hasn't had.

Grade = a series of processes culminating in an exact ability attained, examined and attested to by the pc.

Program = any series of actions designed by a C/S to bring about definite results in a pc. A program usually includes several sessions.

The vast bulk of auditing errors come about because C/Ses and auditors seek to use a Major Action to repair a case.

It is a responsibility of an auditor to reject a C/S which seeks to use one or more major actions to repair a case that isn't running well.

The auditor must understand this completely. He can be made to accept a wrong C/S for the pc and even more importantly can in his own session make the error and mess up the case.

Example: Pc has not been running well (no real TA or had a grumpy Exam report). Auditor sees C/S has ordered a major action, not a repair by prepared lists, ruds, etc. The auditor must reject the C/S as he will be made to fail in session by it.

Example: Auditor gets a C/S, "(1) Fly a rud; (2) Assess LX3; (3) Run 3-way recall, 3-way secondaries, 3-way engrams on all / / X items". The auditor can't get a rud to fly. Does the LX3. In other words he flunks by failing to SET UP the case. It could also go this way. Auditor can't get a rud to fly, does a GF, gets no F/N. He MUST NOT begin a major action but MUST end off right there.

It is fatal to begin any new process on the case designed to change the case if the case is not F/N VGIs.

The pc who starts processing for the first time and is surely not F/N VGIs must be *set up* by repair actions! Simple rudiments, life ruds, O/R list on life, even assessing prepared lists on life, these are repair actions. The pc *will* sooner or later begin to fly. Now at session start you put in a rud, get F/N VGIs and CAN start major actions.

So the auditor has a responsibility not to be led up a garden path by a C/S which orders a major action on a pc who isn't repaired or by not being able in session to get an F/N VGIs by repair.

The *only* exceptions are a touch assist or life ruds or the Dianetic assist all on a temporarily sick pc. But that's repair isn't it?

PROGRAM VIOLATIONS

When an auditor receives a C/S and sees that it violates the pc's program he should reject it.

The pc, let us say, is supposed to finish his Dianetic Triples but is suddenly being given a Group Engram Intensive. That violates the program and also the grade.

If the pc is running badly, a repair should be ordered. If not, the program should be completed.

Example: An effort is being made to get the pc to go backtrack. This is a program containing several major actions which probably consists of several sessions. Before this program is complete and before the pc has gone backtrack, the C/S orders “(1) Fly a rud, (2) 3 S & Ds”. The auditor should recognize in 3 S & Ds a major action being run into the middle of a program and reject it. The correct action is of course the next backtrack process.

GRADE VIOLATIONS

A pc who is on a grade and hasn't attained it yet must not be given major actions not part of that grade.

Example: Pc is on Grade I. C/S orders a list having to do with drinking. It is not a process on that grade. It could be done after Grade I is attained and before Grade II is begun. The C/S is incorrect and should not be accepted.

ABILITY ATTAINED

Now and then before the full major action is complete or before all the grade processes are run, the pc will attain the ability of the grade or the end phenomena of the action.

This is particularly true of valence shifters or Interiorization Rundowns and can happen in grades.

The auditor should recognize it and, with the F/N VGIs always present at such moments, end off.

I know of one case who had a huge cog about Interiorization on Flow I Engrams and was pushed by both C/S and auditor to do Flows 2 and 3 who bogged so badly that it took a long while—weeks—to straighten the case out.

The ability itself gets invalidated by pushing on.

On the other hand this should never be taken as an excuse. “I think he clogged to himself so we ended off.” It must be a real “What do you know!” sort of out-loud cog with a big F/N and VGIs and directly on the subject to end off a major action or a program or a grade before its actions are all audited.

REVIEWING REVIEWS

An auditor who gets a C/S or an order to repair a case that is running well should reject doing the action.

I have seen a case ordered to repair who had Ext Full Perception Doing Great. The repair bogged the case. The case then got running well again but a second C/S ordered a new repair which of course bogged it. Then major actions were done. The case was again repaired and rehabbed and became ok. Three times the auditor should have said NO.

FALSE REPORTS

The vilest trick that can be played on a pc is for an auditor to falsify an auditing report.

It may be thought to be “good Public Relations” (good PR) for the auditor with the C/S.

Actually it buries an error and puts the pc at risk.

INTEGRITY is a hallmark of Dianetics and Scientology.

Just because psychiatrists were dishonest is no reason for auditors to be.

The results are there to be gotten.

False reports like false attests recoil and badly on both the auditor and pc.

OVERTS ON PCS

When an auditor finds himself being nattery or critical of his pcs he should get his withholds on pcs pulled and overts on them off.

An auditor who goes sad is auditing pcs over his own ARC Break.

An auditor worried about his pc is working over a Problem.

Getting one’s ruds in on pcs or C/Ses or the org can bring new zest to life.

AUDITORS DON’T HAVE CASES

In the chair no auditor has a case.

If breath shows on a mirror held to his face he can audit.

Faint afterwards if you must but see that the pc gets to the Examiner with his F/N.

Then get yourself handled.

“WHAT HE DID WRONG”

An auditor has a right to know what he did wrong in the session that went wrong.

Most often a sour session occurs only when the rules and data in this HCO B have been violated.

But an auditor’s TRs can go out or his listing and nulling is in error.

After a session that went wrong somebody else (not the auditor) should ask the pc what the auditor did. This sometimes spots a false auditing report. But it also sometimes is a false report by the pc.

In any event, the auditor has a right to know. Then he can either correct his auditing or his know-how or he can advise the C/S the pc’s report is untrue and better repair can be done on the pc.

Savage action against an auditor is almost never called for. He was trying to help. Some people are hard to help.

Not only does an auditor have the right to be told what was wrong but he must be given the exact HCO B, date and title, that he violated.

Never take a verbal or written correction that is not in an HCO B or tape.

Don't be party to a "hidden data line" that doesn't exist

"You ruined the pc!" is not a valid statement. "You violated HCO B page____" is the charge.

No auditor may be disciplined for asking, "May I please have the tape or HCO B that was violated so I can read it or go to Cramming. "

If it isn't on a tape, a book or an HCO B I T IS NOT TRUE and no auditor has to accept any criticism that is not based on the actual source data.

"If it isn't written it isn't true" is the best defense and the best way to improve your tech.

These are the rights of the auditor with relation to a C/S. They are all technical rights based on sound principles.

An auditor should know them and use them.

If an auditor stands on these rights and gets beaten down he should put all the facts before his nearest OTL or SO ship as something would be very wrong somewhere.

Auditing is a happy business—when it is done right.

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HCO BULLETIN OF 7 AUGUST 1978

Remimeo

HAVINGNESS

FINDING AND RUNNING THE PC'S HAVINGNESS PROCESS

Ref: HCOB 11 Jan 62, Security Checking Twenty-Ten Theory
HCOB 29 Sep 60, Havingness and Duplication
HCOB 6 Oct 60R, Thirty-Six New Presessions
Rev. 8 May 74
Book: *E-Meter Essentials*, Section G:
Finding Havingness & Confront Processes

NOTE: This issue is by no means a complete summary of the subject of havingness. There is a vast amount of material on havingness and the remedy of havingness in early publications and other HCOBs to be found in the Technical Volumes—data the student will acquire as he continues to train up the levels and on the SHSBC.

This issue is to give the beginning auditor a working knowledge of the subject of havingness.

“HAVINGNESS: 1) that which permits the experience of mass and pressure. 2) the feeling that one owns or possesses. 3) can be simply defined as ARC with the environment.... 6) the ability to duplicate that which one perceives, or to be willing to create a duplication of it.... 8) havingness is the concept of being able to reach or not being prevented from reaching.... 4) that activity which is run when needed and when it will not violently deflect the pc's attention.”

(From the Technical Dictionary.)

The above are all valid, but the final definition of havingness can be simply stated as:

HAVINGNESS IS THE CONCEPT OF BEING ABLE TO REACH. NO HAVINGNESS IS THE CONCEPT OF NOT BEING ABLE TO REACH.

Inherent in the ability to reach is the willingness and ability to duplicate. That which makes *communication* work in processes is the duplication part of the communication formula (Axiom 28 Amended).

The position of a being on the Tone Scale is determined by his ability to reach (and thus his willingness and ability to duplicate, to communicate and experience). The lower the tone of the being the less willing he is to reach, communicate with and experience his present time environment, and the less willing he is to reach and duplicate events of the past or permit them to happen again.

This is remedied by Objective Havingness Processes. These are processes that deal with observing and touching objects in the auditing room or in the environment. They are “look around” or physical contact processes, used to remedy a low or “no havingness” condition.

Thus we find the pc's Havingness Process early on in auditing and use it to gain or remedy havingness before or after processes or at session end.

FINDING AND RUNNING THE PC'S HAVINGNESS PROCESS

The preclear's Havingness Process is tested for on the meter in an exact way. You test it on the *needle* with can squeezes from the pc.

Use HCOB 6 October 1960R, Revised 8 May 74, "Thirty-Six New Presessions."

1. Set the sensitivity for 1/3 of a dial drop when the pc squeezes the cans. (See E-Meter Drill 5, *The Book of E-Meter Drills.*)
2. Run 5 to 8 commands of the first Havingness Process on the above bulletin, with the pc on the meter.
3. Then have the pc squeeze the cans, noting the size of the needle read now. If this second can squeeze shows the needle looser (wider swing) than the first can squeeze did, you've got it. The Havingness Process you've tested is the Havingness Process for the preclear and may be used to remedy his havingness as necessary.
4. If the process *tightens* the needle during the test, don't use it. Don't bridge off. Just get off the process now and test the next process, or the next, continuing until you find a Havingness Process that does loosen the needle and gives a wider swing. One will be found among the list of Havingness Processes on HCOB 6 Oct 60R.
5. The correct Havingness Process selected is then run 10 to 12 commands at a time, usually just before ending off a session.

A pc's Havingness Process can change as the pc changes with auditing. If at some point in the auditing the Havingness Process which has been being used fails to get the desired result, simply re-test for a new Havingness Process, find one that works and use it.

Even the right Havingness Process, if run too much at one time (more than 10 or 20 commands) will start running the bank. It doesn't harm the preclear but that isn't its use, as there are other processes that run the bank better.

The *purpose* of a Havingness Process is to get the preclear stabilized in his environment.

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HCO BULLETIN OF 6 OCTOBER 1960R
REVISED 8 MAY 1974

(Revision in this type style)

Remimeo

THIRTY-SIX NEW PRESESSIONS

The following material was developed for the 1st Saint Hill ACC. All cases of this ACC were well started toward clear, 25 of them started for the first time. These new presessions were employed. Two of the cases started with two-way comm on failed help only after which some of the presessions following worked.

NOTE: These presessions are subject to revision after my further study. Their numbers will not be changed. I will probably change some of the processes and commands. They are given here exactly as developed and in the order of development, not workability.

NOTE: The assistance of Dick and Jan Halpern, ACC Instructors, is gratefully acknowledged for the discussion and testing of these presessions.

NOTE: Pre-session I is to be found in HCO Bulletin of 25 August 1960 and is not actually part of this series, not being a havingness confront pre-session.

PRESESSION II:

Havingness: "Look around here and find something you could have."

Confront: "What could you confront?" "What would you rather not confront?"

PRESESSION III:

Havingness: "Point out something in this room you could confront."
"Point out something in this room you would rather not confront."

Confront: "What unconfrontable thing could you present?"

PRESESSION IV:

Havingness: "What part of a beingness around here could you have?"

Confront: "What beingness could others not confront?"

PRESESSION V:

Havingness: "Point out something in this room you could confront."
"Point out something in this room you would rather not confront."

Confront: "Point out a place where you are not being confronted."

PRESESSION VI:

Havingness: "Look around here and point out an effect you could prevent."

Confront: "What would deter another?" "Where would you put it?"

PRESESSION VII:

Havingness: "Point out something."

Confront: "Tell me something I am not doing to you."

PRESESSION VIII:

Havingness: "Where is the (room object)?"

Confront: "Recall something really real to you."
"Recall a time you liked something."
"Recall a time you communicated with something."

PRESESSION IX:

Havingness: "Look around here and find an object you are not in."

Confront: "Recall somebody who was real to you."
"Recall somebody you really liked."
"Recall somebody you could really communicate with."

PRESESSION X:

Havingness: "Look around here and find something you could have."

Confront: "What beingness could you confront?"
"What beingness would you rather not confront?"

PRESESSION XI:

Have: "Notice that (indicated object)." (No acknowledgement.)
"What aren't you putting into it?"

Confront: "Tell me something you might not be confronting."

PRESESSION XII:

Have: "Look around here and find something you can agree with."

Confront: "What is understandable?"
"What is understanding?"

PRESESSION XIII:

Have: "Look around here and find something you could have."
"Look around here and find something you could withhold."

Confront: "What have you done?"
"What have you withheld?"

PRESESSION XIV:

Have: "Notice that (room object). Get the idea of making it connect with you. "

Confront: (First ask: “Is there anything around here that is absolutely still?” If the answer is yes, continue. If no, use another pre-session.) “Look around here and find something you could stop,” (to change of needle pattern or tone arm) then: “Look around here and find something you could start,” (to change of needle pattern or tone arm) then, when neither command unsettles needle pattern or tone arm any more, use 5 or 6 commands of “Look around here and find something you could change.” Then return to “stop”.

PRESESSION XV:

Have: “Look around here and find something you could withhold.”

Confront: “What would you rather not duplicate?”

PRESESSION XVI:

Have: “Point out something around here that is like something else.”

Confront: “What is something?” “What makes sense?”

PRESESSION XVII:

Have: “Where isn’t that (indicated object)?”

Confront: “What unkind thought have you withheld?”

PRESESSION XVIII:

Have: “What else is that (indicated object)?”

Confront: “What would make everything the same?”

PRESESSION XIX:

Have: “What is the emotion of that (indicated object)?”

Confront: “What intention failed?”

PRESESSION XX:

Have: “What is that (indicated object) not duplicating?”

Confront: “What two thoughts aren’t the same?”

PRESESSION XXI:

Have: “What scene could that (indicated object) be part of?”

Confront: “What past beingness would best suit you?”
“What past thing would best suit you?”

PRESESSION XXII:

Have: “Duplicate something.”

Confront: “What would be a betrayal?”

PRESESSION XXIII:

Have: "What is the condition of that (indicated object)?"

Confront: "Describe a bad case."

PRESESSION XXI V:

Have: "What is the condition of that person?"

Confront: "What is a bad object?"

PRESESSION XXV:

Have: "What aren't you putting into that body?"

Confront: "What beingness would it be all right to confront?"

PRESESSION XXVI:

Have: "What bad activity is that (indicated object) not part of?"

Confront: "How would you not duplicate a bad person?"
"How would you not duplicate a bad thing?"

PRESESSION XXVII:

Have: "Where would that wall have to be located so you wouldn't have to restrain it?"

Confront: "Describe an unpleasant environment."

PRESESSION XX VIII:

Have: (a) "What around here would you permit to be duplicated?" or,
(b) "What is the safest thing in this room?"

Confront: "Describe a removal."

PRESESSION XXIX:

Have: "Who would that (indicated object) be a good example to?"

Confront: "What would that person be a good example to?"

PRESESSION XXX:

Have: "What would you have to do to that (indicated object) in order to have it?"

Confront: "Spot a change in your life."

PRESESSION XXXI:

Have: (Auditor holds two *small* objects, one in each hand. Exposes them alternately to pc, with as little motion of arms and hands as possible.) "Look at this."
(No acknowledgement.) "What around here isn't this duplicating?"

PRESESSION XXXII:

Have: "How could you deter a?"
"What have you not given a?"

Confront: "What could you own?"
"What have you denied owning?"

(To clean up Scientology auditing or instruction run on "auditor", "pc", "instructors", "student", as indicated.

*"What would a.....own?"
"What would anot own?"')*

PRESESSION XXXIII: (This is used as a "post-session" to clear up an intensive at the end.)

Have: Whatever havingness runs best on pc, as havingness command.

Confront: "What have you done in this room?"
"What have you withheld in this room?"

(To clean up all auditing, use "an auditing room".)

PRESESSION XXXIV:

Have: Whatever pc runs best, as havingness command.

Confront: "Who have you overwhelmed?"
"Who have you not overwhelmed?"

PRESESSION XXXV:

Have: "Notice that (indicated room object)." "How could you get it to help you?"

Confront: "Whom have you failed to help?"

(This will fish up a case who is out the bottom with ARC Breaks. Corrects alter-iness.)

PRESESSION XXXVI:

Have: "Notice that (room object)." "How could you fail to help it?"

Confront: "Think of a victim."

Replace Havingness of Pre-session XXV with:

Have: "Notice that body."
"What aren't you putting into it?"

3 Versions of—Regimen 6 O/W Commands:

1. "Get the idea of doing something to"
"Get the idea of withholding something from"
2. "What have you done to ?"
"What have you withheld from?"
3. "Get the idea of having done something to"

“Get the idea of having withheld something from

*Assessed *6th* Dynamic terminal.
(Number 3 runs regret.)

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HCO BULLETIN OF 11 AUGUST 1978
Issue II

Remimeo
All Auditors

(Cancels BTB 18 Nov 68R, MODEL SESSION)

MODEL SESSION

(Note: If a Dianetic or Level 0, I, II auditor is not trained in flying rudiments he would have to get a Level III (or above) auditor to fly the pc's ruds before starting the major action of the session.)

1. Setting Up for the Session

Prior to the session the auditor is to make sure the room and session are set up, to ensure a smooth session with no interruptions or distractions.

Use HCOB 4 December 1977, "Checklist for Setting Up Sessions and An E-Meter," getting in every point of the checklist.

The pc is seated in the chair furthest from the door. From the time he is asked to pick up the cans he remains on the meter until the end of the session.

When it is established there is no reason not to begin the session the auditor starts the session.

2. Start of Session

The auditor says: "This is the session." (Tone 40.)

If the needle is floating and the pc has VGIs, the auditor goes directly into the major action of the session. If not, the auditor must fly a rud.

3. Rudiments

Rudiments are handled per HCOB 11 August 1978, Issue I, "Rudiments, Definitions and Patter."

(If the TA is high or low at session start, or if the auditor cannot get a rud to fly, he ends off and sends the pc folder to the C/S. A Class IV auditor (or above) may do a Green Form or another type of correction list.)

When the pc has F/N, VGIs the auditor goes into the major action of the session.

4. Major Action of the Session

a) R-Factor to the pc. The auditor informs the pc what is going to be done in the session with:

"Now we are going to handle ."

b) Clearing commands. The commands of the process are cleared per HCOB 9 August 1978 Issue II, "Clearing Commands."

c) The process. The auditor runs the process or completes the C/S instructions for the session to end phenomena.

In Dianetics, the end phenomena would be: F/N, erasure of the chain, cognition, postulate (if not voiced in the cognition) and VGIs.

In Scientology processes, the end phenomena is: F/N, cognition, VGIs. The Power Processes have their own EP.

5. Havingness

When Havingness is indicated or included in the C/S instructions, the auditor runs approximately 10 to 12 commands of the pc's Havingness Process to where the pc is bright, F/Ning and in PT. (Note: Havingness is never run to obscure or hide the fact of failure to F/N the main process or an auditing or Confessional question.)

(Ref: HCOB 7 August 78, "Havingness, Finding & Running The Pc's Havingness Process. ")

6. End of Session

a) When the auditor is ready to end the session he gives the R-Factor that he will be ending the session.

b) Then he asks: "Is there anything you would care to say or ask before I end this session?" Pc answers. Auditor acknowledges and notes down the answer.

c) If the pc asks a question, answer it if you can or acknowledge and say, "I will note that down for the C/S."

d) Auditor ends the session with: "End of session." (Tone 40.)

(Note: The phrase "That's it" is incorrect for the purpose of ending a session and is not used. The correct phrase is "*End of Session.*")

Immediately after the end of session the auditor or a Page takes the pc to the pc Examiner.

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HCO BULLETIN OF 15 JULY 1978

Remimeo

(Cancels BTB 8 Jan 71R, Auditing CS-1
for Dianetics and Scientology)

**SCIENTOLOGY
AUDITING CS-1**

The Scientology CS-1 is to give a pc new to Scientology or a previously audited pc, as needed, the necessary data and R-Factor on basics and auditing procedure so that he understands and is able and willing to be audited successfully.

NOTE: Some pcs who have been trained or audited previously may protest that they know the terms and procedure. If this happens, acknowledge with excellent TRs and without invalidation or evaluation and tell them that this CS is intended to make auditing more effective for all pcs. If the auditor uses excellent TRs and good R-Factor, no ARC breaks should ever occur and the pc will have tremendous wins.

It is not necessary to reclear those sections of this Scn CS-1 which the pc may have already covered in a recent and thorough Dianetics CS-1, *provided* the auditor is *certain* of the pc's understanding of the terms.

The auditor should be fully familiar with this issue as well as:

HCOB 17 Oct 64 III ALL LEVELS GETTING THE PC SESSIONABLE
HCOB 5 Apr 69 NEW PRECLEARS, THE WORKABILITY OF
SCIENTOLOGY
HCOB 16 Jun 70 C/S Series 6 WHAT THE C/S IS DOING

He will need to take a very thorough look at what has to be covered with the pc in this CS-1 and *know* his materials very well and have them ready in the CS-1 session for reference and clearing any misunderstandings or questions the pc may have.

The following will be needed in the auditing room:

Technical Dictionary
Admin Dictionary

A good English dictionary

A good dictionary in the pc's native language, and for a foreign language case a dual dictionary (English-to-foreign language and foreign language itself).

Scn CS-1 Definitions Sheet—Attachment No. 1 of this issue.

The Basic Scientology Picture Book
Fundamentals of Thought

HCOB 14 Oct 68R, The Auditor's Code

Demo Kit

and the auditor makes full use of these as necessary. If further references are

- b) Then clear: “earlier similar.” Give the pc examples of where it would be used.
16. Clear with the pc what a repetitive process is. Ensure he understands why and how it is done. Have the pc demo it for you.
 17.
 - a) Clear the word: flow.
 - b) Clear each of the Flows 1, 2, 3, 0.
 - c) Have the pc give you an example and demo of each.
 18. Clear the words: a) assess b) assessment.
 19.
 - a) Explain to the pc that if at any time there is any difficulty in the auditing, you (or another auditor) will be using a prepared list to find and handle the exact difficulty.
 - b) Ensure he understands that when such a list is being assessed he sits quietly holding the cans while the auditor calls the list and takes meter reads to locate the difficulty.
 20. Go over the Auditor’s Code, Items 1, 2, 3, 4, 5, 6, 8, 9, 14, 17, 18, 19 and 22.
Check for and clear up any questions or misunderstands the pc may have on this.
 21.
 - a) Clear: Examiner.
 - b) Give the pc an R-Factor on the Examiner and the fact that he will go to the Examiner immediately after each auditing session. Ensure he understands the Examiner says nothing to the preclear at that time, only recording what the pc says and noting down the tone arm position and state of the needle.

Also, be sure the pc understands that the Examiner is the person he sees if he wishes to make any sort of statement regarding his case.

22. Turn the folder in to the C/S.

The C/S can also order any additional actions to the above.

The Scientology Auditing CS-1 can usually be completed in one session. If it takes more than one session, the first session should be ended off at the end of a step or completion of a word or demonstration—never in the middle of an action.

Make sure you do not leave your preclear with a question or a misunderstood or confusion. Know the preclear in front of you and get your product of an educated pc who can run Scientology processes easily and with gain.

CLEARING COMMANDS

The Scientology Auditing CS-1 does not preclude clearing the commands of each process or clearing a procedure in a session where the pc is begun on a new process or procedure. (Ref: HCOB 9 Aug 78 II, CLEARING COMMANDS)

This would include the first time the pc is given a two-way comm session or a listing & nulling session, where the procedure would first be fully cleared on the pc by the auditor.

CLEARING WORDS ON CORRECTION LISTS

In addition to the CS-1, to fully prepare the pc for his auditing up the Grade Chart, it is standard to clear the words on the various correction lists very early in auditing, before the need for them arises. (Otherwise, it is difficult to clear the words of a correction list over heavy bypassed charge.) Thus, when the need for correction lists does arise the words have already been cleared and the correction list can be used without delay. (Ref: HCOB 9 Aug 78 II, CLEARING COMMANDS, Items 7 and 8.)

This would be done as ordered by the C/S.

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SCIENTOLOGY CS-1 DEFINITIONS SHEET

The following definitions have been taken from the Technical Dictionary and from the glossary of the book *Dianetics Today*.

Use these in conjunction with the *Basic Scientology Picture Book*. If further references are needed when clearing these terms and concepts, ensure source materials are used. For any non-Scientology terms use a good non-dinky dictionary.

SCIENTOLOGY:

An applied religious philosophy developed by L. Ron Hubbard dealing with the study of knowledge, which through the application of its technology can bring about desirable changes in the conditions of life.

(Taken from the Latin word *scio*, knowing in the fullest sense of the word, and the Greek word *logos*, to study.)

A body of knowledge which, when properly used, gives freedom and truth to the individual.

AUDITING:

Processing, the application of Scientology (or Dianetic) processes and procedures to someone by a trained auditor. The exact definition of auditing is: the action of asking a preclear a question (which he can understand and answer), getting an answer to that question and acknowledging him for that answer.

AUDITING SESSION:

A period in which an auditor and preclear are in a quiet place where they will not be disturbed. The auditor gives the preclear certain and exact commands which the preclear can follow.

AUDITOR:

A person trained and qualified in applying Scientology and/or Dianetic processes and procedures to individuals for their betterment; called an auditor because auditor means "one who listens." An auditor is a minister of the Church of Scientology.

CLEAR:

A thetan who can be at cause knowingly and at will over mental matter, energy, space and time as regards the first dynamic (survival for self). The state of Clear is above the release grades of Scientology (all of which are requisite to clearing) and is attained by completion of the Clearing Course at an Advanced Church of Scientology.

PRECLEAR:

From pre-Clear, a person not yet Clear; generally a person being audited, who is thus on the road to Clear; a person who, through Scientology and Dianetic processing, is finding out more about himself and life.

THETAN:

From THETA (life static), a word taken from the Greek symbol or letter: theta, traditional symbol for thought or spirit. The thetan is the individual himself—not the body or the mind. The thetan is the “I”; one doesn’t have or own a thetan; one is a thetan.

MIND:

A control system between the thetan and the physical universe. It is *not* the brain. The mind is the accumulated recordings of thoughts, conclusions, decisions, observations and perceptions of a thetan throughout his entire existence. The thetan can and does use the mind in handling life and the physical universe.

BODY:

The organized physical composition or substance of an animal or man whether living or dead.

PICTURE:

An exact likeness; image. A mental image.

MENTAL IMAGE PICTURE:

Mental pictures; facsimiles and mock-ups; a copy of one’s perceptions of the physical universe sometime in the past.

REACTIVE MIND:

Reactive bank. The portion of the mind which works on a stimulus-response basis (given a certain stimulus it will automatically give a certain response) which is not under a person’s volitional control and which exerts force and power over a person’s awareness, purposes, thoughts, body and actions.

The reactive mind never stops operating. Pictures of the environment, of a very low order, are taken by this mind even in some states of unconsciousness.

BANK:

A colloquial name for the reactive mind. The mental image picture collection of the pc.

COMMUNICATION CYCLE:

A completed communication, including origination of the communication, receipt of the communication, and answer or acknowledgement of the communication. A communication cycle consists of just: cause, distance, effect, with intention, attention, duplication and understanding.

AUDITING COMM CYCLE:

(HCOB 30 Apr 71) This is the auditing comm cycle that is *always* in use:

- (1) is the pc ready to receive the command? (appearance, presence)
- (2) auditor gives command/question to pc (cause, distance, effect)
- (3) pc looks to bank for answer . . .
- (4) pc receives answer from bank

- (5) pc gives answer to auditor (cause, distance, effect)
- (6) auditor acknowledges pc
- (7) auditor sees that pc received acknowledgement (attention)
- (8) new cycle beginning with (1).

CHARGE:

The stored quantities of energy in the time track; stored energy or stored or recreatable potentials of energy. The electrical impulse on the case that activates the meter. Harmful energy or force accumulated and generated in the reactive mind, resulting from the conflicts and unpleasant experiences that a person has had.

MENTAL MASS:

Mocking up matter, energy, space and time. Its proportionate weight would be terribly slight compared to the real object which the person is mocking up a picture of.

KEY-IN:

The action of recording a lock on a secondary or engram; the moment an earlier upset or earlier incident has been restimulated.

KEY-OUT:

An action of an engram or secondary dropping away without being erased. Released or separate from one's reactive mind or some portion of it.

RELEASE:

A preclear whose reactive mind or some major portion of it is keyed-out and is not influencing him.

A series of gradual key-outs. At any given one of those key-outs the individual detaches from the remainder of his reactive bank.

In Scientology processing there are eight major grades of Release. They are, from the lowest to the highest: Grade 0 Communications Release, Grade I Problems Release, Grade II Relief Release, Grade III Freedom Release, Grade IV Ability Release, Grade V Power Release, Grade VA Power Plus Release, Grade VI Whole Track Release. Each is a distinct and definite step toward greater levels of awareness and ability.

POSTULATE:

A conclusion, decision or resolution made by the individual himself; to conclude, decide or resolve a problem or to set a pattern for the future or to nullify a pattern of the past.

. . . We mean, by postulate, a self-created truth. A postulate is, of course, that thing which is directed desire or order, or inhibition, or enforcement, on the part of the individual in the form of an idea.

. . . Postulate means to cause a thinkingness or consideration.

COGNITION:

A pc origination indicating he has “come to realize.” It’s a “What do you know? I . . .” statement. A new realization of life. It results in a higher degree of awareness and consequently a greater ability to succeed with one’s endeavors in life.

FLOATING NEEDLE:

A floating needle is a rhythmic sweep of the dial at a slow, even pace of the needle.

It is always accompanied by very good indicators in the pc. (Ref: HCOB 10 Dec 76R, C/S Series 99R SCN F/N AND TA POSITION, HCOB 21 Jul 78 WHAT IS AN F/N.)

RUDIMENTS:

First principles, steps, stages or conditions. The basic actions done at the beginning of a session to set up the pc for the major session action; ARC breaks, PTPs, withholds.

AFFINITY:

Degree of liking or affection or lack of it. Affinity is a tolerance of distance. A great affinity would be a tolerance of or liking of close proximity. A lack of affinity would be an intolerance of or dislike of close proximity. Affinity is one of the components of understanding, the other components being reality and communication.

REALITY:

The agreed upon apparency of existence. A reality is any data that agrees with the person’s perceptions, computations and education. Reality is one of the components of understanding. Reality is what is.

COMMUNICATION:

The interchange of ideas or objects between two people or terminals. More precisely the definition of communication is the consideration and action of impelling an impulse or particle from source point across a distance to receipt point, with the intention of bringing into being at the receipt point a duplication of that which emanated from the source point. The formula of communication is: cause, distance, effect, with attention and duplication. Communication by definition does not need to be two-way. Communication is one of the component parts of understanding.

ARC BREAK:

A sudden drop or cutting of one’s affinity, reality or communication with someone or something. It is pronounced by its letters *A-R-C break*.

PROBLEM:

Anything which has opposing sides of equal force; especially postulate-counterpostulate, intention-counter-intention or idea-counter-idea; an intention-counterintention that worries the preclear.

PRESENT TIME PROBLEM:

A specific problem that exists in the physical universe *now*, on which a person has his attention fixed.

. . . Any set of circumstances that so engages the attention of the preclear that he feels he should be doing something about it instead of being audited.

OVERT:

An overt act is an act of omission or commission which does the least good for the least number of dynamics or the most harm to the greatest number of dynamics.

. . . An aggressive or destructive act by the individual against one or more of the eight dynamics (self, family, group, mankind, animals or plants, mest, life or the infinite). That thing which you do which you aren't willing to have happen to you.

WITHHOLD:

An undisclosed harmful (contra-survival) act.

MISSED WITHHOLD:

An undisclosed contra-survival act which has been restimulated by another but not disclosed. This is a withhold which another person nearly found out about, leaving the person with the withhold in a state of wondering whether his hidden deed is known or not.

REPETITIVE PROCESS:

... A process that is run over and over with the same question of the pc.... we don't expect the auditor to do anything but state the command (or ask the question) with no variation, acknowledge the pc's answer and handle the pc origins by understanding and acknowledging what the pc said. A process which permits the individual to examine his mind and environment and out of it select the unimportances and importances.

FLOW:

A progress of energy between two points.

An impulse or direction of energy particles or thought or masses between terminals.

The progress of particles or impulses or waves from Point A to Point B.

ASSESS:

To choose, from a list of statements—which item or thing has the longest read and the pc's interest. The longest read usually will also have the pc's interest.

ASSESSMENT:

. . . an action done from a prepared list. Assessment is done by the auditor between the pc's bank and the meter.... just notes which item has the longest fall or Lowdown. The auditor looks at the meter while doing an assessment. Assessment is the whole action of obtaining a significant item from a pc.

EXAMINER:

Preclear Examiner. The person in a Scientology church to whom preclears are sent immediately after any auditing session. The Examiner says nothing to the preclear in this situation, noting only what the pc's tone arm position and state of the needle are on the E-Meter and recording what the pc says, if anything. The Examiner is also the person a preclear sees if he wishes to make any sort of statement regarding his case, or if there is something he wants handled regarding his case.

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 17 OCTOBER 1964
Issue II

Remimeo
Franchise

ALL LEVELS

GETTING THE PC SESSIONABLE

When you start to audit new pcs the liabilities are these:

1. If you do not show him what auditing is, he does not know what is expected of him. Thus he is not only not in session but in mystery.
2. If you do not indoctrinate him into what he is supposed to do when the auditor gives him a question or command, he often does not answer the question or comply with the command and only then can things go wrong in the session.
3. If the pc is not in the auditor's control and if anything goes wrong, then the auditor can do nothing about it as he does not have any session or control of the pc.

COVERT AUDITING

Some, particularly HAS students, are very remiss in this and "covertly audit".

In "talking" to someone they also seek to audit that person "without the person knowing anything about it".

This of course is nonsense since auditing results are best achieved in a session and a session depends upon a *self-determined agreement* to be audited.

You can achieve changes in a person with covert auditing—I won't say you can't since I have done so. But it is uncertain and not very popular.

You have to audit without agreement when the pc is unconscious and can't respond.

But to make it a common practice when it is really used only in emergency (as in unconsciousness or when you have no time) would be foolish.

Further, using Scientology to handle situations in life is a whole subject in itself and it isn't auditing. (Example: Person angry, a Scientologist locates and indicates the by-passed charge. Example: On a raving psychotic, the Scientologist arranges for the person to have a rest away from his ordinary environment and associates and forbids damaging "treatments". Example: Somebody seems to have lots of problems so the Scientologist teaches him what a problem is. Example: By observing the anxiousness of a person to receive motivators the Scientologist estimates the degree of overts the person has committed. Example: One sees a difficulty in planning is not getting any better so he decides there must be a lie in the plan and locates it at which time a good plan can emerge.)

There are countless ways to use the philosophy of Scientology in direct application to life. And even hopeless physical conditions respond to just understanding more about life. For instance there are many cases on record of a bedridden person reading no more than *Dianetics: The Evolution of a Science* and becoming well and active.

So one doesn't have to "covertly audit" if any communication is possible. One can teach, advise, orient someone in existence, applying the truths and knowledge of Scientology.

The point is, when *auditing is* begun it is best done by agreement to be audited and is most successful when the preclear understands what he is supposed to do in response to auditor actions, and is only disastrous when there is not enough control in the session to set things right if they start to go wrong.

Any auditor who just sits and lets a pc ramble on and on with no regard to the subject being handled, even in Itsa, is very foolish, has no session and is wasting time.

The *wrong* thing to do is chop the pc up and cut his comm because he is so far adrift.

The right thing to do is to prevent it before it happens by not auditing preclears who have not agreed to be audited or who have no faintest idea of what's expected of them.

In the hands of an unskilled "auditor" I have seen a preclear, who was running a psycho-analytic type session, giving all the expected psycho-analytic symptoms and responses. And getting nowhere.

There are two ways it could have been handled—one is to have explained this wasn't psycho-analysis and then explained the auditing cycle. The other would have been to run O/W on the analysis the pc had had or even do a by-passed charge assessment on the analysis. Probably both would be necessary if mere information about how auditing was done did not care for the condition.

One of the rules of auditing is never to let any part of any question or command be agreed upon once and never repeated. Example: The auditor tells the pc, "When I say 'her' in this command, I mean your mother. Now what have you done to her?" The pc is always having to think back to this agreement to answer the command.

