The
Technical
Bulletins

of
Dianetics and Scientology

by

L. Ron Hubbard
Founder of Dianetics and Scientology

VOLUME I
1950–1952

TECHNICAL BULLETINS
1950–1952

Contents

1950

1951

1950

1950! The year Dianetics: The Modern Science of Mental Health *was published is considered by many as the starting point in the time track of Dianetics.*

Factually, the early development of Dianetics and Scientology began in the thirties and ran up through Ron's presentation of Dianetics: The Original Thesis *to the healing field in 1948. But this was not just the original thesis of Dianetics. It was the original thesis on the subject of* Scientology — *the word he used as early as 1938 to identify the subject he was developing.*

From 1947 to 1949, Ron was in Hollywood researching and refining Dianetics auditing technique. In fact, some of the first Dianetic Clears were made during this period. He didn't advertise what he was doing, didn't tell people who he was — he simply picked people at random and audited them. These people didn't know what was going on, but they were all intensely delighted: their somatics were disappearing and they were going upscale at a remarkable rate.

With the release of Dianetics: The Modern Science of Mental Health *in May of 1950, the scene changed. An overnight bestseller, the book's success very quickly made L. Ron Hubbard a leading name in the field of mental health.*

By August of 1950 Ron was lecturing to crowds of over 6,000 people at the Shrine Auditorium in Los Angeles, and within a few short months there were over 700 groups practicing Dianetics in the US alone, led by the Hubbard Dianetics Research Foundation in Elizabeth, New Jersey and its offices in New York, Washington, DC, Chicago, Los Angeles and Hawaii.
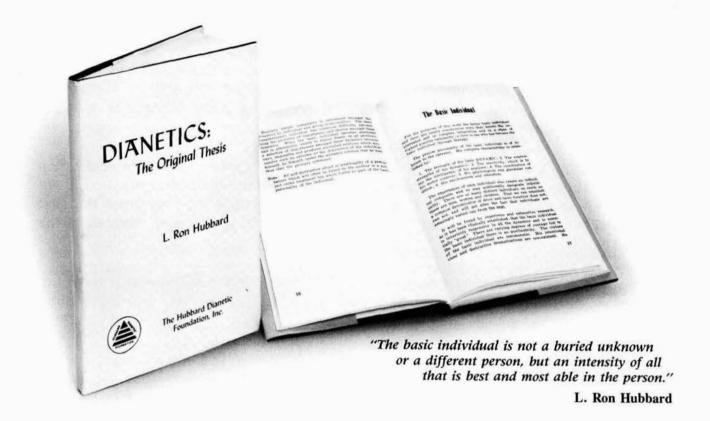
He spent much of his time traveling across the US to lecture to the public who were enthusiastically demanding information on Dianetics, while continuing the development of the technology.

DIANETICS: THE ORIGINAL THESIS
by L. Ron Hubbard
Released early 1948
Published December 1951

"The basic individual is not a buried unknown or a different person, but an intensity of all that is best and most able in the person."

L. Ron Hubbard

Dianetics: The Original Thesis was written by Ron in 1947, fifteen years after he began his studies of the mind. The book was written as the first formal record of his research and extraordinary discoveries on the function of the human mind.

Originally titled *Scientology: A New Science*, the book was retitled *Abnormal Dianetics* when it was offered to the medical and psychiatric professions in early 1948. The work was not utilized by these professions; it was, however, accepted broadly by the public at large. Tens of thousands of copies of it were circulated all over the world, mostly by the public themselves duplicating it, mimeographing it, even typing it with many carbons.

The startling popularity of the thesis brought publishers to offer a contract for a popular work on the subject. In response, Ron wrote *Dianetics: The Evolution of a Science* and *Dianetics: The Modern Science of Mental Health*, which were published in 1950.

After their release and the tremendous public interest that followed, there was popular demand for the original thesis to be made broadly available to all. To meet this demand, the first hardcover edition, titled *Dianetics: The Original Thesis*, was published in Wichita, Kansas, in December 1951.

In 1983 the book was newly released with an updated title: *The Dynamics of Life*.

The book covers the basic tenets of Dianetics and Scientology. Its publication was a milestone in the history of mankind, and its popularity and relevance have not diminished.

TERRA INCOGNITA:

THE MIND[*]

Probably the strangest place an explorer can go is inside. The Earth's frontiers are being rapidly gobbled up by the fleet flight of planes, the stars are not yet reached. But there still exists a dark unknown which, if a strange horizon for an adventurer, is nevertheless capable of producing some adventures scarcely rivaled by Livingstone.

During the course of three minor expeditions before the war the realization came about that one of the most dangerous risks in the field of exploration is not located in the vicinity of the geographical goal, but is hard by from the first moment of planning until the last of disbanding—the unbalanced member of the party.

After some years of war it became even more of a conviction that there are some things more dangerous than the kamikaze, just as they had been more dangerous than malaria.

For a mathematician and navigator to become involved in the complexities of the mental frontiers is not particularly strange; to produce something like results from his explorations into the further realms of the unknown definitely is.

There is no reason here to become expansive on the subject of Dianetics. The backbone of the science can be found where it belongs, in the textbook and in professional publications on the mind and body.

But in that Dianetics was evolved because of observations in exploration for the purpose of bettering exploration results and safeguarding the success of expeditions, it would be strange, indeed, to make no mention of it in its proper generative field.

Based on heuristic principles and specifically on the postulate that the mission of life is survival and that the survival is in several lines rather than merely one, Dianetics contains several basic axioms which seem to approximate natural laws. But regardless of what it approximates, it works. Man surviving as himself, as his progeny, as his group or race, is still surviving equally well. The mechanisms of his body and his society are evidently intended to follow this axiom since, by following it in a scientific manner, several other discoveries came about. That Dianetics is of interest to medicine—in that it apparently conquers and cures all psychosomatic ills and that it is of interest to institutions where it has a salutary effect upon the insane—is beyond the province of its original intention.

What was wanted was a therapy which could be applied by expedition commanders or doctors which would work easily and in all cases to restore rationale to party members unduly affected by hardship and, more important, which would provide a yardstick in the selection of personnel which would obviate potential mental and physical failure. That goal was gained and when gained was found to be relatively simple.

It was discovered that the human mind has not been too well credited for its actual ability. Rather than a weak and capricious organ, it was found to be inherently capable of amazing strength and stamina and that one of its primary purposes was to be right and always right. The normal mind can be restored to the optimum mind rather easily, but that is again beside the point.

The focus of infection of mental and psychosomatic ills was discovered in a hidden but relatively accessible place. During moments when the conscious mind (Dianetically, the analytical mind) is suspended in operation—by injury, anesthesia, illness such as delirium—there is a more fundamental level still in operation, still recording. Anything said to a man when he is unconscious from pain or shock is registered in its entirety. It then operates, on the return of consciousness, as a posthypnotic suggestion, with the additional menace of holding in the body the pain of the incident. The content of the moment or period of unconsciousness is called, Dianetically, a *comanome** (Greek—"unconscious law"). The words contained in the comanome are like commands, hidden but powerful when restimulated by an analogous situation in later life. The pain in the comanome becomes the psychosomatic illness. Any perceptic in the comanome is capable of reviving some of the strength of that comanome when it is observed in the environment. The comanome so planted in the mind has its content of perceptics—smell, sound, sight, tactile, organic sensations. It has them in a precise order. The comanome can be played off like a drama when awake life perceptics restimulate it. Which is to say that for every perceptic in the comanome there are a variety of equivalents in awake environment. A man becomes weary, sees one or more of the perceptics in his surroundings and becomes subject to the comanome within him.

For example, a man falls into a crevasse and is knocked out. His companions haul him forth. One is angry and comments over the unconscious man that he was always a clumsy fool and that the party would be better off without him. Another member defends the unconscious man, saying he is a good fellow. The unconscious man received a blow on the head in his fall and his arm was slightly injured in the recovery.

After regaining consciousness the injured man has no "memory" of the incident, which is to say, he cannot recall it consciously. The incident may lie dormant and never become active. But, for our example, the man who criticized him one day says, at the moment when the formerly injured man is weary, that somebody is a clumsy fool. Unreasonably, the formerly injured man will become intensely antagonistic. He will also feel an unreasonable friendship for the man who spoke up for him. Now the comanome is "keyed in" or has become a part of the subject's "behavior pattern." The next time the injured man is on ice, the sight of it makes his head ache and his arm hurt in dwindling ratio to how tired he gets. Further, he may pick up a chronic headache or arthritis in his arm, the injuries being continually restimulated by such things as the smell of his parka, the presence of the other members, etc., etc.

*[comanomes were later called engrams.]

5

That is a comanome at work. How far it is capable of reducing a man's efficiency is a matter of many an explorer's log. A case of malaria can be restimulated. A man has malaria in a certain environment. Now having had it he becomes far more susceptible to malaria *psychosomatically* in that same environment and with those people who tended him. He can become a serious drag on the party, for each new slight touch restimulates the old one and what should have been a mild case is a highly painful one, being the first case of malaria plus all the subsequent cases. Malaria is a bug. As a bug it can be handled. As a comanome it will defy cure, for there is no Atabrine for comanomes short of their removal.

Almost all serious comanomes occur early in life—amazingly early. The early ones form a basic structure to which it is very simple to append later comanomes. Comanomes can wait from childhood to be "keyed in" and active at 25, 50, 70 years of age.

The comanome, a period of unconsciousness which contained physical pain and apparent antagonism to the survival of the individual, has been isolated as the sole source of mental aberration. A certain part of the mind seems to be devoted to their reception and retention. In Dianetics, this part of the mind is called the *reactive mind*. From this source, without otherwise disclosing themselves, the comanomes act upon the body and cause the body to act in society in certain patterns. The reactive mind is alert during periods when the analytical mind—or conscious mind—is reduced in awareness.

It is a matter of clinical proof that the persistency, ambition, drive, willpower and personal force are in no degree dependent upon these comanomes. The comanome can only inhibit the natural drives. The value of this unconscious experience is valuable in an animal. It is a distinct liability to man who has outgrown his animal environment. The reactive mind, so long as it limits its activity to withdrawing, instinctively, a hand from a hot stove, is doing good service. With a vocabulary in it, it becomes deadly to the organism. Those familiar with general semantics will understand how the reactive mind computes when it is stated that it "computes" in identities. The word "horse" in the reactive mind may mean a headache, a broken leg, and a scream. Such a comanome, one containing these things, would be computed that a broken leg equals a scream, a scream a broken leg, a horse equals a scream, etc., etc. If the comanome contained fright, then all these things are fright. The value of such a mental computation is entirely negative, inhibits the perfect calculations of which the analytical mind is capable and reduces the ability of the individual to be rational about, as noted, horses. Comanomes also contain complimentary material which can bring about a manic state and which, again, is of slight use in computations.

The technique of Dianetics deletes from the reactive mind all comanomes. They were hidden beneath layers of unconsciousness and unknown to the conscious mind before therapy. They were inhibitive to good impulses and productive of bad ones. After they are deleted by therapy the conscious mind gains certain attributes it did not possess before, the individual is capable of greater efforts, his actual personality is greatly heightened and his ability to survive is enormously enhanced.

Comanomes are contagious. A man has one he dramatizes as a rage pattern, and everyone has many. He dramatizes it while another individual is partly unconscious. The comanome has now been implanted in the second individual.

Deletion of all comanomes is practicable. The technique is relatively simple. There is little space here to give more than a most cursory glance at it but an expedition commander can use it without any great knowledge of medicine and no other knowledge of psychiatry, which was the original goal at the beginning of research eleven years ago.

Therapy does not depend upon hypnosis. A state has been found which is much more desirable. Hypnosis is amnesia trance for the purpose of planting suggestions. The problem of hypnosis is to put the patient to sleep. The purpose of the Dianetic reverie is to wake the patient up. Narcosynthesis and other drug therapies have some slight use in Dianetics. But the primary technique consists of stimulants. The best stimulant is Benzedrine. In its absence an overdose of coffee will do.

The patient is made to lie down and shut his eyes. The operator begins to count. He suggests the patient relax. At length the patient's eyelids will flutter. (Medicine drumming* will also accomplish this without producing a harmful amnesia hypnotic state.) He is permitted to relax further. Then the operator tells him that his "motor strip" (his sensory perceptions) is returning to a time of unconsciousness, the time being specifically named. With coaxing the patient will begin to feel the injury and sense himself in the location and time of the accident. He is then asked to recount all that happened, word for word, feeling by feeling. He is asked to do this several times, each time being "placed back" at the beginning of the incident. The period of unconsciousness he experienced then should begin to lighten and he can at length recount everything which went on when he was unconscious. It is necessary that he feel and see everything in the period of unconsciousness each time he recounts the incident. Nothing is said about his being able to remember and no hypnoanalysis technique is used. He merely recounts it until he cannot longer feel any pain in it, until he is entirely cheerful about it. Then he is brought to present time by just that command and told to again recount the incident. He may have to do this twice or three times in present time for the somatic pains will again have returned. The treatment is repeated two days later. All feeling of injury from it and all aberrative factors in the incident will vanish.

This technique is outlined here for use on a patient who is not "cleared" of comanomes prior to this new accident. A Dianetic clearing from the first unconsciousness of a lifetime to the present time places a man in a situation which is almost injury and aberration proof.

The emergency aspect of this technique is valuable. Clinical tests have shown that when shock is Dianetically removed immediately after an injury, the rate of healing is enormously accelerated, so much so that burns have healed in a few hours. Malaria and various fevers, when their peak effects are Dianetically removed, improve with great speed.

Incidents of hardship and deprivation can be markedly lightened in the recovery period by removing their psychic shock.

It is quite remarkable that the various manifestations and "cures" of native witchcraft and shamanism can be uniformly duplicated and bettered by a modern science like Dianetics. A comanome can bring about a mental hallucination (with a simple command like, "You can only listen to me!") which gives a demon

---

*medicine drumming: beating a small drum with a rhythmic, throbbing beat in order to soothe or relax a person; from the use of such drumming by primitive medicine men.

7

aspect. The individual containing such a comanome would be considered by a shaman to have within him a demon, for the demon is the only sonic memory the individual would have.

While Dianetics does not consider the brain as an electronic computing machine except for purposes of analogy, it is nevertheless a member of that class of sciences to which belong general semantics and cybernetics and, as a matter of fact, forms a bridge between the two. There can be as many comanomic commands as there can be words in a language and as many comanomic injuries as there can be illnesses and accidents. Therefore, it is no surprise that circuits can be set up in the brain which approximate any school of witchcraft, shamanism and religion known to man. The Banks Islander sitting around talking to his deceased relatives and getting answers would be found, on examination, to have a fine array of comanomes and a very active reactive mind.

The selection of personnel who will not be subject to sullen or hostile behavior and who will not become ill under various climatic conditions depends in a large measure on the perceptions of the individual. If an individual can recall things he has heard by simply hearing them again (audio imagery), if he can recall things he has seen simply by seeing them again, in color, in his mind (visio imagery), if he can imagine in terms of color-visio and tone-audio (imagine in terms of color motion pictures with sound) and if he can recall his father and mother as of early childhood, the chances are very good that he will prove to be a very stable man. Additionally, he should prove to be, within the limits of his intelligence and physical being, an able man. Unfortunately, such persons are quite rare.

If a man has definite anger patterns, worries about things and has unthinking prejudices, he may prove difficult, for these are the outward manifestations of a large reactive mind.

Taking a man back into a geographical area where he has many times been maybe profitable from an experience standpoint, but a record of accidents and misadventures in that area would be a definite point of consideration. While it would not mean entirely that a man was a bad risk, there is a double factor involved. He might have had his accidents because he contained a variety of comanomes which commanded that he have accidents (the accident prone is the extreme case) and having had accidents in the area he probably gained several comanomes there which would reduce his efficiency in that area.

A man whose service in point of experience would be invaluable to an expedition might be, in point of potential aberration, a risk to that expedition. There is a remedy for such a valuable man: he can be cleared of his comanomes, in which case his past record of accidents and failures becomes entirely invalid as a criteria for future conduct.

Dianetics has been variously tested and has been found to work uniformly and predictably in all cases. There are many more aspects to it than have been elucidated here, but it is possible to use just these facts to obtain excellent results. In a true, complete erasure of past moments of unconsciousness, the comanome disappears utterly. In the above case it will probably only alleviate, return slightly in three days and then reduce to a null level of reaction and stay that way, no longer affecting the patient.

The science has the virtue that it can be worked by any intelligent man after only a few weeks of study. That is, for the entire art of clearing a case. An intelligent man could learn all he needed to know about alleviation of a case in a few hours of reading.

The original goal was to provide expedition commanders and doctors with a therapy tool which would increase the efficiency of personnel and reduce incidence of personnel failure. Dianetics, after eleven years of research and testing, bit off a trifle more than it had bargained for. There had been no intention to go holistic and solve the ills of mankind. That it began to cure psychosomatic illnesses such as arthritis, migraine, ulcers, coronary, asthma, frostbite, bursitis, allergies, etc., etc., that it did quick things about mental derangement on the institutional level and began to replace that strange barbarism, the prefrontal lobotomy, was entirely outside the initial scheme of research. That it would now sail off on a new course to chase down the cause of cancer and cure it was not on the chart.

If it does these things, as it appears to be doing, it is in the medical and psychiatric province. No such intentions existed when the *terra incognita* of the mind was explored for its answers. It was intended as a tool for the expedition commander and doctor who are faced with choosing personnel and maintaining that personnel in good health. It is hoped that to these it will be of good value. If it is not, then despite acclaim, it will in some measure have failed.
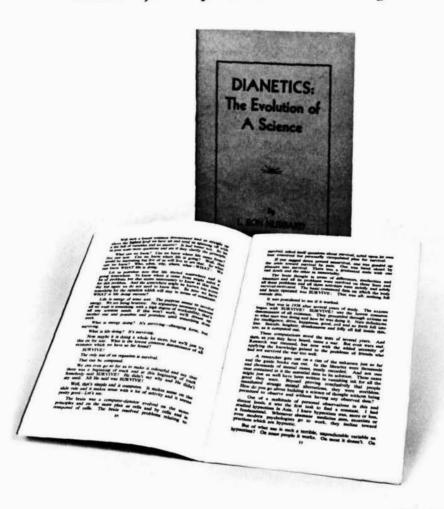
L. RON HUBBARD
Founder

DIANETICS: THE EVOLUTION
OF A SCIENCE

by L. Ron Hubbard

Written January 1950, Published April 1950

"All answers are basically simple."

L. Ron Hubbard

Dianetics: The Evolution of a Science first appeared as a book-length feature in the national magazine *Astounding Science Fiction* in April 1950.

Presenting the human mind as analogous to a computer, Ron tells the story of his researches and discoveries culminating in the development of Dianetics technology. The book actually gives a brilliant demonstration of scientific method and how problems should be solved.

The book received an immediate and wide response from the magazine's readers —which included a large number of scientists, engineers and university professors —as well as the general public. As the first *broad* publication of the subject, it was key in bringing massive numbers of people into Dianetics and starting them on the Bridge to Total Freedom.
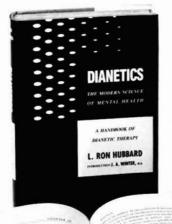
DIANETICS: THE MODERN SCIENCE OF MENTAL HEALTH

A Handbook of Dianetic Therapy

by L. Ron Hubbard

Written January 1950, Published 9 May 1950

"The trail is blazed, the routes are sufficiently mapped for you to voyage in safety into your own mind and recover there your full inherent potential, which is not, we now know, low but very, very high."

L. Ron Hubbard

Dianetics: The Modern Science of Mental Health is today the best book extant on the anatomy of the human mind. There is no such thing as a good Dianetics or Scientology auditor who does not thoroughly understand the contents of this book.

The book was written by Ron at Bay Head, New Jersey, in early 1950, based on the Dianetics technology in use that January. Since 1947 every effort had been made to put the data of Dianetics into the hands of the medical profession. *Dianetics: The Original Thesis* had been "written for and distributed to the major organizations who control healing in the United States. Yet each had shrugged off any responsibility in the matter. The direction to go, then, was not down simply because those 'in charge of healing' could not find value in Dianetics. The direction to go was out and up. Dianetics was broadly released to the general public." —LRH, "The Road Up," *Journal of Scientology*, Issue 26-G.

One of the largest psychiatric textbook publishers offered to publish a popular text, but the editor demanded an immediate manuscript or none at all. The editor got the manuscript—180,000 words' worth. The book was published in New York on 9 May 1950 and instantly climbed to the top of the bestseller lists across the country—where it stayed for many months. And now, years later, it still continues to feature on bestseller lists.

As an organized scientific approach to life, *Dianetics: The Modern Science of Mental Health* is without precedent; indeed, it has been hailed as one of the ultimate achievements in the history of mankind. World response to the book has typically been expressed in terms such as those of an early *New York Times* review:

"As with all great books, the impact of *Dianetics* means the world will never be the same again. History has become a race between Dianetics and catastrophe. Dianetics will win if enough people are challenged, in time, to understand it."

THE AIMS OF THE HUBBARD DIANETIC RESEARCH FOUNDATION

[1950]

The aims of the Hubbard Dianetic Research Foundation are rooted in a new science of the mind, Dianetics. As described in the book *Dianetics: The Modern Science of Mental Health*, the sole source of human aberration has been discovered, and techniques evolved for its invariable relief. Such a discovery will quickly affect every individual and every activity of human beings in all parts of the world. The aims of the Foundation, therefore, are:

1. To maintain the integrity of Dianetics.

2. To resolve concerns of the individual.

3. To stabilize and advance our society.

4. To stabilize the concerns of nations, and render a recourse to war unnecessary.

The speed with which Dianetics must accomplish its research program and expand on a worldwide scale, in order to achieve these purposes in time to prevent catastrophe, can easily be seen.

L. RON HUBBARD
Founder

Sessions and Demonstrations

Listed below are sessions and demonstrations which were given by Ron in Elizabeth, New Jersey shortly after the first publication of his book, *Dianetics: The Modern Science of Mental Health.*

7 June 1950   Bringing Preclear to Present Time

7 June 1950   Auditing Toward Clear

7 June 1950   Repairing Past Auditing

7 June 1950   LRH Auditing Demonstration
                (three sessions)

8 June 1950   Auditing a Chronic Somatic

8 June 1950   LRH Auditing Demonstration
                (three sessions)

9 June 1950   LRH Auditing Demonstration
                (three sessions)

Lectures and Demonstrations

Elizabeth, New Jersey
10 June–4 August 1950

Following the publication of *Dianetics: The Modern Science of Mental Health* on 9 May 1950, the first Hubbard Dianetic Research Foundation was formed by a group of Dianeticists in Elizabeth, New Jersey on 1 June 1950.

Lectures were given by Ron to students at this Foundation located at 275 Morris Avenue, Elizabeth, New Jersey. They are the first lectures given by him at the newly formed Foundation on the subject of Dianetics.

He was, at the time, working out a refinement of the repeater technique, which is mentioned in *Dianetics: The Modern Science of Mental Health,* and was one of the earliest auditing techniques. Twenty years later this material was refined into Expanded Dianetics. This research was the earliest probe to discover the basic cause of insanity. The subjects in these research lectures are the students themselves.

There were three courses delivered concurrently by Ron between June and August 1950, which included lectures and demonstrations. These were the SATURDAY COURSE, the MONDAY–WEDNESDAY–FRIDAY COURSE and the PROFESSIONAL COURSE.

Saturday Course

10 June 1950   Dianetics: First Lecture of Saturday Course

10 June 1950   LRH Auditing Demonstration (two sessions)

17 June 1950   Recognizing Contact of Engram

17 June 1950   The Somatic Strip

24 June 1950   Running Out Birth

1 July 1950   Address of Auditor to Preclear

8 July 1950   How to Become an Auditor in One Easy Lesson

15 July 1950   Erasures

15 June 1950	Sound and Aberration
15 June 1950	Clears in this Society
15 June 1950	Case Factors
16 June 1950	Memory and Diagnosis
16 June 1950	LRH Auditing Demonstration
19 June 1950	Handling of Cases
19 June 1950	Auditing an Illness Chain
19 June 1950	The 15-Minute Assist
19 June 1950	LRH Auditing Demonstration (two sessions)
20 June 1950	Valences
20 June 1950	Analytical Mind
21 June 1950	Engrams
23 June 1950	Institutional Dianetics
26 June 1950	Demon Circuits
26 June 1950	Testing for the Right Engram
27 June 1950	Birth
27 June 1950	Sense of Reality
28 June 1950	Reduction of Engrams
29 June 1950	Research and Discovery
3 July 1950	Entering a Case
3 July 1950	Demonstration of Handling a Case
4 July 1950	Handling Somatics
4 July 1950	How to Do a Diagnosis
5 July 1950	Types of Cases
5 July 1950	The File Clerk and Valence Shifters

PRECAUTIONARY BULLETIN NO. 1

1 July 1950

SUBJECT: AUDITOR'S CODE—BREAKING OF

Two cases where the Auditor's Code had been broken were reported to the Foundation. Both cases were thoroughly observed in an effort to discover if any permanent harm had occurred.

The first case had been brought up toward Release before the code was broken. Then the auditor—the husband—began to question the validity of the data the preclear—his wife—was giving him. He thus invalidated her recalls. The case was immediately occluded. Sonic recall, which had been excellent, turned off. The psychosomatic illness of the patient returned.

Twenty hours of auditing at the Foundation were necessary to restore the case to a point where it could continue toward a Release.

CONCLUSION: Remarks which tend to invalidate the data of the preclear, to pronounce a delusion even material which is the product of delusion, is to interrupt or retard seriously a case.

The second case was similar to the first. The auditor labeled as imaginary several of the incidents the preclear had related. Thus challenged—still in reverie—the preclear became angry. Without bringing him to present time, the auditor then began to justify his remarks. The preclear was unable to return to present time. The case became thoroughly occluded and is currently being worked out. The length of time in therapy has been considerably lengthened. Illness resulted.

CONCLUSION: If the auditor has broken the code, he must never attempt to justify that break but should immediately apologize and erase the moment when the code was broken without returning the preclear to present time to argue about it. NEVER CHALLENGE A PRECLEAR'S DATA. In both of these cases objective research validated the recalled data of the preclear entirely. In both these cases the auditor's challenge was not only technically but factually in error. Even when the preclear is giving out garbage, the auditor must not challenge him. In such a case it is the duty of the auditor to discover the reason for the garbage without labeling the material for what it is.

ADDITIONAL DATA: Some reports have been received that psychiatrists and psychoanalysts have challenged patients in Dianetic therapy. The curve of increasing insanity in the world closely follows, from 1911 forward, the introduction into mental "technology," the aberrated conclusion that insanity is caused by the delusions of childhood. This remarkable tenet, as set forth by Freud, whose researches fell short of achieving the goal he tried to reach (prenatals), exists

now as a dangerous social delusion. As a delusion about a delusion it has done and can do much harm to the sanity of our culture. Psychoanalysts and psychiatrists who challenge the recalls of their patients and label them "childhood delusions" are morally guilty of an effort, knowing or otherwise, to undermine the sanity of their patients. It is the function of the mind that it must be right. The mind has a right to be right. Forcing the mind to "accept" that what it knows to be right is "actually wrong" is to unstabilize that mind.

L. RON HUBBARD
Founder

PRECAUTIONARY BULLETIN NO. 2

1 July 1950

SUBJECT: INSANITY "CAUSED BY" DIANETICS

One case was reported wherein Dianetic therapy was claimed to have unstabilized the mind of a patient and had precipitated a psychosis.

The case was immediately brought to the Foundation for observation. The patient, a middle-aged woman, demonstrated manic-depressive symptoms, was disassociated and manifested nymphomania.

It was ascertained that therapy had been in progress when the case suddenly experienced a psychotic break and thereafter exhibited insanity. A ten-day period of observation of the patient ensued and the Foundation auditors were able to reach a recent incident which accounted for the precipitation of her psychosis. She had evidently been beaten, hypnotized and brutalized by a university psychologist with whom she had apparently been having an affair.

The patient had had psychotic breaks previous to the advent of Dianetics. Dianetic therapy is currently being applied by her husband and the patient is showing gradual improvement according to his last report, her dramatization being limited now to the remaining portion of the incident which caused her last break.

FINDINGS

The psychotic break of this patient was due to actions of persons in her environment, not to Dianetic therapy. The exact cause of the break was brutality on the part of a person who had placed the patient in an hypnotic trance with intent to cause insanity but without knowledge of Dianetics. That Dianetic therapy was in progress at the time had no bearing on the case.

L. RON HUBBARD
Founder

RESEARCH BULLETIN NO. 2*

1 July 1950

SUBJECT: STUCK ON THE TIME TRACK.

THEORY: ENGRAMS IN CHRONIC RESTIMULATION. (See handbook)

This observation nullifies the section of the handbook entitled *Stuck in Present Time.*

A person who cannot move on the time track is held there by an engram in chronic restimulation. He is not then "in present time." He may have been stuck in this engram for months or years.

If a person has chronic psychosomatic illness or aberration, he is stuck on the time track and is in an engram.

The first duty of the auditor when he opens a case is to bring the preclear up to present time. The auditor in any case must never leave the preclear stuck on the time track.

When the auditor begins a case and finds the preclear stuck on the time track he should first attempt to discover where the preclear is held. The first test is the age flash. (See handbook) If any age less than the correct one is given, it is the age of the engram in which the preclear is stuck. If the preclear is obviously stuck but gives his right age for a flash or merely says it is blank, the auditor should then ask for a yes or no as the *flash* answer to his questions as follows:

AUDITOR: When I say the following word and snap my fingers, a yes or no will flash into your mind. Hospital. (Snap)

PRECLEAR: No.

AUDITOR: Doctor's office. Yes or no. (Snap)

PRECLEAR: No.

AUDITOR: Home. (Snap)

PRECLEAR: Yes.

(Auditor now knows the engram was received at home.)

AUDITOR: Give me a flash yes or no on each of the following. Doctor. (Snap)

PRECLEAR: No.

*[*Editor's Note:* Research Bulletin No. 1 has not been found.]

21

AUDITOR: Mother. (Snap)

PRECLEAR: Yes.

AUDITOR: Prenatal. (Snap)

PRECLEAR: Yes.

AUDITOR: Give me a number. (Snap)

PRECLEAR: Two.

AUDITOR: Days? (Snap)

PRECLEAR: Yes.

In such a way, using flash answers, much information about the chronic engram will be received. The somatic strip is then told to go to the holders in the engram or to the denyers.

AUDITOR: The somatic strip will go to the denyer in this engram.

The auditor does not wonder if the somatic strip has gone there. He knows it has and does not question that it has obeyed him, ever, for experience will tell him that it will always do what he asks except when it is severely stuck somewhere.

PRECLEAR: I don't get any denyer.

AUDITOR: When I count from one to five and snap my fingers, a denyer will flash into your mind. One, two, three, four, five. (Snap)

PRECLEAR: I can't tell. (Phrase having flashed in)

AUDITOR: Repeat, "I can't tell."

In such a way bouncers, denyers, etc., can be gotten out of chronic engram, the whole thing can be run and the preclear can be freed and brought to present time. He may be caught successively in several. Get earliest first.

OBSERVATION: The preclear may have sonic at the exact instant of the track on which he is stuck.

L. RON HUBBARD
Founder

RESEARCH BULLETIN NO. 3

1 July 1950

SUBJECT: SPERM SEQUENCE AS BASIC–BASIC

THEORY: (See Handbook)

A short series of cases has demonstrated that basic-basic may be the sperm sequence. The sperm sequence in the past has been run out of the case as a matter of course in the process of case erasure. It has been found to contain pain and unconsciousness and is ordinarily reduced as an engram.

The sperm is found to suffer some pain. The whole sequence must be run several times, usually, before it fully develops, and must be run several more times before it can be erased.
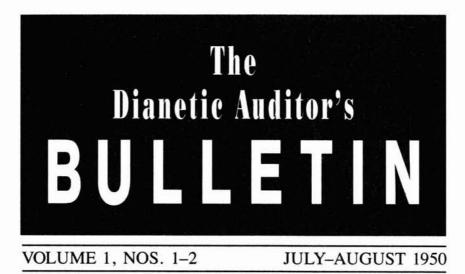
Other engrams are sometimes found to be bundled in with the sperm sequence but will separate out when the sequence is run.

The words "sperm dream" are now obsolete and "sperm sequence" is substituted for them.

Further observation is being made on this subject.

L. RON HUBBARD
Founder

Standard Procedure

Standard procedure has been revised to simplify auditing (for accessible cases—not psychotics). The revision became possible when valences were examined and were found in themselves to exert considerable influence on sonic and general perceptic recalls. When a person is in another's valence he cannot, of course, perceive fully his own perceptics.

STEP ONE: Starting the Case

A case is started on straight line memory to recover data about incidents which may contain grief, as in deaths, or about engrams of physical pain, as in accidents, illnesses or operations. Actual and hearsay evidence may be recovered which the auditor can use in working the case. A written record of such possible engrams should be kept at hand while auditing. Remembered hearsay information, particularly from relatives, should be granted less validity than the recall of the patient and should never be permitted to invalidate the data of the patient.

STEP TWO: Opening the Case and Running Engrams

A. Opening the Case

1. Reverie is the same thing as being wide awake with one's eyes closed. It is not a special state of being. None at the Foundation now count. The preclear is simply told to close his eyes, the canceller is installed and the preclear is in reverie. Wide awake he could move to any incident he can reach in reverie. Persons who do not go anywhere when told are invariably stuck somewhere on the track although they appear to be in present time. After telling a person to close his eyes, see if he moves on track.

2. Run pleasure incidents in this fashion: Send preclear back to yesterday when he may have been doing something pleasant. Run the incident just like an

engram, over and over, each time coaxing him to pick up more content in the incident until at last he is reexperiencing it with several perceptics. Succeeding or failing, return the preclear then to an even earlier moment of pleasure. Treat this as an engram, running him through it over and over, picking up all available perceptics, coaxing him to see and hear, to feel clothes, or a chair or water if you have sent him swimming. Work pleasure moments for five or ten hours if having difficulty with case. This gives him the knack of returning, gives him a greater sense of reality (very important) and tunes up his sonic and visio. It also helps him to get into his own valence. Pick up moments of triumph for him when he was proud to be himself and see if these can be run.

If he cannot contact pleasure moments, don't be concerned. He may contact instead the moment which makes it impossible for him to contact pleasure; if he contacts thus an unpleasant incident make him run it immediately as a real engram. Coax him as well, if possible, into his own valence.

Whether his perceptics do or do not turn on with this, proceed to try for painful emotion (grief).

3. Grief engrams (called painful emotion engrams in the Handbook*) result from losses of position, allies or things. A grief engram is run like any other engram. Pick it up at the first moment of the awareness of loss, when the person first knew of the death, etc., and run it with all perceptics over and over until the grief is discharged. Be sure to ask what the preclear is thinking also, and to run the words of the articulate thoughts, if any, with all the perceptics, the same way as the other people's words. If grief does not discharge in tears and if the incident does not deintensify after several runs, there is an emotional shut-off or the person is out of his own valence. Do not assume there are no tears present if logic indicates that there should have been. Getting grief off a case is very important and all the grief which can be reached should be discharged as rapidly and as thoroughly as possible. Pin all grief down to its source and run it like any other engram. Getting grief discharge or not getting it, go to the successive step of testing the file clerk.

4. The file clerk and somatic strip should be in good working order. The file clerk should furnish flash answers and engrams as requested. The somatic strip should go instantly to engrams as ordered. One cooperates with the file clerk. He commands the somatic strip. Optimum working of these should be demonstrated by the file clerk's giving up the next engram required to resolve the case and the somatic strip's going to the first part of that engram. It is done by educating the preclear into the definition and existence of the file clerk and somatic strip. Demon circuits should not be confused with the file clerk. The file clerk is positive and always right. But a "file clerk" who hands out answers on playing cards or teletype tapes, or who gives bouncers when a holder is desired, is actually a demon circuit obstructing the file clerk and the demon circuit should be cleared away (See Step Three).

The auditor says to the preclear, "The file clerk will now give us the engram necessary to resolve this case. The somatic strip will go to the beginning of this engram. When I count from one to five and snap my fingers the first words of this engram will flash into your mind. One, two, three, four, five (Snap)." If an

*Handbook: *Dianetics: The Modern Science of Mental Health,* by L. Ron Hubbard.

engram is presented, the auditor may not know it until the first words in it are several times repeated by the preclear. This settles the preclear into the incident which then can be run with due attention to bouncers, holders, etc.

Don't expect the preclear to wander into the incident by himself or "hear" the first words himself. He needs to be brought into it with requests to the file clerk and orders to the somatic strip. The first words come up usually as a flash answer. The file clerk and somatic strip should work perfectly. If they do not the patient is stuck on the track (even if it appears he is in present time), he is out of his own valence or he has demon circuits interposed between his file clerk and "I."

Detect a preclear being stuck with an age flash. Ask him his age and snap your fingers in this fashion, "How old are you? (Snap)." His answer may be his present time age and yet he is stuck on the track, for he may have built in a response to answer such a question. Ask him again, "How old are you? (Snap)." He may still give his present time age and yet be stuck. Say then, "Give me a number!" He may give you another number than his age number if he is stuck. The last number will be the age at which he is stuck. Ask him then, "Days, weeks, months or years?" Get a flash on one of these. This is the year or day or week or month post-conception (or post-birth) in which he is stuck. If he doesn't give you a clue as to where he is stuck with this method, ask for yes–no flash answers as follows: "Hospital? (Snap)." "Doctor? (Snap)." "Mother? (Snap)." Getting yes or no to a series of such questions will identify the people present and the geographic area of the engram. Then put him on straight memory and ask him about this incident. In such a way the engram in which he is stuck is coaxed into view. It is then deintensified, which is to say, run as an engram until it is incapable of holding the preclear. If the holding engram will not reduce there is another similar to it earlier which can be reached and reduced. USING REPEATER TECHNIQUE AT RANDOM ON SUCH A CASE ONLY GETS IT STUCK IN MORE AND MORE ENGRAMS. REPEATER TECHNIQUE MUST BE USED SPARINGLY AND ONLY WHEN THE PRECLEAR IS RETURNED TO AN ENGRAM. IT IS A SECONDARY TECHNIQUE AND SHOULD NEVER BE USED TO OPEN A CASE OR REMEDY A STUCK CASE. REPEATER IS USED ON A BOUNCER FROM CLUES GOTTEN FROM THE FILE CLERK. IT IS USED ON DEMON CIRCUITS ONLY WHEN ONE HAS DATA ABOUT THE COMMAND. (SEE STEP THREE BELOW.) If the file clerk and somatic strip do not work after all this, go to STEP THREE.

5. It sometimes happens in a case which is stuck on the track, full of demons and out of valence, that basic area engrams can be reached and reduced. The moment yawns can be gotten off a case or an engram can be erased in the basic area, the remaining engrams in that case deintensify slightly. Since unconsciousness is common to all engrams, as soon as it starts to lift: (a) the patient begins to improve and (b) the command power of engrams drops and (c) engrams can be entered more safely when one is looking for demon circuits and valence shifts. If you are unable to contact basic area engrams, review your technique as to how to go about it, try several times, reduce a few late life engrams or locks, try basic area again. If you still fail to contact, go to STEP THREE. Do not just keep using repeater technique. Never use repeater for such general purposes.

26

B. Running Engrams

1. One should not expect the preclear to simply wander into the basic area. He must be sent. The somatic strip has to be ordered to go there. The engrams around conception and conception itself are the earliest part of basic area. The first missed menstrual period is the latest part of basic area. THIS AREA IS THE MOST VITAL IN THE CASE AND EVERY EFFORT SHOULD BE MADE TO REACH AND REDUCE OR ERASE ENGRAMS IN IT. One can often obtain conception quickly and easily by placing the preclear in a late life moment of sexual pleasure or courtship, settling him in that moment (telling him he does not have to tell about it but must only tell the auditor that he is there: it is run silently and without details), and then, when he is in good contact with the incident, sending him, by command, immediately to his own conception. Conception* is run off as the sperm and then as the ovum with all details it contains. Moments a little earlier as the sperm or ovum have been found engramic, and when conception has pain and will not erase after many, many runs, look earlier. Conception does not always have pain, and if not it should be run a few times to be sure and thereafter neglected. Yawn-off in the conception sequences (sperm and then ovum) takes unconsciousness off the whole case to some slight degree. If engrams in the basic area are erased or reduced, keep right on erasing or reducing more as long as they will present themselves. If they stop presenting themselves, try for grief in the post-birth life and if discharged there, return to basic area and keep reducing or erasing. Command the patient into his own valence in the basic area when he has run the intensity out of the valences there. If you get him into his own valence (as himself rather than mama or papa or ally) in the basic area you will probably turn on his sonic. Most cases that cannot get into the basic area are held out because of bouncers or denyers in conception or elsewhere in the basic area. "It's too early to tell yet" commonly denies engrams in the basic area (doctor's comment on pregnancy of mother). Some cases fail to get reductions in the basic area because the auditor has not cultivated "dialogue sense" in that he has not realized that when the patient runs out the conversation of one valence (such as mama) she may be talking to somebody else whose conversation (and therefore valence) is also present. The auditor must call for the dialogue of all persons present in the engram and try to figure out for himself what the other people might be saying, feeding these lines to the preclear who may be at a loss.

2. When the auditor gets an erasure early he should keep asking the file clerk for the earliest moment of pain or discomfort which can now be reached and proceed up the case until he has all engrams erased. Sometimes when he gets later painful emotion off a case he can go back and find early engrams which were previously bypassed. If none of these things work, go to STEP THREE.

3. A case may be running smoothly and suddenly bog down. The Auditor's Code may have been broken: somebody may have pulled the break of all breaks of the code by invalidating the data of the preclear. Auditing may have been so inept that the file clerk has given up and refuses to forward more data in view of the fact that the data he did forward was mishandled (not reduced fully or reduced in some weird fashion such as letting the preclear free-associate on it or

---

*The subjective reality of conception cannot be questioned. The objective reality, the validity of the experience, has not been thoroughly checked, as have prenatal engrams in general. —LRH

27

just give the concept of the engram without running out all perceptics in it). Great care must be taken to rehabilitate the preclear, running out the Auditor's Code breach like an engram and running out anything it locked upon. The current environment of the preclear, if it contains persons eager to invalidate the data of the preclear or harm him by damning his actions continually, may be so bad that a change for the term required to obtain a release may well be in order. The auditor must reestablish the file clerk's faith in him by working on unimportant data. After a few sessions wherein the file clerk learns that it is now safe to furnish the auditor with data, the file clerk will begin to give out useful engrams again.

However, a case may bog down because painful emotion has come to view. Grief is then discharged and the erasure continued thereafter from the basic area upwards. If the case is still bogged after this, go to STEP THREE and simply open the case again with all the steps just as though it had never been touched. The computations may have changed. New data will be in view.

STEP THREE: Removing Demon Circuit and Valence Commands

1. Demon circuits are discussed in the Handbook. A demon is installed by commands addressed to "You" in engrams. "You've got to get a grip on yourself" sets up a demon when it is in an engram. "You've got to tell the truth" would still be a demon if appearing in an engram. "You" addresses, within the mind, "I" in such a case. Demons are set up most commonly when they contain thinking or talking commands. Demons which dictate that one control himself are bad offenders because it places a pseudo-auditor within the mind which, distinct from "I," controls the individual. Dub-in is caused by "control yourself" types of circuits. A patient who can run alone is most likely to have dub-in. The "control yourself" demon is interposed between "I" and the file clerk. "You've got to lie to them" or "You can't tell anything about it" mask the file clerk very badly. The file clerk is still there. In working technique the file clerk is *always* obedient. But a demon can mask that obedience. The lie factory installed by "You can't tell the truth" takes up a part of the analyzer and dictates to "I," demon or no demon. But in bad dub-in, the preclear is not under the auditor's control. He is under demon control. The auditor gets bouncers when he asks for holders; strange mechanisms such as pictures of hands with signs in them relay what is purported to be "file clerk" information; in short, a nightmare source of information comes up when the file clerk is asked questions.

The source of demons is, of course, the engram. Merely running out the engram runs out the circuit. The task is to find a clue as to the wording of the command, which is to say the engram causing the case to work poorly, to dub in, etc., etc. Using random repeater technique will only snarl the engram bank so that several days have to be allowed to pass to permit the case to resettle. Using repeater technique toward a *known* engram and using, for repeater, the words of that engram, will reach the first time that engram appears in the bank. One discovers the words, then repeats them to get in contact with an engram. When that is contacted, test it to see if it will reduce. If it will not, there is an earlier engram like it. Try to reach that merely by telling the patient to go earlier, meanwhile repeating the phrase which makes up the circuit. Eventually, going on down from engram to engram, one will be discovered which will release. Run *all*

of it. Never neglect to follow all the way down until one is discovered which *will* release. Otherwise the case is restimulated unduly. It is a general law that an auditor MUST REDUCE EVERY ENGRAM HE CONTACTS *OR* THE BASIC ENGRAM ON THAT CHAIN BEFORE STOPPING A SESSION.

Straight line memory is the tool which discovers circuits and valences. The general rule is that anything which the preclear thinks derogatorily or sub-optimum about himself was told to him by somebody or is contained in an engram, *without exception*. He thinks he should control himself. He has been told to do so. Make him recall who used to tell that to him or somebody else in his presence. Find out who was "self-controlled" around him when he was a child. This works for any aberrated thinking a preclear does. In fact, quantities of locks can be knocked out of a case by straight line memory of the dramatizations of the people around the preclear's childhood or even later life. This technique is a fast therapy technique which can be employed to make a patient comfortable. An hour of it is worth, when you know the rules and become an expert in it, hundreds of hours of any older process. The aberrated parents, relatives or associates of the preclear were aberrees. When an aberree dramatizes an engram once he can be counted upon to have dramatized it dozens of times. By contagion this engram has gotten into the preclear's bank, where it remains as engrams or as locks.

In straight line memory we can make the patient remember the locks. He will first recall a generality about them. Then he can be made to discover (still in present time, not in reverie) a *specific* instance when this happens. When he connects he generally laughs a trifle with relief. ANY worry he has can be found in a dramatization of the people around his early life *in the exact words* he uses to describe his worry. Trace back who would have said those words. Find a lock where they were said. They will deintensify as locks just because they have been remembered. Further, the chronic psychosomatic illness he has is usually a counterfeit of an illness suffered by an ally. If he wears glasses, find out who wore glasses in his family. If he has gastric upset, find out who had gastric upset and who complained about it. This locates for the auditor the valence in which the preclear has settled. Now find out who used to tell him that he was like the person in whose valence he now exists. This will be a lock on something. But get it in full recall on straight line memory. This has a tendency to take him out of the valence he is in and get him into his own valence where he can reach his perceptics.

An engram in the prenatal area might be found to contain the statement, "You're just like your father," etc. Other valence shifters consist of such phrases as "You're no different than anybody else" (puts him in everyone's valence), "I'm beside myself," "I'll have to pretend I'm somebody else," "If that had been you, you would have been killed" (synthetic valence creator). The valence shifters and the demon circuits exist, then, not only as engrams in the early bank but also as locks. Get the preclear to recall a lock by clever questioning.

2. When a lock has been contacted, place the preclear in reverie and get him into the lock, using one or more of its specific phrases as repeater or merely sending him there. Then run the whole dramatization just as though it were an engram. Actually it is a lock, but one thereby finds out the commands which shift valence or create demon circuits. "You're using too much imagination," "You have to think about this and I'll tell you what to think," "Don't you dare

tell anybody," "You're wrong, you're always wrong," "That isn't true. You don't know what you are talking about," are common circuits which block the auditor. The control-yourself species of command such as "Control your emotions," "Get hold of yourself," "You must control yourself," etc., etc., lets the preclear run by himself; when they exist in force, the question of "altitude" (auditor has to be powerful enough to control his preclear and get him to cooperate) becomes acute. Any time a preclear demands an auditor with more "altitude" control circuits are present.

The preclear may object to having control circuits reduced on the grounds that controlling oneself is necessary. "I" controls self expertly and naturally and the preclear is out of control within himself only when control circuits, demons, exist in him. The auditor must delete all circuits which interfere with "I" in "I's" effort to control the organism. Once he has the content of the lock, he can use repeater with its phrases to contact an engram early in the bank, preferably prenatal. Then try to reduce that phrase in the engram. If the auditor cannot reduce it he must find it where it appears earlier. And so on down until he can get one which will release. This takes careful and painstaking work. Care must be taken to reach straight for the exact engrams desired as revealed by an examination of dramatizations as locks.

It is also possible to examine the dramatizations of the preclear himself and, by finding times when his own engrams have been restimulated so that he acted them out, find the engram itself. By putting him in the instant he was dramatizing he can sometimes be made, by recounting the dramatization word for word, to go then instantly to the time the engram itself was laid down.

3. Reduce the *earliest* engrams containing these commands, after they have been located by careful computation and judicious use of repeater technique.

4. When demon circuits or valence shifters have been contacted and reduced, try for grief and sorrow in the case. Keep trying for basic area engrams. If grief and basic engrams are still out of sight, keep repeating STEP THREE until you have made the case into one which will run easily.

5. Run the case. REDUCE EVERY ENGRAM YOU CONTACT AND WHEN THE ENGRAM WILL NOT REDUCE TRY TO GET THE EARLIER ONE LIKE IT WHICH KEEPS IT FROM REDUCING AND REDUCE THAT. FOLLOW THIS PROCEDURE. NEVER LEAVE A CHAIN OF ENGRAMS IN RESTIMULATION. DISCOVER THE BASIC OF THAT CHAIN AND REDUCE IT.

* * *

NOTE: This procedure should not be applied until the auditor is familiar with *Dianetics: The Modern Science of Mental Health.*

L. RON HUBBARD
Founder

Public and Professional
Course Lectures

Los Angeles, California
10 August 1950–8 September 1950

With the publication of *Dianetics: The Modern Science of Mental Health*, the public began reaching for this technology at a fantastic rate.

When he completed the lecture series in New Jersey on 4 August 1950, Ron traveled to Los Angeles where, on 10 August 1950, he spoke at the Shrine Auditorium to a jammed house of over 6,000 people. He lectured on Dianetics, emphasizing Standard Procedure, and then proceeded to give a live demonstration of Dianetics auditing.

The following Monday, he began the delivery of a month-long professional level course at the Los Angeles department of the Hubbard Dianetic Research Foundation.
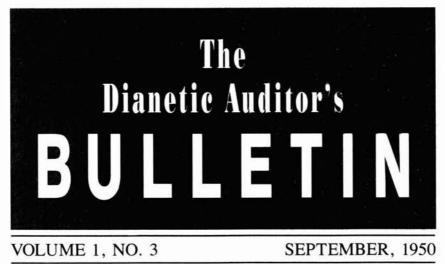
These lectures included data on the importance of pleasure moments in therapy, how ARC can be used in auditing, and a demonstration of getting a case moving on the track. Ron also devoted an entire week to lectures on Standard Procedure.

10 Aug. 1950	Introducing Dianetics — Shrine Auditorium
15 Aug. 1950	The Anatomy of the Engram
15 Aug. 1950	The Analytical Mind
16 Aug. 1950	Affinity, Reality, Communication
17 Aug. 1950	Straightwire
18 Aug. 1950	Denyers, Bouncers, Holders [Auditing Demonstration]
18 Aug. 1950	The Guk Formula
21 Aug. 1950	Taking Inventory, SOP Step One
22 Aug. 1950	Opening the Case, SOP Step Two [Auditing Demonstration]
22 Aug. 1950	Demonstration of Getting a Case Moving

How To Release A Chronic Somatic

A chronic somatic (any "illness" generated by an engram or engrams) can be addressed and released by using one or more of the methods listed below:

1. by straight memory, blowing out locks;

2. by straight memory and reverie, blowing out locks and lock engrams;

3. by bringing the whole case to a release, specifically including the chronic somatic;

4. by clearing.

1. STRAIGHT MEMORY

The technique of straight memory case scouting, wherein valences and demon circuits of various types are found, is also a releasing technique. In a percentage of cases (which is no lower than 20 percent and no higher than 50 percent) the straight memory technique, when cleverly used, will remove locks and release illnesses without the preclear ever having been placed in reverie.

This is done by discovering any similarity between the illnesses of some valence and the chronic somatic of the preclear and then, still by straight memory, discovering the command or commands which placed the preclear in that valence or by discovering specific moments when the illness was keyed in and, still by straight memory, keying them out.

The straight memory technique has limitations. It works at the lock level and if overdone will restimulate the engram itself and key it back in again. When it does work it will work within three or four sessions of fifteen minutes to half an hour. A straight memory key-out has the aspect of a miracle to most observers, particularly when they do not understand the basic working law underlying straight memory technique:

A HUMAN BEING WHO DEMONSTRATES CONCERN OF AN ABER-
RATED MAGNITUDE ABOUT ANYTHING HAS BEEN TOLD TO HAVE
THAT CONCERN, USUALLY IN THE SPECIFIC WORDS HE USES TO
DESCRIBE IT, OR HAS BEEN TOLD TO BE THE PERSON WHO HAS
THAT CONCERN AND WHOSE SOMATICS HE BEARS.

2. STRAIGHT MEMORY AND REVERIE

If a chronic somatic does not release by straight memory, another stage of
the case should be entered—reverie directed toward the location of moments
which account for his chronic somatic or account, less directly, for his being in
another valence than his own. If the chronic somatic is severe the necessity level
is usually high and the file clerk can be counted on for immediate assistance in
releasing it.

In some conditions, such as asthma, the engram containing the chronic
somatic is quite ordinarily on the surface and is susceptible to reduction. A very
long list of such conditions have been released permanently (as to their specific
cause) by running out specific engrams and lock engrams: spontaneous abortion,
tooth decay, eye inflammation and others have been released with considerable
ease when they could be released with this technique.

Birth is occasionally found "floating free" of earlier incidents. The same
situation may obtain with almost any other engram. But as one returns into the
prenatal area earlier and earlier there is less and less chance of an independent
reduction. From around eight months back to two months, engrams received are
peculiarly liable—according to incomplete studies—to lock on earlier material.
After the eighth month, however, it seems to be the case that engrams are more
and more likely to reduce independently of earlier reductions, and many cases
have been observed where engrams received after the eighth month have erased
with unconsciousness coming off fully.

Whereas laws probably exist which would determine this, and manifestations
not so far observed can be suspected to exist, which on being observed would
assist the auditor, no data on this is at hand. It is only known that many engrams,
particularly when located after the eighth month, reduce or erase without the
auditor first having contacted the basic area. Engrams in the basic area, of
course, always erase or reduce, which is the definition of "basic area."

By locating and reducing or erasing such engrams as birth or early accidents
or illnesses, the auditor often frees the preclear of chronic somatics.

Sympathy will be found to predominate as the emotional aspect of engrams
carrying such chronic somatics.

3. COMPLETE RELEASE

When the chronic somatic has not been eradicated by the first two methods
above, one carries the preclear on through to a full release.

A release is effected chiefly by removing from the case all grief engrams.
As much work in the basic area and other areas of the case is done as may be
required to facilitate the release of grief. When the main grief charges are

removed from a case, the chronic somatics will often be found to have been released as well, even when they are not specifically contacted in engrams.