Educating a pc is not the same thing. Here one is knocking out past response patterns, as in social actions or some earlier form of treatment. One is in effect cancelling out earlier habits of response in order to get auditing to occur. Once that is done one does not of course have to do it again and what the pc says in a session is what the pc says. Sometimes he wanders all about before he answers the question. But the *auditor* in any case *must* get his question answered or the command complied with.

So auditing in general is a clean-cut agreement to be audited, a session is conducted with an auditing cycle, no matter how long or short that cycle may be.

L. RON HUBBARD

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HCO PL 19 Mar 72
C/SING WITHOUT FOLDER STUDY
is not available at this time
The Editor

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 26 OCTOBER 1976

Remimeo
All HCOs
All Tech Divs
All Courses

Issue I

(Also issued as HCO PL 26 Oct 76
Issue I, same title.)

C/S Series 97

AUDITING REPORTS, FALSIFYING OF

Probably the most covert and vicious crime in auditing is falsifying an auditing report.

At first glance, to someone who is trying to PR himself as an auditor or to escape consequences of session goofs, this might not seem to be the huge crime that it is.

When an auditing report is falsified, means of repairing the pc are denied, out tech and a need for re-study or re-drilling of materials is covered up, out tech is spread about and the repute of the org and Scientology are at risk.

There are many ways of falsifying an auditing report. Chief amongst them is omission of vital data in the report. Another is faking the things run or the pc's actions or reactions.

To the person doing this it may seem that he has covered up his incompetence but in actual fact it is eventually detected.

A twice declared person recently messed up the cases of several VIPs by simply omitting some of their disagreements with what was being done.

Three SPs, now declared, some years ago had a mutual understanding that they would not put down each other's withholds. These three also falsified auditing reports to the effect that they had run certain things on pcs "and there was nothing on them," when in fact they either had not run them or there was reaction which they did not put into the report. They messed up about a dozen people before they were caught and it took many, many hours of careful C/Sing and auditing to salvage those cases (and it also took about two years). They made several hundred serious enemies for themselves and today I doubt any Scientologist would even speak to them and their names are remembered with scathing contempt.

It is not only easy to detect a falsified auditing report, it is also inevitable that it will be detected.

The person whose auditing reports have been falsified is easy to spot in folders and records. The auditor marks "VGIs, F/N" and the examiner notes by-passed charge and Bad Indicators. An auditor seeking to prevent this being detected has been known to take the examiner report from the folder but that there is no examiner report would be the first thing a C/S would notice. Examiner reports have been forged and exchanged with the actual one but this too is very visible.

Lack of a proper success story points directly to out tech and if it is not visible in the folder then that folder contains falsified auditing reports.

The pc in the midst of his auditing, refuses to re-sign for more. An inspection of folder either finds the out tech in the auditing reports or it doesn't. If the Folder Error Summary finds no out tech, the next thing that is looked for is falsified auditing reports and this is extended to looking at the other cases this auditor has handled to see if there is any similarity of reaction.

A D of P interview with the pc will reveal falsified auditing reports. It will contain data that does not appear in the auditing reports. The first thing suspect is the auditing reports.

Basically, correct tech applied by a competent auditor who has been trained and interned, works and works every time. When it "doesn't work," a C/S begins to look for the real scene. There are many ways he can ascertain the actual scene. Amongst these are outside-the-door session taping, monitors, interviews, lack of success stories, failures to declare, failures to re-sign, examiner reports at variance with the session reports, personal check up into the case and many others.

The only thing which temporarily misleads a C/S is a falsified auditing report. But in all our experience with these, the detection of such reports is inevitable even if it occurs a long time afterwards.

The person who would falsify an auditing report is usually found to be a suppressive with abundant R/Ses and evil intentions who never should have been trained in the first place.

Therefore, the penalty for knowingly falsifying an auditing report in order to make oneself seem more competent than one is or to hide departures from the C/S or to omit vital data necessary to C/Sing, resulting in upsets to a case and time spent in investigation by seniors, is actionable by a Committee of Evidence and if the matter is proven beyond reasonable doubt, a cancellation of all certificates and awards, a declare and an expulsion order are mandatory.

Should the person perpetrating the falsification of auditing reports run away (blow) before action can be taken, the result is the same and is enforceable even if the person is not present.

A green auditor may look upon the offense as slight. If he is too untrained to realize that proper application of tech works every time and that improper application is a gross overt act, he may not realize the seriousness of his action. This however cannot be pleaded as a defense. It is not a light thing to end the hopes and close the door on a pc just because one is trying to cover up his blunders. The blundering auditor can be repaired by cramming and retraining. But only if it is known how he has blundered. That in itself is nowhere near as serious as hiding the fact.

Honesty is the road to truth.

L. RON HUBBARD
Founder

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HCO BULLETIN OF 28 OCTOBER 1976

Remimeo
All HCOs
All Tech Divs
All Courses

(Also issued as HCO PL 28 Oct 76,
same title)

C/S Series 98

**AUDITING FOLDERS,
OMISSIONS IN COMPLETENESS**

(Ref: HCO PL 26 OCT 76 Issue I
HCO B 26 OCT 76)

Omissions from folders and complete loss of folders is a very serious matter.

A Case Supervisor, as well as a Folder Error Summary Auditor and the Auditor himself can be impeded greatly by folder omissions. Loss of folders entirely is a much greater catastrophe.

While cases and even folders can be reconstructed and eventually handled (at enormous trouble and time to the pc and technical people) this does not minimize the offense.

Usually Folder Pages are regarded too lightly as a post and are subject to much transfer even when posted. The Director of Tech Services is often far too lax in posting a Folder Archives I/C even as a double hat. Space restrictions often impede the careful preservation of folders in orgs. But all these posts and spaces are vital to a smooth delivery of auditing and should not be lightly looked upon.

The commonest (and most senseless) omissions from folders are:

1. **WORD CLEARING WORKSHEETS.** These are done in Academies or training or Interne areas as well as the HGC and it is often an omitted action to forward them to the person's pc folder. Often the lines to do so are unknown or completely missing. Yet *every* metered word clearing action should not only be the subject of a worksheet but also must be included in the person's pc folder in date order. Word clearer can fail to F/N a chain or even fail to clear a word as a chain when it doesn't F/N. Such goofs can mess up cases and leave a C/S perplexed as to how the pc was running well one day and badly the next—yet there is no word clearing worksheet there, so the fact of ANOTHER AUDITOR on the case is hidden.

2. **QUAL WHY FINDING ACTIONS.** As why finding also includes listing, possibly the most vicious omission is the failure to include Why Finding worksheets in the person's folder or even do a worksheet on it. Yet at least one org has been temporarily wrecked by indiscriminate "why finding" in Qual that resulted in wrong items and wrong lists and messed up the cases of whole staffs. This poor why finding has led at times to why finding becoming a restricted or forbidden practice. Qual worksheets of why finding **MUST** be included in the person's folder along with any list made which itself must include the question asked.

3. HCO WHY FINDING. These actions must also be the subject of worksheets and must also be included in the person's folder.

4. ALL SEC CHECKS AND INTEGRITY PROCESS LISTS AND ACTIONS. It doesn't matter who or what is doing the sec check, the resulting action is NOT the property of the department or branch or person doing the sec checking. A full worksheet must be made and ALL such actions done MUST be included in the routine pc folder of the person.

As it is very vital that a pc's folder be COMPLETE as well as exist, hereinafter the loss of a pc's folders and the failure to make worksheets and include them in the person's pc folder shall be actionable by a Committee of Evidence, to be convened by the Senior C/S of an org, and applies to any person or Auditor whether staff, mission or field.

L. RON HUBBARD
Founder

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BOARD TECHNICAL BULLETIN

2 NOVEMBER 1972R

Revised & Reissued 5 August 1974 as BTB

Remimeo
All Auditors
All C/Ses
All W/Cers
FES Unit Hat
Qual Div Hats

CANCELS

HCO BULLETIN OF 2 NOVEMBER 1972

SAME TITLE

(The only revision is in the second last paragraph:
the phrase "or BTB" has been added.)

Auditor Admin Series 1R

THE AUDITOR ADMIN SERIES FOR USE BY ALL AUDITORS

PURPOSE

Over the years much "know-how" has been developed in Auditor Administration.

The purpose of this Series is to bring a standard in Auditor Administration throughout the world.

DEFINITIONS

AUDITOR— A listener or one who listens carefully to what people have to say. An Auditor is a person trained and qualified in applying Scientology processes to others for their betterment.

ADMINISTRATION— Consists of the formation and handling of the lines and terminals involved in production.

AUDITOR ADMINISTRATION— would include:

1. The know-how of writing session reports.
2. The know-how of folder arrangement.
3. The know-how of all lines and terminals in the Tech Area. (Covered mainly in C/S Series 25.)
4. The know-how of other lines and terminals in the Org that directly relate to an Auditor getting out his product.

LRH QUOTES

"ALWAYS ADMINISTRATION IS A COMMUNICATION."

"Administration is important because the Administration is a piece of truth."

"'Administration of a Folder' is a responsibility and so is 'The Administrative Lines of the Technical Division'."

“NO AUDITOR HAS ANY BUSINESS BEING IGNORANT OF ADMINISTRATION.”

(Reference: TAPE 12.6.71 WELCOME TO THE FLAG INTERN COURSE)

C/S SERIES 56

C/S Series 56 can be considered as Auditor Admin Series 2 and comes next in this Series.

C/S Series 56 covers the function of Administration in obtaining excellent case results.

USE OF THE SERIES

The Auditor Admin Series is made into packs.

The packs are made available to Student Auditors, HGC Auditors, C/Ses, HGC Admin Personnel, Cramming, the Qual Library, and all Technical Executives.

The Series is added to Auditor and C/S Course Checksheets.

It is used by HGC Auditors and Internes to check if the Admin they are turning in is “by the book”.

It can be used by the C/S through the Cramming Officer to cram an Auditor on an Admin Error.

An Error would be handled by directing the Auditor to one specific HCO B or BTB in the Series that dealt with that specific point. Continuing Admin Errors would get the whole pack.

PRODUCT

The product of the application of this Series is Standard Auditor Administration throughout the world, with the viability of improved Auditing Delivery and Results.

Compiled by
Training & Services Bur

Revised & Reissued as BTB by Flag Mission
1234

I/C: CPO Andrea Lewis
2nd: Molly Harlow

Authorized by AVU for the BOARDS OF
DIRECTORS of the CHURCHES OF
SCIENTOLOGY

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 25 AUGUST 1971
Re-issued 2 November 1972 as

Remimeo

Auditor Admin Series 2

C/S Series 56

**HOW TO GET RESULTS
IN AN HGC**

Obtaining excellent case results is an ADMINISTRATIVE not a wholly technical function.

Auditors and C/Ses are often weak on Administrative. They think general tech results improve only by more tech study. If they continue to think this way they wind up squirreling. For they are working on a wrong target for improvement, a wrong WHY or reason.

Auditing is a *team* activity. The day of the individual country doctor is dead. Even if an individual field auditor starts out as an individual he goes one of two directions—he overworks and squirrels himself into failure or he builds up a team—may only be a receptionist and an apprentice auditor but he is still building up a team. I have never seen individual auditors succeed over a long period. Failing to form or become part of a team, they eventually fade out or squirrel.

The reason is simple enough.

These rules apply:

TO IMPROVE TECH RESULTS YOU MUST IMPROVE ADMINISTRATION.

And I don't mean just writing better in folders.

DEFINITION

ADMINISTRATION consists of the formation and handling of the lines and terminals involved in production.

Unless an auditor understands this fully, he will never insist on a Tech Sec, a Tech Establishment Officer, D of P, C/S, Examiner, Pages, Folder Admin and himself will begin to omit keeping a Folder Summary and then omit the session actions and then, with big loses, retire from it all.

If I were an auditor and saw some of these things missing, I'd be liable to say, "Are you guys kidding? I thought we were here to audit pcs."

Without the correct pattern of lines and terminals **YOU DON'T GET RESULTS**, you get headaches, mad neighbors and refunds.

Auditing on lines, an auditor should regard himself as a highly skilled expert, a technical specialist whose work requires respect and *service*.

And Case Supervising on lines, a Case Supervisor should consider himself a sort of Czar whose word is so law even the Exec Director thinks several times before he approaches—duly servile of course and bowing the prescribed three times as he exits.

A Class XII on Flag is listened to by others with a hush even if he is only commenting on the weather.

These are the stars of the team. Their worldwide reputation for smooth flubless auditing is an *administrative* result!

Short of space, overloaded, short of admin personnel, turning out the highest well done hours in the world, Flag's Div IV produces because of an *Admin* system.

The highest of these C/Ses and auditors goes to Cramming if he misplaces a comma or drops a TR 1.

If the sessions' exams at Examiner drop from 90% F/N the whole place gets overhauled.

Folders are Folder Error Summaried by an FES section. The Folder Summary is kept up each session (or Cramming). The folder is studied and C/Sed. The D of P assigns the sessions. The C/S is done correctly (or Cramming). The folder travels on *its* lines. The tests are done.

In short it is a complex but constantly flowing pattern of moving pcs, folders and examinations interspersed with testing and interviews and re-registration.

There is a *right* way to do it.

RESULTS

If an org has only 65% of its sessions F/N VGIs at Examiner the *right* answer is to organize the place.

Why?

Well, the first answer is that the *third* dynamic is stronger than the *first* dynamic.

An auditor auditing alone is a first dynamic. The pc is a first dynamic. As it is the auditor plus pc that must be greater than the reactive mind, one can easily work the rest out.

If the auditor is part of a functioning third dynamic, not just an individual, the auditor plus pc versus the bank is a LOT more than the bank.

Another answer is that an auditor knows the pc, if only because of sessions, and personal opinion enters into it. That is not a pure technical view as a C/S's must be.

Another answer is that an auditor in a group gets more *auditing* done.

Individually practicing auditors often fail because nobody is taking care of the auditor as a person. Further they get loses. No one sends them to Cramming. When they get loses they often start squirreling. Then they *really* get loses.

That ends them as auditors.

An auditor working in a good on policy organization is given service. He does get sent to Cramming. He does keep his tech updated. He gets wins. When he doesn't he's put back on standard tech. So he happily keeps going and makes lots of happy people.

So if I were auditing in a group I would *insist* as a condition of work that Div IV and Div V be good on policy divisions, fully organized with no nonsense.

I know whereof I speak. As a part-time duty I work as a consulting C/S with a good IV and a good V. Sometimes I have had to take over the whole C/S line. When the organization bogs in any way I know the whole thing is heading toward single-handing the lot. So I get the lines back in and get people to Cramming and get the F/N at Examiner ratio approaching 100% again.

Thus, the advice you get about C/Sing is live-live-live, not canned theory.

ORG WINS

Being on administrative lines to all orgs, I can tell you pointblank that

THEIR STATS DEPEND ON THEIR VOLUME AND QUALITY OF SERVICE.

That isn't propaganda. It's pure fact.

The F/N-no F/N at Examiner ratio tells you at once if Divs IV and V are organized and operating or if they are just fooling about.

At 50% to 75% F/N at Examiner the administrative functions of Divs IV and V are stinking bad. C/S Series 25 is out. Cramming is out. Hidden data lines exist. HCO Bs, books and tapes are not used.

The public, at that % of F/N, will stay away in droves. Registrars will go batty and adopt "Hot Prospect Systems".

The staff will go low pay and the execs will be a perpetual dark shade of purple from yelling. The cash-bills ratio will be the subject of finance missions and the neighbors will be phoning the police.

Why?

Because an org is itself a technical delivery organization and 50% to 75% F/N at Examiner is an overt product.

The Academy has already failed to apply student study tech and word clearing. Qual is a joke.

There is no library of tech available and if available isn't read.

The org as a tech service delivery unit is treating its public to a no-auditing situation and will get in trouble.

REMEDY

The way to remedy is to get on policy with tech organization.

Put in a Qual with word clearing and a library and cramming.

Put in the C/S Series 25 Tech lines.

Tolerate NO out-tech or out-admin in folders.

Dummy run the lines until they're in.

Cram Cram Cram C/S and auditor and tech personnel flubs whenever they occur.

Get the organization *functioning*.

Your F/N at Examiner ratio will climb straight up to 90% 95% 98%.

By actual *test pcs* will flood in, Reg lines will get easy, success stats soar.

More auditors more C/Ses, more organization. A second, a third HGC.

And the more thoroughly the admin lines are manned the better the tech lines work.

This conclusion came from actual inspections of orgs and studies of their stats.

Orgs should be selling more training than processing.

But why train if you can't interne them in a good Qual and HGC? They'll never amount to anything as auditors unless they work in an organization that is on tech and on policy.

So you need an HGC.

Tech, done in a proper administrative framework, works.

Some orgs really don't believe they could ever attain the flubless auditing quality of Flag.

But they *can*.

It is even easy.

It is even easier to attain flubless quality of auditing than any other kind.

You put in a real on policy admin pattern in IV and V. You begin with a Qual Interne Course.

You send to Cramming for any C/S or auditing error no matter how minute.

The results come up.

The errors cease.

You're a success! If you do it.

L. RON HUBBARD
Founder

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BOARD TECHNICAL BULLETIN

3 NOVEMBER 1972R

Reissued 18 September 1974 as BTB

Remimeo

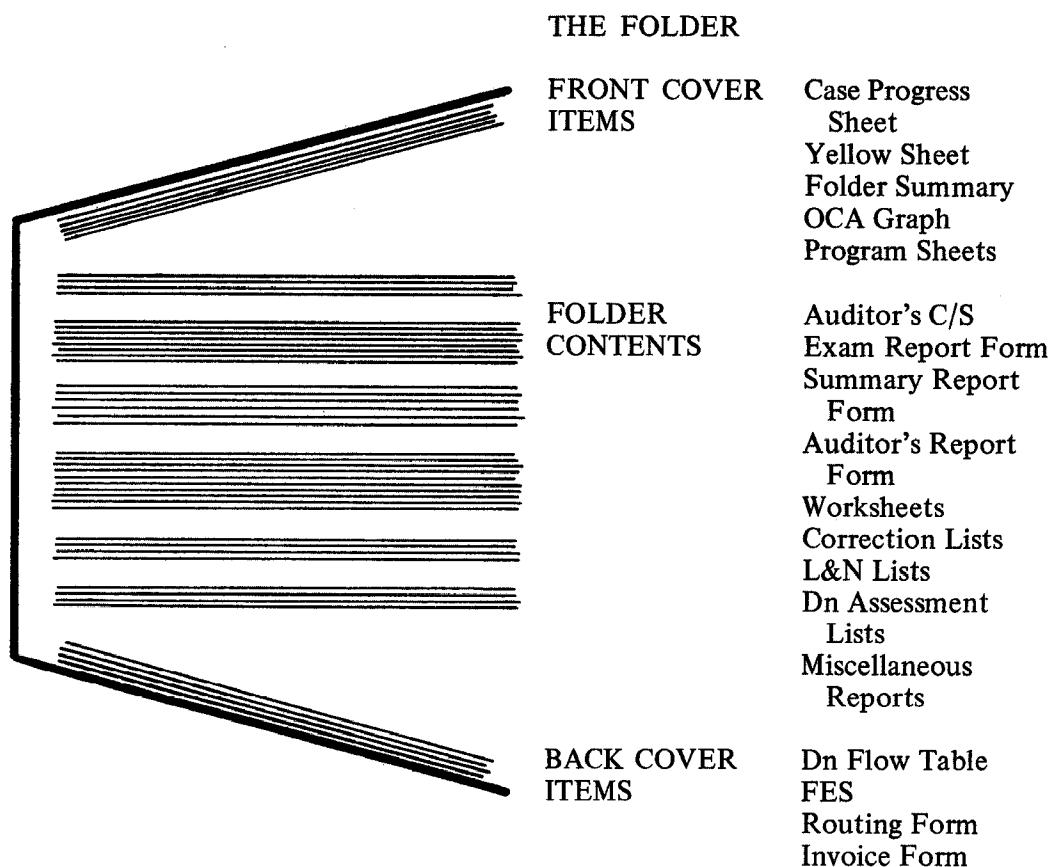
CANCELS
HCO BULLETIN OF 3 NOVEMBER 1972R
SAME TITLE
Revised 7 February 1973

(Only revisions are drawings on following two pages
where the staples were originally drawn incorrectly.)

Auditor Admin Series 3R

THE PC FOLDER AND ITS CONTENTS

The "current" folder being used for the Pc is arranged into four basic parts:



THE FOLDER

The Folder is a folded sheet of cardboard which encloses all the session reports and other items. The folder is foolscap size, light cardboard.

FRONT COVER ITEMS

The case Progress Sheet is a sheet which details the Levels of Processing and Training the Pc has achieved while moving up the Grade Chart. It also lists Incidental Rundowns and Set-up Actions the Pc has had. The Sheet gives at a glance the Pc's progress to OT.

The Yellow Sheet is a sheet detailing each Correction List or Set of Commands which have been Word Cleared. It also lists the Pc's current Havingness process and the type of cans the Pc uses.

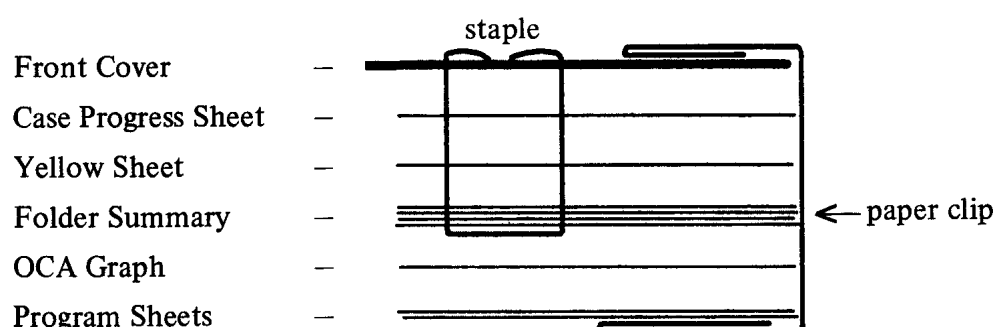
The Folder Summary is written on sheets located inside the Front Cover and is an adequate summary of actions taken on a Pc in consecutive order.

The OCA Graph is a specially prepared graph which plots 10 traits of a Pc's personality from a Personality Test taken by the Pc.

OCA = Oxford Capacity Analysis.

The Personality Test is also known as the APA = American Personality Analysis.

The Program Sheet is a sheet which outlines the sequence of actions, session by session, to be run on the Pc to bring about a definite result.



The Case Progress Sheet, Yellow Sheet and Folder Summary are stapled inside the Front Cover. The OCA Graph and Program Sheets are clipped over the Folder Summary with a big wide paper clip.

THE FOLDER CONTENTS

The Auditor's C/S is a sheet on which the Auditor writes the C/S instructions for the next session.

The Exam Report is a report made out by the Qual Examiner when the Pc goes to Exams after session or goes on his own volition. It contains the Meter details, Pc's indicators and the Pc's statement.

The Summary Report Form is written by the Auditor after the session on a fill-in type standard form and is simply an exact record of what happened and what was observed during the session.

The Auditor's Report Form is made out at the end of each session and is an outline of what actions were taken during the session.

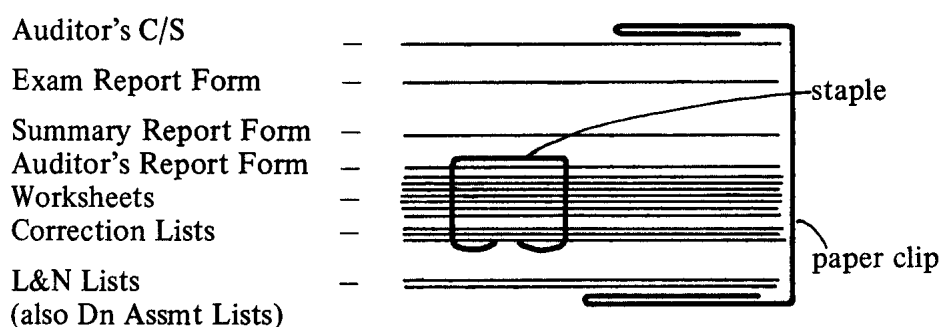
The Worksheets are the sheets on which the Auditor writes a complete running record of the session from beginning to end, page after page, as the session goes along.

A Correction List is a list of prepared questions on a mimeoed sheet which is used by the Auditor for the repair of a particular situation, action, or Rundown.

An L&N List (Listing and Nulling List) is a list of items given by a Pc in response to a Listing Question and written down by the Auditor in the exact sequence that they are given to him by the preclear. Each list is done on a separate sheet.

A Dianetic Assessment List is a list of somatic items given by a Pc and written down by the Auditor with the reads marked that occur on the Meter.

A Miscellaneous Report is a report such as an MO Report, a D of P Interview, an Ethics Report, a Success Story, etc, which is put in the Pc's folder and gives a C/S more information about the case.



The reports filed in the folder from one session consist of:

The Worksheets stapled together with the Auditor's Report Form on Top. Any Correction List used goes under the Worksheets and is included in the stapling.

Any L&N Lists or Dn Assessment Lists are not so stapled but remain loose and are put under the other session reports.

On top of the stapled sheaf comes the Summary Report Form, then the Exam Report and then the Auditor's C/S.

All the session reports are now paper clipped together.

Session Reports as above are put in the folder consecutively with more recent on top.

Any Miscellaneous Reports are filed appropriately at the correct chronological point in the folder.

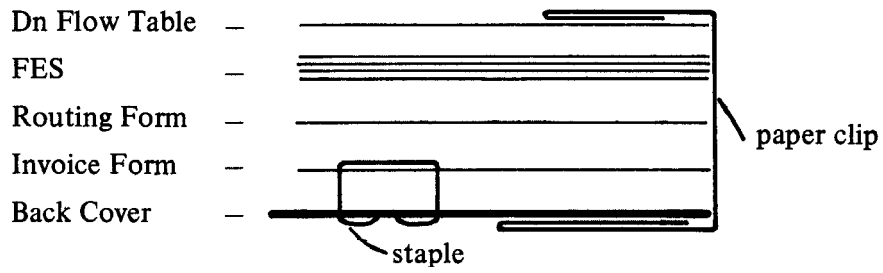
THE BACK COVER ITEMS

A Dianetic Flow Table is a chronological list of Dn Items run, from earliest to latest, with the flows that have been run.

An FES (Folder Error Summary) is a summary of auditing errors in a folder and on a Pc's case not corrected at the time the summary is done.

The Routing Form is the form that lists the Org terminals the Pc has to check through in order to arrive in the HGC and in the auditing chair.

The Invoice Form is a summary sheet of how much auditing a Pc has signed up and paid for, and how much of that has been delivered.



The Invoice Form is stapled to the back cover. The rest of the items are paper clipped inside the cover.

Compiled by:
Training & Services Bur

Reissued as BTB by Flag Mission 1234

I/C: CPO Andrea Lewis
2nd: Molly Harlow

Authorized by AVU
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BOARD TECHNICAL BULLETIN

4 NOVEMBER 1972

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Remimeo

CANCELS
HCO BULLETIN OF 4 NOVEMBER 1972
SAME TITLE

Auditor Admin Series 4

THE FOLDER

A Folder is provided for each pc. The folder is foolscap size, light card.

The pc's name and Grade is printed (using a fat felt pen) on the front of the folder and also along the spine. It's on the spine so you can pull it out of a stack, if they are lying in piles.

Folders of pcs on Advanced Course levels are marked "Confidential" and striped on the front cover with green tape for R6EW and Clear, and gold (yellow in practice because gold tape not so readily available) for OT I—VIII.

Expanded Dn folders are marked with red coloured tape, from the front cover round the back of the bind, so they can be picked out of a folder stack.

If an Org has two HGCs, coloured tape can be used similarly to distinguish which folder goes to which C/S.

Tape colour flashes so far in use are:

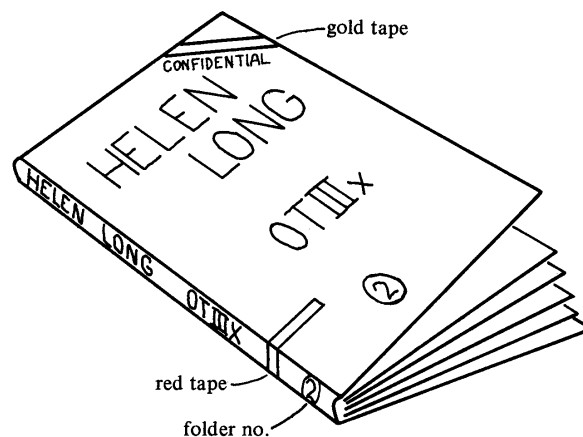
Red —Expanded Dianetic Folders

Green —Folders of pcs at Advanced Courses Levels R6EW and Clear

Gold —Folders of pcs at Advanced Courses Levels OT I—OT VIII

and these colours should not be used for any other purpose.

EXAMPLE:



This is the folder of pc Helen Long, OT IIIX, who is currently having Exp Dn auditing.

A rubber band or elastic garter is placed around each folder to prevent loss of contents and make for easier handling.

NEW FOLDERS

HGC Admin should not let the folders get too fat as this wrecks the folder and makes handling difficult.

When the current folder gets too fat (approximately 2 1/2'' or 6 cms) a new folder is started.

The Case Progress Sheet, Yellow Sheet, Folder Summary, OCA Graph and Program Sheets are all carried forward to the front of the new folder. The Invoice Form, Routing Form, Dn Flow Table and FES are also transferred to the back of the folder.

The new folder is given a folder number (for example 2) which is marked boldly on the bottom left-hand side of the front cover and along the spine.

The old folder which already is numbered (with the folder number 1) has the dates of the contents marked against the number 1 (on the front and on the spine).

i.e. (1) 25 MAR 71----- 4 OCT 71

The fact of the change to a new folder is marked in on the Folder Summary.

Solo Folders are similarly given numbers SOLO 1, SOLO 2, SOLO 3, etc, and when a new Solo Folder is started, the change to a new folder is marked in the Folder Summary of the current HGC folder.

In this way a C/S can tell if he has *all* the folders.

It is the responsibility of HGC Admin (or Adv Courses Admin) to see that all the above is done.

DIANETIC FOLDERS

NO separate Dianetic folders are kept. All auditing reports of whatever type of action are simply filed chronologically in the current HGC folder.

The only separate category of folders is Solo Folders held by Advanced Courses.

STORAGE OF FOLDERS

Old folders and those of pcs not currently on auditing lines are filed in alphabetical order in a store.

A log book of pc folders is maintained. This includes the number of folders for each pc (and where stored if not in current use).

TRANSPORT OF FOLDERS

Folders are *never* handed to the pc. They are handled as per C/S Series 25.

When pc folders are sent to another Org (such as an AO or Flag) the folders are checked for completeness, packaged securely, and tied with string which is sealed (with a sealing wax).

A "Mail Slip" system is used to ensure that the folders are not lost in transit.

The mail slips are done in 3 copies: plain paper or 3 copy invoice books can be purchased.

The original is kept by the sender. The other two copies (and they must be dark and legible) go inside the mail pack. They may *not* be put in an envelope in the pack. They are left on the top visible.

The package is addressed to "The Director of Tech Services" of the Org to which it is being mailed.

On receipt of the folders, one of the copies is sent on normal dispatch lines back to the originating Org to complete the cycle.

NO ADMIN FOLDER

The practice of starting a separate "Admin Folder" to hold all the admin bits and pieces is not necessary and is not standard admin.

References: HCO PL 8 Aug 66 "OT COLOUR FLASH"
TAPPE 7 Apr 72 Exp Dn Tape 3
"AUDITOR ADMINISTRATION"
Flag Order 2183 "THE MAIL SYSTEM"
8 Nov 69

Compiled by:
Training & Services Bur

Reissued as BTB
by Flag Mission 1234

I/C: CPO Andrea Lewis
2nd: Molly Harlow

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Auditor Admin Series 6R

THE YELLOW SHEET

The Yellow Sheet is a sheet detailing each Correction List or set of commands which have been Word Cleared. It also lists the Pc's current Havingness process and the type of cans the Pc uses.

Example:

	RUDS	20.8.72	20.8.72	FOOTPLATES
	WCCL	21.8.72		
R3R	COMMANDS	21.8.72	20.8.72	Notice that _____
	L3RD	21.8.72	19.10.72	Feel that _____

The sheet is kept up by the Auditor.

Reference: BTB 2 May 72R, "CLEARING COMMANDS".

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SAME TITLE

Auditor Admin Series 7R

THE FOLDER SUMMARY

The Folder Summary is written on sheets located on the inside of the Front Cover and is an adequate summary of the actions taken on a pc in consecutive order.

It is stapled inside the Front Cover of the pc's current folder and requires the following data:

1. ADMIN DETAILS

Session date, length of time of session and admin time. When a new folder is started. The total time of a series of auditing sessions. When OCA taken. When an FES done.

2. PROCESS DETAILS

What was run and whether it ran. Mark an EP beside each action taken, or if it was not taken to EP mark in red UNFLAT, O/R, or whatever.

The listing question of an L&N action is written out in full.

R3R items are written out in full.

If an item or terminal R/Ses in session, it is noted in red on the Summary Report with the page number and circled.

Similarly an evil purpose arising in a session is marked in red with the date and circled.

3. EXAM REPORT

At the bottom of the process details mark F/N indicating an F/N occurred at the Examiner, or BER (red) if a Bad Exam Report. If TA was high or low at exam, it can also be noted.

4. ATTESTS

Date and what attested.

If pc sent to attest but did NOT this is noted.

5. ADVANCED COURSE DATA

Date started Advanced Course, Level, Date attested to Completion.

(The individual solo sessions are NOT noted but should be entered on a separate Folder Summary in the Advanced Course Folder.)

6. MEDICAL DATA

When pc reports sick.

Date and brief statement of illness.

Then a further entry when pc OFF M.O. Lines.

7. ETHICS DATA

Any Ethics cycles or Conditions.

A BLUE or BLACK pen is used for normal entries. A RED pen is used to mark any R/Sing item, Ev Purp, list or Dn item correction, BER, high or low TA at Exams, flubbed attest, medical action or Ethics cycle.

In the HGC the Auditor is responsible for keeping up this Summary after each session and immediately on receipt of a Medical Report or pc volunteered BER. It is standard part of the Auditor's Session Admin.

When the pc goes into Advanced Courses all folders (HGC and any Advanced Course folders) go to the Advanced Course C/S who keeps the Case Progress Sheet, Yellow Sheet, and Summary Sheet in the HGC folder updated as outlined above.

The Solo Auditor keeps updated the separate Solo Folder Summary on the inside front cover of his current Solo Folder.

The Folder Summary Sheets are foolscap, divided into four columns. Below is an example of how the Folder Summary is kept:

1 Jun 72	M.O. REPORT pc hurt elbow (red)	(When pc is later on Advanced Courses the F/S would look like this.)	
2 Jun 72	(Session time) (Admin time) R3R Narr on elbow inc. Triple to EP. R3R "pn in my elbow" F 1,2,3 to EP. F/N.	10 Aug 72	OT I Started
3hrs 20m 20m		14 Aug 72	OT I Completed <i>Declared</i>
2 Jun 72		16 Aug 72	Set Up for OT II TRIPLE RUDS to EP Study + W/C M4 on OT II Materials 2wc re the level to EP F/N.
2 Jun 72	Pc Off M.O. Lines (red)		
3 Jun 72	New Folder No. 3		
4 Jun 72	2wc "What do you really want handled" to EP. R/S on "boats" p. 4 (red) L&N "What intention is connected to the sea" to BD F/N item. R3R "The intention to be shipwrecked" F 1, 2 to EP. F3 BOGGED (red) (red) BER TA 4.2	17 Aug 72	OT II Started
4hrs 28m 20m		28 Aug 72	Pc bogged on OT II (red) BER (red)
		29 Aug 72	L-7 Word Cleared L-7 assessed and handled to EP. F/N.
4 Jun 72	L3RD on F3 "The intention to be shipwrecked" to EP. F/N.		
1hr 23m 20m	ETC.		
15 Jul 72	New OCA		
15 Jul 72	DECLARED EXP DN COMPLETION		
15 Jul 72	Total Hrs Exp Dn 42hrs 18m.		

PC NAME

FOLDER SUMMARY FORM

SHEET _____

--	--	--	--

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 7 MAY 1969
Issue VI

Remimeo
CI VIII
Dianetic
Course

(Revision of HCOB 1 September 1968)

**SUMMARY OF HOW TO WRITE AN AUDITOR'S REPORT,
WORKSHEETS AND SUMMARY REPORT, WITH SOME
ADDITIONAL INFORMATION**

AUDITOR'S REPORT

An Auditor's Report should contain:

Date
Name of Auditor
Name of Pc
Condition of Pc
Length of Session
Time Session started and ended
TA at beginning and end of Session
Rudiments
What Process was run—LISTING THE EXACT
COMMANDS (often forgotten by most auditors)
Time of Start and End of Process
Whether Process is flat or not Any F/Ns.