This may be a special type of case. It is only known that when a release via grief discharge can be effected readily, chronic somatics vanish.

If a release of grief is effected and yet chronic somatics still hold, the basic area is contacted and the unconsciousness is thinned on the case. After that the specific engrams which hold the chronic somatics are contacted and reduced. The reason unconsciousness is removed from the case in the basic area is that such removal thins the tenacity of all other engrams in the case.

When striking for a specific chronic somatic, the auditor will do well not to predetermine without evidence the source of that somatic and the type of command which caused it. The information will be found in the case and he will save time by working it in an orderly fashion.

Actually, these first three methods are used in succession, over and over, while the preclear is coming up to a release. During any one of such successive steps the chronic somatic may resolve.

4. CLEARING

The final step, if the engram bank is too tightly interwoven and crossed so that all simpler measures have failed to release a chronic somatic, is simply to progress forward toward Clear. At the point of Clear, of course, all chronic somatics will be found to have vanished, and a point roughly halfway toward Clear should see the preclear without any chronic somatics or troublesome aberrations, whether the causative engrams have been contacted or not.

As the case progresses toward Clear, more and more attention units are available in the analyzer and the importance of engrams becomes less and less. Thus it is possible for a person to feel he is in excellent health even when half the engram bank remains, since the engrams are balanced by released analytical power and can no longer severely affect him, his tone having risen above their aberrative force.

NOTE: There is much research to be done in formulating methods of predicting how long a case will require processing. There is much more work to be done to discover *precisely* why some locks and lock engrams release and some don't.

L. RON HUBBARD
Founder

Oakland Public Lecture Series

Oakland, California
23–29 September 1950

In September 1950, Ron traveled to Oakland, California, where in response to public demand he gave an introductory lecture on general Dianetics at the Oakland Municipal Auditorium. He followed this up with a course of four lectures, including demonstrations of Dianetic techniques on preclears.

23 Sept. 1950   Further Introduction to Dianetics

23 Sept. 1950   What Dianetics Can Do

26 Sept. 1950   Auditor's Code

26 Sept. 1950   Standard Procedure Chart

26 Sept. 1950   Demonstration of Procedure

27 Sept. 1950   Different Types of Cases

27 Sept. 1950   Demonstration

28 Sept. 1950   How to Resolve Stalled Cases

28 Sept. 1950   Running an Engram

29 Sept. 1950   Guk and Freewheeling

29 Sept. 1950   Running a Secondary
                 [Auditing Demonstration]

THE ANALYTICAL MIND[*]

By this time, many a Dianetic preclear is becoming convinced that most of his life he has been running strictly on engrams. By no means; the analytical mind is very definitely in there pitching. And these are the ways of its workings:

In studying the present text and releases of Dianetics one is liable to the error of believing that Dianetics concerns itself mainly with the reactive mind, that collection of "unconsciousnesses" which bedevil and plague mankind.

The mind, however, is important only to the degree that it can observe, pose, resolve and execute problems. In that the reactive mind is no more capable of actually resolving a problem of magnitude than a prefrontal lobotomy is capable of restoring sanity, it can be seen that the analytical mind is the truly important entity.

Dianetic processing relieves the human being of all mental aberration and psychosomatic illness. This accomplishment was made possible by the discovery of the actual identity of the "unconscious" mind and the development of techniques to unburden it. But Dianetics also includes in its sweep the other minds of the human being, the analytical and the somatic. Actually the analytical mind is so important to the intelligent being and the somatic mind so important to the athlete that Dianetic processing can be said to consist of deintensifying the reactive mind so that the analytical and somatic minds can be free to function properly.

Once one has been "cleared" by Dianetic processes—which is to say, once his aberrations and psychosomatic illnesses are vanquished—he operates exclusively on his analytical mind and somatic mind. Therefore a study and knowledge of these is vital if one is to achieve maximal efficiency after he has attained optimum potential. Further, the matter is of intense importance to the Dianetic preclear because he is prone, wandering through the idiocies of his reactive mind during sessions of therapy, to believe that he has had only his reactive mind in operation all his life—there is so very much contained in it.

To bring about an understanding of the analytical mind and to dispel illusions about the "force" of the reactive mind, a division of Dianetics called "Analytical Dianetics" is delineated herein.

Analytical Dianetics covers all activity of the analytical mind in determining behavior, solving problems and directing the body through the somatic mind. Included in Analytical Dianetics is a subscience, "Educational Dianetics" in which the processes of learning are covered, academic and nonacademic. But here we treat only the character and performance of the analytical mind itself.

---

[*][*Editor's Note:* This article first appeared in *Astounding Science Fiction* magazine, Vol. XLVI, No. 2, October, 1950.]

The first fact of interest about the analytical mind is that it is a very solid and practical citizen and is yet capable of the most fantastic imaginative flights. It is a highly variable article in that it can play any part, can act the buffoon or the sage, can treat any subject, from the buying of all-day suckers to the creation of the world, with aplomb. In truth it is insufferably cocky in its abilities and performances and, what is more surprising, it has every reason to be. A cleared analytical mind treats only with data it can weigh or wishes to weigh or evaluate. It runs so closely to the doctrine of the true datum in all its actions that, in a society where self-effacing is the mode, it must install a self-effacing mechanism. But it would *know* that the mechanism was of its own creation and could shuck it off at will. In a cultural pattern, as in the Southern States, which holds a woman should be beautiful but not brilliant, the analytical mind can install a mechanism of apparent stupidity to be fashionable and then, having installed it, can go right on being brilliantly stupid without for a moment believing it is stupid.

Chameleonesque to an extreme, the analytical mind, behind every mechanism it creates for itself, is yet entirely true to itself. It knows when it is imagining and can fly to high heights of imagination and then convince itself, for the necessary illusion, that the high flight is true. But it doesn't then treat that flight, in its basic computations, as a true flight.

The analytical mind, for instance, can do a much finer job of putting on an insane show than can the reactive mind. The analytical mind can install in itself, and kick out when no longer needed, enough weirdities to convince any psychiatrist of its utter madness. And puckishly it may, on a whim, do so. But not once during that show would the analytical mind be other than utterly and superbly sane.

In short, the analytical mind can set up, within itself, on its own demand, "demon circuits" and "demon computers" which will then give forth any variety of fantasy, wildness or farce.

But there is a vast difference between the analytical mind setting up fantastic and "irrational" circuits and the reactive mind commanding those circuits to be set up. For, short of Dianetic therapy, the reactive mind is stet, and the circuit is permanent and "unalterable." When the reactive mind shoves forth an *engram* commanding an insane action, that series of commands is obeyed implicitly, for if the body does not obey them, then pain is inflicted by the reactive mind.

This should clarify the role of the analytical mind. It is the action direction and thought center and the *only* action and thought center. *It contains as an inherent necessity to thought every mechanism of insanity, aberration and psychosomatic illness.*

This fact, not understood, brought about an alarming misconception in past superstitions about the mind. It is believed that because a mind was *capable* of acting insane or producing illness that it *was* the mind which produced insanity and illness.

There is a wild and wide difference between capability and cause. And if you suppose for a moment that this difference is not important, witness the fact that considerably in excess of ten thousand luckless human beings have had their

brains torn to bits by psychiatrists who, against the advices of the better colleagues, practice such idiocies as the prefrontal lobotomy, transorbital leukotomy, topectomy and other neat quick methods of killing the mentality and spirit. And witness the fact that hundreds and hundreds of thousands of Americans alone have been victimized by electroshock, insulin shock and other substitutes for the clubs and whips of old Bedlam merely because a capability was misconstrued to be a causative.

For instance, an automobile is capable of killing a dozen people in a matter of seconds, by hurtling at high speed into a group waiting at a street corner. Now the automobile is a finely built mechanism, highly responsive, capable of smooth, swift action—a mechanism of immense value to the entire civilization. We can, of course, prevent killing people at street corners by smashing automobile engines with dynamite, by cutting them up with oxyacetylene torches, or welding them solid with electric arcs. Unquestionably the automobile is the unit *capable* of killing the waiting pedestrians—but the *cause* of the catastrophe is the moron directing the action of the fine, responsive mechanism.

Destroying the capability of the machine will, of course, prevent the moron from displaying his lethal activities; he, alone, has no such capabilities. But it will also prevent that machine from ever being of any further use to society, and a lethally inclined moron is certainly of no use to anyone, including himself.

To make the analogue Dianetically more accurate, our automobile should be in the control of the murderous moron because his highly intelligent, competent brother has been knocked unconscious, giving the moron a chance to seize control.

Because the separation between automobile and driver is self-evident, there is less tendency—although the tendency still exists—to blame automobiles for the ensuing destruction. But because there is no visible, easily seen separation between the incredibly capable analytical mind, and the moron driver of the engram bank, it has appeared that the analytical mind was at fault.

The automobile is big, easily accessible, and can quickly and easily be put out of action. Eliminating the capability is easy. The fault lies in the moron driver—but they're much harder to deal with. The result has been a tendency to take the quick, easy path; when a psychotic individual does not respond easily and satisfactorily to the psychiatrist's efforts, there is a tendency to attack the capability for action, because it has not been recognized that the moron driver— the engram bank—was the cause.

Those psychiatrists who have insisted on prefrontal lobotomies, and the rest of that class of neurosurgical operations, have never claimed that these operations cured insanity. Fortunately, the top psychiatrists of the nation have strongly resisted and strongly questioned the propriety of using those techniques; even before Dianetics was available, the best and most thoughtful men in the field were strongly opposed to neurosurgery of the mind-destroying order.

The psychiatrists who did perform prefrontal lobotomies defended the operation primarily on the basis that it "makes the patient more tractable." That it, in other words, leaves the insanity intact, but removes the capability of the individual to such an extent that he can no longer annoy the attendants so much.

In our automobile analogy, it doesn't take the murderous moron out from behind the wheel, but it renders the automobile incapable of operation.

The unfortunate individual on whom such surgery is practiced, of course, remains as insane as ever: his mind is still tortured by the delusions, the demon circuits, the terrible hates and overwhelming fears that originally made him psychotic. But where, before, he retained sufficient analytical mind power to at least attempt to fight against those horrors, his defensive mechanism has been destroyed. Now the sum total of the agonies and terrors of all his years are free to overwhelm him. In such state, quite naturally, he is indeed tractable. Where before the operation the violent psychotic was at least trying to fight back against that inner world of engrams, he is now incapable of resistance; he has succumbed to them completely and become satisfyingly tractable.

Attacking the capability of resistance, the capability of action, which lies solely in the analytical mind, does not in any way attack the cause. There is a special nerve group in the body which has the function of body temperature control. One can imagine a nerve-cutting operation which would make it possible to cut this control mechanism out of circuit. If a patient showing a high fever during a malaria attack were so operated on, no doubt his fever would abate quickly. The capability of producing high body temperature has been removed; the cause of the fever—the malarial parasites—is now free to multiply without the hindrance of that mechanism of resistance.

It is overwhelmingly important to distinguish sharply between the mechanism of action and the mechanism of causation. The analytical mind, and only the analytical mind, is capable of bringing about action. Since it is an immensely capable and complex mechanism, it is fairly large, and quite accessible; so far as is now known, it appears to have its organic seat in the prefrontal lobes. The structure of the analytical mind, and of the reactive mind, remains unknown at this moment. This much is known: slicing up the prefrontal lobes does not in any way weaken the engram bank or the reactive mind; it simply eliminates the analytical mind's power of resistance.

Hence it is of vital importance to understand the character and role of the analytical mind. Between the time this is written and the time it is published, approximately one hundred and ten thousand American men and women, fathers, mothers, children, veterans who gave all they had to our society, will be permanently damaged, made permanently insane or killed by those methods which seek to crush insanity by ripping to pieces the only portion of the mind which is capable of rationality.

The reasons these methods continue can be listed as follows:

1. The character and function of the analytical mind have not been understood.

2. No method of any kind before Dianetics was other than experimental.

3. Few believed the problem of the human mind could be solved.

4. To do other than administer such treatment was malpractice.

The last is the joker which victimizes the psychiatrist. When a doctor departs from past methods he is potentially guilty of malpractice. A method is admissible in practice mainly because it has been used, not because it has worked. In such a way the first doctors who used penicillin were technically guilty of malpractice and had penicillin failed to work and harmed the patient, these doctors could have been disfranchised as practitioners by both the state and their professional society. All this neurosurgery and shock, without ever having done good, was not malpractice because it came to the United States, one is told, with authoritative recognition. Once here and practiced it becomes standard practice. A departure from it is now malpractice and would be "malpractice" if such methods cured every patient to which they were applied.

Psychiatry, by attaching itself to the medical profession, became liable to the codes of the medical profession. In *medicine* these codes have been found useful and necessary and are based on custom, the only creator of law. In psychiatry there was, actually, *no* method which was custom-created. Freud was so thoroughly shunned by neurologists of his day and medicine ever since, that only his great literary skill brought his work as far as it has come. Freudianism was not extremely dangerous and had some points on the right track. But technically, Freudian procedures were for years malpractice in neurology.

All these practices came about from an error on the part of investigators of the mind. Because the computer was forced to use data thrust upon it from an unseen source, the psychotherapist thought he saw that the computer itself was in error. His thoughtless solution, then, was to blame the computer.

For the analytical mind and, during "unconsciousness," the somatic are the *only* minds which can manifest the mandates of the reactive mind. The reactive mind cannot manifest those commands. It can slam them against the underside of the analytical mind while it is "awake" and pervert the ability of the analytical mind. If there were no analytical mind, *no* manifestation would take place. Thus, prefrontals change the effect of insanity. Thus, electric shocks *et al,* by damaging the analytical mind, inhibit the display of the aberration. For the aberration can only be displayed *via* the computer and its switchboards.

Now there has been another misconception regarding the analytical mind. It has been believed that it was a composite of insanities. Indeed, the personality itself has been maligned by being called a compound of neuroses, compulsions and repressions erected upon an animalistic base. Very accurate and thoroughly checked Dianetic observation proves that the personality is an inherent factor in all its strong aspects and that individualism is built into the genes as certainly as fingerprints.

This personality is muted and its individualism weakened by commands emanating from the reactive mind and forced upon the analytical mind.

The very thought mechanisms of the analytical mind are the only things which make the manifestation possible.

Thus we have "demon circuits"—like bypass and filter circuits added to a radio—which the analytical mind, operating free of the reactive mind, builds up or takes down at will. These are *never* aberrative when so constructed by the analytical mind. They are vital to the action of thought itself. The playwright sits

back and "hears" and "sees" his various characters moving through the action of the play. He is computing them. But to do so and make them vivid, he sets up a series of "demon circuits," one for each actor. So long as he is writing, his computers—imagination computer—furnish the dialogue and action and plot which moves these characters about on the stage of the "mind's eye." A cleared playwright or one who has full sonic and visio imagination, actually sees and hears his characters acting and talking in a most natural way *inside his analytical mind*. Writing the play is a highly natural action.

A caveman, studying out the best way to kill a saber-toothed tiger, "wrote" himself a play. He imagined the tiger, he imagined himself, he imagined the scenery. Out of imagination—building up the accuracy with past experience and data received from other hunters—he went through the entire action. In doing so he was also calling in his somatic mind and giving it instructions without any effort on his part. Then he went and killed the tiger. If he had no very good imagination, the tiger killed him. No problem of life of any magnitude can be worked out without these mechanisms of imagination.

But let us suppose that our playwright has engrams, reactive mind commands, which tell him all women are evil. He could, on purely analytical basis, dub in this datum if his plot seemed to need it. But if he has an engram about it his playwrighting is sorely limited because he can only plot in terms of the engram whenever his plot skirts that portion of the play. Thus *all* his women are evil and all his men think women are evil. And he has lost facility and variety. For without this engram, he has a choice about it. With it he has no choice. And in just that fashion he is limited in his plotting.

One novelist who was given Dianetic processing had long since failed and was working in a menial position, miserably unhappy. He had had only one plot. That plot hadn't fitted the public concepts too well in the first place. And that plot was contained verbatim in his reactive mind. When the analytical mind tried to think of a plot it could only rework this old one. Further, its intelligence and imagination were inhibited by the engram. So he wrote tremulously and with considerable effort. When the engram was lifted—a complete story by Ouida called "Under Two Flags" read to the mother when she was recovering from an injury which had also injured the child—this novelist stopped being fixated on stories of such an artificial character, his people came to life on his pages and he was not merely rehabilitated, he was able to become what he inherently was, an excellent novelist. Now he could write, if he liked, stories patterned on "Under Two Flags," or yarns of the "confession" type, or tales so modernistic even he couldn't understand them. His analytical mind now had full, not reactively limited, scope.

But the analytical mind had been the thing which wrote even those stories like "Under Two Flags" when he was aberrated. The ability was completely and entirely within *only* his analytical mind.

The caveman trying to imagine the plot for his killing a saber-toothed tiger might have been possessed of an engram to the effect that tigers always and only jumped to the right. He could have observed on scores of occasions that tigers also jumped to the left but, if the engram had been very strong, he would have gone right on "believing" that tigers jumped only to the right. So his plot about

killing the tiger would have contained an untrue datum. And the moment he put it into action he might have been victimized or killed because of that stet datum.

But the analytical mind was the thing which did all the imagining about the tiger, which built up the whole attack and which put the plot into action.

In other words whatever is dictated by an engram only inhibits analytical action. *And whatever a person can do in an aberrated state he can do far better when he has no further aberrations.*

Now let us take an insane person whose insanity consists of the fact that he says everything which is said to him like an echo and who does every physical action he sees the person he is watching do.

His engrams tell him that he has to do this. They do not make it possible for him to do it. They only command.

The engrams are impinging against that ability of an analytical mind to mimic.

A bulk of the learning done in a lifetime is through mimicry. A three-months-old baby will lie in its crib and do an excellent job of mimicking the mouth actions of the mother. The mother may be trying to make the baby say a word. The baby moves its facial muscles, coos between tries, gurgles, crows, tries to get control of those vocal cords. But it mimics the facial action of the mother. That baby is learning.

A parent may believe that a child learns to use a napkin, knife and fork merely because he is told that if he doesn't use them properly he will be spanked. By test, this inhibits the natural learning, putting an artificial command under the natural ability to mimic. The common result of this is to cause the child to revolt. If the child is permitted to observe, without coaching or coaxing, adults eating with knives and forks and using napkins, the child, unless badly aberrated, will, by test, struggle and fumble to mimic. And it will come up at last with manners. *Better* manners than those forced upon it, providing the parents themselves know how to use table silver and napkins properly. When the child, like those trained in the pre-Dianetic school of only-being-a-child-is-important-don't-inhibit-the-little-thing-for-the-whole-family-revolves-around-it-you-little-fool, has lost any urge to be a grown-up, he avoids mimicry of grown-ups and mimics children. But he mimics.

An enormous amount of knowledge goes straight into the analytical mind through mimicry. A little girl, for instance, who is raised with a dog is liable to mimic the dog and, like a recent case, get down on all fours and scratch the door to be let in.

Men mimic selectively when they are unaberrated, unselectively when they are aberrated. In the case of the insane person who echoes vocally and muscularly any person before him, the mimic mechanisms *of the analytical mind* have been impinged on so heavily by engrams that unselectivity is the rule in the extreme. But the analytical mind is being forced from under to use its mechanisms. And the mechanisms are those of the analytical mind. Take out the engrams causing it—something like: "You have to do everything and say every-

thing you see and hear"—and the mimic mechanisms of the analytical mind correct instantly and rational mimicry results.

As in the case of the playwright and caveman, the "demon circuits" which talk and act on the stage or growl and prowl in the jungle are both natural mechanisms of the analytical mind. The reactive mind, however, by engrams, can force "demon circuits" into action so that the analyzer has no control over them. Then you get a case with voices mysteriously talking to him or a case which "thinks" in words instead of conclusions. All audible or subaudible "stream of consciousness," whereby something in the head is articulating thought, is caused by reactive mind engrams. But it remains that the only reason the engram can bring such a circuit into play is because the analytical mind natively contains circuits which can come into play. You can wreck these circuits with shock or surgery as a baby can ruin a radio by taking a hammer to its works, but the circuit belongs to the analytical mind and is only forced into aberrative action by an engram which, no matter the wreckage, is still very much there but has no mind to act upon.

The analytical mind has many other powers. It can control the various fluid flows and growths of the body, apparently, since any Clear can do startling things with his heartbeat, breathing, endocrine balance and other things if he wishes to take the trouble. The reactive mind pushes an engram against the analytical mind and forcefully throws the mechanisms out of action and also, in most cases, out of the control area of the analytical mind—and here we have psychosomatic illness, chronic overaction or underaction of glands, secretions and other fluids and overgrowth or undergrowth of the body itself. The hebephrenic schizophrenic is noted for the smallness of his adrenals. He is psychotic and he is psychotic because he has engrams. Give him the fluid or hormone he is not adequately manufacturing and you may or may not get some reaction in his body—for the engrams may inhibit the fluid from being used even when it is injected. Deintensify the engrams and you observe the adrenals grow to normal size, if the person is young enough, or the body uses injected fluid given to correct the imbalance if the person is well past middle age. Tear up the analytical mind of this hebephrenic schizophrenic with electroshock or, even more criminal, rip him up with brain surgery and thus reduce his analytical mind and three things may happen:

1. not enough analyzer may be left to do anything about his adrenals, so they remain the same and he remains insane;

2. not enough analyzer may be left to control the gland growth and so the glands grow without restraint; or

3. the analyzer responsible for the control may not be touched and the patient may have little change in his condition.

Actually, the analytical mind has many parts and many abilities. It contains the individualism, the personality, the ambition, the persistence in life, the vigor of action, the observing and computing and imagining abilities, and, not the least, "I" itself. Other abilities and functional actions are also seated in the analytical mind, many more than can be accurately known at this writing, for ESP in particular is evidenced largely and is disturbed by anything which inhibits the analytical mind, a matter now under research in Dianetics.

There are many methods the analytical mind has to protect itself even against the reactive mind. Possibly in another hundred thousand years, given that his personal and cultural aberrations had not destroyed man entirely, the analytical mind would have more fully evolved protective mechanisms. The trend it has been taking, however, has not been toward the self-clearing of the reactive mind. This is probably a problem somewhat like the newly commissioned ship commander who, though victimized by an unruly crew, yet, by naval orders, cannot rid himself of their mutinous presence. His recourse is toward self-protection in the interest of greater ability to command and safeguard his ship. It may be that in studying his crew he finds a method of making the recalcitrants null and void without hurting the manning of his ship. Evolutionarily, the analytical mind is going in the direction of self-protection and higher authority. The second method, voiding the power of the mutineers without hurting the crew, is the sudden interjection of Dianetics which deintensifies engrams without hurting the ship but, on the contrary, increasing the ability of the ship as a whole by getting all the crew to work with enthusiasm and cheerfulness toward the goal the captain appoints.

The basic, unaberrated analytical mind—and every person apparently has such a stratum of rationality—has in all cases so far processed by the testing group of Dianetics, two hundred seventy-nine, demonstrated a remarkable cooperation. "The mind knows how the mind works." There have been cases so thoroughly swamped that this cooperative flicker was barely discernible and could be put to rout by engrams, but even these, as soon as some of the reactive burden was deintensified, began to manifest greater and greater cooperation in processing.

The analytical mind, then, can be said to be in agreement with Dianetic processes and, indeed, Dianetic processes were evolved by paralleling analytical mind action. The reactive mind is directly opposed to Dianetics. Whatever impedes the auditor in putting a patient through therapy has impeded the patient's own analytical mind. The equation that the analytical minds of the auditor and preclear have greater power than the reactive mind of the preclear is the principal thing that makes therapy possible. The analytical mind of any patient is striving mightily against any burden in the reactive bank even when the reactive bank is so in evidence—as in a psychotic—that it composes all the patient's thoughts and actions and even makes him initially resist therapy. A person is aberrated because his own analytical mind, alone, cannot cope, save in artificially or naturally raised necessity, with his reactive burden.

Engrams and the reactive mind derange and aberrate the ability and body of the patient only *through* the abilities of the analytical mind. The reactive mind can only push and shove against the analytical mind to make action possible.

The analytical mind "remembers" by returning some of its attention units to past moments either on a fast network conceptually or upon the central time track itself. The reactive mind, armed with pain, shoves into those networks and makes some of this returning impossible. Thereby the analytical mind is said to "have forgotten" but the truth is, the data is right there but blocked. The reactive mind makes it difficult to remember something, for actual pain would be felt by the body if that thing were remembered. In Dianetic processes this matter is cared for and the analytical mind can get by and deintensify these moments of pain which are the whips of the reactive mind.

The cells, as staunch conservatives, idiotically believe, it seems, that anything which was painful will always be dangerous, and they inhibit not only a repetition of the action in the exterior world of now but they inhibit a reexperiencing of a painful action in the interior world of then. Actually the analytical mind, by accurate computation and recall and with far, far more accuracy, contains a mechanism which inhibits repeating an action once painful. It computes even faster than the reactive mind reacts, once the analytical mind has concluded, for instance, that putting a hand on the stove gets the hand burned. It is as if man has evolved a highly competent captain in the analytical mind but the crew, uneducated and silly, still will not trust him, even though he is fantastically trustworthy and *far* more able to prevent disaster and gather benefits for the crew than the crew could.

Anything the crew, as we might consider the cells, thinks should be enforced is enforced only through the computers and switchboards of the analytical mind. Thus came about the entire misconception that the personality was built up of neuroses.

It could be said with accuracy that the personality is the analytical mind individualities and physical characteristics. And it could be said that neuroses could not manifest without an analytical mind to subvert. And it could be said that the personality plus the neuroses of a human being make up his manifested personality. And it could be said that no neurosis could manifest without usurping the circuits and abilities of the analytical mind and cutting down its power. And it could further be stated that a neurosis is without any characteristics or power unless it has an analytical mind upon which to impinge itself.

Clearing away the aberrations intensifies all the strong points of the analytical mind and deintensifies all the weak points of the aberrated personality and such clearing intensifies the individuality and the personality.

One of the prime operating mechanisms of the analytical mind is that it attacks resistance to the greatest good of the greatest number involved in any problem. It may be very clever in its attacks for it also preserves the organism, progeny, the group and mankind of which, remember, the organism is a part and which would be weakened by the loss of the organism itself. Give the analytical mind a target it cannot subdue by reason and it begins to direct attack in other ways. It works, in other words, against obstacles. When there are no obstacles it amuses and enjoys itself by inventing obstacles. But its activity is metered by the problems it observes or poses to itself and is regulated by rationality—not stimulus-response which is the characteristic of the reactive mind.

It uses five methods of handling problems—it attacks them, avoids them, falls back from them, succumbs to them or neglects them. The problem is often of great magnitude and may not be subdued. But the analytical mind—not the reactive mind—has a gauge of necessity level. It builds up force against a problem usually above and beyond the force necessary to overcome the problem. Because it is a perfect computer, modified only by the validity of or lack of data, the analytical mind, in a cleared state, can work up an enormously high necessity level. It does not do this on a stimulus-response basis either for it can rig up an artificial necessity level against a real problem, can generate an actual necessity level against an imaginary problem or can generate an artificial necessity level against an imaginary

problem, artificial and actual here being used to identify pretended resurgence or uncomputed resurgence.

In the aberrated mind this necessity level can also be raised artificially or actually. But it is always the necessity level of the analytical mind. When an engram is restimulated on a stimulus-response basis, the necessity mechanism of the analytical mind can be usurped to make the organism prone to the most outrageously impossible actions, actions like maniacal murder or carrying pianos singlehanded from a burning building while the baby is still inside. Evolution has been working on separating this necessity level mechanism from the reactive mind control evidently. For artificial and actual necessity levels can be raised *against* the reactive bank itself and can actually make an engram back up or a whole set of engrams which, by stimulus-response, should be in restimulation, drop completely out of sight.

A writer, for example, who had been nearly insane for two years and who had a reactive mind full of engrams against writing, was suddenly confronted with an illness of his wife's which required two thousand dollars worth of treatments immediately. Promptly, he kicked up his necessity level and turned out one hundred thousand words of short stories and novelettes in twenty days which brought him twenty-five hundred dollars and which were pronounced as some of the best work he had ever done. His wife became well and he resumed his miserable state of inactivity. As neither he nor anyone else knew, at that time, much about the mechanism of necessity level, his eventual recompense was revilement from all quarters because he was now "understood" to be "lazy" and had demonstrated what he could do if he "just faced reality."

An engram can take over this necessity level mechanism, just as engrams of various sorts can impinge upon any mechanism of the analytical mind. The most sorrowful examples of this sort can be found amongst the world conquerors in which our rather puerile histories specialize. Wading in blood and piling up "enemy" skulls these social liabilities are generally driven by engrams which dictate that they *must* conquer.

Now it happens that their necessity level mechanisms and their abilities to compute and especially to act must be very, very high, far above the average. And something else has entered the equation here.

All people have, in degrees varying not only from person to person but from dynamic to dynamic within the individual, their four dynamics of self; sex—the act and care of progeny; group—whether special or civil, city or nation or race; and mankind. Each is a persistency toward survival in the particular catalogue of the dynamic itself. Thus one can have an enormous force to perpetuate himself as an individual, another can have an enormous force individually to create and raise children. All unaberrated persons have, in some degree of force, according to Dianetic findings, each of these four dynamics.

When an individual has engrams—and all do unless they are cleared—these engrams usurp or force against not only such things as imaginative circuits and mimicry but also against the dynamics. As a muddy creek might enter an otherwise clear stream, the engrams may color and choke a dynamic. If that dynamic is powerful and if the engram impinging on it is powerful, the result can be remarkably destructive.

47

The world conqueror evidently operates with a perverted dynamic. Dynamic Four, mankind, consists of a thrust toward the greatest good for mankind. Mankind must win, according to this dynamic, and actions must be taken to further and better and generally advance the survival chances of mankind. An engram which dictates strongly, for instance, that everybody but Tugaboo Islanders have crazy conceptions might cause a Tugaboo Islander to try to force Tugaboo Island taboos down the throats of everyone in order to save mankind. But the world conqueror, with an engram overworking, choking and distorting his mankind dynamic, may have such a strong group dynamic that his actions take no account of the slaughter he effects. He not only must force taboos upon the rest of the world, he can only "save" his group by the most extraordinary means.

The distortion worked upon the mankind dynamic need not, however, result in world conquering. Any dynamic may be so impinged and unsettled by engrams that some very weird aspects occur. It is very common to find, in an insane asylum, a patient who claims to have a secret which will save all mankind. This has been considered very bad, pre-Dianetically. The same psychiatrist who would hammer a psychotic into believing everything that had happened to him was imaginary—and psychiatry has long been listening and calling "imaginary" actual prenatal engrams just because "authorities," with no data and clumsy research, had *said* such things were imaginary, all the while holding forth about "memories of the womb"—would and does pound hard against any patient who says he wants to "save mankind." It is a peculiarity that this is a particularly condemning point, that anybody wants to do anything but be a sheep and very tractably and "well-adjustedly" eat grass.

The patient who is fond of being "God" has an engram impinged solidly against the self dynamic. The one who conducts himself abnormally in matters of sex or children has an engram impinged against the second dynamic. Any of these dynamics and any of their portions can be stopped or colored by engrams. *But not one can be speeded up by an engram or rendered more forceful.* The engram takes the native analytical ability and by entangling it causes aberrated manifestations of the dynamics. Three dynamics cannot be channeled into one channel by an engram and then become three times as strong as a fixed idea.

If anyone has a strong self dynamic perverted by an engram which says "I am God," then manifests and acts strongly in his imaginary role as "God," he will, when that engram is cleared, demonstrate about two or three times the personal force on the self dynamic. Only he won't be "God," he will become a powerhouse in some group as himself. If, when insane, he was thoroughly and violently certain that he could save mankind, when the engram causing that is cleared, he may very rationally but with great force actually set about doing something to further mankind.

So long as the strange belief was held that a man was only a stimulus-response animal and that his entire being was only a collection of aberrations, that his personality was only a matter of distortions of reality, no individuality or desire was safe from question or condemnation. This was a sort of slave psychology which, accidentally or otherwise, sought to block personal individuality and initiative. Under that philosophy one could be condemned, when he said he wanted to do something to further his name beyond his physical death, as an "egomaniac," whatever that is. When one had confidence in the ability of a group to sweep all before it,

he could be called monomanic. When he enjoyed sex, he could be called a satyr. And when he wanted to do something for mankind he could be labeled a "paranoid," whatever *that* is. Because he could thus be assailed and pounded by these nonsensical and precisely indefinable terms, and because engrams could here and there distort these natural desires and make them unnatural, the society was pounded down, man by man, into a herd. Then one could talk of masses. One could defeat individualism. And anyone who desires such a defeat is espousing an action so thoroughly destructive that he must be, and can be shown to be, thoroughly aberrated. For man is rich only in ratio to the number of individuals whose initiative and individuality will create a better future. Wars can take place only when this sheep neurosis can be brought about, for lions don't stampede when some aberree shouts "Kill all the Russians," for lions aren't likely to be afraid. But sheep will stampede. And then they will depend upon their individuals to save them. War can only happen where self-determinism is outlawed and the sheep psychology of "adjustment" rules the land.

One who insists upon the tenet that the personality consists only of neuroses, compulsions and repressions is not only rather silly, but is extremely dangerous to those around him. In the first place he has an engram which tells him he will die or something if he "gets rid of it" and so, by reactive computation, reactively "desires" to be aberrated. Or he has a sympathy engram which inclines him toward the "glories of hypochondria." He may also be subject to that prime sheep-psychology mechanism which favors "adjustment" only because people with wills of their own and force of personality are strong. A man, weak because of his engrams, seeks to keep others weak out of some idiotic hope that thus he will better survive.

The equation, however, does not work that way. The weak are strong only when they are protected by the strong. Only the aberrated weakling believes that a strong man is a cruel one. Only the weak are cruel. Only the afraid are vicious. All experience bears this out. Only the whining theorist who claims that personality is aberration would blind himself to the evidence on every hand that trouble, distress and disaster stem from the aberrated weakling. Take a square look around you and trace back trouble wherever it existed to somebody's irrational fear of some imagined threat.

When personality can be pronounced to be the result of aberration and when individualists can then be silenced and driven into the herd, man is looking down the barrel of the last gun he will hear.

The analytical mind functions best out at the last possible notch of self-determinism. The unaberrated individual is not only strong but he is also motivated by a uniformly present desire to accomplish the greatest amount of construction for the smallest amount of destruction. Self-determined, he is free to evaluate the situation for himself. Exteriorly determined by his own or social aberrations, he is inclined away from solutions which will be creative of the greatest good; further his own thinking is less acute.

That the analytical mind can be usurped in its abilities by engrams and reduced mechanically in its power by those engrams definitely does not mean that the analytical mind and the ability of man depends upon neurosis.

49

As a final proof of such matters, there is the behavior of the so-called "manic." He seems very strong along one line. He is out to supersell, for instance, anything. Nervous, driving, energetic, he attacks problems of selling with an attitude which amounts to violence. He cannot keep it up continuously for he becomes depressed. Then, in the general case, his cycle runs from high enthusiasm to deep depression and back to high enthusiasm again. The society is full of such people who pass for, and indeed are, normal to this period. The surface evidence here appears that he is suffering from a neurosis which makes him a supersalesman.

But the periods of high action grow shorter. The periods of depression grow longer. Some call it old age. Some call it getting "burned out." Some say he needs more recreation. One day his clock, so to speak, runs very thoroughly down.

What happened to this man? What caused it? All cases to hand of this, a numerous number, show it to have been caused by an engram in which he was "fixed." The engram said he was a wonderful salesman, but it contained physical pain. As he went on living he was "dramatizing" or acting out being a supersalesman. But sometimes he didn't sell. Every time he didn't, physical pain forced him to try. But he kept failing because his health was deteriorating. And then one day he didn't resurge. He just felt the pain. And he wasn't a supersalesman anymore.

Deintensifying that engram in every such case brought about an immediate rebalancing. If the engram had actually made him a supersalesman then he was competent, analytically, to *be* a supersalesman. And he became a better supersalesman than before!

A sadder case, and an even more unusual one, is where the engram says that a man must be, for instance, a great officer of the army. But the analytical ability was not great enough to make him such. Actually, his analytical ability fitted him to be a very good mason. And so we have the standard sour, rankled misfit who is said to have "ambitions much greater than his ability." That diagnosis is as false as a lot of other past preconceptions. He had "engrams greater than his ability along the line dictated by the engrams." Clear away those engrams and a resurgence of analytical power and ability becomes evident, his basic purpose manifests itself and his mind somehow works his past experience into an asset to carry out his basic purpose and, in such a case, we would have a mason amongst masons. And he would not be "adjusted" to being a mason or "resigned" to being a mason, he would be a happy and enthusiastic mason who could adjust to the business of masonry.

And in a reverse case, one man cleared by Dianetics had a manic engram dictating that he should be the strongest bricklayer in the world whereas all his analytical ability summed into a high competence in the field of music. Additionally he had engrams which said he was a clumsy and terrible musician. Cleared, he stopped being a bad and unhappy bricklayer and became a cheerful trumpet player in a name band.

In all such cases, where the analytical mind has any basic dynamic worth mentioning it has been found that one way or another the victim of a manic which sent him in one direction while his basic purpose inclined him in another

50

has been able to gather up, along the way of life, considerable data in the field of his basic purpose. The shift has not been arduous and has never been found to swing into a field where the person had gathered no data.
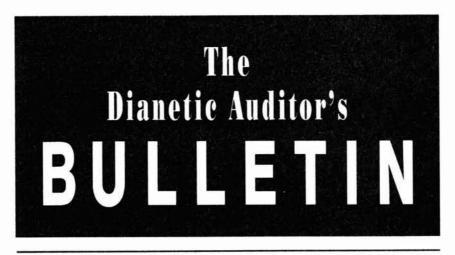
The analytical mind is strong and should never be undervalued. It is not only strong in the sense that it is incredibly resistant to aberration, but also in the sense that it can rise above and conquer engrams even without therapy. Of course it cannot remain forever above those engrams, for new engrams may at last force it to succumb. But a person undergoing Dianetic processing with an eye to greater ability should never be taken in with the statement that all he has ever done or said has been because of engrams. Fully eighty percent of his thinking and his actions were clear analytical decisions. When he begins to find out how many engrams he had and how powerful they were he should not, during the course of therapy, resign himself to a belief that he was never competent to overcome them, for he very definitely was.

The power of the individual and man is the power of the analytical mind, a tough, rational organism, difficult to aberrate, capable of overcoming aberrations and, when cleared especially, forceful and personable far, far beyond any pre-Dianetic knowledge.

Even aberrated or uneducated, man's analytical mind has almost completed the conquest of Earth.

L. RON HUBBARD
Founder

Dianetics And Religion

Those engaged in Dianetic processes are often interested in the effect of Dianetics upon religion. They generally desire to know whether Dianetic processing will influence faith or atheism.

Dianetics is a science; as such, it has no opinion about religion, for sciences are based on natural laws, not on opinions.

Self-determinism is always to some degree circumscribed by the environment of the individual and the forces he faces. An individual without faith in something is lost and goalless. Faith is a necessary part of man. If that faith is given to a religion it can be observed that once given, it is steadfast and predictable.

When any disordered mind grasps the fundamentals of a thing, one cannot predict the way that mind will use the information. Zealotism has many times made religion odious to a people and zealotism is definitely undesirable to a religious group since it too often masks sadism and paranoia. Churches have long been troubled with this problem. It is not a problem of faith. An orderly faith alone can promote religion. Zealotism is a problem in aberration; it is generally caused by a manic engram and, quite unlike faith, is as likely to flash back against religion as it is to carry it forward. The action is unpredictable and the zealot alters his faith easily.

On the other hand atheism, which religion has found highly obstructive, has for its origin, according to our case histories, engrams. No "atheist" to date has remained an atheist after the engrams causing his objections have been removed. The atheist is activated by engrams as thoroughly as the zealot. There are several cases on record of atheism having been altered to tolerance by Dianetic processes and one case which joined a church after a release was effected. There are two cases of zealotism having abated to a sincere faith.

Insanity has long constituted a considerable threat to religion. Religious terminology, when permitted to creep into the engram bank, particularly as blasphemy, causes various disturbances in the psyche, and the various religions have, throughout the duration of man as a rational being, been posed a difficult problem which can now be resolved. Dianetics not only pronounces but executes sentence upon insanity. It makes man sane.

What the world of man decrees about religion or what religion decrees about the world of man is well outside the regulation of Dianetics even though it is well within the province of Dianetic studies of the activities of man.

L. RON HUBBARD
Founder

Kansas City Lectures

Kansas City, Missouri
21–28 October 1950

In October 1950, Ron traveled to Kansas City, Missouri. There he gave an introductory lecture about Dianetics on Saturday, 21 October 1950, at the Music Hall of the Kansas City Municipal Auditorium. He followed this with four lectures given at the Kansas City Little Theater on evenings of 25, 26, 27 and 28 October, each of which was accompanied by a demonstration.

Actual recordings of these lectures and demonstrations have not been located for issue. The only information available on these lectures are the accounts from Kansas City newspapers.

21 Oct. 1950	Introduction to Dianetics
25 Oct. 1950	Clarification of Operation
25 Oct. 1950	Demonstration
26 Oct. 1950	Types of Cases and Methods of Resolving Them
26 Oct. 1950	Demonstration
27 Oct. 1950	Restarting Stalled Cases
27 Oct. 1950	Demonstration
28 Oct. 1950	Improved Techniques
28 Oct. 1950	Demonstration

THE INTENSIVE PROCESSING
PROCEDURE

1 November 1950

The standard method of handling cases at the central Foundation and in all departments is intensive processing.

Intensive processing has its own identity, independent of any chemical assist. The chemical assist may be used for case openings or for intensive processing. What has been termed "freewheeling" exists independent of intensive processing. Both the chemical assist and freewheeling may be combined with intensive processing.

The basic definition of intensive processing may be stated thus: a large number of hours of auditing given in a small number of consecutive days to the end of opening a case and advancing it as far as possible within this limited time. Charge is made for the entire process, not by the hour.

As of this writing, the standard intensive processing consists of thirty-six hours of auditing delivered in six consecutive days beginning on Monday and ending on Saturday at the rate of six hours per day. It is usual to deliver this processing with chemical assist and, except in cases with heavy circuitry, with freewheeling.

INTENSIVE PROCESSING

A normal scheduling would be one auditor to a preclear. For departmental organization, one auditor can be estimated for every four intensive processings given in a month, as he can handle one per week. For room scheduling, making an economy of space, two preclears can be assigned to one room in the same day, one beginning his processing at 8:00 A.M. and stopping at 2:00 P.M., the other beginning at 2:30 P.M. and stopping at 8:30 P.M., with no time allowed for meals or other breaks, these being taken at the end of the processing schedule, 2:00 P.M. and 8:30 P.M.

The entire intensive processing is actually a package which begins and ends with psychometry. The purpose of this psychometry is to demonstrate to the preclear that intelligence and personality have advanced. This at once obviates any argument that nothing has happened when it has, accumulates to the Foundation case histories and, importantly, sends sets of psychometry into the country where they will be displayed to the advantage of Dianetics. It is not assumed that any vast advance will be made in every case. The best possible auditing is done

for the time allowed of 36 hours and the results are what they are; most of them will be found to be very remarkable in the difference between before and after psychometries.

Any guarantee of anything with regard to intensive processing when it is being sold is a gross error. If the preclear is guaranteed an open case or a release, he then throws all the burden of work upon the auditor and does little himself. Further, he will inevitably seek further processing on the excuse that he has not received all he should. Therefore, in selling intensive processing, one should only demonstrate the fact that most cases advance markedly but in proportion to the amount of cooperation of the preclear. This secures the cooperation of the preclear and obviates attempts by the preclear to gain more than his share of auditing by complaining that he has not achieved the guaranteed goal. Given his psychometry, shown the changes which have taken place at the end of the processing, the preclear is usually very satisfied, for the advance in his mental state is usually great. Not given psychometry he might not know this. In cases where chronic somatics are released, however, there is no argument and this is normal to intensive processing that such somatics are reduced and psychosomatic conditions are to a large extent eliminated.

Because they are easily given, are quite valid and have good display purposes, the psychometry currently in use is the California Test for Mental Maturity and the Johnson Temperament Analysis Profile. Both are tests of the California Test Bureau. To these may be added any other test which can, like these, be given to a group and graded rapidly by a psychometrist. Rorschach, TAT, etc., etc., may be very well in psychiatry and psychology but actually these have a very low order of validity, are far from precise, and regardless of the high opinion in which they are held by psychiatry and psychology depend far too much on the "sensitivity of the operator" which we want as little as possible in Dianetics. The tests we need must be of a highly precise nature, depending on opinion of an operator not one bit. Our tests must be administerable to a small group simultaneously, must be graded swiftly, must contain a high degree of arithmetical estimation, and must present to a layman the facts and figures he expects of a science. For ourselves, in our own research and validation of new techniques, these tests are adequate and even desirable. If better tests than the California Test for Mental Maturity and the Johnson Temperament Analysis Profile and the old, time-honored Army Alpha* can be discovered for our purposes they will be used.

A complete schedule for an intensive process is as follows:

SUNDAY: (Afternoon) Medical examination, brief but thorough, full psychometry (CTMM, JTAP, Alpha) administered by a licensed psychometrist.

MONDAY: Six hours of intensive auditing.

TUESDAY: Same.

WEDNESDAY: Same.

---

*Army Alpha: referring to the Army Alpha test, a written intelligence test developed by the US Army in 1917 for measuring the intelligence of new recruits.

THURSDAY: Same.

FRIDAY: Same.

SATURDAY: LAST TWO HOURS STRAIGHTWIRE TO SETTLE AUDIT-ING LOCKS. PAST PLEASURE MOMENTS TO STABILIZE CASE. FUTURE PLEASURE MOMENTS FROM IMAGINATION.

SUNDAY: (Morning) Medical examination. Full after-psychometry, using other forms of tests.

(Afternoon) Tests, evaluated and plotted on two graphs (original and duplicate and both signed by psychometrist) presented to preclear and instruction given him as to how to read them.

Despite statements of those who have made no investigation of auditing under glutamic acid, the chemical assist is highly desirable as an adjunct to processing. It has the virtue of softening up engrams and of proofing the case against restimulation by permitting engrams in the middle of a chain to occasionally reduce. Further, it sometimes permits whole chains to roll up. Additionally, it often gets anaten off a case which is proving difficult.

The formula for the chemical assist at this time is simply glutamic acid and vitamin B_1. B_1 is given preclears as a matter of course, and it can hardly be considered as a part of the chemical assist. Hence the essential ingredient is glutamic acid. No difference between dextrorotatory and levorotatory glutamic acid has been observed so far as the case itself is considered. Mixed levo- and dextrorotatory is a common form of glutamic acid and should probably be used. The dosage of glutamic acid is 2 grams every half hour for two doses at the beginning of each daily session and then one 2-gram dose every succeeding four hours until the next session including night dosages. It will be discovered that when inadequate B_1 is given with glutamic acid that glutamic acid will become ineffective after the first day or two. Hence the glutamic acid works best when backed by 10 mg. of B_1 with each 2-gram dose of glutamic acid. Higher dosages of glutamic acid are sometimes used on very reluctant cases.

Benzedrine often helps a case run. Benzedrine can be administered at the rate of 5 mg. per day given at the beginning of each six-hour session with the first dose of B_1. If administration of Benzedrine is begun, however, it must be maintained throughout the whole of the intensive process. Skipping a day, it has been noted conditionally, sometimes inhibits the release of anaten. Which is to say that when Benzedrine is administered on Monday, on Tuesday, when none is administered, the case appears to be a little more difficult to run in that engrams do not as readily release and, if Benzedrine is still omitted, Wednesday may discover the engrams to be much more resistive. While this is based on a short series, there is enough evidence to warrant this caution. This is particularly true when glutamic acid is being given the preclear.

Cases can be run on intensive processing without chemical assist or with chemical assist, at which time the processing may be called "Intensive *Guk* Processing," *Guk* being the slang term for any chemical assist in Dianetics.

Intensive processing may also be assisted by what is called "freewheeling." Between sessions the somatic strip and the file clerk are put to work running out somatics, grief, terror or anaten. It is very simple to do this but it should never be done on cases which have heavy control circuits, since freewheeling tends to lead such cases into automatic control with attendant snarl-ups.

To place a case on freewheeling, at the *end* of a session on which standard processing is used, the auditor installs a new canceller and then says, "The file clerk will furnish us with somatics. The somatic strip will continue to sweep such somatics until they are erased." The preclear is left with this command until the beginning of the next session, when his auditor brings the preclear wholly into present time before beginning the session as follows: "The somatic strip will come to present time. The file clerk will give us present time. Cancelled." Then the auditor, beginning Standard Procedure, installs a new canceller, puts the preclear in reverie and continues wholly in Standard Procedure.

Freewheeling has not been tested extensively on anything but somatics. Using it to roll out grief, terror, anaten or chains is highly experimental. Used on somatics in preclears who do not usually run their own engrams out of reverie, it has proven markedly helpful in that it occasionally runs out a somatic from under an engram, leaving all perceptics except pain. A 36-hour-long birth, after the preclear had freewheeled several days, has been found to be reducible in 15 minutes. Freewheeling is not likely to "run anyone to Clear" even if continued many months and is a very small assist to Standard Procedure sessions. The real processing is done under Standard Procedure. Freewheeling now and then helps out.

The essence of freewheeling is this: The "I" will remain in present time, contacting no perceptics save as it exteriorly observes that the body occasionally hurts here and there: the file clerk and somatic strip will knock out somatics without attention from the "I." The "I," while a person is on freewheeling, should not be called upon to contact any portion of any engram. If freewheeling stops between sessions, with the file clerk and somatic strip inactive, the preclear should be left alone until the next session of Standard Procedure.

Freewheeling produces some remarkable effects. Pains turn off and on in most cases with remarkable profusion. If niacin in 100 mg. doses per day is given the preclear he will run out sunburns, sometimes quite strongly. The preclear should be told what to expect so that he does not become alarmed. A preclear stuck on the track will not freewheel. A preclear who is out of valence will get very light somatics but these may grow stronger as days pass and he drifts slightly more into his own valence.

The chemical assist and freewheeling should not be overlooked in getting good, fast results with intensive processing. The ordinary course of such processing should find the preclear being given Standard Procedure auditing under a chemical assist, with freewheeling between sessions.

Chemical assist should be prescribed for the preclear by the medical director of the department before the assist is given to the preclear. Adequate literature supports these and even higher doses of glutamic acid.
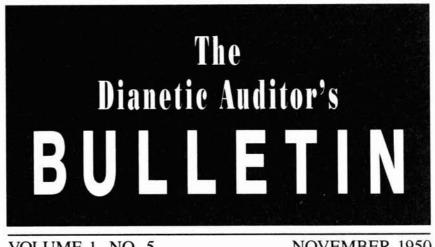
During intensive processing the preclear should not starve himself. A diet of coffee and sandwiches might slow his processing. He should eat a high protein diet during the whole course of intensive processing. Chemical assist is possibly not as effective when the preclear does not eat well, the glutamic acid being absorbed as nutrition.

At those times when a preclear undergoing intensive processing does not improve, it is policy either to sell or give him additional processing but this should *never* be stated to the preclear before the intensive run is entered upon for it drops his necessity level. The necessity level must be kept high during the course.

L. RON HUBBARD
Founder

The Processing of Children

It is possible to process a child at any age level beyond the point when he learns to speak. No extensive processing should be undertaken until the child is at least five, and full Dianetic processing is not encouraged, except in very unusual circumstances, until the child is at least eight years of age. Much good can be accomplished before eight by straight line memory technique, but reverie should not be attempted before that age. In the period from eight to twelve years the child may be processed by any of the techniques outlined here. One should not force the child into the prenatal area until after he is twelve years old. Sometimes a child will willingly return to the basic area and if this happens naturally, engrams can be reduced or erased. If a return to the basic area is made by the child, it is to be accepted and treated as a matter of course, but the auditor should not in any way force him to do so.

In all except severe cases, a child may be successfully processed by a parent. In all cases, however, it is more difficult for a parent than an outside auditor, since the parent, by dint of being a parent, is a restimulator for the child. Even the tone of a parent's voice, without similarity of word content, will sometimes act as a restimulator. Nevertheless, with some intelligence and objectivity on the part of the parent, it can be done. It should be set up as a well-defined program occurring in a slightly different form than any other household happening. It should be a new, different, exciting game in which the rules are slightly different from those of other forms of play. Even if the processing is done by an auditor from outside the household, the parents still form an essential part of the child's environment, and must be educated into acceptance of the facts of Dianetics.

There are three major steps in the processing of children:

1. Prevent restimulation.

2. Break locks.

3. Deintensify painful emotion.

The parent should attempt to avoid the language which is in the child's reactive bank. The emotions accompanying this language should also be avoided, as well as any known duplication of situations which are likely to have been recorded by the child's reactive mind. If the parent cannot recall the incidents in which engrams might have been created, or if he cannot remember the language used at that time, he can soon determine by the child's reactions what sets of words and what kinds of emotion are in the child's reactive bank. He should then be very careful to avoid this language, especially when situations exist which might be engramic. Any aberration in a child is evidence that a key-in has occurred, and the situations in which the aberrations are most apparent will have similar perceptics to the perceptics which were present when the engram was laid in.

For example, one set of parents tried desperately to keep their child from wetting the bed by continually telling him to go to bed and not to drink any water before he went. In spite of this "education" the child continued to wet the bed. Dianetic evaluation of this situation showed immediately that something in the immediate situation around the child was stimulating an engramic command which caused the bed-wetting. In this case, as in many others, the action taken in all good faith by Dianetically untrained parents was not preventing the aberration, but rather was keeping it chronically keyed in. These parents found that commands which meant reactively that if you are told not to drink water you must urinate in the bed were contained in the birth engram. The actual engram content was:

"The water is going to come."

"It'll break and go in the bed."

"Just lie there and let it go."

The engram was keyed out by removing the restimulators. When the parents stopped telling the child not to drink water before he went to bed, the bed wetting tapered off and then stopped entirely.

Locks can be contacted and blown through straight line memory techniques. The parent can be of great help in this part of the process because he knows pretty well when he has created a lock, especially in an emotional blowup of any kind. By remembering the standard pattern of his dramatizations during emotional crises, he can help the child or the child's auditor to find the locks which will best help the child to overcome his difficulties. Whenever anaten* is present in the child, and it is present when any engram is being restimulated, a lock can be created. The resulting aberration will depend on the emotion and pain of the lock as well as of the original engram. This fact, plus the nature of the aberration, can be used to determine which locks should be investigated first.

In a child, returning is a simple and natural mechanism, and the technique of blowing locks is to use a combination of memory and recall. Ask the child, for instance, if his mother ever bawled him out. If so, try to get him to remember a specific incident. At this point many children will close their eyes and return to

---

*"Anaten" is coined from "analyzer attenuation" to describe the gradual and variable nature of analyzer shutdown while avoiding the classical implications of the word "unconscious."—LRH

the event. If the child can remember the exact words his mother used, and the words of any other people in the incident, allow him to run through it as often as it interests him. Most locks will blow with a single recounting, and will cease to have any aberrative effect on the child.

Grief can be contacted in a child as easily as in an adult. The chief point of difference is that the grief will be on moments which seem not very important to an adult. A child will have a definite sense of loss when, for instance, his mother did not allow him to sail his boat on a rainy day. The discharge over this type of grief engram will be small when compared to the grief occasioned by the leaving of a favorite nurse, or the loss of a pet, but any moment of grief which can be discharged will improve the health and well-being of the child.

THE ACCESSIBILITY OF CHILDREN

The auditor who wishes to deal successfully with children must have, above all, the ability to establish affinity with the child. This is a problem of interesting the child in the incidents which have caused his difficulty. A child's attention is badly scattered. He has not yet learned to focus his attention well, and it is the part of the auditor to pick up his attention and channel it back against the locks and grief engrams.

A child has a great natural sense of dignity. Do not talk down to a child. Treat him with as much dignity as you can. You will find that the child has weird misconceptions about many everyday things around him. Trace these misconceptions to their source and you will usually find an adult who has not taken the trouble to give this child the right data. *Never talk over a child's head to his parents.* It is better to talk over the heads of the parents to the child. Always work on a partnership basis with the child.

One little boy was almost completely inaccessible at the beginning of processing. He was very noncommittal about anything connected with his past life and completely silent in regard to his parents. Knowing that this behavior was not natural to a child, his auditor asked suddenly, "Which one of your parents told you they'd lick you if you told about their quarrels?" The little boy looked startled, and then burst into tears. Subsequent investigation proved that both parents had threatened him if he told anything about their fights. The auditor who deals with children needs to understand that there may be artificial barriers to the building of affinity with the child. In many cases the child can best be processed by dealing with the parents.

STEPS IN ADDITION TO PROCESSING

Quite often the processing of a child inevitably involves more than working with the child alone. Much of the aberration found in a child will have come from a lack of Dianetic knowledge on the part of the parents and steps other than putting the child on a couch and removing locks and running grief engrams need to be taken in the interests of preventing restimulation.

There are three ways of treating a person Dianetically, and all of these ways are sometimes necessary in the processing of a child.

1. Standard processing procedures.

2. Dianetic education.

3. Shifting environment.

The case of the little boy who had been warned not to talk about his parents' quarrels will serve to illustrate the type of action sometimes required in addition to regular processing procedures. The measures taken in this instance were rather extreme, but were necessary for the child's health. Blowing of the locks on this case revealed that violent quarrels occurred as a regular feature in the household, particularly during mealtimes. It was not uncommon for dishes to be utilized as weapons, and for the child to be caught in the line of fire. The child was continually being restimulated at mealtime and was not being fed properly. During the course of processing he had not only blown locks and grief over these and other incidents, but had begun to pick up weight.

When the time came for him to return home, his auditor made the suggestion that the child should be allowed to eat his meals in the kitchen. Both parents immediately became very upset about what their boy had told concerning their quarrels, and the situation seemed to indicate that the parents were not going to be at all cooperative in keeping the child from further restimulation. Since the parents in this particular instance could not be reached with ordinary educational techniques, the auditor merely informed them that if the child ate his meals away from the family he would gain weight, and that if he did not gain weight the proper authorities to prevent cruelty to children would be contacted. The child gained weight.

DIANETIC EDUCATION OF PARENTS

The auditor who deals with children needs to evaluate the child's environment from a Dianetic viewpoint. In many cases it will be the parents who need processing, not the child. In any case it is important that the parents understand what key-ins are, and how to avoid them. One of the important points to remember in this connection is that the "usual" childhood illnesses quite often occur *three days after* some emotional upset in the home. In processing the child, make sure to explore the area before any illness he may have had for the key-in which helped to bring it on. The first sickness of the child will help you locate the first key-in. If enough of these are found in the child, the parents will be convinced of the necessity of preventing further key-ins. If the child's processing does not provide enough evidence to persuade the parents of the importance of key-ins on the health of the child, it is a part of the processing of the child to demonstrate on one of the parents that such key-ins do take place, and that they affect health and happiness.

A small amount of education for the parents in the principles of Child Dianetics will sometimes accomplish more than the same number of hours spent in processing the child. Perhaps the single most important point in such education is to make clear to the parents the importance of giving goals to a child, and that the most important goal is that of growing up to be an adult. A child should have responsibility and independence commensurate with his status as a child. He should have things which are wholly his, and about which he decides everything. But under no circumstances should he be possessed automatically of as much right as an adult in the sphere of the home. To give him this is to remove the main goal of his life: growing up. The child, cared for without question and

trained toward nothing, loses his prime incentive in life when the adults around him do not enjoy themselves as adults, take pleasure in their rights as adults, and insist on their rights as adults. When a child is kept dependent and shielded and recompensed for being a child, his incentive for being otherwise is much reduced, with a consequent deterioration of ability and a serious reduction in the quantity of knowledge he will acquire since he does not see any real reason to acquire it.

If a child is not robbed of his main goal, growing up, he can quite often salvage himself. But the child's idea of the adult world depends on the adults around him. If the child looks at Mama and sees that she is really a sort of nursemaid for him, and that he can make her do most anything he wants her to do, and that she is always moaning and complaining about having so much work to do, about her health, about a lot of things, he is certain to conclude that he doesn't want to grow up to be like Mama. If he looks at Papa and sees that Papa works all day at the office, comes home at night and sits in a chair doing nothing for the rest of the night, and "plays" by pushing a little white ball around on the lawn, the child may well decide that he doesn't want to be like Papa, either. The child is making a pretty good analysis of the situation if he decides that he'd rather stay a child anyhow!

Education of the parent includes, of course, the basic ideas of Preventive Dianetics. Don't talk around a sick or injured child. As soon as anaten begins to depart after a minor accident, act to make the child comfortable, but do not talk for many minutes. Don't leave the child in a restimulative atmosphere. Don't take a child up from the middle of a nice sleep and tell her repeatedly to "sit there in that chair and listen to what a terrible thing it is to be married to a man," as one mother did. Try to keep the child away from highly charged dramatizations of any kind. Care for the child efficiently, but quietly. Do not establish yourself as an indispensable ally.

EDUCATION OF THE CHILD

If an auditor finds at the beginning of processing that the child he is working with is in need of constructive things to do (and this will be customary rather than unusual) it is sometimes a good thing to set up a definite program of acquiring skills for the child. These should be primarily bodily skills. This program can be used as a means of shifting his environment slightly away from most of the restimulation he is getting. Let the child pick his own program. Help him in setting it up, but if it is specifically designed to be *his* program do not in any way insist on its being carried out.

The child needs very little education in Dianetics, or in the Dianetic viewpoint toward children. These things are natural for him. He will quickly come to look on his processing as an interesting game if the auditor builds the situation up in this way.

SEMANTIC REORIENTATION

In one respect the auditor can perform a very important function in the education of the child. A child is almost always confused about the world around him because of the labels which have been placed on objects by adults who do not understand the serious nature of incorrectly labeling an object for a child.

Consider the case of a child who has had no previous data concerning death who is read a poem about little tin soldiers and angels with golden hair. If this is his *first* understanding of the word "death" it must be very puzzling to observe the adult reaction to death. The impression made by this first misconception about the meaning of death must somehow be obliterated before any accurate communication on the subject can be made to the child. The divergence between this first conception of death and all future conceptions forms a troubled area in the filing system of the analyzer which will tie up some of the available attention of the child until the tension is resolved. The technique for accomplishing this is simply to treat the original incorrect labeling as a lock incident and to lift the tension from it by close present-time contact with it.

Sometimes a lack of semantic orientation will cause problems which have such far-reaching implications that the resolving of the semantic problem in the mind of the child will produce results which appear to be miraculous. One little girl was failing in arithmetic. She was very bright in other subjects and no reason suggested itself for her failure to be able to do her work in this one subject. She was given a few problems, but became hopelessly bogged down trying to work them.

Auditor: If an airplane is traveling at 10,000 feet at 2:00 P.M. and at 5,000 feet at 3:00 P.M., how far would a man have to fall to reach the ground at 3:00 P.M.?

Little Girl: Gee! I dunno. Well, if it's ten thousand and then it's five thousand. Honest. I can't tell you. It's really a problem.

Auditor: Is it just that problems bother you?

Little Girl: I guess so.

Auditor: Does anyone around here ever talk about problems?

Little Girl: Well, maybe Mommy might talk about having lots of problems.

Auditor: Has anyone ever called *you* a problem?

Little Girl: Well . . . no. I don't think so.

Auditor: Who might call you a problem?

Little Girl: Well, maybe Mommy. Oh! You mean that kind of a problem!

The word had assumed its right meaning, and the little girl soon started getting good marks in arithmetic.

SHIFTING ENVIRONMENT

An auditor may discover information which will make changes in the environment of the child necessary for the child's health. Usually it is possible to obtain the cooperation of the parents in making these changes. There is a great deal of natural affinity between parent and child, and the parent is usually genuinely interested in the welfare of the child. If it can be demonstrated to the parent that his child's health will be adversely affected if he visits his aunt and uncle every summer, the parent will usually discontinue the visit.

Most of the changes necessary in a child's environment will be along the line of removing him from the restimulative effect of allies. The insidious way in which allies can completely undermine the health and sanity of a child without even being aware of what they are doing is hard to imagine unless you have examined it for yourself.

In one instance an auditor visited a girl in a hospital. When he arrived he found that the grandmother had arrived previously, and that the girl had developed a fever. A little questioning established the fact that grandmother and the fever had arrived together. Straight line memory contacted an illness at nine years of age during which grandmother had reestablished herself as an ally and insisted that she would be around any time the little girl was sick. When this lock was blown, the fever went down immediately and vanished completely in a few hours.

In this respect it is interesting to note that *any person who countermands the authority of a parent also undermines the independence of the child*. The child's reality consists largely of his relationship to his parents. Any factor which comes between him and his parents is not good for the growth of the child. Any relative or other person who interrupts the communication between a child and his parents, no matter how well meaning his efforts, and especially if he attempts to set himself up as another, less stern parent, is harming the health and sanity of the child. An auditor should use every possible means to have such a person removed from the immediate environment of the child.

SPECIAL PROBLEMS

The child is not capable of sustained concentration and should not be extended in this regard. Even in working pleasure moments the auditor should be careful not to attempt to keep the child concentrated on one activity any longer than the child can accomplish without tiring. When it is at all possible it is better to work every day with a child, since the working period with a child is shorter. The length of time a child may be able to work at one sitting may be very short, in some cases not more than fifteen minutes to a half hour, but if the child is unable to concentrate his attention for longer than this period, it will do no good at all to attempt to keep him at it longer. In this respect it might be well to note that although working time must necessarily be cut shorter, the amount of good that can be accomplished in a child by these shorter sessions sometimes seems miraculous to persons who have not tried using Dianetic techniques with children.

One problem which exists with children more than with adults is that sometimes one or both of the parents will be actively against Dianetics. If this has extended to the point of using Dianetic terminology in a disparaging way the task may be made even more difficult. The answer to this problem is, of course, affinity and communication between the auditor and the child. It is good in a case of this kind to emphasize even more the "playing-a-game" approach, and to avoid use of Dianetic terminology until affinity is well established.

Another special problem with children is that the child will sometimes not willingly enter a lock incident which appears light to an adult. One way of getting around this is to ask the child to imagine a television or a movie screen and to picture an incident similar to the lock on this screen. Quite often the actual lock will appear on the screen. One word of warning about this technique

(which also may be used with adults on badly occluded locks). *Never tell the child that any part of any situation is imaginary or a delusion.*

Children, even more than adults, lose their grasp on reality when their data is invalidated. If Junior's picture-screen image of Mama has green hair, do not point out to him that Mama's hair is really red. Simply run the lock through and proceed with processing. Eventually the data will begin to straighten out in Junior's mind and he will volunteer the information that Mama's hair is really not green, but red, and that he knew it all along.

DIVIDENDS

Nothing in Dianetics provides more thrill than to see a child regain his grasp on reality. Once communication between an auditor and a child has been definitely established, the results of processing in a child are immediately apparent. A child grasps Dianetics easily, and it is not at all uncommon to see him beginning to use the new memory games on Mama and Papa and on playmates. Unless there is a very bad prenatal bank which has already been keyed in, a child's perceptics are usually in good shape. It is a pleasure to watch them regain their own data and reestablish its validity.

Children become particularly adept at running out minor pain incidents immediately after they occur. Since the latest bump or fall may be contacted and the pain lessened or relieved completely by the child itself, several auditors have taught their children the technique of taking care of minor bruises.

Considering the high adaptability of children it was not at all surprising when one professional auditor found his little girl out in the backyard, with a look of grim determination on her face, running out the licking Papa had just administered!

L. RON HUBBARD
Founder

Professional Course Lectures

Elizabeth, New Jersey
2–15 November 1950

Ron returned to his home in Elizabeth, New Jersey in November, 1950 and there delivered a series of lectures to the Professional Course students associated with the Foundation.

The focus of these lectures was Standard Procedure.

Although research into new techniques was continuing at all times, he stressed that Standard Procedure was the surest way of handling any case.

The Elizabeth Professional Course concluded with comprehensive lectures on Child Dianetics, Group Dianetics and Educational Dianetics.

2 Nov. 1950	Starting Off a New Preclear
4 Nov. 1950	ARC and the Tone Scale
4 Nov. 1950	Use of ARC in Auditing
7 Nov. 1950	Practical Auditing
7 Nov. 1950	The Art of Processing
8 Nov. 1950	Child Dianetics—Part I
8 Nov. 1950	Child Dianetics—Part II
9 Nov. 1950	Group Dianetics
10 Nov. 1950	Handling Psychotics
11 Nov. 1950	Education and Dianetics
11 Nov. 1950	Axioms and Fundamentals About Data
15 Nov. 1950	Demonstration Research

16 November 1950

FROM: L. Ron Hubbard

TO: DIANETICS

SUBJECT: **AN ADDITION TO STANDARD PROCEDURE**

1. The first addition to Standard Procedure since its issuance in July of this year is generally promulgated herewith:

> EVERY SESSION OF DIANETIC PROCESSING MUST BE ENDED BY RUNNING ONE OR MORE PLEASURE MOMENTS BEFORE RETURNING THE PRECLEAR TO PRESENT TIME, RETURNING HIM TO PRESENT TIME, AND THEN USING STRAIGHTWIRE ON THE SESSION OF PROCESSING JUST COMPLETED UNTIL IT IS IN FULL ANALYTICAL RECALL.

2. In cases where this has been consistently overlooked, some hours may be devoted with profit to running pleasure moments, thus recovering attention units lost in actual processing. Further, in such cases, the auditor, using Straightwire, must start on the first Dianetic session the pc ever had and work forward.

3. Using Straightwire on processing sessions has three ends: to knock out the locks occasioned by the processing itself; to more firmly fix the pc in present time between sessions; and to break into the pattern of returning in lieu of remembering and rehabilitate the pattern of remembering.

L. RON HUBBARD
Founder

Remimeo

(Written 24 Nov. 1950. Released as an
HCO PL on 2 Sept. 1970)

(This paper, issued at the beginning of Dianetics,
is of considerable historical interest, giving the
basis of the Auditor's Code and policy on
psychotics.)

INSTRUCTION PROTOCOL

OFFICIAL

FOR STAFF ONLY—NOT FOR STUDENT OR GENERAL ISSUE

(This is the first instruction protocol issued over my signature.
Any earlier material circulated was for the purpose of gaining
data in order to prepare this protocol. LRH)

Any school of mental healing in the past has been victimized by that irrationality known as psychosis. Dianetics, no matter if it has the answer to psychosis, is yet victimized by its existence in the society.

Psychotics, people with histories of known breaks, of suicide attempts, of homicidal tendencies, can yet be expected to apply for instruction in Dianetics.

An adequate screen has been set up to inhibit the entrance of such persons into training. A Minnesota Multiphasic,* at least, must be given to all applicants for certification course training. This very far from guarantees insurance against enrolling a psychotic. Psychometry is not accurate and varies from overoptimism to overpessimism about psychotics. Therefore, all psychometry must be tempered by common sense. Also, it must be modified by what we know Dianetics can readily do for people.

A psychotic discovered by screening should either be routed into processing (if the case is mild and nonsuicidal) or rejected. At such time as the Foundations possess adequate and lawful housing facilities for the retention of psychotics, those who might have been turned away may be routed to the unit which has such facilities in its charge. Efforts are being made, and others should be made, to procure such sanitarium facilities wherein psychotics may be Dianetically processed.

Once enrolled, the applicant, any applicant, should be regarded to some degree as a possible error in screening. A definite program of allowance for possible screening errors must consistently be adhered to.

Experience has demonstrated that psychotics may be enrolled and successfully released and trained. The strain on the school staffs, however, has been great; and the cost of enrolling a psychotic definitely exceeds the amount he has

*__Minnesota Multiphasic:__ a test originally designed to identify people with severe "personality disorders." Higher level scores or ranges on this test denote greater amounts of aberration.

paid for his course. In Los Angeles, in August, about 30 percent of those enrolled, it has been estimated, were incipient psychotics. Turmoil was occasioned by this, training expense was raised well above training income in each case. This does not argue, however, that the enrolling and training of psychotics is without danger.

As an additional safeguard, the following observations should be taken into account. Wherever any trouble has been had with a student in training, one of the following factors has been present:

1. The student was run while tired or when lacking in proper food.

2. The auditing the student received was bad, extremely bad.

3. The student had in his environ, while in training, an individual who definitely and demonstrably sought the mental failure of the student.

4. Too many auditors worked on the student.

5. Dianetics, in the hands of some student, was crossed with an older therapy.

Directors of Training and Team Captains should do all possible to obviate the occurrence in training of any of the above five factors.

All training programs should have as their end the turning out of certifiable students. This means that the student's own case must be running well and that he must have absorbed maximal Dianetic information and acquired maximal skill. Obviating the above five factors pays the additional dividend of proofing the school against bogged-down cases, by which is meant those cases, not psychotic, which cease to run well. The above five factors not only threaten the psychotic but are responsible in bogged-down cases. A bogged-down case does not find himself able to absorb information or acquire skill and certainly cannot be said to be running well.

To militate against the above five factors, to prevent any untoward incident should any psychotic slip through screening unobserved and to prevent bogged-down cases, the following program is the official school program.

The student is enrolled on a four-weeks course basis. At the end of this course, if certifiable by all criteria, the student is granted a *limited* certificate, printed in black and white, on which the words LIMITED, EXPIRES SIX MONTHS FROM DATE, is printed boldly. In order to gain an unlimited certificate, then, the student must, after graduation, release two persons, one of a mental condition and the other of a serious chronic somatic and must furnish to the Foundation incontrovertible evidence from a medical doctor and psychometrist that this has been accomplished. When the Foundation receives such information and such incontrovertible evidence, the Foundation then forwards an unlimited certificate to the student. The student need not again appear at the Foundation. But on being given his limited certificate, he is also given a written paper, stating exactly what he has to do to get his permanent certificate. The Research Division will furnish the protocol for this—as to what is acceptable evidence; and this protocol is based on what the Research Division can use as a major proof case.

The student, however, is given an alternative. He knows that it will be expensive for him to get examinations of patients and psychometry on them. He may submit as one of his cases his own intensive run of a Foundation patient or applicant, the Foundation doing the medical examination and the psychometry for him. The charge to the student is on the basis of one week's additional experience and instruction for $75.00. This is cheaper than a case would cost him. He can actually stay for two weeks and get both his cases from Foundation applicants and patients at a cost of $75.00 for the additional—second—week. The advantage to him is additional tips and instruction as he runs his first independent case or cases, that the Foundation handles all examinations and that his permanent certification is thus speeded up. The Foundation advantage is that it has a better chance to observe prospective employees.

By this means and others, the school then arranges for every applicant, within reason, to have a thirty-six-hour run during his first week by a student auditor in his fourth or fifth week. This is no part of the guarantee. It is simply done. Directors of Training can then assign one fairly reliable auditor to one incoming case and so obviate some of the above five factors.

The protocol of training for a student is then as follows:

1. Entered after screening by psychometry and interview.

2. For the first week—a thirty-six-hour intensive run and general indoctrination.

3. For the second week—training in theory.

4. For the third week—training in practice, strongly supervised by Team Captain, given adequate examples of auditing.

5. For the fourth week—additional training in practice; or, if good enough, given a new enrollee for a thirty-six-hour intensive. (Does not count for permanent certification.)

6. For the fifth week, if enrolled—a thirty-six-hour intensive on a chronic aberration case or any case.

7. For the sixth week, if enrolled—a thirty-six-hour intensive on a chronic somatic case or any case.

The student's own case may be more or less neglected after his first week of intensive running immediately after enrollment. If the case requires further processing before limited certification can be given, the student can make his own arrangements. He is there to be trained, basically, not to be processed. Special arrangements for processing to the end of being certified can be made by the Registrar.

This protocol has been developed after consultation with the Foundation Registrar at Elizabeth, the Director of Training at Elizabeth, and upon observations made during the past five months. If followed closely, it should adequately proof the schools against having psychotic breaks occur in them and against cases bogging down. Further, it should heighten the percentile of students certified.

L. RON HUBBARD
Founder

Professional Course Lectures

Los Angeles, California
20 November–1 December 1950

Toward the end of November 1950, Ron headed back to Los Angeles to deliver a new series of lectures to the Los Angeles Foundation Professional Course.

In these lectures, Ron expanded on Dianetics procedure with new developments in both the philosophic basis and practice of auditing.

The series concludes with a three-hour lecture on Group Dianetics in which Ron brings to light, for the first time in the Los Angeles Foundation, the most recent results of his researches concerning man and his interaction in groups.

The information contained in these lectures was first released in 1951 with Ron's permission, as a package of mimeographed notes. These were later published in the book *Notes on the Lectures of L. Ron Hubbard*.
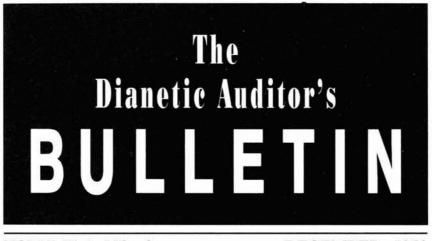
During these lectures Ron discussed a device with which an auditor could locate engrams and areas of charge in his preclear. This idea was later developed into what we know today as the E-Meter.

20 Nov. 1950	Thought, Life and the Material Universe
21 Nov. 1950	Spectrums of Logic and Emotion
21 Nov. 1950	Tone Scales of Affinity, Reality and Communication
22 Nov. 1950	The Auditor's Code
22 Nov. 1950	Accessibility
24 Nov. 1950	The Accessibility Chart
24 Nov. 1950	Opening the Case
25 Nov. 1950	ARC and the Dynamics
25 Nov. 1950	Running Standard Procedure
25 Nov. 1950	The Anatomy of Circuitry

Handling the Psychotic

Man's chief weapon in the struggle for survival has been the analytical mind. It is his ability to act rationally that has brought man to his present position of dominance over the other forms of life on this planet. The story of the rise of civilization is the story of man's increasing rationality in the governing of his life. Despite the tremendous job of breaking away from the encystment of old habit patterns, and despite the insidious nature of the contagion of aberration, most of the areas of man's activity are at least partly rational. Only in one area has man made very little progress. *Man has not learned to be rational about irrationality.*

THE USUAL REACTION TO PSYCHOSIS

When confronted with the complete irrationality of psychosis, the first reaction is generally one of fear and terror. The average person, observing a psychotic for the first time, will feel a sweep of terror through him that is somehow connected with his own ability to survive. This is the most incomprehensible of all types of conduct. This psychotic has thrown away the thing which differentiates him from the lower animals. He seems, because of this one reason, less than human. Yet obviously, from his appearance, he is a part of the human race. But, if the human race should evolve in this direction it would no longer be human. After only a short contact with a psychotic, the average person begins to feel that he is not dealing with a human being, but with a thing that is not an animal, but most certainly not human, either.

The built-in reactive mind reaction to psychosis is not only that the psychotic has forfeited his own personality, but that he has forfeited his right to be a human being. Immediately after this sub-monitor-level computation is made, the attitude of the normal person toward a psychotic becomes punitive.

In a thousand years the phrases have changed somewhat, but the intent is still

the same. "Kill him! Do away with him!" has changed to "Take him away! Lock him up!"

"The devil is in him! Tie him to the whipping post!" has become a bit quieter, "He's not himself. Give him shock treatment."

"He'll kill us all! Throw him in the dungeon!" is now much more polite, "He may injure himself. He should be given a complete rest."

The slight change in attitude reflected by these changes in the language is all to the good, and should be heartily commended. Nevertheless the old feelings of terror have only a thin veneer of politeness over them, and the result as far as the psychotic is concerned is not much better. He is still shunted aside, put out of sight, thought of not as a person, but as something that is not quite human and not quite an animal.

The confusion of personality with the reasoning faculty is very much in evidence in the reaction of an average family to a psychotic break. For a day or so, the family will continue to regard the person who has had a psychotic break as a human being. Then, bit by bit, they begin to excuse his irrationality on the basis that he is "not himself." By this time, fear begins and irrationality sets in. The family will begin to avoid the use of the person's name in their conversation. "What'll we do with him? We can't let him run around loose. He's liable to hurt someone. We'll have to get rid of him. He won't know the difference anyway, the way he is now."

Gradually the emphasis shifts from taking care of a real person to taking care that others are not hurt by something which is not a real person. The family is generally very glad to shift the responsibility for solving this vexing problem into the hands of a professional person who is trained to handle the situation.

THE ATTITUDE OF THE PROFESSIONAL

Unfortunately, this shift is not always accompanied by a shift in attitude toward the psychotic. The professional bends his efforts toward making the psychotic an acceptable member of society, *not toward helping him to regain his rationality.* All too often, the highest goal of the professional person who deals with a psychotic is what is called a *remission.* This means that the psychotic can be handled by ordinary people, that he will not cause trouble, and so can be released from confinement. It means that the psychotic will not harm society. It says absolutely nothing about the psychotic himself.

The professional is not immune from the wish to *do something to* the psychotic. He, too, has changed his terminology in the past thousand years, and has refined his techniques. No longer does he house his patient in a dark, stone dungeon. Now he pads the cell! No longer does he publicly flog the miscreant, he privately and discreetly induces an artificial convulsion by running an electric current through his brain. No longer does he burn his patients' eyes out with a red hot poker, or cut off his tongue. He has recognized that the tongue is not responsible for what the psychotic says, nor the eyes for what he sees, so he turns to the brain which controls these members. Now he cuts and digs, and slices at the brain itself with the most antiseptic of weapons, and in a small percentage of cases, produces a remission.

One successful prefrontal lobotomy was performed on a man who was most

unhappy because he could hear voices. After the operation, he could still hear voices, but he was no longer unhappy about it. Before the operation, he was still fighting to be a sane and happy person. Afterwards, there was no fight left in him, and very little rationality. The doctors who performed the operation were very happy with the results.

Most medical men have a sincere interest in helping those who come to them for help. They are not to be censured for their inability to resist the behavior patterns which permeate society. At the same time, now that the real basis for irrationality has been discovered, they certainly should not be encouraged in a pattern of conduct which is so damaging to others.

PRESENT OUTLOOK

Dianetics cannot, at this moment, offer a completed program for the processing of all psychotics, no matter how badly they have been handled. Our work with persons who have had electric shock seems to indicate that most of the damage done to the nervous system by shock can be repaired by the body after Dianetic processing. At any rate, a number of electric shocks have been run out as engrams, and the results in restoring sanity to the preclears who have been processed in this way are definitely encouraging. Some work has also been done with persons who have a part of their brain missing, and these persons also respond to Dianetic processing, but, of course, the destruction of brain tissue introduces a wild variable, and results are also wildly variable.

Psychotics who have not been treated with shock of any type or with surgery, may be successfully processed using the techniques outlined in *Dianetics: The Modern Science of Mental Health* as amplified by the material presented in the *Dianetic Auditor's Bulletin*. Data on the processing of psychotics is growing, and a new synthesis of these data will probably yield fresh techniques for the processing of psychotics, particularly in regard to accessibility. Such a synthesis will be made within the next few months, and a full report will be made at that time. In the meantime, much can be accomplished through the use of standard procedure processing and the hints which are given in this article. Immediately, however, three things can be accomplished:

1. Persons who understand that a psychotic is merely a person who does not have enough attention in present time to be able to act rationally, can stop being irrational about psychosis.

2. These people can help to keep others from being irrational about a psychotic.

3. There need be no despair about psychosis. Something *can* be done.

THE CLASSIFICATION OF PSYCHOTICS

A better definition of the dividing line between psychosis and neurosis is needed. The difference appears to be in whether "I," the awareness of awareness, has been completely taken over by an engram, a series of engrams, or a demon circuit. A neurotic person has not given up the strain of keeping some of his attention in present time, and will not do so until forced by chronic, constant restimulation to do so. When this happens, the neurotic suddenly becomes psychotic: a psychotic break has occurred.

77

As a neurotic person enters the section of the dwindling spiral of restimulation in which he is in danger of becoming psychotic, his hold on the reality around him becomes more and more frantic. He will cling desperately to the avenues of communication open to him. The attention which is still available for present time use will try in every possible way to stay in present time against the pull of the restimulated engram. But this very narrowing of the possibility of awareness in itself constitutes a lessening of the chance to remain stabilized, and bit by bit, the attention becomes more caught up in the engram or series of engrams which is in such violent restimulation. The last stage of the struggle is almost visible in the face of the person undergoing it. Then, suddenly, the last bit of attention is caught by the reactive mind and forced out of present time. The form of the psychosis depends entirely on the type of engram or circuit which is in restimulation.

In general, there are three types of psychotics: computational, dramatizing, and the psychotic with missing parts.

A computational psychotic is sometimes able to act more like a normal person than a severe neurotic. Such a person has been caught up completely by a demon circuit, and all of the communication to this person and from him is filtered through this circuit. If the circuit is not of a type that restricts too much the activity of the mind, such a person may well be able to conduct a fairly normal kind of life. Since a demon circuit is able to make elementary computations, this person will be able to act with a slow, stumbling sort of rationality in areas which do not contradict the engramic commands which set up the circuitry. Since the current norm requires only a small area of rationality, such persons are sometimes able to pass as normal. If, as is more generally the case, the circuitry is of a type that affects most of the activity in which a person engages, the answers which are possible to the person may be so restricted that it becomes obvious that there is no real communication with his environment. Such a person will be institutionalized, but will be considered a "good" patient by the authorities at the institution: slow, dull-witted, perhaps capricious, but rarely violent.

The dramatizing psychotic is almost always recognized as a psychotic. Such a person is caught either in one engram or in a series of engrams. He will play through a literal recording of the engram on any occasion. He will switch from valence to valence during the playback of these recordings with amazing rapidity. He will pick up new valences from the people around and will in general occupy any valence other than his own. His reaction to the command phrases of the engrams is literal and he is solely dedicated to carrying out these commands. The bewildering variety of the classes of psychotics is simply due to the language which is used while engrams are being formed.

The dramatizing psychotic has formed, prior to Dianetics, the most incomprehensible and the most irrational of all the classes of behavior. They form the bulk of those who are considered insane, and are generally thought to be hopeless unless they respond to shock therapy of one kind or another. A knowledge of engrams and the action of engrams is all that is necessary to enable a person of normal intelligence to understand the actions of a dramatizing psychotic. These actions are overt engrams—engrams face to face.

The psychotic who has part of his brain missing is not difficult to spot. They are not so much a case of irrationality, as of simply an inability to be rational. Something is missing from this person and it can be felt much more easily than

it can be described. They may or may not dramatize, but if they do, it will not follow the same set kind of pattern which is followed by the dramatizing psychotic. Mostly, they simply are not able to control themselves in some fashion or another.

These persons can be helped by Dianetic processing, but a complete job of rehabilitation would be manifestly impossible for them.

It is a remarkable fact that a great deal of the nervous system can be destroyed by disease or injury or surgery without making the person completely beyond help. Unless the portion of the brain regulating bodily functions has been seriously damaged you can normally do something.

If a person is dramatizing in any way, he is dramatizing out of an engram. If the engram is there, and there is any way at all of communicating with the psychotic, you can do something about reaching the engram and relieving the tension on it.

PROBLEMS PECULIAR TO PSYCHOTICS

There are many problems in working with a psychotic which an auditor will not encounter in processing the average case. The difficulty of finding proper working conditions, for instance, is much greater when dealing with a psychotic than with an average case. Psychotics are apt to make more noise and to demonstrate much more violently than the average case, and the problems of securing a proper place for processing are thus increased. In addition, psychotics frequently must be cared for constantly, and the securing of these services in an institution which will also grant free access to the auditor is sometimes a difficult problem. Nevertheless, something can be done.

One preclear was recently released from a state institution, even though the auditor only worked during visiting hours, releasing grief and blowing locks.

Another peculiarity in working with psychotics is that an auditor cannot expect to be able to do full processing every minute of the time he spends with a psychotic. Sometimes it is necessary to spend several hours in attempted processing in order to accomplish ten minutes of actual processing. Fortunately, the ten minutes thus accomplished will have effect in the psychotic far beyond ten minutes of processing in the average person. A psychotic has so little attention available that even when a small amount is released, the effect is sometimes astonishing.

The problems of working with electric shock and insulin shock are likely to be encountered when dealing with a psychotic. This may be true even though all the information you get from the psychotic or from his relatives and friends indicates that he has never been in an institution and has never had shock of any kind. Unfortunately, there is still a tendency in the society to hide a psychotic away from the public, and to make a dark secret out of the fact that someone in a family has been a psychotic. The fact that almost all psychosis is not hereditary does not seem to alter the feeling that psychosis is something which should make all persons connected with a psychotic ashamed for him. This hiding away of information which is very much needed by anyone who attempts to deal with a psychotic is, of course, foolish and inconsistent, but it can be expected.

79

If your preclear is psychotic, always expect to find shock of some kind in his bank, no matter what information you are given about him. The running out of electric shock and insulin shock is quite difficult and should not be attempted except by an experienced auditor. The techniques used for this will appear in a future *Bulletin* article.

Psychotics are often subjected to hypnosis and, if so, may be stuck in these hypnotic incidents. Hypnosis, like shock, must be run before prior events are contacted.

One more problem which is more usual in psychotics is the problem of tampering by outsiders. The psychotic must be cared for by others until he can take care of himself, and these persons are, for some time to come, likely to be curious about Dianetic techniques. Your preclear may be called on the carpet and grilled at some length over what was done in your sessions. He may have his data constantly invalidated. Some hospital authorities will add locks and engrams as fast as an auditor can pull them out, sometimes with the best of intentions.

One auditor arrived at a hospital to treat a psychotic only to find that the potential preclear had died before he had ever seen her. A careful and searching investigation revealed that the hospital authorities had tried to have this elderly woman in the best possible condition for the auditor and had given her an electric shock to prepare her for processing! The woman's spine had been fractured.

Until Dianetic processing has become the standard method of dealing with psychotics, such tragedies are likely to continue. Let us hope that such completely muddled thinking as brought about this tragedy will not go on for much longer. Widespread knowledge of Dianetics should quickly bring about needed reforms in the treatment of psychotics.

FAMILY RELATIONSHIPS

If the human world were built along rational lines, an auditor could expect to obtain his best support and counsel from the family of a psychotic. There are rare occasions when one or more members of a family can be relied upon to act rationally about irrationality, but in general, families are peculiarly unable to act sanely about the psychotic. The reason for this is quite obvious when you consider the probable content of the engram banks of the people who make up a family.

Most families have a great many engrams and a great many standard dramatizations in common. In other words, the same irrational patterns which occur in your preclear will also occur, in most instances, in the members of his family. Do not expect rational action from the psychotic's family. Usually, the best they will be able to do is to take another valence of the same engram. If the preclear is a paranoid, they will only be able to go over and over the other side of some dramatization: "You don't have to worry. They're not after you. Why, nobody'd hurt you. Can't you see there's nobody wants to hurt you." This, of course, was originally sound advice to somebody, but reasoning with irrationality is like catching elephants with a popcorn popper: It would be a pleasant way of doing things, but it won't work.

It's like a problem in semantics. Reason and irrationality are on different levels of abstraction. One cannot be brought to bear on the other until it is

transferred to the same level of abstraction. Once you do that, the problem disappears. Either you have irrationality battling it out with irrationality, or you have rationality. Dianetic processing is a means of transferring irrational patterns to the rational level of abstraction.

The sincerely felt attempts by a psychotic's family to reason with his aberration normally drive him farther into the pattern of his irrationality. Playing through the other side of the engram in which he is held will only result in his being caught more firmly by the engram.

Even in the unusual case of a person in a family who is unaberrated enough to act rationally about a psychotic in his own family, there is still a problem of restimulation to be considered. The voice tones, mannerisms, methods of expression, emotional reactions of any member of a family will be found in the reactive bank of any other member of that family. This definitely does not preclude auditing by a member of the family, but it does mean that processing by a member of the same family is especially difficult for an uncleared auditor, and that the factor of unnecessary restimulation in the preclear must be taken into consideration.

It is one of the problems of working with psychotics, that the people who are most genuinely interested in the condition of the preclear are least able to help directly in the process. Nevertheless, it can be done. A member of a psychotic's family can successfully process the psychotic, and can achieve remarkable results. It has been done. It is being done.

ACCESSIBILITY

The major problem in processing a psychotic is accessibility. There is, at present, no established procedure for accomplishing this. It has been a recognized problem for many years, and a number of techniques have been devised, but this is one area in which the auditor must rely on his own improvisations. One factor works in favor of the auditor. He knows the anatomy of the engram, and knowing this, is able to understand many types of behavior that are utterly incomprehensible to persons who do not have this knowledge.

In addition, the degree of accessibility required for Dianetic processing is much smaller than that of many other ways of dealing with a psychotic. An auditor who has once gained the attention of a psychotic for ten minutes should be able to accomplish enough in that ten minutes to make the problem of accessibility much simpler from then on. One of the most gratifying things about dealing with a psychotic is the rapidity with which he responds to processing. Even if the amount of attention released to a psychotic seems incredibly small (one yawn, a few tears) the resulting stabilization of his behavior in present time may be astonishing.

There are many tricks in gaining accessibility, but one principle underlies all of them. Get into communication with basic personality through affinity.

The simple assumption by an auditor that the psychotic is not some strange, nonhuman form of life, but is a reasonable human being who is operating from a frame of reference somewhere in his past life rather than in present time will do a very great deal toward establishing this affinity. Until an auditor has had sufficient experience in Dianetics to understand this thoroughly, it is not recommended that he attempt work on a psychotic.

The approach which Homer Lane used on occasion, remarking to some homicidal maniac, "I understand you can help me!" may be found useful.

Sometimes simply taking a long walk with a psychotic, giving him exercise until he is very tired, will help you in gaining the few minutes of communication you must have with him.

It is of utmost importance that an auditor should have full confidence that something can be done for the psychotic. This point again underscores the importance of a genuine, firsthand acquaintance with the way engrams aberrate. Once the simple, mechanical point is grasped emotionally as well as intellectually that ALL ABERRATION IS DUE TO ENGRAMS it follows irrefutably that something can be done with any person who can be induced to recount his engram to a person who is in communication with him. A Dianetic auditor, understanding why the psychotic acts the way he does and says the things he does, is in a position to be in communication with the psychotic. A person whose sole attempt is to try to force present time reality on a person who is caught in a past time event, is in no such position.

A point of note in the gaining of accessibility is that intelligence varies greatly during the day, or during a week, or during a month. This is well recognized already, and it will be possible to check this cycle with an intelligent nurse or doctor. One psychotic, for instance, was kept in a wet pack in the mornings, but in the afternoons displayed much more intelligence. This was, of course, a response to an engramic command, and once the command was lifted the wet pack in the morning was discontinued. Pick your preclear up at the highest point of his rationality and work with him at those times.

There are four types of treatment which will *not* help and should be avoided at all costs.

1. Never be a taskmaster. A psychotic is like a child in that you must deal very gently with the good reactions you get from him. He cannot be forced, and will react badly to any suggestion that processing will be forced on him. Most psychotics have had too much forced on them already. They will yield to gentle persuasion backed with genuine affinity.

2. Never, never, never punish. Nobody was ever cured of anything by swearing or beating. Nor was anyone ever cured by the more modern method of hosing down. Surely there has been enough of this in the history of mankind. Dianetics is a tool which can be used to make punishment unnecessary.

3. Do not attempt to appeal directly to the rationalizing portion of a psychotic's mind. "Now, George, you know that what you are saying just couldn't be true!" is in direct opposition to what George *knows* to be true. The words and the situations he is describing are more real to him than present time. They *are* true, but merely displaced in time. Explaining phobias never alleviated them. Reliving the incident which caused the phobia a sufficient number of times and with a sufficient part of the attention focused on the event will *automatically* "explain" the phobia to the individual who had it, to such an extent that any further explanation by any other individual, no matter how learned, is not only superfluous, but laughable.

4. Do not use hypnotics or depressants or attempt to work with a person under their influence. Dianetics wakes people up. It does not put them to sleep. Engrams may be contacted when a person is under the influence of a depressant, but they will not reduce or erase without the greatest difficulty.

If an auditor can secure the cooperation of a medical doctor it may be found useful to use stimulants. Follow the doctor's advice about what stimulants to try and about dosages. In the absence of a physician, strong black coffee is sometimes of assistance in waking up the analyzer enough to establish communication.

When a psychotic has reached the point where he does not talk at all, or does not hear when spoken to, other measures may have to be taken to attract attention. A strong, steady light, a flashing light, a steady monotonous noise have been found useful. Again, these are matters which require individual initiative on the part of an auditor, and, whenever possible, should be left for a Hubbard Dianetic Auditor who has had experience with other, milder types of psychosis.

PROCESSING TECHNIQUES

Psychotics run very much like an ordinary case with all the stops out. Once in reverie there is a marked difference in the way a psychotic runs, but the difference is one of degree rather than of kind. A psychotic will frequently have every engram in the bank open and yelling for reduction. The difficulty is frequently not one of scarcity of material, but control of the huge amounts of material which present themselves. This is also true of the person who is near a psychotic break.

Once basic personality has been contacted, an auditor can count on a high necessity-level drive for getting rid of engrams from a psychotic. Sometimes there will be very bad tangles in the time track, but these can be handled through the ordinary techniques of running out groupers and misdirectors. In addition, the effects of the treatment of psychotics often thoroughly mix up the person in the chronological filing of the events of his life. This is always true of electric shock and insulin shock. Psychoanalysis sometimes seems to loosen up the entire bank, and a person who has been exposed to long series of psychoanalytical treatment is often an incipient psychotic who will try to run everything in the reactive bank at the same time.

Most psychotics have a tendency toward rather violent reliving. With an ordinary person it is sometimes an effort to teach the habit of allowing enough attention to go back into past events to contact the event fully enough for erasure. This problem is reversed with a psychotic. It is frequently an effort to keep enough attention in present time to cause an erasure. This should be evident from the description given of the nature of psychosis. One thing is in favor of the auditor on this score. When any attention, no matter how small, is released from its eternal circling through one engram in a psychotic, that attention is eagerly grabbed up by "I," the awareness of awareness, and immediately goes to work to stabilize the person in present time.

A psychotic who has reached the stage where present time communication is impossible, but who is still trying to communicate some past event does not offer a serious problem in establishing communication. One technique used is based on the principle of "button pushing." Simply listen to this muttering of disconnected words and phrases long enough to catch one of the recurring patterns. Those words are your button. Push the button over and over again by repeating the words to the psychotic. This will probably draw his attention to you. In time he may get angry, cry a little, and then shrug as though those words had no more significance for him. They don't for the moment. They have lost part of their charge, and what they have lost has gone into the analytical mind, and will from that moment work for you rather than against you.

One psychotic was started on the road to recovery when an auditor discovered her talking about how no one loved her, and discovered that she had often been left alone as a child. "Poor Mary, all alone. No one loves you," brought a flood of tears and the beginning of a new life to one near-hopeless psychotic.

WORKING NEAR THE BREAK

Most auditors will be faced with the problem of working with a person who has never been classed as a psychotic, but who is very near a psychotic break. This is a ticklish situation, and should be entered only in a circumstance where the utmost care can be exercised. The working rules which are outlined below, apply equally well to a psychotic and to a near-psychotic. To work with either class of persons late at night is to ask for trouble. It is much better to place a near-psychotic in an unrestimulative environment, and to give him plenty of rest and food before beginning processing. It is not the time to work when he has started down the dwindling spiral. After his necessity level has reacted and he is trying to fight his way back up is the perfect time for processing.

One aspect of changing the environment of a person near a psychotic break needs special emphasis. Not only is a person near a break usually tired and improperly fed, he usually has too many people making too many demands on him. His communication lines are strained. Do not place an additional strain on his attention by giving him one more person to try to fit into the switchboard. Take him away from too many people.

GENERAL WORKING RULES

The following working rules apply to all processing, but especially to processing psychotics or near-psychotics.

1. Do not work when you are too tired. It is better not to audit when you are below a tone 3.

2. Do not work when your preclear is too tired. This is especially dangerous in a near-psychotic.

3. Do not change auditors when it is at all possible to avoid the change.

4. Do not mix any other form of treatment with Dianetics. This is especially dangerous in an institutionalized psychotic. One preclear who had neared the point of release from a hospital was thrown into a temporary

spin when one of the doctors used the probing, "you're responsible" type of questioning all too common in mental institutions.

5. Keep your courage no matter how violent your preclear is. If he picks up a chair and starts to hit you over the head, simply say in an even voice, "Go back to the beginning of that, please!" Most of the time he will do so. Remember that your preclear is acting sanely within the framework of the engram he is caught in. Of course you must defend yourself, but do so with your wits and you will accomplish something by it.

6. Remember that there is only one good way out of an engram, and that is through it.

7. Get basic personality on your side and work with it. You will like basic personality, and it will like you. No human being is basically not likable. Build affinity with your preclear.

8. Never give up. Something can be done.

9. Work with a physician whenever possible. Nothing in Dianetics is at variance with the best medical thought, and Dianetics has no quarrel with the medical profession. Enlist the aid of a doctor whenever possible, always specifying that no technique other than Dianetics is to be used on the preclear. Normally, a doctor will be actually very interested in what you are doing, even though he may scoff officially. When you obtain results, he may become openly interested.

10. Do not work with severely neurotic or psychotic persons until you have had some experience with more normal preclears. Under no circumstances try a *part* of Dianetics on a psychotic or near-psychotic person. Unless you understand the simple, basic principle that engrams cause aberration, you should not process anybody, and especially psychotic or near-psychotic persons.

11. DO NOT ATTEMPT TO WORK A PSYCHOTIC WHO IS UNDER SEDATION. A psychotic has very little attention in present time even under the best of circumstances. He must be caught at his best moments, when he is most awake, in order to bring the attention loosened up by processing back into present time. Sedation will destroy the opportunity for this. Even persons who have most of their attention in present time do not work well under sedation (some sedatives make processing completely impossible), and this is even more true for the psychotic than for the normal or above-normal person.

STRAIGHT LINE MEMORY

The beginning of processing in a psychotic will be almost exclusively in straight line memory. It is unwise to attempt to do anything at all with prenatal engrams until after the psychotic has already become stable. This is not a rule which must be followed in every case, but it should be followed unless the prenatals are forced on the auditor by the file clerk.

The problem with a psychotic is one of getting enough attention units stabilized in present time so that he can begin real processing. The psychotic with

attention units permanently in present time is no longer a psychotic, but a neurotic, and he will be able to live like a normal person while continuing his processing.

To work a psychotic through prenatal engrams would be merely to cause him to be stuck in more places on the time track than he had been before. All work must be directed toward getting attention into present time, and there will be more than enough attention tied up in locks to bring any psychotic back up to the current norm.

Occasionally a psychotic will go immediately to a grief incident, and this, of course, should be followed up and encouraged. More often, the auditor will have to work for some time getting small amounts of attention off irritated areas by straight line memory before the psychotic can stabilize enough for more than minor grief engrams. In almost all cases a grief engram is the only type of engram which should be attempted while a person is still psychotic.

In the psychotic as well as in other persons, the greatest amount of release of attention will normally come from the removal of grief, and after one major grief discharge, a psychotic may stabilize out of that classification. This has already happened in one case.

There are nineteen million persons in the United States who have been institutionalized for one reason or another. Dianetics offers a hope to these and to millions of others who have nearly reached the point of breaking under the dwindling spiral of aberration which has already set in, in this civilization. To ignore Dianetics without giving it an honest trial, to overlook any possibility it may contain for halting the downward spiral at this critical point in man's history, is like a drowning man refusing to climb into a lifeboat when nothing else is in sight which offers the slightest hope of saving him.

L. RON HUBBARD
Founder

CERTIFICATION BOARD
DUTIES AND RESPONSIBILITIES

Effective for first class or processees
concluding after January 1, 1951

The Certification Board of a certified auditors' school has as its chief responsibility the certifying of students of the school. As such it is one of the most responsible and trustworthy posts of the Foundation and can be manned only by the most trustworthy personnel.

The Board is headed by the Chief Examiner. He is the only full-time member of the Board. He may request, to aid him in check-running and examining students, auditors from the Processing Units or from the Clearing Service but he must not overstrain either organization. He is *not* to use, for check-runs, instructing auditors from the school. It is expected that the Chief Examiner deliver, himself, examinations to the students. And it is not expected that he certify anyone unless he himself has interviewed the person.

The Board has a dual purpose. First, it has in its charge the certification of students and second, it has in its charge the awards given to instructing auditors and to auditors in the Processing Units.

FOR 4–WEEK STUDENTS

The student is expected to receive an oral and a written examination and a check on his auditing skill as measured by his actual performance in the fourth week on his intensive assigned preclear. Should the student pass these successfully, the Certification Board awards him a temporary certification as a Dianetic Auditor. This certificate is lettered exactly like the final certificate but it has no engraving on the border and it has printed diagonally across it in outlined letters, TEMPORARY CERTIFICATE EXPIRES _____ (date to be written in, date to be six months from the date of issue). The temporary certificate is conditional upon the temporary auditor's delivering to the Board of Certification, by mail or otherwise, completely satisfactory evidence as to his having released a mental aberration or a psychosomatic illness of some magnitude. This evidence must be in the nature of validation material and its protocol is severe. For the mental aberration case, psychometry must be given to the temporary auditor's preclear before and after, and the psychometry must be of a kind as to bear the most rigid examination. For the psychosomatic illness before and after medical examinations must be made with complete laboratory tests and X-rays where indicated. Such evidence must be signed by a doctor. The evidence, further, must be in compact form and yet must give the Dianetic history of the case.

The Board of Certification gives to each temporary auditor a printed or mimeographed form explaining exactly what is wanted by the Board before it awards permanent certification. The Board makes it known to the temporary auditor that the Foundation will furnish him with both preclears and testing

service should he wish to remain at the Foundation and complete his work for permanent certification there, a charge being made to the certified auditor for such service.

FOR 6–WEEK STUDENTS

The standard certifying course of the Foundation schools is six weeks in duration. During this period the student will have processed three (3) persons, all of them on an intensive basis. Certification of such students can be based on observation of them in actual auditing sessions, on the psychometry of their preclears and upon oral and written examinations. The straight check-run becomes unnecessary if the Chief Examiner observes them while they are actually auditing.

Permanent certification is awarded by the Chief Examiner. The certificate is handed out at the conclusion of training, if awarded.

In accordance with the organizational memorandum about awards, the Board of Certification informs the Administrator concerning the number of students who have been certified each week and the name of their Instructor. Further, the Board of Certification reviews the psychometry of all persons processed by the Processing Unit and sends a statement to the Administrator concerning those who, in the period between the before and the after psychometry, increased in their total intelligence factors twenty-five points, as registered by the California Test for Mental Maturity or a corresponding rise in a similar test and the name of the auditor who did the processing. This list of certifications of temporary auditors shall each week contain the names of all the students in the class with those temporarily certified designated and shall be in such form as to be conspicuously posted by the Administrator. The processing list shall likewise contain the names or reference numbers of all those processed and those who attained the rise in total factors and the name or names of the auditors processing them, so that it can be posted. The Board of Certification is held responsible if the posting does not take place. In special cases of processing, where a processee is processed for more than one week, the Board adjudicates the award of five dollars for each temporary certification and ten dollars for each twenty-five point gain processee.

As it can be seen, considerable trust is placed in the Chief Examiner, for the post is susceptible of favoritism. Failure of trust in this post could do the Foundation and Dianetics enormous harm. The Chief Examiner is enjoined to report all persuasions of breach of trust immediately to the Office of the President.

Additional duties of the Board of Certification may be given to it from time to time.

Such an additional duty is the assistance called for from it by the memorandum on staff grading wherein the Board is a court of appeal for under- and over-grading by the Administrator.

Another additional duty, consequent to the intimacy of the Board with the quality of the instruction shall consist of keeping the Director of Training informed as to the weak points of his Instructors as represented by the examinations.

88

The Board may also advise new methods of instruction to the Director of Training. The Board may also devise and advise the Office of the President of such new methods of training.

The Board exists to raise and to maintain at a high level the standards of certified auditors. This is its central purpose. It may recall to it already certified auditors for examination and may recommend suspensions of their certificates but only after the matter has gone through the Board of Ethics and Standards.

Precision in keeping appointments is an essence of the operation of the Board. It should never fail to have appointments fairly kept. And whenever it refuses certification to a student it must always make a precise appointment for reexamination of that student at some future date, advising that student of exactly why he was not certified but advising him in such a way as to retain good public relations for the Foundation.

The Board of Certification may have appear before it auditors who have not attended the school but who have learned auditing in the field and who wish to be certified. Such examinations shall not be turned down. A charge of $35 shall be made of the nonschool auditor to cover costs of his examination and certification. The examination given to the nonschool auditor shall be the same in every way as that given to the school auditor. The nonschool auditor shall be awarded a temporary certification and shall have the same requirements made of him as are made of the school auditor.

L. RON HUBBARD
Founder

Los Angeles Lectures

Los Angeles, California
19 December 1950

After delivering the Professional Course, Ron remained in Los Angeles to do further research. While there, he delivered a lecture and gave a demonstration on a technique which was still under research—Chain Scanning. No actual recording of the lecture or demonstration has been located. However, extensive notes on the lecture were issued by Ron, and these notes are available in the *Research and Discovery Series*.

19 Dec. 1950   Chain Scanning

19 Dec. 1950   Demonstration of Lock Scanning

1951

While the start of 1951 found some parts of the world celebrating such firsts as the earliest use of nuclear power to produce electricity and the first solo flight over the North Pole, L. Ron Hubbard, besieged more than ever by demands for his advice and help, moved to Palm Springs, California, to start putting together a more important first—the Hubbard Chart of Human Evaluation.

He continued a hectic schedule of research and lectures through to the late spring, when he travelled to Cuba. There he dictated the book Science of Survival.