WORK SHEETS

A Work Sheet is supposed to be the complete running record of the session from beginning to end. The Auditor should not be skipping from one page to another but should just be writing page after page as the session goes along.

A Work Sheet is always foolscap, 8 x 13 inches, written on both sides and each page is numbered. Pc's name is written on each separate sheet.

A Work Sheet may be in 2 columns depending on how big the writing is of the Auditor.

When the session is completed, the Work Sheets are put in proper sequence and stapled with the Auditor's Report Form on top from beginning to end of session.

TA and time notations should be made at *regular* intervals throughout the session.

When making a list on a Pc:

1. Always mark a read as it reads—F. LF. BD.
2. Always circle the reading item. Mark if indicated to the Pc with *IND*.

3. Always when extending a list put in a line from where it has been extended, e.g.

Item	Joe	
	Shoes	
	Socks	
<hr/>		extended
	Sky	
	Wax	
	Pigs, etc., etc.	

NOTE: When you repair an old auditing session you *always* write on the old auditing report and W/sheets in a *different coloured pen* with the date of the-report.

When running various processes in a session, mark each F/N clearly noting time and TA.

SUMMARY REPORT

A Summary Report is written exactly as per HCOB 17 March 1969, "Summary Report".

Two gross goofs I have noticed since case supervising folders on the RSM is that Auditors have not been turning in Ethics cases to the MAA. In one instance, a Pc was audited by 2 auditors in 2 different sessions, got a R/S on crimes against Scientologists and M/W/Hs and neither auditor turned the Pc in to Ethics. This is not the only instance. The second thing is that Auditors are very evaluative of the Pc's case as indicated by their comments on the Summary Report. This is incorrect; this report is used simply as an exact record of what happened during the session. It is not up to the auditor to evaluate the Pc's Case, this is the Case Supervisor's job. The auditor may suggest what is to be run, at which time the Case Supervisor will review the session, what was run, how the Pc went in relation to what was being run and then give his directions.

Auditor Report Forms or W/sheets are never recopied. The Auditor should always read over his W/sheets before turning in folder to the Case Supervisor and, if any words or letters are missing or cannot be read, they should be written in with a different coloured pen.

If these rules are followed it will make the Case Supervisor's job much much easier and auditors' reports more valuable.

To add the obvious, it is a CRIME to give any session or assist without making an Auditor's Report or to copy the original actual report after the session and submit a copy instead of the real report. Assist reports that use only contact or touch assists may be written after a session and sent to Qual.

L. RON HUBBARD
Founder

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Auditor Admin Series 13R

THE AUDITOR REPORT FORM

An Auditor's Report Form is made out at the end of each session. It gives an outline of what actions were taken during the session.

Each Report Form should be filled in at the top with:

- (a) Preclear's name (full name) and Grade (very prominent).
- (b) Auditor's name (full name).
- (c) Date.
- (d) No. of intensive hours scheduled ($12\frac{1}{2}$ —25—50 etc).
- (e) Time length of session excluding time for breaks (example 5 hrs 15 m). This is "hours in the chair".
- (f) Running total of scheduled hours completed to date.
- (g) Total TA for session. Often neglected but important as an indicator of case progress.

The body of the form is filled in with the following information:

- (h) Time started and ended session.
- (i) Condition of pc.
- (j) TA and Sensitivity setting at beginning and end of session.
- (k) Rudiments.
- (l) What process was run—LISTING THE EXACT COMMANDS (often forgotten by most Auditors).
- (m) Time, TA and Sens at start and end of process.
- (n) Whether process is flat or not.
- (o) Any F/Ns.
- (p) Any R/S Items or Ev Purps are noted in the right-hand column, in red.
- (q) TA range.

At the bottom of the form the Trim Check result is noted.

Example:

AUDITOR'S REPORT FORM

Date 22 Oct 72

No. of Intensive hours 25

Preclear EMILE TOGG Va

No. of hours 2 hrs 58 min

Auditor DAVE SWIFT

Total hours 14 hrs 23 min

Total TA 8 divs

Environment	Auditor		Withholds	PTP
Process	Time	Tone Arm Reads	Sensitivity	Results & Comments
THIS IS THE SESSION	3.20	3.2	6	PC A BIT WHITE
DO YOU HAVE AN ARC BREAK	3.28	2.8	6	F/N VGIs PC BRIGHTER
LIC METHOD 3 "RECENTLY"	4.58	2.6	6	F/N VGIs COG
O/W				
1. WHAT HAVE YOU DONE TO A POLICEMAN				R/S ON MONEY (red)
2. WHAT HAVE YOU WITHHELD FROM A POLICEMAN	6.16	2.5	6	TO EP F/N VGIs COG
THAT'S IT	6.18	2.5	6	FACE PINK – NO LONGER WHITE
TA RANGE 2.5 – 3.8				TRIM CHECK TA = 2.0

Instructions & Comments _____

Director of Processing

References: HCO P/L 28 Aug 62 "How to Write an Auditor's Report"
 HCO P/L 19 Nov 65 "Auditing Reports"
 HCO B 11 May 69 "Meter Trim Check"
 HCO B 7 May 69 "Summary of How to Write an Auditor's Report"
 HCO B 25 Jun 70 C/S Series 11

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CANCELS

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Issue VII

SAME TITLE

(The only revision is under CONTENT OF WORKSHEET:
“G. Reads” was added.)

Auditor Admin Series 14R

THE WORKSHEETS

The Worksheets are the sheets on which the Auditor writes a complete running record of the session from beginning to end, page after page, as the session goes along.

A Worksheet is always foolscap, 8 x 13 inches, written on both sides and each page is numbered, back and front, top center of page.

This is so an Auditor can say, “Now the R/S occurred on page 25,” which saves a lot of time. Further it gives the proper number of pages the session went.

The Worksheet is written in two columns. The Auditor writes down the left-hand column and then down the right-hand column.

CONTENT OF WORKSHEET

The most important parts of the session to be noted are:

- A. When the TA goes up (on what?)
- B. When the TA goes down (on what?)
- C. When an F/N occurs (on what—any cog?)
- D. When VGIs occur (on what?)
- E. When BIs occur (on what?)
- F. How the process ran (what commands are being run?)
- G. Reads

TA and time notations should be made at *regular* intervals throughout the session.

When a process reaches EP—write in the pc’s cognition, circle the F/N and whether or not it was indicated, note the pc’s indicators, the time and TA.

When Two-Way Comming a subject it is essential that all items (terminals, statements, etc) that read are so marked on the worksheets—LF, LFBD. All reading items are circled in green after the session.

R/S items, Ethics situations, Ser Facs and Evil Purps are marked, after the session, by ringing them on the W/S with a red pen.

SHORTHANDING

Auditors usually develop a system of shorthanding the session actions being done, so that session speed is not hampered by Admin.

For example, the repetitive process:

Recall a change
Recall a no-change
Recall a failed change

is run as a bracket (the pc is given the first command, then the second and then the third and then the first and then the second, etc).

The first command can be abbreviated to 1, the second to 2, and the third to 3.

The W/S therefore would look like:

12.32 2.8
a

failed

(note that each word of the command is cleared before clearing the command as a whole)

change

no-change

recall (F/N)

1.

cleared

2.

cleared

3.

cleared

12.49 2.6

1. Mother went on holiday

2. at school

3. didn't sell bike

1. moved to new house

2. etc.

After the session when the commands are written out in full on the Auditor's Report Form, the numbers are again noted so that the C/S can refer to them.

WHATEVER SYSTEM OF ABBREVIATION IS USED BY THE AUDITOR, THE WORKSHEET MUST COMMUNICATE TO THE C/S WHAT ACTIONS WERE TAKEN DURING THE SESSION.

LEGIBILITY

Worksheets should be written legibly. They are never recopied.

The Auditor should always read over his W/sheets before turning in the folder to the Case Supervisor and if any words or letters are missing or cannot be read, they should be put in block print, in red.

Example:

TOTALLY ← (red)
want to get ~~totally~~ well
 ↑
(illegible word)

This can be overdone, to the extent that it is almost sarcasm. At the most it should just run into one or two corrections to a page. If the Auditor is having to correct the page more than that he should learn how to write rapidly and legibly. See HCOB 3 Nov 71, C/S Series 66, "Auditor's Worksheets", which also appears as Auditor Admin Series 15 and comes next in this series.

NECESSITY OF WORKSHEETS

It is a CRIME to give any session without making an Auditor's Report (i.e. actual W/S taken at that time) or to copy the original W/sheets after the session and submit a copy instead of the real reports.

Assist Reports that use only Contact or Touch Assist are written after the session and sent to HGC Admin to be filed in the pc folder. The pc is sent to the Examiner after an assist.

References: HCO P/L 19 Nov 65 "Auditing Reports"
HCO B 7 May 69 "Summary of How to Write an Auditor's Report"
Tape 12 June 71 "Welcome to the Flag Intern Course"
HCO B 3 Nov 71 C/S Series 66, "Auditor's Worksheets"
Tape 7 April 72 Exp Dn Tape 3, "Auditor Administration"

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HUBBARD COMMUNICATIONS OFFICE
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Auditor Admin Series 15

C/S Series 66

AUDITOR'S WORKSHEETS

A very fast way for a C/S to do himself in is to fail to insist on GOOD LEGIBLE HANDWRITING.

When a C/S has auditors who can't write well and rapidly, he gets misunderstood words when he tries to read the worksheets.

One temporary solution is to make the auditor block print the word in red above each hard to read word. Some auditors go to an extreme of block printing the whole WIS.

The more permanent solution is to have Auditors in Cramming practice writing WELL and CLEARLY no matter how slowly and then, maintaining the same clarity, speed it up. The auditor after many such practice sessions winds up writing clearly and fast. This can be increased until an auditor can write clearly as fast as people talk.

The occasional headaches a C/S might get are not from the restim of the case he's studying but are from the words on W/Ses he can't make out.

If a C/S does not insist on both block print clarification *and* auditor writing practice, he will wind up not reading worksheets and may even get foggy about certain cases.

A remedy is to go back to the first folders not understood and get the words clarified and then keep this C/S Series HCO B IN.

L. RON HUBBARD
Founder

PS: In the 19th Century secretaries wrote beautiful copperplate longhand faster than a man could talk. So don't say it can't be done.

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Auditor Admin Series 20R

MISCELLANEOUS REPORTS

A Miscellaneous Report is a report such as an MO Report, a D of P Interview, an Ethics Report, a Success Story, etc, which is put in the pc's folder and gives a C/S more information about a case.

It is the responsibility of HGC Admin to see that Miscellaneous Reports get into the folder.

It is the Auditor's responsibility to enter these details in the Folder Summary.

D OF P INTERVIEWS

D of P Interviews are always done on a meter, and the report from the interview is filed in the folder.

DECLARE?

When a person goes to Declare? and through lines, the Exam Report, Attestation and Success Story are stapled together and go into the folder. The fact is noted in the Folder Summary.

MIS-DECLARE

A pc who will not Declare? or who does not have F/N VGIs on a Declare? examination is not sent through to Certs and Awards.

The folder is sent through to the Senior C/S or Qual Sec and any outnesses are located and the C/S and Auditor get cramming.

The folder is then sent back to the C/S and the HGC to handle.

The fact of a mis-declare is noted in red on the Folder Summary.

Corrective actions on persons sent incorrectly to Declare? are rapidly handled with no delay to the pc as he is Red-Tagged.

CRAMMING ORDERS

Tech Cramming Orders are written in *duplicate*. The original goes direct to the Cramming Officer *and* the second in the pc folder.

By leaving a copy in the folder the corrective actions given an Auditor can be viewed.

When the folder arrives at a Senior Org the Flub Catch System can be activated on the C/S as well as the Auditor.

References: HCO B 6 Oct 70 C/S Series 19, "Folder Error Summaries"
BPL 4 Sept 72 "Cramming Admin & Lines"
BTB 12 Dec 71R C/S Series 69, "Mandatory C/Sing Checklist"

MEDICAL OFFICER REPORTS

A pc goes to the MO via the Examiner. The Pc Examiner makes a carbon copy of any Medical Exam Report and gives it to the MO and gets the original to Tech Services quickly.

This must get into the folder so the C/S does not order a major action done on a sick pc.

While the pc is on MO lines, reports from the MO get filed in the folder.

The pc when going off MO lines goes to the Examiner and the "now well" Exam report goes over to Tech Services who puts it in the pc's folder.

References: Tape 4 Mar 71, "Short Conference of the C/S Policy and Tech Lines"
Flag Ship Order 259, 3 Mar 71, "Current C/S Policy"

ETHICS REPORTS

When an Auditor finds an Ethics Situation he should mark it and circle it in red after the session. The pc is not necessarily turned in because a pc cannot be tried on his auditing, it's illegal, but the Auditor should make mention of it on his Auditor's C/S.

If it is a serious Ethics Situation that affects others, then it is the Auditor's responsibility to report it.

The Auditor would make out the report with a carbon copy. He marks it

"SESSION KNOWLEDGE REPORT
NON-ACTIONABLE ON (pc's name)"

and makes out the report. Both copies are left in the folder. The C/S initials the one for Ethics and sends it on. The other stays in the folder.

Sometimes one finds another person's offences than the pc's in getting off withholds. These when serious should be reported to Ethics for investigation.

Pcs *can* be sent to Ethics (i.e. for PTS handling, Court of Ethics for refusing to answer an Auditing Question, etc, etc) but the following rule applies:

**THERE IS NO DIRECT ROUTING OF PRECLEARS TO THE ETHICS OFFICER
EXCEPT THROUGH THE CHANNELS OF THE QUALIFICATIONS DIVISION.**

When the C/S decides to send the pc to Ethics, he marks a small goldenrod card "ETH", clips it to the folder and sends the folder to the Examiner.

The Examiner checks over the folder, and calls pc in via Qual I&I for an Examination. *If folder not okay, it is returned to the C/S with appropriate Cramming Orders.*

If all is *correct* the Examiner sends the pc direct to Ethics.

If not, pc is routed *back to the HGC and the Examiner or Cramming Officer writes up the required Cramming Orders.*

When pc has finished his Ethics Cycle he is routed back to the Examiner and is returned to the HGC via Qual I & I.

It is *D of P's* responsibility to keep a tension line in with Ethics to make sure the Ethics cycle is completed and the pc is returned to Tech lines.

If the pc is returned to HGC lines for a PTS situation to be handled by auditing, a small yellow card is clipped to the outside of the folder by *the C/S* until the pc finishes the PTS R/D.

All data about such actions are filed in the folder, *including a copy of the Ethics Officer Interview notes.*

It is the responsibility of HGC Admin to see that Conditions Orders and Ethics Orders that affect the preclear's auditing progress get put in the pc's folder for the C/S to see.

Cases undergoing Ethics actions, Comm Evs, amends projects or low conditions should not be audited until the Ethics matter is cleared up and complete. It only louses up their cases to audit them when under such stress.

Pcs in lowered conditions should be encouraged to work out of the condition and when they reach Emergency the auditing may be resumed.

Details of these Ethics cycles should be entered by the Auditor in the Folder Summary.

<i>References:</i>	HCO P/L	19 Apr 65	"Ethics"
	HCO P/L	29 Apr 65	"Ethics—Review"
	HCO P/L	4 July 65	"Pc Routing Review Code"
	HCO P/L	1 May 65	"Staff Member Reports"
	HCO P/L	17 Jun 65	"Staff Auditor Advices"
	HCO P/L	30 July 65	"Pc Routing to Ethics"
	HCO P/L	16 Nov 71	"Conditions, Awards and Penances"
	Tape	7 April 72	Exp Dn Tape 3 "Auditor Administration"
	HCO B	29 Mar 70	"Auditing and Ethics"

Compiled by:
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Reissued as BTB
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I/C: CPO Andrea Lewis
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Approved by the Board of Issues
for the
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HCO POLICY LETTER OF 8 SEPTEMBER 1970RA
REVISED 18 NOVEMBER 1973
REVISED 24 OCTOBER 1975

Remimeo
Qual Div
Dept 15
Examiner's Hat
E/O Hat
Dept 3 Hat

(In the second revision the
signature has been changed.)

EXAMINER'S 24 HOUR RULE

A flubbed session is visible at the Examiner.

Regardless of the worksheet or report, any session ending with Bad Indicators, above 3.0 TA or below 2.0 with no F/N or an ARC Break needle, a Stage 4 needle, a rock slam, a stuck needle, still or a dirty needle independent of TA position indicates a non-optimum session.

When an Examiner sees any one of these following four manifestations in a pc after a session:

1. Non-optimum TA position (above 3, below 2).
2. Non-optimum needle (ARC Brk needle, Stage 4, rock slam, stuck, still or dirty).
3. Bad Indicators as per HCOB on BIs.
4. Non-optimum statement from pc, critical, hostile, belittling, sad, etc.

The Examiner applies the 24 Hour Rule.

This Rule is:

ANY GOOFED SESSION MUST BE REPAIRED WITHIN 24 HOURS.

The reason for the rule is that occasionally, particularly when a person has had a sickly life, physical illness will key in after a session goof.

Such are purely C/S or auditing flubs.

A C/S flub consists of gross violations of case programming.

Auditing flubs consist of corny things like running a Rud but no F/N, failure to flatten a Chain, bad TRs, auditing over out-ruds, chopping the pc before full End Phenomena is attained.

Evaluation or even chatter after the session can upset a pc that ended session on F/N VGIs.

IN ALL CASES as per I to 4 above the EXAMINER paper clips a RED CARD on the outside of the FRONT COVER OF THE FOLDER and marks on it THE DATE AND HOUR of the Examination as well as places the EXAM REPORT in the folder, the Examiner logs it in his log in RED BALLPOINT.

The EXAMINER must see that the C/S receives this folder as soon as possible.

The C/S gives total priority to C/Sing it and it is given priority in auditing that C/S.

The pc may even be asked to wait if it can be done in the next hour or two.

THE FASTER THE FLUBBED SESSION IS REPAIRED THE EASIER IT IS TO REPAIR.

Sessions which are left unrepaired for more than 24 hours occasionally find the pc physically ill. If repaired quickly or at least within 24 hours no physical reaction results.

The illness will be a key-in of illnesses the pc often had before any auditing. All the flubbed auditing does is key it in, it itself makes no one ill.

If you check folders of ill pcs you will find usually a long period of no-auditing or a flubbed session a few days before the onset of the illness.

Pcs who have not been properly programmed but have been audited on random this or that instead of Progress, Advance and Class and Grade Chart to fully completed grades are the most likely to become ill.

Penalty for violation of the 24 Hour Rule is loss of a day's stats for the division, the day being that day when the unrepaired flub occurred and subtracted at the time the flub is found.

If a flubbed session is found hidden and not disclosed the division loses all its stats for that week.

This action is important.

If C/Ses and auditors made no flubs whatever they would really be getting top results on pcs.

L. RON HUBBARD
Founder

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HCO POLICY LETTER OF 13 JANUARY 1971

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E/O Hat
Dept 3 Hat

EXAM 24 HOUR RULE

(Additional Information)

When it comes to light that a pc has roller coasted despite an F/N at session end and at Examiner's and if neither Tech nor Qual makes any effort to remedy, then the matter becomes a High Crime.

Example: If a pc at the Examiner's F/Ns and yet within a few hours returns for a second Examination with a complaint which does not F/N, then the 24 hour rule applies.

If the Tech C/S ignores it and no repair is done within 24 hours by Tech or Qual, both lose their stats for that day.

If the matter continues unhandled the matter becomes a High Crime.

HIDDEN FAILURES

If due to failure to repair or handle session errors or failure to complete a major action, a pc becomes ill or unable to work, and if no effort is made by Tech or Qual to handle, the matter becomes a High Crime under

HCO PL 7 Feb 65, reissued 15 June 1970, "Keeping Scientology Working" (see Note at the beginning of that Policy Letter), and

HCO PL 7 Mar 65, OEC Volume 1, page 550, No. 3 Crimes: Placing Scientology or Scientologists at risk.

In such a case a Comm Ev must be convened and having fixed the cause of neglect and the persons responsible may, in addition to any fines or penalties, cost Tech and Qual all stats and bonuses for a reasonable period following the occurrence as set by the Comm Ev and as refundable by the divisional personnel from future pay.

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BOARD TECHNICAL BULLETIN

20 JANUARY 1973 RD
Revised 4 May 1976

Pc Examiner
Qual Sec
Tech Services
Senior C/S
C/Ses

CANCELS
BTB 20 JANUARY 1973RB
SAME TITLE
&
BTB 20 JANUARY 1973RC
(Piloted on Flag for 9 months)
SAME TITLE

C/S Series 86RD

THE RED TAG LINE

(Corrections in this type style)

Ref:	HCO PL	8 Sep 70RA	Examiner's 24 Hour Rule
	HCO PL	13 Jan 71	Exam 24 Hour Rule
	HCO PL	20 Jul 70	Cases and Morale of Staff
	BTB	6 Oct 71R	C/S Series 65R Auditing of Staff & Public

There is a precise line for handling Red Tags which must be put in and maintained.

A Red Tag is a large red card placed on the outside front cover of a Pc folder which indicates that a REPAIR SESSION must be done within 24 hours. *An FES may be called for but does not waive the 24 hr rule.*

A Red Tag is placed on the front of a folder by the Pc Examiner, C/S, Senior C/S or Qual Sec for one or more of the following reasons:

- A. No F/N at Exams after a session, word clearing, product or post purpose clearing or Why Finding or 3 May 72 PL or PTS Check.
- B. Roller-coaster bad exam report within a few hours of a session.
- C. Pc ill within a few days of any major case action, or word clearing, product or post purpose clearing or Why Finding or 3 May 72 PL or PTS Check.
- D. Flunked Declare of any major action or Grade, accompanied by a BER.

This pertains to staff and students as well as HGC Pcs.

The Red Tag Line is handled in the following manner:

1. PC RED TAGS, AS PER A—D ABOVE.
2. EXAMINER PAPER CLIPS A RED TAG TO THE EXAM FORM, LOGS THE EXAM IN THE EXAMS LOG BOOK IN RED AND BODY ROUTES (OR GETS IT BODY ROUTED BY QUAL PAGE) THE EXAM FORM INTO THE HANDS OF THE DTS FOR IMMEDIATE HANDLING. THE DTS NOTIFIES THE D OF P.

3. If red tagged after a session the Auditor is expected to take the Pc back into session for the appropriate correction list. If this has been done yet the Pc remains red tagged the Auditor must immediately write up the session for the C/S. The DTS in this case verifies that one or the other of these actions is occurring.
4. The D of P is responsible for seeing that an Auditor is assigned to the Pc.
5. The DTS is responsible for seeing that the folder gets to the C/S and that *all* necessary arrangements are made to get the Pc and Auditor into session as rapidly as possible.
6. The C/S is responsible to see that the folder is immediately C/Sed *and* the Auditor corrected. He puts the exam Red Tag on the folder.
7. Once the folder is C/Sed the DTS ensures that the session takes place.
8. After the session is given and Pc is now F/Ning, the Auditor, Pc and folder revert to routine traffic lines. The C/S would remove the red tag at this point.
9. *ALL red tags must be seen by the Snr C/S preferably before the next session. This may not always be possible in orgs where the Senior C/S has other duties.*

In no case should this take more than 24 hours and, in most, it should be handled the same afternoon or evening.

None of this, of course, relieves the Auditor (even if taken off the case by reason of retread, retrain or higher class Auditor needed) of his responsibility for seeing that *his* Pc is rapidly handled and F/Ning again.

As the HGC operates on Intensive Auditing, bit and piece repair actions would be disruptive of scheduling and delivery. For that reason an Org would do well to invest in a Qual Emergency Review Auditor to handle Word Clearing and Why Finding flubs, assists for loss, illness and injury, student review, etc. In that case the DPE and Qual Page would substitute for D of P and DTS in the line. The HGC would handle its own red tags as part of their intensives.

In order to ensure no red tagged Pcs get lost, on lines and not handled in 24 hours the following must be done:

Pc Examiner sends a daily list at the end of each day of all Red Tags to the Cramming Officer and Senior C/S. For the C/S this provides a confirmatory line against his own marked Red Tags for the day. For the Cramming Officer, this provides data on who should be sent for Cramming. If those persons do not report for Cramming within 24 hours, the Cramming Off must report to the Dir Correction or Qual Sec for investigation and handling. The Examiner must verify that any Red Tagged Pc has been handled within 24 hours or report any not handled to the Senior C/S, Qual Sec and Dir I & R for investigation and handling. When handled he crosses off the Red Tag in his log.

AOs AND SOLO

All the above applies to Solo Auditing also and a Red Tagged Solo Auditor must keep himself available for a Cram, Solo Repair C/S or Review Session. His folder would get immediate C/S attention.

Regardless of whether the Red Tag was handled or not any non-F/N session logged by the Examiner is included in the Senior C/S F/N Percentage stat. The Pd Comps bonus for F/N percentage remains as per the Pd Comps BTB.

A D of P is well advised to have an Auditor on standby who is not assigned regular Pcs, to handle Red Tag repair sessions when the Auditor cannot complete the action, through retread or retrain required.

The Qual Sec and Senior C/S are responsible for getting this line in and drilled and the Qual Sec is responsible for maintaining it. A wall chart should be made up for drills and Chinese School.

PENALTY

“Penalty for violation of the 24 Hr Rule is loss of a day’s stats for the Division, the day being that day when the unrepaired flub occurred and subtracted at the time the flub is found”—HCO PL 8 Sep 70RA, EXAMINER’S 24 HOUR RULE.

If all on the line assume their share of responsibility for the well-being of Pcs, the penalty should never occur.

Revised by
Msm John Eastment
CS-5

Approved by
Guardian WW
FB Advisory Council
FB Exec Council
Commodore’s Staff Aides
The Board of Issues

Revisions Authorized by AVU
for the
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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 21 DECEMBER 1979

Remimeo
Case Supervisors
Cramming Officers
Ds of P
Ds of T
Dir Correction
Tech/Qual

C/S Series 107
Cramming Series 20
Qual Corrective Actions on OTs Series 1

**AUDITOR ASSIGNMENT POLICIES,
CRAMMING ASSIGNMENT POLICIES**

(Ref: HCOB 23 Jul AD19 AUDITOR ASSIGNMENT POLICIES)

We have long had the rule that auditor-pc assignments must be by comparable grade and class. Reasons for this are given in HCOB 23 Jul AD19, which also sets the policy: "Therefore it is policy not to assign an auditor whose grade and class is less than that of the pc."

This policy becomes even more important when handling assignments on pre-OTs, because if the auditor were of lower case grade it would prevent the pre-OT from communicating to the auditor and the auditor not being aware of or trained on the materials of the level of case of the pre-OT, would not be able to audit that pre-OT and would risk disaster for the pre-OT as well as himself.

As Cramming Officers fly ruds in Cramming and as some of the Cramming and Qual corrective actions can get into a person's case, this policy is extended to apply to Cramming Officers, as well as auditors.

Therefore the following policies apply:

1. IT IS POLICY NOT TO ASSIGN AN AUDITOR WHOSE GRADE AND CLASS IS LESS THAN THAT OF THE PC. (HCOB 23 Jul AD19)
2. IT IS POLICY TO ASSIGN ONLY GOOD PROVEN AUDITORS TO GOOD AUDITORS. (HCOB 23 Jul AD19)
3. IT IS POLICY NOT TO ASSIGN NON-OT CRAMMING OFFICERS TO OTs AND THE CRAMMING OFFICER MUST NOT BE OF LOWER CASE LEVEL THAN THE OT.
4. A PERSON WHO HAS BEEN AUDITED ON NED FOR OTs, MAY ONLY BE AUDITED OR CRAMMED BY A NED FOR OTs AUDITOR.

The terms "auditor" and "Cramming Officer" in these policies above are intended to include anyone acting in the capacity of an auditor or Cramming Officer and the fact that one is not a trained or posted auditor or Cramming Officer does not permit one to do auditing or Qual corrective actions in violation of the policies above.

These policies apply to any auditing actions and to Qual corrective actions such as Why Finding, metered debug actions, False Data Stripping, Confessionals (whether done in Qual or

HCO), Clay Table auditing and these policies are intended to apply to any new Qual corrective actions released in the future.

Subjective questions and metered actions which lead into a person's case are not OK on OTs. Such actions are not advised on lower level cases either, unless these have been C/Sed for and are part of standard tech. Otherwise this type of action is only a covert way of auditing the person while not calling it auditing and is forbidden in C/S Series 29 CASE ACTIONS, OFFLINE. Nonstandard actions or interviews done by untrained persons whose TRs and metering are out are especially forbidden, as detrimental to cases. Definition of "subjective": "Consultation with the preclear's own universe, with his mock ups, and with his own thoughts and considerations." (COHA, page 167) "Recall, think, remember or return on the time track processes are subjective." (HCOB 2 Nov 57RA)

There are actions which are OK to do in Cramming. These are not related to the person's case. They relate to his post and performance. These are *objective* questions or actions. Definition of "objective": "Of or having to do with a material object as distinguished from a mental concept, idea or belief." (Dictionary) "Means here and now objects in PT as opposed to 'subjective'." (HCOB 2 Nov 57RA) Questions or actions by the Cramming Officer which are objective and pertain to the person's post, the materials which cover his post or that he is studying, clearing words misunderstood, hatting actions and post or Product Debugs (provided subjective questions are not asked on OTs) are all OK. The most usual and successful cramming action is simply to take the materials or text that covers the subject of the cramming order and word clear and cram those materials. This is always safe and OK to do. (The only other caution is not to give verbal data, nor to evaluate or invalidate or throw the person's ruds out while doing the cram!)

It is not that OTs are difficult to handle. To the contrary OTs are far easier and faster to handle than non-OTs. But OT cases must be handled as OT cases or the person doing the handling risks invalidation of case level of the OT and could get into aspects of the case that he/she knows nothing about and is thus incapable of handling or repairing. OTs when handled on the appropriate auditing and Qual corrective actions for their state of case by auditors, Cramming Officers and C/Ses who are qualified to do so, make very fast and spectacular gains.

L. RON HUBBARD
Founder

As assisted by
Senior C/S Int

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BOARD TECHNICAL BULLETIN

Remimeo
FES Units
C/S Hats

8 NOVEMBER 1972RA
Issue II
Revised 4 June 1975

Auditor Admin Series 22 RA

FOLDER ERROR SUMMARIES

Ref: HCO B 6 Oct 70 C/S Series 19,
"Folder Error Summaries"
TAPE 7 Apr 72 Ex Dn Tape 3,
"Auditor Administration"

*(NOTE: Data for this revision was taken from LRH's written
reply to a letter from former Tech C/S ASHO.)*

TWO METHODS OF FESing

There are two methods of FESing a case. The first is a full detailed FES where one goes back and picks up and notes down all past errors on the case so that a Progress and Advance Program can be done.

Where the C/S is interested in handling the case more rapidly, the procedure is to go back to where the Pc was running well and come forward, looking for the goofs to repair. This would also apply in the case of a Pc who, already repaired, was goofed in further auditing. These are different FES methods—a Progress Program and Repair C/Sing. Neither one includes Admin errors or errors which do not affect the case.

THE FLAW

Folder Error Summaries (FESes) which do not show clearly whether an error has been corrected later in the Pc's auditing, can lead the C/S into over-repair. Such a flaw lessens the usefulness of an FES.

NEW FORMAT

To handle the above flaw, the layout and contents of the FES have been revised. The following is the format of the FES which should be on legal or equivalent size pink or red paper according to availability.

One can see at a glance that all the noted errors have been corrected. A blank space in the right-hand column would indicate that the error had not yet been fixed.

This column is filled in by the FESer as he goes along, or by the Auditor as correction is done. For example a note: "Chronic high TA" would be marked off by the Auditor "C/S 53RJ to F/N List. TA normal" with the date, when that action had been completed.

Any error noted in the correction of the case IS NOTED AS A NEW ERROR ON THE FES.

THE FES IS KEPT IN PT BY THE AUDITOR AS ERRORS ARE NOTED.

The C/S will use the FES as a help in further programming of the Pc.

It is kept in the inside back cover of the Pc's folder.

	(PC NAME)	(GRADE)	(PAGE NO.)
DATE	C/S AUDITOR	ERROR	HANDLING DONE
22/10/71	C/S: J. Boggs Aud: R. Gulch	Drug R/D attested with no objective processes.	Objectives run to EP 23/9/72.
22/10/71	C/S: Same Aud: Same	Reading item on Drug R/D lists not run due to "No Interest".	All "No Interest" items completed. Attested 14/10/72.
17/ 1/72	C/S: Same Aud: B. Bingo	Pc rollercoaster, Sick. Interview shows PTS to mother.	Handled as Type "A" 18/1/72 PTS R/D completed 19/11/72.
18/10/72	C/S: Same Aud: Same	Sick after list: "W/W WOULD EAT APPLES" Item: "A GOURMET".	Corrected w/ L4BR 19/10/72.

WHAT IS WANTED IN AN FES

An FES should contain those points of error in the auditing of a case which might cause the Pc future difficulty or may require handling. These would include rundowns left unflat or with missing steps; signs of unflat grades; absence of any of the parts of EP, noting what was being run; any chronic problem or difficulty; by-passed EP on any rundown; illness or ethics trouble after an auditing cycle.

The most important points which can bog a case are well covered in the C/S Series, with which an FESer should be familiar. In particular, anyone doing an FES must know very well C/S Series 1, 2, 15, 19, 29, 30, 34, 38, 59. He must be able to recognize and pick out any of the case errors described in the above issues.

Anyone doing FES work must be thoroughly familiar with the GF40XRR. Anything on the case which falls under any of the headings on this list should also be clearly noted in the FES, "Pc was a member of black magic society" could be the thing which is stalling her case.

WHAT ISN'T WANTED

An FES is NOT the same as an FS. The 2 must not be combined or confused.

Opinions have no part in FES.

Do not note admin errors in an FES.

Any error which is not part of the case or its auditing has no place on the FES.

It can be the subject of a chit or separate report.

Examples of this would be: "Auditor did not fill in the Folder Summary" or "Pc not being audited on any program" or "No-one C/Sing the folder".

Statements which R/Sed, and Ev Purps given off by the Pc are not usually noted in an FES. THE FACT THAT HE DOES R/S, OR DOES GIVE OFF EV PURPS MUST BE NOTED ON THE LEFT-HAND EDGE OF THE PC'S TOPMOST PROGRAM.

R/S statements (which the Pc said that R/Sed when he said it) and Ev Purps are noted on the Pgm in red ink and may be noted on the FS.

Dianetic chains that did not go to EP, flows not run, are noted on a Full Flow Table, not on the FES. The fact that a series of items was run F1 only, or did not EP, *is* noted on the FES, to be marked off when corrected.

A C/S and his FES unit work closely together and the C/S would usually apprentice these people until they can very rapidly and accurately FES even a thick folder.

Revised by Marion Kimmich
Flag Tech Comps I/C

for W/O Ron Shafran, CS—4

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HCO BULLETIN OF 29 JANUARY 1981

Remimeo
FESers
C/Ses

(Cancels & Replaces BTB 3 Feb 77
Auditors AUDITOR ADMIN SERIES 24, FES CHECKLISTS,
SHSBC Level A which did not include the latest
Checksheet technical developments.)

Auditor Admin Series 24R

FES CHECKLISTS AND SUMMARY

References:

HCO B 24 Jan 77 TECH CORRECTION ROUND-UP
HCO B 20 Dec 80 PREREQUISITES FOR SOLO AUDITOR
COURSE AND ADVANCED COURSE LEVELS

In order to program a pc for optimum progress up the Grade Chart, a Case Supervisor must have an accurate picture of the full state of case of any pc. The C/S must know of any errors on such things as Int, L & N. drug handling, missed levels, etc., and thus relies on the FESer to provide him with a clear, summarized view of a case.

There are several FES checklists which exist for use by C/Ses to ensure full setups have been done for the major levels. These checklists are filled out by FESers and used by the C/S in programming the case.

FES checklists for starting or continuing Dianetics and Expanded Grades are attached to this HCOB. Copies of this HCOB for Flag have an additional FES checklist attached for starting or continuing L-10, 11 or 12. These are "Flag Only" rundowns.

The appropriate FES checklist is filled out before starting the major action. Each requisite is checked off on the list to ensure they have all been met. The completed checklist is then attached to the inside left cover of the pc folder.

These checklist6, properly used, will prevent pcs from being audited on skipped gradients and will ensure pcs are being fully set up for their next level.

FES SUMMARY

In addition to these checklists, an FES summary form is also attached to this HCOB.

This is an additional tool for C/S use.

The purpose of the FES summary is to provide the C/S with a list of key items he needs to know to properly program a case.

The FES summary is filled out by the FESer and it is stapled to the top of the completed FES. Whenever a new FES is done or updated, the summary is also redone or updated.

Items on the summary which are important to handle and should be brought to the attention of the C/S are marked or circled in red. The dates when actions were completed or repaired would be filled in on the summary form as well.

The C/S can then easily refer to the FBS or Folder Summary to get the exact details as needed.

L. RON HUBBARD
FOUNDER

Assisted by
Research and Technical
Compilations Unit

Accepted by the

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of the
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of CALIFORNIA

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FES SUMMARY

(Staple to top of completed FES.)

PC NAME _____ DATE _____

TOTAL NUMBER OF FOLDERS? _____

ANY FOLDERS MISSING? _____

CURRENT CASE LEVEL? _____

DRUGS (Note: This is filled out fully regardless of case level of pc.)

HAS PC TAKEN DRUGS? (HALLUCINOGENIC, STREET OR MEDICAL) _____

HAS PC AN ALCOHOL HISTORY? _____

HAS PC SUCCESSFULLY COMPLETED THE PURIF? _____ WHEN? _____

OBJECTIVES? _____ WHAT? _____

WHEN? _____

OBJECTIVE TABLE DONE AND ATTACHED? _____

SURVIVAL RUNDOWN DONE? _____ WHEN? _____

LIFE REPAIR DONE IF NEEDED? _____ WHEN? _____

PTS AND SECURITY DATA:

ANY EVIDENCE OF A PTS SITUATION? _____

PHYSICALLY ILL OR INJURED? _____

ANY ROLLERCOASTER OR LOSS OF GAINS? _____

WAS A PTS C/S-1 EVER DONE? _____

HAS THE PC DONE THE PTS/SP COURSE? _____

PTS INTERVIEWS OK? _____

S & Ds OK? _____

ANY SIGN OF WRONG PTS ITEMS? _____

WAS A PTS RD DONE? _____ IF SO, WAS IT SUCCESSFUL? _____

WAS A SUPPRESSED PERSON RUNDOWN DONE? _____

IF SO, WAS IT SUCCESSFUL? _____

IS THE PTS SIT FULLY HANDLED? _____

PSYCHIATRIC OR INSTITUTIONAL HISTORY? _____

EVIDENCE OF ELECTRIC SHOCK, INSULIN OR ANY OTHER SORT OF SHOCK THERAPY?

BRAIN SURGERY OF ANY KIND? _____

TERMINALLY ILL? _____

CRIMINAL HISTORY? _____

ANY INDICATIONS PERSON MIGHT BE A PLANT?
(Ref. B.P.L. 8 Aug 63R "PLANTS" IN ACADEMIES - INTRODUCTION OF "FORM" 5B)

SUICIDE ATTEMPTS, SUICIDE THREATS OR EVIDENCE OF PC HAVING SERIOUSLY
CONTEMPLATED SUICIDE? _____

EVIDENCE THAT PERSON IS PTS TYPE III (Ref. HCOB 24 Nov 65 SEARCH AND
DISCOVERY) OR IS MENTALLY RETARDED OR IS A LUNATIC (REF. HCO PL 30 Nov
71 Corr. & Reiss. 2.12.71 IMPORTANT - BLIND REGISTRATION)? _____

EVIDENCE OF CONNECTIONS TO (MEMBERS OF OR IN FAMILIES OF) MEDIA, POLICE,
GOVERNMENT SPY ORGANIZATIONS OR ANY OTHER FEDERAL AGENCY IN ANY COUNTRY,
WHETHER ALREADY KNOWN ABOUT BY G.O. OR NOT? _____

UNDER G.O. INVESTIGATION OR HANDLING? _____

PAST OR PRESENT CONNECTIONS TO A SUPPRESSIVE PERSON OR GROUP? _____

NED/DIANETICS: (Note: This is filled out fully regardless of case level
of pc.)

HAS PC HAD A COMPLETE DIANETIC C/S-1? _____

DIANETICS WAS RUN:

SINGLE FLOW _____ TRIPLE FLOW _____ QUAD FLOW _____

ARE THERE UNRUN FLOWS OR UNHANDLED BOGGED FLOWS? _____

SCN OR DN DRD WAS RUN TO FULL EP? _____ WHEN? _____

ANY UNRUN NO-INTEREST ITEMS ON DRD? _____

DRUG LIST F/Ned? _____ WHEN? _____

END OF ENDLESS DRD REPAIR LIST DONE? _____ WHEN? _____

ANY NED RUNDOWNS PER NED SERIES 16R DONE? _____

WHICH ONE(S)? _____

ANY BOGGED OR INCOMPLETE NED RDs? _____

CAN RUN R3RA EASILY? _____

CAN FIND, RUN, AND ERASE ENGRAMS? _____

GRADES/POWER/R6EW:

HAS PC HAD A COMPLETE SCN C/S-1? _____

PC HAS ACHIEVED THE FULL ABILITIES GAINED OF EACH OF THE FOLLOWING GRADES: (Ref. HCO PL 23 Oct 80 II CHART OF ABILITIES GAINED FOR LOWER LEVELS AND EXPANDED LOWER GRADES)

ARC SW: SINGLE _____ TRIPLE _____ QUAD _____

SINGLE EXP _____ TRIPLE EXP _____ QUAD EXP _____

GRADE 0: SINGLE _____ TRIPLE _____ QUAD _____

SINGLE EXP _____ TRIPLE EXP _____ QUAD EXP _____

GRADE I: SINGLE _____ TRIPLE _____ QUAD _____

SINGLE EXP _____ TRIPLE EXP _____ QUAD EXP _____

GRADE II: SINGLE _____ TRIPLE _____ QUAD _____

SINGLE EXP _____ TRIPLE EXP _____ QUAD EXP _____

GRADE III: SINGLE _____ TRIPLE _____ QUAD _____

SINGLE EXP _____ TRIPLE EXP _____ QUAD EXP _____

GRADE IV: SINGLE _____ TRIPLE _____ QUAD _____

SINGLE EXP _____ TRIPLE EXP _____ QUAD EXP _____

EXPANDED DIANETICS (IF NEEDED): SINGLE _____ TRIPLE _____ QUAD _____

POWER (GRADE V): SINGLE _____ TRIPLE _____ QUAD _____

POWER PLUS (GRADE VA): SINGLE _____ TRIPLE _____ QUAD _____

R6EW: SINGLE _____ TRIPLE _____ QUAD _____

ARE THERE ANY UNRUN FLOWS OR UNHANDLED BOGGED FLOWS ON ANY OF THE ABOVE? _____

CLEAR (IF CLEAR):

DID CLEARING COURSE AND ACHIEVED FULL EP? _____

DIANETIC CLEAR? _____

DCSI:

HAS CASE HAD A STANDARD DCSI? _____ WHEN? _____

HAS HAD PROPER EVIDENCES OF CLEAR? _____ WHERE IN FOLDER? _____

HAD FULL EP OF DCSI? _____ WHEN? _____

ANY EVIDENCE OF DCSI OUTNESS? _____

DCSI OUTNESS FULLY HANDLED? _____

PC MANIFESTING NEED FOR DCSI? _____

IF DCSI DETERMINED PC NOT CLEAR IS PC FULLY SATISFIED WITH THIS AND NO ATTENTION ON WHETHER CLEAR OR NOT? _____

HAS PC FALSELY ATTESTED TO CLEAR, DN CLEAR, OR NATURAL CLEAR? _____

IF YES, HAVE CERTIFICATES FOR THESE BEEN CANCELLED? _____

OT LEVELS:

HAS ACHIEVED THE FULL EP ON EACH OF THE FOLLOWING:

OT I _____ OT V _____

OT II _____ OT VI _____

OT III _____ FULL OT VII VERIFICATION _____

OT VII PROCESSES _____ OT DRD _____

OT III EXP _____ NED FOR OTs _____

OT IV _____ NED FOR OTs DRD _____

SOLO NED FOR OTs _____

NOTE ANY OTHER MAJOR RUNDOWNS PC MAY HAVE HAD AND WHETHER OR NOT THESE WERE TAKEN TO FULL EP _____

NOTE WITH FULL DETAILS ANY QUICKIED AND/OR FALSELY DECLARED RD, LEVEL, OR STATE AND WHETHER CERTIFICATES FOR THESE HAVE BEEN CANCELLED _____

FURTHER CASE DATA:

DOES PC GET TA ACTION? _____

IF PC DOES NOT GET TA ACTION IN PT, HAS ANYTHING PRODUCED TA IN THE PAST? _____

WHAT? _____

WHEN WAS LAST TIME TA ACTION WAS GOTTEN? _____

MAKES CASE GAIN? _____

COMPLAINS OF NO GAIN? _____

IS PC COMPLAINING ABOUT AUDITING? _____

SOMETHING PC FEELS HASN'T BEEN HANDLED? _____

IS PC DISSATISFIED WITH ANY LEVEL? _____

ANY RECURRING ITEMS, TERMINALS OR CONDITIONS? _____

HIDDEN STANDARD? _____

EARLIER PRACTICES? _____

HAD EXP GF 40? _____

DOES PC HAVE FREQUENT OUT RUDS? _____ WHAT TERMINALS ARE INVOLVED? _____

HAS PC R/Sed? _____

HAS PC R/Sed ON SUBJECTS CONNECTED TO SCN (LIST 1)? _____

WERE ALL MECHANICAL FACTORS CHECKED AT TIME OF REPORTED R/S(es)? _____

HAVE R/Ses BEEN FULLY HANDLED (and if so by what means)? _____

ANY R/Ses OR EVIL PURPS FOUND WHICH WERE NOT PREVIOUSLY CULLED AND RUN?

ANY DRUG OR ALCOHOL REVERSION? _____ WHEN? _____

ANY SIGNS OF OUT-INT? _____

INT RD DONE? _____ CORRECTED? _____

END OF ENDLESS INT RD? _____

ANY SIGNS OF OUT-LISTS? _____ WRONG WHYS? _____

2WCs THAT ACT LIKE A LIST? _____

OUT-LISTS HAVE BEEN CORRECTED? _____ WHEN? _____

TA IN NORMAL RANGE? _____

HAS HIGH TA? _____ HAS LOW TA? _____

HAS HAD FALSE TA HANDLING? _____ WHAT? _____

DID IT HANDLE TA PROBLEMS? _____

HAS HAD C/S 53 TO F/NING LIST? _____ WHEN? _____

DID C/S 53 HANDLE TA PROBLEMS/CASE OUTNESSES? _____

HAS PC HAD C/S 37R? _____ HAS PC HAD C/S SERIES 99? _____

HAS PC F/NED WHAT HE WAS ASKED (C/S SERIES 89)? _____

DOES PC HAVE BPC ON PREPARED LISTS? _____

DOES PC COMPLAIN OF OVER-REPAIR? _____

CAN GO BACKTRACK EASILY? _____

HAS HAD PAST TRACK REMEDIES? _____

CAN FIND AND RUN FLOW 2s (OVERTS)? _____

HAS HAD "NO OVERTS" REMEDIES? _____

WHAT CORRECTION LIST WORDS HAS PC HAD CLEARED? _____

DOES PC UNDERSTAND WHAT AUDITING IS ALL ABOUT? _____

ANY EVIDENCE OF QUICKIE LEVELS? _____

ANY MAJOR ACTIONS RUN TWICE? _____

IS PC IN THE MIDDLE OF ANY MAJOR ACTION(S)? _____

HAVE ANY MAJOR ACTIONS BEEN LEFT INCOMPLETE OR NOT TAKEN TO FULL EP?

IS PC READING HEAVILY ON PAST GRADES OR ACTIONS OR THEIR SUBJECT MATTER?

ANY POINTS WHERE PC WAS DOING REALLY WELL AND THEN BOGGED? _____

WAS THIS HANDLED? _____

IS PC CURRENTLY DOING WELL WITH NO COMPLAINTS? _____

ADDITIONAL COMMENTS _____

HAS THE HANDLING COLUMN OF THE FES BEEN UPDATED TO PT? _____

FESer's Signature

FESer's Training Level

FES CHECKLIST FOR
STARTING OR CONTINUING DIANETICS

(Attach to the inside left cover of the folder.)

PC'S NAME _____ DATE _____

PC'S CASE LEVEL _____

1. Life Repair complete if needed. _____
2. Purif RD fully done. _____
3. Survival RD complete (or full Objectives done). _____
4. No indication of PTSness or PTSness fully handled. _____
5. Pc is not in the middle of another major action. _____
6. TA is in normal range or has been handled in full. _____
7. No trouble with Int or Int has been fully handled. _____
8. Lists (L&N, Prepared Lists, Correction Lists, etc.) OK or have been properly corrected. _____
9. Pc has had a full and complete Dn C/S-1 and understands auditing and Dianetics. _____
10. Drug RD done and very complete. _____
11. Runs Dianetics well including past lives or has had this remedied. _____
12. Can find, run and erase engrams or has had this remedied. _____
13. Runs R3RA in valence. _____
14. Is not stuck in former therapies or earlier practices or has had them run out R3RA. _____
15. Does not have unrun Dn flows or bogged and unhandled Dianetic chains. _____
16. Pc has been run on Triples if a Triple pc, or on Quads if a Quad pc. _____
17. Pc is not complaining about past auditing. _____
18. Pc can find and run Flow 2 (overts). _____
19. Not currently ill or in ethics trouble. _____
20. Person is not Clear or OT. _____
21. If DCSI done, it has been completed and per DCSI pc is not yet Clear and has no attention on whether or not he is Clear. _____

FESer's Signature

FESer's Training Level

FES CHECKLIST FOR
STARTING OR CONTINUING EXPANDED GRADES

(Attach to the inside left cover of the folder.)

PC'S NAME _____ DATE _____

PC'S CASE LEVEL _____

1. Pc is not in the middle of another major action. _____
2. TA is in normal range or has been handled in full. _____
3. No trouble with Int or Int has been fully handled. _____
4. Lists (L&N, Prepared Lists, Correction Lists, etc.) OK or have been handled. _____
5. Pc is not PTS or has been fully handled. _____
6. Pc has had a full and complete Scn C/S-1 and understands auditing. _____
7. Life Repair complete if needed. _____
8. Purif RD fully done. _____
9. SRD complete (or full Objectives done). _____
10. C/S 54RA fully done. _____
11. Dn or Scn DRD fully complete. _____
12. Full NED program has been done per NED Series 16R to full Grade Chart EP. _____
13. If full NED program has not been done the person is Clear and has attested to Clear, after having had the DCSI. _____
14. Pc is not manifesting need for DCSI or correction of it. _____
15. Pc has been fully Tripled or Quaded and does not have unrun Dn flows or Scn flows. _____
16. Pc is not in Non-Interference area. _____
17. Resistiveness fully handled with GF 40X if needed. _____
18. Each prior Grade has been run to full EP on all flows with good Success Stories: _____

Triple Grades _____ Quad Grades _____ Exp Triple () Exp Quad ()

- | | |
|---------------------|---------------------|
| (a) Dianetics _____ | (d) Grade I _____ |
| (b) ARC SW _____ | (e) Grade II _____ |
| (c) Grade 0 _____ | (f) Grade III _____ |
| | (g) Grade IV _____ |

- 19. Pc is not complaining about past auditing. _____
- 20. By D of P interview, pc is happy with his gains and not still wanting something handled. Is not reading on past Grades. _____
- 21. Has pc R/Sed? _____
- 22. Has pc R/Sed on subjects connected to Scn (List 1)? _____
- 23. Were all mechanical factors checked at time of reported R/S(es)? _____
- 24. If pc has R/Sed and R/Ses were true R/Ses, have they been fully handled, and if so by what means? _____

- 25. Not currently ill or in ethics trouble. _____

FESer's Signature

FESer's Training Level

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 28 SEPTEMBER 1971

Remimeo

(corrected and reissued)

C/S Series 62

KNOW BEFORE YOU GO

A C/S may and *should* know exactly what is wrong with a case.

When he “knows” by hunches or intuition and does not bother to confirm or make a wider effort, he can miss the case entirely.

Example: C/S says to himself—I know what’s wrong with Joe. His wife. So I’ll C/S “O/W on your wife”.

Some of the time the C/S will be right. This gives him a win and confirms him in sloppy C/Sing. He does not bother to know before he C/Ses.

A C/S who gets a low percentage of cracked cases and a low percent of F/N VGIs at Examiner usually fails to “know before he goes”. He just goes, which is to say he just writes programs and C/Ses without finding out enough about the case.

A skilled C/S may very well be able to figure out exactly what’s wrong with the case. That’s his job. But how does he find out anything about the case at all?

The answer is very simple. So simple it gets missed. **THE C/S GETS DATA ON THE CASE.**

How does he do this?

The broadest, most used answer to how to know is prepared lists. These have all sorts of questions on them that read or don’t read. There are *lots* of these lists beginning with the famous PC Assessment Form. There are all sorts of lists. An end product of any list is **DATA ON THE PC ONE USES TO PROGRAM AND C/S THE CASE.**

The next answer to how to get data is lists prepared by the C/S himself and which are assessed by the Auditor.

Another answer is 2-way comm on questions written by the C/S. “What do you consider hasn’t been handled on your case?” is a jewel which gives you the hidden standard to List and Null and run Who or what would have ___ to BD F/N Item and O/W on the item found. But there are dozens more. “How do you feel about your family?” “R Factor: The C/S is concerned about your saying your case sags after wins in auditing. Could you tell me exactly what happens and what your history has been on this?” There is no limit to such questions. And, if taken from what the pc says to Examiner or from auditors’ comments on Worksheets, they will usually F/N. But mainly they give *data*.

When regular actions fail, there is always the D of P. “D of P to Interview Richard Roe and find out what he’s trying to do in session. Also how he looks, mannerisms, etc.”

Data, Data, Data. Now you have a picture of this case.

COMBINED ACTION

Usually, by prepared lists issued or from C/S prepared lists, the C/S finds and *gets* handled by the auditor in the same session much of what is wrong. This combines finding out with handling.

Any prepared list carried to F/N on each read (Method 3) or the indicated action done will give case gain. Maybe it's all the case gain one could ask for.

But such reads even if F/Ned and the text in the Worksheet give the C/S new data about this case.

BROAD SHOOTING

Even if he now KNOWS, the C/S does not narrowly shoot at one target. He gives alternatives as well in his C/S.

Example: C/S knows pc is concerned about F/Ns. He does not necessarily just write "Prepcheck F/Ns". Instead the C/S writes "Assess Auditors, Auditing, Dianetics, Scientology, F/Ns, Processing, false reads. Prepcheck each reading item, taking largest read first." This gives a broader band, more chance of hitting the button needed.

There are many ways to do this. Example: You "know" it is a misdefined word. You don't C/S "Find the misdefined word". You write, "Assess Method 3 and Handle the Word Clearing Correction List". For you see, the session might also have been run over an out rud.

EVALUATION

To abruptly C/S everything the pc has just said is a Q and A. But worse, it can lead to evaluation.

LITTLE FLAGS

Pc Remarks are like little Flags that may signal a much deeper deposit of aberration. Only the little flag shows. "I don't like women," can uncover a whole background. "I keep getting this pain in my side" opens the door to a whole chain of operations and one to be done next week!

But by the broad rule, the C/S doesn't dive at it. He says "Pc has pain in side. I . C/S 54."

Not "List the somatics in his side". But a whole coverage of accidents, illnesses. *One* will also have a side pain as a result. "Appendicitis Operation" is enough to give anyone a pain in the side if never audited out!

TAGGING CASES

A C/S who sees a case is thick foldered and not well tags the case "Resistive". There are 7 resistive cases listed in the Class VIII material. For this the C/S has "GF40 Expanded Method 3" and then handles the lists and engrams indicated in it in his next C/S.

If *this* doesn't handle, the case is in an out Ethics situation that should be looked into.

The C/S mentally tags the easy ones and the tough ones. The tough ones he plays on the Resistive Cases side.

The C/S can also find an auditor considers a fast case a bad case when it is just a fast case.

PRIMARY RECORD

The primary record is the pc's folder. When the case does not run well it can be assumed that the case is

- (a) Resistive
- (b) Errors have been made in auditing.

These two assumptions are valid in all cases which do not easily resolve. They are both valid because the case, being resistive, was running poorly, was hard to audit and C/S earlier.

From the folder, from prepared lists, from C/S's own additions to prepared lists, from C/S's own prepared lists, from 2wc on questions and from D of P Interviews one can get ENOUGH DATA TO INTELLIGENTLY PROGRAM AND C/S A CASE.

All this may seem very obvious. BUT, in word clearing the most Common C/S error has been to fail to order a Word Clearing Correction List done. Instead one reads, "Correct the last word found". This misses that the whole thing may be being done over a withhold or ARC Break. It might be another word entirely. So a C/S who does this risks the wrong target. He is not C/Sing broadly enough.

Also one sees a repair or life program consisting of two or three special processes and without any lists at all.

One also sees a program which seeks to handle several things the C/S "knew" were wrong followed by "8. C/S 53, 9. GF 40X, 10. C/S 54." Having gone, this program then seeks to find out. It's quite backwards.

Thus the C/S who goes before he knows is going to have an awful lot of no F/Ns at the Examiner.

The watchword is KNOW BEFORE YOU GO.

L. RON HUBBARD
Founder

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 23 AUGUST 1971

Remimeo
All Auditors
Acad Level IV
Class VIIIs
HGCs
Class VIII Checksheet
Class VI Checksheet
Class III Checksheet
C/S Course Checksheet
HSST
Internes

(HCO B 24 May 1970 Revised)

C/S Series 1

AUDITOR'S RIGHTS

(Revised to update and delete the O/R list
and add Auditing Over Out Ruds.
All changes are in this type style.)

AUDITOR RESPONSIBILITY FOR C/Ses

An auditor who receives a Case Supervisor direction (C/S) of what to audit on a pc is NOT discharged of his responsibility as an auditor.

THE AUDITOR HAS A SERIES OF RESPONSIBILITIES THAT ARE PART OF EVERY C/S HE GETS TO AUDIT.

ACCEPTING THE PC

No auditor is required to accept a specific pc just because the pc is assigned to him.

If an auditor does not believe he can help that particular pc or if he dislikes auditing that particular pc the auditor has a right to refuse to audit that pc. The auditor must state why.

The Case Supervisor, Director of Processing or Director of Review, nor any of their seniors, may not discipline the auditor for refusing to audit a particular pc.

An auditor who refuses to audit his quota of hours or sessions is of course subject to action.

Thus refusing to audit a particular pc, so long as one is not refusing to audit other pcs, is not actionable.

"I do not wish to audit this pc because_____. I am willing to audit other pcs," is the legal auditor statement in the matter.

Some pcs get a bad name with some auditors, some don't appreciate the auditing, some conflict with a particular auditor's own personality. There are such instances. It does not mean certain pcs cannot be helped by others.

It is also true that an auditor who dislikes a pc may not do a good job so the rule also has a practical side to it.

One auditor disliked young men and did a bad job on them. Another disliked old ladies and chopped them up in session. One pc had messed up several Scientologists and couldn't find anyone to audit him at all.

We are not auditing people to make amends to the world.

Thus an auditor has a right to reject or accept the pcs he is given.

ACCEPTING A C/S

When the auditor gets a C/S to do on a case and if he thinks it is not the correct thing to do he has the right to reject the C/S for that pc and require another one he can agree to.

The auditor does *not* have the right to start doing a C/S and change it during the session except as noted below.

The auditor may NOT C/S in the auditing chair while auditing the pc. If he has NO Case Supervisor at all the auditor still audits from a C/S. He writes the C/S before session and adheres to it in session. To do something else and not follow the C/S is called "C/Sing in the chair" and is very poor form as it leads to Q and A.

STALE DATED C/S

A C/S that is a week or two old or a Repair (Progress) Pgm that is a month or two old is dynamite.

This is called a "Stale Dated Pgm" or a "Stale Dated C/S" meaning it is too old to be valid.

It should have been done sooner. The pc of last week when the C/S was written may have been well and happily employed but a week later may have headaches and reprimand from the boss.

It is dangerous to accept a Repair (Progress) Pgm if it is old.

The auditor who sees his C/S is old and sees the pc has Bad Indicators is justified in demanding a fresh C/S giving his reasons why.

A program written in January may be completely out of date in June. Who knows what may have happened in between.

Use fresh C/Ses and fresh Pgms.

Stale Dates only occur in poorly run backlogged Divisions anyway. The real remedy is reorganize and hire more and better auditors.

ENDING THE SESSION

When the C/S he has is proving unworkable *during* the session, the auditor has a right to end the session and send the folder to the C/S.

Ending the session is totally up to the auditor.

If the auditor just doesn't complete an action that was producing TA and could be completed it is of course a flunk. Such a case is just not running a basic engram the one more time through that would bring the TA down and give a proper end phenomena. This and similar actions would be an auditor error.

The judgement here is whether or not the auditor's action is justified in ending the session.

Even though he may have made an error, the auditor cannot be blamed for the *ending* off of the session as that is totally up to him. He can be given a flunk for the error

AUDITING OVER OUT RUDS

Auditing a pc on something else whose ruds are out is a MAJOR AUDITING ERROR.

Even if the C/S omits "Fly a rud" or "Fly ruds" this does not justify the auditor auditing the pc over out ruds.

The auditor can do one of two things: He can Fly all ruds or he can return the folder and request ruds be flown.

The DIANETIC AUDITOR is not excused from auditing over out ruds and in an HGC must be specially cautioned not to do so but return the folder for a new C/S. Better still he should learn to Fly ruds.

INABILITY TO FLY RUDS

If an auditor cannot get a rud to F/N, cannot get any rud to F/N, he is justified in starting a Green Form.

The auditor solution to no F/N on ruds is to do a GF whether the C/S said to or not.

This is an expected action.

It is understood the auditor would use Suppress and False in trying to Fly ruds.

SESSIONS FAR APART

When a pc has not had a session for some time, or when a pc gets sessions days apart, RUDS MUST BE FLOWN. Otherwise the pc will get audited over out ruds. This can develop mental mass.

Optimum session scheduling is a series of sessions or a whole program done in a block of sessions close together. This prevents the world from throwing the pc's ruds out between sessions.

Giving sessions far apart barely keeps up with life. The auditing time is absorbed in patching life up.

Rapid gain gets above life's annoyances and keeps the pc there.

UNREADING ITEMS

When an item the auditor has been told to run doesn't read on the meter, even when the auditor puts in Suppress and Invalidate on it, the auditor MUST NOT do anything with the item no matter what the C/S said.

It is expected he will see if it reads and use Suppress and Invalidate on it. And if it still doesn't read he will be expected NOT to run it.

LISTS

When an auditor whose C/S told him to list “Who or what _____” or any list question finds that the list question does not read, the auditor MUST NOT list it.

When doing a list ordered by the C/S it is assumed that the auditor will test it for read before listing and that he will NOT list an unreading question. (A read is an actual fall, not a tick or a stop.)

LIST TROUBLE

When an auditor has trouble doing a list and getting an item it is expected he will use a Prepared List like L4B to locate the trouble and handle it.

As it is very hard on a pc to mess up a list it is expected the auditor will handle the situation then and there with no further C/S directions.

HIGH TA

When the auditor sees the TA is high at session start yet the C/S says to “Fly a rud” or run a chain, the AUDITOR MUST NOT TRY TO FLY A RUD and he must not start on a chain.

Trying to bring a TA down with ARC Brks or ruds is very hard on a pc as ARC Breaks aren’t the reason TAs go up.

Seeing a high TA at start the Dianetic auditor or Scn auditor up to Class II does *not* start the session but sends the folder back to the C/S and for a higher class auditor to do.

Seeing a high TA at start the Scientology auditor (Class III or above) (a) checks for exteriorization in a recent session and if so the session is ended and the C/S is asked for an “Interiorization Rundown”; (b) if the pc has had an Interiorization Rundown *the auditor asks the C/S for permission to do a “C/S Series 53” or a Hi-Lo TA assessment or whatever the C/S indicates. The Int RD may have been (usually is) overrun and needs rehab or correction and it is usual to check it—it is included in a “C/S 53” and a Hi-Lo TA.*

These actions are expected of the auditor even when not stated in the C/S.

GOING ON HOPING

When a case is running badly session to session the LAST thing you do is go on hoping, either in auditing or C/Sing.

“Let’s try _____”, “Then this”, “Then this”, is not going to solve the case.

YOU GET DATA. You can get data by a White Form (Pc Assessment Form). You can get data from a GF fully assessed (Method 5). You can get data by 2-way comm on various subjects. You can have the D of P interview and get answers. You can even ask his mother.

You look for case errors. You study the folder back to where the pc ran well and then come forward and you’ll find the error every time.

DO NOT JUST GO ON SESSION AFTER FAILED SESSION HOPING. That’s pure idiocy.

You get data! from prepared lists, from life, from the pc, from the folder.

FIND THE BUG!

Ah, good Lord, he is a Pinkerton Agent sworn to secrecy! He does yoga exercises after every session. He was tried for murder when he was 16 and nobody has run the engram of it.

Various auditors ran the same engram chain four times

An auditor ran Int RD twice.

After Power she had her baby and nobody ran the delivery.

He doesn't like to talk but is a "Grade Zero"!

A dozen dozen reasons can exist

An auditor does NOT let a C/S C/S hopefully. He refuses the C/Ses until a Folder Error Summary is done and the bug found.

THINGS DONE TWICE

By carelessness the same rundowns can be called for twice and done twice or even more.

A Folder Summary inside the front cover must exist and must be kept up.

Over it there must be a program on which the case is being audited. But just because it's covered, never neglect entering a session and what was run on the Folder Summary (FS).

If Hold it Still is ordered, see if it was run before.

Don't let major Rundowns be done twice.

DIANETIC ITEMS must NEVER be run twice. Dianetic lists must not be scattered through a folder. Bring them together and keep them together and being brought forward.

COPY

Don't copy Dianetic lists or worksheets from notes or items from lists.

Keep all admin neat and in the original form.

Copying makes errors possible.

RUDS GOING OUT

When the ruds go out during the session the auditor recognizes the following:

Pc Critical = W/H from auditor

Pc Antagonistic = BPC in session

No TA = Problem

Tired = Failed Purpose or no sleep

Sad = ARC Break

Soaring TA = Overrun or Protest

Dope Off = By-passed F/N or not enough sleep

No Interest = Out Ruds or no interest in the first place.

An auditor who isn't sure what it is but runs into trouble with the pc (except on lists which he handles at once always) is smart to end off the session quickly, write down the full observation and get it to the C/S.

The auditor who is an old hand and knows what he is looking at as per above scale (and the C/S the C/S would give) handles it promptly.

Pc Critical = W/H = pull the W/H.

Pc Antagonistic = BPC = assess proper list (such as L1C) and handle.

No TA (or case gain) = Problem = locate the problem.

Tired = no sleep or Failed Purpose = check which it is and handle.

Sad = ARC Brk = locate and handle, Itsa earlier Itsa.

Soaring TA = O/R or Protest = find which and handle. Such an O/R is usually by rehab.

Dope Off = lack of sleep or BP F/N = check on sleep, or rehab F/N.

No Interest = no interest in first place or Out Ruds = check for interest or put in ruds.

List goes wrong = BPC = handle or do L4B or any L4 at once.

Ruds won't fly = some other error = assess GF and handle.

The auditor has no business trying to do the C/S given when it collides with and isn't designed to handle any of the above.

If the previous session disclosed such an error and this session C/S was designed to handle and doesn't, the auditor should end off and the next C/S should be "2-way comm for data".

CASE NOT HANDLED

When the auditor or the Examiner collides with a pc who is asserting his case has not been handled, there should not be a new set of actions based on little data but the auditor should end off and the C/S should order a "way comm on what hasn't been handled".

The auditor should not at once take this up as part of any other C/S.

In other words an auditor doesn't change the C/S to a 2-way comm on something not called for by C/S.

MAJOR ACTIONS

An auditor should *never* begin a major action on a case that is not "set up" for it.

As this can occur during a session it is vital to understand the rule and follow it. Otherwise a case can be bogged right down and will be hard to salvage as now a new action to repair has been added to an unrepaired action. Now, if the auditor starts a major action on a case not "set up" we get 2 things to repair where we only had 1 as the major action won't work either.

Repair = patching up past auditing or recent life errors. This is done by prepared lists or completing the chain or correcting lists or even 2-way comm or prepchecks on auditors, sessions, etc.

Rudiments = setting the case up for the session action. This includes ARC Brks, PTPs, W/Hs, GF or O/R listing or any prepared list (such as L1C, etc).

Set up = getting an F/N showing and VGIs before starting any major action. It means just that—an F/N and VGIs before starting *any* major action. Such may require a repair action and rudiments as well.

Major Action = any—but any—action designed to change a case or general considerations or handle continual illness or improve ability. This means a *Process* or even a series of processes like 3 flows. It doesn't mean a grade. It is any process the case hasn't had.

Grade = a series of processes culminating in an exact ability attained, examined and attested to by the pc.

Program = any series of actions designed by a C/S to bring about definite results in a pc. A program usually includes several sessions.

The vast bulk of auditing errors come about because C/Ses and auditors seek to use a Major Action to repair a case.

It is a responsibility of an auditor to reject a C/S which seeks to use one or more major actions to repair a case that isn't running well.

The auditor must understand this completely. He can be made to accept a wrong C/S for the pc and even more importantly can in his own session make the error and mess up the case.

Example: Pc has not been running well (no real TA or had a grumpy Exam report). Auditor sees C/S has ordered a major action, not a repair by prepared lists, ruds, etc. The auditor must reject the C/S as he will be made to fail in session by it.

Example: Auditor gets a C/S, "(1) Fly a rud; (2) Assess LX3; (3) Run 3-way recall, 3-way secondaries, 3-way engrams on all // X items". The auditor can't get a rud to fly. Does the LX3. In other words he flunks by failing to SET UP the case. It could also go this way. Auditor can't get a rud to fly, does a GF, gets no F/N. He MUST NOT begin a major action but MUST end off right there.

It is fatal to begin any new process on the case designed to change the case if the case is not F/N VGIs.

The pc who starts processing for the first time and is surely not F/N VGIs must be *set up* by repair actions! Simple rudiments, life ruds, O/R list on life, even assessing prepared lists on life, these are repair actions. The pc *will* sooner or later begin to fly. Now at session start you put in a rud, get F/N VGIs and CAN start major actions.

So the auditor has a responsibility not to be led up a garden path by a C/S which orders a major action on a pc who isn't repaired or by not being able in session to get an F/N VGIs by repair.

The *only* exceptions are a touch assist or life ruds or the Dianetic assist all on a temporarily sick pc. But that's repair isn't it?

PROGRAM VIOLATIONS

When an auditor receives a C/S and sees that it violates the pc's program he should reject it.

The pc, let us say, is supposed to finish his Dianetic Triples but is suddenly being given a Group Engram Intensive. That violates the program and also the grade.

If the pc is running badly, a repair should be ordered. If not, the program should be completed.

Example: An effort is being made to get the pc to go backtrack. This is a program containing several major actions which probably consists of several sessions. Before this

program is complete and before the pc has gone backtrack, the C/S orders “(1) Fly a rud, (2) 3 S & Ds”. The auditor should recognize in 3 S & Ds a major action being run into the middle of a program and reject it. The correct action is of course the next backtrack process.

GRADE VIOLATIONS

A pc who is on a grade and hasn't attained it yet must not be given major actions not part of that grade.

Example: Pc is on Grade I. C/S orders a list having to do with drinking. It is not a process on that grade. It could be done after Grade I is attained and before Grade II is begun. The C/S is incorrect and should not be accepted.

ABILITY ATTAINED

Now and then before the full major action is complete or before all the grade processes are run, the pc will attain the ability of the grade or the end phenomena of the action.

This is particularly true of valence shifters or Interiorization Rundowns and can happen in grades.

The auditor should recognize it and, with the F/N VGIs always present at such moments, end off.

I know of one case who had a huge cog about Interiorization on Flow I Engrams and was pushed by both C/S and auditor to do Flows 2 and 3 who bogged so badly that it took a long while—weeks—to straighten the case out.

The ability itself gets invalidated by pushing on.

On the other hand this should never be taken as an excuse. “I think he cogged to himself so we ended off.” It must be a real “What do you know!” sort of out-loud cog with a big F/N and VVGIs and directly on the subject to end off a major action or a program or a grade before its actions are all audited.