By this time the Wichita Foundation had been set up and in June Ron was there, lecturing to over 100 auditors attending the First Annual Conference of Dianetics Auditors.
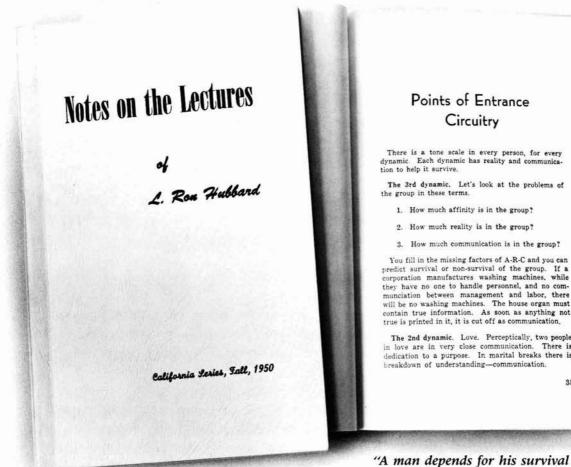
He spent much of the rest of the year giving lectures, doing research and writing up what he had found into books and the issues and articles which follow.

NOTES ON THE LECTURES
of L. Ron Hubbard
Published January 1951

Notes on the Lectures

of

L. Ron Hubbard

California Series, Fall, 1950

Points of Entrance Circuitry

There is a tone scale in every person, for every dynamic. Each dynamic has reality and communication to help it survive.

The 3rd dynamic. Let's look at the problems of the group in these terms.

1. How much affinity is in the group?

2. How much reality is in the group?

3. How much communication is in the group?

You fill in the missing factors of A-R-C and you can predict survival or non-survival of the group. If a corporation manufactures washing machines, while they have no one to handle personnel, and no communication between management and labor, there will be no washing machines. The house organ must contain true information. As soon as anything not true is printed in it, it is cut off as communication.

The 2nd dynamic. Love. Perceptically, two people in love are in very close communication. There is dedication to a purpose. In marital breaks there is breakdown of understanding—communication.

35

"A man depends for his survival on his recognition of his brotherhood with the universe of theta."

L. Ron Hubbard
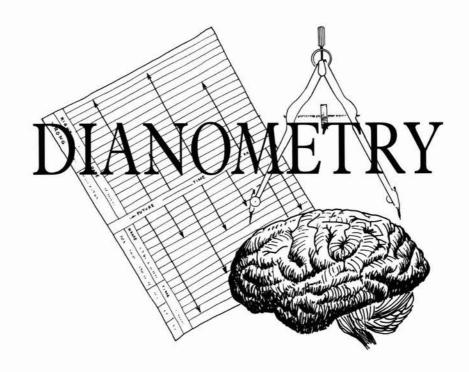
In November of 1950 Ron gave a series of lectures in Los Angeles, California. Detailed notes of these lectures, including copies of chalkboard diagrams, were made by staff of the Hubbard Dianetics Research Foundation. These notes were assembled and published at Ron's request so that they would be available for training purposes. They were published in mimeographed form under the title *Notes on a Series of Ten Lectures*.

In 1951 in Wichita, Kansas, these notes were reviewed and, under Ron's direction, added to and republished in book form as *Notes on the Lectures of L. Ron Hubbard*.

The importance of this book is indicated by its being included as one of the earliest books to be translated into other languages as part of the minimum materials of a Scientology organization in a non-English speaking country.

The book contains detailed information on Dianetics auditing, the use of the Tone Scale and the ARC triangle. It also gives extensive data on Ron's first technology of handling groups.

DIANOMETRY

YOUR ABILITY AND STATE OF MIND[*]

Presenting a little different approach to the problem of a man's worth to man. Consider two intelligent, extremely able men, for instance—Adolf Hitler and Thomas A. Edison. Both brilliant, both highly successful . . . but there's more to a man than intelligence and drive!

Dianometry is that branch of Dianetics which measures thought capacity, computational ability and the rationality of the human mind. By its axioms and tests can be established the intelligence, the persistency, the ability, the aberrations and existing or potential insanity of an individual.

Dianometry is "thought measurement," derived from the Greek for *thought* and, unscholarly enough, the Latin for *mensuration*. It has the virtue, as a word, of being swiftly understood. It has the virtue, as a part of Dianetics, of answering such questions as the following:

1. Are you "sane"?

2. What is your native and inherent ability?

3. How long will it take to restore your native ability by Dianetic processes?

4. What will be your status when cleared?

By archaic definition, sanity was the ability to tell "right" from "wrong." In the absence of precision definitions of what was "right" and what was "wrong,"

many *Homo sapiens* have been imprisoned or executed for crimes which were "virtues" in one society and "criminalities" in another. The confused "definitions" in law were exceeded only by those classifications which existed for "insanity" in the field of medicine. Over fifty widely variant codes of classification exist for the definition of various "insanities"; each one is simply a description.* For not knowing the source, and with scant knowledge of the nature of mental function, those working in the field of insanities were, like those engaged in law, involved in continual controversy.

Insanity can be of two kinds: acute and chronic. An acute insanity we can think of as one which flares into existence for a few moments or a few days and then subsides, leaving a relatively normal person. A chronic insanity is one which, having appeared, does not subside but holds the individual in an abnormal state. Each has the same genesis, the engrams, and each is decidedly harmful to the individual himself and to society.

The acute insanity is most commonly seen in a rage or a tantrum. It is no less an insanity because it subsides. An engram has been momentarily restimulated so that the individual is temporarily bereft of his analytical mind. When so bereft of analytical power he may do numerous things, as dictated by the engram in restimulation. He may even murder or commit mayhem which, afterwards, will cause him to be punished by society.

The chronic insanity is an acute insanity with the time factor lengthily extended. Most chronic insanities are, of course, complications of several engrams. The more often these insanities are restimulated, the more chronic they become unless they are more or less "permanent" (pre-Dianetics).

Here we have a spectrum at work. Measured by time of restimulation and degree of harmfulness to the individual himself or society, we have gradations from intense and perpetual restimulation of engrams, through occasional restimulation (normal), through the Dianetic Release and to the Dianetic Clear, the optimum level of rationality. The Clear is not subject to "restimulation" because he has no engrams which can be activated.

Degrees of sanity are possible. The term is very loose, however, and is not susceptible to the exact formulation desirable in an exact science. Sanity is too highly relative even for scientific use. For instance, a sailor who, in battle, functions well, obeys orders and kills members of the armed forces of the enemy is sane in battle. He may, however, be so insane ashore that he earns countless courts-martial, creates enormous trouble and may even have to be incarcerated to protect himself and his society. Another sailor may be so eminently sane ashore that he is rated up to petty officer, is given responsibilities, is depended upon by his superiors utterly and is generally looked upon as a model for all recruits. In battle this sailor may take one look at the kamikaze, desert the gun which might have saved his ship, dive into a magazine full of explosives and be found, some hours later, when people are trying to get the vessel under way again, smoking

---

*["... *the work of the psychiatrist was taken up mainly with describing and classifying symptoms. This procedure has been strongly criticized by some students on the ground that it leads nowhere and encourages a false pretense of understanding where there is none. Giving a name to something does not increase our understanding of it.*" Introduction to The Psychology of Abnormal People, *John J. Morgan, Ph.D., a standard pre-Dianetic textbook.*]

chain-fashion and lighting his matches on lead azide fuses. The second sailor is sane ashore and insane in action. It depends, when one deals with aberrated persons, what kind of sanity one requires and what kind of insanity will not be detrimental to the job. In a navy which is meant to fight battles, the first sailor is infinitely more valuable than the second, swivel chair bureaucrats to the contrary, but it is the courage, not the aberrations, of the first which made him of worth.

Unless one has some idea of mental function, the problem of sanity is a tangle of unpredictable factors. A person who is aberrated may be restimulated into acute insanity in the very environment in which he is ordinarily sane. Viewpoint and changes in the environment itself shift. When one knows mental function, the degree of sanity of a person can be established. In any case, sanity, where one deals with any normally aberrated person, is a relative term. There is a Dianometric definition about this:

Sanity is the degree of rationality of an individual.

Rationality is defined as follows:

Rationality is the computational accuracy of the individual modified by aberration, education and viewpoint.

Complete rationality could then be defined:

Optimum rationality for the individual depends upon his lack of aberration and his accurate resolution of problems for which he has sufficient data.
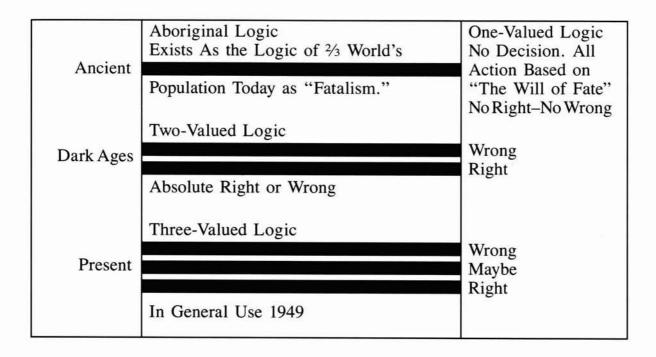
By computation is meant his ability to resolve problems.

The resolution of all problems is a study in rightness and wrongness. Dianetically speaking, there are no attainable absolutes. The formidable absolutism of metaphysics—which the grammarians with their absolute definitions for "accuracy" or "true" attempt to compel us to use—is a scientific outcast of some duration. The entire problem of getting right answers and wrong answers is a problem of degrees of rightness and wrongness.

Old Aristotle reputedly held out for two-valued logic—at least that is the way he is interpreted. However, the world received quite an advance when Aristotle resolved and formulated some of the problems of logic. Before Aristotle there was *one*-valued logic, the will of the gods. Man acted because he was forced to act. Aristotle, a wild-eyed radical, came along and insisted man had a right to be right or wrong according to the dictates of circumstance. Man had a choice. If Aristotle went off into that mathematician's land of never-never, the syllogism which, in abstracts, seeks to evaluate concrete entities and proves only what it assumes, he still advanced ideas about thinking. Lately man has considered logic to have three values—right, maybe and wrong. None of these systems of logic begin to encompass what the fabulous computational ability of the mind encompasses minute by minute. Logic could best be explained in terms of an infinity of values. From the theoretical but unobtainable ABSOLUTE WRONG, solutions can be graded through a theoretical midpoint of neither right nor wrong to a theoretical but unobtainable ABSOLUTE RIGHT. (See graph.)

96

Ancient	Aboriginal Logic Exists As the Logic of ⅔ World's ▬▬▬▬▬▬▬▬▬ Population Today as "Fatalism."	One-Valued Logic No Decision. All Action Based on "The Will of Fate" No Right–No Wrong
Dark Ages	Two-Valued Logic ▬▬▬▬▬▬▬▬▬ ▬▬▬▬▬▬▬▬▬ Absolute Right or Wrong	Wrong Right
Present	Three-Valued Logic ▬▬▬▬▬▬▬▬▬ ▬▬▬▬▬▬▬▬▬ ▬▬▬▬▬▬▬▬▬ In General Use 1949	Wrong Maybe Right

The mind computes on the yea–nay principle. It resolves numbers of simultaneous equations by running each one, evidently, on at least three computers at once. It runs as many as a thousand factors at once. And it does it, apparently, upon the simple formula $A > B = A$, $B > A = B$. Thus if eating an apple is less right than not eating an apple, the decision is to not eat the apple. If not eating an apple is less right than eating an apple, the decision is to eat the apple. There is no ABSOLUTE RIGHT or ABSOLUTE WRONG about eating an apple. On the sole consideration that a worm *might* be in the apple, a two-valued, right–wrong equation breaks down. Around one simple act the mind may run fifty or a hundred computations or may draw upon a past computation's conclusion which, however, was once run. Acts or solutions are either more right than wrong—in which case they are right. Or more wrong than right—in which case they are wrong. Right and wrong greater-than less-than computations are run off on hundreds or thousands of variables by the mind to make up one solution.

Life is a complex affair. Computation has to be close to as complex as life or survival would long ago have ceased for man, that high organism who depends for progress and weapons upon his mind. Thus his mental processes are constant evaluations of data in relation to their importance to the immediate solution, and constant evaluations of these conclusions to formulate decisions. Thus his computer is in constant action, thus he is continually involved in reevaluation of both old data and old conclusions in the light of new data and new conclusions. The principle of *how* he thinks is simple. It is only that he handles so very, very many computations at once that makes the principle seem complex.

Now the only reason we take account of logic here is to orient the problem of rationality and how one goes about determining whether or not a man is rational.

An *ultimate* wrongness for the organism would be *death,* not only for the organism itself but for all involved in its dynamics. An *ultimate* rightness for the organism would be survival to a reasonable term for himself, his children, his group and mankind. An ABSOLUTE WRONGNESS would be the extinction of the universe and all energy and the source of energy—the infinity of complete death. An ABSOLUTE RIGHTNESS would be the immortality of the individual himself, his children, his group, mankind and the universe and all energy—the infinity of complete survival. *Ultimates,* in this sense, are attainable and there are various ultimates of greater or lesser importance. Any ultimate would contain some destruction or some construction.

Viewed in this way, the problems of logic compute easily and well. A scientific *truth* would be something which was workably and invariably right for the body of knowledge in which it lay.

One of the reasons very right, slightly right, very wrong, slightly wrong, very true, rather true, are used here instead of circumlocutions with new words—such as, for very right, "containing more right factors"—is that the scientist who, after all, fairly well runs this present world, has long since cleaved from metaphysics. Hegel, great man though he was, and Kant, with their metaphysical ABSOLUTE, went so far as to deny Piazzi's discovery of the eighth planet, inhibited the acceptance of Ohm's law, proved Newton "wrong" and generally did things which, if they were necessary to maintain the Great God Absolute, nevertheless hindered scientific progress. "Truth beyond the realm of human experience" sounds well and is an authentic route for some things, but it doesn't make washing machines run or raise better chickens or send any rockets to Mars: In short, absolute truth is a foreign substance in this highly integrated scientific society. Grammar lags back with the metaphysician's absolute truth. The modern scientist is prone to apologize because his data is *workable,* rather than true. If the data is uniformly workable, it most certainly is *true.* Grammar, in trying to hold with metaphysics, impedes, as did metaphysics, science. So there are things very right, very true, very real, very accurate and very variably relative in general. Until a bright mind discovers a way to obtain and use data which cannot be sensed, measured or experienced, grammar had better regulate itself to the driving force of the society, science.
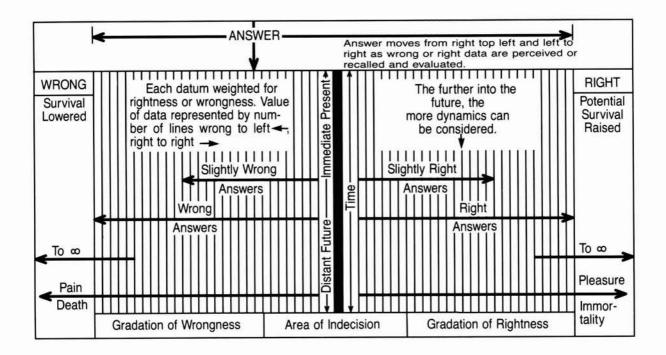
So here we have the formidable article, logic. It is computed, not dreamed and intuitively plucked from some ether. If a man, a group, a race or mankind does its thinking on a sufficiently rational plane, it survives. And survival, that dynamic thrust through time toward some unannounced goal, is pleasure. Creative and constructive effort is pleasure. Some pleasure destroys more than it creates and so it is "immoral" (and by future prejudice becomes irrationally immoral, traveling as a social aberration; superstition is a parallel channel with immorality, no other proof of harm than prejudice). Some pleasure creates more than it destroys and that is "moral" or *good* pleasure. If a man, a group or a race or mankind does its thinking on a sufficiently irrational plane—out of lack of data, warped viewpoint or simply aberration—the survival is lessened; more is destroyed than is created. That is pain. That is the route toward death. That is *evil.*

Logic is not good or bad in itself; it is the name of a computation procedure, the procedure of the analytical mind or collective analytical minds in their efforts to attain solutions to problems.

Graph of Logic

(Simplified for Illustration)

ANSWER — Answer moves from right top left and left to right as wrong or right data are perceived or recalled and evaluated.

WRONG — Survival Lowered

Each datum weighted for rightness or wrongness. Value of data represented by number of lines wrong to left ←, right to right →

Slightly Wrong Answers

Wrong Answers

To ∞

Pain

Death

Gradation of Wrongness

Immediate Present

Time

Distant Future

Area of Indecision

The further into the future, the more dynamics can be considered.

Slightly Right Answers

Right Answers

Gradation of Rightness

RIGHT — Potential Survival Raised

To ∞

Pleasure

Immortality

The process of logic consists of:

1. Finding out what one is trying to solve.

2. Formulating the question for solution.

3. Obtaining or recalling the data for the question and solution.

4. Evaluating the data to be used in the solution.

5. Comparing data with data, new conclusions with old conclusions.

6. Evolving a new answer or confirming an old one or deciding there is no immediate answer. All answers in terms of relative rightness or wrongness.

7. Action or conclusion.

As outlined above—and on the graph—in one problem, the arrow of decision swings back and forth, back and forth until, by greater-than and lesser-than computations, it finally comes to rest with an answer. Here is a problem: "Shall I pull trigger of shotgun?"

Formulation question: What will happen if I pull the trigger?

Formulation of questions for solution: Is it right or wrong to pull trigger?

Obtaining data: Gun is cocked. I am in closed room. I am in a hurry to get to dinner. Leaving gun cocked weakens spring. It will take over a minute to open breech.

Evaluating data: Gun is cocked. (Arrow moves far right.) I am in closed room and guns go off sometimes. (Arrow moves far left, but is restrained by already having moved far right.) I am in a hurry to get to dinner, been duck hunting all day and I'm starved. (Arrow moves to right but restrained again, two evaluations having been computed.) Leaving gun cocked weakens spring and this is a good gun. (Arrow moves a little farther to right.) Breech in poor shape.

New data: Footfalls in room overhead, calling attention to existence of other persons in house. (Arrow moves left.)

New data: Got to clean gun anyway after supper. Can inspect its chambers then when I've got time to look. (Arrow moves to left.)

Answer point of arrow is well to the left.

Solution: Lay gun on bed, cocked.

Action: Goes out door.

New data: Little boy laughing down hall.

Evaluation of data: Boy very inquisitive. No lock on door.

New formulation of problem: Is it right or wrong to leave gun unsecured?

New data: Wife's voice urgent from dining room. Stomach growling. Meat frying.

Evaluation of data: Wife's voice. (Small motion of arrow to right.) Stomach growling. (Another motion to right.) Boy in danger. (Surge of arrow far, far to left.)

Action: Returns, wrestles with faulty gun breech. (Whole new set of right–wrong series.) Finds breech was empty. Puts cartridges on top shelf, moves chair away from shelf where boy can't easily get it, hangs shotgun out of reach on wall. Goes to dinner.

This is a simplified solution. Actually each datum was evaluated for the problem by a separate computer! There were many other data and conclusions and computers used in the computation. And it was all completed in a few seconds and the action fully accomplished in two minutes. The solution was based on a datum which made the problem, as formulated, so wrong that additional precautions were taken.

Thought goes on a network of such computations. Almost none of the computations are examined by "I" no matter how stylish it has been to ponder and vocalize and stew with datum after datum. (This adage that slow thought is good thought stems, most likely, from the propaganda of some fellow who wanted an excuse because he could never think fast. The mind works solutions in milliseconds and then aberrations snarl and alter transmission so that hours and days are required to get the solution from some part of the computer to "I.")

The mind can compute in any terms, *real* or *abstract*. In dealing constantly with data which can be sensed, measured and experienced—*real* data—the mind

100

is fundamentally acquainted with the nonexistence of absolute precision. It handles problems about the bigness of big bicycles and the warmness of a drink and the prettiness of beauty and the quantity of companionship in a dog with swift and relatively accurate evaluations. It measures time, distance and space and energy interrelationships as handily as it weighs the thoughts, ethics and potentialities of other minds, and all these things are qualitative and quantitative measurements and evaluations which are and cannot be otherwise than approximations. The mind only requires, like the scientist, a workable accuracy. The plus or minus margins of error in finite analysis must be kept within bounds of usefulness. Precision, then, can be defined as the maximal accuracy required for the problem's solution and demands a minimal margin of error which will not make the solution unworkable. No instrument of man, including his mind, no matter how cunningly or delicately constructed, can measure time, space, thought or energy with absolute precision. There exists in any sensing, measuring or experiencing, minute errors. And even if these errors are so tiny that absolute precision apparently exists, the errors are nevertheless present. Absolute precision might occur by accident in the evaluation of an electric current, a temperature or the weight of a flake of gold, but no instrument exists fine enough to detect that the absolute precision had existed, thus it could not be repeated. Understand that such errors can be so minute—and generally are—that they exceed the requirements of the problem in which the evaluation is needed, but this does not make them any the less errors.

There is the story of the navigators. A ship had, amongst other officers, an assistant navigator, a senior watch officer and a navigator. The admiral came into the chart room and desired to know the ship's position. The assistant navigator was present; he was very young, fresh from school and lacking in any experience. He eagerly plotted the dead reckoning, sharpened his pencil exceeding fine and made a tiny point on the chart. "Admiral," he said, "we are right *there!*" At this moment the senior watch officer, a grizzled lieutenant, came in and had the question put to him by the admiral for confirmation. The senior watch officer figured for a moment, running up the dead reckoning, and then drew a small circle on the chart. "We're right about there, sir," he said. The navigator, hearing the admiral was in the chart room, came in and in his turn was asked for the position. The navigator had been to sea for a long time, he had navigated many ships. He glanced at the course changes in the quartermaster's notebook, looked at the chart and then, slapping his huge hand down upon it said, "If I'm not mistaken, Admiral, we're some place around there!"

The margin of error allowable for a problem can be very wide or very small. It has its self-limiting factors. In navigation, the young assistant above might have been expected to take a sextant sight and then go below to calculate down to the last foot his ship's position. That would be unnecessary accuracy. First, the position of the ship is not needed in terms of feet when off soundings but is "accurate" with a margin of error of a mile or two. Second, the sight cannot be more accurate than the error in the sextant and the chronometer. Any sight so taken can be calculated with a precision much greater than it can be shot. If the required accuracy of position is a mile or two, if the sextant sight is accurate within a quarter of a mile, there is no use calculating it down to feet. To do so would be to introduce a new error, the error of the delusion of accuracy and *that* can be the most dangerous error of all. One has to know, reliably, the margin of error. If it is falsified by an enthusiasm to make data look good, the data may

lead to serious mistakes. The most serious observer error which can be made is to enter in a delusion of accuracy, for those who depend on the data are thus led astray and they cannot know in which direction or how much the data was wrong and are not informed that it was falsified.

The Bureau of Standards, for instance, gives methods of measuring power at radio frequency *and* the error of each method, announcing it to be two, three or five percent in certain ranges as the case may be. This is reasonable accuracy; greater precision may sometimes be desirable but is not generally used.

In the *real* universe, then, the entities of time, space, distance, energy and thought cannot be computed with absolute accuracy. All data is evaluated with the precision necessary or attainable. Good data is usefully accurate data. Even when the margin of error is so tiny that no known instrument can measure it, it still exists.

In *abstract* terms only can evaluation be absolutely precise. If, in the *real* universe, absolute precision is unobtainable, absolute precision can be assumed and is a useful analogic tool for computation. The mind computes in various ways and one of those ways is to set up analogues. Arithmetic is such an analogue. The schoolboy writes $2 + 2 = 4$ and is satisfied that this is a *real* evaluation. It is not. It is an *abstract* evaluation. Absolute precision has been assumed where none exists. This does not invalidate the equation by any means. The mind uses and needs such equations in its computations. To say that two apples plus two apples *equals* four apples is of great help to the shopper and the grocer. They accept the *equals* because they do not need any accuracy greater than two apples plus two apples equals four apples. But both the shopper and the grocer would admit, if the problem were presented to them, that two Winesaps plus two Delicious did not equal four wormy crab apples by any means. The shopper on the receiving end of this equation would object and, getting no redress, would take his trade elsewhere. Two apples plus two apples *are* the same four apples and in this alone is there an approximation between the *real* and the *abstract*. Nothing *equals* anything with absolute precision. Two Winesaps, ever so carefully measured and weighed, could be shown to be similar to each other even if they "looked" exactly alike. No two Winesaps in the world are *exactly* alike save by an accident which, again, would not be a detectable absolute precision, since nothing weighs that fine or measures that close.

As an abstraction, arithmetic is useful. The mind uses many abstractions. The retired colonel, telling of his battle, grabs some walnuts, some napkin rings and the sugar tongs and says, "Now, here was the Seventh Foot"—lining up the walnuts—"and *here*"—picking up and laying down the napkin rings—"was the enemy artillery. And here"—putting down the tongs with a clang—"was I, mounted on my charger. Now, ..." He has done a mathematical analogue of the problem of the battle and he is saved much reidentification, as he tells his tale, for his listeners know that walnuts "equal" the Seventh Foot, napkin rings "equal" the enemy artillery, and sugar tongs "equal" the colonel and his horse. Einstein working out new equations of relationship amongst time, space, and energy forms and manifestations may be telling more truth than the colonel and is serving a higher usefulness by far, but the colonel and Einstein are both dealing in analogue computation. Users of the data of either the colonel or Einstein must allow for a reasonable margin of error when *real* entities are substituted for the *abstractions* in the equations.

102

It would be far better, of course, in mathematics, if the word "equivalent" or "represents" was substituted for "equals" in all mathematical equations. The actual function of mathematics would then be preserved. The word "equation" should be changed in meaning—for it means "act of making equal"—or should be exchanged for "abstraction" if mathematics are to be better understood. For the mind, by establishing the abstractions which we call mathematics, sought only to improve its ability to handle *real* entities. The abstractions are nothing in themselves but assistants in mental process. A skilled mathematician has, in mathematics, a part of a servo system in which his own mind is the chief agent. He evaluates by abstractions real entities of the real universe. Then, by processes exterior to the mind—scratch pad or electronic computer—he computes with abstractions alone until he achieves a solution. This solution he then "translates" back into the terms of the real universe.

So far have mathematics strayed from their intended purpose, from time to time, that they seem to possess entity value of their own. Some esoteric mathematicians have in the past so far departed from the fundamental purpose of mathematics that they have, like priests around an idol, sought to deify their servo systems, declaring them to be beyond all human experience. And so they can be!

In metaphysics, absolute truth, absolute mensuration and absolute thought became a sort of mathematics by which some men tried to locate data beyond the realm of human experience. In German Transcendentalism, absolute truth was considered to surpass all human experience. This is quite valid since it is very definitely the case. This was a mathematics, an effort to reach, by abstractions, a higher set of data. It became abhorrent to the scientist because metaphysicians seemed to use this mathematics as a height from which they could assail and snub human experience with impunity; by using wide and obscure terms and being rather grand about it all, the metaphysician so snarled the wits of his attackers that these have not taken metaphysics for what it is, a species of mathematics. The metaphysicians themselves would hotly deny this, as would the mathematician, that he uses daily some of the fruits of metaphysics. There is a battle there; meanwhile evaluations both in abstract and real terms go on, not only in the giant electronic brain in some university but in the grocery store. The mind simplifies its problems by posing abstractions to represent them, retranslates the answers back into real terms and so computes the solutions of existence. It computes in various ways, is a computer in itself; it invented numerous mathematics to assist in computations and today it builds gigantic computers to relieve it of some of its burdens.

These two processes of computation, the comparison of real data with real data and the approximating of real data by using abstract symbols, combine into a multitude of manifestations of thought processes. By such combinations of computation the individual mind derives the highest attainable correctness possible for it in its answers. It allows its admissible margins of error and places the solutions into action or a file for future use.

The basic principle of operation is relatively simple. Two things, however, are not simple—the power of the mind to evaluate data and resolve problems, and the structure of the mind which permits such magnificent computation.

If one does not believe the mind capable of handling large numbers of very

variable variables and achieving swift solutions, let him plot out all the mental computations—as contained in the seven steps above—for one mile of automobile driving on a crowded highway; and in addition to the computations will be the execution of the solutions. One cannot dismiss all this as "training pattern" for if a training pattern were all that was required to drive a car, then any automatic pilot could navigate any stretch of complex and crowded roadway; but automatic pilots cannot be made at this time which would perform the feat which any "moron" considers ordinary.

The structure which two billion years of biological engineering evolved can be understood, with Dianetics, in its functional aspects. No adequate technology exists today to explain the structural blueprint of the mind. Knowledge of structure can be expected to develop in any field only after a knowledge of function and purpose is acquired. But structure or no structure it remains that the mind operates with a precision which is fabulous, well above that of the machines it builds.

Thus the processes of rationality. Good reasoning is good computation. The better the computation, the better rationality; for rationality, after all, is a synonym for right answers.

There are, however, as delineated in the broad field of Dianetics, ways of reducing the computational accuracy of the whole mind. All these ways sum into the one generality of bad evaluation of data—disregarding, of course, the organic reductions which delete parts of mental equipment, occasioned by pathology or accidents or psychiatric surgery. Looking at the logic graph, it is easily seen that erroneous evaluations of data interfere seriously with rationality, for they give improper weightings to factors used in mental equations. If the analytical mind cannot properly reevaluate or check the evaluation or establish the weight of the data it uses, then its answers are liable to considerable error. This error is not limited to computation alone but extends into the execution of solutions. Errors in time and difference can be extended to include all the errors possible. And as time is only poorly evaluated when its differences are improperly established, then all error can be lumped into the major error of difference. When an abstraction is mistaken for a reality, as in the case of metaphysics, many errors are then possible in the computation. The belief that two plus two equals four is a *reality* and is always the case can lead to some astonishing misapprehensions. Reversely, a belief that a reality is an abstraction can also produce errors.

Aside from mathematics, considering those to be precision abstractions, the mind handles problems in terms of loose symbolisms. Amongst the most indefinite symbolisms are dreams.

The dream has an entirely valid place and purpose in computations. It recombines data into new entities and is an important part of imagination.

Imagination is vital to computation, for it recombines for the purposes of creation, construction and prediction. Creative imagination can be such a complex computation and can be accomplished on such thin data by a good mind that it can assume an aspect of divine inspiration. Just because one can understand the functional process of imagination does not mean that one can thereby detract from its value, for it is the highest echelon of computation.

The errors to which the mind is liable are not computational. They can be listed under the headings of observational, educational and aberrational.

Observational errors come about when the individual believes he perceives something which he does not perceive. A meter can be subject, for instance, to an undetected error and can be read and the reading used in a computation with the result of a wrong answer. Or such a thing as a letter one finds in his wife's dresser may indicate a conclusion, such as infidelity, which is not justified. Misobservation introduces error into the computation. And one of the major sources of misobservation comes under the heading of a delusion of accuracy.

Educational errors can be cultural aberrations. But the major source of educational error is *lack* of data. Lack of data, for instance, added to false data, makes it possible for the citizens of one nation to believe that the citizens of another are dangerous and that a war must be fought. Lack of data is a primary source of error in all mental computations. It is not true that *quantity* of data is the most vital requirement for an accurate computation; many researchers operate on this false assumption and swiftly swamp themselves by the sheer weight of imponderables. *Quality* of data, its weight in relationship to associated data, is a much more important thing. Ability to *evaluate* is much more important in any formal or informal educational process than ability to memorize; for an unaberrated mind memorizes at a glance and the memory cannot be trained. What passes in current formal education for memorizing of facts is a poorly directed operation of reassociating facts with new things. Education has been made into a contest of recall in contemporary schools. The data is forced into the student with a value welded to it. It is worth little thereafter to a computer which *must* be able to reevaluate data for any and all problems. Education is mistakenly identified with schools in most minds, this datum having been forced upon these minds along with much other stet-valued bric-a-brac. Actually, education begins long before speech and ends only with death; the bulk of the data used by any mind is derived from its own observations of the environment. The computer uses freely only that data which it itself has observed and aligned with its purposes. Without purpose and alignment but with stet-value, formally "taught" data is a large percentage worthless.

Aberration, as covered in individual Dianetics, is data which is unknown to the analytical mind and its standard banks and which has too much weight.

False data, lack of data and misevaluated data cause the errors of computation.

In Dianometry we are establishing, for purposes of therapy, the errors of computation to which the mind is liable and weighting the worth of the mind when freed from errors.

There are various classes of minds. First, minds can be classified from the standpoint of false data and lack of data and misevaluated data. And second and most important, from the standpoint of inherent worth.

There are many types of minds. All operate on the same principles but all are not equal in their power and worth.

In Dianetics we consider the *worth* of the individual to himself, to his group, to mankind and posterity. With Dianometry we are seeking to measure that worth.

For these equations of worth, we use *ability to think, power to execute* and the *vectors of purpose.*

Ability to think is more than intelligence. Intelligence would be the complexity of the mind in computation, its agility in the matter of perceiving, posing and resolving problems.

The *ability to think* includes intelligence *and* the training, experience and data stored in the mind. The ability to think is not a structural potential of the mechanism but the actual capability of the experienced and stored mind.

THE ABILITY TO THINK IS THE CAPABILITY OF THE MIND TO PERCEIVE, POSE AND RESOLVE SPECIFIC AND GENERAL PROBLEMS.

But the fact that a mind *can* resolve problems is no reason to suppose that it *will.* One is confronted continually in life with individuals who obviously possess relatively little ability to think but who accomplish far more than those who are patently their intellectual and educational superiors. This introduces into the equations the dynamics. These are the dynamics of Dianetics, of course, four in number, stemming from the central dynamic of survival.

THE DYNAMICS ESTABLISH THE PERSISTENCY AND VIGOR OF THE MIND AND ORGANISM.

Measurement of the dynamics is difficult and can be done at this time only on an arbitrary basis. Experiments have been outlined to be conducted to establish and identify life force which is, of course, the principal dynamic itself. The dynamics are widely variable because of aberrations which obstruct them. In the Dianetic Clear, the dynamics are free of mental obstruction and are found to be much stronger. Mental and physical exhaustion tests on aligned—freely chosen—purpose establish the value of each of the four dynamics. The summed value gives a relative figure for any individual.

The *power* of the individual is his ability to initiate the resolution of problems and execute the solutions. No matter the complexity of the mind, its experience or the data with which it is stored, unless it is prompted by power, it resolves little and, again, unless prompted by power, it executes little. Application of physical energy in such a routine matter as ditch digging would, of course, be accounted for as the physical side of power. The potential of delivering a sharp blow or enduring long punishment are both accounted for under power. A "brilliant" mind may occupy itself doodling unless it is prompted by power to align its purposes and perceive, pose and resolve problems. A "genius" may perceive, pose and resolve problems by the carload lot and yet lack the extra power to execute the solutions. A mind with a low *ability to think* may have enormous power in initiating the resolution of problems and enormous power left over with which to execute those solutions and so may rule the world. A mind with enormous power to initiate, a high *ability to think* and enormous power to execute solutions might well shake the ages.

The *potential value* of the individual is derived from his ability to think and his power in the following fashion where PV equals *potential value,* A equals *ability to think* and D equals *power:*

$$PV = AD^X$$

The potential value of an individual would be in four lines. First would be his potential value to himself; second would be his potential value to his children, both as to their creation and their future and thus to future generations; third would be his potential value to groups, ranging from a club to a race and nation; and fourth would be his potential value to mankind. Therefore the above equation would have to be executed for each one of the four dynamics of self, sex, group and mankind. The sum of the four equations would give his total potential value.

The worth of the individual would, however, be found to be different than his potential value and could be determined by means of vectors. His *worth* would be his net. His alignment of purpose with the optimum purpose would not necessarily be perfect. In the case of a Dianetic Clear it would be near the optimum purpose, but Dianometry does not have as its first duty the measurement of Clears but of aberrated individuals.

A single example will serve to illustrate this. In France a counterfeiter was so skilled that he engraved old postage stamps so nearly approximating the genuine stamps that experts could not differentiate between the two. This activity required strong power to initiate, good ability to resolve problems and strong power to execute. He did his work well and had the additional power and ability to so dispose of his product that he could not be indicted by law. Thus his potential value to himself and group and mankind must have been high. But aberration rotated his vector of application out of line. His purpose was so misaligned with the purpose of the group and mankind that he not only cancelled his potential value but posed a mild threat to self, group and mankind. As a childless bachelor his second dynamic was a zero. With high potential value his worth was negative in some units.

In the case of Genghis Khan, potential value was very great. His ability to think and power to initiate and execute were very high. On the first dynamic his actual worth was exceptional. On his second dynamic his potential value was extremely high but the worth was shortened by the precarious heritage he left his many children. On his third dynamic his worth was enormous for he unified not only his personal race unit but consolidated into it other units which had been at mutual war on the steppes. On the fourth dynamic, mankind, his worth was so far negative that it not only wiped out all gains in the first three dynamics but made the total worth of the man more negative than any other for centuries around him. Into the equation which was Genghis Khan might have been added artistic or beneficial knowledge for the world had they been present and these might even have overweighted the equation back into positive worth, but Genghis Khan initiated and contributed no such thing.

In the case of hypothetical B. G., the engineer, we would take the PV equation somewhat in this fashion. He has had a formal education, has received his degree, has worked in routine company jobs for fifteen years. In this time he has become married and has three children who are happy and will be given the

highest formal education available. B. G. has medium power to initiate and execute and medium ability to think. However he has aberrations to the effect that he must do precisely what he is told and no more. His worth on the first dynamic is a short positive. His worth on the second dynamic, because of his children, is a long positive. His worth on the third dynamic for his company is a medium positive, for his state, a short positive since he takes little interest in it. His worth on the fourth dynamic is a very short positive. His worth is a medium positive. The relief of his aberration and general clearing not only frees his stet-valued education to permit him to engage upon projects requiring newer evaluations but also raises his power to initiate thought and execute solutions. His value to himself lengthens to a long positive, his value to his children lengthens, his value to his company lengthens to a long positive and to his state a medium positive, his value to mankind, because he is no longer a cog but may initiate new ideas in engineering, lengthens to a medium positive. The worth is now a long positive.

All worths are, of course, in terms of potential survival, the dynamic principle of existence.

These equations are not, however, in solely "cold, calculating" terms. For survival is no hardheaded, "cold, calculating" proposition. It is found that when the dynamics are freed, the amount of "free feeling" available for the enjoyment of life is enormously increased. The advance toward survival is pleasure, the reduction toward death is pain. Happiness can be defined as the overcoming of not unknowable obstacles toward a known goal or the contemplation—for a brief space—of attained or envisioned goals. As covered in Dianetics, pleasure is "immoral" only when it is also overweightedly injurious. All moral codes find their origin in the denouncement of some activity because, no matter how pleasurable it may seem, it is destructive. Moral codes tend to become aberrations in a culture and, as aberrations, may well outlive their practical use, remaining as prejudice, not as reason—hence the arguments about morality. Hence, survival activity is creative and constructive. All creation and construction, however, by the laws of the cycles of change, is accompanied by some destruction. So long as man's equation of creation and destruction progresses in favor of survival along all four dynamics, man can continue to win. Thus worth can be established by the attainment of pleasure which is the reward of better than average survival.

A painter can have a worth greater than B. G.'s if he is a good painter, for he adds the stuff to life which may make life more beautiful, thus more pleasurable.

A politico filling the press with the rush of heated air, a declared power in the land, a possessor of wealth and influence, when graphed in terms of worth on the four dynamics, might be so aberrative to his children, so dangerous to personal freedom for all his cant of freedoms, so unskilled in foreign policy despite his pronunciamentos which sound so brave, and so dangerous to mankind by his posing war for it that for all huzzahs he might fall far, far, far short on the vector of worth and be of much less value than some poor and unskilled dancer, much, much less value than even aberrated B. G. and certainly far less value than the painter.

Here we deal with relative values. The mind is capable of handling them without their being graded into abstractions such as mathematical numbers, for

the grading of worth in mathematical terms would be to introduce a delusion of accuracy error.

Any person must be measured in relationship to his environment, his associates, his society and with a consideration of his age and physical status. The mind hourly accomplishes much more staggering approximations than this and comes forth with highly workable answers. A graph similar to that of the logic with its movable arrow will resolve the problem visually as a servomechanism to the mind.

Now, it happens that there are three types of minds. We assign all minds into these three types for handy approximation and by so assigning minds to these types we advance our understanding, which is all the reason needful for the creation of these classes.

In days of yore it was customary to classify aberrations into enormous lists. In Dianetic therapy, however, we are concerned with only three major manifestations. These three manifestations are possible in any of the three types above.

The three cases Dianetics considers as separate classes for therapy are the cases which have sonic recall, the cases which do not have sonic recall and the cases that have "dub-in"—imaginary—recall. These cases are listed in their order of seriousness in therapy and the seriousness is considered only in time required. The sonic recall will take less time than the nonsonic, the nonsonic will take less time than the dub-in. But there are other difficulties encountered by a mind trying to think. There is lack of visio recall, there is "dub-in" visio. There are the shut-offs of emotion and pain and the "dub-in" of emotion. (There is no pain "dub-in.") The aberrative pattern of the individual is not much considered in therapy and can be anything from psychotic to "normal" without enormously changing the time in process of a preclear-patient. Now any of these conditions can be present in any of the three types of mind listed below. Each one has some value as an inhibition to optimum thought processes. They are the mechanical aberrations which we consider. They influence an individual's position in the types below.

The worth equations above also influence the position of the individual in these types, for when these equations are worked out one can see approximately how badly blocked each dynamic is.

The influence of mechanical aberration and the worth equations on the position of the individual in the below types is very great, as will be discussed.

The three types of mind are as follows:

CLASS C. That mind which is *aware*. It neither adjusts to nor attempts to adjust its environment.

CLASS B. That mind which is aware it thinks. It adjusts to its environment.

CLASS A. That mind which is aware it thinks and how it thinks. It adjusts to its environment and adjusts the environment to it.

It will readily be seen that these classes provide a graded scale which can include, each one, a large number of mental manifestations. The test of each upward grade is in terms of greater survival potential along all four dynamics.

First we have those who, through lack of worth, have slight chance of personal survival, small chance of survival through progeny, some chance of survival in a group out of tolerance or charity and as scant chance as mankind. Next we have those with survival chances in the dynamics from short to medium but who provide the hewers of wood and the drawers of water and as a *class* have value. At length, by increasing gradations of survival potential, we have the Class A individuals whose inherent PV would place them, as it rose, higher and higher until one came to the few whose top-flight creative powers affected the whole environment and the future of mankind. The Class A minds are invaluable as *individuals,* for the progress of the society depends upon them as they function as greater and greater self-determined organisms; their freedom is essential to the survival of all. The argument between whether a state should be organized on a corn-and-games welfare basis or on a free enterprise basis is resolved by the consideration that Class B cannot exist without Class A and that Class A cannot exist under the restrictions codified to fit only Class B.

These three types are not types of inherent minds only. They are also used to classify in terms of mechanical aberration and worth. We cannot advance an arbitrary classification unless it has application and has some approximation of reality.

In terms of aberration, which can be tested by the various occlusions or lack of them as listed above, minds can be seen to shift, when aberrated, down the scale toward or into Class C.

While these tests are rule of thumb, they give some index of the aberrative content of the mind and thus some idea of how high it may be expected to rise and where it belongs on the scale. When these occlusions are considered *with* the worth, which also gives an aberrative index, an approximation of the *proper* classification may be obtained.

If we take an apparent Class B, which is the largest class in numerousness of the three, a man who has a routine job sorting laundry, and examine him, we may discover the following:

He has sonic "dub-in" which, we will say, indicates that he carries serious emotional charges and a heavily aberrated mind in general. He has occluded visio recall. He has an emotional shut-off. These would indicate that he at least belonged higher in his class and should be directing those engaged in routine tasks.

Now we will investigate his dynamics. We find that he believes himself to be very ugly and detestable to people. He is inhibited sexually and abuses his one child. He is churlish to the people with whom he associates at work and he belongs to no organization of any kind. He says he hopes the H-bomb will finish off the human race.

The result of this investigation is that we have here a potential Class A, probably very low scale, but certainly Class A. For when we look at the dynamic vectors to place an aberrated individual into a mind class, we consider how much must be *holding down* the dynamics and how far they will spring free when the aberrations are removed by Dianetics. In terms of modern society, this man is, of course, something of a liability, for he has aberrations, and by contagion he is "infecting" associates as well as a member of the next generation, in terms of Dianometry which measures for the purpose of Dianetic processing.

Now let us take a "feebleminded" child, an apparent Class C. She is very dull and listless. She is compliant. She never becomes angry or excited. She has learned speech but she talks little. She never brings anyone a present. She has no bad dreams. She can dress herself with some help.

On investigation of her recalls and shut-offs, there are found to be none.

The apparent Class C is evidently a Class C.

Let us take another Class C, a young man. He is sullen. He occasionally sings boisterously and then laughs foolishly. He has a woman to whom he brings presents and around whom he seems worried. He can be calmed by reassuring words when he glowers.

On investigation of his recalls he is found to have no sonic, no visio, a pain shut-off and a violent antipathy toward taking a look at anything in his past.

The apparent Class C is an actual Class B.

Unless some vital portion of the nervous system can be shown to be unmistakably missing and unless his condition has continued so long that his body has passed a recovery point for any physical disturbance—and he would have to be old for that—he could be salvaged.

Let us take now a "normal" schoolboy. He is an apparent Class B. According to his teachers he wastes most of his time, gets bad grades, knows the lesson if effort has been made to attract his attention to it, spends most of his time at recess fighting and always getting licked. If he keeps on this way, it is certain that he will fail in school.

On investigation we find he has sonic and visio recall but a pain shut-off.

Despite the fact that he has recalls except for pain, here is a Class A mind. Cleared Dianetically he would probably change and improve the whole class.

Take his classmate, the boy with the always-clean shirt, the never-deranged tie, the perfect grades, the most quietly pleasant and orderly boy in the whole school, the model student.

We examine this boy's recalls. He has sonic recall, visio recall, pain recall, emotional recall, tactile recall, kinesthetic recall, olfactory recall, organic sensation recall, with no psychosomatic disorder. Preserve this boy well. He will become the backbone of some routine office. He will be the darling of the welfare state. His total worth to humanity is nothing to get excited about.

The latter boy is an apparent Class B. He is also an actual Class B.

The point here is not that abuse and aberrations make for an increase in ability for that is not the case. *Experience* and *hard knocks* will vastly add to one's educational store but these are not aberrations. The former boy was a Class B *because* of an aberrational pattern; the latter boy was a Class B in the absence of a strong aberrational pattern.

The total question here is *change*. The Class B can be forced to or willingly will adjust to his environment. The Class A does some adjusting but he *changes* the environment.

111

The conqueror who changes the environment by exterminating a race is no less a Class A mind. Education and aberration dictate the wrong vectors. The conqueror cleared would *still* change the environment but he would orient his vectors along the dynamics.

It is an astonishing fact that the criminally inclined, while they are in some part actual Class B's, contain, as a group, a large number of Class A's. A society dams up their aberrated and destructive channels of effort by putting them behind bars. In the light of Dianetics this is an appalling waste of man-power. The insane asylums, on the other hand, provide no such percentage of Class A's. An individual whose dynamics are so weak as to collapse on him to the point of actual personal incompetence in the teeth of any aberrative cargo is usually a Class B who has dropped into Class C. While this is a generality, it is a valid statement based on the scientific evidence that a truly strong Class A mind can usually batter through *any* cargo of aberrations.

The brain *may* have to learn to function in a more complex fashion because it has received engrams which occlude some of its engrams. It may then function more complexly *despite* those engrams. When those engrams are processed out by therapy, the PV of the mind on all four dynamics soars. Ten thousand cases carefully tabulated may resolve the precise relationship between initial aberration and eventual brilliance if one exists. It is known definitely that the aberrations only *inhibit* mental function and that the man who prides himself on his neurotic condition on the grounds that it proves him "sensitive" falls into the error only because of a "desire" to justify his disability.

The fallacy of the belief that neurosis is responsible for ability is easily indicated by pointing out the paradox of the theory. The theory attempts to tell us that one is more rational when one is less rational, that one is more able to think the less one is able to think. And in terms of fantastic imaginings, the very aberrated do not dream; they have only nightmares. One ex-painter of wildly imaginative pictures, when cleared, not only regained the ability to paint which had ebbed away but could paint even more wildly imaginative things than before. Imagination is a form of computation, the highest form. Spoil computation with aberrations and one spoils as well an active imagination. A hard life may teach a man he has to be a top dog, but that's *experience.* His engrams only teach him to go mad or lie down.

The tests which Dianometry applies so that Dianetics may be begun include the following:

RECALLS:

Easy Case	*Difficult Case*	*Very Difficult Case*
20 hrs each item	50 hrs each item	100 hrs each item
sonic	nonsonic	sonic "dub-in"
visio	nonvisio	visio "dub-in"
pain	pain shut-off	
emotion	emotional shut-off	emotional "dub-in"

Easy Case	Difficult Case	Very Difficult Case
good memory	poor memory	no memory
demon circuit	2 demon circuits	more demon circuits
no chronic psychosomatic ills	mild psychosomatic ills	severe and chronic psychosomatic ills
good humored	angry	apathetic
medium dynamic	high dynamic	low dynamic
	named after family member	named after parent
loves parents interestedly	dislikes one parent	dislikes both parents and is propitiative to them. Prenatal area in foreign tongue
high ability to think	medium ability to think	low ability to think

You will notice that each list has a figure at its head. Anyone can select out of this list his mental abilities and disabilities and add them up and he will get some idea how long it will take him, working with some friend, to become cleared Dianetically. This is, of course, an approximation, for one cannot tell how skilled the new auditor will be or how much content the individual actually has in his engram bank.

To test for the above, sit down, shut your eyes and *go back to* any recent period in time. Listen for the things that were being said then. If you hear them but your friend says that wasn't what was said, that's "dub-in." Look at a book. Then half an hour later sit down, shut your eyes and "look" at the book by going back to the time you saw it. If you see it and it's right, that's visio. If you don't see it at all, that's nonvisio. If you see something that wasn't on the page, that's "dub-in." Pinch yourself. A few minutes later, sit down, shut your eyes and go back to "feel" the pinch. If you can't feel it, it's pain shut-off.

If one is *always* apathetic, that's apathetic. If one is *always* angry, that's angry. If one is usually good-humored, that's good-humored.

The demon circuit is any circuit that vocalizes your thoughts for you. That's not natural. It's an installed mechanism from engrams and it slows up thought. Sometimes people have two or more demon circuits, which is to say, they have "voices" which advise them: They talk to themselves inside their heads and answer themselves. Sometimes they have demon circuits that talk out loud at them. Demon circuits mean, in any case, a rather high degree of aberration.

To compute your dynamics, evaluate on the basis you have desired to change or benefit one dynamic's field or another. If you want to change yourself, that's a fairly long One; if you get angry about sex or children, that may mean an average Two; if you are promiscuous, that is a badly blocked but a highly active

Two. If you want to run clubs or change clubs or abolish clubs, that's a high Three. If you think it's dumb worrying about atom bombs, Dynamic Four is not only blocked, it probably is infinitely short in the first place.
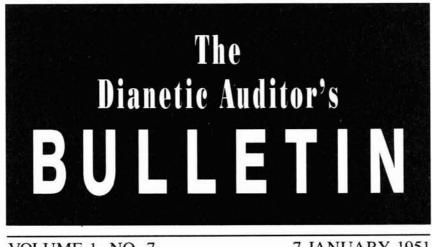
To get your inherent mind Class, reexamine your dynamics as listed. Then see how docile you are, or how rambunctious. Then look at the job you are filling or mean to fill. If your estimate of dynamics said you were a low dynamic, if you are docile and if you are content to be a servomechanism and work without initiative, that's a Class B, apparent and actual. See some of the examples to compute a Class A and the level of A.

Cleared, unless one has been operated upon and had part of his brain removed or burned out by a psychiatrist or accident, the various recalls and all data ever recorded will return to you in their entirety.

In Dianetics it is possible to recover the full force of the inherent dynamics in the mind and all computational ability. Thus, if you start for Clear, keep a log of your Dianometry. It is a system of approximations, just as the mind evaluates and computes on approximations. But, used by a human mind, it will make sense.

L. RON HUBBARD
Founder

Group Dianetics

Group Dianetics is a theory explaining the observed behavior of people as groups, with corollary deductions on methods of improving that behavior in terms of the dynamics. It is not a method of processing a number of individuals at the same time, but deals with the interrelationship of those individuals as a group.

In postulating Group Dianetics it was found that there are actually seven dynamics. First, self. Second, sex and future. Third, group. Fourth, man and mankind.

Fifth, life. Life, no matter where it is found, in dogs, cats, in giraffes, in a blade of grass. Life has a great deal more affinity for living objects than it has for inanimate objects.

The Sixth Dynamic is MEST, the Physical Universe of Matter-Energy-Space-Time. The wind, snow, rain, blue skies, all of these things are MEST. One of the first things that folds up in the aberree seems to be his attraction for MEST. The real world, as you might call it in a very qualified sense, becomes less pleasant to him.

When one was a child and got up in the morning, there was dew on the rosebushes, the wind was so fresh, and all the world looked so good! Everything was so blue, and so red, and so green! There was a definite reaching out and affinity with the world. Then gradually, as the years passed, this affinity began to be blunted by collisions with MEST, and MEST became less and less one's friend; one gets to be 25 years old, married, gets up in the morning; there's dew on the rosebushes but it's just something that gets one's shirt wet!

Seventh. Theta. This is the dynamic towards the preservation of the body of energy sometimes called God. Call it anything you want to, there is that something which man has always striven toward. He has a certain faith that he becomes imbued with and which makes it possible for him to do things that he

never would have dreamed of doing before. To a boy whose life is all wrapped up in electronics and who is sitting on the edge of a cyclotron, God may well be a cyclotron. To an author, God might be a book, and to a mechanic God might seem to be a very fine racing car. But these would be rather shortsighted views for each individual.

With this array of dynamics the problem, rather than becoming more complex because we have entered some new factors into it, simplifies. Since much of the early emphasis in Dianetics has been placed on processing the individual, we may have overlooked the fact that one of the main goals is processing the group.

No amount of rules or directives can create a group. A group consists of perpetuating and perpetuated ideas formulated into a central mores and ethic, in other words, a culture. This culture has an identity of its own. It could be compared in its highest essence to a segment of pure theta. It becomes modified by the MEST which it has under attack whenever a turbulence area comes into being as a result of an unreasoning attack by a group upon the MEST which it is seeking to control. The group is as effective as the reasonableness of its ideas and the height of its ethic, plus its dynamic in attacking and controlling MEST.

The maintenance of rationale in the body of group ideas is paramount in importance and the group becomes aberrated and needful of clearing each time the rationale of the body of ideas is penetrated or deranged by an irrationality.

The problem here is the problem of the introduction of arbitraries. Each time an arbitrary rule is entered into the group ideas and rationale, the group tone deteriorates. The group tone depends upon the agreement (reality) amongst the members of the group, on the ideas and ideals and rationale of the group, upon the intercommunication of members of the group one with another, and upon an understanding by the members of the group of the rationale and problems of the group. An emergency situation as faced by the group may occasionally make it impossible for some member of the group to communicate all the reasons of his actions to the rest of the group. At such moments the group is called upon to supplant communication and understanding with an instantaneous compliance. The group instinctively does this only when it has faith in and belief in the rationale and ideals of the member who is demanding the instantaneous action. As soon as instantaneous action has ceased, however, all such rules and orders should be clarified and explained and discussed by the entire group for their understanding and their further communication.