REVIEWING REVIEWS

An auditor who gets a C/S or an order to repair a case that is running well should reject doing the action.

I have seen a case ordered to repair who had Ext Full Perception Doing Great. The repair bogged the case. The case then got running well again but a second C/S ordered a new repair which of course bogged it. Then major actions were done. The case was again repaired and rehabbed and became ok. Three times the auditor should have said NO.

FALSE REPORTS

The vilest trick that can be played on a pc is for an auditor to falsify an auditing report.

It may be thought to be “good Public Relations” (good PR) for the auditor with the C/S.

Actually it buries an error and puts the pc at risk.

INTEGRITY is a hallmark of Dianetics and Scientology.

Just because psychiatrists were dishonest is no reason for auditors to be.

The results are there to be gotten.

False reports like false attestations recoil and badly on both the auditor and pc.

OVERTS ON PCS

When an auditor finds himself being nattered or critical of his pcs he should get his withholds on pcs pulled and overts on them off.

An auditor who goes sad is auditing pcs over his own ARC Break.

An auditor worried about his pc is working over a Problem.

Getting one's ruds in on pcs or C/Ses or the org can bring new zest to life.

AUDITORS DON'T HAVE CASES

In the chair no auditor has a case.

If breath shows on a mirror held to his face he can audit.

Faint afterwards if you must but see that the pc gets to the Examiner with his F/N.

Then get yourself handled.

“WHAT HE DID WRONG”

An auditor has a right to know what he did wrong in the session that went wrong.

Most often a sour session occurs only when the rules and data in this HCO B have been violated.

But an auditor's TRs can go out or his listing and nulling is in error.

After a session that went wrong somebody else (not the auditor) should ask the pc what the auditor did. This sometimes spots a false auditing report. But it also sometimes is a false report by the pc.

In any event, the auditor has a right to know. Then he can either correct his auditing or his know-how or he can advise the C/S the pc's report is untrue and better repair can be done on the pc.

Savage action against an auditor is almost never called for. He was trying to help. Some people are hard to help.

Not only does an auditor have the right to be told what was wrong but he must be given the exact HCO B, date and title, that he violated.

Never take a verbal or written correction that is not in an HCO B or tape.

Don't be party to a “hidden data line” that doesn't exist

“You ruined the pc!” is not a valid statement. “You violated HCO B page_____” is the charge.

No auditor may be disciplined for asking, “May I please have the tape or HCO B that was violated so I can read it or go to Cramming.”

If it isn't on a tape, a book or an HCO B IT IS NOT TRUE and no auditor has to accept any criticism that is not based on the actual source data.

“If it isn't written it isn't true” is the best defense and the best way to improve your tech.

These are the rights of the auditor with relation to a C/S. They are all technical rights based on sound principles.

An auditor should know them and use them.

If an auditor stands on these rights and gets beaten down he should put all the facts before his nearest OTL or SO ship as something would be very wrong somewhere.

Auditing is a happy business—when it is done right.

LRH:nt jh
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L. RON HUBBARD
Founder

[OTL means Operation-Transport Liaison which was a Sea Organization office that managed orgs or an area and was a forerunner of the Flag Operations Liaison Office (FOLO).]

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 12 JUNE 1970

Remimeo

C/S Series 2

(C/S Series 1 is "Auditor's Rights",
HCO B 24 May 1970, not so marked.)

PROGRAMMING OF CASES

Every action taken on a Case by a CASE SUPERVISOR (or an auditor doing his own C/S actions) should be part of a definite outlined PROGRAM for that case.

PROGRAM Definition—A program is defined as the sequence of actions session by session to be undertaken on a case by the C/S in his directions to the auditor or auditors auditing the case.

The master program for every case is given on the Classification and Gradation Chart issued from time to time. The earliest of these Charts was 1965 followed by 1st December 1966 followed by 1st January 1968 followed by 1st December 1969. The reissues of the Chart are done to improve the communication of the data on the Chart. The program factor has not much changed since its earliest issue. Tapes about this Chart were made for the SHSBC at its first issue and of course remain valid. The processes called for on the Chart are all part of the SHSBC or for upper levels part of the SH and AO Confidential materials. From time to time they are reissued but they remain standard and have been so since the first issue of the Chart.

The Chart and its materials have now and again been neglected or disregarded and THE NEGLECT HAS RESULTED IN FIELD FLAPS AND DOWN STATS.

Omitting this gradient of processes not only stalls cases but results in a case manifesting out-grade phenomena.

A pc must attain the full ability noted on the Chart before going up to the next level of the Chart.

Telling the pc he has made it is of course evaluation.

The outnesses which have occurred surrounding this Chart are hard to believe. They consist of total abandonment of the Chart, degrading and losing all its lower grade processes, feeding a pc at Dianetic level data at Class VI and telling him, who has not made Dianetics yet, he is now Clear, cutting down all processes from the Chart bottom up to IV to be able to do them in 21/2 minutes, neglecting all levels up to OT V and then trying to put in a few lower grades and sending on to OT VI, having the pc after one trivial session attest all abilities at once and many other errors.

This is crazy driving. If a bus were driven along a road this way it would soon be wrecked and back where it started but in an ash heap.

Genius in C/Sing is normally required only when some former driver wrecked the thing instead of driving it right in the first place.

To Case Supervise one has to accept the following facts:

1. Dianetics and Scientology work.
2. The subjects are serious subjects not experimental toys.
3. The basics and fundamentals are stated early in the period of development and have not changed.
4. The “newest and latest” is usually a recovery of basics and better statements of them.
5. The purpose of the subject has not altered and continues to be the attainment of ability and freedom for the individual.
6. That things which were true early in the subjects are still true.
7. That the mind responds on a gradient of improvement not suddenly like a bomb explosion.
8. That the Classification and Gradation Chart and *all* its processes and steps IS the basic program of *any* case.
9. That all other programs are efforts to get the pc or pre-OT back on the basic program.
10. That there is no hidden data line and that the materials and procedures are refined mainly to facilitate use and communication of them.
11. That auditing is for the pc, not the org or the auditor.
12. That major processes are done to improve the case.
13. That repair is undertaken to eradicate errors made in auditing or the environment which impede the use of major processes.
14. That a case has to be programmed by the C/S to get it advancing as it should have been in the first place on the Classification and Gradation Chart.
15. That a C/S is not being called upon to develop a new Chart for the case but only to get the case back on the basic Chart and get it done.

3 PROGRAMS

There are then 3 types of Programs:

1. THE program laid out in the Classification and Gradation Chart. (Called The Basic Program.)
2. Repair Programs to eradicate case mishandling by current life or auditing errors. (Called a Set-Up Program.)
3. Major actions to be undertaken to get the case back on the Class Chart from wherever he has erroneously gotten to on it. (Called a Return Program.)

It has been a very common C/S action to disperse away from a program laid out. This has been happening ever since the first issue of the Class Chart and has been a principal source of trouble for C/Ses.

This happens in several ways:

1. Not knowing the importance of the Class Chart.
2. Not knowing basics.
3. Falling for SP propaganda that “we don’t use that now”, “the material is old”, “it’s only background data”, etc, that deteriorates what one *does* know and could use.
4. Failure of auditors to give good sessions and do the Usual required in a session.
5. Abandonment of the C/S’s own Repair or Return Program—usually because of false auditor reports or operating on insufficient data from the pc.

The correct way to go about all this is to:

- A. Repair the case thoroughly with minor actions like GFs, prepared lists, ruds, two-way comm.
- B. Acquire adequate data on the pc.
- C. Complete any C/S Return Program begun.
- D. Get the pc back on the Class Chart without any processes of the grade skipped.
- E. Run the case on the Class Chart.
- F. Repair any departures or errors made in life or auditing.
- G. Get the pc back on the Class Chart.

DISPERSAL

Not following any program is a complete exercise in non-sequitur (means one step does not follow the last but is different and unrelated).

In giving a pc process after process that are not related to each other and follow no Repair Program or Return Program is non-sequitur in the extreme.

If processes were remarks one would get a sequence of processes given the pc sounding like this. “The submarine just went by so we will order a hundred tons of bread. There wasn’t any beer so birds are seldom seen. The dance was very fast so we fixed the carburetor. He has very long hair so we decorated his father’s tomb.”

“Give pc Scn Triples then do his Dianetics then fix up his hidden standard,” would be a series of crazy non-sequitur C/Ses. Nothing is connected to or proceeds from anything. That would be a dispersed program for sure.

It actually happens horribly enough. Study a Class Chart and then look through some old folders. At once, the sequence of processes ordered sounds like “The submarine just went by so order a hundred tons of bread.”

Such C/Sing has no cause and effect in it. A person totally ignorant of basic cause and effect gets “Pc nattery. Run Dianetics.” “Pc’s case not advancing. Do Grade 0.” The cause of the pc condition is not understood. A nattery pc has withholds. A case not advancing has problems. That’s real actual basic tech (see Auditor’s Rights HCO B for the table). This data is over 15 years old at this writing, is part of proper Academy courses and the SHSBC and is even in Class VIII materials. The reasons for the pc’s behavior or trouble are not mysterious reasons never revealed. They are all very well given in course materials.

Here is an actual case, a folder I examined of a pc who is now in trouble and needing a Repair and Return Program.

Pc was an accident prone (person who is apparently dedicated to having accidents). Very low aptitude score (about 30). Had been skipped over almost the entire Class Chart and given Power.

To handle accident proneness was given CCHs. This cured it.

Had Exteriorized so was given Interiorization Rundown without a 2-way comm session.

Pc subsequently developed bad somatics. (Dianetics was never flattened or completed.)

A quarter of an inch of Examiner's reports wherein the pc was asking for help or medicine to get rid of somatics was then put one by one into the folder.

Despite this the "C/S" saw "Va" on the pc's folder and ordered R6EW.

More Examiner's calls collected.

The pc ran one item, making one mark on a worksheet and attested R6EW.

More Examiner's reports collected, pc reporting self ill.

"C/S" seeing R6EW attested ordered pc to Clearing Course.

Pc did one brief session attested Clear.

More Examiner's reports into folder, pc in pain and now in Ethics trouble.

"C/S" ordered pc to OT 1.

Pc spent 35 minutes on OT 1 in terror of it, hastily attested, had 5 accidents in 3 days.

Folder sent to me as a "baffling case".

So the correct actions now have to be taken.

1. Repair pc with every list known to Man or Beast to get off BPC collected in these overwhelming levels.
2. Repair pc in errors in current life.
3. Return Program the pc by running simple things, 2-way comm, to give pc some wins in actual case gain by maybe handling by 2-way comm minor this life or childhood upsets with family, maybe putting in ruds on some early subject that turns up.
4. Put pc back on the Class Chart TO COMPLETE THE INCOMPLETE GRADE (Dianetics) to its full end phenomena as per Class Chart.
5. Bring the pc on up the Class Chart using all processes for each grade and honestly attesting each grade in turn.

It's all a shame because the pc had a lose on *status*. She wanted to be Clear and OT, was actually on it and never walked up the stairs to get to it.

PROGRAM NECESSITY

One can see from all this the NECESSITY of working by program on a case.

Even when one starts an honest program for the case one can get thrown off of it and begin to do something else.

If the pc goes exterior, of course, one has to handle by Interiorization Rundown before the case can be audited at all. But that's no reason to then skip all the grades! A pc can go exterior at any point. Thus it must be handled when it occurs. But that does not mean anything happened to one's program or the Class Chart. Exterior or Interior, a pc unflat on Dianetics (not attained the ability marked on the Class Chart) is unflat on Dianetics!

And a pc who is unflat on Dianetics will have out lower grades.

Jumping processes on the Class Chart set the pc up to fall on his head later. An "OT VI with problems" is really just an unflat Grade I. And until Grade I is flattened to permanent Ability Attained on the Class Chart, he remains an unflat Grade I.

A C/S who gets wound up in this sort of skipped everything and made nothing, of course has an awful mess on his hands. He can feel as lost as Hansel or Gretel. But waiting to get covered up by leaves is for the birds.

If one finds the pc off the road, the thing to do is return the pc to the road at the point he didn't walk it AND THERE ARE NO SHORTCUTS FOR THE MIND.

The utter despair and insane barbarism psychiatry descended into was patient lost, psychiatrist lost, patient crazy, psychiatrist into insane sadism.

So maybe the first lesson a C/S really has to learn is:

THERE IS A KNOWN ROAD OUT.

There is no shortcut, it has to be walked every inch of it.

And therefore the greatest enemy of the C/S is the SP who says "that's all old" "we don't use that now" "that's just background data" and thereby obscures the actual road.

And another enemy is the pc who screamingly demands to be put up to Clear at once so he won't have this awful headache!

STEADY ON

Thus the measures a C/S takes to hold a steady course will profit him greatly in the end with good solid gains for the pc.

As the pc should no longer be a total humanoid by Class IV the lower grade gains are the most important of all.

A C/S who puts a Class Chart into every folder he handles is doing a wise thing. Even if it's big, clumsy, hard to handle, it is at least thorough.

If on it he marks in red things the pc has gotten to falsely and if in green things the pc made from the bottom walking an honest road, he knows where he is at! Seeing the whole training cycle half of the Chart continue blank means that much more ignorance and trouble for the pc in making his gains stably.

If the C/S put his Repair Program on a *Red* sheet in the folder and dated it out session by session to be audited until it was DONE and all flubs made in doing it also marked in and repaired, the C/S wouldn't lose his place in the book. For a red sheet stands out in amongst

other folder papers. A red sheet with a “folder error summary” on one side of it and the C/S’s Repair Pgm on the other keeps the pc’s progress located. When that Red sheet is done it should be signed by the C/S as DONE which retires all errors to that point.

A bright *blue* sheet giving the C/S RETURN PGM properly dated also gives one a chance to not get steered off. A new Red Repair Pgm sheet fixing up errors occurring in doing the Blue sheet can be pushed into the folder but the Blue sheet can be resumed again.

The Blue sheet completed should find the pc back on the Class Chart.

A list of processes run tallied up by the auditor each session keeps the C/S from repeating a process and gives him the Dn items used singly to be done triple.

While all this Admin may seem time consuming, lack of it mounts up into valuable AUDITOR TIME being thrown away.

C/Sing is a road. It has milestones. When the pc didn’t pass one honestly he got lost.

There’s no reason for pc, auditor and C/S to *all* get lost.

The C/S has an exact road to hold to, return to and repairs to get done so the pc can get moving on the Return Pgm and the Class Chart which IS the road.

It took too many trillions to find this road for it to be neglected. For if the C/S neglects it people won’t arrive anywhere but get lost as well.

The right idea is the road.

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HCO BULLETIN OF 13 JUNE 1970

Remimeo

C/S Series 3

**SESSION PRIORITIES
REPAIR PGMS
AND THEIR PRIORITY**

When a pc has had an incorrectly run session, one that did not wind up with F/N Cog VGIs, it is often harmful to delay the repair session.

Most cases of pcs becoming ill or having accidents stem from

- A. Major Errors in Programming the case.
- B. Delay in Repairing a goofed session.

There have been several examples recently of pcs ending session with an unflat process after which the repair session was delayed for several days or even weeks and the pc came down with a cold or had some minor accident or got in Ethics trouble.

Thus Repair has priority.

PROGRAM ERRORS

Under A. a major error in programming lays the case open to having goofed sessions and exposes the auditor to some risk of making errors. The reason for this is that the pc gets overwhelmed or bogged simply by not coming up through all the processes of each level on the Class Chart.

Let us say the pc is trying to make it on R6EW Solo Study but keeps having *Problems* with it and can't get on with it.

The uninformed C/S orders a Student Rescue Intensive. This is all right as far as it goes. But a more searching look into the records is likely to find that this pc had exactly 10 minutes on the whole of Grade I!

The Out-Program is far more likely to play havoc with this pc than just problems. He is possibly in doubt as to case gains and his reality is poor and yet he is being exposed to the highly restimulative materials of an upper level to which he has never climbed.

A direct effort now to put in problems Grade I also puts an auditor at risk.

Instead of merely being able to run problems as he would have been able to earlier, the pc is in some sort of overwhelm and is nervous or scared or believes *he is* at fault some way. He will look everywhere but in the right direction.

The answer to an incorrectly programmed case is, of course, a repair program and the sooner the better.

Such repair programs must be very light. Prepared lists to find charge, 2 way comm on various subjects, take a walk. And such a repair program **MUST NOT**

- (a) Let the pc dive into rough heavy charge, or
- (b) Be overdone to total boredom.

SELF AUDITING

Some pcs “self audit”, which is different than Solo auditing since it has no meter or session and is just wandering about the bank (some overwhelmed pcs self audit in Solo wandering all over the place).

This is a symptom of session or study or life overwhelm.

It requires a Repair Program.

EP OF REPAIR

The End Phenomena of a Repair Program is the pc feeling great and feeling he can get Case Gain.

A good, clever Repair Program produces what badly programmed cases would consider total recovery.

It is a good idea to have the pc attest to

“I have had definite gains from the recent sessions and feel great.” Or with a hearty “Yes” to “Does Scientology really work for you.”

Oh, you say, how could *that* much gain come from just repair?

Well, Repair is almost always being done on a pc who was overwhelmed by life or auditing in the first place.

Life we know has a way of overwhelming people.

When a person is overwhelmed by life, an auditing error is more likely to occur.

When Incorrect Programming occurs, then any auditing on it can add up to more overwhelm which adds up to more errors.

CONSISTENT COMPLAINT

The pc whose Examiner forms routinely have a sour note in them should not be continued on the Class Chart or any Return Program.

He is a Repair pc and nothing else.

If you get the idea that any lower level can produce large changes in a person you will see that lower level processes are being mis-programmed if they are producing only the gains of Repair actions.

The sign of mis-programming is most often seen in Examiner reports where the pc’s comments or demands are “for more auditing” or “Got to have a session” or “wasn’t really handled” or sour comments or cracks.

When you examine some folders you will see some pc has more than his share of this.

That's a sign to LIGHTLY DO IT.

The wrong way to go is plunge!

I have seen a C/S order 2 major actions in one session after a bad session on a pc in a DESPERATE effort to reach the case!

The exact reverse is required.

Repair the case by:

- I. Patch the session goof.
- II. Use prepared lists for locating session charge in past sessions.
- III. Use prepared lists and two way comm on items found.
- IV. Get ruds in on periods of the pc's life.
- V. Get ruds in on parts of the pc's body that are ailing.

This is not a model Repair Program but only a sample of one. It isn't a model because the pcs have different things wrong with them.

But you could blindly do all of the above and still wind up with case gain and a win for a staggering pc.

Then you would do a Return Pgm to get the pc back on the Class Chart. But not until then.

I have seen a pc stagger along for years getting auditing (of a sort) while still retaining a set characteristic or somatic who when handled with *very* mild processes had a case gain and then returned to the Class Chart HAVE A COMPLETE CHANGE OF THE CHARACTERISTIC.

EFFECT SCALE

A C/S can get into the lower end of the effect scale and feel that desperate that he begins to throw away every major process he can order on the pc, even 2 or 3 per session! But the direction of win was LIGHTER not heavier action.

Sort of like "this sparrow keeps getting bowled out with rocks. Let's try real artillery on him!"

If one is trying to make a better sparrow he should lay off the rocks and lighten it up, not step up the barrage! Some cotton tufts might do wonders! Might even make the sparrow reach!

The basic trouble with ALL past efforts at "psychotherapy" and "religious uplift" and "self betterment" and healing was:

The more desperate the situation the more desperate was the remedy used.

The right answer is:

THE WORSE THE CONDITION THE LIGHTER THE REMEDY REQUIRED.

Dealing with psychotics in an institution you would find that “Hello” pleasantly said would do more for cases than all the drug firms and electric shock machines and brain icepicks have ever done in all their existence.

Well if it applies to psychotics, it applies surely to people that aren't.

Simple interest and listening can crack an awful lot of overwhelmed cases that would only bog further if not first repaired.

BPC

The exact BPC of the last session handled is always the first action in Repair Programming.

This is the exact BPC. An unfinished Dianetic Chain is BPC. So get it handled. The wrong list item is heavy BPC so get it handled.

And get this BPC off now! Now! Don't wait 2 days or a week. Repair it on priority.

OVERWHELM

Don't always blame the auditor. He may goof and he shouldn't. But if his procedure and TRs were reasonably correct, how come the pc got a tangled session.

If the auditor has a usually good record and you get a goofed session, then realize the pc is a bit troublesome and was not running standardly.

Of course this doesn't excuse student goofs or plain lousy auditing. But when the auditor does all right, then the case must be in an overwhelm of some sort.

So we have 2 variables here for C/S decision.

x1-Auditor fault?

or

x2-Pc in an overwhelm?

There is a decision here to be made by the C/S. It's resolved by folder inspection and knowledge of the auditor.

All right—Auditor usually okay. That eliminates x1. So we have a pc in overwhelm? Look over past record of pc. Runs okay. That cancels x2.

So we repair that *one* session and its goof and continue with the Return Pgm or the Class Pgm whichever the pc was on.

What if x1 showed lots of bad sessions by the auditor and x2 showed pc usually okay. Investigate auditor's auditing and send to Cramming for TRs, etc.

What if x 1 Auditor okay and x2 pc has lots of trouble?

NOW we get to an overwhelmed pc.

You see how it's sorted out by the C/S?

From inspecting two things only the C/S can decide what's to be done now. If the decision isn't clear-cut get the auditor looked into and the pc asked about the auditor's actions *and* his own case. If his "case has lots of trouble" skip worrying the auditor further unless that discloses other errors on other cases.

Okay. So the pc is running badly. So he's in an overwhelm.

Inspection will reveal one or more of three things.

1. Case didn't come up the Class Chart right.
2. Case being run in a temporary Life overwhelm.
3. Former errors not repaired.

1 and 3 may both exist.

The correct C/S action is a Repair Program in any case. If 3 is true you engage in that first.

If 2 is true you use Repair actions on life as the second part of your Repair Program.

If 1 is true you will also have a Repair Program to lay out first in any event and just include it in.

Write it all up on a red sheet and follow the sheet session by session as you C/S.

You will now have handled the overwhelm if your Repair Pgm is good and fully done and not brushed off at the first sign of VGIs in the pc at Examiner.

If 1 is true you now do a Return Pgm. This of course is what processes you're going to get run to fill in the processes that haven't been run to get the Class Chart all done and the pc back up to where he was. He has run *some* after all.

INGENUITY

The genius and bright ideas of a C/S are not exerted with major processes ever. Only the Interiorization Rundown after the pc exteriorized or when it is discovered he has and possibly a Student Rescue or a sickness assist are the exceptions to this.

One doesn't Repair with major processes! That's like "The engine wouldn't run so he hit it with a sledge hammer."

Ingenuity is required of a C/S only in the area of repair.

Locating BPC is rather standard in repair action.

But fishing up the case by 2 way comm and little prepchecks and getting in ruds on things or times require a certain flair in a C/S.

I recall one pc who was staggering on engrams, couldn't talk to people and was a general mess. The wrong action would be to run a major grade like Comm on the pc. The pc had to be handled with 2 way comm of *some* sort. Yet she couldn't talk auditing or anything else fluently enough about anything to clear anything up. I asked her what would it be awful to say and she went scarlet, hemmed and hawed and blurted out "Swearing!" So we 2 way commed about it! What a torrent! Recovered completely. Recovered so well she thought that was all there was to auditing and was immensely gratified!

Another pc had lost his job and couldn't face any part of it. I 2 way commed what his job had consisted of. He promptly went out and got another.

Sometimes it takes a lot of sessions and a lot of reading worksheets to find subjects.

BUT IF YOU CAN PERSUADE AUDITORS TO MARK EVERY FALL AND BD IN 2 WAY COMM SESSIONS you will find exactly where the pc is hung up and ordering 2 way comm on that and related things does wonders.

But all repair isn't two way comm. Touching things is a very good way to handle repairs. Cars, typewriters, airplanes, or book pictures thereof or anything or any picture of anything also works.

The "touch assist" is a little fragment of a whole array of "touch".

Cases sometimes flinch at remembering anything at all. The answer is touch things and "Reach and withdraw" is part of this and is used in repair.

TRs (all of them 0 to IX) are so good in repair action that they actually cure 50% or more drug addicts when run for weeks in groups such as on the HAS Course. It is even reported that when run on people still on drugs over periods of weeks they come *off* the drugs of their own volition. TRs are a fine unlimited repair action.

Prepared lists run on all sorts of things can repair a whole life.

"Look at me. Who am I?" is used in a Repair Session when a pc goes too wild to audit. (An exception is list errors when the only remedy is a fast L4A.)

Mimicry is actually too high for Repair.

Repair is its own subject.

The only demand in Programming it is to give priority to recent auditing errors or recent life catastrophes.

Many cases obviously have to begin processing with a Repair. Life overwhelm is the reason. And an S & D can be far too steep.

Next to skimming lower grades, Repair is too little used.

And it is needed. And the urgency is to not let things go too long unrepaired.

L. RON HUBBARD
Founder

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BOARD TECHNICAL BULLETIN

6 NOVEMBER 1972R

Issue II

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added to page 1, paragraph 1.)

Remimeo

CANCELS
HCO BULLETIN OF 6 NOVEMBER 1972
Issue II
SAME TITLE

Auditor Admin Series 9R

THE PROGRAM SHEET

A program by definition is "the sequence of actions, session by session, to be undertaken on a case by the C/S in his directions to the Auditor or Auditors auditing the case" LRH, and is "any series of actions designed by a C/S to bring about definite results in a pc." LRH (References: HCO B 23 August 1971, C/S Series 1, and HCO B 12 June 1970, C/S Series 2.)

THE THREE TYPES OF PROGRAMS

There are three types of programs:

1. *THE PROGRESS (REPAIR) PROGRAM*: to eradicate case mishandling by current life or auditing errors. This program is written on a red sheet.
2. *THE ADVANCE (RETURN) PROGRAM*: major actions to be undertaken to get the case back on the Class Chart from wherever he has erroneously gotten to on it. This program is written on a blue sheet.
3. *THE BASIC PROGRAM*: laid out in the Classification and Gradation Chart.

(*Note*: An Exp Dn Program is written on a green sheet.)

The Program consists of the pc's name, the date, brief case notes of why the program is being written, and the actions numbered 1, 2, 3, etc to be done on the pc to bring about a definite result. The person writing the program prints his name at the bottom.

These Program Sheets are kept paper clipped on the inside of the Front Cover, earliest at the bottom to latest on top.

THE RESPONSIBILITY OF THE C/S

A C/S works at completing the program that is topmost. As each step of the program is completed it is ticked off marked "DONE" with the date.

When the whole program is done, it is marked "PROGRAM DONE (DATE)".

All flubs made in doing the program are marked in and repaired.

If while doing a blue (or green) program an extensive repair is undertaken then this is programmed on a red sheet and then this becomes the topmost program. The blue sheet should however be marked at the point it was left and can be resumed when the red one is done.

Any program retired because of new data about a case should be so marked with the date.

The auditor as C/S is responsible for marking off the programs as above.

EVIL PURPOSES AND R/Ses

Evil Purposes and R/S items are marked on the left-hand edge of the topmost program in red with the date and worksheet page number.

References: HCO B 12 June 70 C/S Series 2
PROGRAMMING OF CASES

TAPE 7 Apr 72 Exp Dn Tape 3
AUDITOR ADMINISTRATION

Compiled by
Training & Services Bur

Revised & Reissued as BTB
by Flag Mission 1234

I/C: CPO Andrea Lewis
2nd: Molly Harlow

Authorized by AVU
for the
BOARDS OF DIRECTORS
of the
CHURCHES OF SCIENTOLOGY

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CANCELS

HCO BULLETIN OF 6 NOVEMBER 1972

Issue III

SAME TITLE

Auditor Admin Series 10R

THE AUDITOR'S C/S

The Auditor's C/S is a sheet on which the Auditor writes the C/S instructions for the next session.

This is per C/S Series 25:

Full blank page.

Pc's Name (red)

Auditor's Name (red)

Date

Class of Auditor
required next session

(Session Grade) left blank

Auditor's comment (red) or think about the case if he wishes.

The next C/S

1. _____ Blue

2. _____ Blue

3. _____ Blue

4. _____ Blue

Auditor Signature (red)

The Auditor does not grade his own session. He leaves this blank.

POSITION IN FOLDER

The C/S Instructions for the session go *under* that session, so you get C/S 4.6.68, Auditing Session 4.6.68, C/S 5.6.68, Auditing Session 5.6.68, C/S 7.6.68, etc, etc.

ETHICS SITUATION

Under Auditor's comments would be noted any Ethics Situation that came to light in the session.

References: *HCO B* 25 June 70 *C/S Series 11*
 HCO B 5 Mar 71 *C/S Series 25*
 "THE FANTASTIC NEW HGC LINE"
TAPE 7 Apr 72 Exp Dn Tape 3
 "AUDITOR ADMINISTRATION"

Compiled by
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HCO POLICY LETTER OF 10 JANUARY 1977

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ETHICS AND WORD CLEARING

(References: HCO PL 4 April 72R
ETHICS AND STUDY TECH and HCO PL
16 November 73 STUDY TECH & POST)

While it has been made a Court of Ethics offense to fail to clarify words not understood no provision has been made for this failure stemming from faulty Word Clearing which does not locate the MUs.

THEREFORE:

8. Any Word Clearer who word cleared materials on which misunderstandings have been found at a later date SHALL BE SUMMONSED TO A COURT OF ETHICS.

The charge is OUT TECH.

The references for this Policy Letter are still very much in force.

L. RON HUBBARD
Founder

Assisted by CS-4/5
for the

BOARDS OF DIRECTORS
of the
CHURCHES OF SCIENTOLOGY

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HCO BULLETIN OF 25 JUNE 1971 R
REVISED 25 NOVEMBER 1974

Remimeo
Tech & Qual
All Students
Supervisors
Supervisor's Course
Cramming
Word Clearers

Word Clearing Series 3R

BARRIERS TO STUDY

There are three different sets of physiological and mental reactions that come from 3 different aspects of study. They are three different sets of symptoms.

(1) Education in the absence of the *mass* in which the technology will be involved is very hard on the student.

It actually makes him feel squashed. Makes him feel bent, sort of spinny, sort of dead, bored, exasperated.

If he is studying the doingness of something in which the mass is absent this will be the result.

Photographs help and motion pictures would do pretty good as they are a sort of promise or hope of the mass but the printed page and the spoken word are not a substitute for a tractor if he's studying about tractors.

You have to understand this data in its purity—and that is that educating a person in a mass that they don't have and which isn't available produces physiological reactions. That is what I am trying to teach you.

It's just a fact.

You're trying to teach this fellow all about tractors and you're not giving him any tractors—well he's going to wind up with a face that feels squashed, with headaches and with his stomach feeling funny. He's going to feel dizzy from time to time and very often his eyes are going to hurt.

It's a physiological datum that has to do with processing and the field of the mind.

You could therefore expect the greatest incidence of suicide or illness in that field of education most devoted to studying absent masses.

This one of studying the something without its mass ever being around produces the most distinctly recognizable reactions.

If a child felt sick in the field of study and it were traced back to this one, the positive remedy would be to supply the mass—the object or a reasonable substitute—and it would clear it up.

(2) There is another series of physiological phenomena that exist which is based on the fact of too steep a study gradient.

That's another source of physiological study reaction because of too steep a gradient.

It is a sort of a confusion or a reelingness that goes with this one.

You've hit too steep a gradient.

There was too much of a jump because he didn't understand what he was doing and he jumped to the next thing and that was too steep and he went too fast and he will *assign* all of his difficulties to this new thing.

Now differentiate here—because gradients sounds terribly like the 3rd one of these study hang-ups, definitions—but remember that they are quite distinctly different.

Gradients are more pronounced in the field of doingness but they still hang over into the field of understanding. In gradients however it is the *actions* we are interested in. We have a plotted course of forward motion of actions. We find he was terribly confused on the second action he was supposed to do. We must assume then that he never really got out of the first one.

The remedy for this one of too steep a gradient is cutting back. Find out when he was not confused on the gradient, then what new action he undertook to do. Find what action he understood well. Just before he was all confused what did he understand well—and then we find out that he didn't understand it well.

It's really at the tail end of what he understood and then he went over the gradient you see.

It is most recognizable and most applicable in the field of doingness.

That's the gradient barrier and one full set of phenomena accompanies that.

(3) There is this third one. An entirely different set of physiological reactions brought about through—a bypassed definition. A bypassed definition gives one a distinctly blank feeling or a washed-out feeling. A not-there feeling and a sort of nervous hysteria will follow in the back of that.

The manifestation of “blow” stems from this 3rd aspect of study which is the misunderstood definition or the not comprehended definition, *the undefined word*.

That's the one that produces the blow.

The person doesn't necessarily blow on these other two—they are not pronouncedly blow phenomena. They are simply physiological phenomena.

This one of the misunderstood definition is so much more important. It's the make-up of human relations, the mind and subjects. It establishes aptitude and lack of aptitude and it's what psychologists have been trying to test for years without recognizing what it was.

It's the definitions of words.

The misunderstood word.

That's all it goes back to and that produces such a vast panorama of mental effects that it itself is the prime factor involved with stupidity and the prime factor involved with many other things.

If a person didn't have misunderstands his *talent* might or might not be present but his *doingness* would be present.

We can't say that Joe would paint as *well* as Bill if both were unaberrated in the field of art, but we can say that the *inability* of Joe to paint compared with the *ability* of Joe to do the motions of painting is dependent exclusively and only upon definitions—exclusively and only upon definitions.

There is some word in the field of art that the person who is inept didn't define or understand and that is followed by an inability to act in the field of the arts.

That's very important because it tells you what happens to doingness and that the restoration of doingness depends only upon the restoration of understanding on the misunderstood word—misunderstood definition.

This is very fast processing. There is a very swift wide big result obtainable in this.

It has a technology which is a very simple technology.

It enters in at the lower levels because it has to. This doesn't mean it is unimportant, it means it has to be at the entrance gates of Scientology.

It is a sweepingly fantastic discovery in the field of education and don't neglect it.

You can trace back the subject a person is dumb in or any allied subject that got mixed up with it. The psychologist doesn't understand Scientology. He never understood a word in psychology so he doesn't understand Scientology.

Well that opens the gate to Education. Although I've given this one of the misunderstood definition last it is the most important one.

L. RON HUBBARD
Founder

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HCO BULLETIN OF 26 JUNE 1971R

Issue II

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Remimeo
Tech & Qual
All Supervisors
Super's Course
Cramming Officers
Word Clearers

Word Clearing Series 4R

**SUPERVISOR TWO-WAY COMM AND
THE MISUNDERSTOOD WORD**

*(From LRH taped briefing to Lt Bill Foster
14 June 71)*

Two-way comm where it has been described has been described for the use of an auditor, not a Supervisor of a Course.

Supervisors not knowing this then run around itsa-ing students.

They let the students itsa and they think they are going to get some place.

It's the most incredible scene that you ever heard of and the boom could go bust *only* on this one point. *I've got it narrowed down to this.*

Apparently no matter how many times the study tapes have been played, nobody has ever heard of them.

I watched a recent course run to find out how deep they would let the students struggle—how long it would stay bogged—and it would have stayed bogged from here on out !

And do you know what's out?

It's the study data tapes just that—and that's all that's out on a course.

So when *they* say "2-way comm the students" you'll find the Supervisors instantly start to itsa them and are using *auditor* 2-way comm on these courses. It doesn't belong on these courses.

I'll give you now the total dialogue of a Supervisor:

The Supervisor shows interest. There can be a little bit of chatter, like—"I see you've just completed. Great!"—something like that, or he shows interest—"How are you doing?"

Student replies—"Ah well, I'm doing all right."

Supervisor—"Now are there any words there in that, that you have misunderstood?"

Student—"No ... no...."

Supervisor—"Well what is the word that you didn't quite understand?"

Student—"Ah well . . . ah . . . this one."

Supervisor—”*Good*. Now look that word up.... Now what’s the word in the paragraph above that, where’s that? . . . Alright let’s look that up. Now use it in a sentence a couple of times and I’ll be back in a minute.”

He comes back, the student gives him the sentences for it and straightens it out and he sees the student’s got it.

That’s the 2-way comm of a Supervisor.

If a Supervisor does any other thing you’ve got a wrecked course. I’ve got the proof of it.

The way you teach a TR Course is you give the student the bulletin and you have him read it. You *don’t check the guy out on the bulletin, he just reads it*.

When you come back you say, “Alright, have you read it?”

“Yeah. I’ve read it.”

“What word *don’t* you understand on it?”

You will find things like HCO B and TR, and you get those *cleared up*, etc.

I am having some roaring success stories from FEBC students who are through this.

One had gone through the bulletin 10 times and had found words he didn’t know all 10 times, and he was all of a sudden finding new things on the bulletin that he’d never heard of before.

Another student had gone through it 20 times with the same result and they were doing fine and getting down to TRs and passing them.

On a TR Course you give them the bulletin and let them read it and you find what word they didn’t understand. That’s the routine.

Now that sounds so impossible—and it’s been on the study tapes for so long—that you wouldn’t believe that this thing is the key.

Do you know there were students there for 15 or 20 days until we started doing this, then all of a sudden there was a breakthrough and their enthusiasm started coming up.

They had been just going lose, lose, lose, out the bottom because Supervisors were letting them itsa.

Maybe Supervisors thought they were auditors.

They aren’t.

Neither are they supposed to give advice or tell students how—or ask them if they blinked or anything else.

The other thing they were doing was *only* emphasizing all the “can’ts”.

The students just went into despair.

This was because the Supervisors were inviting all kinds of itsa and criticizing and so forth.

You may say, “Gee! Everybody knows it’s a misunderstood word.”

Yeh—but they don’t use it.

Now I’ll give you another one.

I set up a test so that each student was brought up to the D of T who had a meter on his desk and he’d ask them if they had anything they misunderstood—and see if they got a read on the meter.

If it didn’t clear up at once he’d send them back to get the definitions and look the thing up and of course use the word in a couple of sentences and *then* if it didn’t clear up he’d send them to the word clearer and really let them get worked over because it goes way back.

They even found a student who had a misunderstood word clear back into his last life.

There wasn’t any other 2-way comm and no other interest and they just about blew the roof off with student stat points.

This is the action of a Supervisor and that’s *ALL* the action a Supervisor does—and he *can* do *that*.

The course has plenty of dictionaries and so on.

But, the main point is, it *is* the misunderstood word. This has been proven again.

On a TR practical course it’s the misunderstood word and the misunderstood action.

On other courses it’s just misunderstood words and misunderstood words and misunderstood words, one right after the other.

As fast as they clear this up—up the student’s production goes.

It’s painfully slow on some of them at first and I suppose the Supervisors have so many misunderstood words of their own that they just won’t key into doing this action and that’s what’s wrecking courses.

It’s elementary, and it’s the wildest discovery of all time but they don’t use it.

If it *is* used, your courses start running fast, your students start learning quickly *and* all *starts* going well.

Other course outnesses like Supervisors not giving anybody a pack or no one to give checkouts are all Administrative outnesses.

As far as actual Supervision is concerned it’s this other *line* of handling misunderstood words.

The second that line is in there are wins all over the place.

The second that line is out there is no delivery.

If auditors are goofing, then in their training they have not been made to look up the misunderstood word and a lot of itsa has gone on and people have evaluated for them. Then these auditors having made mistakes they never corrected with this tech, think they need something new to run on pcs, but they just wreck new tech too.

We are shooting for a target, using just this misunderstood word tech, of a reduction of time by about a third on all major courses.

Just using this misunderstood word tech. That's all.

If some student is a totally slow student, you can get him back to the first bulletin or book he ever read and make him get every word in it he didn't understand, and it will go up in a chain.

People on courses were being itsa'd to death.

L. RON HUBBARD
Founder

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HCO BULLETIN OF 27 JUNE 1971R

All Students
Tech & Qual
Course Supervisors
Course Super Chksht
Cramming Offs
Word Clearers

REVISED 2 DECEMBER 1974
(Revision in this type style)

Word Clearing Series 5R

SUPERVISOR TWO-WAY COMM EXPLAINED

(From LRH Lecture Tape 16/6/71
Briefing to Aides Council)

I don't think from the day they were spoken until now, anybody has understood or used "The Study Tapes".

This is the *only* piece of Technology that you *use* on a course.

There is no other teaching technology of any kind used on a course.

The 2-way comm HCOBs are *Auditor 2-way comm*.

The *Supervisor* has to know 2-way comm simply so that he can ask these burning questions:

"How are you doing?" (Not with a lot of student itsa.)

"Is there any word you haven't understood?"

"Look it up."

"Use it in a sentence a few times."

That's the *TOTALITY*. That's *all* there is to teaching a course as far as the technology goes.

It's contained in *the* few words *which I have just given you* and there's *no* other technology.

That's all there is to teaching a course because that's all that's wrong with students.

You can monitor it this way. You can watch a student's stats *day to day*. His stats are down today compared with yesterday's so you go over and talk to him. He says, "Yes. I had a hard night last night, up all night arguing with my wife," etc—which could go on for hours.

But the Supervisor says, "Now yesterday or today what word did you run across that you didn't understand?"

The meter gives a LF.

He says, "Yes! Well I didn't understand the word 'waffle-waffle'."

The Supervisor says, “Well let’s look it up and get it defined.”

The student says, “Well it wasn’t *that* word, it was the word before that.”

Supervisor, “Good—let’s get this looked up *and used a couple of times in a sentence.*”

The student does and he gets an F/N and it’s all fine.

His study stats go back up.

That’s *all* there is to it!

There are two ways to fail to communicate the tech. One is not to read the HCO Bs and the other is not to use the misunderstood word tech.

(Of course you can have no course and nobody there even trying.)

The worst thing would be to pretend to have a course but have missing materials and Supervisors giving verbal advice or tech. That is deadly and will turn any Academy sour.

Verbal tech comes about when course materials are not available to students and no or faulty Word Clearing is used.

As long as the Administration of the course *is in and all the course materials are available*, the *sole* course Tech is this misunderstood word tech.

L. RON HUBBARD
Founder

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HCO BULLETIN OF 31 AUGUST 1971
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Remimeo

Word Clearing Series 16 R

CONFUSED IDEAS

Whenever a person has a confused idea of something or believes there is some conflict of ideas IT IS ALWAYS TRUE THAT A MISUNDERSTOOD WORD EXISTS AT THE BOTTOM OF THAT CONFUSION.

Example: "I just don't understand this idea of opposing forces. I think it all ought to be rewritten and"

Method 2 Word Clearer: "Is there any word there you don't understand?" READ! *STUDENT*: "Oh no, I understand all the words. It's" "What word is this that's reading on the meter?" "Er. . . ah . . . Forces?" "Yes, that reads and blows down. Let's look it up." "Oh no, I know what it means. It's the idea that" "Let's look it up!" "Well, all right. Let's see D . . . E . . . F . . . FO . . . FORCES. Here it is. 'That which changes the motion of a body on which it acts.'" *WD CLEARER*: "Use it in a sentence several times." *Student does*. ". . . er . . . ah. I've got it. Hell I thought it meant police brutality! Couldn't figure out why two police forces would fight!" Word Clearer: "Now how do you feel about this idea of opposing forces?" "Oh, let's see. Why that's clear enough. Just like I'd never read it before!" *METER*: F/N.

Every green body of students will argue and fuss about ideas or confusions in the directions or material they are given to read.

They will generate weird ideas and erroneous concepts of what the text says. They do wrong things and say the text said to. They ask strange ideas of their instructors. They clamor for "clarifications".

AND AT THE BOTTOM OF ALL THIS IS SIMPLY MISUNDERSTOOD WORDS.

There is not *also* misunderstood ideas. There is *only* the misunderstood *word* which breeds, then, huge towering wrong *ideas*.

A MISUNDERSTOOD WORD BREEDS STRANGE IDEAS.

L. RON HUBBARD
FOUNDER

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HCO BULLETIN OF 4 SEPTEMBER 1971
Issue II

Remimeo

Word Clearing Series 19

ALTERATIONS

There is a basic law in Word Clearing:

**AT THE BOTTOM OF ALL ALTERATION OF MEANING
OR ACTION IS A MISUNDERSTOOD WORD.**

This law at once explains why communication, ideas or application become falsified, twisted and corrupted.

This law is of great use in Word Clearing:

A. It indicates who has to be word cleared FAST, at once, NOW, before duties go off the rails any further.

B. It detects the area just before which there is a misunderstood word.

A is useful to the administrator. Knowing it and knowing Word Clearing and being able to do it himself or get it done, he can avoid wholesale dismissals, frantic transfers, general inefficiency and organizational strain.

B is very useful to the Word Clearer.

Example of B. A person can do everything on an order except "File the Folder's" which he insists on delivering to a wrong room. Look over the order and find where in it talks about filing folders. Just above or beside that will be a misunderstood word. Locate it, get it identified, defined and used in sentences. The person can suddenly file folders!

Just BEFORE or WITH the point a person begins to alter will be found a misunderstood word.

Thus

1. Discover what a person alters.
2. Find what came just before that.
3. Find the misunderstood word.
4. Get it looked up.
5. Get it used in sentences as long as it moves a meter tone arm.
6. End off on F/N VGIs.

The ability to do it straight will have been returned.

It is very magical.

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Founder

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HCO BULLETIN OF 4 SEPTEMBER 1971
Issue III

Remimeo

Word Clearing Series 20

SIMPLE WORDS

You might suppose at once that it is the BIG words or the technical words which are most misunderstood.

This is NOT the case.

On actual test, it was English simple words and NOT Dianetics and Scientology words which prevented understanding.

For some reason Dianetics and Scientology words are more easily grasped than simple English.

Words like "a", "the", "exist", "such" and other "everybody knows" words show up with great frequency when doing a Method 2 Word Clearing. They read.

It takes a BIG dictionary to define these simple words fully. This is another oddity. The small dictionaries also suppose everybody knows.

It is almost incredible to see that a university graduate has gone through years and years of study of complex subjects and yet does not know what "or" or "by" or "an" means. It has to be seen to be believed. Yet when cleaned up his whole education turns from a solid mass of question marks to a clean useful view.

A test of schoolchildren in Johannesburg once showed that Intelligence DECREASED with each new year of school!

The answer to the puzzle was simply that each year they added a few dozen more crushing misunderstood words onto an already confused vocabulary that no one ever got them to look up.

Stupidity *is* the effect of misunderstood words.

In those areas which give Man the most trouble you will find the most alteration of fact, the most confused and conflicting ideas and of course the greatest number of misunderstood words. Take "economics" for example.

The subject of psychology began its texts by saying they did not know what the word means. So the subject itself never arrived. Professor Wundt of Leipzig University in 1879 perverted the term. It really means just "a study (ology) of the soul (psyche)". But Wundt, working under the eye of Bismarck, the greatest of German military fascists, at the height of German war ambitions, had to deny Man had a soul. So there went the whole subject! Men were thereafter animals (it is all right to kill animals) and Man had no soul, so the word psychology could no longer be defined.

THE EARLIEST MISUNDERSTOOD WORD IN A SUBJECT IS A KEY TO LATER MISUNDERSTOOD WORDS IN THAT SUBJECT.

“HCO B” (Hubbard Communications Office Bulletin), “Remimeo” (Orgs which receive this must mimeograph it again and distribute it to staff), “TR” (Training Drill), “Issue I” (first issue of that date), are the commonest misunderstands. Because they occur at the beginning of an HCO B!

Then come words like “a”, “the” and other simple English as the next words that often read.

In studying a foreign language it is often found that the grammar words of one’s *own* language that tell about the grammar in the foreign language are basic to not being able to learn the foreign language.

The test of whether the person understands a word is “does it read on the meter as a fall when he reads the word in the material being cleared”.

That a person *says* he knows the meaning is *not* acceptable. Have him look it up no matter how simple the word is.

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BOARD TECHNICAL BULLETIN

10 DECEMBER 1971R

Revised & Reissued 17 November 1974 as BTB

All Qual
D of T
Supervisors
Word Clearers
Students

CANCELS
HCO BULLETIN OF 10 DECEMBER 1971
SAME TITLE

Word Clearing Series 29R

WORD CLEARING—OK TO DO

The following points concerning Course Word Clearing have recently been clarified by Ron.

1. Course Word Clearing *can* be done on a student currently being audited.
2. An F/N does *not* have to be obtained (by rudiments or talking the TA down) before Course Room Word Clearing can be started.
3. If the TA is high (above 3.5) or low (below 2.0) or the student is upset (or becomes upset) this *must* be reported *at once* to Department 14 and handled by a Word Clearing Correction List or C/S 53RI.
4. Course Room Word Clearing must be started with the statement "I am not auditing you".
5. Course Room Word Clearing does *not* have to be C/Sed. (Worksheets must be made however, and sent to the student's preclear folder.)
6. The student does not have to see the Pc Examiner after having metered Word Clearing on course; but the Student C/S should be alert for any flubs, especially words not cleared to F/N.
7. If a Tech Word Clearer flubs or causes upsets on Word Clearing, the correct action is for the Supervisor to send the Word Clearer to Cramming. Qual crams all flubs in Word Clearing.
8. All metered Classroom Word Clearing takes each word to F/N.
9. A Supervisor can order any student who is not an F/Ning student to Word Clearing.
10. Methods 2, 3, 4, 6, 7, 8 and 9 can be done in the Classroom.

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for the
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HCO BULLETIN OF 9 JUNE 1972

Remimeo

Word Clearing Series 36

GRAMMAR

In all word clearing all Grammatical Words and small words SHOULD BE LOOKED UP IN A SIMPLE GRAMMAR TEXTBOOK.

Very few dictionaries have full definitions for such words AND THEY HAVE NO EXAMPLES .

Words like “a” “the” “and” are really parts of language construction and are more complex than they at first appear.

A Word Clearing Auditor should have a simple grammar book to hand as well as dictionaries.

The best Grammar textbooks are those compiled for persons foreign to a language, like immigrants. These do not contain the supposition that the student is already an English professor.

Lots of EXAMPLES is the real test of a good grammar.

When doing the Study Tapes or Student Hat lack of a simple grammar textbook can really throw the student off.

Those “simple” words can be the huge rocks that stand on the highway to becoming a WORD CLEAR.

So a Grammar is needed.

If a student is VERY deficient (lacking) in grammar it is best to make him do a whole simple grammar text first before he begins to get into just words. The words won't hang together for him.

It takes less time to do a short textbook in Grammar than it does to struggle with grammar all the way through.

Grammar can look like a ghastly subject until one really looks at it. Then it's easy.

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HCO BULLETIN OF 19 JUNE 1972

Remimeo

Word Clearing Series 37

DINKY DICTIONARIES

(Dinky: Small, insignificant.)

In learning the meaning of words small dictionaries are very often a greater liability than they are a help.

The meanings they give are often circular: Like "CAT: An Animal." "ANIMAL: A Cat." They do not give enough meaning to escape the circle.

The meanings given are often inadequate to get a real concept of the word.

The words are too few and even common words are often missing.

HUGE dictionaries can also be confusing as the words they use to define are often too big or too rare and make one chase through 20 new words to get the meaning of the original.

The best dictionaries are the very large child's dictionaries like THE WORLD BOOK DICTIONARY (A Thorndike-Barnhart Dictionary published exclusively for Field Enterprises Educational Corporation, Merchandise Mart Plaza, Chicago, Illinois 60654 or Doubleday and Company. Thorndike-Barnhart has a whole series of dictionaries of which this is a special one. Field Enterprises has offices in Chicago, London, Rome, Sydney, Toronto. The World Book Dictionary is in two volumes, each 28 1/2 cm [11 1/4 inches] by 22 cm [8 5/8 inches] by 5.8 cm [2 1/4 inches], so it is no small dictionary!) (Also it defines Dianetics correctly and isn't determined on a course of propaganda to re-educate the public unlike Merriam Webster's dictionaries.)

Little pocket book dictionaries may have their uses for traveling and reading newspapers, but they *do* get people in trouble. I have seen people find a word in them and then look around in total confusion. For the dinky dictionary did not give the full meaning or the second meaning they really needed.

So the dinky dictionary may fit in your pocket but not in your mind.

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HCO BULLETIN OF 8 JULY 1974R
Issue I
REVISED 24 JULY 1974

Remimeo

Word Clearing Series 53R

(Revisions in this type style)

CLEAR TO F/N

(Word Clearing Series 32R has been corrected
as 32RA to require the F/Ning of all words
and forbids W/Cing on a high TA.)

Do NOT try to Word Clear a person *Method 1, 2 or 4* whose TA is high at session start. Use standard auditing procedures by an Auditor of the required class to get the TA down to normal range. (Usually a C/S Series 53RG and handling.)

If the TA is high at start of session one of course cannot F/N a TA on Word Clearing *when* it is high for some other reason.

ALWAYS F/N a word being cleared *on the meter*. It may happen there is a chain and the word has to be earlier similar. But even then, when the *chain is F/Ned*, the words on the chain that didn't F/N must F/N.

Example: A chemical *type* word reading. Doesn't F/N. E/S it on E/S words, comes down to a lecture in school. The Mis-U word there F/Ns. Now check the words touched while going E/S. Usually they just F/N.

Do NOT do a lot of words to "Clean" and say the person has been "Word Cleared". Cases are messed up because the Word Clearing may be over out rudiments or even out lists or out Int.

A Word Clearing worksheet must show truthfully all words F/Ned.

RED TAB

Where a pc has been Word Cleared *on the meter* without F/Ning or with or to a high or low TA, THE WHOLE FOLDER MUST BE RED TABBED.

W/Cing worksheets must go into the pc's folder, just as why finding and touch assists and other auditing actions must be put in the folder.

A pc red tabbed because of Word Clearing must be repaired within 24 hours, as in the case of any other red tab.

Stalled cases have been traced to Word Clearing errors. Repair of these will get them going again.

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HCO BULLETIN OF 7 SEPTEMBER 1974

(Adapted from LRH ED 178 INT of 30 May 1972)

Remimeo
All Staff
All Auditors
All Students

Word Clearing Series 54

SUPERLITERACY AND THE CLEARED WORD

SUPER—Superiority in size, quality, number or degree.

LITERACY—The ability to read and write.

Almost everyone these days is able to read and write. This was not true a century ago but, with modern stress on education, it is true today.

But is this enough today?

It is an instruction book world. The civilization in which we live is highly technical.

Education today goes into the twenties.

That's a third of one's life.

And what happens when one leaves school?

Can he *do* what he studied?

Does he *have* all his education or did it get left behind?

Literacy is not enough.

Today's schools and today's world require a new ability—the ability to look at a page without any strain and absorb what it says and then apply it right now without any stress at all.

And is that possible?

Am I talking about speed reading?

No. That is just being able to read rapidly. It does not improve the *comfort of* reading and it does not improve the ability to apply.

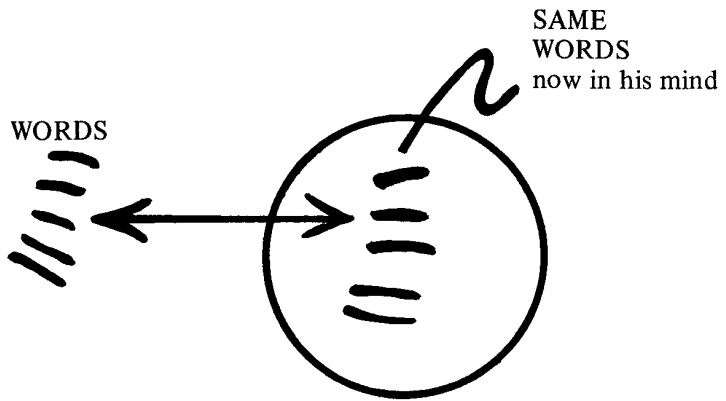
What is really needed is the ability to COMFORTABLY and QUICKLY take data from a page and be able at once to APPLY it.

Anyone who could do that would be SUPER-LITERATE.

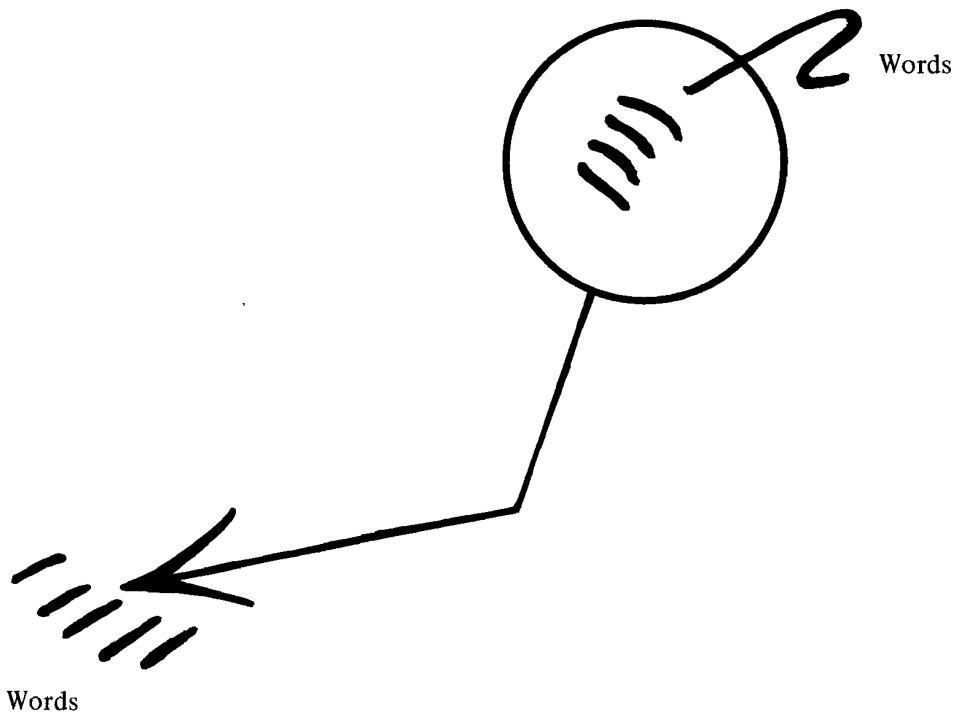
What happens?

The average person-literate—is able to read words and mentally record words.

Like this:



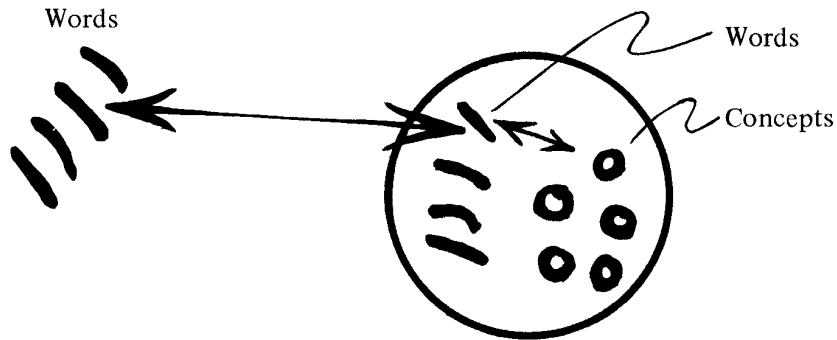
When he writes he writes:



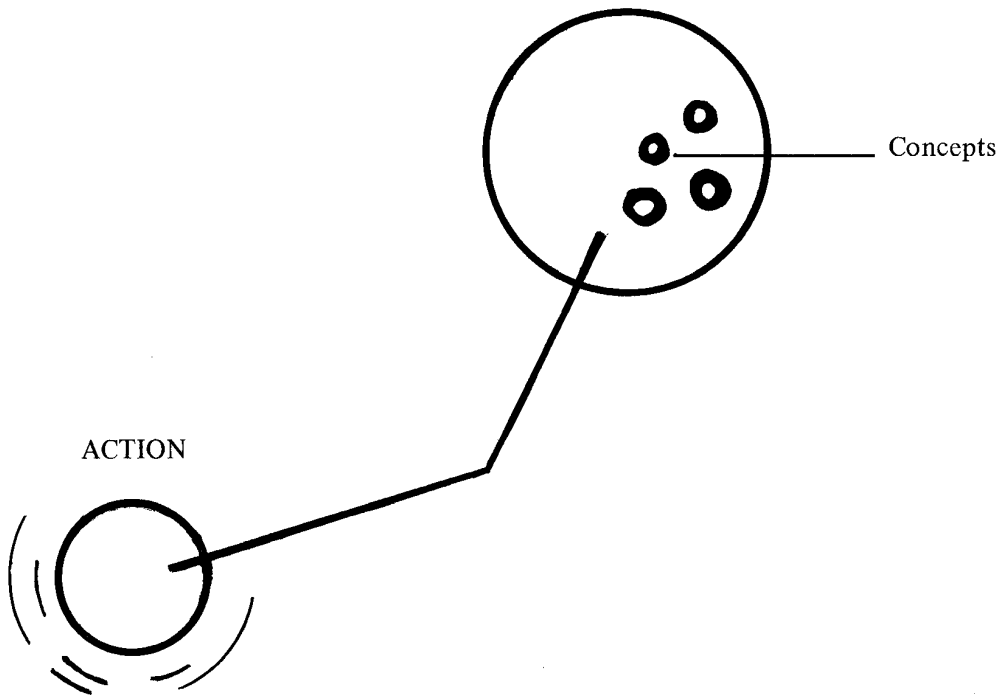
In his mind words are "understood" as other words like this:



When one is Super-Literate, this is what happens:



Therefore as he is dealing in *concepts* (ideas or understandings) this can happen:



And he thinks in concepts to which he can fit words easily and so can write clearly.

In other words, when one is Super-Literate, one reads not words but understandings. And so one can act.

CONCEPTS

The idea of grasping word meanings conceptually is something new to the field of Linguistics. The endless Semantic circles pursued by Korzybski and company (see Data Series 1, "The Anatomy of Thought") never really led to the realization that a word and its meanings are embodied in the basic *concept* or *idea* symbolized by that word.

That conceptualization of meanings is foreign to dictionary writers and “experts” is evidenced by the fact that definitions are so subject to alter-is and change with the passage of time.

For example, modern definitions of the word “understand” are found to be largely inadequate. A really full and meaningful definition of it could only be found in a First Edition of *Webster’s Dictionary of Synonyms, 1942*:

“Understand. To have a clear and true idea or conception, or full and exact knowledge, of something. In general it may be said that understand refers to the result of a mental process or processes (a clear and exact idea or notion, or full knowledge). Understand implies the power to receive and register a clear and true impression.”

CLEARED WORDS

Operating within a society steeped in misunderstood words and mis-definitions, Study Tech is subject to arbitraries. Thus, a *CLEARED WORD* is defined as follows:

A WORD WHICH HAS BEEN CLEARED TO THE POINT OF FULL CONCEPTUAL UNDERSTANDING.

In Metered Word Clearing this translates as:

F/N, VGIs.

There are many ways and combinations to achieve this EP. Using the word in sentences until the meaning is grasped conceptually is the most common. Diagrams, demos, clay, in fact the entire body of Study Tech and its methods are applicable.

These are vital tools. For use. Protect them and KEEP SCIENTOLOGY WORKING.

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Founder

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HCO BULLETIN OF 10 JANUARY 1977

Remimeo

Word Clearing Series 55

HOW TO WIN WITH WORD CLEARING

By actual application of the tech Word Clearers can obtain much higher results and wins. Several recent examples have come up where some top tech and admin personnel were not duplicating issues and instructions yet they had been word cleared on these materials with no MUs found. When word cleared again by someone who really knew his business the MUs came off for hours with a resurgence of activity at the end. In a number of the cases success stories were written about never having found a misunderstood word before! All of the examples cited had the following common denominators:

1. The Word Clearer could really handle a meter and make a question read.
2. The Word Clearers had personal certainty on the workability of Word Clearing and could apply it exactly and find MUs to rave results.

TRs AND METERING

The fact that most Word Clearing starts off with the phrase "I am not auditing you" does not mean that TRs and metering do not apply. Quite the contrary they are vital skills that need to be kept sharp by daily TRs just like any auditor and a weekly or monthly Qual check on TR 1 and the ability to make a question read. The reason is quite simple. A Word Clearer must grasp that all forms of Word Clearing that he can apply, either metered or unmetered, were developed to help the individual find the MUs he was unable to find himself. One must assume that the person has already looked up all the MUs he could find (it is after all an ethics offense to fail to clarify words not understood) and is now putting himself in the hands of the Word Clearer to find any MUs that may be just beyond his awareness. Any lack of impingement on metered Word Clearing or reasonableness about slips and slurs or missed definitions on non-metered Word Clearing will leave a person "knowing" he has no MUs but wondering why he still has difficulty with the subject or post.

It may just be that people who find themselves resistive to Word Clearing have not grasped these points either, and wonder why they need Word Clearing when they don't "think" they have MUs.

PERSONAL CERTAINTY

Word Clearing works. There is no shortage of people who can attest to that. The only times Word Clearing would seem to fail would be if there were errors such as:

- a) No reads or missed reads.
- b) Ignored slips and flubs in non-metered Word Clearing.
- c) Getting off into considerations or confusions without getting to the MUs that always exist at the bottom and then getting the MUs fully defined.

The remedy is simple. If one has been word cleared on an area without a resolution of the original difficulty then MUs have been missed and one need only report right back to a Word Clearer and say "I want my MUs found!" In some cases a WCCL may be required, but more often than not it's just find the missed MUs.

For anyone who has not yet experienced what it's like to find a real MU then just report to a Word Clearer and pick *any* subject or area of difficulty and start getting the MUs found until the subject or area now makes sense. Continue this on as many subjects as needed to leave no doubt as to the workability of Word Clearing. (The case gain from a real MU found can sometimes rival the biggest wins in auditing.) Any Word Clearer must have this certainty and pass it on to those he word clears.

The wins and gains are there for the taking. A better functioning org with highly productive staff and public is the reward. You deserve it. Just follow the tech as laid out in the Word Clearing Series and you will have it.

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Assisted by CS-4/5
for the

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HCO BULLETIN OF 27 MARCH 1978

Remimeo

Word Clearing Series 58

ETHICS PENALTY FOR WORD CLEARERS

(Ref: HCOB 13 Sep 71, Para No. 3)

It has been found that the reason Word Clearers cease to be Word Clearers and blow Word Clearing and the reason Word Clearing drops out in orgs lies in the failure of the Word Clearer to clear the words on himself at the same time he was clearing them on the preclear. This is done without losing one's presence as an auditor or Word Clearer and without winding up with the student word clearing the Word Clearer.

Hereafter when it is found that a Word Clearer has been accumulating misunderstood words by failure to clear them on himself he will be subject to a Court of Ethics with minimum penalty the loss of a week's pay or allowance and if the offence is repeated he will be subject to a Comm Ev.

The offences on this are frequent and are a basic Why on Word Clearing dropping out in orgs.

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HCO BULLETIN OF 23 MARCH 1978RA
REVISED 14 NOVEMBER 1979

Remimeo

(CANCELS BTB 16 Dec 73, Word Clearing
Series 51, WORD CLEARING ERRORS.)

(Revisions not printed in a different type style)

Word Clearing Series 59RA

CLEARING WORDS

(Ref: HCOB 7 Sep 74 Word Clearing Series 54
 SUPERLITERACY AND THE
 CLEARED WORD
 HCOB 17 Jul 79 I Word Clearing Series 64
 THE MISUNDERSTOOD WORD,
 DEFINED)

In research concerning Word Clearing, study and training done with various groups over the recent past months, it has become all too obvious that a misunderstood word remains misunderstood and will later hang a person up unless he clears the meaning of the word in the context of the materials being read or studied *and also* clears it in all of its various uses in general communication.

When a word has several different definitions, one cannot limit his understanding of the word to one definition only and call the word "understood." One must be able to understand the word when, at a later date, it is used in a different way.

HOW TO CLEAR A WORD

To clear a word one looks it up in a good dictionary. Dictionaries recommended are The Oxford English Dictionary or the Shorter Oxford Dictionary and Funk and Wagnalls Standard English Dictionary.

The first step is to look rapidly over the definitions to find the one which applies to the context in which the word was misunderstood. One reads the definition and uses it in sentences until one has a clear concept of that meaning of the word. This could require ten or more sentences.

Then one clears each of the other definitions of that word, using each in sentences until one has a conceptual understanding of each definition.

The next thing to do is to clear the derivation—which is the explanation of where the word came from originally. This will help gain a basic understanding of the word.

Don't clear the technical or specialized definitions (math, biology, etc.) or obsolete (no longer used) or archaic (ancient and no longer in general use) definitions unless the word is being used that way in the context where it was misunderstood.

Most dictionaries give the idioms of a word. An idiom is a phrase or expression whose meaning cannot be understood from the ordinary meanings of the words. For example, "give

in” is an English idiom meaning “yield.” Quite a few words in English have idiomatic uses and these are usually given in a dictionary after the definitions of the word itself. These idioms have to be cleared.

One must also clear any other information given about the word, such as notes on its usage, synonyms, etc. so as to have a full understanding of the word.

If one encounters a misunderstood word or symbol in the definition of a word being cleared, one must clear it right away using this same procedure and then return to the definition one was clearing. (Dictionary symbols and abbreviations are usually given in the front of the dictionary.)

EXAMPLE

You are reading the sentence “He used to clean chimneys for a living” and you’re not sure what “chimneys” means.

You find it in the dictionary and look through the definitions for the one that applies. It says “A flue for the smoke or gases from a fire.”

You’re not sure what “flue” means so you look that up: it says “A channel or passage for smoke, air or gasses of combustion.” That fits and makes sense so you use it in some sentences until you have a clear concept of it.

“Flue” in this dictionary has other definitions, each of which you would clear and use in sentences.

Look up the derivation of the word “flue.”

Now go back to “chimney.” The definition “A flue for the smoke or gases from a fire,” now makes sense so you use it in sentences until you have a concept of it.

You then clear the other definitions. One dictionary has an obsolete definition and a geological definition. You would skip both of these as they aren’t in common usage.

Now clear up the derivation of the word. One finds in the derivation that it originally came from the Greek word “kaminos,” which means “furnace.”

If the word had any synonym studies, usage notes or idioms, they would all be cleared too.

That would be the end of clearing “chimney.”

CONTEXT UNKNOWN

If you don’t know the context of the word, as in Word Clearing Methods 1, 5 (when done from a list), 6 or 8, you should start with the first definition and clear *all* definitions, derivation, idioms, etc. as covered above.

“WORD CHAINS”

If you find yourself spending a lot of time clearing words within definitions of words, you should get a simpler dictionary. A good dictionary will enable you to clear a word without having to look up a lot of other ones in the process.

CLEARED WORDS

A CLEARED WORD IS ONE WHICH HAS BEEN CLEARED TO THE POINT OF FULL CONCEPTUAL UNDERSTANDING BY CLEARING EACH OF THE COMMON MEANINGS OF THAT WORD PLUS ANY TECHNICAL OR SPECIALIZED MEANINGS OF THAT WORD THAT PERTAIN TO THE SUBJECT BEING HANDLED.

That's what a cleared word is. It is a word that is understood. In metered Word Clearing this would be accompanied by a floating needle and very good indicators. There can be more than one F/N per word. Clearing a word must end in an F/N and VGIs. Off the meter this would be accompanied by very good indicators.

The above is the way a word should be cleared.

When words are understood, communication can take place and with communication any given subject can be understood.

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HCO BULLETIN OF 17 JULY 1979
Issue I

Remimeo
Word Clearers
Tech

Word Clearing Series 64

THE MISUNDERSTOOD WORD

DEFINED

Ref: HCOB 23 Mar 78RA Word Clearing Series 59RA
Rev. 14.11.79 CLEARING WORDS
HCOB 25 Jun 71R Word Clearing Series 5R
Rev. 25.11.74 BARRIERS TO STUDY
HCOB 26 Mar 79RB Esto Series 35RB
Rev. 2.9.79 Word Clearing Series 60RB
Product Debug Series 7R
MISUNDERSTOOD WORDS AND
CYCLES OF ACTION

“MIS-UNDERSTOOD” or “NOT-UNDERSTOOD” are terms used to define any error or omission in comprehension of a word, concept, symbol or status.

Most people go around thinking that a misunderstood is just something they obviously don't know—a “not-understood.”

A “not-understood” is a misunderstood but there are additional ways a person can misunderstand a word.

A MISUNDERSTOOD *WORD* OR SYMBOL IS DEFINED AS A WORD OR SYMBOL FOR WHICH THE STUDENT HAS:

1. *A FALSE {TOTALLY WRONG} DEFINITION:* A definition that has no relationship to the actual meaning of the word or symbol whatsoever.

Example: The person reads or hears the word “cat” and thinks that “cat” means “box.” You can't get more wrong.

Example: A person sees an equals sign (=) and thinks it means to subtract something twice.

2. *AN INVENTED DEFINITION:* An invented definition is a version of a false definition. The person has made it up himself or has been given an invented definition. Not knowing the actual definition he invents one for it. This is sometimes difficult to detect because he is certain he knows it, after all he invented it himself. There is enough protest preceding his invention of it to make it read on a meter. In such a case he will be certain he knows the definition of the word or symbol.

Example: The person when very young was always called “a girl” by his pals when he refused to do anything daring. He invents the definition of “girl” to be “a cowardly person.”