Here then is the cycle of a group receiving an engram: the group ideas and rationale in handling or attacking MEST receive a shock from the MEST which it is attacking, making an emergency situation exist. There is a turbulent area created between the ideals and rationale of the group and the MEST. The emergency status of the situation has to do with the compressed time—something obviously is happening so swiftly that a full use of communication is not possible for which must be supplanted arbitrary rules or commands. As soon as the emergency is over, it can be seen that an engram has been implanted in the group.

The clearing of this engram consists of an examination by the whole group of the arbitraries, which is to say the orders and commands which were issued without explanation and which demanded instantaneous action on the part of other individuals in the group. The person issuing these orders, or persons issuing them,

should demonstrate how the situation existed and the why and wherefore of these orders. In this way the engram is cleared out of the group. Rational discussion of this situation and communication of the situation restores the ideals and ethics of the group.

It can be seen, then, that there are two types of group action. One is the action on deliberation which is taken upon the advice and with the understanding of the majority of the members of the group. This agreement upon action safeguards the group from precipitous or impulsive action on any one particular target. Furthermore, it fixes the responsibility for the action where it belongs—on the group itself. The other type of action in which the group engages is only engaged upon during moments of emergency. The group normally prepares itself (and this applies to any group) for these moments of emergency by carefully selecting from amongst its membership persons on whose judgment and intelligence and ability to execute it can depend. It is selecting persons into whose hands may be placed the entire rationale, ideals and ethics of the group during such a moment of emergency. The second kind, then, of action a group can take is the action commanded by an individual selected to give such commands during moments of emergency. Both types of action are necessary to the operation of the group as a group.

These tenets which are delineated here actually constitute a discovery about groups comparable to the discovery of the engrams in individuals. Each time instantaneous action is demanded of the group by situations and each time commands are given by the selected individual or individuals for those moments of emergency, an engram can be said to have been implanted in the group. These instantaneous orders and commands are indicators of an engram. The engram actually took place during a moment of shock when the ideals, ethics, rationale and general thought and energy of the group collided forcefully with MEST. As in an engram in an individual, the MEST entering into the ideals and ethics of the group and the ideals and the ethics of the group entering into the MEST is a point of turbulence wherein physical force is mixed with theta. Groups customarily answer such emergency situations by instantaneous orders and commands which are given without consideration by the whole group but which are accepted by the whole group as necessary for the emergency.

The running of such a moment of turbulence is done simply by exposing all facets of it to the general view of all the individuals who compose the group. Time itself suppresses the turbulent area—that is, lack of time in which events can be explained. There is actual pain here since the ideals and ethics of the group itself have been infiltrated by MEST. Should such moments of emergency remain unexplained, they are not analytically understood by other members of the group and so lie in the ideals and ethics of the group as engrams.

Processing the group should be the special trust and charge of selected members of the group itself. The processing is done by the examination of emergency situations and the complete detail of them by this selection of the group. Such examination and publication and discussion of these moments of emergency should not be colored in any slightest degree by any thought of protecting the public idea concerning the ethics of this particular group. Information cannot be masked, either from individuals of the group or to other groups examining this group, save as that information may apply to the emergency status of the situation which may still be existing, as in the case of disposition of troops by a general during a time of combat.

The people selected by the group to be auditors to the group, or an auditor to the group, discover the existence of engrams by the existence of arbitrary commands. They then proceed to discover the basic-basic on the chain of engrams and, after due examination not only of the arbitrary orders but of the entire status of the turmoil, publish for the discussion and information of all the members of the group everything which can be discovered about the situation with all evidences which can be collected. This is not done with a view to introducing punitive action; it is done with a view to acquainting the group members with the situations as they existed. It takes, you might say, a bunched-up time track— bunched up by a moment of emergency or a moment of fancied emergency—and straightens it out, arranging all the data upon it. This effort at processing will be utterly defeated should the auditor of the group pay any attention whatsoever to the consideration the public or other groups may have for the group, to the reputation of any individual involved in the moment of emergency, or to any idea that members of the group itself may be grossly upset by the discovery of certain facts about its members.

The characteristic point of this turmoil or turbulence, the engram of the group, is that it contains suppressed or out-of-sight information. If at any moment the auditor to the group suppresses information or colors it in any way, some of that engram is going to remain, and actually a situation is entered here where the engram is left in a state of restimulation where it can do more damage than it could have done had it never been run.

The auditors of the group must be individuals fully schooled in the ideals, rationale and ethic of the group, whose integrities are not questioned by the group. The whole keynote of the group auditor is honesty and truth—uncolored, unvarnished and unsuppressed data. In this way a good auditing job can be done. The auditor to the group is discovering what has been done to the group and is running it. There is no need of going over and over one of these engrams beyond exposing the information thoroughly and competently to the view of all and permitting all members of the group to discuss that information as they wish. The group itself may then decide upon certain actions but so long as the group itself is doing the deciding, not an individual or just a few individuals in the group, no engram is created.

Punitive action, with the knowledge and consent of the whole group and dictated by that whole group, cannot be said to create engrams so long as that punitive action does not fall outside the rationale, ideals and ethics of the group itself. In other words, punitive action undertaken by all the individuals of a group and understood by all the individuals of a group does not create an engram. Action of a punitive character taken by one individual in the group without the understanding or consent of other members of the group will create a lock or an engram.

The toughness and resilience of the ideals, ethic and rationale of a group— that is to say, the group itself—is enormous and should not be underestimated in any degree. Any group can embark on the most arduous enterprises which would seem fraught with all possibilities of creating moments of pain; but so long as it is understood that whenever an emergency status occurs and a selected member of the group issues arbitrary orders to take care of emergency situations, and that this issuance of orders must be scouted down in an effort to find the engram and the engram run, the group can then under no circumstances suffer any enduring

harm save only whatever harm may have been done in the actual conflict itself, and this harm would not be to ideals and ethics but would be to individuals and MEST in the group.

A group is composed of theta and MEST. It has an analytical mind and a reactive mind. The theta in the group consists of the ideals, rationale and ethic of the group. The MEST of the group consists, not of the minds, but of the bodies of the individuals of the group and the property and space and time owned by the group. The analytical mind consists of the adjudicated, fully comprehensive opinion of all the members of the group and their efforts and actions to activate and run this group. The reactive mind of the group could be considered to lie in the actions of those individuals set up for emergency status during emergency status, which is to say, the reactive mind is composed of the composite engrams of the group.

The group will grow and prosper only insofar as it lacks engrams. It should not fear engrams; it should only fear the fact that the engrams may not be processed and run.

The principle of the introduction of an arbitrary should be thoroughly understood by a group. Because of an emergency or because of some past engram, there may exist within or around the group sources of continual arbitrary orders. An arbitrary is an order or command introduced into the group in an effort to lay aside certain harm which may befall the group or in an effort to get through a period of emergency and foreshortened time for a certain action. Subsequent arbitraries issued by any member of a group not during periods of emergency can be considered to be locks or dramatizations of the engrams of the group. Each time an arbitrary is introduced it has the effect of reducing the rationale and tone of the group as a whole and will lead to the necessity of introducing two or three more arbitraries, each one of which in turn will lead to the necessity for several more arbitraries, each one of which in turn will lead to the necessity for several more arbitraries until there is an entire network of arbitraries which have sought to correct some central evil. After a short time a complexity in the situation makes it very difficult to discover the central point of departure. Any arbitrary order not only can be considered to be a lock or a dramatization on a group engram, but IS a lock or a dramatization on a group engram. To make this more clear, any continuing stream of arbitraries are dramatizations of an engram in the group and the lock is that turbulence created by the arbitrary's issuance. In other words, the engram dramatizes by causing an individual to issue an arbitrary, and the issuance of this arbitrary then creates a lock on top of the original engram. Of course, such issuances supercharge this engram.

A true group is one which has ideals, ethics, rationale and a dynamic to carry forth its ideals and rationale on the ethics standard it has selected. Just as the analytical mind safeguards its individual cells in the body, so does a group safeguard the individuals within its membership. The individuals of the group support it just as the cells work to support the body and the analytical mind. The group analytical mind is the composite of analytical thought of the members of the group which it has developed into a culture. Individual aberrations of the members of the group do not composite into the aberrations of the group itself. In other words, it is not necessary to clear all members of the group to have a cleared group. The group, however, can be affected by the individual aberrations of members within it. The optimum group could then be obtained only when all

individuals in it are cleared and the group itself is cleared, but a group could act as a very excellent Release and could be entirely effective and could be nearly Clear even though every individual in it were aberrated.

The first right of any true group is to survive. The goal of the group is to conquer and use MEST and to make MEST work against MEST.

All groups must have goals. Only the deterioration of the goals of the group or the reaching of all the goals of the group can bring about the decline of the group or the individuals within it. It is therefore incumbent upon any group to have a postulated set of goals which are continuing goals; to have a major goal which cannot be reached all in a breath but also to have minor goals which go in progression toward major goals which go in progression towards super-major goals.

The group has the perfect right to demand the help, life or, in a continuing sense, the energy and devotion of any member of the group. Any member of the group has the right to demand the most and highest level of the ideals, rationale and ethics of the group and to demand that these be maintained. A true group owes to its individual members their livelihood and a chance for their future generations. The members must not deny to the group its right to expand and perpetuate itself but must contribute fully and wholly to these.

An individual has the right to contribute to the group and the group has the right to expect every individual to contribute to it to his maximum ability and energy. The individual has the right to expect to be contributed to from the group and for the group to safeguard him insofar as is possible in the maintenance of the group and the reaching by the group of its goals.

A group will deteriorate in exact ratio to the number of engrams and locks it receives and will revive in ratio to the number of engrams and locks which are picked up out of it.

There has never before in the history of the world been an opportunity for groups, since they did not know these things, to rehabilitate themselves and free themselves from the continuing concatenation of arbitraries. Thus, every group, once initiated, could thereafter experience only a dwindling spiral. Following these tenets, there is no reason why the tone of the group cannot continuously rise or, whenever it is depressed, to be brought back up on the Tone Scale again. It has been stated by past writers that the group's highest point was the moment when it was formed, since then its ideals, ethic and rationale were intact. One can readily see that this has in the past been the case, but he can see also that the ideals, rationale and ethic of the group may be improved. Thus its Tone Scale can now go up from this point of formation. Further, emergency statuses can be reached and met, individuals can take command of various functions of the group for these emergency statuses, and the engrams of the group can thereafter be sorted out and resolved—run, in other words.

The ability of the group to conquer MEST is measurable by the amount of analytical thought there is in the group, by the ideals, rationale, ethic and dynamics of the group. These are theta functions. They are analytical mind functions. A group set up on these principles and with this clearing process of

groups in action would present the same aspect in comparison to other groups of men as a Clear to a psychotic, since nearly all groups in the world today are severely psychotic.

On the postulate that a primary mission of theta is the conquest of MEST, we see immediately that the individual must have this in each of his four dynamics. On the first dynamic, the individual has as a primary purpose the conquest of MEST as an individual. He is conquering MEST for himself as an individual. Theta, having this purpose and having aligned itself harmonically with MEST, then conquers more MEST. It is readily seen that with this as a purpose, the fact of MEST beginning to overcome the individual rather than theta overcoming MEST, a dwindling spiral is rapidly entered and at length theta is driven out of the organism and we have death. There is a tremendous resistance, then, on the part of the individual toward being conquered by MEST, or being considered MEST, or used as MEST, since this obviously is death or a small portion of death, which is to say the conquest of the individual tends toward the death of the individual. In order to succeed, then, the individual must feel that he is conquering MEST or that he potentially can conquer MEST. When he is convinced otherwise, he has entered into the dwindling spiral with MEST conquering him. That much theta has been driven from him.

On the second dynamic, the individual is conquering future MEST wherein theta is assured a line of conquest into the future. It requires for this both the sex act and children. If one is to assure the future conquest of MEST, then it is necessary to insure that one's children can conquer MEST.

On the third dynamic, the individual feels that he is assisting in the conquest of MEST. A very quick survey of this will demonstrate adequately that no individual by himself, unassisted by any other life form, could possibly conquer MEST. The arrangement of life is such that a graduated conquest is necessary— first, the lichen and moss, then other cellular life, then cells forming into organisms, and so on, make a chain of conquest into now which permits the individual man to conquer MEST. Here is the evolutionary chain. It is not proceeding along MEST time but is in *now* and is going forward in *now* continually. Instead of evolution we have a graduated scale of theta conquering MEST in *now*. Up to the point of an analytical level, the arranged scheme is to make an analytical level possible for the greater conquest of MEST. There is a graduated scale of conquest in *now* by which the individual man is able by being assisted by the lower forms of theta plus MEST, or life, to conquer a much greater sphere. Here we see a workable plan of action as evolved by theta interacting with MEST. Thus, one can see that the individual cannot, without considerable assistance on the part of other life forms and without the assistance of other individuals of his own species, conquer MEST. Hence on this level the conquest of MEST is a group action.

On the fourth dynamic, it is seen that so long as mankind itself as a species engages in the conquest of MEST it can be mutually assistive. As one observes the interflow of ideas from group to group amongst mankind he sees readily that every group of mankind is at some time or another assisted by another group of mankind. Hence there is an overall conquest of MEST by mankind.

On the fifth dynamic one sees that Life is engaged in a conquest of MEST and that the individual cannot succeed in a conquest of MEST unless he observes his

portion of the conquest as an assist to all life's conquest of MEST and the conquest of all life to his own conquest. This is true of the group and of mankind as a whole, also of the future.

On the sixth dynamic, a conquest of MEST finds as one of its factors the necessity to have MEST. Therefore a conservation of MEST itself is to some degree necessary in the conquest of MEST.

On the seventh dynamic, one finds theta necessary in the conquest of MEST. Man, without theta and without an observance of the requirements and necessities of theta—in other words without an observance of the natural laws of theta and the preservation of those natural laws—could not much succeed along any of the dynamics. It is not only possible but probable that there is a whole array of perceptics similar to man's perceptics to MEST back to theta itself. Thus man could be supposed to have a line of perceptics back to theta as we already know he has perceptics to MEST. In this wise one could consider that first there is theta, then there is life itself, and then there is MEST; man standing in the center between theta and MEST as life must of course have an observance of MEST. Man has been observing the natural laws of MEST. Now he is discovering some of the natural laws of theta. Thus, he is a channel of conquest. It could even be supposed or named that that theta which is in him is what has been called the human soul and that this on death withdraws, since there is probably a conservation of theta as well as of MEST.

One can see then that here we have an interaction between theta and MEST. MEST has a natural kickback against theta—an involvement and a confusion with theta—since MEST itself, however its natural laws may be, is chaos. Thus MEST can blindly and grumblingly drive the theta out of life; MEST then adding in a physical force to the business of living can gain, as an engram, entirely too much force within the individual and so can disturb the natural laws of MEST by substituting for them the natural laws of theta which are based primarily upon reasonability.

We can see, through this, that whenever an individual begins to misalign himself with other dynamics, he is influenced by too much MEST which, entangled as in engrams, is mistaken by him to be theta when it is actually the force of MEST. Hence the individual will seek to rule himself by force or handle himself by force rather than by reason. Additionally, he will seek to own and conquer his children rather than set them up as points of conquest for the future. In the group he will seek, if he is very aberrated, to consider the group itself as MEST and conquer the group, which of course is intensely resisted by the individuals of the group since conquest of them drives them toward the dwindling spiral to death. Likewise, mankind's efforts can be disrupted whenever an individual amongst mankind is so thoroughly influenced by MEST and so enturmoiled by MEST that he considers mankind as MEST, or any group of mankind as MEST, and so conquers some portion of that group. Additionally, the conquest of MEST, as in the fifth dynamic, is primary purpose but it is also possible that MEST itself can be so entered into the individual or the group or mankind that MEST does not conquer MEST but merely produces more chaos. The conquest of MEST must be in harmony with the laws of MEST itself and can only be done with due observance to the laws of MEST. Thus MEST cannot be thrown into a more chaotic state and man expect to conquer that more chaotic state since he has rendered that more chaotic and less conquerable.

The proof of all these things is relatively simple since a simple observation of man at work, an observation of where he has failed and where he succeeds, serves to give us many examples of the relative truth of these postulates.

The use of these postulates gives man a much greater ethic, rationale and ideal. It postulates the ideal political body and postulates a future conquest of MEST far greater than has ever before been contemplated.

The individual, the child, the group, mankind and life must, each one, consider itself capable of doing what it does in the conquest of MEST. There is a parallel between the consideration and the actuality. It is within this sphere, as noted in this sentence, that we find the deepest meaning of reality. The consideration must agree with the natural laws not only of theta but of MEST and therein we have the greatest rationale.

Authoritarianism in such a wise can be seen immediately to fail and a cooperative endeavor can be seen immediately to be susceptible to complete triumph. It is believed we have here the tools of greater greatness than man has ever before achieved.

L. RON HUBBARD
Founder

Elizabeth Lectures

Elizabeth, New Jersey
17–18 January 1951

In mid-January 1951, Ron took a break from his work on the Hubbard Chart of Human Evaluation and traveled from Palm Springs, California to Elizabeth, New Jersey where he delivered several lectures at the Foundation.

One of these lectures, given on 17 January, concerned a new area of research: the application of Dianetics technology to groups, based on data collected from studies he had done in Los Angeles.

17 Jan. 1951   The Third Dynamic

18 Jan. 1951   Gradients of Accessibility

18 Jan. 1951   Hurdy-Gurdy Straightwire and Haywire

DIAGNOSIS AND REPAIR OF GROUPS

January 1951

Group repair is actually a study of the Tone Scale and mental equipment of the leader of a group.

A group is no more ethical than its system of ethics. Ethics are a direct measure of a position on the Tone Scale. A system for measuring the ethic of any individual or group could be devised from tests measuring the communication, affinity and reality factors of the individual. Likewise a system of measuring the ethic of a group could be devised from a study of its communication, affinity and reality factors.

Theta is as pure as it has truth in it. The amount of theta in a pure state in an individual or group measures the life potential and energy of the group. We study, in theta, not only reason and ideals, but also the dynamic—the energy and longevity—of survival. Thus when we say "amount of theta" we could also say "amount of reason" and "abundance of energy expended toward survival."

Ethics are distinct from morals. Ethics are the factors of survival as they reasonably and currently apply to the problem. Honesty, derivably, is the highest level of survival. Potential of survival can also be measured, in other words, in terms of the amount of truth discovered and applied to given problems and situations. Morals have only to do with habits and customs and are to a large degree reactive, not reasonable.

On the Tone Scale it can be seen that survival potential drops lower and lower as communication, affinity and reality drop lower and lower. Death is no affinity, no communication, no reality and no survival. As one spots a group or an individual on the Tone Scale he can spot exact and precise reactions of ARC for that individual. Around 2, as for communications, the individual will censor communications. Around 2 he has overt hostility for his affinity. Around 2 he has challenge, interruption for his agreement. Lower, around 1.5, he deals with perversion of communications, hatred for his affinity and utter disagreement for his agreement (reality). Around 1.0 he has cutoff for communications, covert hostility for his affinity and contradiction for his agreement.

As an individual is upon the Tone Scale so will he inevitably handle ARC. As a group exists on a Tone Scale, so will it inevitably handle ARC.

Below 2.0, whatever his expressed intentions, the individual works as entheta and enMEST and as the tone sinks to 1.0 will actually kill himself and other individuals or groups. He talks of death and emergencies. He advises powerful remedies for "potential death" situations. And although he may seem to work hard to "remedy" the situations he postulates, he will yet produce only reduced survival or death for himself, his associates or his group. He may seem to be

working with the highest effectiveness, he may believe he is doing his very best and yet the end product of his endeavor will be reduced survival or death.

Napoleon used to choose his generals on the basis of all their qualifications and one final factor, "Is he *lucky?*" We are possibly looking at the anatomy of luck when we look at an individual's position on the Tone Scale. Theta will attract MEST to it. And what do we mean by luck except an X factor by which an individual or group obtains MEST with minimal effort. An investigation, not yet made, might demonstrate that even in gambling a man's luckiness could be forecast by his psychometry. As the accident-prone collects accidents, so does the 2.0 and below individual collect bad luck. Those things with which he associates break or become involved as to ownership. His friends seem to melt away. "Life goes against him." A group, situated below 2.0 on the Tone Scale, has vast trouble with its possessions and property. It seems to alienate other groups. It is not lucky or prosperous. Actually, in both cases, the suicide spiral has been entered and the actions of the life cycle tend to require that the individual or the group commit suicide. Entheta, once in action, contages its turbulence into other theta and organized MEST and, when enough can be generated, death can take place and another cycle can be begun, a new individual, a new group.

The death of an individual or the death of an enterprise or nation follows this spiral toward suicide. The way stations are the points of action on the ARC survival Tone Scale. Look at the points of action for affinity on the Tone Scale, or for reality or for communication, and you can see how much inclined toward death for the individual or the group will be the actions of that individual or group.

Reversing the viewpoint, by spotting the position of the individual on the Tone Scale or by spotting the position of the group by what he or it does with ARC, one can see the survival potential of the group in terms of energy and longevity.

Thus, we could see, for instance, that an administrator favored secrecy in his dealings, that he practiced cruelty on individuals of a group but masked the cruelty under "necessity," that he altered or suppressed every plan submitted to him—one could spot him on the Tone Scale at about 1.1. One could see immediately that the organization would be inclined toward death and that it would fail. Actually, the very measures he may so convincingly postulate to answer up to "emergencies" will bring failure and disaster.

The effect upon a group of any individual of that group depends upon the altitude the individual holds with the group. A person holding a command post with a group may have as much or more weight on the group than the combined members of the group unless a system is devised which gives more stature to the individual members themselves.

A group, then, alert to bring about the highest level of survival for the group, to conquer for it the maximum amount of MEST, should be alert to the position on the Tone Scale of the leaders of that group. The group itself can deduce the position of a leader on the Tone Scale by the way he handles ARC.

The highest quality leader who would bring the most to the group would handle ARC in a nearly pure state. He would work toward open and clean

communication lines. He would attempt to effect the greatest affinity amongst the group and with the group. He would act only with the highest level of agreement with the group. And he would pay the strictest attention to the ethics of the group.

As we have both terror and fear at the same point on the Tone Scale, we can see that there is a difference of intensity for any point on that scale. This is like the question of pitch and volume in music. The point on the scale would compare to pitch. The volume of the note would compare to the amount of theta energy or entheta energy present at that point. Thus, a group must also be alert for the energy of an administrator—in other words, his dynamic potential in terms of volume. A group could have a very high theta leader who was high in Tone Scale point only but who had no volume of energy to offer. Searching for energy volume a group may often mistake MEST force for theta power in a man. True a man who can become very energetically high theta can, during moments of turbulence, become large volume entheta, but his volume will only direct at entheta, not theta. There is another characteristic of personality, like "quality" in music, which has to do with the caliber or workability of the reasoning of the leader. High theta and high volume of energy and high quality of reason combine into excellent leadership.

That group which values its survival as a group at all would do well to learn group necessity value and how to express it. The group can bring all pressure toward any leader or subleader to effect the highest ARC possible. Then each member of the group can perform his duties in the most efficient and prideful manner possible. And each group member should act to maintain high ARC in the internal organization. This can raise group tone to a point where group tone raises individual tone and the climbing survival level complements itself interactively. A volume of energy at a high tone level, once attained, operates with a kind of velocity. Given so much impetus it thereafter maintains itself and begins to gather more volume and higher tone as an automatic action. Like the ramjet which, at the speed of sound has attained almost perpetual motion and constant speed, so can a group, by artificially attaining necessity level, begin an automatic, self-supporting rise in the group volume and tone. This point is very high but is worth striving for since an individual in such a group soars up the Tone Scale as a direct result.

L. RON HUBBARD
Founder

THE CREDO OF A TRUE
GROUP MEMBER

January 1951

1. The successful participant of a group is that participant who closely approximates in his own activities the ideal, ethic and rationale of the overall group.

2. The responsibility of the individual for the group as a whole should not be less than the responsibility of the group for the individual.

3. The group member has, as part of his responsibility, the smooth operation of the entire group.

4. A group member must exert and insist upon his rights and prerogatives as a group member and insist upon the rights and prerogatives of the group as a group and let not these rights be diminished in any way or degree for any excuse or claimed expeditiousness.

5. The member of a true group must exert and practice his right to contribute to the group. And he must insist upon the right of the group to contribute to him. He should recognize that a myriad of group failures will result when either of these contributions is denied as a right. (A welfare state being that state in which the member is not permitted to contribute to the state but must take contribution from the state.)

6. Enturbulence of the affairs of the group by sudden shifts of plans unjustified by circumstances, breakdown of recognized channels or cessation of useful operations in a group must be refused and blocked by the member of a group. He should take care not to enturbulate a manager and thus lower ARC.

7. Failure in planning or failure to recognize goals must be corrected by the group member for the group by calling the matter to conference or acting upon his own initiative.

8. A group member must coordinate his initiative with the goals and rationale of the entire group and with other individual members, well publishing his activities and intentions so that all conflicts may be brought forth in advance.

9. A group member must insist upon his right to have initiative.

10. A group member must study and understand and work with the goals, rationale and executions of the group.

11. A group member must work toward becoming as expert as possible in his specialized technology and skill in the group and must assist other individuals of the group to an understanding of that technology and skill and its place in the organizational necessities of the group.

12. A group member should have a working knowledge of all technologies and skills in the group in order to understand them and their place in the organizational necessities of the group.

13. On the group member depends the height of the ARC of the group. He must insist upon high-level communication lines and clarity in affinity and reality and know the consequence of not having such conditions. AND HE MUST WORK CONTINUALLY AND ACTIVELY TO MAINTAIN HIGH ARC IN THE ORGANIZATION.

14. A group member has the right of pride in his tasks and a right of judgment and handling in those tasks.

15. A group member must recognize that he is himself a manager of some section of the group and/or its tasks and that he himself must have both the knowledge and right of management in that sphere for which he is responsible.

16. The group member should not permit laws to be passed which limit or proscribe the activities of all the members of the group because of the failure of some of the members of the group.

17. The group member should insist on flexible planning and unerring execution of plans.

18. The performance of duty at optimum by every member of the group should be understood by the group member to be the best safeguard of his own and the group survival. It is the pertinent business of any member of the group that optimum performance be achieved by any other member of the group whether chain of command or similarity of activity sphere warrants such supervision or not.

<div style="text-align:center">

L. RON HUBBARD
Founder

</div>

THE CREDO OF A GOOD AND SKILLED MANAGER

January 1951

To be effective and successful a manager must:

1. Understand as fully as possible the goals and aims of the group he manages. He must be able to see and embrace the *ideal* attainment of the goal as envisioned by a goal maker. He must be able to tolerate and better the *practical* attainments and advances of which his group and its members may be capable. He must strive to narrow, always, the ever-existing gulf between the *ideal* and the *practical*.

2. He must realize that a primary mission is the full and honest interpretation by himself of the ideal and ethic and their goals and aims to his subordinates and the group itself. He must lead creatively and persuasively toward these goals his subordinates, the group itself and the individuals of the group.

3. He must embrace the organization and act solely for the entire organization and never form or favor cliques. His judgment of individuals of the group should be solely in the light of their worth to the entire group.

4. He must never falter in sacrificing individuals to the good of the group both in planning and execution and in his justice.

5. He must protect all established communication lines and complement them where necessary.

6. He must protect all affinity in his charge and have himself an affinity for the group itself.

7. He must attain always to the highest creative reality.

8. His planning must accomplish, in the light of goals and aims, the activity of the entire group. He must never let organizations grow and sprawl but, learning by pilots, must keep organizational planning fresh and flexible.

9. He must recognize in himself the rationale of the group and receive and evaluate the data out of which he makes his solutions with the highest attention to the truth of that data.

10. He must constitute himself on the orders of service to the group.

11. He must permit himself to be served well as to his individual requirements, practicing an economy of his own efforts and enjoying certain comforts to the wealth of keeping high his rationale.

12. He should require of his subordinates that they relay into their own spheres of management the whole and entire of his true feelings and the reasons for his decisions as clearly as they can be relayed and expanded and interpreted only for the greater understanding of the individuals governed by those subordinates.

13. He must never permit himself to pervert or mask any portion of the ideal and ethic on which the group operates nor must he permit the ideal and ethic to grow old and outmoded and unworkable. He must never permit his planning to be perverted or censored by subordinates. He must never permit the ideal and ethic of the group's individual members to deteriorate, using always reason to interrupt such a deterioration.

14. He must have faith in the goals, faith in himself and faith in the group.

15. He must lead by demonstrating always creative and constructive subgoals. He must not drive by threat and fear.

16. He must realize that every individual in the group is engaged in some degree in the managing of other men, life and MEST and that a liberty of management within this code should be allowed to every such submanager.

Thus conducting himself, a manager can win empire for his group, whatever that empire may be.

L. RON HUBBARD
Founder

131

The Theory of
Affinity, Reality and Communication

From lectures by

L. Ron Hubbard

These three words, *affinity, reality* and *communication,* do not seem on the surface to have much to do with each other. A little thought will discover that your affinity with another person will have something to do with your ability to communicate with him, but how these two are related to reality is not so easily seen. As a matter of fact, these three words have an extremely close and interesting relationship.

AFFINITY

The term *affinity* as it is used in Dianetics is fairly close in meaning to the word *like.* However, affinity is a two-way proposition. Not only do you *like* something but you feel that it likes you. Affinity is also very much like the word *love* when *love* is used in its universal sense. It includes both *love* and *like* and is broader than both. It includes all feelings of goodwill and kinship.

Man would not be man without affinity. Every animal has affinity to some degree, but man is capable of feeling an especially large amount. Long before he organized into cities, he had organized into tribes and clans. Before the tribes and clans there were undoubtedly packs. Man's instinctive need for affinity with his fellow human beings has long been recognized, and his domestication of other animals shows that this affinity extends also to other species. One could have guessed that the race which first developed affinity to its highest degree would become the dominant race on any planet and this has been borne out. Although the kind of affinity enjoyed by the insect world can be shown to be an entirely different type of affinity (since it is not based on the individual remaining an individual and having affinity for another individual); nevertheless, this pseudo-affinity has made the insect world a dangerous rival for planet supremacy. The dangers of broken affinity have long been recognized by students of the human mind.

A child is full of affinity. Not only does he have affinity for his father, mother, brothers and sisters and his playmates but for his dogs, his cats and stray dogs that happen to come around. But affinity goes even beyond this. You can have a feeling of affinity for objects: "I love the way the grain stands out in that wood." There is a feeling of oneness with the earth, blue skies, rain, mill ponds, cartwheels and bullfrogs which is affinity.

Affinity is never identification nor does it go quite so far as empathy. You remain very much yourself when you have affinity for something but you also feel the essence of the thing for which you have affinity. You remain yourself and, yet, you draw closer to the object for which you have affinity. It is not a binding quality. There are no strings attached when affinity is given. To the receiver it carries no duties and no responsibilities. It is pure, easy and natural and flows out from you as easily as sunlight flows from the sun.

Affinity begets affinity. A person who is filled with the quality will automatically find people anywhere near him also beginning to be filled with affinity. It is a calming, warming, heartening influence on all who are capable of receiving and giving it.

COMMUNICATION

"For all who are capable of receiving and giving it" indicates quite clearly that the use of affinity (and affinity ceases to exist unless it is used) is dependent on the ability to communicate.

Communication has been equally important in the development of the race. A man's impact on the world has been directly proportionate to his development of a means of communication. Communication in its broadest sense, of course, includes all the ways in which a person or thing becomes aware of, or becomes aware to, another person or thing. Man's unusual ability to communicate in a number of different ways is largely responsible for the growth of his intelligence and the growth of his civilization.

In the main, however, communication in man divides itself into two large groups. Language forms such an important part of the communication lines between people that it deserves a special consideration and a classification all its own. All other forms of communication are in another class. Perhaps in the future, other forms of communication will be developed which are superior to spoken or written language per se, but until these tools have developed a great deal more objective accuracy than they are at present capable of obtaining, language will remain the chief tool of communication.

Music is a very fine means of communication which can bypass the use of words completely. Music, however, is limited in its communication to broad implications rather than to exact facts. Of course, if you speak of emotional states as fact, then music could be considered an exact form of communication; but an entire symphony might be built around the idea of trying to communicate the fact that a typewriter was moved from a chair to a desk. This is admittedly not efficient communication at this level of abstraction. On the other hand, music can successfully describe, in one small turn of one phrase, an emotional state which might fill two volumes with large and mellifluous psychological speech.

Before the development of language, man communicated quite readily and successfully by means of signs, gestures, imitation and pure identity of perceptic imagery. Perhaps in the future, methods of transmitting states of being will become sufficiently advanced so that the objective considerations of matter, energy, space and time (MEST in Dianetics) may be also transmitted in the same way that emotional states are now transmitted by music.

At the moment, however, language remains our most useful tool of communication. It is notable that the great men of history have almost unanimously been particularly adept at communication. A very large percentage of these men have used language as their primary means of communication, but some have used music, and some have used the other less exact methods of transmitting affinity and of having force with other men. Quite recently, the development of mathematics has placed an extremely flexible and useful language in the hands of a few people. The work of the late Count Korzybski has pointed out with great distinctness the advantages which the language of mathematics has given to scientists of the physical universe. Rationality, *in their special field,* is very high among physicists and chemists who do a great deal of their thinking in terms of the rational language of mathematics.

Starting with affinity with each other and working by means of communication with each other, mankind has gradually changed and tamed the world in which he lived. Order is slowly being evolved out of disorder and, once the hurdle of irrationality is crossed, man will reach out for other worlds. With affinity and through communication, man is remaking the world.

REALITY

Most people are unaware of how much man really does make his own world. It is surprising how much reality is dependent on an agreement between individuals that an object or an idea exists.

Take the case of a person who has been hypnotized and has been told that there is a chair in the center of the room. This, in effect, is an agreement entered into between the hypnotist and the person who is hypnotized that there *is* a chair in the center of the room. The person who is hypnotized is temporarily cut off from the rest of mankind and finds that his only communication and his only affinity, for the duration of the hypnosis, is with a hypnotic operator. So that when this person goes into the center of the room, he can feel the chair, sit on the chair, stumble over the chair, or even burn the chair up with a match. For him, the chair in the center of the room really exists. To the hypnotic operator who is still in communication and agreement with the rest of mankind, or at least a portion of it, the spectacle of someone who believes a chair to be in the middle of the room when obviously no chair is there may be very ludicrous. Yet it may be possible that the chairs which to everyone else in the room seem to be sitting around the walls may be there only because everyone else agrees that they are there.

A group of men who were isolated on a South Pacific island during the last war developed a curious (and at times hilarious) pastime which involved a little brown imaginary dog. The company commander, in particular, was always bumping into this dog, sitting down on this dog or in some other way giving

some private an opportunity to say, "Oh, please, sir, don't hurt the mascot!" This game suddenly came to an abrupt halt. *Someone had actually seen the dog and everybody got scared!*

This little brown dog probably had only a very, very tiny amount of reality. There is a strong conviction in the mind of humanity that you cannot produce little brown dogs by agreeing that they exist. For this reason, the men in this company were probably right in judging the men who saw the dog as almost psychotic, rather than believing that the dog actually existed. In other words, there was not, in this case, a truly genuine agreement that the dog existed. Nevertheless, it could not be proved completely that the dog did *not* exist. One man became convinced of this for one moment, and the sense of reality of the entire group was jolted because one of its members suddenly agreed internally on a reality which the other members of the group had helped to create but did not, basically, agree upon. For one moment this man had a different reality, and the others in the group felt responsible.

But what are psychotic people except those who have a different reality from the agreed-upon reality? It would be interesting to observe what would happen if a large number of psychotics with similar psychoses were allowed to create a little world of their own. If they could remain completely isolated from the rest of humanity for a considerable length of time, it is not inconceivable that they would begin to agree in some respects on their reality and would actually create a different system of reality from the one which has been developed by the rest of mankind.

For an individual, reality can only consist of his interpretation of the sensory perceptions he receives. The comparative unreliability of this data is clearly shown by the varying reports always received in the description of, say, an automobile accident. People who have studied this phenomenon report that there is an amazing degree of difference in the description given of the same scene by different observers. In other words, the reality of this situation differed in details for each of the observers. As a matter of fact, there is a wide area of agreement, extremely wide, the common agreement of mankind. This is the earth. We are men. The automobiles are automobiles. They are propelled by the explosion of certain chemicals. The air is the air. The sun is in the sky. (Common agreement now has it around 93 million miles away. Whether it was really that far away before people found that it was true, is open to question.) There is usually an agreement that a wreck happened. Beyond this basic area of agreement there are differing interpretations of reality.

But take any one of the points just mentioned and carry your inquiry into this point deep enough and you will find a point at which agreement ceases.

"The air is the air." All mankind agrees.

"Air is composed only of certain chemical agents."

"Not so," says the Australian bushman. "Air is one single thing, earth is another single thing."

"No! There is also the spirit of life in the air," says the member of an oriental religion.

When the point of disagreement is reached, reality is weaker. Press the point of the composition of air and its effect on the human being and the large group disagreements will break into smaller and smaller groups. Reality becomes more and more tenuous. Eventually disagreement will be discovered among *individuals* and at that point reality is almost nonexistent.

There may be somewhere, some ultimate sort of reality which would exist without communication and affinity among men. Whether this ultimate reality would exist for any one man is highly debatable. It is certain, however, that this ultimate sort of reality, at the present moment at least, is unknowable to man as he is so constituted. Functionally then, it could be said that reality consists of a common area of agreement which has been communicated by the persons in whom there is affinity. This is a long way from saying that reality exists in your mind and that you have complete control of whatever reality exists. The amount of reality which mankind has built up for itself is truly amazing. The amount of reality which exists for other species must be considerably less. Among them, there is a considerable degree of difference between the amount of reality possessed by individuals.

Consider the nuclear physicists. For several hundred years now, the basic notions of the atom have been gaining in reality to larger and larger numbers of people. The notions which only one or two of the Greeks had in the time of the Golden Age of Greece were held by millions and millions of people by 1945. Hundreds of thousands of people had much more exact ideas of what an atom was and how it behaved than would have been possible for any man prior to 1800. To these hundreds of thousands of people, the atom contained more reality, it was more real to them than to the other millions who had only a vague idea that atoms were the basic building blocks of the universe. Tens of thousands of people were aware of the possibility of turning the atomic structure into energy. For these tens of thousands, the atom was even more real. Indeed, they were not too surprised when energy was actually released from an atom. The performance of that job was done primarily by a few hundred people to whom the atom was very real indeed.

There are still many millions of people all over the world who would argue bitterly that nothing which they could not see, touch, feel, taste or smell could possibly exist. This in spite of the otherwise agreed-upon reality that, by manipulating certain changes which could not be seen, touched, felt, tasted or smelled, certain men caused reactions which could definitely be seen, heard and felt if they were not too close to be killed by the violence of the perceptic situation.

It is obvious that for different classes of people in the world today, the atom has different degrees of reality. For centuries the philosophers and scientists of mankind have been attempting to go back of this obvious fact and find the ultimate sort of reality which may be causing whatever varying reactions people had to the universe around them. This attempt to track down ultimates is a wild logjam which can waste and has wasted more hours of thought and effort than any other snag which has ever caught the human mind. For all practical purposes, reality consists of your perception of it, and your perception of reality consists, to a large extent, of what you can communicate with other people. Your communication with other people depends, to a large extent, on your affinity for them. Your affinity for people is determined largely by your understanding of the

person and your agreement with him about reality. The three-way interrelationship between affinity, reality and communication not only underlies all that is done in Dianetics but explains many things about life itself. In Dianetics, the abbreviation ARC (pronounced A—R—C rather than *arc*) is one of the most useful terms yet devised.

ARC DOWN

Since each of these three aspects of existence is dependent on the other two, anything which affects one of these will also similarly affect the others. It is very difficult to suffer a reversal of affinity without also suffering a blockage of communication and a consequent deterioration of reality.

Consider a lovers' quarrel: One of the pair offers affinity in a certain way to the other. This affinity is either reversed or not acknowledged. The first lover feels insulted and begins to break off communication. The second lover, not understanding this breakoff, also feels insulted and makes the break in communication even wider. The area of agreement between the two inevitably diminishes and the reality of their relationship begins to go down. Since they no longer agree on reality, there is less possibility of affinity between them and the downward spiral goes on. The only way of reversing the spiral is through raising of the necessity level of the individual, by the intervention of some outside agency which will force them to agree or communicate, or by Dianetic processing. Unless one of these things happens, eventually all of the reality of the relationship which had grown up between this pair of lovers would vanish and both of the people would be damaged in their total reality, their total ability to communicate, their total capacity for affinity.

This downward spiral can be started not only at the point of affinity but at any other point on the triangle. Many a soldier in the last war can testify that the breaks of communication between himself and his family occasioned by his enforced absence caused a definite diminishing of affinity with people for whom affinity lines had been very strong. This break of communication lines was the frequent cause for a serious diminishing of reality for the soldier, and only sharply raised necessity level kept the situation from spiraling downward rapidly.

A denial of reality is one of the quickest ways to cause a person to become insane. Imagine your own feelings if you were to walk into your office in the morning and find that your desk was removed, only to have your secretary, your boss, a receptionist, the president of the company and finally a psychiatrist inform you quite bluntly that the desk was actually there. This is a denial of reality in a way that should not seem to affect you personally but only two possible conclusions would be open to you: either you are crazy or they are crazy. There would be alternatives in between, such as, "They are playing a trick on me," but this would probably be called paranoia and the result would be the same. One of the first reactions you might have to a situation of this type would be that you were quite angry at the people who kept insisting your desk was there. If they continued to insist it was there and you decided it was hopeless to convince them otherwise, you might become quite apathetic. You would undoubtedly break off communication with these people and the vicious spiral would have been started again.

ARC UP

Fortunately the spiral works both ways. Anything which will raise the level of affinity will also increase the ability to communicate and add to the perception of reality.

Falling in love is a good example of the raising of the ability to communicate and of a heightened sense of reality occasioned by a sudden increase in affinity. If it has happened to you, you will remember the wonderful smell of the air, the feeling of affection for the good solid ground, the way in which the stars seemed to shine brighter and the sudden new ability in expressing yourself.

If you have ever been alone, and in a dwindling spiral, only to have the telephone ring and the voice of a friend come across, you will have experienced the halting of a downward spiral through a lift in communication. This is particularly true if the friend happens to be a person with whom you converse easily and who seems to understand the communication which you try to give him. After such an experience, you are probably aware of a great deal more interest in the things around you (reality) and the increase of the feelings of affinity within you.

A troopship was slowly approaching the Golden Gate Bridge filled with troops who had been overseas for several months. As the ship slowly approached the bridge, all on board grew very quiet until at last no one was talking at all. Suddenly, as though by prearranged signal, just as the prow of the ship cleared the bridge, the men in the front of the ship broke into a tremendous cheer which carried on down the length of the ship as she went under the bridge. Suddenly everyone was talking to everyone excitedly. Men who scarcely knew each other were pounding each other on the back as though they were brothers. America regained some of its reality for these men and communication and affinity suddenly went up. Fast!

Unfortunately, the spontaneous incidents which cause affinity, reality and communication to increase are not as common as the incidents which break affinity, reality and communication. In the case of a large break of affinity, Dianetic processing is the surest and most efficient means of halting the downward spiral.

PROCESSING AND ARC

Returning to a moment when an ARC break occurred will bring back to a preclear the full effect of this break and will allow him to compute the effect which this break has had upon him. Once the analytical mind grasps the fact that this break has acted as a survival depressant and the incident has been recounted a sufficient number of times, it loses its force and the lock will have no further effect on the individual. The finding and reducing of ARC breaks is even more important to persons who are badly occluded or who are near a psychotic break than it is for the average individual. The reducing of the locks occasioned by ARC breaks is the quickest possible way to raise the tone level of a preclear and thus to procure the energy by which further processing may be made more efficient and fruitful.

The techniques for running locks which have already been outlined in the Handbook and in previous issues of the *Bulletin* are quite sufficient for the reducing of ARC locks. However, there has come into being a fairly extensive technology which concerns itself primarily with the quick reduction of ARC locks. These techniques will be fully outlined in the forthcoming publication: *Dianetics: The Science of Survival; Simplified, Faster Techniques of Dianetic Processing.* Articles concerned with these techniques will appear from time to time in *The Auditor's Bulletin.*

L. RON HUBBARD
Founder

138

Radio Broadcast Lectures
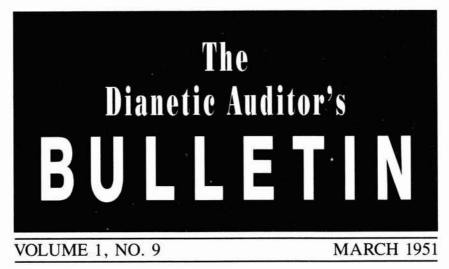
7–15 February 1951

Toward the end of 1950 Ron began a series of fifteen-minute radio broadcasts over a network of 126 stations across the country. These lectures were recorded on phonograph discs and distributed to radio stations by the Progressive Broadcasting System.

The actual recordings of these talks have not been located. However, seven transcripts of these 1951 radio lectures have been found and are available in the *Research and Discovery Series*.

7 Feb. 1951	How to Straighten Out a Group
8 Feb. 1951	Dianetics
9 Feb. 1951	Valences and Straight Memory
12 Feb. 1951	Grief and Valences
13 Feb. 1951	Husbands and Wives Auditing Each Other
14 Feb. 1951	Communication Breaks
15 Feb. 1951	The Tone Scale of Groups and Nations

The Problem of Sedation

From a lecture by
L. Ron Hubbard

The first and most important thing which can be said about processing a person who is under sedation is: DON'T.

At first glance that seems to be an easy rule to follow, even though the reason for following it might not be so evident. Actually, however, a constant awareness of the possibility that your preclear might be taking light dosages of a sedative or a hypnotic is necessary if you wish to avoid the ill effects which might occur as a result of processing under sedation.

Processing should never be attempted until you have thoroughly checked with your preclear on the question of what drugs, if any, he has taken during the past week. The inquiry should not be general and routine. Many persons have become so accustomed to their daily dosage of sleeping pills or painkillers that they do not consider their little pills as drugs.

Indeed, the prevalence of drugs in our present society is amazing to a person who has not become concerned with the problem. Luminal, Nembutal, phenobarbital, et al., are often treated as though they were a panacea for all ills. Too often the attitude has been: "Well, if I can't find the cause of the pain, at least I'll deaden it." In the case of a mental ill, the sentence would have to read: "Well, if he can't be made rational, at least he can be made quiet." Unfortunately, it is not recognized that a person whose pain has been deadened by a sedative, has *himself* been deadened by the same drug, and is much nearer the ultimate pain of death. It should have been obvious, but apparently has not been so, that the quietest people in the world are dead.

Aside from checking verbally with your preclear or with people who have been associated with him, the easiest method of obtaining evidence of the use of

drugs is by watching the action of your preclear's eyes. Any unusual dilation or contraction of the pupil is an indication that drugs may be in the preclear's system, and a thorough investigation should be made before any processing is begun.

The suggestion that you need to investigate further into the possibility of drugs even though your preclear gives a negative answer to direct questioning is meant not only to guard against the general tendency to falsify the facts about sedatives or hypnotics, but to point out that drugs are sometimes not considered drugs, and that in some cases the preclear will be taking a sedative or a hypnotic without realizing he is doing so. This is, of course, especially applicable when dealing with a person who has recently been institutionalized. Indeed, in dealing with such a person, or with one who is still under treatment, you will often find that he has been given so much sedative that only a little more would bring him to the point of trance which is used in narcosynthesis.

It has generally been forgotten that the trance state used in narcosynthesis can be induced by simply adding to some of the drugs commonly used in sedation. The trance of narcosynthesis and the drugged state of sedation are not two different conditions, but merely two points on a spectrum. The administration of any sedative or hypnotic starts a person into this spectrum and breaks to some extent his communication with his environment. This trance, whether light or heavy, is a step away from the ultimate goal of alleviating the cause of the disorder. Not only does it render a person temporarily inaccessible for processing, but because anaten is present it also creates a secondary engram of varying intensity, depending on the amount of sedation given. This type of engram, created (as it often is) in the midst of the turmoil and confusion usually associated with conditions of such a nature that sedatives have to be given, can be very aberrative.

WHEN TO BEGIN PROCESSING

For most sedatives or hypnotics, in average dosages, a three-day waiting period will be enough to bring the preclear back close enough to his current best state of awareness to begin processing. This is not true for all drugs. Demerol, for instance, seems to have some effect on processing for almost a month after the last dose is taken, if there has been a strong addiction to it.

If your preclear has been taking a sedative or a hypnotic, find out from his physician how long *any* effect from the drug would be noticeable, add two days to his answer, and then give your preclear a short run. If you contact material easily, but this material does not reduce or erase, wait a couple of days longer. When the reduction of engrams or locks seems to be normal for your preclear, begin processing. *Be sure to run as locks all sessions where reduction did not occur.*

WHAT MAY HAPPEN—AN ANALOGY

The whole field of research in the effect of chemicals on processing has scarcely been scratched. It is a field that has enormous possibilities, and is one of the main roads that will lead eventually to a physiological understanding of what has been observed in Dianetics. At the moment, however, our knowledge of this field is strictly limited, and it is possible to say only that the mind seems to work

in a certain way. The analogy which best explains the observed action of sedatives and hypnotics is an electronic one.

Sedation seems to have the temporary effect of allowing the individual memories of a person to differentiate from each other. The analytical mind possesses some way of distinguishing between past events, and between abstractions made from these events—roses are red, a horse is a certain kind of animal, a church is a certain kind of building. Some type of insulation is present which keeps the charges containing the impulses which cause these ideas separated in the brain. Sedation seems to strengthen, temporarily, this insulation between the memories of different events in the mind.

A reactive mind is, of course, all the memories soldered together. If Mr. Jones thinks of a horse he will connect this horse with other horses, other events, other facts in his mind. If the horse memories are soldered into engrams which are connected with other engrams which have church memories in them, a horse will equal a church for Mr. Jones. If Jones is an average person he will, when not anaten, merely have a vague feeling that somehow horses seem to belong with churches—old country church with horses hitched outside, etc. If he is near-psychotic, or if this chain of engrams is in violent restimulation, there will be a compulsion to think of horses and churches as being equal to each other, and he will resent any implication that this is not true. If poor Jones is psychotic, he might insist on stabling his horse in the church.

The action here is that the charge contained in the engrams was so great that the insulation which would normally exist between the ideas and the words "horse" and "church" has been blown through and burned out. What is an engram but a series of perceptics, shorted out and interconnected completely, soldered in by pain?

So we administer some drug or some herb which restores the effectiveness of the insulation in Mr. Jones' mind. All of a sudden the memories will stand apart a trifle and you then have a person who is able to differentiate (slightly) between a horse and a church. So far, this sounds like a good thing, but let's follow it further.

Now, since Mr. Jones is under the influence of the drug which acts as an insulator-stiffener, he gives the appearance of some amount of rationality. We can talk to him and he will agree, rationally, that roses are red. He responds very well to this. He can think about it. He's in good condition. But let the effect of this drug wear off for any reason . . .

A horse is a church as roses are red. A horse with red roses is a church. A rose church equals a red horse. A rose horse means a church is red, or read. A horse rose up in the church and read. Mr. Jones will swear to it. The engrams say so.

The same identifications are made *plus* all the factors encountered under sedation. Everything is undifferentiated again. And a new engram has been added to Mr. Jones' repertoire. And this is a permanent addition. The engram will not key out again until properly processed.

Ordinarily, if you restimulate an engram which refuses to reduce or erase, it will not stay in restimulation more than three to eight days. A late life engram may stay in pretty stiff restimulation for three to eight days, but at the end of this time it will key out again.

142

If you put a person under sedation, because you have added a drug factor to the whole thing, it does not key out in from three to eight days. It just goes on and on. Your preclear has another permanent, soldered-in computation in his mind.

CONCLUSION
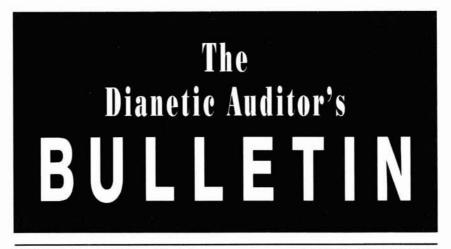
A great deal of work needs to be done to determine the exact effect of chemicals on processing. Enough has been discovered, however, to warrant a reiteration of the warnings about sedation in the Handbook.

As for processing a person who is under sedation, one word pretty well sums up the advice which can be garnered from the research already done in this field: DON'T.

L. RON HUBBARD
Founder

Lock Scanning

From lectures by

L. Ron Hubbard

During the work of developing the theories and techniques of Dianetics, many techniques were used which later had to be discarded. Some of them, such as the use of hypnotism, were found not to be useful at all except in highly unusual instances. Instead, as the techniques progressed, some of the earlier experiments had to be run out as engrams and locks and this was the case with all attempts at working with hypnotism. As new data accumulated during the years, new techniques would be built and then discarded.

One of the techniques used about 1948 was finally discarded before the publication of *Dianetics: The Modern Science of Mental Health.* After a phrase was erased in the basic area, the preclear would be asked to move rapidly forward to present time, contacting all incidents containing this phrase. This particular technique, utilizing a function of the mind we now call *scanning,* was discarded with extreme reluctance because, used in this way, it was very effective. It did not, however, do a complete, clean job and the reduction achieved in this manner did not seem to be permanent. In some instances it produced restimulation which had to be repaired by slower methods. It was not altogether safe. In the search for a technique that would be both effective and safe, this particular line had to be dropped.

Since the publication of the *Handbook,** however, several people have come across the phenomenon of scanning and have experimented with this technique with approximately the same results which were achieved back in 1948. Scanning through basic area engrams and the locks which lie on top of these engrams is one of the fastest ways yet devised of destimulating a case. Unfortunately, scanning in the prenatal area does not produce a clean erasure. It leaves bits of

---

* **Handbook:** *Dianetics: The Modern Science of Mental Health,* by L. Ron Hubbard.

engrams lying around, and because it does not erase cleanly the engrams scanned from a case may be restimulated. The scanning of basic area engrams can be very dangerous, and should be avoided at all costs.

THE MECHANISM OF SCANNING

The process of scanning is somewhere between remembering and returning. It can be done either with eyes open or eyes closed, although better results are usually achieved with closing the eyes. It is accomplished by a narrowing of the selector mechanism of the mind to a class of data but not to the point of a specific incident which contains specific data. Remembering, of course, covers the wide range of all events connected in any way to the thing which you are remembering. Returning always ties the attention down to one particular incident and the perceptics of this incident are recorded chronologically. Scanning is halfway between the two. Things are not remembered in generalities as in memory, nor chronologically within a single event as in return, but rather by a class of events with the particular section of the event in which the required data appears being foremost in the mind. In scanning, events appear in order of their occurrence but only those parts of the events which are catalogued together by virtue of similar perceptics or similar meaning. The rest of the incident lies dormant and any charge it contains is not dissipated. Only the part of each event which applies to the subject comes into the analytical mind during scanning.