Example: A person never knew the meaning of the symbol for an exclamation point (!) but seeing it in comic strips as representing swear words invents the definition for it “a foul curse” and regards it accordingly in everything he reads.

3. *AN INCORRECT DEFINITION:* A definition that is not right but may have some relationship to the word or symbol or be in a similar category.

Example: The person reads or hears the word “computer” and thinks it is “typewriter.” This is an incorrect meaning for “computer” even though a typewriter and a computer are both types of machines.

Example: A person thinks a period (.) after an abbreviation means that you halt in reading at that point.

4. **AN INCOMPLETE DEFINITION:** A definition that is inadequate.

Example: The person reads the word “office” and thinks it means “room.” The definition of the word “office” is: “a room or building in which a person transacts his business or carries on his stated occupation.” (Ref: Funk and Wagnalls Standard Dictionary of the English Language) The person’s definition is incomplete for the word “office.”

Example: The person sees an apostrophe (‘) and knows that it means that something is owned (‘s) but does not know that it also is used to show that a letter has been left out of a word. He sees the word “can’t” and immediately tries to figure out who can is.

5. **AN UNSUITABLE DEFINITION:** A definition that does not fit the word as it is used in the context of the sentence one has heard or read.

Example: The person hears the sentence: “I am dressing a turkey.” The person’s understanding of “dressing” is “putting clothes on.” That is *one* definition of “dressing” but it is an unsuitable definition for the word as it is used in the sentence he has heard. Because he has an unsuitable definition he thinks someone is putting clothes on a turkey. As a result the sentence he has heard doesn’t really make sense to him. The definition of “dressing” that correctly applies in the sentence he has heard is: “to prepared for use as food, by making ready to cook, or by cooking.” (Ref: The Oxford English Dictionary)

The person will only truly understand what he is hearing when he has fully cleared the word “dressing” in all its meanings. as he will then also have the definition that correctly applies in the context.

Example: The person sees a dash (-) in the sentence: “I finished numbers 3 - 7 today.” He thinks a dash is a minus sign, realizes you cannot subtract 7 from 3 and so cannot understand it.

6. **A HOMONYMIC (one word which has two or more distinctly separate meanings) DEFINITION:** A homonym is a word that is used to designate several different things which have totally different meanings; or a homonym can be one of two or more words that have the same sound, sometimes the same spelling, but differ in meaning.

Example: The person reads the sentence: “I like to box.” The person understands this sentence to mean that someone likes to put things in “containers.”

The person has the right meaning for the word “box,” but he has the wrong word! There is another word “box” which is being used in the sentence he has just read and means: “to fight another in a boxing match.” (Ref: Funk and Wagnalls Standard Dictionary of the English Language)

The person has a misunderstood because he has a homonymic definition for the word “box” and will have to clear the second word “box” before he understands the sentence.

Example: The person sees a plus sign (+) and as it resembles a cross he thinks it is something religious.

Example: The person hears the word “period” in the sentence: “It was a disorderly period in history” and knowing that “period” comes at the end of a sentence and means stop, supposes that the world ended at that point.

Example: Homonymic misunderstands can also occur when a person does not know the informal or slang usage of a word. The person hears someone on the radio singing: “When my *Honey* walks down the street.” The person thinks a “thick, sweet, yellow or golden

liquid, good to eat, that bees make out of the nectar they collect from flowers” is walking down the street! He doesn’t know the informal definition of “honey” which is: “sweet one: a pet name.” which is how it is being used in the song. (Ref: Funk and Wagnalls Standard Dictionary of the English Language)

7. *A SUBSTITUTE {SYNONYM—*a word which has a similar but not the same meaning*)*
DEFINITION: A substitute definition occurs when a person uses a synonym for the definition of a word. A synonym is not a definition. A synonym is a word having a meaning *similar* to that of another word.

Example: The person reads the word “portly” and thinks the definition of the word is “fat.” “Fat” is a synonym for the word “portly.” The person has a misunderstood because the word “portly” means: “of a stately appearance and carriage; impressive, especially on account of size.” (Ref: Funk and Wagnalls Standard Dictionary of the English Language) The person does not have the full meaning of “portly” if he thinks it just means “fat.”

Knowing synonyms for words increases your vocabulary but it does not mean you understand the *meaning* of a word. Learn the full definition for a word as well as its synonyms.

8. *AN OMITTED {MISSING} DEFINITION:* An omitted definition is a definition of a word that the person is missing or is omitted from the dictionary he is using.

Example: The person hears the line “The food here is too rich.” This person knows two definitions for the word “rich.” He knows that “rich” means “having much money, land, goods, etc.” and “wealthy people.” Neither of these definitions make much sense to him in the sentence he has just heard. He cannot understand what food could have to do with having a lot of money.

Omitted definitions can come about from using dinky dictionaries. If the person had looked up “rich” in a small paperback dictionary, he would probably still be stuck with his misunderstood. A dinky dictionary probably will not give him the definition he needs. In order to understand the word he would have to get a good sized dictionary to ensure it gives him the omitted definition which is: “having in a high degree qualities pleasing to the senses; luscious to the taste: often implying an unwholesome excess of butter, fats, flavoring, etc.” (Ref: Funk and Wagnalls Standard Dictionary of the English Language)

Example: The person reads “He estimated the light at f 5.6.” He can’t figure what this “f” is, so he looks up “f” in the American Heritage Dictionary and wonders if it is temperature or money or sports for “foul” or maybe the money “franc.” The text doesn’t refer to France so he can’t figure it out. Omitted in the American Heritage is the photography definition of “f” which simply means “the number which shows the width of the hole the light goes through in the lens.” The moral of this is to have enough dictionaries around.

NOTE: It can occur that an accurate definition for a word is not given in any dictionary which is an error in the language itself.

9. *A NO-DEFINITION:* A no-definition is a “not-understood” word or symbol.

Example: The person reads the sentence “The business produced no lucre.” No understanding occurs, as he has no definition for “lucre.” The word means: “money, especially as the object of greed; gain.” (Ref: Funk and Wagnalls Standard Dictionary of the English Language) It isn’t that he has the word incorrectly, unsuitable or any other way defined, he has *no* definition for it at all. He has never looked it up and gotten it defined. Thus he does not understand it. The definition does not exist for him until he looks it up and gets it clearly understood .

Example: The person sees a dot at the end of a word on a printed page and having no definition for “a period (.)” tends to run all of his sentences together.

10. *A REJECTED DEFINITION:* A rejected definition is a definition of a word which the person will not accept. The reasons why he will not accept it are usually based on emotional

reactions connected with it. The person finds the definition degrading to himself or his friends or group in some imagined way or restimulative to him in some fashion. Although he may have a total misunderstanding on the word he may refuse to have it explained or look it up.

Example: The person refuses to look up the word “mathematics.” He doesn’t know what it means, he doesn’t want to know what it means, and he won’t have anything to do with it. A discussion of why he refuses to look it up discloses that he was expelled from school because he flunked with violence his first month of his first course in mathematics. If he were to realize that he flunked because he didn’t know what he was supposed to study he would then be willing to look the word up.

Example: The person refuses to look up the definition of asterisk (*). On discussion it turns out that every time he sees an asterisk on the page he knows the material will be “very hard to read” and is “literary,” “difficult” and “highbrow.”

Discussion of why he won’t look it up usually reveals and releases the emotional charge connected with it which he may never have looked at before. Properly handled he will now want to look it up, having gained an insight into why he wouldn’t.

Any word you come across which fits one or more of the above definitions of a misunderstood word or symbol must be cleared up, using a good size dictionary or more than one dictionary or text book or encyclopedia.

It is catastrophic to go on past or ignore a misunderstood word or symbol as one simply will not understand what he is studying.

A student must discipline himself not to go past misunderstood words. He should learn to recognize from his reaction to what he is reading, especially the mental blankness which usually ensues right after one, that he has gone by a misunderstood. He should look them up and get them fully defined before going on with his reading. Students must be persuaded to do this. It is a self-discipline that has to be learned.

The definitions of “misunderstood” and “not-understood” and their different types, must be clearly understood by a person seeking to clear them in himself and others. The commonest error in Word Clearing is for the person being word cleared to believe that a misunderstood is something he simply does not know. With this limited definition he cannot adequately be word cleared nor can he adequately word clear others. So these definitions of “misunderstood” and “not-understood” should be very well known as it will often be necessary to clarify them to the person being word cleared.

Good reading.

L. RON HUBBARD
Founder

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HCO BULLETIN OF 13 OCTOBER 1979

Remimeo

Word Clearing Series 66

CONCEPTUAL UNDERSTANDING

People who have no idea of concept get bogged into terms and mechanics. They can't operate at the level of concept and are extremely literal.

If anybody did this he couldn't do otherwise than find himself mixed up in tanglefoot. It does a lot of good to clean up his tanglefoot and meanings of words but unless this gets him up to conceptual thinking he'll just continue to get in more and more tanglefoot.

Understanding is conceptual. You could handle things, objects and symbols endlessly without achieving understanding or real communication unless one finally was able to graduate up to conceptual comprehension.

People who are literal rather than literate simply haven't achieved conceptual understanding.

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HCO BULLETIN OF 8 JULY 1974R

Issue II

REVISED 24 JULY 1974

Remimeo

C/S Series 92R

(Revisions in this type style)

WORD CLEARING ERRORS

*(Applies to Methods 1, 2, 4 and 5
done on a meter.)*

The attention of the C/S is called to the revised Word Clearing Series 32RA which requires words be F/Ned and to HCO B 8 July 74 of the Word Clearing Series which requires word clearing errors be RED TABBED and that all Word Clearing worksheets be placed in folders.

Case troubles have occasionally been traced to *metered* W/Cing over a High TA or failure to F/N words.

This is a hidden area from the C/S unless W/C worksheets are included in folders and the RED TAB system for non-F/N at conclusion is used. Only in this way is a C/S able to get all the data.

Correction of W/C errors is done by a Word Clearing Correction List.

High TA or Low TA at start of a W/C session is usually handled by C/S 53RG.

All "non-session" worksheets such as why finding, contact or touch assists and Word Clearing should go into the pc's folder.

None of this can be used as an excuse not to word clear somebody. Make a C/S handle that TA fast and Red Tab the folder until handling occurs. Then do the Word Clearing.

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HCO POLICY LETTER OF 25 SEPTEMBER 1979R8
ISSUE II

Remimeo
Tech
Qual
All Registrars
Course
Supervisors
C/Ses
Ds of T
Ds of P

REVISED 3 OCTOBER 1980
RE-REVISED 2 OCTOBER 1983
RE-REVISED 1 JULY 1985

(This issue was revised 2 Oct 83 to: a) delete arbitraries entered into training prerequisites by another; b) clarify at which points on the Grade Chart Method One may be done; c) clarify where Method One auditor training and co-audit courses can be obtained; and d) reiterate the importance of Method One for all students and preclears. Those revisions are not shown in script.)

METHOD ONE WORD CLEARING

CANCELS HCO PLs 25 Sep 70, Issue II and 25 Sep 79R, Issue II, same title, which were written by another.

MODIFIES any issue or checksheet stating that Method One Word Clearing is a mandatory prerequisite to Academy training or admin courses.

(Ref: HCOB 30 Jun 71R II Rev. 11.5.72	STANDARD C/S FOR WORD CLEARING IN SESSION METHOD I
HCOB 12 Nov 81RC Re-rev. 1.1.85	GRADE CHART STREAMLINED FOR LOWER GRADES
HCOB 23 Dec 71RA Re-rev. 1.1.85	THE NO-INTERFERENeE AREA CLARIFIED AND RE-ENFORCED
HCOB 23 Aug 71	C/S Series 1, AUDITOR'S RIGHTS
HCOB 13 Aug 72RA Rev. 30.8.83	FAST FLOW TRAINING)

Method One Word Clearing is the action taken to clean up all misunderstands in every subject one has studied. It is done on a meter in session with a word clearing auditor.

When properly done and completed, the result of Method One Word Clearing is: RECOVERY OF ONE'S EDUCATION.

That factor in itself can mean a tremendous gain for the person. The added dividend is that, with misunderstands in earlier subjects now cleaned up, the way is clear for the student to get the most out of his current training course or activity. He can now study and grasp the materials of any subject more easily, as he will no longer be bogged down by and stumbling over the earlier misunderstands.

METHOD ONE A REQUIREMENT FOR ACADEMY AND 'OEC' TRAINING

Method One has for years been a requirement for anyone doing Academy or OEC training, and rightfully so -- it has been proven conclusively that those who've had M-1 before embarking on these major training levels get through their checksheets faster and have a better grasp of what they studied, resulting in much more, competent auditors and administrators. It was expected that if, for some Case reason the student should not be programmed to receive M-1 at that moment, he would still be permitted to study but would need to star-rate all star-rated materials on the checksheet until such time as he did get M-1.

However, a PL of 25 Sept 79 was issued by another which entered an arbitrary on the line that if a student could not get his M-1 then he could not do ANY further Academy training. Such a rule is completely against basic policy on training. The PL of 25 Sept 79 Issue II and also its revision of 3 Oct 80 are both hereby CANCELLED and replaced by this HCO Policy Letter.

METHOD ONE WORD CLEARING IS VERY DEFINITELY A PREREQUISITE FOR ANY ACADEMY OR OEC/FEBC TRAINING. (And "Academy training" as used here, includes Levels O-IV, NED and any, higher level auditor training; and Course Supervisor, C/S, Word Clearer or Cramming Officer training.) BUT IF THE STUDENT DOES NOT HAVE A C/S OK TO RECEIVE METHOD ONE WORD CLEARING HE IS NOT TO BE HELD UP OR DENIED ACADEMY OR OEC TRAINING. THE STUDENT IS ALLOWED TO DO THESE COURSES, HOWEVER HE MUST STAR-RATE ALL THE STAR-RATED MATERIALS ON THE CHECKSHEET AND ADDITIONALLY MUST PASS AN EXAMINATION IN THE QUALIFICATIONS DIVISION BEFORE BEING PERMITTED TO GRADUATE THE COURSE.

METHOD ONE A REQUIREMENT FOR FAST FLOW TRAINING

A Fast Flow student is one who may attest to the theory and practical items on his course when he has fully covered the materials and can apply them. There is no examination. This applies to any course checksheets any training.

In order to qualify as a East Flow student, the person must have completed the Student Hat and Method One Word Clearing. (Completion of the full Primary Rundown also qualifies a student to fast flow his courses.)

ONE MUST HAVE RECEIVED METHOD ONE WORD CLEARING AND ALSO COMPLETED THE STUDENT HAT COURSE TO QUALIFY AS A FAST FLOW STUDENT.

Students who are not Fast Flow may still enroll on Academy and other courses. They study the course materials with full use of Study Tech and Word Clearing Tech, as do Fast Flow students, but they additionally must star-rate check out on all star-rated materials and must pass an examination on the course before graduation.

WHEN METHOD ONE CAN BE DONE

Method One can be done at any point on the Grade Chart except in the No-Interference Area (the zone between the start of New OT I and the completion of OT III, for those who went Clear on NED, or from the beginning of R6EW to the Completion of OT III, for those who did not go Clear on NED.) It may be done after completion of OT III or any higher OT Level. Thus, with the exception of those in the No-Interference Area, it may be done on preclears,

Clears and OTs. (Ref: HCOB 23 Dec 71RA, C/S Series 73RA; THE NON-INTERFERENCE AREA CLARIFIED AND RE-ENFORCED. }

Of course, it would not be done in the middle of another incomplete auditing action. (Ref: HCOB 28 Sept 82, C/S Series 115, MIXING RUNDOWNS & REPAIRS.)

Ideally one should get Method One early on in his auditing, before getting onto NED, whether the person is taking the training route (and co-auditing up the Bridge) or the pc route. M-1 is not only valuable for those who plan to be professional auditors. It will stand one in good stead on Solo Auditor training, on the OT courses and on up the lines

CASE SET UP

As Method One is a major case action, the case must be set up with an F/N before the action is started, but this most often does not require a lengthy program. Usually all that 's needed is flying the rudiments. (Ref: HCOB 23 Aug 71, C/S Series 1, AUDITOR'S RIGHTS and HCOB 30 June 71R, Issue II, STANDARD CJS FOR WORD CLEARING IN SESSION METHOD 1.)

Some cases who have had heavy drugs may not be able to get through Method One or other Word Clearing until the drugs are handled, The handling is then to first get them through the Purification Rundown, Objectives and in some cases a Drug Rundown. [Ref: HCOB 12 Nov 81RC, GRADE CHART STREAMLINED FOR LOWER GRADES, and HCOB 4 Apr 72R, PRIMARY RUNDOWN (REVISED)].

HOW TO GET METHOD ONE

One can get Method One Word Clearing as a public pc in the HGC in any org and it is also available in missions.

One can receive M-1 as student auditing from another student, or it may be obtained by enrolling on the Method One Co-Audit Course at an org and co-auditing M-1 with another.

Method One can give a remarkable boost in the ability to study. It is a VITALLY important rundown for all students and preclears.

L. RON HUBBARD
FOUNDER

Adopted as Official
Church Policy
by the
CHURCH OF SCIENTOLOGY
INTERNATIONAL

CSI:LRH:rw:iw:pl

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 30 JUNE 1971 REVISED
Issue II

Remimeo
Tech & Qual
Auditors
Word Clearers

(Revised 9 Aug 71)
(Cancels HCOB 30 June 71 Issue II,
8R and 8RR)

Word Clearing Series 8RB

**STANDARD C/S FOR WORD CLEARING IN SESSION
METHOD 1**

0. *Clear the words in the Word Clearing Correction List so as to have it ready for use in case of bog.*
1. *Fly a rud if no F/N. If TA High or Low do not try to fly an ARC Brk. Do a C/S 53RRR instead. (See Auditor's Rights C/S Series 1 if any trouble with this pc. If errors in previous word clear sessions use HCOB 21 July 1971 REVISED to handle word clearing corrections needed.)*
2. *Do not clear these words before assessment*

ASSESS.

R Factor: We are going to go over a list of subjects to see if there is any word you didn't understand while studying these subjects. (Assess the whole list rapidly and clearly, good TR 1 and noting every read from the meter.)

Religion_____	The Mind_____
Ministers_____	The Spirit_____
Church_____	Bodies_____
College_____	Sex_____
Schools_____	The Insane_____
Sacrifices_____	Psychiatry_____
Surgery_____	Psychoanalysis_____
Medicine_____	Psychology_____
Electronics_____	Rituals_____
Physics_____	Rites_____
Technical Subjects_____	Ships_____
Dianetics_____	The Sea_____

Scientology_____

Military_____

Theology_____

Armies_____

Theosophy_____

Navies_____

Philosophy_____

Stars_____

Law_____

Heavenly Bodies_____

Organization_____

The Universe_____

Government_____

Planes_____

Written Materials_____

Vehicles_____

Text Books_____

Machinery_____

Practice_____

Motors_____

Science_____

Administration_____

Music_____

Healing_____

Arithmetic_____

Illnesses_____

Grammar_____

Spoken Words_____

The Humanities_____

TAPES_____

Add items dealing with this specific Pc's life.

3. Ask the Question, "Is there any word on this list you didn't understand?" Clear it. *Then do Step 5 on it before going on.* (Do not reassess *this list* because there was a list word not understood.)
4. Take *the remaining* reading items from the best read on down and with E/S pull each one to F/N. *Get each word you find to F/N. There can be many F/Ns per subject End off with a win on the subject*
5. "In the subject of _____ what word has been misunderstood?"

He MUST look them up, so have a good dictionary handy. Do not accept "I know the meaning" if the subject or word reads. *CLEAR "GRAMMAR" or grammatical words out of a simple book of grammar, not a dictionary.*

It isn't an earlier time he misunderstood *that* word. It's an earlier word in that subject and it can be an earlier subject.

Considerations about it and other questions are not touched.

Overts, W/Hs, etc are *neglected*. They are not done on the subject of the word. They are done in the session ruds.

Just do the process and it will eventually F/N on each chain.

6. When all reads on the first assessment are handled to F/N, REASSESS the whole list. Do not take off the list items already handled.
7. Repeat Step 4.
8. Repeat Step 5.
9. Repeat Step 6, etc.
10. *IN CASE OF ANY BOG OR SOMATIC USE THE WORD CLEARING CORRECTION LIST TO CORRECT THE BOG.*
11. A persistent F/N should be attained on assessing the whole list as the End Phenomena of the Word Clearing sessions.

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HCO BULLETIN OF 2 JULY 1971
Issue III

Remimeo
Tech and Qual
Students
Course Supervisors
Supervisor's Course
Cramming off
Word Clearers

Word Clearing Series 13

WORD CLEARING CLARIFICATION

Reference HCO B 24 June 71, "Word Clearing"

Method No. 1 Word Clearing has yet to foul up any other auditing. When Method No. 2 is done it is far more likely to foul up auditing.

Persons just reporting to courses are the first candidates for Word Clearing.

Qual usually gets itself across numerous lines when it begins to Word Clear. I don't know why it should. The most fantastic figure-figure occurs around this action.

It is wholly unlimited. If No. 1 Method is done on Monday, it can be done again, same actions, same list assessed, same items left on the list, on Tuesday—and Weds and Thurs!

It can even be done with no folder to hand.

The only change would be to *add* some subjects if one wishes. But even that isn't vital.

A pc has spoken millions of languages.

The EP is not "He was word cleared once". It would be a persistent F/N on the whole list.

Who knows what the word clearing will lay bare in other languages or when one will attain the EP forever.

But there are too many strings being put into it like needing a folder, using tech pages, etc, etc. The action is in V. Well, why is Div IV getting in on it unless Div V is pulling it in?

You frankly have no idea what it takes to get tech really applied. The simplicity of hats, lines and tech actions gets overlaid with complexities.

Probably misunderstands attract complexities.

L. RON HUBBARD
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BOARD TECHNICAL BULLETIN

27 July 1971

Issue II

Remimeo
Tech & Qual
All Supers
Courses
Auditors
Cramming Off
Word Clearers

Revised & Reissued 9 July 1974 as BTB
(*Revision in this type style*)

CANCELS

HCO BULLETIN OF 27 JULY 1971

Issue II

SAME TITLE

Word Clearing Series 14

EP OF WORD CLEARING

This *BTB* gives an observation by the Flag Word Clearer and some LRH C/S'd Word Clearing Sessions to clarify the EP required from full session Word Clearing.

A) From the Flag Word Clearer:

“The true EP of Word Clearing is an ‘F/Ning List’, meaning the whole list (all items and any added ones) F/N throughout the assessment of the *fun* list with no reads or slows in the F/N as all the items are called.

“As a point of interest I notice in looking back through the folders that TA action ceased as much as two or three sessions prior to a final full EP.

“The majority of sessions have been about an hour to 2 hours long and have ended on a very big cog and wide, persistent F/N.

“I’ve not then reassessed in that session but have done a new session the next day with the same phenomena. Finally on assessing the list the whole list has F/Ned with no reads on anything.

“It’s taken a number of sessions and in the last one or two the reads have been just stops or slows in an otherwise floating needle.

“I recently heard of someone getting EP in one session. From what I’ve experienced on the LRH C/S'd sessions that sounds suspicious. It’s not really harmful as from what LRH says you can always reassess the list later.

“The still TA and the F/N that just slows as a ‘read’ when items are called is to me a good indicator that we’re getting *close* to EP—not that we’ve made it yet.

R.H.”

B) Some LRH C/Ses from Word Clearing sessions are included here to give you a better reality on the EP that is to be attained.

i) “Well Done

Several Reading subjects not handled—List not F/Ned.

1. Fly a Rud if no F/N.

2. Reassess Subject List, leave all items on it always.
3. Clear it up.

LRH”

ii) “Well Done

The EP is an F/Ning list.
No evidence the whole list F/Ned.
THAT is the EP. (May just be an admin error but it’s an error.)

1. Fly a Rud if no F/N.
2. Assess Subjects List. If it does not fully F/N, handle those that read.
3. Reassess list.

Get your EP. An F/Ning list.

LRH”

(On one specific case the following C/Ses were given.)

iii) “Well Done

TO WORD CLEARING

Add ‘Bulletins’
‘Policy Letters’
‘Despatches’

to the list.

Full clearing.

LRH”

iv) “V. Well Done

1. Fly a Rud. Check Protest.
2. Ask if any other subjects ought to be on list. Add.
3. Reassess whole list.
4. Continue to EP.

LRH”

Make sure you get full EP on Word Clearing.

Training & Services Aide
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Flag Mission 1234
I/C: CPO Andrea Lewis
2nd: Molly Harlow
Authorized by AVU
for the
BOARDS OF DIRECTORS
of the
CHURCHES OF SCIENTOLOGY

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HCO BULLETIN OF 6 SEPTEMBER 1971

Remimeo

Word Clearing Series 21

**CORRECT SEQUENCE
QUALIFICATIONS OF WORD CLEARERS**

The principal methods of word clearing are numbered No. 1 for the full in-session rundown, No. 2 for the metered action of clearing up words in specific materials and No. 3 for looking up words seen and not understood by the student or reader.

This is correct sequence for doing the three types of word clearing.

By doing No. 1 in full session, using the list for assessment, one obtains the basic word and meaning errors of the past. By getting these out of the way, it is now possible to clean up current materials much more rapidly with Method 2, where the person is put on a meter and reads the material to another who is watching the meter and catching each read.

With Method 1 out of the way, Method 2 becomes more rapid.

Method 3 will then be done by the person himself because he now knows better.

No. 2 and No. 3 can be used on and on one or the other.

If you do it backwards, beginning with Method No. 3, much more time is consumed. If Method No. 2 is used without No. 1 being done, much more work has to be done to clean up an existing piece of study material or text.

So the correct sequence is No. 1, No. 2 and then No. 3.

This does not mean you cannot start with No. 3 or No. 2. It just means it is much faster to do them in correct sequence.

PURPOSE CLEARING

When purpose of the post is to be cleared it is done *after* Method No. 1 in general and Method No. 2 has been done on the duties and texts of the post.

With all such material handled with word clearing it is time then to do a Purpose Clearing of the person's job or situation in life.

PROGRAM

Thus a general program could be laid down as

1. Handle all ARC Breaks, present time problems and withholds, or set up the case with a Progress Program.
2. Method No. 1 Word Clearing.
3. Method No. 2 Word Clearing on the materials or duties the person has.

4. Purpose Clearing of the purpose of the post.

(In choosing the materials to be cleared in No. 3 above choose the texts, handbooks or materials most closely related to the post and most basic to the post.)

(In choosing the post, if the person is not employed remember that “student”, “housewife” and even “a human being” are posts.)

WD CLEARING WD CLEARERS

When there is no qualified word clearer to word clear others, the program is changed for the word clearer to:

1. Choose 2 word clearers who then work on each other.
2. Any Progress Program for each one.
3. Word Clear the Word Clearing Series by Method 2.
4. Check out on the auditing required for Method 1.
5. Do Method No. 1 on each other.
6. Do Purpose Clearing on each other.

This greatly reduces any errors in application.

(Note: A “Progress Program” or a “Repair Program” is a Scientology auditing program to clean up upsets in life.)

(“ARC Break” means A-Affinity, R-Reality, C-Communication, a break in any one of the three which has caused upset in the past.)

(A Class III Academy Auditor qualification is required to do Method No. 1 as the action requires assessing and the handling of ARC Breaks, problems and withholds, for which a Class III is trained. Anyone who is able to handle a meter is qualified to do Method No. 2. Any person can do Method No. 3.)

(Purpose Clearing also requires a Class III Academy Auditor.)

(By “meter” throughout this series is meant an “E-Meter” which means an “electro-psycometer”, an instrument which measures emotional reaction by tiny electrical impulses generated by thought.)

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Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 17 SEPTEMBER 1971

Remimeo

Word Clearing Series 24

LIBRARY

You will begin to get an idea of how much library you will need when you have done a large number of word clearings.

The important thing is to realize that a library is necessary.

In an org this will be in Department 14 under the Librarian.

The greatest demand will be for dictionaries of many kinds.

First there is the consideration of just English dictionaries. Several, including large ones, should be to hand. Those that use big words to define words keep a pc chasing around and around and are of course poor dictionaries. Often one dictionary gives a better definition than another. So an assortment of English dictionaries is a first requirement.

Then come technical dictionaries or texts like engineering, physics, medical, chemistry, mechanics, seamanship, aviation, astronomy, military, etc, etc.

Then come philosophical, psychiatric and religious dictionaries if they can be found.

Foreign language dictionaries Latin, Greek, French, etc are a must.

An auditor doing word clearing can come up with some remarkable demands.

Texts or dictionaries covering the subject given on the assessment list (Word Clearing Series 8RR) are a basic starter.

I can see a word clearing auditor poking about in old mouldy bookshops and coming up with triumph—"Ah, look! Priceless. A slang dictionary on oil fields published in 1932! Priceless!"

If you get too stopped and are in a major city, you *could* end the session and send the pc to the local library. But if so have him write the definition down. It is not recommended but can be done.

The best solution is to have a good library covering the assessed subjects.

L. RON HUBBARD
Founder

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BOARD TECHNICAL BULLETIN

30 JANUARY 1973R

Issue III

Reissued 5 July 1974 as BTB

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Remimeo

CANCELS

BTB OF 30 JANUARY 1973

Issue III

SAME TITLE

(Revision in this type style)

Word Clearing Series 47R

DIFFICULTIES WITH WORD CLEARING

The first and major reason for difficulties in Word Clearing is failure to immediately use a Word Clearing Correction List at the first hint of trouble.

The second is Word Clearing over the fact of no Method One. Word Clearing can become lengthy until Method One is completed.

Some people have severe difficulty with all forms of Word Clearing until a full and complete M1 with additional applicable subjects added and fully handled. The symptom of a person requiring *M1 or M1 Expanded* would be approaching *all forms of Word Clearing* on a "subject" basis and handling chains on each word approached. This makes these shorter forms of Word Clearing very lengthy. This can happen on the *PRD* causing a bogged or very slow student. He can be cleaned up with a WCCL in Qual followed by a completed Method One. If this doesn't handle it, the student needs additional correction or the Primary Correction Rundown. Everyone runs better on all forms of Word Clearing when Method One is fully completed. Others may require a full Primary Correction Rundown before they can easily tackle day to day Word Clearing, as is required in any Org.

In some rare cases, there may be a misunderstood symbol in the alphabet itself. M7, as the major undercut Word Clearing process, may require an undercut, by a direct address to the alphabet. This can easily be done by getting the person to rattle off the alphabet and handling it itself with M7, handling all letters on which a person has difficulty, can't remember, stumbles on, etc, until the person can rattle them all off without hesitation. The full New World Dictionary contains a section at the beginning of each letter, which may be of assistance in cleaning up the alphabet.

INTERRELATED USES OF WORD CLEARING

All forms of Word Clearing can be utilized to get a result. The fact of using one form does not mean that another will not locate more misunderstandings.

For example, a staff member could have M7 Word Clearing to improve his reading to an EP, then have M6 on the key words of his post, then M7 the one or two key PLs of his post, then study them and have a final M4 check before starrating.

Don't drop out M2 as one of the effective forms of Word Clearing. It has a specialized use on whole texts of materials or tapes. The clearing of first or earlier materials plays a key

factor in unlocking some PT study problems or situations. A person will actually do better on M2 if he has done M7 on a general text first. In some cases, when the person's vocabulary is very poor, M7 has to be done before M1.

USE ALL FORMS OF WORD CLEARING IN VOLUME AND EVERYBODY WILL WIN.

Ens. Judy Ziff
CS-5

As ordered by LRH

Revised in co-ordination with
Flag Mission 1234

I/C: CPO Andrea Lewis
2nd: Molly Harlow

Commodore's Staff Aides

Approved by the Board of Issues
for the
BOARDS OF DIRECTORS
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BOARD TECHNICAL BULLETIN

30 JANUARY 1973
Issue IV

Remimeo
Word Clearers
Staff C/S

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Word Clearing Series 48

**WORD CLEARING ON FOREIGN LANGUAGE
STUDENTS, PCS OR STAFF**

Very careful handling of foreign language students on Word Clearing is required.

The first requirement is Method One in the person's basic language. If the person speaks several languages, or lived in several countries, the languages would be handled in the sequence they were encountered.

To do Method One in English on a French person without first doing M1 in French is more or less a waste of time. The person won't make it in English until the earlier misunderstandings connected with the earlier language are fully handled.

When Word Clearing a person who speaks a foreign language, it is imperative to have a proper dictionary in that language to hand. Do not use the English/French or English/German "dictionary" for it is not a dictionary but a reference manual only and does not contain full and proper definitions.

The most charged language(s) will be that first learned and that used in school.

Obviously, it is best for a foreign language person to be audited on M1 by an Auditor who speaks the same language. However, if one was not available, it could be done by writing up the M1 list phonetically in the language concerned and running a standard M1, making sure that the Pc keeps the Auditor very well informed on the definitions in the dictionary.

Foreign language students on Courses are usually provided with translated tape courses. In this case, the full technology on handling tape courses and their repair must be fully applied. M2 and 4 on tapes must be set up for immediate handling in Tech and Qual.

It could be also that a foreign language student cannot read English because of unhandled problems on reading his own language and so would greatly benefit from an M7 on a reading text in his own language.

If a foreign language student is studying an English text, he must have an English *and* the foreign language dictionary to hand, so that if he runs into difficulty on the English definition, he can check up on the foreign language definition difficulty, straighten that one, then handle the English definition.

We can get any student, Pc or staff member through IF we fully use all forms of Word Clearing fully.

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Reissued as BTB
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Authorized by AW
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BOARDS OF DIRECTORS
of the
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Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 4 DECEMBER 1978

C/Ses
Class III
Auditors and
above
Supervisors
Cramming
Officers

HOW TO READ THROUGH AN F/N

(Ref: HCOB 15 Oct 73RB, C/S Series 87RB,
NULLING AND F/NING PREPARED LISTS)

**WHEN TAKING A LIST TO F/NING ASSESSMENT AN AUDITOR MUST KNOW
HOW TO READ THROUGH AN F/N.**

This is a skill that, up to this point, has been used routinely only by highly trained auditors or a few very sharp Class IIIs or IVs or above. But with the difficulty auditors have had in F/Ning prepared lists, it becomes obvious that, from Class III on up, all auditors should be trained to read the meter through an F/N.

It is the answer to almost any difficulty an auditor has had in taking a list to F/Ning assessment.

An F/N speeds up or slows down or does different things while still remaining an F/N and one *can* read through it.

It is done like this: The swinging weight of the needle (F/Ning from an earlier item) has momentum and it will tend to obscure the read on another item. It will almost obscure it, but not quite. You'll see the F/N "check" or slow up briefly and then continue and this means you have a hot item. Any item that would cause an F/N to "check" will be hot. The auditor who can read through an F/N will spot this and handle the item then and there. Then he continues on down the list, missing nothing, handling what is there to be handled and, with this skilled metering, takes it to a genuinely F/Ning list on assessment. And it doesn't take days or even several sessions, necessarily, to do it.

If an auditor can't read through an F/N he'll miss this. He's going down the list, the F/N "checks" or slows and he doesn't see it so he goes right on by it. Then, within the next couple of items the F/N kills. He's going to have a hard time F/Ning that list because he's now got a suppressed read.

Example:

Auditor in assessing starts with an F/N which continues as he goes on down the list calling the items. On, say, item 5 the F/N "checks" or slows briefly. Auditor can't read through an F/N so he misses this and goes on by. On about the 6th or 7th item the F/N packs up, and the auditor is in a quandary because the F/N has turned off but he didn't get a read on items 6 or 7 either. Or he may misduplicate the killed F/N as a read on items 6 or 7 and attempt to take up one or the other of them. Either way he's in for trouble because he's missed the actual item and he may even try to handle a wrong item. He's going to find it difficult to take that list to an F/Ning assessment.

The correct action when an F/N packs up this way is to go back up the list and reassess the last several items to find the missed read. But one should be able to read through an F/N.

Probably the main reason for pc upset or protest against "overrepair" and being handled again and again with repair lists lies in this factor alone—the auditor can't read through an F/N.

Thus he misses the charged items and takes up items that are uncharged. And the repair goes on interminably, as the charged lines are not found and handled.

This is also probably the reason that auditors have been known to back off from having to F/N a list. They “know” from experience that it is a laborious business.

The truth is it’s not necessary for an auditor to labor over taking a list to F/Ning assessment. It simply requires good TRs and skilled metering, including the ability to read through F/Ns.

An auditor can be trained to see a read through an F/N. The drill would be to sit him down in front of a meter with an F/Ning student on the cans and assess the prepared lists in *The Book of E-Meter Drills*, spotting each time he gets a “check” or a “slow” or any change in an otherwise continuing F/N. He’ll find that he *can* read through an F/N and become very adept at this, and from then on he won’t miss.

You’ll have an auditor who is confident of his ability to F/N a list accurately and thoroughly in one-half the time (and trauma) it would take otherwise.

And far fewer “overrepaired” pcs. (“Overrepaired” pcs are usually pcs with actual reads missed and false reads taken up. So “overrepair” is really “misrepaired” or “not repaired.”)

This is metering at its best and most accurate. We now expect the best and most accurate metering from the auditor who is in the business of F/Ning prepared lists.

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HCO BULLETIN OF 2 SEPTEMBER 1971

Remimeo

Word Clearing Series 17

WORDS AND POSTS

Those who do not want their posts generally do not know what their posts are.

The reason they do not know what their posts are is a host of misunderstood basic words connected with that post.

Put a person on a meter: Have the person read some of the material relating to his post or hat, beginning with the most basic material about it and starting at the very top of the first page, including even the heading and issue numbers.

Watch the meter carefully.

Halt the person at *each* read and whether he says he knows the meaning or not, if it read, have him look it up in a good (big) dictionary.

Have him use the word in sentences of his own invention. Make him do this as long as it is bringing the TA down. If you get into trouble with him go back and find the misunderstood you missed.

Keep hunting and keep working at it and his misunderstood words will blow and his inability to understand the post will blow.

EXPLANATION

Failed posts and duties trace back to misunderstood words. Until you see it you won't believe it.

One student who had studied his post for a third of a year was given Method 2 on its materials.

It took 15 hours of Method 2 work, protests, blows, upsets to finally discover that he did not know what POST meant! OR what the words in the title meant.

Another person studied half a year to be an administrator. Yet when he was given his personnel orders appointing him, and Method 2 was done on them, in the first 50 words of the personnel order there were 13 individual misunderstood words each one of which related to the post and were simple English. A similar ratio continued throughout the personnel order.

He was about to fail with a fanfare. Behind post failure the explanation IS misunderstood words.

Psychosis (evil intention) is the only other reason for failure but even this can be handled by auditing today. And even psychosis lessens when misunderstood words are handled.

SUCSESSES

It is not difficult to use Method 2 Word Clearing.

One must be able to handle ARC Breaks, Problems and withholds and read a meter.

One must have a very big dictionary available when little ones fail.

One must be persistent and not buy explanations or let the person run away.

And the Successes one has are fantastic!

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Word Clearing Series 30

WC1 COMES FIRST

Don't try to Word Clear Materials by Word Clearing Method 2 before the person has had a Word Clear Method 1.

Actual experience shows that doing WC2 without WC1 restimulates earlier charge on words that have been misunderstood in the past.

When a person has not had Word Clear Method 1 and tries to do Word Clear Method 2 on materials, it can go very slowly, the student (due to earlier charge on words) can become quite misemotional.

Using Method 3 (going back to find the misunderstood word) is all right. And using common ordinary "Look up, don't go past a misunderstood word" is all right.

METHOD 2 EP

The End Phenomena (what occurs at the end) of Word Clearing Method 2 is a continuing F/N on the materials.

When the person is constantly F/Ning on the materials being word cleared Method 2, that is the time to end off. The "EP" has been reached.

When the word clearer forces the student to go on beyond this, the reads gotten are often false or are from protest.

Reads that are false come from cognitions (realizations) on the material. Protest reads come from just plain annoyance with having to go on.

When the EP of 2 is reached on a specific set of materials, the student is then permitted to go on by himself, looking up words he doesn't know or going back to find one that was missed.

A person who enters a new subject or a new branch of a subject should be given WC2 on it. A person who begins a higher level of a subject should be given WC2 on it.

If thereafter there is any bog or failure to understand or apply or pass an exam on the subject, a WC Correction List can be done on it and the bog found and handled.

This EP is *only* valid if the person has had WC Method 1 before the WC Method 2 was begun.

The EP of Method 2 can be many times repeated on different subjects or branches of subjects.

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Remimeo
All Students
Tech & Qual
Course Supervisors
Course Supers Checksheet
Cramming Officers
Word Clearers

Word Clearing Series 2

WORD CLEARING

If anyone has “word cleared” you without these steps it is incorrect.

- (1) By Meter in Session: A full assessment of many many subjects is done. The *auditor* then takes each reading subject and clears the chain back to earlier words and/or words in earlier subjects until he gets an F/N VGIs.
- (2) By Meter in Classroom: The earlier passage is read by the student while on a meter and the misunderstood word is found. Then it is fully defined by dictionary. The word is then used several times in sentences of the student’s own verbal composing. The misunderstood area is then reread until understood.
- (3) Verbal in classroom: The student says he does not understand something. The Supervisor has him look earlier in the text for a misunderstood word, gets the student to look it up, use it verbally several times in sentences of his own composition, then read the text that contained it. Then come forward in the text to the area of the subject he did not understand.

If any other word clearing is going on it is OUT tech.

There is a C/S on HCOB 30 June 71 to be followed exactly on word clearing in a session. Do not follow any other version or excerpt. There is NO other way to do it.

If you are not auditing this way or using word clearing this way or if words are not being cleared this way, report it to Ethics.

Once development and issue has occurred the next step is to get it understood and applied EXACTLY.

Then in both Tech and Admin we have successes.

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Word Clearing Series 39

METHOD 6

Method 6 Word Clearing is called KEY WORD CLEARING.

It is used on posts and specific subjects.

It is a heavier form than Method 5.

Method 6 is used without a meter.

Where a person is new on post or new to a subject or where there has just been a goof, an error or an Ethics action, these steps are done in the following manner.

1. The Word Clearer makes a list of the KEY (or most important) words relating to the person's duties or post or the new subject.

This is made up as a list. The Word Clearer looks up each word in the dictionary and writes down the definitions.

The list may have as few as three words or as many as twenty or thirty.

(Example: A bank clerk's key words would be "bank" "clerk" "money" "cash" "drafts" "teller" "accounts" "customer" etc.)

(Example: There has just been a goof resulting in an upset. The goof centered around "radio" "repairs" "operation" "operator" "electronics" etc.)

2. The Word Clearer, without showing the person the definitions, asks him to define each word.

3. The Word Clearer checks the definition on his list for *general* correctness not word for word but meaning.

4. Any slow or hesitancy or misdefinition is met with having the person look the word up and look up any word in the definition the person does not have a grasp of.

5. One completes his list.

6. By then the person has been jarred into looking further by the above actions. The Word Clearer asks "What other word relating to your post (or subject or error) didn't you understand?"

7. Each one mentioned is now defined by looking it up.

8. The person can now be Method 4ed relating to his post to be sure all is clean and there are no upsets.

Note: Where the person has just had an accident or ethics action it may be necessary to delay the action until the person is calmer or not so upset as the action can be a heavy distraction if the person is hurt or frightened and will not be successful.

IT WILL BE FOUND THAT LAZINESS, INACTIVITY, SLOWNESS AND ERRORS ON A POST OR IN USING A SUBJECT TRACE TO MISUNDERSTOOD KEY WORDS.

THE REMEDY IS WC METHOD 6.

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Remimeo

Word Clearing Series 40

METHOD 7

Whenever one is working with children or foreign language persons or semiliterates Method 7 READING ALOUD is used.

In this method the person is made to read *aloud* to find out what he is doing.

It is a very simple method. It is done without a meter.

It is used on such persons before other methods in order to get the person untangled.

If a person does not seem to be progressing by studying silently, one has him read aloud.

Another copy of the same text must also be followed by the Word Clearer as the person reads.

Startling things can be observed.

The person may omit the word "is" whenever it occurs. The person doesn't read it. He may have some strange meaning for it like "Israel" (actual occurrence).

He may omit "didn't" each time it occurs and the reason traced to not knowing what the apostrophe is (actual occurrence).

He may call one word quite another word such as "stop" for "happen" or "green" for "mean".

He may hesitate over certain words.

The procedure is

1. Have him read aloud.
2. Note each omission or word change or hesitation or frown as he reads and take it up at once.
3. Correct it by looking it up for him or explaining it to him.
4. Have him go on reading, noting the next omission, word change or hesitation or frown.
5. Repeat steps 2 to 4.

By doing this a person can be brought up to literacy.

His next actions would be learning how to use a dictionary and look up words.

Then a simple grammar.

A very backward student can be boosted up to literacy by this method.

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Word Clearing Series 41

METHOD 8

(If a student has trouble with this Method he should do Method 7 first. Method One should also be done.)

Method 8 is an action used in the "Primary Rundown" where one is studying Study Tech or where one is seeking a full grasp of a subject. Its End Product is SUPER-LITERACY.

The steps are these:

Usually an alphabetical list of every word or term in the text of a paper, a chapter or a recorded tape is available or provided.

1. The person looks up each word on the alphabetical list and uses each in sentences until he has the meaning conceptually.

The words are looked up in a big dictionary.

The grammatical words or small words are looked up in a simple grammar. If the person has too much trouble with grammar he should do the whole simple grammar text before going on.

Any technical terms not in the dictionary are looked up in a technical dictionary or glossary or in bulletins on the materials, i.e. a photographic dictionary.

This is not done for the whole subject, it is done for a paper or a chapter or one tape of a series.

2. One then reads or listens to the paper, chapter or tape for its sense or general meaning.

3. Method 4 is then done on the person to find any misunderstandings.

4. These are cleared up per Method 4 procedure.

5. The person reads or listens to the material again.

6. The person is again checked for any misunderstandings.

7. If there are any misunderstandings the person again does steps 4 & 5.

8. When the material is fully heard or understood as per above steps and checks, end off on that paper, chapter, tape and go on to the next one.

9. An alphabetical list is made or exists for the next paper, chapter or tape. Steps 1 to 8 are done on it.

10. Each succeeding paper or chapter or tape is done with steps 1 to 8.

When *all* the material has been done in this way, the person will be fully able to apply all the material.

Usually Method 8 is reserved for the Scientology Study Tapes which contain how to study and the Student Hat.

It can also be used to master a major subject.

IT WILL BE FOUND THAT METHOD 8 (or Method 2 or 3 or 4 or 6) ARE VERY LENGTHY AND HARD TO DO UNLESS ONE HAS FIRST HAD A METHOD ONE WORD CLEARING.

A Word Clearing Correction List is used on Method 8 whenever a student bogs heavily. This list will, when assessed on a meter properly, locate the errors and they can be corrected.

When used on the Study Tech itself and Student Hat, Method 8 HONESTLY DONE makes a person SUPER-LITERATE. It is like hearing and seeing and reading for the first time!

Reading a text or instruction or book is comfortable. One has it in conceptual form. One can APPLY the material learned.

It is a new state.

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Word Clearing Series 46 RA

METHOD 9

Method 9 Word Clearing is CORRECTIVE Word Clearing, as compared to Method 7 which is EDUCATIONAL Word Clearing, and has its own exact procedure.

Method 9 is done on any specific written text, usually by subject, for example, the C/S Series, the Data Series, or one or more PLs or HCO Bs on a related subject, for example, Listing and Nulling, Rudiments, or a key Hat PL or PLs.

The procedure is:

1. Student or staff member reads the text out loud. He is not on the meter.
2. The Word Clearer has a copy of the text and reads along with the student silently.
3. If the student leaves out a word or stumbles or exhibits any physical or verbal manifestation while reading the text, the Word Clearer immediately asks for the misunderstood word or term and gets the meanings cleared with a dictionary and put into sentences until the word is understood and VGIs are present.
4. Student *rereads the last section and* continues the text to completion, picking up and handling all misunderstood words, as evidenced by verbal or physical manifestations.
5. Student or staff member is sent to Pc Examiner for F/N VGIs check. If no F/N VGIs, student or staff member returns to Word Clearer to complete to F/N VGIs or WCCL, if required.
6. The text is now restudied by the student or staff member.

Method 9 can be used before or after the fact of a flub. For example, any *upper level C/S* to get an OK to C/S should M9 the C/S Series, restudy and starrate and do in clay as a basic action in Qual. Or an Auditor who is flubbing on Assessment gets M9 on the Assessment pack. Or a Supervisor who is flubby gets M9 on *key* MCSC materials. In each case, the materials word cleared must be restudied *and starrated*.

Word Clearers must be specifically and extensively drilled to do M9 (or M7) so that they can read a text and pick up any and all physical manifestations at the same time. Only then is an OK to do M9 (or M7) issued.

The fact of having had material word cleared using a different method does not prevent M9 being used. In fact, it would not be unusual for specific material to be handled first with M6, then M9 then M4, if one wanted to be very thorough.

In order to ensure application, all Word Clearing must be followed by a restudy of the materials word cleared. Word Clearing clears the material so it can now be studied and applied.

Method 9 is extremely powerful and effective.

Ens. Judy Ziff
CS-5

As ordered by LRH

Revised in co-ordination with
Flag Mission 1234

I/C: CPO Andrea Lewis
2nd: Molly Harlow

Commodore's Staff Aides

Approved by the Board of Issues
for the
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Remimeo

Word Clearing Series 23

TROUBLE SHOOTING

In Word Clearing the troubles are actually very few.

However there are a few.

It is possible for an auditor or student doing word clearing on another to get misunderstood words himself unless he also looks at the definitions and understands them at the same time he is clearing them on the other person. This requires no extra step. In fact it would be rather hard not to also see the definition of the word.

A person trying to “blow” (leave) and refusing further Word Clearing almost always has a HUGE misunderstood on some word not yet located. The correct action is to get him back and FIND AND CLEAR THE WORD.

Not getting a good result using Methods 1, 2 or 3 is cured by using the Word Clearing Correction List, HCO B 21 July 71, Revised 9 August 71.

This Correction List applies to all methods of word clearing.

For instance, if Method 2 goes sour and the student “knew all the words anyway” or “doesn’t understand it any better” or is critical or demonstrates any other unfavorable reactions which do not win through, there is always Word Clearing Correction List.

This list is done by a Class III or above auditor. It is quite miraculous.

Example: Student badly bogged after Method 2 by his twin. Handling: A Class III auditor does the Word Clearing Correction List on him.

The Correction List is handled as per HCO B 14 Mar 71, “F/N Everything”. In other words, one takes all reads on it to Floating Needle. Any other list called for by reads on the Correction List is taken to F/N and when that called-for list F/Ns then one considers that the Word Clearing Correction List line has F/Ned. (Correction List reads on 4. List Error. The auditor takes a list called L4B which corrects lists and makes every read on “L4B” F/N. Then “4. List Error” is marked “F/N”.)

The technology of handling a Word Clearing Correction List is all covered in the general materials of auditing.

Not knowing how to use a Meter can cause trouble.

A special Course in using an E-Meter is available. The E-Meter Drill Book gives all the drills. It does not take long to learn. Also E-Meters are abundantly available today.

Learning to be a Class III or preferably a Class IV Academy Auditor is not difficult IF one uses word clearing!

All word clearing is done under the discipline of The Auditor’s Code.

One's "TRs" (TR = Training drills for auditing) can be straightened out on a TR Course on which one learns to confront, to speak so one can be heard, to acknowledge, to be able to repeat commands and to handle originations by the student.

Troubles in word clearing, then can be listed as coming from lack of training. So anyone doing word clearing should organize himself to (1) Do a TR Course, (2) Learn to use and acquire an E-Meter, (3) Learn the Auditor's Code and, (4) If not one already, learn to be an Academy Class III Auditor.

Knowing how to do 1 to 3 above is essential to do Method 2 Word Clearing. And the skills under (1) to (3) are very easy to acquire. Further, it is not all that difficult to become a Class III Auditor.

People sometimes think only someone who wants to be a professional auditor studies in the Academy, a false impression. One can't imagine how a father or businessman or mother or clerk or official could succeed without knowing the basics of human reaction and how to handle them. Someone who is a Class III or Class IV knows how. The real professional usually becomes a Class VI and the real experts are the VIIIs, IXs and Xs. It's a matter of how expert you want to be. A Flag Ship Class XII could turn a severe mental case from raving lunacy to not only sane but bright and normal in about 8 or 9 hours and a normal person to a genius in 15 to 20 hours.

But here we are dealing with the whole range of the human mind.

In word clearing Method 2 one certainly should know his "TRs", his Auditor's Code and his Meter. And for Method I it takes a Class III Academy Auditor.

Almost all troubles will be found to stem from an omission of these requirements AND not using Word Clearing on the materials one is studying to achieve these skills.

Very few troubles actually will be encountered if this HCO B is followed.

Word Clearing IS a precision technology and there IS something to know about it as it has never before been known.

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Founder

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 27 NOVEMBER 1978

Remimeo
Word Clearers
Class IV Grad
and above
Auditors
C/Ses

(Cancels BTB 21 July 1971RE
Word Clearing Correction List Revised)

Word Clearing Series 35RF

WORD CLEARING CORRECTION LIST

The WCCL is the list to use when any form of Word Clearing bogs down. Any and all trouble with Word Clearing should be corrected by assessing and handling this list. The WCCL has been designed to parallel errors made in *Word Clearing*. not study, not the person's case, and it is to be used in Word Clearing sessions to correct Word Clearing errors.

If, after the Word Clearing Correction List has been fully handled, there seems to be other bypassed charge connected with the subject of study, a Study Green Form should be done.

This list can be assessed Method 3 or Method 5.

All Word Clearers are to check out on and use this list to correct Word Clearing errors.

1. IS THERE SOMETHING WRONG WITH YOUR CASE? _____
If this list is being assessed during course room metered Word Clearing, end off for C/S instructions, otherwise assess and handle a C/S Series 53.
2. HAVE YOU BEEN WORD CLEARED OVER OUT-RUDS? _____
Find out which and handle to F/N and VGIs.
3. IS A WORD STILL MISUNDERSTOOD? _____
Find out which and get it cleared to F/N. (If Method 1 Word Clearing, clear it E/S to EP.)
4. WAS A WORD IN A DEFINITION MISUNDERSTOOD? _____
Find out which word and get it cleared to F/N.
5. COULDN'T YOU FIND THE ACTUAL MISUNDERSTOOD? _____
Using your meter and 2WC, find the misunderstood word and clear to F/N. (If Method 1 Word Clearing clear it E/S to EP.)
6. DID YOU NOT GET THE BASIC WORD? _____
Find out which word or subject was not taken to EP, locate the misunderstood words and clear each to F/N, going E/S to EP.
7. DID YOU FAIL TO USE THE WORD YOU WERE CLEARING IN ENOUGH SENTENCES? _____
Get the word used in sentences until it is fully understood, to F/N and VGIs.
8. DID YOU NEED TO DEMO THE WORD YOU WERE CLEARING? _____
Get the word demoed to full understanding, F/N and VGIs.

9. WERE YOU USING AN IMPROPER DICTIONARY? _____
Find out what word and what dictionary. Get a proper dictionary and clear it to F/N and VGIs.
10. WAS THERE AN EARLIER SIMILAR MISUNDERSTOOD WORD NOT CLEARED? _____
Find out what it is and clear it to F/N. (If Method 1 Word Clearing, clear it E/S to EP.)
11. DID YOU NOT FEEL GOOD ABOUT A WORD WHEN IT WAS CLEARED? _____
Find the word and reclear it to F/N.
12. DO YOU KEEP FORGETTING WORDS YOU HAVE ALREADY DEFINED? _____
Locate the other or related word he didn't define and clear it to F/N.
13. DID YOU HAVE TO CLEAR A WORD YOU ALREADY KNEW? _____
Find out what the word was and indicate. If no F/N get off any protest or inval and rehab to F/N.
14. WAS A WORD OVERRUN? _____
Find out what word and rehab.
15. WAS A WORD READING ON PROTEST? _____
Get which word, indicate. If no F/N handle with itsa E/S itsa to F/N.
16. DID A WORD NOT REALLY READ? _____
Get which word, indicate. If no F/N handle with itsa E/S itsa to F/N.
17. COULDN'T YOU HEAR THE WORD CLEARER? _____
Itsa E/S itsa to F/N.
18. DIDN'T YOU UNDERSTAND WHAT THE WORD CLEARER SAID? _____
Itsa E/S itsa to F/N.
19. DIDN'T YOU UNDERSTAND THE ACTION BEING DONE? _____
Find out what it was and handle with itsa E/S itsa to F/N or clear it up with correct references to F/N and VGIs.
20. WERE YOU CONFUSED BY SOMETHING? _____
Find out what it was and handle with itsa E/S itsa to F/N or clear it up with correct references to F/N and VGIs.
21. WERE YOU PUZZLED WHY THE WORD CLEARER KEPT ON WORD CLEARING? _____
Find out what happened and handle with itsa E/S itsa to F/N or rehab the win.
22. ON WORD CLEARING DID YOU FEEL OVERWHELMED? _____
Find out what happened and handle with itsa E/S itsa to F/N.
23. ON WORD CLEARING DID YOU FEEL HOPELESS? _____
Find out what happened and handle with itsa E/S itsa to F/N.
24. ON WORD CLEARING DID YOU FEEL INVALIDATED? _____
Find out what happened and handle with itsa E/S itsa to F/N.

25. ON WORD CLEARING WAS THERE ANY EVALUATION?
Find out what happened and handle with itsa E/S itsa to F/N.
26. ON WORD CLEARING WERE YOU PROTESTING? _____
Itsa E/S itsa to F/N.
27. DID YOU GET DISTRACTED DURING WORD CLEARING? _____
Find out what happened and handle with itsa E/S itsa to F/N.
28. WAS THERE SOMETHING WRONG WITH THE F/Ns INDICATED? _____
Find out what happened and handle with itsa E/S itsa to F/N or clear to F/N any words not fully cleared.
29. DID YOU HAVE TO LOOK UP TECHNICAL OR SPECIALIZED DEFINITIONS OF WORDS THAT DIDN'T APPLY? _____
Find out what the word was. Indicate this was an unnecessary action. Correctly clear the word to F/N. (If Method 1 Word Clearing, take E/S to EP.)
30. DID YOU TELL THE WORD CLEARER IT WAS UNDERSTOOD JUST TO GET RID OF HIM? _____
Get the word (plus any others) and clear each to F/N.
31. WAS IT NOT YOUR MISUNDERSTOOD? _____
Itsa E/S itsa to F/N.
32. WAS THERE INVALIDATION OF KNOWINGNESS? _____
Find out what it was, and handle with itsa E/S itsa to F/N.
33. DID YOU USE THE WRONG SIZED CANS? _____
False TA Checklist. Work out the right sized cans with the pc.
34. DID YOUR HANDS GET TIRED IN WORD CLEARING? _____
False TA Checklist. Work out the right sized cans with the pc.
35. WAS A WORD ON THE LIST OF SUBJECTS MISUNDERSTOOD? _____
Find out what it is and clear to F/N. (If Method 1 Word Clearing, take E/S to EP.)
36. IS A SUBJECT STILL MISUNDERSTOOD? _____
Get which subject and which word and clear it to F/N. (If Method 1 Word Clearing, take E/S to EP.)
37. DID YOU NOT GET THE BASIC SUBJECT? _____
Find out what subject is incomplete by 2WC, locate the misunderstood words in it and clear each to F/N. (If Method 1 Word Clearing, take E/S to EP.)
38. IN REGARD TO EARLIER SUBJECTS OR COURSES YOU STUDIED DID YOU FIND ANY OF THEM DIFFICULT? _____
When this question is answered ask this second question: WERE THERE ANY WORDS ON THESE COURSES THAT YOU DIDN'T FULLY UNDERSTAND? Find by subject and get each defined. Then do steps again until both questions F/N.
39. DO YOU STILL HAVE MISUNDERSTOODS ON EARLIER COURSES? _____

Find out which course (or courses) and get each misunderstood word cleared. Then recheck the question and handle until it F/Ns on checking.

- 40. DO YOU HAVE MISUNDERSTOODS ON YOUR EARLIER THAN SCIENTOLOGY SCHOOL OR FAMILY TRAINING?
When this question has been answered, ask: WAS THERE ANY WORD IN (SUBJECT NAMED) YOU DIDN'T UNDERSTAND? Get it fully defined to F/N and all such words cleared up for that subject. Handle all subjects the person has named as above. Then recheck the original question and handle until it F/Ns on checking. _____
- 41. WERE YOU BEING WORD CLEARED ON AN UNREADING SUBJECT?
Find out what. Indicate. If no F/N rehab or Date/Locate. _____
- 42. WAS A SUBJECT OVERRUN?
Find out what and indicate. If no F/N rehab. _____
- 43. WAS A MISUNDERSTOOD SUBJECT MISSED?
Find out which subject(s) and which words and clear each to F/N. (If Method 1 Word Clearing, take E/S to EP.) _____
- 44. DID YOU TRY TO MAKE THE LIST F/N?
Put in ruds on Word Clearing, each to F/N, VGIs. Rehab any overruns. _____
- 45. IS THERE A SUBJECT WHICH SHOULD HAVE BEEN ON THE LIST BUT WASN'T?
Find out what the subject is and clear all misunderstood words to F/N, going E/S to EP. _____
- 46. HAS A WIN BEEN BYPASSED?
Find out what and rehab. _____
- 47. IS THERE SOMETHING ELSE WRONG?
Find out what and handle or return to the C/S. _____
- 48. WAS THERE NOTHING WRONG IN THE FIRST PLACE?
Indicate. If no F/N rehab or Date/Locate. _____
- 49. IS THERE SOME OTHER BYPASSED CHARGE ON THE SUBJECT OF STUDY?
Assess and handle a Study Green Form. _____

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HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 25 JUNE AD 13

Central Orgs
Franchise

ROUTINE 2H
ARC BREAKS BY ASSESSMENT

This is not just a training process. It is a very valuable *unlimited* process that undercuts Repetitive Processes and produces tone arm action on cases that have none on repetitive processes.

R2H, however, is a training *must* before an auditor is permitted to run engrams. It does not have to be run on a pc before engrams are run. Only when an auditor can produce results with R2H should he or she run engrams on any pc. For R2H combines the most difficult steps of engram running, dating, assessing, locating and indicating by-passed charge. If an auditor can date skillfully and quickly handle ARC Breaks (and handle the Time Track) he or she is a safe auditor on R3R. If not, that auditor will not produce results with R3R or make any OTs.

In Academies and the SHSBC, R2H is placed after skill is attained in Model Session and repetitive processes. In auditing programming R2H comes immediately after Reach and Withdraw and the CCHs.

For sweetening a pc's temper and life, R2H has had no equal for cases above but not including level 8.

ARC stands for the Affinity—Reality—Communication triangle from which comes the Tone Scale and is best covered by the booklet "Notes on Lectures".

By-passed charge is covered very fully in recent HCOBs on ARC Breaks.

R2H BY STEPS

The auditing actions of Routine 2H are complex and must be done with great precision.

The actions are done in Routine 3 Model Session. Mid Ruds and Missed Withholds may be used.

STEP ONE:

Tell the pc, "Recall an ARC Break."

When pc has done so acknowledge that the pc has done so. Do not ask the pc what it is. If pc says what it is, simply acknowledge. It is no business of R2H to know what the ARC Break consists of!

STEP TWO:

Date the ARC Break on the meter. If the pc volunteers the date *do not* verify it on the meter further. Accept it at once and write it down. The date is more important than the content of the ARC Break.

STEP THREE:

Assess the ARC Break for by-passed charge, using the attached list.
Find the greatest read.

The assessment is seldom gone over more than once as a whole and those that read are then read again until one remains.

This is a rapid action on the meter. Look only for tiny ticks or falls or a small left to right slash of the needle. Do not expect large reactions. The Mark V meter is indispensable.

STEP FOUR:

Indicate to the pc what charge was missed in that ARC Break he or she has recalled .

The pc must be satisfied that that was the charge missed.

The pc may try to recall what it was that was indicated. This is not a vital part of the drill but **THE PC MUST BE SATISFIED THAT THE LOCATED BY-PASSED CHARGE WAS THE SOURCE OF THE ARC BREAK.**

There is a danger here of a great deal of auditor ad-libbing and tanglefoot. If the pc is not satisfied and *happier* about it, the wrong by-passed charge has been found and Step Three must be re-done.

It is no part of this process to run an engram or secondary thus located.

THE ASSESSMENT FORM

This is a *sample* form. It may be necessary to add to it. Some lines of it may eventually be omitted. However, this form does work. The auditor may add a few lines to it.

In asking the questions preface the whole assessment with, "In the ARC Break you recalled _____." Do not preface each question so unless pc goes adrift.

A dirty needle means pc has started to speculate. Ask, "Have you thought of anything?" and clean needle.

Had an engram been missed? Had a withhold been missed? Had some emotion been rejected? Had some affection been rejected? Had a reality been rejected? Had a communication been ignored? Had a similar incident occurred before? Had a goal been disappointed? Had some help been rejected? Was an engram restimulated? Had an overt been committed? Had an overt been contemplated? Had an overt been prevented? Was there a secret?

Routine 2H is a skilled operation. Practice gives the auditor a knack of doing it rapidly.

An ARC Break should be disposed of about every fifteen minutes of auditing time. Longer shows ineptitude.

HUBBARD COMMUNICATIONS OFFICE
Saint Hill Manor, East Grinstead, Sussex

HCO BULLETIN OF 3 JULY 1971R
REVISED 22 FEBRUARY 1979

Remimeo
Franchise
Level III
Checksheets
Tech
Qua/
C/Ses

(Revisions in this type style)
(Ellipsis indicates deletion)
Replaces HCOBs 22 May 65 and 23 April 64,
and cancels HCOB 27 July 65 all on the
same subject.

SCIENTOLOGY III

AUDITING BY LISTS

(Note: We now F/N everything. We do NOT
tell the pc what the meter is doing. This
changes "Auditing By Lists" in both respects.
We do not say to the pc. "That's clean" or
"that reads.")

Ref: HCOB 14 Mar 71 F/N EVERYTHING
HCOB 4 Dec 77 CHECKLIST FOR
SETTING UP SESSIONS
AND AN E-METER
HCOB 24 Jan 77 TECH CORRECTION
ROUND-UP
HCOB 7 Feb 79R E-METER DRILL 5RA CAN SQUEEZE
HCOB 8 Dec 78II GREEN FORM AND EXPANDED GREEN FORM
40RD, USE OF

Use any authorized published LIST. (Green Form for general review, L1C for ARC Brks, L4BRA for *list errors*.)

METHOD 3

Set the sensitivity for 1/3 of a dial drop on a correct can squeeze per E-Meter Drill 5RA (Reference: HCOB 7 Feb 79R E-METER DRILL 5RA CAN SQUEEZE).

Have your meter in a position (line of sight) so you can see the list and the needle or you can see the needle and the pc. The meter position is important.

Hold the mimeoed list close beside the meter. Have your worksheet more to the right. Keep record on your worksheet. Mark the pc's name and date on it. Mark what list it is on the W/S with time. It remains in the folder stapled to the W/S.

Read the question on the list, note if it reads. Do NOT read it while looking at the pc, do NOT read it to yourself and then say it while looking at the pc. These are the L10 actions and are called Method 6, not Method 3. It is more important to see the pc's cans than his face as can fiddle can fake or upset reads.

TR 1 must be good so the pc clearly hears it.

You are looking for an INSTANT READ that occurs at the end of the exact last syllable of the question.

If it does not read, mark the list X. If the list is being done through an F/N and the F/N just continues, mark the question F/N.

If the question reads, do *not* say “That reads.” Mark the read at once (tick, SF, F, LF, LFBD, R/S), transfer the number of the Q to the W/S and look expectantly at the pc. You can repeat the Q by just saying it again if pc doesn’t begin to talk. He has probably already begun to answer as the Q was live in his bank as noted by the meter.

Take down the pc’s remarks in shortened form on the W/S. Note any TA changes on the W/S.

If the pc’s answer results in an F/N (cog VGIs sometimes follow, GIs always accompany a real F/N), mark it rapidly on the W/S and say, “Thank you. I would like to indicate your needle is floating.”

Do NOT wait endlessly for the pc to say more. If you do he will go into doubt and find more, also do NOT chop what he is saying. Both are TR errors that are very bad.

If there is no F/N, at the first pause that looks like the pc thinks he has said it, ask for an earlier similar whatever the question concerned. Do NOT change the Q. Do NOT fail to repeat what the question is. “Was there an earlier similar restimulation of ‘rejected affinity’?” This is the “E/S” part of it. You do *not* leave such a question merely “clean.”

It does not matter now if you look at the pc when you say it or not. But you can look at the pc when you say it.

The pc will answer. If he comes to a “looks like he thinks he said it” and no F/N, you ask the same Q as above.

You ask this Q “Was there an earlier similar “ until you finally get an F/N and GIs. You indicate the F/N.

That is the last of that particular question.

You mark “F/N” on the list and call the next question on the list. You call this and other questions without looking at the pc.

Those that do not read, you X as out.

The next question that reads, you mark it on the list, transfer the question number to the W/S.

Take the pc’s answer.

Follow the above E/S procedure as needed until you get an F/N and GIs for the question. Ack. Indicate and return to the mimeoed list.

You keep this up until you have done the whole list in this fashion.

If you got no read on the list question but the pc volunteers some answer to an unreading question, do NOT take it up. Just ack and carry on with your mimeoed list.

BELIEVE YOUR METER. Do not take up things that don’t read. Don’t get “hunches.” Don’t let the pc run his own case by answering nonreading items and then the auditor taking them up. Also don’t let a pc “fiddle the cans” to get a false read or to obscure a real one. (Very rare but these two actions have happened.)

BIG WIN

If halfway down a prepared list (the last part not yet done) the pc on some question gets a wide F/N, big cog, VGIs, the auditor is justified in calling the list complete and going to the next C/S action or ending the session, *except in the case where an F/Ning list is C/Sed for, e.g. C/S 53RL. The auditor does not violate C/S Series 20 PERSISTENT F/N. If he is intending to F/N the list, and the pc is on a big win, the auditor would end off, let the pc have his win, and then in another later session, continue with the list.*

There are two reasons for this—one, the F/N will usually just persist and can't be read through and further action will tend to invalidate the win.

The auditor can also carry on to the end of the prepared list if he thinks there may be something else on it, *if it does not violate C/S Series 20 PERSISTENT F/N.*

GF AND METHOD 3

When a GF is taken up Method 3 (item by item, one at a time) *one ends it at the first F/N (Reference: HCOB 8 Dec 78 II GREEN FORM AND EXPANDED GREEN FORM 40RD, USE OF). If the auditor were to continue, it can occur that the TA will go suddenly high. The pc feels he is being repaired, that the clearing up of the first item on the GF handled it and protests. It is the protest that sends the TA up.*

Thus a GF is best done by Method 5 (once through for reads, then the reads handled) .

L1C, L3RF, L7 and other such lists are best done Method 3.

The above steps and actions are exactly how you do Auditing by List today. Any earlier data contrary to this is canceled. Only 2 points change—we F/N everything that reads by E/S or a process to handle (L3RF requires processes, not E/S to get an F/N) or *else check for false read if the pc shows manifestations of this*, and we never tell the pc that it read or didn't read, thus putting his attention on the meter.

We still indicate F/Ns to the pc as a form of completion.

L1C and Method 3 are NOT used on high or very low TAs to get them down or up.

The purpose of these lists is to clean up bypassed charge.

An auditor also indicates when he has finished with the list.

An auditor should dummy drill this action both on a doll and bullbait.

The action is very successful when precisely done.

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BOARD TECHNICAL BULLETIN

7 NOVEMBER 1972R

Issue I

Revised & Reissued 12 August 1974 as BTB

(Revision in this type style)

Remimeo

CANCELS

HCO BULLETIN OF 7 NOVEMBER 1972

Issue I

SAME TITLE

Auditor Admin Series 16R

CORRECTION LISTS

A Correction List is a list of prepared questions on a mimeoed sheet which is used by the Auditor for the repair of a particular situation, action or rundown.

If a Correction List is used it must be stapled at the back of the W/Sheets.

The Correction List must not be omitted and must be in the session reports so the C/S can look at the original assessment.

If a Correction List is not completely handled in one session, it is not stapled as above but left free. It is stapled to the worksheets of the session in which its handling is completed.

RELATION TO WORKSHEET ADMIN

When using a Correction List, the number of the question being handled is marked on the W/Sheet.

Example:

On an L1C question 2 "Has a withhold been missed?" reads.

WORKSHEET:

- L1C
2. SF
Well I took the money and etc, etc.

The List is marked to show it is handled.

Example:

1. Has there been an error in listing?
(If this reads change to L4BR at once) X
2. Has a withhold been missed? SF to F/N

3. Has some emotion been rejected? X
4. etc.

References: HCO B 3 July 71 "Auditing by Lists Revised"
BTB 11 Aug 72R C/S Series 83R, "Correction Lists"

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