While this explanation of scanning may appear to be rather complicated, the actual process is a simple one to induce and can be achieved quite easily by any person who is at all familiar with the principles of Dianetics. The technique, however, could not be used so long as it contained the elements of mischance which I had noted upon my first contact with the phenomenon. Despite the obvious usefulness which would result if it could be rid of the element of danger for the preclear, it had to be discarded because in the hands of an inexperienced auditor scanning in the prenatal area can be extremely dangerous.

Recent work, however, has shown that if the division between locks and engrams is carefully observed, the scanning phenomenon can be used to achieve a reasonable amount of destimulation in a short space of time with no real danger of restimulation. With the single, strong admonition that THE AUDITOR IS NOT TO ALLOW THE PRECLEAR TO ENTER INTO ANY MOMENTS WHICH CONTAIN PHYSICAL PAIN, it was found that scanning could be employed on almost any number of subjects with very good results in the well-being of the preclear and in the progress of his case.

THE TECHNIQUE

The technique begins with explaining to the preclear that it is possible to contact events one after the other in rapid succession when they have some common subject matter or some common perceptic. Explain that this process usually begins with the first time or at least an early time and comes quickly up to present time. Then issue the one admonition that the preclear is not to enter any moments which contain physical pain and is to report to the auditor any time he appears to be contacting an incident which contains a particularly large amount of tension. Then, as a trial, ask the preclear to remember the first time he ever tasted watermelon (or some similar pleasant occurrence).

Do not let your preclear return too well to this first incident, especially if he returns easily and with full perceptics. A good memory of the event with the beginnings of a few direct perceptics is the desirable amount of contact. When a nice balance between memory and return has been achieved, ask your preclear to scan rapidly all incidents when he tasted watermelon. In all except very badly occluded cases, the preclear will respond readily and easily to this trial run. Then go back to the beginning of this chain of incidents and run through again, experimenting with the different possible speeds of scanning.

SCANNING SPEEDS

There are four main scanning speeds which are, of course, on a spectrum with gradations in between and much flexibility.

The first and slowest speed is *vocal rate*. At this speed a long chain of incidents will take a considerable length of time to run through since you ask the preclear to contact any phrases which are charged (or are aberrative) and to go over these phrases, speaking them as he contacts them. This is, in reality, a very quick and effective way of clearing out locks. At this rate, some of the locks contacted may be quite heavy and must be noted by the auditor and returned to and cleaned out before the end of the session. Sometimes the preclear will seem to want to remain in a particular lock until it has been blown. This may be due to a particularly heavy charge on the incident, or it may be the action of a holder. Holders are particularly important in scanning and an auditor should be on the alert for them and should utilize his opportunities to find and reduce them. In any case, the auditor would be wise to follow the preclear's desires, if he wishes to pay special attention to an incident or a particular phrase in an incident.

Some chains take as long as thirty-five to forty-five minutes to scan at vocal rate but some may go in as little as two or three minutes.

The second rate of speed is *nonvocal,* which is slightly faster. At this rate, the preclear's contact with each incident is sufficient to allow him to receive an impression of all the aberrative phrases used in each incident but he does not take the required amount of time to speak each phrase as he contacts it. The principal feature of nonvocal rate is that the actual words of each incident are contacted by the analytical mind but may come into the analytical mind at a speed too great to be vocalized. The nonvocal running time for a chain of locks may be from about one-third to two-thirds the time for the same chain run at vocal rate.

At nonvocal rate, there appear tremendous differences in the actual job of auditing. The auditor simply sits patiently observing any play of expression in the preclear and watching for any indication that the preclear might be stopped at some point or other, might be contacting an emotional moment which needs to be explored, or might be reacting to an action phrase which needs to be reduced. In the main, however, the job of the auditor is to sit and watch while the preclear runs through the chain of locks and then to direct the preclear back to the beginning of the chain to go over it again. This is also true for the faster rates of scanning. For this reason it is almost always a good practice to have at least one scanning at vocal rate.

The third rate of scanning is *accelerated*. Accelerated rate is approximately five times the speed of vocal rate. Contact with events at accelerated rate allows

enough time in each event to identify the event as to content or meaning and that's about all. It is almost as though the mind skimmed over all events in a certain classification, took one quick look and pushed the event back into the files again.

The fourth rate of speed appears mysterious to an auditor or an observer. Only the preclear really knows whether anything is happening at *maximum* rate of scanning. If the preclear's visio is good, he may get a flicker of many still pictures that merge and blend into each other and change so rapidly that they can hardly be identified. If he has good kinesthetic recall, he may simply make a few convulsive movements and then have run completely through the chain of locks at maximum rate. Maximum rate simply means as fast as you can go.

These rates of scanning are, of course, suggestions only, but most people seem to react well when the spectrum of scanning rates is divided up in this manner for them.

BASIC USE OF LOCK SCANNING

After your preclear has become somewhat adept at scanning, using either pleasure moments or light lock material for practice, you can begin the serious business of deintensifying any chains of locks which are interfering with processing or are aberrative to the preclear. It is fortunate that this development came along at about the same time as the newer developments in the running of individual ARC breaks and the hurdy-gurdy* system. Together with these developments, lock scanning can produce quick results in cases which heretofore needed to have a great deal of hard work before results would show. They at least partly solve the problems of accessibility.

Scanning out the locks from a person's bank individual by individual, or dynamic by dynamic, or subject by subject, is one of the quickest ways of obtaining a genuinely easy case. Only after a person's reactive bank has been deintensified to the point where he can remain in his own valence and where he has picked up many of his perceptics, can he be run to best advantage in the basic area. In the overall picture of clearing, it is a saving of time to have your preclear high in tone and in valence before running engrams. This statement, like all general rules, is subject to specific deviation and there are some cases which simply cannot be handled in this way, but this does seem to be a general rule and, if there is any trouble at all with accessibility, it is always a good rule to follow. Lock Scanning is one of the techniques for raising your preclear's tone and destimulating his engram bank.

SCANNING A CHAIN OF LOCKS

The usual way to approach a chain of locks is to ask your preclear to settle well into the first lock on the chain. The first time through it is generally a good practice to go through at maximum rate. This will allow the auditor to gather some idea of the type of chain he is attempting to run and its length, since a little practice with any preclear will show the relationship between maximum and other rates of scanning and the auditor will then be in a position to judge how long the chain is going to take to deintensify. In addition to this, the preclear has a chance to warm up the material that is in the chain and the locks will come out cleanly and swiftly when proceeding to vocal-rate scanning. In some preclears,

---

*hurdy-gurdy system: see *Science of Survival,* Book 2, Chapter 7, "Straight Memory"]

147

two or three times through at maximum rate is a good practice; in others, one. Some preclears, indeed, object to running a chain through at maximum rate until it has been pretty well deintensified by scanning at vocal or nonvocal rate. This is, of course, an individual matter and the preclear is right in whatever way he wishes to approach the subject of scanning. Usually, however, the best thing to do is to start off with at least one scan-through at maximum.

Next it is best to go through one time at vocal rate, asking for all aberrative phrases in the chain. This may be your slowest scan through the chain but it is also the scanning which produces the most deintensification. It is at this time that the auditor takes careful note of locks which need to be treated individually.

After the vocal-rate scanning, it is generally a good practice to proceed to nonvocal for one or two runs, perhaps asking for vocalization of any phrase which seems to have particular charge. At this point, if the chain has not been very heavy, it is not a bad practice to go back to maximum-rate scanning for three or four times, and if the scanning time at maximum rate has reduced to a matter of one or two seconds, the chain can, to all intents and purposes, be considered destimulated.

If the chain has been aberrative or highly charged, it is better to go through several times at accelerated rate before proceeding to maximum and checking to see how long a maximum-rate-run will take.

Your first run at maximum may take several minutes. If you proceed to run a light chain of locks purely at maximum rate and time the running of the chain, you will discover that the time for scanning goes up slightly and then goes down swiftly until finally a maximum-rate scanning of a long chain of events is practically instantaneous. A typical chain timed in this fashion might take one minute for the first running, one-and-a-half for the second, one-and-three-quarters for the third, and one-and-one-quarter, one-half, twenty seconds, five seconds, two seconds for succeeding runs.

REDUCTION OF LOCK CHAINS

A chain of locks can be thought of as a single engram. When thought of in this fashion it becomes apparent that the signs of reduction of an engram would also be the signs for the reduction of a chain of locks. The main thing to note is the reduction of tension within the preclear as he goes through this material. Quite often Lock Scanning will produce a reduction in the familiar terms of yawns, tears, lessening of somatics, etc. In addition to the signs of reduction, it is also possible to measure the reduction of a chain by the length of time in which it takes to scan. This, of course, should not be considered completely unassailable proof that the chain has been reduced, since the preclear may be simply lightening the contact which he has with the chain on each successive trip through; but, coupled with other signs of deintensification, the lessening of running time is a clue that the chain has been reduced. As in many engrams, the second, third or fourth runs through a chain of locks will reveal additional material, sometimes additional locks. Indeed, at the end of running through a particularly aberrative chain, a preclear may have made available for his analytical thinking five or ten times the number of incidents of this type that were

accessible before the run. One of the most important byproducts of lock scanning is that it is tremendously effective in recovering a vast amount of usable experience for the analytical mind.

THREE SPECIAL CHAINS

In auditing a case which has already been processed for some time, the first chain which should be contacted and scanned thoroughly (on several occasions to make sure that it is reduced well), is the chain of locks caused by previous sessions of auditing. This is a highly effective way of erasing any mistakes which a novice auditor has made in the past and will recover any attention units lost at odd points during processing. Frequently an auditor will discover that the preclear, while in reverie, has misunderstood a comment of the auditor, and because of his close contact with the engram has been unable to evaluate properly what the auditor has been saying. This misunderstanding may have caused serious breaks in affinity, reality or communication, and scanning through all the auditing which a preclear has received is one of the quickest ways of picking up tone and of heightening the sense of well-being for any preclear.

Of especial interest to persons who have done a great deal of auditing themselves is the fact that their auditing usually forms a second chain of locks which can be scanned out in the manner described. Indeed, a steady job of auditing is quite restimulative and the technique of Lock Scanning is recommended most highly to a person who has done much auditing. If Lock Scanning on processing or auditing is done by a team of co-auditors, it is sometimes wise *not* to slow down the rate of scanning slower than the nonvocal rate since additional locks might be put on if the aberrative phrases were vocalized. This is only true in cases where there has been considerable tension about auditing or about being audited on the part of one of the members. If there is heavy charge on such incidents, however, some of this charge can be released by scanning at nonvocal, accelerated and maximum rates. After the situation has been brought up slightly in tone perhaps it will be possible to go back and release charge from individual incidents or from the chain at vocal rate.

In connection with this point let me issue a word of warning to all preclears: No auditor worth his salt as an auditor will be pleased if you do not repeat the aberrative phrases which have occurred during processing exactly as they seem to occur to you. To hint that such phrases exist or to compute as though they existed without actually blowing them as locks is ten times harder for the auditor than if you simply go right into the material and let the phrases come out as they were recorded in your reactive mind. The lock scanning mechanisms, for the first time, give a legitimate way of protecting your auditor from the full force of these locks, but even this cannot be used to dodge the issue. Once the scanning has improved the situation to the point where the auditor and preclear have resumed good processing relationships, it is important to go back and blow any specific incidents which still contain charge as single locks by standard procedure.

One other chain is of particular importance in Dianetics and will be found in most cases to contain a large amount of charge. This is the chain of invalidation of Dianetics. It can be divided up into smaller chains such as invalidation of Dianetics by bad publicity, invalidation of Dianetics by opposed authorities, invalidation of Dianetics by opposed relatives, invalidation of specific instances by interested parties and invalidation of Dianetics by too much fanaticism.

149

After having scanned these major chains of locks, it's sometimes a very good practice to ask for anything about Dianetics which still contains a charge and run out the incidents which are presented as a chain of locks.

ADDITIONAL USES OF LOCK SCANNING

Lock Scanning can perform the usual duties of a canceller much more efficiently than any canceller ever devised. For most persons, it is more effective to go back and scan through a session of auditing than it is to use a canceller. The material which is removed from the reactive bank of an individual is, of course, highly aberrative to him. As such, the repetition of this material in present time almost invariably constitutes a light lock. For this reason, every Dianetic session should be scanned and the effect of the session reduced upon the person. This is especially true of people who have not yet started erasing material.

When a preclear may have been hypnotized in the past it is a good practice to use both a canceller and the scanning technique. Lock Scanning has an obvious use for the more skilled auditor in correcting the mistakes of a poor auditor. No matter how poor the auditing has been, a scanning of the auditing which the preclear has received will restore the original condition of acceptance of Dianetics and will allow the auditor to have a fresh start.

Of particular interest to some people is the use of Lock Scanning in chronological scanning through each day. This usually requires only a half-hour or so even for people who are under considerable pressure and the result in the improvement of general well-being is immediately evident. Many previous students of the human mind have noted the therapeutic effect of a recheck of a day's activities before retiring. Lock Scanning is the most efficient means yet devised for accomplishing this end.

CONCLUSION

Lock Scanning does not replace standard procedure. It is only an adjunct to it. It can be used as one of the steps prior to the running of engrams or it can be interspersed with the running of engrams. If auditor and preclear adhere strictly to the rule that no events containing physical pain will be entered, Lock Scanning is not dangerous. Innumerable combinations of lock scanning, hurdy-gurdy, straight line memory and the running of engrams are possible and the auditor who understands all of these is capable of varying his attack to meet the individual situation of his preclear. Lock Scanning is a valuable addition to the tools of Dianetics.

L. RON HUBBARD
Founder

Ron's May 15 Message

New York, New York

On 15 May 1951 the New York Dianetic Association held a First Anniversary for Dianetics.

After just one year, the first book, *Dianetics: The Modern Science of Mental Health*, was in its seventh printing. Many people had been trained as auditors.

Although Ron was not able to attend, he sent the New York Association a message which he recorded at the Hubbard Dianetic Foundation in Wichita, Kansas.

A transcript of this message has been located and published in the *Research and Discovery Series*.

15 May 1951 Ron's May 15 Message

Professional Course Lectures

Wichita, Kansas
21 May–12 June 1951

After months of intensive research, Ron completed the manuscript for his new publication, *Science of Survival*.

During this same time he set up an office in Wichita, Kansas, to provide a centralized location for the training of auditors, to improve the management of the Foundations and to increase delivery to the public.
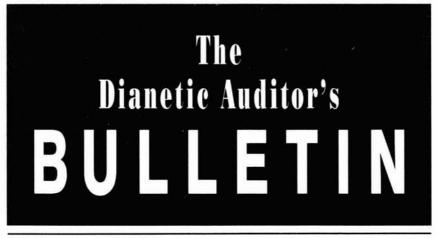
On 21 May 1951 Ron resumed lecturing to the Professional Course students, covering data from *Science of Survival*, including the theta-MEST theory.

21 May 1951   Theta-MEST Theory

21 May 1951   The Tone Scale and Human Evaluation

4 June 1951   All Possible Aberrations

12 June 1951   Theory Behind Theta and MEST

12 June 1951   The Tone Scale in Life and
                Processing

12 June 1951   Demonstration: Validating Theta

Preventive Dianetics

Edited from a lecture on
30 August 1950 given by

L. Ron Hubbard

Preventive Dianetics is a subject which probably, in the long run, is even more important than the general subject of processing. It is fixing people up so they don't *have* to be processed. And the way to fix them up is to catch them at conception and keep them engramless from there on out.

The entire program could hardly be put into effect overnight, but there are intermediate steps which can be taken. That is to say, we have a means of determining what steps we should take in order to cause the minimal number of accidents in the society, the minimal number of deaths because of engrams, and the minimal number of sicknesses because of engrams.

It is a very simple formula. Around a woman who is injured, who has been jolted, shocked, or who has just received news causing her great grief, say nothing! Around *any* person who has been injured or who is anaten, say nothing, not even "Sh-h-h-h!"

The second stage is to prevent the key-in of already acquired engrams by keeping things very calm; by not quarreling, for instance, in the vicinity of a child. If no disasters are striking in the vicinity of a child, he may have a large bank full of engrams and never for a moment suffer the consequences of any one of them. This is an almost impossible goal, but it is one which should be sought.

In addition, one should give consideration to the pulling of attention units up to present time on a necessity level. An artificial necessity level can be created by placing someone athletically in danger of his life; by, for instance, dropping him off a yardarm, 75 feet down into the sea. A person whose whole life flashes before him when he is drowning is coming up to present time. Hardly anyone is

not better off for having been almost drowned, provided the drowning itself does not become an engram. Of course, when you lay down these specifications, it immediately becomes impossible.

We are so used to an aberrated society where everyone in it has engrams, that we look at the reactivation and restimulation of engrams as the normal, average procedure. It has become a part of our educational strata that if you do so and so to a person, you get such and such results. Actually, such a generality is impossible. You will find out, in dealing with aberrees, that if you do such and so to "A" and do the same such and so to "B," you are going to get two widely different reactions. But having read the novelists on the subject, and having been indoctrinated with the educational pattern, we erroneously agree that humanity reacts in a certain way. It doesn't happen to be true.

We are educated into the belief that when someone comes in and says, "Your mother is dead," the person replies, "Boo-hoo-hoo. I loved my mother very much," and thereafter goes into a sharp decline. One could feel very sad about Mother being dead and yet, if he had no basic engram, after the funeral be in excellent shape. The painful emotion engram depends upon the physical pain engram for its action; it cannot take form if there is no basic engram on which it could append.

Consider a person who has no engrams. He could have a childhood wherein practically every day contained a parental quarrel and every teacher he had in school disliked him heartily, but these things would have no lasting effect on him. He would get some odd educational data about the world, but he would calculate how to get around it, and he would probably be a rather likable person.

The general breakages of affinity, for instance, would be almost impossible if there were no basic engrams. The breaking down of a person's sense of reality would not happen. If an engramless person were told rather consistently by somebody, "Well, you're wrong, you know; you're not right. You just don't *know* about these things," he would give a reasonable response instead of breaking affinity and communication and reducing his reality. If he were a child receiving such communication from a parent, the end product of this would be that he would have the idea that his parent was not quite bright. Furthermore, the number of illnesses would decrease markedly.

The prevention of the engram, all by itself, would give us a brand-new society. If everybody agreed to keep his mouth shut around a person who has been injured, who is ill or has any analytical attenuation, within a matter of thirty-five to forty years there would be an entirely different society. If society, by some means or other, even without knowing a thing about Dianetics, its techniques of application, would just agree that it was worse than killing a man (without knowing what it was doing to him) to say anything around a person who was unconscious, or to quarrel with or otherwise disturb a woman who was pregnant, within the course of a generation there would be a marked change for the better in the whole society.

It's an odd thing that by accident somebody didn't uncover this one. Man's history demonstrates that he has stumbled onto all manner of mechanisms by accident. It's interesting that he never set upon this as being immoral. Well, he never knew it was immoral. Things that are immoral are things which injure,

actually, visibly; and the engram is an invisible thing. So he didn't know about this, and it was never considered immoral.

But we are being too hard on man because, actually, what has man done now? He has all of a sudden uncovered it. Don't overlook that point. Now it will probably enter into the moral structure here in the next few years. Beat your grandmother, rob banks, do anything, but for God's sake keep your mouth shut around an unconscious person.

A young girl was in the hospital for an appendectomy. (One wonders why? Her mother died of cancer of the intestines—the girl was in her mother's valence, and a situation containing grief was immediately followed by the necessity for an appendectomy.) After the operation she was running a fever, and a Dianetic auditor, a friend of the family, dropped in to visit her.

"How old are you?" he asked the girl.

"I'm nine," she answered, although her present-time age was obviously in the teens. Her grandmother, who had attended her during the time she had had mumps, was there in the hospital, just as she had been in those past days of sickness when she had said, "Well, now, honey—I'm going away, but I'll be right back to talk to you."

So the auditor asked the girl questions about the time she had mumps. She suddenly recognized the similarity of her present illness to the feeling she had had during mumps, and came up to present time. The doctors who had been treating her with penicillin returned to administer another shot—but she had no fever; she was in excellent condition. There were some very puzzled people there for a while.

What had happened? Here was the cure: an age flash. Age flash—straight line memory as to what occurred at that age, and then up to present time. Down went the fever to normal almost instantly.

The indoctrination of people into silence in the presence of sickness is very, very difficult, until suddenly they experience something, such as the nurse who attended this girl during her appendectomy.

While the girl was under ether, one of the nurses had walked into the operating room and started to babble about the next patient scheduled for an appendectomy. The girl's father, present at the operation because he himself is a doctor, and knowing his Dianetics, motioned angrily for silence. The nurse reluctantly broke off conversation.

Later, he walked beside his daughter as she was wheeled from the operating room, and at this point the same nurse again approached, insistent upon getting her message off as soon as possible. The girl was not yet out from under the anesthetic when the nurse remarked:

"She can't hear anything. She's unconscious!"

The father glowered at the nurse and barely restrained himself from striking her.

155

The nurse only stared stupidly at him, probably making mental calculations as to the father's degree of balminess.

The girl came out from under ether while the nurse was busily buzzing around her room. The father was there still. The nurse, perhaps thinking to squelch the old man once and for all, spoke to the father:

"What were you talking about? You know that people who are unconscious can't remember anything like that."

The girl looked over and smiled at the nurse. "Were you talking about somebody talking?" she asked.

The nurse, smugly sneering, said, "Yes, I was. Now, do you remember anything about what happened back there in the operating room?"

The now thoroughly conscious girl replied, "Oh, yes. I remember what you said. You were telling the doctor something about the person who would be operated on after me."

The nurse, looking very ill, walked out.

There are several general conditions of anaten, and thousands of situations wherein anaten is present—a person, for instance, who is just recovering from an operation is in a very perilous state. Apparently conscious, apparently able to speak, but at best, usually, in amnesia trance, he will come up into a light trance; and here is pain, and everything else.

To give you an example of this, there was a lady in a hospital who had delivered a child. She was hemorrhaging rather badly, and she continued to hemorrhage for several days—lightly, and then heavily again, and lightly. And people were getting concerned about her life, because one can't keep this up forever.

I gave her a few quick questions on this order: "Whom did you see immediately after delivery?"

"Nobody," she answered.

"When did this bleeding start?"

"About two hours after delivery."

"Whom did you see immediately after the bleeding started?"

"Nobody . . . nobody . . . oh, yes! The nurse came in and said . . . said something, I'm not sure what. And then she said, all of a sudden, 'I'll roll you down, now. Now just lie there, quietly.' "

I dipped back on the line, ran that thing out, brought her up to present time, took her out of that tail end of the incident, and the hemorrhaging stopped. It looked like straight magic to the MDs who didn't know Dianetics.

Here was an instance of a nurse placing a human being in danger of losing her life. It is not a light thing; it is deadly serious. All the postoperational

156

complications could have been prevented completely. Just those little words—
"I'll roll you down, now. Now just lie there quietly"—left unspoken would have
made all the difference.

INDUSTRIAL ACCIDENT PREVENTION

Preventive Dianetics enters the field of industry very solidly. Let us take a
person who has worked for several years in the same area in, say, a steel plant.
Naturally, every time he has been injured in that area, or every time he has been
slightly anaten or restimulated in that area, he has received all the environmental
perceptics. There is the roar of the furnaces, the odor around there, the feel of
the floor and so on.

One day he hits his head and somebody says to him, "Come over here." The
possibility of keying something in at that moment is great, but we key it in with
the additional bundle of all the environment where this person works.

Next, some weeks later he burns his hand; somebody says something to
him—could be anything—and the environment is once more keyed in.

Finally, one day he comes to work not feeling so well. He has an engram in
restimulation, and the restimulation of the environment, of course, is very
responsible here. He throws the wrong lever and two men die—two men leading
different lives, who have no connection with him whatsoever but just happen to
work in the same place. It doesn't take a very big mistake in a steel plant to kill
someone.

An engram in restimulation in one chap caused him to practically cut his hand
off. The engram, which said something to the effect that he had to cut his hand and
said which hand, too, went into restimulation, and during a period of about three
days he managed to do things with that hand which injured it three times. The
last accident occurred when he endeavored to raise a stuck window with a broken
pane and succeeded in carrying out the command of the engram. That is just an
example of what an engram will dictate and a person unknowingly follow.

A doctor known to the Foundation suffered a dislocation of his shoulder. "I
would feel so much better if I could get it out" was the engram at the bottom of
that pile, as was found in a subsequent auditing session.

Have you any idea how much horsepower it takes to actually disjoint and
disrupt a shoulder? It took him three years, but he finally found a way. Of course,
he didn't know he was obeying an engram, but all of a sudden it came to him
during processing. "That's why I had to get my shoulder out," he said, suddenly.
"It was said at birth . . . 'If I can just get this shoulder out, he will be all
right.' "

The "accident" in which he succeeded in satisfying the engram happened in
this manner: He was in a hospital one day and happened to note that one of the
X-ray machines had developed a short circuit, and that this machine stood within
a few inches of a cold water pipe. He playfully touched the X-ray machine and
the pipe, lightly so as not to make too good an electrical contact. He seemed to
be one of these inexplicable people who enjoy the feel of electricity.

Three days later, as he stood near the same machine talking casually to another member of the staff, he leaned on the X-ray machine and grabbed the water pipe with the other hand. He yelled for somebody to pull him off, but he had a very firm grip on the pipe. They pulled his shoulder out of joint during the rescue.

In the whole field of Preventive Dianetics nothing is more shocking than watching the curve of accident rates. In one industry they go up by two or three, and then fall off and none will occur for a while. You get the old railroad superstition: "There's been a wreck? There'll be two more." And there will be! It says so. There's the superstition which runs through the field, and a couple of guys will take it upon themselves to have the responsibility of getting those two other wrecks. And this is the reactivation of engrams, whether it is on an alarm reaction level, or whether it's on a mechanical restimulation level, or anything else.

It doesn't take many hours of research into accident reports to discover a very strange fellow, the "accident-prone." He walks around trying to find an accident, and when he fails to find one, he has one all by himself. He is the man who keeps hospitals, morgues and cemeteries in business, although the unfortunate part of it all is that he causes so many injuries and deaths to others before he himself is finally removed.

Some of the data assigned to accident-prones, although not thoroughly checked, seems to demonstrate that there is a sort of telepathic thing about accidents, just as there is a sort of telepathic thing about mass hysteria. It would seem that an engram is the best broadcaster in the field of telepathy. All the evidence I have of telepathy announces that this was an engram which was broadcasting. The reactive mind and the animal body, you might say, long since developed an alarm system for the herd; and having developed this alarm system for the herd in that bracket, it now functions best in that bracket.

We are in the same spot, where alarm reaction telepathy is concerned, as with the mathematician's two-dimensional worm: he's busily crawling along on a two dimensional plane, and one day he bumps into a post. He crawls on and says, "Nope! That would have to . . . There's just no post there, that's all. There couldn't be!" He comes by another day, and he shoulders it again. He's aware of the existence of something, but of course he would be unable to think in the third dimension. We know there is something there—we keep nudging this post.

Did you ever walk into a room where people had been quarreling? Now you'd think, perhaps, rationally, that it might be just because you don't like to see these people, but there's an actual sort of impact involved in it. I don't know what it is unless it is this form of alarm telepathy.

Sometimes two people who are strangers become involved in an argument. The first person will say, "Yeah, go soak your head!" and the second will come through with the other half of the engram, the other valence: "So's your old man!"

We have a Tone Scale operating, and we could draw a spectrum of affinity on it, starting at the top with love, cohesiveness, and going down through fear

158

and terror to where affinity was a reverse charge and became grief. Toward the bottom of the scale, where we had a herd, for instance, which would have to be alerted toward some danger, we would get a fear shock reaction which would broadcast and cohese the herd into flight.

I am just telling you about this alarm reaction telepathy here in passing. It is not a necessary postulate to any part of Preventive Dianetics.

ON THE NATION'S HIGHWAYS

Preventive Dianetics is the heart and soul of accident prevention on the highways. It is an old, old saw with traffic departments that ten percent of the drivers cause ninety percent of the accidents. I'll go further and say that one hundred percent of the accidents are caused by engramic restimulation. If it's a mechanical failure, it means somebody failed in design; his ability must have been inhibited a bit for him to have failed so signally in design based upon principles in which he was so thoroughly educated. Or a mechanic might have had a headache that morning when he was fixing the steering apparatus, and so didn't quite seize down the bolts. Or the highway department might have been just a little bit careless about all this: a couple of engrams on the subject "Well, it doesn't matter anyway," maybe, on the part of some workman, and the sign that should have been there isn't there.

Have you ever noticed that in the vicinity of an accident, other accidents happen? Some foolish traffic department someplace started the practice of putting up crosses wherever a highway death had occurred. All of a sudden, the crosses would just pile right up there in that one spot, one after the other. They did away with the crosses, quick. The cross was a suggestion that there was death. Anybody coming by with one of these things to trigger said, "Yep! Here's my chance." Another cross.

That's one level. If you'll notice too, the observance of a sudden accident will cause other people in the vicinity of the accident to make mistakes immediately afterwards.

Joe Jones is driving down the road. He has an engram which makes him get exorbitantly drunk. And the same engram says, "I can't see straight," and "You don't know what you're doing." By some perceptic or group of perceptics this engram goes into restimulation, and screech! Across the road, into another car. Three or four people die in that other car—three or four people who had nothing whatever to do with Joe Jones' engram.

We are being, actually, as thoroughly brutalized and calloused on this subject of automotive accidents as were the Romans looking at the arena. We get in every year practically as many deaths as there were in our own army in World War I. And these aren't light accidents. They are destructive to lives and property.

People say, "We have to make the highways better." If you had people driving those highways who weren't emotionally disturbed in the direction of accident-prone, you could hang the highways at a 45-degree angle and no one would fall off them.

159

The ambitious young engineer who wants to make a good name for himself and build big cloverleafs because they look so pretty, wants to see a great big highway project. He wants to see the state legislature hang on to the taxpayer these billions and billions and billions of dollars of highway improvement, and one of his chief arguments is "We are going to prevent accidents." But do they? No! We check over and find out how many accidents are now on this super highway, and we find out there are more.

A small change in the licensing of automobile drivers would do away with about 99 percent of highway deaths and accidents. A very small change. It would merely be an arbitrary selecting out of those people who had had accidents. When a driver has had an accident in which somebody was injured to a point of having to be hospitalized, revoke his license, and make it one hundred years in jail for anyone driving a car with his license pulled. After that the highway death toll would become negligible, because people who have accident-prone engrams would have been selected out. Highway accidents would then just about cease to happen.

THE PREGNANT WOMAN

A particularly important phase of Preventive Dianetics is encountered when dealing with the pregnant woman. People ask, "Should you audit a pregnant woman?" The question cannot be answered "Yes" or "No" unqualifiedly. If the woman's aberrations are causing her to do and be things which are injurious to the child to the point of costing its life, yes, audit. But if she can get by till after the child is born, leave it alone; you can give her a little bit of Straightwire without hitting grief discharges.

If the woman is encountering severe nervousness, morning sickness or debility, the auditor may find it necessary to process her, as she may give the child a very bad birth, or the child might be in danger of its life due to an abortion attempt. The auditor has to weigh these things, judge them and bring to bear a lot of thought on the particular situation. If the morning sickness is relatively minimal and she can suffer through without a great deal of injury to the child, he had best stick to Preventive Dianetics. He must realize that any engram he might run— particularly a grief engram—may transplant.

If you have ever seen a preclear undergoing processing roll up in a ball suddenly, or leap convulsively on the couch, you will understand that the intra-abdominal pressure is increased. When that pressure is increased, even mildly, we get a transmission to the unborn child. We particularly get a transmission in a grief engram. When Mama cries convulsively, sobs in grief, that grief charge will transplant, and it will have the very interesting data in it, "Let's go over it again. Let's go back to the beginning. When I count from one to five, the phrase will flash into your mind. Come up to present time." These are very uncomfortable commands to have in an engram; it means that when a person gets to some part of the engram, he will have a tendency to go over it again.

Twenty years from now some poor professional auditor running this child, then a young man, will say, "Let's return now to the moment when———."

The fellow will say, "Owww!"

160

And the auditor will say, "What's wrong? Return now to the moment when——."

Preclear: "Owww!"

Then the auditor will say, "Who died?"

Preclear: "Nobody. Nobody died."

The auditor will check through carefully, find that no relatives are missing; they're all present, and yet there's a death there—*some*body's dead. Somebody is dead all right—in one of Mama's engrams. Maybe her great-grandfather, which puts the incident back three generations from the bewildered preclear. He couldn't possibly have known this great-grandfather, and yet he has an engram about his death.

If many of these grief engrams are run on a woman who is pregnant, she will give birth to a child who will give every evidence of having had a great deal of sorrow in his life.

A horrible thing takes place sometimes. If you ever run across a young girl who is pregnant and who is unmarried, check up on this one. Is she wearing something, lacing herself in such a way that her pregnancy will not become obvious to others? If she is, that poor child she is carrying is receiving a continuous engram for every moment it is laced in too tightly.

Cases of moral turpitude should never be handled in the fashion employed by society. The system is utterly wrong. No matter how wrong the act may seem, there is *no* reason to ruin the health of a girl and the sanity of a future child just to be moral. As many doctors have gotten into trouble by saying, a good contraceptive is more efficacious in these matters, and a knowledge of contraception is far better than an ignorance of sex. Some of the most serious cases to come to the auditor's attention will be people who have been born of a woman who conceived them out of wedlock.

MORALS AND ETHICS

Preventive Dianetics definitely enters the field of morals. Morals come about to reform harmful practices. Everything that is now immoral was at some time or other harmful to the race. A moral code is set up and goes forward in the society by contagion, even beyond its useful lifespan.

For instance, a lot of our present-day morals came into existence because venereal disease moved in on the society. Nobody could do anything about venereal disease, so they shifted the moral code so that it would take care of some portion of the venereal problem. Now we have penicillin and sulfathiazole, but the moral problem comes up against our wiping out venereal disease. Morals are initially practical considerations; but they have practically nothing to do with spirit. I've never been able to find morals aiding and abetting spirit. It's not that we want an immoral society. We want a *rationally* moral society, and rational morality at this time demands, for instance, that venereal disease be brought into the open quickly as a disease, and that it be treated, because it can be stamped out of all the societies in the world now that we've got the weapons to do it.

161

That is where a moral, going forward by contagion, becomes in itself a social aberration. And, actually, the main part of your social aberrations that are carried forward now are old fragments of morals which we have even forgotten as a race. It would be difficult to trace their inception. First they were practical considerations, used for very definite purposes. Then they came forward, and broke up as their use was outmoded; but they came forward as a set code to become, then, an aberration, because now they are not rational anymore. And what is an aberration? It is an irrationality.

Morals are fine. However, morals are not understood by this society today. Dianetics hopes to make them a little better understood, because it's a vital problem.

You look up "ethics" in the dictionary (this really stands a philosopher's hair on end) and you find it means "moral sense"; then you look up "morals" and you find it's "ethics." But morals are not ethics at all! Ethics have to do with a code of agreement amongst people that they will conduct themselves in a fashion which will attain to the optimum solution of their problems.

Morals, on the other hand, are things which were introduced into the society to resolve harmful practices which could not be explained or treated in a rational manner. So you had to create an artificial sort of a law which went forward, which would not be an optimum solution, but would block this and block that in an effort to keep something from happening. In other words, the morals were jackleg solutions all the way along the line. Didn't know what caused it, couldn't stop it in any other way, let's prevent it, let's invent a moral: that's actually the history of moral codes.

In this society today, if a moral code injures the life of an individual and does not enhance the life of any other individual, that morality is destructive and should be struck from the culture of the society. It's an unfortunate thing that several of those kicking around today hinder the society without aiding it. They get to be a rather involved problem, usually running into a severe financial burden, since an agency must be hired to enforce them. Blue laws are legislated. Vice squads are recruited. There has even been an organization for the suppression of vice squads.

A certain vice squad had an ulterior vested interest in the morality of a community in which it operated, to the extent that it waged blackmail from information it gathered during enforcement of blue laws. The "vice" squadders waxed rich from their racket, until the organization for its suppression was formed.

Morality is more than questionable when it takes a high school girl, sends her to a doctor's office for an abortion, wrecks her glandular structure by so doing, and impedes her dynamics. It is more than suspect when it gives that same girl a deep sense of guilt, along with an engram which, kicking around and festering in any reactive mind, will undoubtedly trigger the majority of the other engrams in the bank. If we as people say this is necessary, the dwindling spiral of aberration has descended further than we might have guessed.

The auditor will often run across a case where a girl has been handled in this fashion. Usually, it is the high school girl who has gotten "into trouble." She

162

becomes a juvenile delinquent and a label is put on her so that she becomes a moral liability to society. Her parents sometimes ship her out of town to have an abortion. Sometimes a judge on the bench will declare that a "legal" abortion be performed on the girl, "in the interests of justice."

On the other hand, if she has the child, the secrecy, the grief and the talking during the lowered anaten of the girl all add to a very nasty engram bank for that child.

As the auditor works back through one of these engram banks he will find himself wishing to God somebody had shot that judge or hanged those parents or throttled those gossipy old ladies, because he just has to wade and wade through the grief and secrecy, guilt and shame—all of these in the prenatal area of the so-called "illegitimate" person who is completely guiltless; his sole guilt being the fact that he was the biological reaction which occurred to his mother at the beginning of his own life span.

Thus enters the adoption problem. It sometimes happens that a preclear does not know he was adopted until it becomes evident that the dramatizations of his foster parents are not found in his prenatal bank. If a child is without his original parents, one of two things must have happened: the parents have been killed sometime after birth, too early for the person to remember, or it is what is called a moral turpitude or poverty case. There is something wrong in that person's life, to cause his adoption after his birth. Upon this factor exist the racketeers who trade in children.

There is a vicious adoption market going on in which a thousand dollars buys a child. This has something to do with lawbreaking, etc. But consider what the purchaser is getting—a rough prenatal engram bank. This history of adopted children is not as good as it might be; but even so, the child has been done an enormous favor. The dramatizations which are in the prenatal bank aren't duplicated in the postnatal bank, leaving the words for the most part unrestimulated. Occasionally, however, the person has had enough material keyed in at the time of his adoption to make his case pretty difficult.

This calls for Child Dianetics in a hurry. In other words, the sins of the little high school girl so self-righteously condemned fall upon the head of an innocent child and then become inflicted upon well-meaning foster parents who had nothing to do with the original situation at all. In this way the very crooked course and hidden path of contagion runs through the society.

It is impossible to draw a line and say, "Don't adopt children." That would be no less than silly, because people want children and they will go right on adopting them. But when making a choice, look over the mother's record. Under what circumstances was this child conceived? Were the mother's parents very stern parents? Was the mother driven from home with the precious bundle in her hands? Or under her belt? These are considerations, very definite considerations.

FAMILY LIFE

Towards the prevention of the high divorce rate, Preventive Dianetics enters the field of marriage. The divorce rate today is at an all-time high, but many, many of these marital mishaps can be prevented.

People all too often choose their reactive-mind partners. That is to say, Gertrude actually marries Uncle Bill, only Uncle Bill's name happens to be George, and the only similarity with Uncle Bill is maybe the way George wears his hat, or the tone of his voice when he laughs. Uncle Bill was Gertrude's staunch champion all through her youth, so she, of course, marries Uncle Bill, only his name's George. Very confusing! And then she finds that—because restimulation makes her take on the valence she was occupying as a little girl—she does the things which please Uncle Bill; only these don't please George. Up to the time of her marriage she was a strong, self-reliant woman—now she is a weak little simperer who has to be protected. She expects certain things from Uncle Bill. He took care of her a lot; took her swimming, was very nice to her and at one time when she was sick, he brought her all her meals in bed.

She initiates this "in bed" trick on George, only George doesn't understand anything about Uncle Bill. He merely gets resentful toward a wife who insists on eating her breakfast in bed. His ally was a nurse by the name of Alice, and he thinks Gertrude is Alice.

So between Gertrude's thinking George is Uncle Bill, and George's thinking Gertrude is Alice, we find these people aren't married to each other at all, but to a couple of allies. It is evident that such confusion of personalities will result in an occasional divorce.

Two reactive-mind partners restimulate each other enormously, but society demands that they remain together. Two people who should never be in sight of each other live together, restimulate each other, driving each other's health and efficiency down in a dwindling spiral. And at the same time they may have a terrific compulsion to stay together! The engrams say, "I love you. I just don't dare leave you. I'd die if we were separated." And this husband, in whose coffee she would just love to put arsenic, has to sit there every morning at breakfast, across the table from her, because his engrams say, "I love her. I have just got to love her!"

How would Dianetic processing prevent divorce? The science of mental health cannot guarantee to resolve the old morals of society. Marriage is apparently a constrained and maybe just a tiny bit artificial institution of society. There is no evidence as to why it should be a truly natural institution, but we apply a natural law to it.

In the processing of a married couple you may be treating two people who are naturally antipathetic. Releasing them through processing may bring one of them up to a point where he suddenly decides, "Well, I don't have to stay with this woman," and then promptly leaves. Because of this, someone someday may throw an uncomfortable harpoon into Dianetics by saying that it breaks up marriages.

Dianetics, properly and unselfishly used, does not break up marriages. It brings together partners whose marriage is really on the rocks but who genuinely wish to remain together. The trick is to get each partner past the danger point, that crucial point where either would be raised sufficiently on the Tone Scale to decide that enough of marriage is enough. Beyond this point, it is smoother sailing.

It might be very productive of results to approach judges and lawyers before tackling couples. An attorney who is also a good auditor would, although his fees might come rather high, be able to sit at his desk and, by means of straight line memory, salvage about half of the marriages headed for the rocks. He would be sitting in the driver's seat. People coming to him for advice would ask, "What are the community property laws?"

"How old are you?" he would snap back. Age flash! It would solve quite a number of tangles.

A Dianetically wise person could avoid much of the possibility of marital misnavigation. Suppose a man is seeking a mate, or is courting. He should find out whether his prospective bride likes her papa. Be wary of a woman who dotes too much on Papa.

The woman, picking a man, would look with a calculating eye on the man's association with his mother. If he loves his mother dearly, really devotedly, and does exactly what Mama says and when she says it, let him alone! He is a bad risk. Likewise, if he hates his mother viciously, take the nearest exit.

A well-rounded, rational relationship with parents indicates the best risk in a marriage partner. Note by close association how aberrated the parents are. Is there, or was there, any great amount of trouble with allies? Did they fight over Grandma near this person, etc? Realize that your prospective mate is potentially in the valence of one of the parents, and probably has the majority of the engrams of both. Look the family over carefully. Don't just take the social look; take the Dianetics look! That's a dirty, unromantic trick, you might say, but it is the *safest* rule to go by.
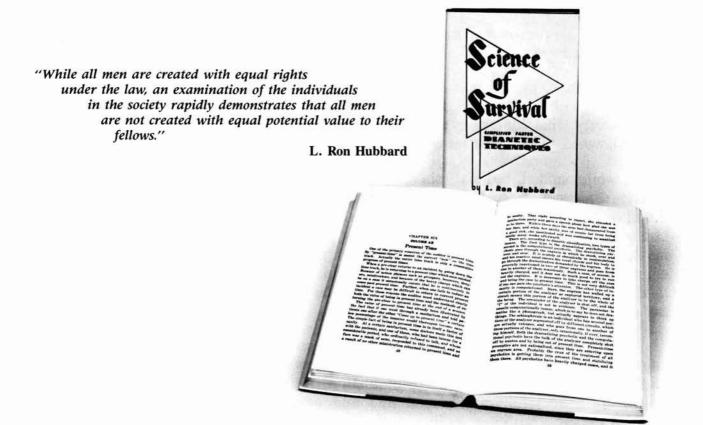
Preventive Dianetics has as its basis the prevention of acquisition of an engram; secondarily, when an engram has been received in spite of all due care and caution, the prevention of restimulation of the engram. When these two basics are successfully introduced into and generally practiced by society at large, a deeply gratifying decline in the number of social aberrations will take place. The dwindling spiral will not only be stopped, but will be turned upward into new heights.

L. RON HUBBARD
Founder

SCIENCE OF SURVIVAL
Prediction of Human Behavior
by L. Ron Hubbard
Written January–April 1951
Published June 1951

"While all men are created with equal rights under the law, an examination of the individuals in the society rapidly demonstrates that all men are not created with equal potential value to their fellows."

L. Ron Hubbard

Science of Survival, originally subtitled *Simplified, Faster Dianetic Techniques*, was written by Ron in the spring of 1951, and the first copies of the limited manuscript edition were presented at the First Annual Conference of Hubbard Dianetic Auditors in Wichita, Kansas, June 25–28, 1951. This edition of 1,250 copies was a facsimile of the original typed manuscript. The first typeset, hardcover edition came out in August 1951.

Although its original subtitle stresses faster techniques, this text is actually the broadest available work on the Tone Scale and on ARC. Here also is the first appearance of the Theta–MEST theory and its application.

Science of Survival is built around the Hubbard Chart of Human Evaluation and

Dianetic Processing. As Ron said in February 1951, "The chart helps you to determine what kind of preclear you have, and what kind of processing to use on that preclear. It's a sort of two-minute psychometry."

The work is divided into two major sections: Book One and Book Two. Book One is a detailed analysis of each of the columns of the first part of the Hubbard Chart of Human Evaluation; it is indispensable to an understanding and accurate appraisal of human personality. The first five chapters of Book Two comprise a clear, brief statement of the basic elements of Dianetic auditing as of early 1951. The balance of Book Two covers the Dianetic processing columns of the Hubbard Chart of Human Evaluation, column by column.

First Annual Conference of Hubbard Dianetic Auditors

Wichita, Kansas
25–30 June 1951

On 25 June 1951, at the Hubbard Dianetic Foundation in Wichita, Kansas, 114 certified auditors from all parts of the United States and Canada and 20 Foundation staff members convened for the First Annual Conference of Hubbard Dianetic Auditors.

The program for the conference included: the official release of *Science of Survival*; a short, intensive course conducted by Ron to instruct the auditors in the use of the new theta-MEST theory and the Chart of Human Evaluation; lectures on new Dianetics techniques; processes developed since the writing of *Science of Survival* in March 1951 plus the formation of the Hubbard Dianetic Auditors Association International.
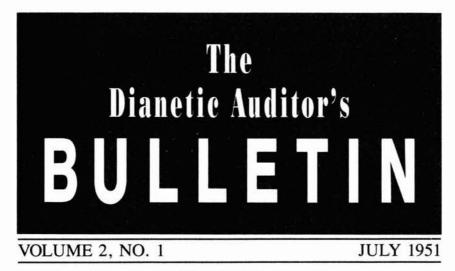
New techniques introduced included Validation Processing, based on a fundamental axiom of Dianetics technology, and MEST Straightwire, forerunner of the next Dianetics book, *Self Analysis*.

25 June 1951	New Techniques
25 June 1951	Human Evaluation
25 June 1951	Review of the Theta–MEST Theory
25 June 1951	Goals of Theta and MEST
25 June 1951	Aberration and the Dynamics
26 June 1951	Chart of Human Evaluation—Part I
26 June 1951	Chart of Human Evaluation—Part II
26 June 1951	New Viewpoint on Processing
27 June 1951	Civil Defense
27 June 1951	Validation Processing
27 June 1951	Demonstration Auditing
27 June 1951	Uses of Validation Processing

168

Education and the Auditor

The first thing that an auditor has to find out for himself and then recognize is that he is dealing with precision tools. It isn't up to someone else to force this piece of information on him. The whole subject of auditing, as far as the auditor is concerned, is good or bad in direct ratio to his knowledge of his tools. It is up to an auditor to find out how precise these tools are. He should, before he starts to discuss, criticize or attempt to improve on a technique, find out for himself whether or not the mechanics of this technique are in existence, and whether or not this technique adequately handles the mechanics.

He should make up his mind about each one of the three principal kinds of entheta: the lock, the secondary and the engram. Do locks exist? Do secondaries exist? Do engrams exist? There are two ways to answer this to his own satisfaction: find them in a preclear or find them in himself. These are fundamentals, and every auditor should undertake to discover them himself, thus raising Dianetics above an authoritarian category. It is not sufficient that an instructor stand before you and declare the existence of an engram. Each and every one of you must determine for yourselves whether or not the instructor's statements are true.

In the field of medicine some instructors declare that multiple sclerosis is the decay of nerve fibers, and that it is incurable, and that people who contract the "disease" die in a relatively short period of time. It must be answered in just this way on the examination paper, or the student will find himself with less than a passing grade. This is not instruction—this is obstruction.

In the first place, no one in medical school knows anything about multiple sclerosis, and in the second place it is curable, and in the third place it is not fatal. A good instructor would expect his students to question such a statement, and to find for themselves what can be done about multiple sclerosis.

There are two ways men ordinarily accept things, neither of them very good. One is to accept a statement because authority says it is true and must be accepted, and the other is by preponderance of agreement amongst other people.

Preponderance of agreement is all too often the general public test for sanity or insanity. Suppose someone were to walk into a crowded room and suddenly point to a ceiling, saying, "Oh, look! There's a huge, twelve-foot spider on the ceiling!" Everyone would look up, but no one else would see the spider. Finally someone would tell him so. "Oh, yes, there is," he would declare, and become very angry when he found that no one would agree with him. If he continued to declare his belief in the existence of the spider, he would very soon find himself institutionalized. The basic definition of sanity, in this somewhat nebulously learned society, is whether or not a person agrees with everyone else. It is a very sloppy manner of accepting evidence, but all too often it is the primary measuring stick.

And then the rule of authority: "Does Dr. J. Doe agree with your proposition? No? Then, of course, it cannot be true. Dr. Doe is an eminent authority in the field." A man by the name of Galen at one time dominated the field of medicine. Another man by the name of Harvey upset Galen's cozy position with a new theory of blood circulation. Galen had been agreeing with the people of his day concerning the "tides" of the blood. They knew nothing about heart action. They accepted everything they had been taught and did little observing of their own.

Harvey worked at the Royal Medical Academy and found by animal vivisection the actual function of the heart. He had good sense enough to keep his findings absolutely quiet for a while. Leonardo da Vinci had somehow discovered or postulated the same thing, but he was a "crazy artist" and no one would believe an artist. Harvey was a member of the audience of a play by Shakespeare in which the playwright made the same observation, but again the feeling that artists never contribute anything to society blocked anyone but Harvey from considering the statement as anything more than fiction.

Finally, Harvey made his announcement. Immediately dead cats, rotten fruit and pieces of wine jugs were hurled in his direction. He raised quite a commotion in medical and social circles until finally, in desperation, one doctor made the historical statement that "I would rather err with Galen than be right with Harvey!" That is one method of accepting a fact—quietly determine the preponderance of opinion in favor of it, and then accept or reject it on that basis.

Man would have made an advance of exactly zero if this had always been the only method of testing evidence. But every so often during man's progress, there have been rebels who were not satisfied with preponderance of opinion, and who tested a fact for themselves, observing and accepting the data of their observation, and then testing again.

Possibly the first man who made a flint axe looked over a piece of flint and decided that the irregular stone could be chipped a certain way. When he found that flint would chip easily, he must have rushed to his tribe and enthusiastically tried to teach his fellow tribesmen how to make axes in the shape they desired, instead of spending months searching for accidental pieces of stone of just the right shape. The chances are, he was stoned out of camp. Indulging in a further flight of fancy, it is not difficult to imagine that he finally managed to convince another fellow that his technique worked, and that the two of them tied down a third with a piece of vine and forced him to watch them chip a flint axe from a rough stone. Finally, after convincing fifteen or twenty tribesmen by forceful

demonstration, the followers of the new technique declared war on the rest of the tribe and, winning, forced the tribe to agree by decree.

Man has never known very much about that with which his mind is chiefly filled: data. What is data? What is the evaluation of data? For instance, if you have been in Dianetics very long the chances are that someone has glibly told you that he knew from psychoanalysis that if one could remember childhood experiences one could be relieved of certain psychosomatic pains. His conclusion from this tiny scrap of information was that Dianetics is not new.

In 1884 when Breuer first presented this tiny fact to Freud, he was unable to convince the eminent doctor, but he managed to convince Freud in the next ten years. Then Freud convinced his literary agents. Medicine then fought Freud to a standstill, but eventually psychoanalysis emerged from the imbroglio.

All these years in which psychoanalysis has taught its tenets to each genera- tion of doctors, the authoritarian method was used; as can be verified by reading a few of the books on the subject. Within them is found, interminably, "Freud said . . ." The truly important thing is not that "Freud said" a thing, but "Is the data valuable? If it is valuable, how valuable is it?" You might say that a datum is as valuable as it has been evaluated. A datum can be proved in ratio to whether it can be evaluated by other data, and its magnitude is established by how many other data it clarifies. Thus, the biggest datum possible would be one which would clarify and identify all knowledge known to man in the material universe.

Unfortunately, however, there is no such thing as a prime datum. There must be, not one datum, but two data, since a datum is of no use unless it can be evaluated. Furthermore, there must be a datum of similar magnitude with which to evaluate any given datum. You cannot evaluate a mountain by comparing it to a grain of sand.

Man has always evaluated data to a certain point, and then said, "From here on is God." Strangely enough, with the passing of time and the acquisition of new data with which to evaluate, the line of demarcation between material knowledge and God was pushed further and further back, and today is being pushed even further back. Actually, in order to conceive God, man had to have a datum of comparable magnitude—and thus the "Devil."

Data is your data only so long as you have evaluated it. It is your data by authority or it is your data. If it is your data by authority, somebody has forced it upon you, and, at best, it is little more than a light aberration. Of course, if you asked a question of a man whom you thought knew his business and he gave you his answer, that datum was not forced upon you. But if you went away from him believing from then on that such a datum existed without taking the trouble to investigate the answer for yourself—without comparing it to the known universe—you were falling short of completing the cycle of learning.

Mechanically, the major thing wrong with the mind is, of course, the turbu- lence of the physical pain engram, but the overburden of information in this society is enforced education that the individual has never been permitted to test. Literally, when you are told not to take anyone's word as an absolute datum, you are being asked to break a habit pattern forced upon you when you were a child.

Your instructor in Dianetics could have told you what he found to be true and invited you to test it for yourself, but unless you *have tested it* you very likely do not have the fundamentals of Dianetics in mind well enough to be comfortable in the use of any or all of the techniques available to you. This is why theory is so heavily stressed in Dianetics. The instructor can tell you what he has found to be true and what others have found to be true, but at no time should he ask you to accept it—please allow a plea otherwise. Test it for yourself and convince yourself whether or not it exists as truth. And if you find that it does exist, you will be comfortable thereafter; otherwise, unrecognized even by yourself, you are likely to find, down at the bottom of your information and education, an unresolved question which will itself undermine your ability to assimilate or practice anything in the line of a technique. Your mind will not be as facile on the subject as it should be. It is not through courtesy that you are being asked to check your data—you are being asked to become much better auditors by resolving your basic and fundamental concepts.

Any quarrel you may have with theory is something that only you can resolve. Is the theory correct, or isn't it correct? Only you can answer that; it cannot be answered for you. You can be told what other auditors have achieved in the way of results, and what other auditors have observed, but you cannot become truly educated until you have achieved the results for yourself. The moment a man opens his mouth and asks, "Where is validation?" you can be sure you are looking at a stupid ass! That man is saying, bluntly and abruptly, "I cannot think for myself. I have to have authority." Where could he possibly look for validation except into himself, the physical universe, and into his own subjective and objective reality?

Unfortunately, Dianetics is surrounded by a world that calls itself a world of science, but it is a world that is in actuality a world of authority. True, that which is science today is far, far in advance of the Hindu concept of the world wherein a hemisphere rested on the backs of seven elephants which stood on seven pillars, that stood on the back of a mud turtle, below which was mud into infinity.

The reason engineering and physics have reached out so far in advance of other sciences is the fact that they pose problems which punish man so violently if he doesn't look carefully into the physical universe.

An engineer is faced with the problem of drilling a tunnel through a mountain for a railroad. Tracks are laid up to the mountain on either side. If he judges space wrongly, the two tunnel entrances would fail to meet on the same level in the center. It would be so evident to one and all concerned that the engineer made a mistake, that he takes great care not to make such a mistake. He observes the physical universe, not only to the extent that the tunnel must meet to a fraction of an inch, but to the extent that, if he were to judge wrongly the character of the rock through which he drills, the tunnel would cave in—an incident which would be considered a very unlucky and unfortunate occurrence to railroading.

Biology comes much closer to being a science than others because, in the field of biology, if someone makes too big a mistake about a bug the immediate result can be dramatic and terrifying. Suppose a biologist is charged with the responsibility of injecting plankton into a water reservoir. Plankton are

microscopic "germs" that are very useful to man. But, if through some mistake the biologist injects typhoid germs into the water supply—there would be an immediate and dramatic result.

Suppose a biologist is presented with the task of producing a culture of yeast which would, when placed in white bread dough, stain the bread brown. This man is up against the necessity of creating a yeast which not only behaves as yeast, but makes a dye as well. He has to deal with the practical aspect of the problem, because after he announces his success there is the yeast test: Is the bread edible? And the brown-bread test: Is the bread brown? Anyone could easily make the test, and everyone would know very quickly whether or not the biologist had succeeded or failed.

Politics is called a science. The punishment for a mistake in the "science" of politics is so tremendous that this whole culture is on the verge of being wiped out! There are natural laws about politics. They could be worked out if someone were to actually apply a scientific basis to political research.

For instance, it is a foregone conclusion that if all communication lines are cut between the United States and Russia, Russia and the United States are going to understand each other less and less. Then, by demonstrating to everyone how the American way of life and the Russian way of life are different, and by demonstrating it day after day, year after year, there is no alternative but a break of affinity. By stating flatly that Russia and the United States are not in agreement on any slightest political theory or conduct of man or nations, the job is practically complete. Both nations will go into anger tone and suddenly, there is war.

Russia is very, very low on the Tone Scale. She is a totalitarian slave state and about as safe to have in the family of nations as a mad dog at a cocktail party. We as a nation could be very, very clever—we could try to put Russia back together again. We are a nation possessed of the greatest communications networks on the face of the Earth, with an undreamed-of manufacturing potential. We have within our borders the best advertising men in the world. But instead of selling Europe an idea, we give machine guns, planes and tanks for use in case Russia breaks out. The more threats imposed against a country in Russia's tone level, the more dangerous that country will become. When people are asked what they would do about this grave question, they shrug and say something to the effect that "the politicians know best." They hedge and rationalize by saying that after all, there is the American way of life, and it must be protected.

What is the American way of life? This is a question that will stop almost any American. What is the American way of life that is different from the human way of life? We have tried to gather together economic freedom for the individual, freedom of the press and individual freedom, and define them as a strictly American way of life—why hasn't it been called the human way of life?

We are faced with an Asia which is awakening. Japan, having been induced to become a modern industrial nation, branched out into Asia with her ideas of freedom for the individual. She sold other backward nations on the idea that Japan would free them from the yoke of the white man, even though she realized that she was committing suicide by so doing. To quote from some political propaganda distributed in these countries by Japan, "You will cry for us when

173

we are gone. But we have freed you. Don't ever forget it, and don't forget us." Japan's missionaries knew that Japan would go under when it came to a contest between her country and the Western world, but the seed she sowed is far from dead.

We, in the persons of Perry and others who sailed their ships into Asia, gave Asia the spark of freedom. Japan accepted the teaching and committed national suicide by attempting imperial expansion, involving us in a very long and terrible war. We cannot but wonder and sometimes become confused, nor can we blame the Asiatics for a tiny bit of confusion now and then concerning the intentions of the Western world, when we try to fathom the actual nature of our political foreign policy. Do we, or do we not, desire democratic principles and the "American" way of life for the Asiatic peoples?

Consider the US support of China's totalitarian regime headed by Chiang Kai-shek. While we weakly spoke of freeing the Chinese from the yoke of imperialism we poured huge sums of money and war material into the hands of a government which practiced the very principles we spoke against! When this government finally fell there was no one ready to teach the Chinese the human way of life. If we had only sent out a few missionaries with a desire for these people's freedom in their hearts saying, "Now if you would like to have radios, and automobiles, and safety razors, this is how you go about it . . . ," things might have been different today. We had no one there, and even if we had, our support of the fallen government would have been ample proof to the people that we did not have their interests at heart. But somebody was there. Somebody was there with a propaganda aimed directly into the desires of the people who want just a tiny taste of freedom. Russian agents were there. "You are all comrades," they shouted over loudspeakers and in public markets. "The way to freedom and equality is to shoot all the landlords and divide the land so that each of you has an equal share." So Russia is first with the most, and we complain because she takes over!

In the field of humanities science has been thoroughly adrift. Unquestioned authoritarian principles have been followed. Any person who accepts knowledge without questioning it and evaluating it for himself is demonstrating himself to be in apathy toward that sphere of knowledge. It demonstrates that the people in the United States today must be in a low state of apathy with regard to politics, in order to accept without question everything that happens.

When a man tries to erect the plans of a lifetime or a profession on data which he, himself, has never evaluated, he cannot possibly succeed. Fundamentals are very, very important, but first of all one must learn how to think in order to be absolutely sure of a fundamental. Thinking is not particularly hard to learn. It consists merely of comparing a particular datum with the physical universe as it is known and observed.

How, for instance, would you find out for your own satisfaction that there exists such a thing as a "lock"? Find a preclear who is also interested in verifying such existence and run down a lock chain, or have someone take you down a lock chain. Your instructor in Dianetics has done this a sufficient number of times, and has seen it done to others a sufficient number of times, to satisfy himself that a lock exists. But just because it exists for him, and he informs you of his knowledge does not mean that it exists for you. Unless you have made up

174

your mind through comparison of the information with the known universe you will not be able to handle locks properly. When there is an authoritarian basis for your education you are not truly educated.

Authoritarianism is little more than a form of hypnotism. Learning is forced under threat of some form of punishment. A student is stuffed with data which has not been individually evaluated just as a taxidermist would stuff a snake. Such a student will be well informed and well educated according to present-day standards, but, unfortunately, he will not be very successful in his chosen profession.

Indecision underlies an authoritarian statement. Do not allow your Dianetic education to lie on the quicksand of indecision.

Your instructor and the author of this article declare that an engram exists. Unless you have looked into the matter for yourself—unless you have actually run a preclear into an engram—the realization (1) that there is a time track, and (2) that physical pain can be stored and can be recovered, (3) that all the perceptics are registered during these moments of unconsciousness, will not be yours. Your knowledge concerning the engram depends exclusively upon what *you* have observed about that engram.

There have been volumes of articles written about techniques of running engrams. There are several possible techniques in existence which succeed in running them. There is one which seems to have worked out better than all the others. Make up your mind whether or not it works out for you.

First of all, find out to your own satisfaction whether or not there is an engram in existence. Then determine whether or not the technique in question will discover the engram for you, and whether or not the technique really runs the engram. Having made certain that there is an engram, ask yourself what kind of technique you would evolve if you decided to do something about this object, the engram. How would you go about it? *Unless you have asked yourself this question and tried to come to a definite conclusion about it you will never come into agreement on the technique of running engrams!* You will be performing an authoritarian rote. You can learn how to run an engram by rote, but unless you decide from your own observation that there is an engram to be run you will be simply performing some ritual in which a mistake is very easy to make.

What is a secondary? That a secondary seems to depend for its force upon engrams underlying it is something that is still open to question. Every time a secondary is run there seems to be an engram sitting under it, but this does not mean that a secondary could not exist independently. It does mean that you can find engrams underlying secondaries. What is a secondary? How does it have to be run out? Why can't it be run out, if such is the case? These are questions you should ask yourself.

What are locks? How are they received, and how does the auditor run them out? What is the technique of straight line memory and how does it apply to locks? Why does straight line memory seem to be a validating technique? Why, when the preclear has a high sense of reality on something which he remembers, does his overall reality seem to increase with such running? What is Lock Scanning? *Why* perform Lock Scanning as a technique? What does Lock Scanning do? You can and should find the answers to these questions to your own

satisfaction, and you could not be classified as a good auditor unless you have done so. An auditor who does not understand straight line memory has no business lock scanning a preclear, since he could hardly know what the anatomy of a lock chain is. It cannot be done well by rote. About the worst thing that could happen to a preclear is to drop into something and then feel that the auditor is thinking, "Now let's see—it was page 62 . . . or was it 63? . . . and the question was . . ." while the preclear lies there suffering and thinking, "Do something! Say something!" An auditor who is auditing by rote will make mistakes like that because he does not have the basic fundamentals as a part of his background of training.

A truly good auditor doesn't have to think twice. He knows "instinctively" that the auditing session itself should be run through either by Straightwire or Lock Scanning. When the basic fundamentals are securely the auditor's own there is no need for him to be told this must be done.

You are asked to examine the subject of Dianetics on a critical basis—a very critical basis. It is not to be examined with the attitude that when you were in school you learned that such and such was true, and since you learned that first, the first learning takes precedence. A prime example of this is the literary critic who says, after reviewing a book, that the book is not a novel because it is not a cross section of life. He learned in some seminar or other that a novel *had* to be a cross section of life. His professor in literature gave him a passing grade because he answered the question "correctly" on his examination paper, and therefore a book is not a novel unless it is a cross section of life. There is yet to appear a good definition for aesthetics and art, and yet they parrot a definition for a specific form of art!

Do not make the mistake of criticizing something on the basis of whether or not it concurs with the opinions of someone else. The point which is pertinent is whether or not it concurs with *your* opinion. Does it agree with what *you* think?

Nearly everyone has done some manner of observing of the material universe, and there is surely no one in Dianetics who has not done some small amount of observation of organisms. No one has seen all there is to see about an organism, but there is certainly no dearth of organisms available for further study. There is no valid reason for accepting the opinion of Professor Blotz of the Blitz University who said in 1933 that schizophrenics were schizophrenics, and that made them schizophrenics for all time.

If you are interested in the manifestation of insanity, there is any and every form of insanity that you could hope to see in a lifetime in almost any part of the world. Study the peculiarities of the people around you and wonder what they would be like if their little peculiarities were magnified a hundredfold. You may find that by listing all the observable peculiarities you would have a complete list of all the insanities in the world. This list might well be far more accurate than that which was advanced by Kraepelin and used in the United States today. If sanity is rationality and insanity is irrationality, and you postulated how irrational people would be if certain of their obsessions were magnified a hundredfold, you might well have in your possession a far more accurate and complete list of insanities and their manifestations than is currently in existence.

If you will take the time and effort, then, of making a complete examination of your subject, introspectively and by observation, you will find that you have

suddenly become an excellent auditor. The hard way is to sit down and memorize a third of a million words contained in *Science of Survival*—the method all too many educational systems employ in this age.
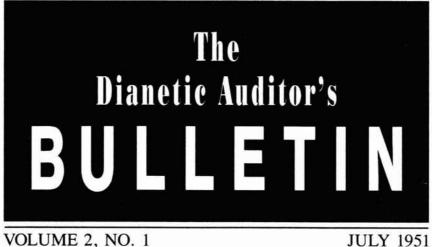
Examine some of the current theories in vogue, one of which is the belief that sex is the prime motivation of life. After you have thought about it for a while and compared it to the known universe you may find that someone has left out a factor or two from their calculations. Consider the theory that pain is the prime motivation of the human being. Ask yourself whether an organism keeps pain or whether he associates things with pain. You may suddenly find that you have extrapolated an engram. You might arrive at the engram independently and in doing so come up with some brand-new workable concepts.

And then, having found the engram you begin to wonder how you can go about getting rid of it. You hit upon a theory that by stretching time from the $\frac{1}{5}$ of a second it took to burn a preclear's finger to a full minute, the event can be assimilated analytically, and suddenly you have discovered something for yourself. And in so doing you might well discover a lot more. What you have been doing in Dianetics—the techniques, the theories and postulates—are highly workable, but they are not highly workable because the author says so!

Let a plea be entered that you review basic Dianetics all over again. Review with the purpose in mind of arriving at your own conclusions as to whether the tenets you have assimilated are correct and workable. Compare what you have learned with the known universe. Seek for the reasons behind the manifestation, and postulate the manner and in which direction the manifestation will likely proceed. Do not allow the authority of any one person or school of thought to create a foregone conclusion within your sphere of knowledge. Only with these principles of education in mind can you become a truly educated individual.

L. RON HUBBARD
Founder

Aberrations and Genius

Eccentric genius is a problem in communication. The urge to create and the urge to communicate are simply the dynamics at work.

Violinist A plays brilliantly. He is a great violinist because a heavy thrust of dynamic lies behind his ability to play. He communicates powerfully to other men. Aberrated, A's ability to play and his ability to express generally is great and this includes ability to express his aberrations.

Genius then *appears* to be more eccentric because it better expresses eccentricity residual. The eccentricity is not a drive in itself.

L. RON HUBBARD
Founder

TEACHING

ca. 1951

If one wishes a subject to be taught with maximal effectiveness, he should:

1. Present it in its most interesting form.

    a. Demonstrate its general use in life.

    b. Demonstrate its specific use to the student in life.

2. Present it in its simplest form (but not necessarily its most elementary).

    a. Gauge its terms to the understanding of the student.

    b. Use terms of greater complexity only as understanding progresses.

3. Teach it with minimal altitude (prestige).

    a. Do not assume importance merely because of a knowledge of the subject.

    b. Do not diminish the stature of the student or his own prestige because he does not know the subject.

    c. Stress that importance resides only in individual skill in *using* the subject and, as to the instructor, assume prestige only by the *ability* to use it and by no artificial caste system.

4. Present each step of the subject in its most fundamental form with minimal material derived therefrom by the instructor.

    a. Insist only upon definite knowledge of axioms and theories.

    b. Coax into action the student's mind to *derive* and *establish* all data which can be derived or established from the axioms or theories.

    c. *Apply* the derivations as *action* insofar as the class facilities permit, coordinating data with reality.

5. Stress the values of data.

    a. Inculcate the individual necessity to evaluate axioms and theories in relative importance to each other and to question the validity of every axiom or theory.

b. Stress the necessity of individual evaluation of every datum in its relationship to other data.

6. Form patterns of computation in the individual with regard only to their usefulness.

7. Teach *where* data can be found or *how* it can be derived, not the recording of data.

8. Be prepared, as an instructor, to learn from the students.

9. Treat subjects as variables of expanding use which may be altered at individual will. Teach the stability of knowledge as resident only in the student's ability to apply knowledge or alter what he knows for new application.

10. Stress the right of the individual to select only what he desires to know, to use any knowledge as he wishes, that he himself owns what he has learned.

L. RON HUBBARD
Founder

Professional Course Lectures

Wichita, Kansas
9 July–6 August 1951

For five weeks, starting on 9 July 1951, Ron delivered a lecture each Monday afternoon to the students at the Hubbard Dianetic Foundation.
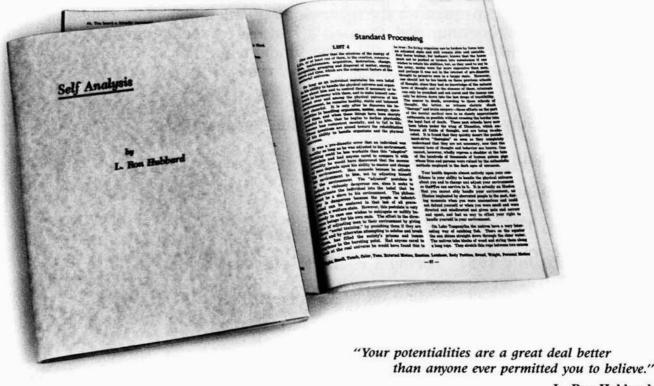
He expanded on the technology of Validation Processing and MEST Processing and released a brand-new technique—Survival Processing—based on the most fundamental datum of Dianetics technology: *The dynamic principle of existence is SURVIVE!*

9 July 1951	Review of Validation Processing
9 July 1951	Extroversion
9 July 1951	MEST Processing
16 July 1951	Some Educational Data
16 July 1951	Being a Friend to the Preclear
16 July 1951	More on MEST Processing
23 July 1951	Basic Processing
30 July 1951	Basic Reason—Part I
30 July 1951	Basic Reason—Part II
30 July 1951	Perceptics
6 Aug. 1951	Survival and the Human Mind
6 Aug. 1951	Survival Processing

SELF ANALYSIS
by L. Ron Hubbard
Published August 1951

*"Your potentialities are a great deal better
than anyone ever permitted you to believe."*

L. Ron Hubbard

Self Analysis, written by Ron in mid-1951 and published at Wichita, Kansas, is a simple self-help volume, designed for use for a few minutes each day by any reasonably stable person who can read and understand its processing questions. The processes can also be delivered by an auditor in session, as part of a standard auditing program.

The first section of the book is devoted to key, basic points of Dianetic theory, followed by a simplified version of the Hubbard Chart of Human Evaluation which the reader can use to find his own position on the Tone Scale. The central part of *Self Analysis* is its lists of processing questions: General Incidents, Time Orientation, Orientation of Senses, Standard Processing, Assists to Remembering, Forgetter Section, Survival Factors, Imagination, Valences, Interruptions, Invalidation and The Elements. The book closes with special lists used in case of preclear discomfort while doing the processing.

Special Course in Human Evaluation

Wichita, Kansas
13–17 August 1951

Beginning on the evening of 13 Aug. 51, Ron delivered a series of lectures on human evaluation, a new and very important branch of Dianetics technology. Focused mainly on the Tone Scale and its application in business, politics and domestic activities, this course provided a means of putting a new and vital aspect of Dianetics philosophy to work in the community.

Representatives from several businesses in the Wichita area attended this course, which was given at the Foundation offices at 211 West Douglas Avenue in Wichita. The lectures were given each evening, after business hours.

13 Aug. 1951   The Purpose of Human Evaluation

13 Aug. 1951   The Dynamics of Existence

14 Aug. 1951   Conquest of the Physical Universe

14 Aug. 1951   Personality

15 Aug. 1951   Self Analysis

15 Aug. 1951   The Tone Scale

16 Aug. 1951   Motion and Emotion

17 Aug. 1951   Motion and the Tone Scale

17 Aug. 1951   The ARC Triangle

Professional Course Lectures

Wichita, Kansas
20 August–24 September 1951

Ron continued his research and writing even while delivering the Human Evaluation Course lectures, and on 20 August he began to brief the Foundation's Professional Course students on the results and findings of his research.

He had been looking into certain aspects of the physical universe side of aberration—the effects of time, motion and directed effort on the individual—and in late August his research began to bear fruit in the form of fundamental discoveries about the nature of aberration and methods of handling it. These new discoveries were far in advance of anything he had released before, and as the information collected, he began to codify it into a new technique of processing—Effort Processing.

With these lectures, Ron took the Professional Course students through each step of the evolution of this brand-new technique as he developed it, from the first work concerning the effect of inhibited or enforced motion on the individual, right through to the codification of the philosophical truths he had discovered and the development of a broadly applicable technique.

20 Aug. 1951   Motion and Effort—Part I

20 Aug. 1951   Motion and Effort—Part II

27 Aug. 1951   Motion and Emotion in Processing

27 Aug. 1951   Line Charge

4 Sept. 1951   Time and Motion

4 Sept. 1951   Illusion

10 Sept. 1951   Mimicry

10 Sept. 1951   Arithmetic

10 Sept. 1951   Theta Facsimiles

17 Sept. 1951   Some Notes on Black Dianetics

17 Sept. 1951   The Cellular Postulate

Dear H.D.A.;

Could you give me a hand in helping you to help yourself?

I've been working hard on various advances in Dianetics and I have something now which is getting some rapid and interesting results—and which should get some results for you in particular—namely preclears.

Trouble with Dianetics was, an individual couldn't simply experience it except in the hands of an auditor. He had to understand it and then experience it. Few there are who will stretch their wits before they have agreed upon something.

Now we've a way where John Q. Public can experience Dianetics before he understands it. That means he will want auditing by an expert after he has found out that Dianetics can actually do him some good.

The answer to our problem of bringing experience before understanding lies in Straightwire. Straightwire, as you know, is pretty safe. Thus, as the author of a new book, *Self Analysis,* I straightwire, via lists of questions, our intended victim. He finds out that this does him some good. So he reads where seeing a Dianetic Auditor can do him even more good and so he calls on you or gets your address from the Foundation and comes and gets in the steadily growing line. All through the little book it tells him to go see his local auditor.

This *isn't* "self-auditing." The author straightwires the preclear. Trouble is quite unlikely. And if he does get into trouble by some fluke, he'll come see you quicker.

The type of Straightwire is quite new but very adequately tested. It has been turning on some perceptics. It is all validation—not entheta processing—and it is all MEST type. You will do well to get it and use it—for the Straightwire boys are very few among you and this will really save your brains.

The main insidious point to this *Self Analysis* is that it carries some of the Human Evaluation Chart and some tests on it so the preclear can see how bad off he is. He'll come to see you all the sooner.

Self Analysis is going for $2.50. You can give it to your pcs for homework—and you can give it to the cases you don't want to process—and with it you can specialize in running engrams and secondaries for good fees on lots and lots of people.

I expect *Self Analysis* to give a better reality to Dianetics. They don't have to understand Dianetics. And they can see there's something wrong. And they can experience what can happen with one of the simplest Dianetic techniques.

Old Man Rumor will probably have his will with *Self Analysis*. He has with everything else. So give me your assist in giving *Self Analysis* an assist—and get Dianetics up where it belongs in this -0 world.
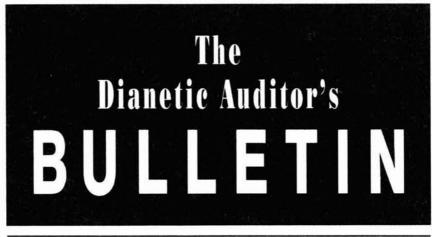
Science of Survival, by the way, is about off the press. Ads on it will appear nationally about September—which will help.

I hear *Time* is reviewing something called "A Doctor Reports on Dianetics." They wanted my statement. I gave none. After all, anybody can report on Dianetics and it won't do us any harm.

My best to you. Hope you are making out well.

L. RON HUBBARD
Founder

An Essay On Management

A knowledge of Group Dianetics should include a knowledge of management, its problems and optimum performances. In Group Dianetics, the best organization can be seen to be one wherein all individual members of the group are versed in all the problems and skills in the group, specializing in their own contributions but cognizant of the other specialties which go to make up group life.

It is an old and possibly true tenet of business—at least where business has been successful—that management is a specialty. Certainly it is true that ruling, as Group Dianetics concerns itself with government, is a specialized art and craft not less technical than the running of complex machinery, and certainly, until Group Dianetics, more complex.

MANAGEMENT IS A SPECIALTY

With our present technology about groups, it is possible to accomplish with certainty many things which, before, came out of guesses when they emerged at all. Management in the past has been as uncodified in its techniques as psychiatry, and management, without reservation, has almost always been a complete failure. Men were prone to measure the excellence of management in how many dollars a company accumulated or how much territory a country acquired. These are, at best, crude rules of thumb. Until there was another and better measure, they had to serve. To understand that these are not good measures of the excellence of management one has only to review the history of farms, companies and nations to discover that few have had any long duration and almost all of them have had considerable trouble. Management has failed if only because the "art" of managing, as practiced in the past, required too much hard labor on the part of the manager.

Until one has considered the definitions of wealth and expanded territory, and has taken a proper view on what these things really comprise, one is not likely to be able to appreciate very much about management, its problems or its goals. Hershey, a brilliant manager with a brilliant managing staff, yet failed dismally as a manager because he neglected the primary wealth of his company—his people and their own pride and independence. His reign of a

company ceased with his people—well-paid engineers and laborers, well housed, well clothed—shooting at him with remarkably live ammunition. The brilliant management of Germany came within an inch of restoring to her all her conquests of former years, yet laid Germany in ruins.

ATTAINMENT OF GOALS

Before one can judge management one has to consider the goals of an enterprise and discover how nearly a certain management of a certain enterprise was able to attain those goals. And if the goal of the company is said to have been wealth, then one had better have an understanding of wealth itself, and if the goal is said to have been territory, then one had better consider what, exactly, is the ownership of territory.

Goals and their proper definition are important because they are inherent in the definition of management itself. Management could be said to be the planning of means to attain goals and their assignation for execution to staff, and the proper coordination of activities within the group to attain maximal efficiency with minimal effort to attain determined goals.

Management itself does not ordinarily include the discovery and delineation of the goals of a group. Management concerns itself with the accomplishment of goals otherwise determined. In large companies the goals of the group are normally set forth by boards of directors. When this is done, the goals are assigned the nebulous word *policy*. In governments, goals, when they are assigned at all, generally stem from less formal sources.

Nations are so large that until they embark upon conquests they usually have few national goals which embrace all the group. The government personnel itself has the goal of protecting itself and exerting itself in management, and the remainder of the group bumbles along on small subgoals. When a goal embracing a whole nation is advanced and defined, the nation itself coalesces as a group and flashes forward to the attainment of advances. It is an uncommon occurrence at best that a nation has a goal large enough to embrace the entire group, thus governments are normally very poor, being management with only the purpose of managing. Asia Minor, given a goal by Mohammed, exploded into Europe. Europe, given a goal by certain religious men to the effect that the city of the Cross had better be attained, exploded into Asia Minor. Russia, selling five-year plans and world conquest plans and minority freedom plans, can have a conquest over any other nation without any large group goals. A good goal can be attained by poor management. The best management in the world never attained group support *in toto* in the absence of a goal or in the embracing of a poor one. Thus Russia could be very badly managed and succeed better than an excellently managed but goalless United States (for self-protection is not a goal, it's a defense). Marx is more newly dead than Paine. The goal is less decayed.

Companies obtain, usually, their "policy" from an owner or owners who wish to have personal profit and power. Thus a sort of goal is postulated. Nations obtain their goals from such highly remarkable sources as a jailbird with a dream of a conquered enemy or a messiah with cross in hand and Valhalla in the offing. National goals are not the result of the thinking of presidents or the arguments of assemblies. Goals for companies or governments are usually a dream, dreamed first by one man, then embraced by a few and finally held up as the guidon of the

many. Management puts such a goal into effect, provides the ways and means, the coordination and the execution of acts leading toward that goal. Mohammed sat alongside the caravan routes until he had a goal formulated and then his followers managed Mohammedanism into a conquest of a large part of civilization. Jefferson, codifying the material of Paine and others, dreamed a goal which became our United States. An inventor dreams of a new toy, and management, on the goal of spreading that toy and making money, manages. Christ gave a goal to men. St. Paul managed that goal into a group goal.

In greater or lesser echelons of groups, whether it is a Marine company assigned the goal of taking Hill X428 by the planner of the campaign, or Alexander dreaming of world conquest and a Macedonian army managing it into actuality, or Standard Oil girdling the world because Rockefeller wanted to get rich, the goal is dreamed by a planning individual or echelon and managed into being by a group. The dreamer, the planner, is seldom an actual member of the group. Usually he is martyred to a cause, overrun and overreached. Often he lives to bask in glory. But he is seldom active management itself. When he becomes management, he ceases to formulate steps to be taken as lesser goals to greater goals and the group loses sight of its goal and falters. It is not a question of whether the dreamer is or is not a good manager. He may be a brilliant manager and he may be an utter flop. But the moment he starts managing, the group loses a figurehead and a guidon and gains a manager.

The dreamer of dreams and the user of flogs on lazy backs cannot be encompassed in the same man, for the dream to be effective must be revered, and the judge and the taskmaster can only be respected. Part of a goal is its glamour and part of any dream is the man who dreamed it. Democracy probably failed when Jefferson took office as president, not because Jefferson was a bad president, but because Jefferson, engrossed with management, ceased his appointed task of polishing up the goals.

According to an expert on history, no group ever attains a higher level of ideal or ethic than at the moment it is first organized. This observation should be limited, to be true, to those groups wherein management has been assigned to the dreamer of the dream. For in those cases where the dream was ably supported, the tone of the group remained high and the group continued to be brilliantly effective, as in the case of Alexander whose generals did all the generaling and Alexander, a brilliant individual cavalryman, set examples and pointed out empires.

But whether a group has an Alexander or a wild-eyed poet or an inventor doing its goal setting for it, the group cannot be an actual or even an effective group without such goals for its achievement and without management brilliant enough to achieve those goals.

THE CHARACTER OF GOALS

Having examined the source of such goals, one should also examine the character of goals in general. There are probably as many goals as there are men to dream them, probably more. Goals can be divided into two categories, roughly. The first would be survival goals and the second would be nonsurvival goals. Actually most goals are a combination of both, for goals are occasionally set forth solely for their appeal value, not for their actual value. One sees that the goal of a nation which directs it to conquer all other nations ends up, after

occasional spurts of prosperity, in racial disaster. Such a goal is not dissimilar to the money goal of most "successful" industrialists or boards. One might call such goals acquisitive goals entailing, almost exclusively, the ownership of the mest accumulated through hard work by others. Technically one could call these enmest goals, for conquest of nations brings about the ownership of mest which, by conquest, has been enturbulated into enmest and which will make enmest of the conqueror's own land eventually. Rapacious money-gathering gains enmest, not mest, and makes enmest of the rightful money of the acquisitor. Such goals, since they tend toward death, are then nonsurvival goals. Survival goals are good and successful in ratio to the amount of actual theta contained in them, which is to say, the ability of the goals to answer up favorably on a maximum number of dynamics. A survival goal, then, is actually only an optimum solution to existing problems, plus theta enough in the dreamer to reach well beyond the casual solution. A group best catalyzes on theta goals, not only to a higher pitch but to a more lasting pitch than a group catalyzed by enmest goals as in a war. It can be postulated that theta goals could bring about a much higher level of enthusiasm and vigor than the most grandly brass-banded war ever adventured upon.

Another postulate is that a goal is as desirable as it contains truth or true advantage along the dynamics.

SPHERES OF ACTION

A group, then, can be seen to have three spheres of interest and action. The first is the postulation of goals. The second is management. The third is the group itself, the executors of the plans, procurers of the means and enjoyers of the victories.

These three factors or divisions must be satisfied to have a successful group or, actually, a true group. The divisions are not particularly sharp. The desires and thoughts of the body of the group influence and catalyze and are actually part of the goal dreamer. Management has to have the support of the group and the provision of the group to proceed at all and thus must have the agreement of the group for the best and most economical execution of orders. Management must have the confidence of the planning echelon or the planning echelon is liable to include the reform of management as part of the dream. The goal maker must be accepted and trusted by management or management will begin to look around for a new goal maker and, being management, not a goal maker, may take up with some highly specious ideas which management might then seek to make a sub-echelon to itself (the thing which causes most nations to cave in and most companies to collapse).

There are three divisions of action, then, which are interactive and inter-dependent. ARC amongst these three must be very high. A group which is hated by its management (often the case in the military) often gets wiped out; a whole system may be destroyed (as in American industry) when management and the group decide to become two camps. The death of the goal maker is not destructive to a group but even sometimes aids it, but only so long as the dream itself lives and is kept living. A management, for instance, which would interpose (for the "good" of the group) between the goal maker and the group is leveling death at the group by perverting and interpreting the character of the goal. Management cannot concern itself with the overall goal or plan; it can only execute and expedite the plans of accomplishing the goal and relegate its own planning to

ways and means planning, not goal planning. The traffic between the group and the goal maker should be direct and clean of all "interpretations" unless management wishes to destroy the group (in which case it should, by all means, undertake an interruption of communication between the goal maker and the group). The place of the goal maker is in the marketplace with the group or off somewhere sitting down thinking up a new idea. The place of management is in the halls and palaces, arsenals and timekeepers' cages, behind the judges' bench and in the dispatcher's tower. Management leads the charge after the goals finder has assigned the cause of the campaign.

Management is subservient to goals but goal finding is not in command of management. So long as a management realizes this it will continue in a healthy state as a management, and the group, modified by natural factors such as food, clothing and general abundance, will remain in excellent condition. When management fails to realize this, the goal maker, even when he is merely an individual who enjoys the making of vast fortunes, shifts the management. When the goal maker is actually high theta and management forgets the quality of ideas (or doesn't ever quite realize their potency) then, again and more so, management will be tumbled around, for a theta goal maker has behind him a group and in a moment can become much more group than management and easily empties out the halls and palaces. A management that discredits its goal maker or perverts the communication of goals of course dies itself but, in dying, may also kill a group.

Management often takes the goal maker into its confidence and requests the solution to various problems. Management should understand that when it does such a thing it is not taking conference with more management, for the advice it will receive on technical problems, no matter how brilliant, is usually delivered with asperity, for the goal maker has no sight of tenuous lines of supply, quivering bank balances, raging labor leaders, leases and contracts unsigned or perilously inadequate. The goal maker sees goals; management sees obstacles to goals and ways of overcoming them. The first requisite of a goal maker is to see goals which are attainable only by the most violent ardures and which are yet sparkling and alluring enough to lead forward and onward his own interest (in the case of an enmest goal maker) or (if he is a theta goal maker) his entire group. Management pants between the pressure of the group to attain the goal and the clarion call of the goal maker to go forward.

Yet there are specific means by which management can lighten the burdens for itself, recover and retain its own breath and be highly successful as management, which means that the group, by that management, must be highly successful if its goals are kept bright.

A TRUE GROUP

Let us concern ourselves only with true groups. The true group could be defined as one which has (a) a theta goal, (b) an active and skilled management working only in the service of the group to accomplish the theta goal and (c) participant members who fully contribute to the group and its goals and who are contributed to by the group; and which has high ARC between goal and management, management and group, group and goal. Here we have no management problems beyond those natural problems of laying the secondary but more complex plans of accomplishing the goals, pointing out and laying the plans for the avoidance of obstacles en route to that goal or those goals and coordinating the

execution of such secondary, but most vitally important, plans. Management, having the agreement of the participants, is immediately relieved by the participants of some of the planning and, that plague of management, the tying of loose and overlooked ends. Further, management is not burdened with the actual location or cultivation of food, clothing and shelter for the group as in a welfare state, but is only concerned with coordinating group location and cultivation along secondary plans laid by management for the location and cultivation. Management is enriched by the advice of those most intimately concerned with the problems of participation and is apprised instantly of unworkabilities it may postulate. On the goal side it is relieved of the problem management has never solved, the postulation and thetizing* of the primary goals of the group. Further, management does not have the nerve-racking task of smoothing out enturbulations and confusions which are the bane of every semi-group.

Now let us consider what might be meant by a true group as opposed to a pseudo-group. A true group falls away from being a true group in the gradient that ARC breaks exist between goals and management, management and group, and group and goals. In the case of a high theta goal maker and a group in agreement with those goals, a bond between group and goal maker is so copper bound, cast iron strong, whether the goal maker is alive or dead as a person, that a management out of ARC with either the goal maker or the group will perish and be replaced swiftly. But in the interim, while that management still exists, the group is not a true group and is not attaining its objectives as it should. This would be the first grade down from a true group toward a pseudo-group. The condition might obtain for some time if management were not quite a true management and not flagrantly out of ARC. The duration that such a management would last would be inversely proportional to the completeness of the ARC break. A severe perversion or break of ARC would bring about immediate management demise. A continuing slight one might find the management tolerated for a longer time. The break with the group, while the goal maker lives, can be of greater severity than with the goal maker without causing management to collapse or be shifted. Break of ARC with a goal maker finds management under the immediate bombardment of a group catalyzed, as a small subgoal, into the overthrow of management. For this reason most managements prefer a good, safely dead goal maker whose ideals and rationale are solidly held by the group, and most groups prefer live goal makers because so long as the goal maker lives (in the case of a true group), the group has a solid champion, for a theta goal maker is mainly interested in the group and its individuals and his goals and has very little thought of management beyond its efficiency in accomplishing goals with minimal turmoil and maximal speed.

The next step down from the true group toward a pseudo-group is that point reached where the goals exist as codes after the death or cessation of activity, as a goal maker, of the goal maker. Management, always ready to assume emergencies exist, being hard-driven men even in the best group, breaks ARC to some slight degree with the codified goals in the name of expediency. Being interested in current problems and seeing the next hill rather than the next planet, management innocently begins a series of such breaks or perversions and begins to use various means to sell these to the group. The group may resist ordinarily but in a

*thetizing: from Greek *thetikos*, "such as is placed or is fit to be placed, positively assertive"; thus, positively setting forth.

moment of real danger may deliver to management the right to alter or suspend some of the code. If management does not restore the break with or perversion of the code, the true group has slipped well on its road to a pseudo-group.

The next major point on the decline is that point where management is management for the sake of managing for its own good, not according to the demised goal maker's codes of goals, but preserving only some tawdry shadow of these such as "patriotism," "your king," "the American way," "every peasant his own landlord," etc., etc., etc.

The next step down is the complete break and reversal of ARC from group to management, at which moment arrive the revolution, the labor strikes and other matters.

If management succeeds the overthrown management without the simultaneous appearance of a new goal maker, the old regime, despite the blood let, is only replaced by the new one, for management, despite critics, is normally sincere in its effort to manage and strong management, unless a good theta goal maker springs up and carries through the revolution or strike, is faced with a continuing and continual emergency which demands the most fantastic skill and address on the part of managers and, oddly enough but predictably, the strongest possible control of the group.

We are examining here, if you have not noticed, the Tone Scale of governments or companies or groups in general from the high theta of a near cooperative state, down through the theta of a democratic republic, down through "emergency management," down through totalitarianism, down through tyranny and down, if not resurged by a new goal maker somewhere on the route, into the apathy of a dying organization or nation.

A true group will conquer the most mest. Not even given proportionate resources with another group, it will conquer other groups which are not quite true groups. Brilliance and skill tend naturally to rally to the standards of a true group as well as resources. As a sort of inevitable consequence, mest will move under a true group. The amount of mest a true group will eventually conquer— but not necessarily OWN—is directly in proportion to the amount of theta that group displays—theta being many things including solutions along the dynamics toward survival. To display theta the group must definitely tend toward a true group.

A truly successful management is a management in a true group. It is definitely in the interest of management to have as nearly true a group as it can possibly achieve. Indeed, management can actually go looking, for a group's completion, for a goal maker, or send the group looking for a goal maker and then, the goal maker proving himself by catalyzing the group's thoughts and ambitions, raise the goal maker's sphere of action as high as possible and abide thereby without further attempting to modulate or control the goals made (for management is necessarily a trifle conservative, is always liable to authoritarianism and is apt to be somewhat jealous of its power). Probably the most stupid thing a management can do is refuse to let a group become a true group. The group, if at all alive as individuals, will seek (the third dynamic being what it is) to become a group in the true sense. A group will always have around it a goal maker. Management in Industrial America and in Russia tries to outlaw, fight

and condemn goal makers. This places the group in the command, not of management, but of a would-be martyr, a John L. Lewis, a Petrillo, a Townsend,* and management promptly has to go authoritarian and start killing sections of the third dynamic, which course leads to death, not only of the management but to the business or the nation.

Likewise a group should be tremendously aware of the dullness or the real danger of putting a goal maker into management or insisting that the goal maker manage. Hitler had a battle. He probably had a lot of other battles he could have written about if one and all had recognized what goal maker there was in him and supported his goal finding. Instead, current management threw him into jail and sorted itself out as a target for national wrath (for don't think the people weren't behind Hitler, regardless of what the Nazis try to tell our military government). Down went the Republic, up went Hitler as management. Down went Germany in a bath of blood. At best he was a bad goal maker because he dealt with enmest, and very little theta. But he was a hideously bad manager, for by becoming one he could no longer be a good goal maker but, made irascible by the confusions of management, went mad dog.

Being rather low on the Tone Scale initially, most managements would be very chary of creative imagination level goal finding unless they knew the mechanics of the matter. And these demonstrate that it is unsafe to be without a goal maker, unsafe to suppress goal makers, unsafe not to keep trying for a true group continually and to fight very shy of letting anything drift toward the pseudo-group level. Management should stay in close tune with the group participants and give them as much to say about managing and ways and means as possible, and should avoid assuming the burden of caring for the group, and should assume and keep the role as servants of the group, at the actual command of that group.

Management and enterprises are most highly successful when they attain most energetically toward true group status.

LAWS

There are certain definite and precise laws by which management can raise the level of its own efficiency and the level of production and activity of a group.

When it is necessary to establish a surprise element in an attack or to secure a portion of the group from attack, suppression of OPERATIONAL DATA is permissible to management. Suppression of any other than operational data can disrupt a group and blow management over. Any management which operates as a censorship or a propaganda medium will inevitably destroy itself and injure the group. A management must not pervert affinity, communication or reality and must not interrupt it. A management fails in ratio to the amount of perversion or severance of ARC it engages upon and its plans and the goals of the group are wrong in the exact ratio it finds itself "forced" to engage upon ARC perversion or severance of ARC in terms of propaganda or internal relations.

A management can instantly improve the tone of any organization and thus its efficiency by hooking up and keeping wide open all communication lines

---

*John L. Lewis: (1880–1959); US labor leader.
*Petrillo: James Caesar Petrillo, born 1892; US labor leader; president of the American Federation of Musicians 1940–58.
*Townsend: Francis E. Townsend (1867–1960); American reformer who in 1934 proposed pensions for persons over sixty.

between all departments and amongst all persons of the group and communication lines between the goal maker and the group. Fail to establish and keep in open and flowing condition one communication channel and the organization will fail to just that extent.

Communication lines are severed in this fashion: (a) by permitting so much entheta to flow on them that the group will close them or avoid them; (b) by perverting the communication and so invalidating the line that afterwards none will pay attention to the line; (c) by glutting the line with too much volume of traffic (too much material, too little meaning); and (d) by chopping the line through carelessness or malice or to gain authority (the principal reason why lines get tampered with).

He who holds the power of an organization is that person who holds its communication lines and who is a crossroad of the communications. Therefore, in a true group, communications and communications lines should be and are sacred. They have been considered so instinctively since the oldest ages of man. Messengers, heralds and riders have been the object of the greatest care even between combatants on enmest missions. Priesthoods hold their power through posing or being communication relay points between gods and men. And even most governments consider cults sacred. Communication lines are sacred and who would interrupt or pervert a communication line within a group is entitled to group death—exile. And that usually happens as a natural course of events. Communication lines are sacred and must not be used as channels of viciousness and entheta. They must not be twisted or perverted. They must not be glutted with many words and little meaning. They must not be severed. They must be established wherever a communication line seems to want to exist or is needed.

Any management of anything can raise tone and efficiency by establishing and maintaining zealously, as a sacred trust, communication lines through all the group and from outside the group into the group and from in the group outside the group.

The most vital lines of a group are not operational lines, although this may appear so to management. They are the theta lines between any theta and the group and the goal maker and the group. Management that tampers with these lines in any way will destroy itself. These actually have tension and explosion in them. It is as inevitable as nightfall that these lines will explode, when tampered with, at the exact point of the tampering. This is a natural law of communication lines.

A line is as dangerous to tamper with as it has truth in its channel. It is safe and even preserving of a line to cut it when it contains entheta. For example when a true line is cut, it charges a little power into the cutter and he has authority for a moment thereby. But it is only the authority of the cut line. If the line is thus made to perish, the cutter loses his authority. If there is much truth in that line, it does not give authority to the cutter, it explodes him.

A group has the right to exile anyone it discovers to be guilty of tampering with any communication line.

A management which will pervert an affinity or sever one may gain a momentary power, but the laws here are the same as those relating to communication, and an affinity tampered with will lower the tone of a group.

A management which will pervert or suppress a reality, no matter how "reasonable" the act seems, is acting in the direction of the destruction of a group. It is not what management thinks the group or the goal maker should know, it is what is true. A primary function of management is the discovery and publication, in the briefest form which will admit the whole force of the data, the reality of all existing circumstances, situations and personnel. A management which will hide data, even in the hope of sparing someone's feelings, is operating toward a decline of the group.

A true group must have a management which deals in affinity, reality and communication, and any group is totally within its rights, when a full and reasonable examination discloses management in fault of perverting or cutting ARC, of slaughtering, exiling or suspending that management. ARC is sacred.

POWER

Management should be cognizant of the differences existing in power. Management undeniably must have power but a management which confuses authority with power is acting, no matter its "sincerity" or "earnestness" or even conscious belief that it is doing what is right and well, in the direction of decay of organizational efficiency. Power which is held and used by rationale alone is almost imperishable. That power deteriorates and becomes ineffective in exact ratio to the amount of pain or punishment drive it must use to accomplish its end. The theta of management becomes entheta in a dwindling spiral once this course is entered upon. For example, the punishment of criminals creates more criminals. The use of punishment drive on the insane creates more insane. Punishment drive against inefficiency creates more inefficiency and no management wisdom or power under the sun can reverse or interrupt this working law. Every management of past ages has been an enturbulated group rule seeking to rule an enturbulated group. Management has only succeeded when punishment drive was suspended or when theta moved in over the scene from a goal maker and by sheer theta power, disenturbulated the group.

The need of management is for power to advance secondary and vital plans and coordinate their execution by the group. The only power that ever works is derived from reason and the ability to reason. Mest surrenders only to reason when it is to become organized mest. Punishment drive creates enmest where mest was sought. It is the boasted desire of every management to acquire mest for the group. By employing punishment drive on the group or on mest a management can acquire only entheta control of enmest and that is death. Management, if enough free theta exists in the group or if the goal is sufficiently theta, gets away with punishment drive and can confuse the punishment drive it is applying with the existing theta in the group and can delude itself into thinking that accomplishment occurs because of punishment drive, not because of existing theta. Thus enthused about punishment drive, management then applies more of it with the result that the existing theta is enturbulated. Sooner or later the group perishes or (fortunate group) saves itself with a revolt which carries a theta goal. (Example: British Navy, bad conditions of discipline before first quarter of nineteenth century; mutiny of whole Navy for humanitarian handling of men; result, a more efficient Navy than Britain had ever had before.)

Power, and very real forceful power it is, can be sustained only when it deals with theta goals and is derived from theta principles. Authoritarian power, held

by breaking or perverting ARC, enforced by punishment drive, brings to management certain destruction and brings to the group reduced efficiency or death. One, in considering these things, is not dealing in airy philosophic impracticalities but in facts so hard and solid they can be worn and eaten and used as roofs. We are dealing here with the basic stuff of management and group survival. It is to be commented upon that management has succeeded despite its use of punishment drive and because of existing theta goals whether management knew it or not. This sums up not particularly to the discredit of managements of the past but to the highly resistant character of theta goals. Management, failing to understand the true force of its power and the source of that power, seeing only that if it cut and perverted ARC it had power of a sort, has been the yoke around the neck of mankind in most instances, not the proud thing management thinks it is or could be, keeping the wheels turning. Where wheels turned in the past it was usually because of highly vital theta goals and despite management. Management, being a needful cog in the scheme of things, has been kept around by a hopeful mankind on the off chance that it someday might be of complete use. A punishment-drive management is the spoke in the wheel of an action being conducted by a goal maker and a group, not the grease for the wheel which management sincerely believes itself to be. A goal maker–group combination action is only enturbulated because of the lack of a good management or, much worse, the existence of a punishment-drive management. Man would run better entirely unmanaged than in the hands of an authoritarian management, for the end of such a management is group death. A group would run better theta managed with real theta power than a group entirely unmanaged.

Management derives power most swiftly by acting as interpreter between a goal maker and a group. The power of the management is effective in ratio to the cleanness with which it relays between the goal maker and the group on ARC. Management loses real power in the ratio that it perverts or cuts lines between the goal maker and the group. When the goal maker exists only as a printed code, management can continue to prosper and can continue to serve only in the ratio that it keeps that code cleanly interpreted between archives and group. Management deteriorates and grows unprosperous in the ratio that it perverts or cuts the lines from code to group.

There is an intriguing factor involved, however: ARC lines. When they are slightly interrupted they deliver power to the individual that interrupts them. True, it is authoritarian power—death power. But a very faint tampering with a line gives authority to the tamperer since he is obscuring to some slight degree a section of theta. His group is trying to see the theta and reach it and if they can do so only through the tamperer and if they are convinced that the tamperer or tampering is necessary (which it NEVER is), then the group tolerates the tamperer in the hope of seeing more theta. Mistaking this regard for him as something he is receiving personally, the tamperer cannot resist, if he is a narrow and stupid man, tampering a little more with the ARC line. He can live and is tolerated only so long as the theta he is partially masking is not entirely obscured. But he, by that first tampering, starts on the dwindling spiral. Eventually he is so "reactive" (and he would have to be pretty much reactive mind to start such an operation) that he obscures the theta or discredits it. At that moment he dies. He has put so much tension on the line that it explodes. If it is not a very theta ARC in the first place, he is relatively safe for a longer period. The pomp and glory he assumes are not his. He makes them enmest and entheta and eventually corrupts them utterly and corrupts himself and all around him dies as management.

PRETENDED GOALS

There is also a pretense of having a theta goal without having one which intrigues management. Lacking the actual article the management postulates merely the fact that such an article exists and that management is the sole purveyor of this theta goal. Usually such a management makes excuses for the goal not being in sight or existing by claiming that "it is too complicated for ignorant minds to grasp" or "it is too sacred to be defiled by the hands of the mob." Management dresses itself in all the trappings of a theta relay station, but as there is no theta goal in the first place to give to the group, punishment drive has to be entered upon instantly. Hellfire has to be promised to those who won't believe a theta goal exists just over management's shoulder. A flog has to be used to convince the group that the cause is just. However, a group is capable of generating some theta on its own. There are always some minor goal makers around. Unfortunately these serve to buoy up a masking management by actually putting some theta into circulation. Management can then keep on masking an empty altar. But as the altar is empty such a management is always afraid, instinctively. It starts to speak of rabble, the mob, the horrors of individual say in group actions. It speaks of anarchy and uses wild propaganda to stampede and enturbulate its group. The life goes, to some degree, down in every individual in that group and stays up only because of the minor goal makers in the group. Management, seeing here a rival or a threat of discovery that it exists not for the goal but for itself, starts in punishment driving the minor theta makers, calling them revolutionaries whenever they advance a goal or idea and having them torn down from any tiny eminence to which their meager supply of theta has lifted them. When the last of these goal makers is dead, the group is dead, management is dead and desolation reigns. This has been the cycle of management amongst men since first man became civilized, save in those times and places where a real goal maker existed and where management actually began by being a part of a nearly true group. (See the history of Greece, the history of Egypt, the history of Rome, trace the course of Greek tyrannies. See also the history of various companies, and one readily sorts out those which began because of a goal maker and those which pretended a goal existed but had no goal maker for the group but only made goals for individuals—management itself. Three life insurance companies began because of real goal makers and they are the leading companies of America despite subsequent perversions of the goal and its subordination to individual profit.)

MASKED MANAGEMENT

Now it so happens that a culture which has within it many examples of punishment-drive masked management will begin to develop a spurious technology of management based upon mimicry of these masked punishment-drive managements. The technology is most ably put forward for that period in Machiavelli's *Prince*. Almost any text on "military science" is a technology of masked management. However, such texts exist and are useful because they furnish a short-term method of assembling a unit to follow a cause whenever one appears. The technology of how a company evolutes or a battery spots is not the technology of management but the technology of a coordinated group. Everywhere one looks in such a text on actual battle skill one finds that cooperation and understanding are the essence and that ARC is stressed amongst the group itself at every period and paragraph. But alas, the technology of the military management itself is so far from useful or factual that wars get won only because most armies have the same management system and that one wins which makes less errors than another and which has a better "cause."

For example, the communist main group in Russia is not a true group. Probably the United States is much closer to (but very far from) a true group. Thus the nation of Russia vs. the nation of the US, in a battle of culture would lose miserably. But an army of communists, working for a management which only recently lost its goal makers, Marx and Lenin, can have a "cause" couched in modern terms. All armies are considerably entheta and take only enmest. But a Russian army has a "cause" superior to a US army. Neither army has a true group cause, but the US "cause" has not been restated in convincing modern terms. A second-rate and obsolete "cause" is as dangerous to have around an army as an obsolete weapon. The US army "cause" does not include a conquest of mest clause but contains only protection of status quo clauses. Once the US drove hard on theta goals. Because her people and culture are not much decayed and her technology is high, a US with a "cause," as before, could easily out-reach any Russian culture. And a US army with such a "cause" would crush a vastly superior Russian force. Armies, understand, are short-term groups inti-mately concerned with the conquest of mest which, no matter if they made enmest of it, is still a mest goal until conquered. Thus armies can be thrown into action with far less reason than a culture, and, not so closely, ARC within the unit itself can be catalyzed. An army, then, builds its technology on fantastically high ARC on the private–corporal level and is governed by a fantastically low ARC on the management level. Because ARC is high in the bulk of the group and is commanded to be high (management of armies would reverse such a thing if they knew what they were effecting, one fears) by a low ARC management. Optimum in armies is that high ARC on the private–corporal level and manage-ment by a government which has high theta goals and is itself high ARC. When this is attained armies explode out of Asia Minor and overrun Europe.

FALSE MANAGEMENT TECHNOLOGY

With such bad examples in a culture, management can develop an entirely false technology. Managers have to be geniuses to work with such technologies and ordinarily work themselves into a swift demise, as witness the presidents of the US who can be seen, if you compare the pictures of the same president after just two years of being president, to deteriorate swiftly. The group one way or another will try to knock apart an authoritarian management or a management even slightly authoritarian. The management thinks this is all because of bad planning, tries to plan better, and thinks all can be righted by just a little more emergency punishment drive. The group revolts more. Management punishment-drives more. And finally something has to explode. It is a lucky nation which blows into a theta goal revolt early in this cycle. The government of the United States is overworked and inefficient as management because all the principles of its original goal makers are not applied and those that are applied are slightly perverted. And the same thing obtains with Russian management. (Example: read the works of Paine and the works of Jefferson in their original form and read also the letters and personal opinions of these men: you will find more theta in those writings which has been overlooked than the whole US government is using from those same goal makers. Read Marx and Lenin and look at the tremendous quantity of theta untapped in those works.)

Bad management, then, like any aberration, goes by contagion. Because of a native existence of theta goals even as to common survival and a country wealthy in brilliant people and natural resources, management can become a sort of priesthood because success reigns and management has never been loath to take

credit for a group's production. But statistics will tell you swiftly that the great god "modern business management" is in continual trouble, is expensive, is uneconomical and that, by the duration of large fortunes and businesses, on the averag such management as has been purporting to be management is almost a complete failure and is murdering outright the majority of enterprises of this country. The rise of unionism is not an index of the viciousness and willfulness of man but is, as it rises and wars against production, an index of the failure of management as it has been practiced as a technology. Unionism is not wrong. It is simply an unnecessary arbitrary existing because of the existing arbitrary of management operating on an authoritarian level, masking the absence of theta goal makers and seeking to enforce that lack with punishment drive.

America fought for independence from absentee management in 1776 and won. With the advent of Alexander Hamilton's banking system (a medal please for Burr,[*] traitor though he may have been) that part of independence related to economics did a marked and remarkable slump back into the dark ages of fascism—or, tyranny, as they called it in those days. Senator Bone, USS, once remarked to me, "I have fought since 1905 to place public utilities in the hands of the people. But I believe that, by giving them at last to the government, I have exchanged a fairly unreasonable for a very unreasonable master. It seems to me that when this country got rid of slavery in the Civil War we changed an outright form of slavery for a far more insidious brand—the tyranny of modern management." Fascism exists in America as almost the sole modus operandi of big business. And fascism or authoritarianism almost always murders itself swiftly since it is entheta and enturbulates the existing theta. This is best exemplified by the management–labor upsets which have been increasing in volume since the early 1900s.

Economic tyranny alone could make possible the far less than ideal group ideology of communism. Where fascistic business management exists there socialism and communism can grow. State ownership of everything including the human soul and a communal ideology conducted with false propaganda by a rather fascistic group in Moscow are equally undesirable. The world is in tumult today because of three schools of management: fascism reserves the right to fire at will and devil take the men of production; socialism outlaws private property and builds up staggering bureaucracies about as efficient as Rube Goldberg's machinery; communism buffoons around with one-time high ethic tenets, building an empire on deceits. None of the three are worthy of attention should a workable science of management come into being.

A WORKABLE SCIENCE OF MANAGEMENT

Such a science of management should obtain optimum performance potentialities and optimum living conditions for the group and its members. Such a science is postulated in Group Dianetics. It is not an ideology. It is an effort toward rational operation of groups. Its pilot project has worked. Other pilot projects will follow. In Group Dianetics, should its results continue to bear out its tenets, one is looking at the general form of the government of the world. That government will not extend, as administrator, out from the Dianetic Foundation. But the Foundation will probably train the personnel that governments send to it and will probably be the adviser to all governments. No empty dreams—we have in Group Dianetics a much better mousetrap.

*Burr: Aaron Burr (1756–1836), American political leader; mortally wounded Alexander Hamilton in a duel in 1804; was charged with treason in 1807, and later acquitted.

However, if the Foundation is ever to accomplish a post as trainer of government personnel, a tutor to the world of all management, the Foundation had better become, of itself, the best example of Group Dianetics in existence.

In accordance with an ambition to put its house in order, it is suggested that any organization so desiring put into practice the following tenets:

1. Consider well its ideal and ethics. This is the province of goal finding.

2. Consider well its rationale. This is the province of management, its planning and coordination.

3. Consider well its execution. This is the province of staff and individual members of the group.

4. Establish a general, flexible plan of government—adopting a constitution, selecting its officers with full agreement, adhering to its establishment and establishers.

5. Ever lean toward creative and constructive goals and execute its ventures creatively and constructively as opposed to "saving things," "arbitrary emergencies," and destructive planning and action.

6. Choose for its posts of trust high-theta personnel who plan creatively and constructively in expanding terms rather than "emergency" terms. Keep out of office the death-talkers who pervert or selectively censor communications or cut lines to gain power, who postulate opportunistic but dire realities and who, perverting affinity, have no love for man.

7. Hook up an abundance of communication lines to fill their various needs, keep the communications terse, keep the communications wholly honest and drop no curtains between the organization and the public about anything.

8. Incline in the direction of creating affinity from group to group and group to management. Create and maintain high affinity with the rest of the world.

9. Create a high and ethical reality of a better world and then make it come into being. Make the organization a model of that better world.

10. Persevere in the continual raising of group tone. Persevere toward the goal of the highest individual tone. It is theoretically true that a high enough group tone level almost nullifies the necessity of individual clearing and that high individual tone creates a high group tone.

11. Self-generate the organization into a model of efficiency in all its departments and with high pride in his performance on the part of every individual member of the group.

12. Operate on the principle that the failure, in any department, of one individual or sub-group, by contagion, threatens the survival of all.

13. Understand thoroughly the principle that the amount of theta in the group materially determines the longevity, greatness and general survival of that group and its members and that the amount of entheta in the group determines its proximity to death, and thus have done with the casualnesses and insincerities existing in a low-toned outer society.

THE CREDO OF A TRUE GROUP MEMBER

1. The successful participant of a group is that participant who closely approximates in his own activities the ideal, ethic and rationale of the overall group.

2. The responsibility of the individual for the group as a whole should not be less than the responsibility of the group for the individual.

3. The group member has, as part of his responsibility, the smooth operation of the entire group.

4. A group member must exert and insist upon his rights and prerogatives as a group member and insist upon the rights and prerogatives of the group as a group and let not these rights be diminished in any way or degree for any excuse or claimed expeditiousness.

5. The member of a true group must exert and practice his right to contribute to the group. And he must insist upon the right of the group to contribute to him. He should recognize that a myriad of group failures will result when either of these contributions is denied as a right. (A welfare state being that state in which the member is not permitted to contribute to the state but must take contribution from the state.)

6. Enturbulence of the affairs of the group by sudden shifts of plans unjustified by circumstances, breakdown of recognized channels or cessation of useful operations in a group must be refused and blocked by the member of a group. He should take care not to enturbulate a manager and thus lower ARC.

7. Failure in planning or failure to recognize goals must be corrected by the group member for the group by calling the matter to conference or acting upon his own initiative.

8. A group member must coordinate his initiative with the goals and rationale of the entire group and with other individual members, well publishing his activities and intentions so that all conflicts may be brought forth in advance.

9. A group member must insist upon his right to have initiative.

10. A group member must study and understand and work with the goals, rationale and executions of the group.

11. A group member must work toward becoming as expert as possible in his specialized technology and skill in the group and must assist other individuals of the group to an understanding of that technology and skill and its place in the organizational necessities of the group.

12. A group member should have a working knowledge of all technologies and skills in the group in order to understand them and their place in the organizational necessities of the group.

13. On the group member depends the height of the ARC of the group. He must insist upon high-level communication lines and clarity in affinity and reality and know the consequence of not having such conditions. AND HE MUST WORK CONTINUALLY AND ACTIVELY TO MAINTAIN HIGH ARC IN THE ORGANIZATION.

14. A group member has the right of pride in his tasks and a right of judgment and handling in those tasks.

15. A group member must recognize that he is himself a manager of some section of the group and/or its tasks and that he himself must have both the knowledge and right of management in that sphere for which he is responsible.

16. The group member should not permit laws to be passed which limit or proscribe the activities of all the members of the group because of the failure of some of the members of the group.

17. The group member should insist on flexible planning and unerring execution of plans.

18. The performance of duty at optimum by every member of the group should be understood by the group member to be the best safeguard of his own and the group survival. It is the pertinent business of any member of the group that optimum performance be achieved by any other member of the group whether chain of command or similarity of activity sphere warrants such supervision or not.

THE CREDO OF A GOOD AND SKILLED MANAGER

To be effective and successful a manager must:

1. Understand as fully as possible the goals and aims of the group he manages. He must be able to see and embrace the ideal attainment of the goal as envisioned by a goal maker. He must be able to tolerate and better the practical attainments and advances of which his group and its members may be capable. He must strive to narrow, always, the ever-existing gulf between the ideal and the practical.

2. He must realize that a primary mission is the full and honest interpretation by himself of the ideal and ethic and their goals and aims to his subordinates and the group itself. He must lead creatively and persuasively toward these goals his subordinates, the group itself and the individuals of the group.

3. He must embrace the organization and act solely for the entire organization and never form or favor cliques. His judgment of individuals of the group should be solely in the light of their worth to the entire group.
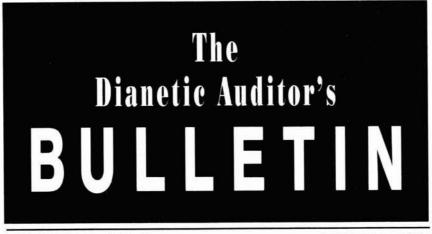
4. He must never falter in sacrificing individuals to the good of the group both in planning and execution and in his justice.

5. He must protect all established communication lines and complement them where necessary.

6. He must protect all affinity in his charge and have himself an affinity for the group itself.

7. He must attain always to the highest creative reality.

8. His planning must accomplish, in the light of goals and aims, the activity of the entire group. He must never let organizations grow and sprawl but, learning by pilots, must keep organizational planning fresh and flexible.

9. He must recognize in himself the rationale of the group and receive and evaluate the data out of which he makes his solutions with the highest attention to the truth of that data.

10. He must constitute himself on the orders of service to the group.

11. He must permit himself to be served well as to his individual requirements, practicing an economy of his own efforts and enjoying certain comforts to the wealth of keeping high his rationale.

12. He should require of his subordinates that they relay into their own spheres of management the whole and entire of his true feelings and the reasons for his decisions as clearly as they can be relayed and expanded and interpreted only for the greater understanding of the individuals governed by those subordinates.

13. He must never permit himself to pervert or mask any portion of the ideal and ethic on which the group operates nor must he permit the ideal and ethic to grow old and outmoded and unworkable. He must never permit his planning to be perverted or censored by subordinates. He must never permit the ideal and ethic of the group's individual members to deteriorate, using always reason to interrupt such a deterioration.

14. He must have faith in the goals, faith in himself and faith in the group.

15. He must lead by demonstrating always creative and constructive sub-goals. He must not drive by threat and fear.

16. He must realize that every individual in the group is engaged in some degree in the managing of other men, life and mest and that a liberty of management within this code should be allowed to every such sub-manager.

Thus conducting himself, a manager can win empire for his group, whatever that empire may be.

L. RON HUBBARD
Founder

How to Pick Up Occluded Data

Straightwire innocent (nonpainful) moments.

Problem: The preclear cannot remember a bad moment he had with someone.

Action: Straightwire or scan good moments with this person until the bad moment shows up.
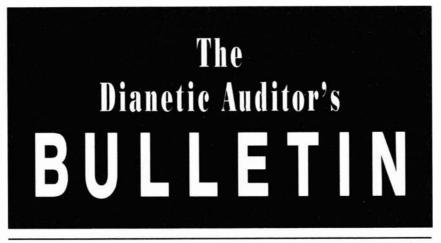
Problem (in detail): The preclear cannot remember a bad telephone conversation with a certain person.

Action: Straightwire or scan any and all telephones, then telephones ringing, then phone conversations with anyone, then any conversation with the person in question. Then contact the bad telephone conversation.

If it is still occluded, repeat the process.

L. RON HUBBARD
Founder

The "26" Perceptics

Many months ago in one of his lectures, L. Ron Hubbard made the statement that there were not just five or six or even ten perceptics, but twenty-six of them, all of which should be available for recall. Since that lecture there has been a considerable volume of correspondence and verbal requests for a list of the twenty-six.

During the first annual conference of HDAs a list of perceptics was started and hung on the bulletin board where others could add a few perceptics of their own. Mr. Hubbard boiled the list down, combined duplications, and laughingly said, "Of course there are more than twenty-six."

Following is the list as it stands today, although there are undoubtedly many more items which can be added. No attempt has been made to place them in any particular order of importance.

1. Time
2. Sight
3. Color
4. Depth
5. Relative Sizes (external)
6. Sound
7. Pitch

8. Tone
9. Volume
10. Rhythm
11. Smell (4 subdivisions)
12. Touch (4 subdivisions)
13. Personal Emotion
14. Endocrine States

15. Awareness of Awareness

16. Personal Size

17. Organic Sensation (including hunger)

18. Heartbeat

19. Blood Circulation

20. Cellular and Bacterial Position

21. Gravitic (self and other weights)

22. Motion of Self

23. Motion (exterior)

24. Body Position

25. Joint Position

26. Internal Temperature

27. External Temperature

28. Balance

29. Muscular Tension

30. Saline Content of Self

31. Fields (magnetic)

32. Time Track Motion

33. Physical Energy (personal weariness, etc.)

34. Self-Determinism (relative) (on each dynamic)

35. Moisture (self)

36. Sound Direction

37. Emotional State of Other Organs

38. Personal Position on the Tone Scale

39. Affinity (self and others)

40. Communication (self and others)

41. Reality (self and others)

42. Emotional State of Groups

43. Compass Direction

44. Level of Consciousness

45. Pain

46. Perception of Conclusions (past–present)

47. Perception of Computing (past–present)

48. Perception of Imagination (past–present)

49. Perception of Having Perceived

L. RON HUBBARD
Founder

Basic Reason—Basic Principles

From a lecture by

L. Ron Hubbard

By their very nature basic principles, every time they are examined, tend to become more basic. Critical exploration uncovers simple underlying fundamentals. Yet, in spite of this fact, the tendency of the greater number of people is to complicate a subject in relaying it. Rarely does one try to advance knowledge by making it simple. The usual fate of a new postulate is building it up into a complicated hocus-pocus that would stagger the original creator of the postulate!

Original thinkers of the stature of Newton presented their ideas very simply. Newton stated that there are three laws of motion: Inertia, interaction and acceleration. In relaying these laws some struggling scientists feel that if everybody understands it as well as they, their prestige is thereby lowered. So they strike learned attitudes before students: "Of course, there may possibly be some of you who can understand this—or part of it. During the next four years there may be a *possibility* that I can instill *some* of the pattern into your minds, but of course you can't be expected to grasp it." It's the same urge that navigators have for declaring navigation too difficult for the average person. Or a typical college text on elementary physics that starts out with "The kinesthetic aspects and persistence of masses . . ." and goes on and on for pages and pages with words that stun the reader. Suddenly it is realized that the presentation is of the simple law of inertia—the tendency of a body to remain in motion if it is in motion or to remain still if it is still; a whole chapter to make that law complicated! Many individuals are upset, evidently, by going "backwards" in a subject toward simplicity, and insist on going "forwards" toward incomprehensible complexity and confusion.

This reaching back for earlier simplicities is the direction that any seeker after truth must take. Reaching a simpler fundamental, he takes the props out

from under the thousands of complex, unworkable formulations which previously existed. The moment earlier simplicity is reached, complex data falls apart and becomes simple.

DIANETICS A NEW SIMPLICITY

When a person has been taught scholastically by authoritarian teaching methods—a mass of facts forced down the student's throat on threat of failing—he finds himself confused when a new fundamental appears because he has to reevaluate everything he knows about the subject. This may be characteristic of that group of people who complain that Dianetics is oversimplified. They are in reality complaining that a new fundamental has been discovered which makes it necessary to reevaluate and jettison some thousands of ideas which before would not work properly. It took years for those individuals to accumulate, memorize and study the ideas, and, just as it is difficult to coax persons to give up some of their MEST, so it is very trying to be asked to give up some of their facts and ideas. Robbing a man of money is no more difficult than robbing a man of such a collection of ideas and facts. A complicated unworkable mass of doctrine has made the student feel important. He has not tried to resolve problems with his new-found knowledge, but has assumed that he knows all that is necessary to be known about the subject. A new simplicity is an attack upon this self-assuredness. He will resist. Thus it is that progress in the field of thought or of physics or chemistry is met, usually, not with acclaim, but with suspicion. What is acceptable to men is something within their frame of reference fitting a majority of their facts. Something which puts new facts into the field and removes old facts is usually combated.

Dianetics is basically epistemology, the study of knowledge. Man's behavior is based on knowledge, or lack of it. The very act of trying to study without knowing what knowledge is is nonsense. We study the human mind because the mind is a computer for knowledge. A clarity of vision, an ability to absorb, recall and compute with data is absolutely necessary before the individual can adequately handle knowledge. Without these abilities, he is powerless against his environment. In order to assure this ability to use knowledge in the race of man, the computers of individual men must be brought up to a high level of efficiency. The aberrated mind is a problem of Dianetics because it is an imperfect computer. How can men learn what knowledge is when they are violating the basic principles of data?

SURVIVAL DEPENDENT UPON REASON

The goal of Dianetics is to spread some knowledge through the societies of men so that, improbable as it may seem, the species might survive and might even evolve into something better. So long as individuals have imperfect computers which cannot even recover the data most arduously impressed into them, the normal course of human events will, unfortunately, continue. The address of Dianetics to aberration is for the purpose of achieving reason in the individual. Any process which helps an individual to reason and work and live better is a valid process.

The Dianetic auditor should evaluate for himself what he is trying to do with his preclear. He should evaluate all theory in this light. Dianetics is not tender

and fragile; it does not have to be approached with the awe and reverence which is demanded in some fields. In Dianetics all theory and technique should be submitted to this test: Does it make people more reasonable?

EDUCATIONAL APPROACHES

Education can lie along two lines: The first is to give the student data. The second is to teach the student to reason with the data he has. Much modern education hardly recognizes the second method—developing the ability to reason in the student. When we ask why a man needs reason, we find that reason is the ability to extrapolate new data from the existing data. Knowing "all there is to know" about a subject is not enough. The individual must have the ability to know, as the necessity arises, the things that are *not* known by extrapolating them from data. There is a difference between memorizing and rationalizing. Knowledge is more than data; it is also the ability to draw conclusions.

The confusion between reason and memory has entered into Dianetics. People think that if they could just recall everything they had ever read they would be reasonable. They think that they must have perceptics to be reasonable. But many a wide-open case in which the individual has the ability to recall practically everything that has happened to him is extremely unreasonable in behavior. Memory is not reason; it is a different order in the field of epistemology.

SELF-DETERMINISM AND REASON

Reason, the ability to extrapolate, is hand-in-glove with self-determinism. As soon as an individual feels that he has a right to reason, to extrapolate on data, he will do so. As his right to reason is inhibited, his self-determinism is inhibited in direct ratio. As self-determinism is inhibited, not only does he feel that he has no right to move where he wishes or do what he wishes, but he feels that he cannot use the data he observes. The rehabilitation of a person's self-determinism is the rehabilitation of his ability to reason. They are almost the same thing. His ability to move and act at his own command approximates his ability to reason at his own will on his own data. Processing is not getting data out of the preclear; it is not assembling his life for him as a complete, consecutive play—it is increasing his self-determinism and his right to reason. A man whose self-determinism has been three-quarters rehabilitated may still have arthritis which hurts, but the auditor has done a good job. But if the arthritis is gone and self-determinism is diminished, the auditor has done a bad job.

TYPES OF PROCESSING CASES

There are two ways that an individual can be dominated. First, he can be made to do things with his physical environment or prevented from doing things with it. Second, he can be left alone, ignored. One becomes the occluded case, the other the wide-open case low on the Tone Scale.

The wide-open case has been invalidated during his lifetime until he feels worthless as an individual. He has been ignored and has been unable to get the attention he needs. One such case, at 0.2 on the Tone Scale, had been more or less deserted as a child. She was put into the sickroom and seldom attended except to be fed. Nobody played with her or read to her. Lack of strength or

power to improve her position brought a complete invalidation as a person. She was not interfered with, just neglected. As an adult her perceptics were excellent, but ARC and reasoning were shattered.

The occluded case has had self-determinism interrupted by being manhandled with regard to MEST. He is told to get up, to go to bed, to pick something up, to put something down, to come in the house, to go outside. He is given shoes but is told exactly when to wear them and where not to put them and when he must polish them and how he must not scuff them. He is told that his clothes are his but that he has to take care of them and not get them dirty. When he receives any MEST, he is controlled in how to use it. He himself is controlled as MEST. He begins to handle his thoughts as he handles MEST; they begin to be moved off the time track and shunted here and there into occluded areas. His ARC may be quite good, but all his data is gone. He has a hard time in school because the educational system is based on the memorization of facts, and he had been forced to forget and remember so much that his command of data is poor. However, he has been forced to learn to reason at the same time, mainly by having to be shifty-footed! Any time he has entered the vicinity of older people, he has had to have an explanation for something he has or has not done. Not having much data to fall back on, and always having the necessity to come up with an answer, he has learned to extrapolate conclusions from the data in present time. He has learned to reason on an emergency basis.

Hence the occluded case extrapolates well on practically no data. He has confidence in his ability to fill in the blanks by reasoning things out. On the other hand, the wide-open case extrapolates hardly any at all, even though it has nearly all the data it has ever contacted. This case more or less worries about the correctness of data, and corrects the words of others because any departure from the known data is very uncomfortable for him. MEST is unreal to this case; he is careless and destructive of it. The occluded case, on the other hand, will acquire MEST.

These are the two main types of cases for processing. Sometimes one encounters a mixed type, but rarely. Sometimes one encounters an open case that is temporarily occluded, but never an occluded case that is temporarily open.

PROCESSING APPROACHES

Which of these cases is easier to rehabilitate? What responses can be expected in processing? The occluded case will show more benefit in terms of reasoning ability than the wide-open case. Processing recovers data for him. The more data he gets the more actively he starts reasoning. However, this is not true of the wide-open case. Here the auditor must realize that he is trying to rehabilitate the preclear's reality as against the occluded case in which he is trying to draw data and perceptics into view. Perceptics then are no index of the ease with which the auditor can restore reason to the preclear.

It is an unfortunate thing in this society that women as recently as fifty years ago were considered chattel, MEST. There seem to be more wide-open cases among women than men for this reason. Society and the family expect something by routine in the culture of men. They don't expect as much of women. This is completely unfair. Many women have a whole lifetime of invalidation. They are given a 1.1 education; they are dominated so much that their only

recourse is often covert hostility. The fact that they do not uniformly act at this level is a sign of their ability to rise above their education.

The little boy of the family who may be far more delicate than the daughter gets no sympathy when he is beaten up by the kid next door. He is told to take care of himself. All the hero tales he reads, from King Arthur to Hopalong Cassidy, tell him to be a 1.5. So we have the battle of the sexes: 1.5 against 1.1! Their education on the average postulates that this condition will exist. An auditor, in processing an inharmonious married couple, can predict with usual accuracy that this 1.5 — 1.1 conflict is taking place.

Some girls, on the other hand, are raised well and are found high on the Tone Scale; others are mauled around as thoroughly as the boys, and the result is the occluded case in women.

A test of perceptics should tell the auditor whether the preclear is stronger on memory or on reason. He will then know whether to start on ARC processing or on MEST locks. Since a completely reasonable individual should be able to recall everything in his life and reason on it to the fullest extent, in the aberrated person who can recall everything, the auditor must rehabilitate the right to reason on that data in order to have a whole being. In the individual who is occluded, the auditor makes efforts to help bring data into view.

FUNCTION OF THE MIND

The consolidation of data and the resolving of problems relating to the survival of an organism, group or species is functionally simple, so simple it has been overlooked. So long as people failed to compartment function from structure, the confusion between the two prevented either from being satisfactorily identified.

The mind could be called the command post of an organism. Gradually, through the ages, it evolved greater and greater structural complexities in order to accomplish a functional simplicity which itself never changed. This evolution of the mind has increased the number of ways the mind could do this thing it was trying to do.

There is no reason to doubt that plankton thinks. Its thinking is not obvious because the organism cannot easily be observed to react to changes in the environment. In 1937 over a period of six weeks, certain experiments were made to demonstrate the thought processes of monocellular organisms. The subjects for the experiment were some slightly mobile bacteria in a drop of water. When cigarette smoke was applied to the drop of water, the bacteria were observed to retreat. This was repeated a few times, then steam was substituted for the smoke. The same reaction was observed. When the steam was first used, before any smoke had been applied, the bacteria did not respond to it in any way. This is obviously a process of learning—at a microscopic level.

These experiments seemed clearly to support the postulate that the basic unit of life was a cell and that as the cell behaved, so the most complex life organism behaved. That which is the purpose of a monocell is also the purpose of the largest and most complex organism that exists. This functional definition of thought, with no regard to size or structure, was maintained and bore fruit. The

213

monocell is trying to survive and procreate. It must, therefore, approach and stay in the vicinity of pleasure and it must avoid pain. The two vectors of approaching pleasure and avoiding pain combine into one vector which is the survival not only of one cell but of the whole line of monocells through many generations. This is no different than the function of any other organism, no matter how large. The apparent differences are only those of complexity of the same function. A big organism has evolved so many ways to be mobile and so many ways to perceive and can combine them so much more intricately that it is easy to overlook that the purpose of the monocell and the larger organisms is the same. The growing complexity of life organisms has been a development of better and better ways of approaching pleasure and avoiding pain in order to survive. This is a fundamental concept. It is a very simple concept.

ATTITUDES TO ENVIRONMENT

It is unfortunate that many schools of thought propagate the theory that the purpose of life is to adapt and that the person who does not is maladaptive. The purpose of life is not to adapt. An individual or a society which could get such an idea would be confessing that he or it was defeated by the environment and was propitiating the environment in the vain hope of not being killed for a little while anyway. Adjustment to the environment! If man had begun with the idea of adjusting to the environment he would have had to adjust to saber-toothed tigers and mastodons; and that adjustment would have been even more unpleasant and fatal than adjusting to one's environment today. There wouldn't be any men around any more!

If adaption is the goal of life, what more beautiful life form is there than the plankton and the algae? They are very well adapted. There is nothing wrong with them. There is no reason for them to have gone on in any direction except as monocells. They floated on the surface of the sea and nothing menaced them. The plankton live on minerals and sunlight. They convert eighty-six percent of the sunlight which strikes them into energy for their own use. This is very, very efficient—ten times as efficient as the operation of the human organism. The efficiency of the plankton is so high, according to the work of a great biologist, that food could be produced by photosynthesis to support one hundred persons for every one which is supported now in the world. An acre of algae, raised in a vat, will produce somewhere between two hundred and five hundred tons of food per year. It can be pitchforked out of the vats straight into the mouths of cattle. This is really an ideal life form. It is completely adapted to its environment.

But life does not seem to know that it is supposed to adapt to the environment: it keeps trying to adapt the environment to itself. Whenever an individual stops trying to adapt the environment to himself, he is on the road to an early grave.

The handiest and quickest way to estimate the tone of a preclear is by his relationship with his environment: Is he adapting it or adapting to it? If he is still trying to adjust his environment to himself, he will come up the Tone Scale easily. If not, he will try in every way possible to succumb, despite the efforts of the auditor. A person who is merely trying to adjust to his environment is dying. Any species which thoroughly adjusts to its environment dies.

A monocellular animalcule cannot adjust the environment to itself very well. A monocell is not very mobile; it cannot swallow up a continent or get to the

214

moon or the planets—which same might some day be necessary for survival. It becomes, therefore, very dissatisfied with being a monocell and works its way up to being a sponge. As a sponge it discovers that it is still held down by MEST and cannot control MEST to any degree so it becomes an invertebrate; then it goes up and lies on the beach and becomes a quadruped and then a bird and so on. All this in the interest of controlling MEST.

THEORY OF NATURAL SELECTION

One must see this continual necessity of the organism to be in advance of the environment before one can appreciate the value of reason. The organism cannot discover how the environment is going to evolve test species to see if they survive. This is Darwin's *natural selection*. But it is only a small part of the process of evolution. There are too many data about the development of various species that just do not fit into natural selection. In order to put forth the theory of natural selection, all the data which points to direction and planning in evolution has to be hidden and disregarded. It has long been known to paleontologists that the horn of the rhinoceros cannot be accounted for by natural selection. There are many things in evolution which evolved slowly and smoothly for no apparent reason unless it is admitted that planning and experimentation was going on as a part of the life process. All of life is a process of thought. There is every reason to think that theta, at least, is capable of planning. Man is on the highest level of reason known, but every life organism is using reason. The idea that "man thinks but all the rest of the universe just happened" is absurd.

The effort to explain life in terms of organisms adjusting to their environment leads to hopeless confusion. But when it is assumed that the organism is adjusting the environment to it, everything falls into place with great ease. In order to survive an organism must be theta, not MEST. It must be a causative agent. The individual who can change his environment can reason. If he cannot reason, he cannot change his environment. The wide-open case low on the Tone Scale will only be able to change the environment by destroying it, but he is still trying to change the environment. One way or another the organism will go on changing the environment until death.

CONTROLLED REASON

The better a man can reason the better he can improve his survival potentialities in his own environment. This may seem a rather obvious point to stress, but actually there is a philosophy which teaches, "Ignorance is strength, war is peace, freedom is slavery." Knowledge, learning, the ability to think and reason are not dangerous; quite the contrary. But how does one go about controlling a piece of MEST which is resisting, which is hitting back? One tries to destroy the means the MEST has of hitting back. And what do men hit back at men with? Reason. In order to control human beings as MEST one has to convince them that they have no need to use reason, that they only have to adjust to their environment. There doesn't seem to be any way to convince a human being of this through reason, so it is done with the use of MEST force. Whenever an individual is found to be thinking, he is cured of this "bad" habit by the application of a greater or lesser amount of MEST force.

The essential difference between a piece of MEST and a successful organism is the ability to reason, the ability to keep the environment under control. A

successful organism cannot be owned, it has to be worked with. Whenever one tries to own a successful organism, the organism tries to gain control of the owner. The effort to own, control and motivate an organism as though it were MEST must be attended by a cancellation of that organism's ability to reason, because the reason of that organism has as its sole aim survival through the control of its environment. Most marital trouble comes from the effort of one of the partners to own, control and motivate the other. The partner who is being so dominated then retaliates with the use of nullification and covert hostility.

PROCESSING AS DOMINATION

Any processing which is done on an authoritarian basis is an effort to control and dominate the preclear. It may succeed in turning off chronic somatics, but it will inevitably lower the ability of the preclear to reason. Even good co-auditing contains some lowering of the self-determinism of the preclear. For this reason, the co-auditing team must be kept clear as a group at all times in order to minimize this reduction of self-determinism. ARC must be maintained at a very high level.

SELF-DETERMINISM EXPLAINED

The word *self-determinism* itself is misleading. The individual is not just determining himself. If he is to survive he must determine *everything* in his environment as much as possible. *Pan-determinism* is what theta is seeking. Theta evidently feels that it owns the whole physical universe. Human beings spend their lives acquiring and controlling MEST. For minimal output of energy they want maximal action and control of MEST. Why do people buy big, flashy inefficient automobiles? They have in these automobiles thousands of pounds of active metal—roaring monsters of MEST that respond to the touch of a little finger. They will work thousands of hours and go without all sorts of pleasures in order to acquire one of these expensive-to-operate toys. If they were really properly adjusted to their environment, they would walk!

Maximal control of MEST for minimal output of energy is the output-input formula of theta. When theta undertakes to control too much MEST all at one time the MEST kicks back, and the theta for a short time will have to adjust to the environment. But this is a sign of failure. Very soon theta will be back on the offensive.

In processing, the auditor regains for the preclear his freedom of choice in the physical universe. This freedom of choice allows him to reason.

REACTION OF LIFE TO PAIN PERCEPTICS

Let us consider a fictitious monocell and call it the "mono-percept." It has just one perceptic. It can perceive light. It has to have light to live and it will die in darkness. This is fictitious as you know, because there is always more than one perceptic in an organism. If this cell has any ability to move at all, it will go in the direction of light and it will go away from darkness. Sight in this organism means: *light equals survival, darkness equals nonsurvival.* The basic unit of life lives on light. Moths and animals and even man all seem to have a turn-toward-the-light mechanism.

Let us consider, secondly, an organism of one cell which has only the perceptic of smell. With this sense of smell, the organism would be able to detect, let us say, food and poisonous substances.

Let us consider, thirdly, an organism which has only the perception of sound. If this organism lives in the sea, there would be two general classifications of sound. In one quarter would be surf, waves, tumult, noise, danger, nonsurvival—jagged sound waves. In another quarter would be quiet. Somewhere in the course of evolution, organisms developed an impulse to go toward a smooth sound, but in general organisms go away from noise. Jagged sounds mean surf, rocks, reefs, anger, tumult, storm, avalanche boulders. Throughout evolution noise has meant death.

In the field of tactile the smooth, the silky, the velvet has a definite attraction for the organism. The rough causes a repulsion.

Each of these perceptics helps the organism to move toward survival and away from pain. The ordinary pain is a force impulse which drives the organism away from danger. The experiencing of pain is necessary to tell the organism when to avoid nonsurvival. The experiencing of pleasure is necessary to tell the organism when to seek survival. When all these perceptics are combined in one organism, as they normally are, the organism meets problems which must be reasoned out. For example, the organism may encounter a situation in which darkness (nonsurvival) and the smell of good food (survival) lie in the same direction. This is a conflict. Darkness means "no." Good food means "yes." Now these two answers must be compared to a third factor: Is the organism so hungry that it will die if it does not eat? If not, the organism can go further in search of food. This is the weight factor of basic reason. There is a yea-nay decision on every datum, according to the weight that datum has. When the data are so equally weighed that no decision is possible, the organism becomes anxious and uncomfortable until a new datum is found which throws the balance one way or another. Each perceptic which comes to the organism, whether light, sound, smell or temperature, has weight on either the yes side or the no side. This is all added up very quickly, and the reaction appears almost immediately in movement toward survival or away from nonsurvival. This process is reason. No matter how complex the reasoning becomes, it is still this same process. The greatest problems of the world, on an international level, still resolve on the basis of "How light is it? How dark is it? How loud is the noise? How good does the food smell? How long have I gone without food? How cold is the water?" The answers to these questions come up in terms of action: yes or no, approach or retreat.

OPERATION OF THE MIND

There is a system of algebra called Boolean algebra used for setting up telephone switchboards. It is organized on the basis that to every question there can be a yes or a no answer. The operation of the mind can be demonstrated to be very much like Boolean algebra. If one asks every question that he must ask of the universe so that it can be answered with a yes or a no, he gets answers rapidly because this seems to be the basic operation of the mind. The most complicated problems can be worked out with Boolean algebra; pages and pages are required, but it can be done. The mind, however, has no problem about lack of space and equipment. Every computation in the mind is probably being run

217

three or four times simultaneously. Nature is very lavish. A man building a machine tries to get the most function for the smallest amount of construction. Nature, on the other hand, if the job requires one piece of equipment will use five or five hundred or, in some cases, millions.

INTERRUPTION OF SELF-DETERMINISM

What is the efficient way then of destroying the ability of an organism to reason? It is to prevent these yes or no answers from being arrived at. It is to prohibit an individual from reaching his own conclusions from his own data. It is to inhibit him from acting upon his own data and to cause him to act upon data which is forced upon him. This is the most fundamental level of aberration: "If the food smells good, go away from it!" This is directly against the survival intention of the organism. This must be enforced with pain. When the organism attempts to run a series of computations on its own data, if this arbitrary datum is introduced, confusion and indecision result. When an organism is in this confused condition, another organism, or piece of theta, can take control of and direct this organism for its own ends. The less self-determined the organism is, the more it becomes MEST, and the more it can be controlled by other organisms in its vicinity. The less theta is clear, smooth and reasonable in this organism, the more easily it can be possessed by clear, smooth theta.

In training a dog, a man extends his own theta over the dog, and the dog becomes merely an extension of the man. The dog accepts his subordinate and dependent position, his dog's life. A cat or a human being will not accept such a position. A cat is an independent hunter and must make his own decisions. If a child is trained in such a way that much of his self-determinism is interrupted, he will not be a successful human being. He will not even be acceptable to the people who were so careful to train him into this apathy. Human beings cannot be trained successfully like dogs, no matter how many parents and other authoritarians there are in the world who think they can be or should be. A human being who is trained in an authoritarian manner will either die or retaliate. The trainer will have either a case of complete apathy to deal with or an angry rebel or, worse yet, a covertly hostile rebel. Human beings have to be reached with reason.

To aberrate an organism it is only necessary, then, to interrupt the reasoning process of this organism and force an arbitrary conclusion on the organism. This organism is then owned and must be moved and motivated by its owner if it is to survive. If it is not so moved and motivated, once its ability to reason is interrupted, it will not survive. A parent who trains his child this way is training his child *not to survive.*

In society every organism sees the whole world, including other organisms, as MEST. Organism A tries to control organism B. Organism B resents this and tries, in turn, to control organism A. Back and forth the conflict rages. This is the tumult which is called modern living.

IMAGINATIVE QUALITY OF MIND

Eventually in the development of thinking organisms, a point is reached where the organism begins to record the conclusions it makes for use at a later time. The mind becomes very clever. It does not have to reason out every

problem each time one is met. The mind merely calls up the conclusion which was previously reached about this particular problem. The organism begins then to take care of the future by imagining what is going to happen so as to be ready for it. The organism tries to foresee, through imagination, all the possible problems that will be met and to reach conclusions about all these imaginary problems so that split-second action can take place when the actual problem is met. This is imagination in its simplest form. As it develops, it becomes more and more creative until finally it becomes the imagination of the greatest artist and thinker. But imagination is, basically, postulating future problems in order to solve them now, and organisms do not long survive without this ability.

INTERRUPTED MOTOR ACTION

Whenever the motor impulses of an organism are not directly connected to these yea-nay decisions on perceptic data, whenever the conclusion of another organism is substituted for these, aberration results. Reactions become slower. The individual thinks of walking but doesn't walk. He misuses the MEST around him. This is the entire scope of aberration: interruption between perception and motor impulse. Perception can be interrupted in various ways; but the most effective way is by interruption of the individual's use of MEST: matter, energy, space and time. If he is prevented from going where he wants to go and doing what he wants to do, touching what he wants to touch and seeing what he wants to see, and if he is forced to go where he does not want to go and do what he does not want to do, to touch what he does not want to touch and to see what he does not want to see, he will become confused and he will be controllable.

An individual loses his ability to handle and control MEST in direct ratio to the amount of interruption there is between perception and motor impulse. An individual who wrecks an automobile does so because he fails to make a decision on the perceptics which he has. He is receiving enough perceptics to make it possible for him to avoid the crash, but he does not make any motor action on these perceptics. Almost every accident requires such a state of confusion in the drivers of both machines. If there were perfect perception and motor action on either side, both would escape.

In processing preclears, an auditor discovers much about such circumstances. The auditor who runs an automobile accident out of a preclear will find, when the time factor has been stretched out, that a state of paralysis and inaction took place in the preclear just before the accident. One preclear in processing was discovered to have an inevitable impulse when he saw an accident approaching to continue and make it the most destructive accident possible. All this would take place in a split second, entirely unknown to the individual. Arbitrary data was being entered in from somewhere between the perception and the motor action of this individual. That is aberration.

So the survival of man depends basically upon his ability to reason. Man must be able to use his knowledge in order to survive; his best weapon is knowledge. Any new discovery or simplification is valid and useful directly in ratio to its enlargement of the individual's ability to reason with the knowledge he has. This rehabilitates the person's self-determinism. If Dianetics and the auditor save the preclear's self-determinism, they save all. They are giving the individual back to himself.

L. RON HUBBARD
Founder
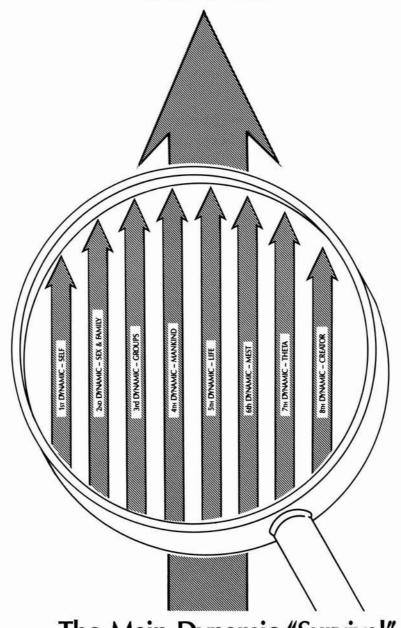
219

SUPPLEMENT
No. 1
To
SCIENCE OF SURVIVAL

September 1951

From
The Hubbard Dianetic Foundation, Inc., Wichita, Kansas

All Possible Aberrations

From a lecture by
L. Ron Hubbard

1st DYNAMIC – SELF
2nd DYNAMIC – SEX & FAMILY
3rd DYNAMIC – GROUPS
4th DYNAMIC – MANKIND
5th DYNAMIC – LIFE
6th DYNAMIC – MEST
7th DYNAMIC – THETA
8th DYNAMIC – CREATOR

The Main Dynamic "Survival"

The central dynamic of the individual is the urge toward survival. As the urge is influenced by outside forces, it either becomes suppressed or alloyed with the purposes of other persons who are forcing their wills upon it, thus becoming, to some degree, enturbulated.

A large vertical arrow serves to represent this central dynamic. As the dynamic is cut back or entered upon by suppressing influences such as the lack of the necessities of life—food, clothing and shelter—the arrow becomes more and more bent and warped until it is headed toward succumb, in the opposite direction. This is the direction of death. When the arrow points toward death it does so in the same ratio that the dynamic is enturbulated, and when it points toward survival, it does so in the ratio that the dynamic is clean and clear. When pointing toward survival, it reaches up into the high ranges of the Tone Scale.

Suppose we inspect this dynamic through a magnifying glass. We find that the arrow is in reality composed of eight arrows, that the central dynamic is subdivided into eight parts; that is, SURVIVAL may be considered in terms of (1) self, (2) sex and future generations, (3) groups, (4) man as a species, (5) life (in any of its many forms), (6) MEST, the physical universe, (7) theta (thought) and (8) the Creator.

The first dynamic is man's urge for survival for himself as an individual organism. Past philosophies were worked out on the basis that each man was a separate entity and that everything was done by him out of motives of selfishness, and that his first dynamic was the only dynamic. Arranging everything in terms of receiving an individual reward for helping groups, mankind and life is a clumsy and unnecessary procedure.

The second dynamic is man's urge toward survival as a future generation. Through sex he creates other individuals, expressing through children the urge to survive. Past therapies and philosophies dealt exclusively with the second dynamic, attributing every motive man had solely to sex. These philosophies and therapies decayed with the passage of time. Because they attributed all evil to sex and declared sex to be evil, their proponents did not procreate and so are not with us any more.

Then Marx propounded a theory that the only important thing is the group. Entire nations operate on this one dynamic alone. They do a thorough job of working out everything in terms of the third dynamic, but it leads to a rather unbalanced situation, wherein the individual has no importance and the family is absorbed by the state. Mankind is scheduled for annexation by the state. Life and MEST belong to the state, spirituality is denied by the state, and the Supreme Being is replaced by the state.

Currently there is in California a philosophy which teaches that everything is attributable to man as a species, the fourth dynamic. It advocates that nations, groups and subgroups should not exist as such—only man should exist. It stresses that the only urge man has to survive is as a species.

Man's urge to survive as life and to cause all life to survive may be considered the fifth dynamic. He may erect bird havens, raise Pekinese dogs, or go to extraordinary lengths such as a certain cult in India which lives by the idea that the fifth

221

dynamic is the only one. The members of this cult would never step on a cockroach because they believe the cockroach is life, and that life should never be subdivided into anything smaller.

The sixth dynamic embraces the urge to survive for the physical universe, or MEST. The cartoon capitalist falls into the category of a group believing that the most important thing in the universe is MEST. "Can I see it? Can I feel it? Can it be measured? Well, then it exists." He holds that man exists solely by virtue of mud having one day become animated. Such a materialist is often found in the scientific laboratory. He uses Boyle's law, and can make tractors and atomic bombs and can even control the atomic bombs so precisely that when he pushes a button they go **BANG!** but somehow he has never learned how to control the thumb that pushes the button. The mud-to-man theory has been applicable solely to mud. The idea that structure controls function has failed to predict or control any function.

The postulate that function controls structure brings us to the seventh dynamic. This is the urge of the individual to survive as thought, or theta. Some day man may be able to start a flow of theta from one point to another, but even now it works well as a theory. Through use of the theta postulate human beings can be rather rapidly deaberrated. Theta plus MEST equals life. Theta energy, whether from a divine creator or from a battery somewhere in the sky, is not physical universe energy.

For a long time people have been talking about and fighting for and dying because of the eighth dynamic. Every Sunday morning people go to church to express their belief that the universe was created. Two or three thousand years ago the Greeks were talking about the prime mover, unmoved. Every time the problem of the origin of the physical universe comes up, we have to postulate a creator or else have no answer to give.

These eight dynamics are all part of the main dynamic. The same thing can happen to each one of the divisions that can happen to the main dynamic. Just as the main dynamic can be hit, interfered with and suppressed until it changes polarity and goes toward succumb, so may any one of the eight divisions be enturbulated and have less survival value. The eight dynamics are usually selectively aberrated. One's second dynamic can be pretty well out and his fourth dynamic practically nonexistent (but the rest of them functioning all right) and he'll get by. He could even have half of the first, second and third and all of the fourth gone, and still pass for normal.

An individual has the urge to survive along each one of these lines. Life suppresses one after the other, and a changed pattern of overall survival appears. For example, suppose someone suddenly becomes afraid to own anything: He has had the sixth dynamic selectively suppressed. Another person believes that there is no divine creator, and that life is just an accident: He is selectively blocked on the eighth dynamic.

Any of the dynamics may be suppressed in two ways. The first is the suppression which says "No!" A person who has been told since he was a child that he was worth nothing, that he was no good and that he would never be able to do anything is likely to have little or no first dynamic. The first dynamic changes polarity and starts pointing toward death. This person is capable of committing suicide, unless he is very strong on the third dynamic and can live

222

for the group. He may, however, needlessly sacrifice his life for the group. This represents a suppression of the dynamics—the survival urge of the first dynamic is not sublimated over into the third; the third is only more visible because the first has been suppressed toward death.

The second way of suppressing a dynamic is by *enforcement:* "You've got to be a good girl! You have to amount to something! We expect you to be a credit to your family!" After a few years of such commanding, the girl who has been forced to be a great credit to her family is unable to do anything. She has been interfered with. Mama has entered her own dynamics into the dynamics of the child with the resultant blunting of the child's dynamics. If any dynamic is inhibited, it enturbulates, and if it is enforced, it enturbulates. Either way, it is pushed toward death.

The principle of self-determinism, to be workable, dictates that a dynamic should neither be suppressed nor too thoroughly enforced. On a spectrum from *shut off completely* to *center* to *maximum enforcement*, self-determinism would be found at the center. The individual who is surviving best is exercising all possible rational self-determinism in an environment which allows a maximum of self-determinism. In Europe, for instance, there is much talk of liberty, but the environment has been for so long so suppressive on both the first and third dynamics that the European's idea of liberty is not nearly so expansive and all-inclusive as is ours. Self-determinism is a relative state of being—the more rational an individual is, the more self-determinism he will be able to exert and the more he must be allowed to exert within the limits of his environment. Of course, the more rational he is, the easier he will be to get along with and the better he will handle MEST. An individual whose dynamic has not been enturbulated is in full agreement and affinity with the world, and is in good communication with the MEST universe (sight, sound, smell, touch, etc.)

Anything that aberrates the individual's urge toward survival will aberrate his self-determinism. This is the basic form of aberration. But how many manifestations does the basic aberration have? To answer this it is necessary to examine the component parts of theta: *affinity, communication* and *reality.* Theta must remain in affinity with, communicate with and have agreement with other theta in its vicinity. All three together make for understanding. Computation, understanding, thought and education all depend on affinity, reality and communication.
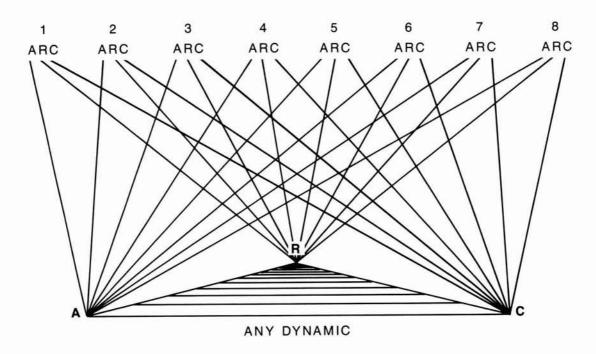
A graphic representation of aberration would be particularly valuable if it could be seen to contain all possible aberrations. To provide this representation, a chart, based on the eight dynamics, is drawn with an ARC triangle below, floating at some point on the Tone Scale, and the eight dynamics with their ARC relationships listed above. Lines connect the lower triangle with the dynamics above, representing suppressions of the lower triangle down the Tone Scale.

By use of this chart, and by following the line of reasoning suggested by the statement that *both inhibition and enforcement suppress a dynamic on the Tone Scale,* the auditor can predict any possible aberration that a preclear might have. Any seven of the dynamics may suppress or enforce the remaining one in an individual. The technique which has evolved from the use of the chart is called Dynamic Straightwire.*

This is the next advance over Hurdy-Gurdy Straightwire, which is outlined in Science of Survival.
— LRH

R

A   C

ANY DYNAMIC

Dynamic Straightwire

Consider the suppression of the second dynamic by the third dynamic: what does the group think about sex? The first group which might come to mind is the family. The family's affinity on the second dynamic, when measured by the basic aberration that plagues society at the present time, is very low. Sex is not quite nice and certainly not to be considered as a communicable subject. Agreement within the family concerning attitude toward sex is rare indeed. What is it for? What is it like? When is it proper? Without agreement there can be little basis for reality.

If an individual has been or is a member of a church group which is selectively thumbs down on sex, he has been suppressed on the second dynamic by the third. The auditor is interested in finding how a group affected this individual's second dynamic. He seeks to find incidents which enforced the dynamic, and incidents which inhibited it. "What did your family think about children?" It is not always necessary that an attack be made against an individual for aberration to manifest—the statements and attitudes of the persons around the preclear might easily have upset him, even though they were not directly aimed at him.

If the preclear has served a term in the army, the auditor will have a broad field for exploration of aberration along the second dynamic. "What did the army think about sex?" This one is always productive of results. "Did you ever go on a three-day pass and find an 'off-limits' sign in the choicest section of the city?" There are few occupied cities which do not contain a rash of "off-limits" signs. "Did you ever attend an army lecture about venereal disease?" Of course he did, and if the usual gentle and genteel service communications on venereal disease were given, the preclear will have many locks on the subject.

One case was opened by working with the second dynamic as it related to the group in this way: A young man had been raised in a very self-righteous family, and attended church from earliest childhood. As he grew older a very likable preacher became the man he most wanted to emulate, and one of this preacher's pet sermons was to call hellfire and damnation down upon the head of anyone who would think or talk about sex. When the young man went into the army, he began to hear and see as a common occurrence those very things which his preacher had called down. The general attitude on sex in the army was so radically different from what he had been used to that the difference between the inhibition of one group and the enforcement of the other made him almost psychotic. The auditor used Straightwire on both the enforcements and inhibitions on sex, and rapidly raised the young man's reality and general tone.

Sometimes a girl tells her auditor how nice her dear little pussycats are, but that men and women are awfully nasty. She says that if men and women were only as nice and considerate as her little pets, everything would be all right. Somebody in this girl's vicinity has been talking about how bad people are, and demanding her agreement on the subject. Straightwire in search of such locks will soon relegate her pussycat to its rightful place in her life.

What of the suppressing effect of the first dynamic on the second? If an individual has been told that he doesn't love anybody and can't love anybody, he will have a hard time with his affinity for his children. If he has been told that he has to be right all the time and that he has to make other people do the right thing, his agreement with his children will come chronically down to 1.5 on the Tone Scale. He will dominate the children, or try to. If he has been told that he must talk, his children will have a hard time attracting his attention to their ideas. In considering the things in general that the preclear thinks about children and sex, the auditor is considering the suppressing effect of the entheta of the second dynamic on the theta of the second dynamic. He can in this way determine that the second dynamic is suppressing the second dynamic. With this in mind, the auditor immediately sees a set of questions to ask.

Suppression of the second by the fourth dynamic is found in the teaching of sections of biology about man, what man is and what sex is in relation to man. Anthropological studies and the disagreements about children and sex in the societies studied may cause enturbulation.

As to the suppression of the second by the fifth dynamic, a preclear from the farm has the subject of animal husbandry. One little girl had been standing unnoticed while her father was talking to a neighbor about breeding a prize cow. He was describing the procedure in great detail, when suddenly Mama discovered that the little girl was there, listening. Mama violently scolded Papa and sent the girl to bed. The girl was taken completely by surprise and utterly bewildered. Why should she be scolded and suddenly sent to bed and Mama and Papa have a fight? She worried over this for a long time, eventually becoming thoroughly frightened of animals. It was a relatively simple matter for the auditor to get considerable grief off the case concerning this one incident alone.

Suppression by the sixth dynamic is usually heavy because it is caused by MEST, producing engrams of physical pain, the basic cause of aberration. An engram is a break between dynamic seven and dynamic six, or theta hitting MEST too hard. Or it is a separation of seven and six, causing grief due to loss.

225

How does MEST influence the second dynamic? Many wealthy individuals have a prodigious amount of MEST under their control. The pretty girls who tag along with them advertise that MEST has an effect on the second dynamic. One of these individuals takes his beautiful admirers for rides in his automobile and has a wonderful time, but one day the automobile is stolen. There will be grief from this break between six and two. Or perhaps the same fellow wants children, but has lost his property and home. He feels that he can't support children without MEST, causing a break on the second dynamic. Physical injury affecting the second dynamic also comes in this category.

Communication comes in for a share of the breaks on dynamic two. One just doesn't talk about religion and sex in the same breath, for instance. Actually, in this society, communication about sex is inhibited in relation to every dynamic. Anyone who does not talk naturally and easily about sex has been inhibited, even if only by the general social aberrations on the subject. The use of Dynamic Straightwire on the times a person has been cautioned not to speak of sex will uncover many suppressions of communication.

There are suppressions of the first dynamic by the third; for example, the fellow who is self-conscious, who won't join a group because he feels uncomfortable in a group. This also works the other way, by suppressing his normal third dynamic by his first. Find out what this type of preclear has been told about groups. It might be that he had to form a group before he could even look at a woman. "You have to be married before you can go around with a woman," is a common example of the third blocking the first.

The third dynamic may be blocked by the third because other baseball teams beat the preclear's baseball team. Each time his ball team is defeated when he is a member of the team, his third dynamic is enturbulated.

On the fourth dynamic, there are races in the world today which consider themselves suppressed by man. Somebody who had something to gain has convinced these groups that they are minorities, and as a consequence their ideas about the fourth dynamic are aberrating the fourth.

An auditor processed a young Jewish boy by Straightwire just on the basis of locks on the third, fourth and fifth dynamics. He came up the Tone Scale very markedly after running a few locks and secondaries from childhood in which somebody said, "I can lick you—you're a Jew, and Jews can't fight, and you don't belong to this club anyhow." His mother had taught him that he must get along with the rest of the human race, and that he must learn to be nice to people, and yet they delighted in kicking him around.

The Dynamic Straightwire chart indicates every possible type of aberration that a human being can have. Each dynamic can selectively aberrate every other dynamic. Select each dynamic in turn and place it at the bottom of the chart, and question the affinity, communication and reality of each of the dynamics in relation to the one at the bottom.

What would an auditor do about a preclear who is aberrated on the eighth dynamic? He would place dynamic eight at the bottom of the chart and find out how each of the dynamics has acted to influence the eighth. To begin with, he inquires as to the affinity enforcement between one and eight, the reality

enforcement and the communication enforcement; and then the affinity inhibition, reality inhibition and the communication inhibition.

An auditor asks, "What is God going to do to you?" Answers appear such as, "God's going to take my soul."

Mama has said to him, "You know, dear, an angel will come to you in your sleep."

"He will?" the child answers. "Well . . . I don't know if I want to see an angel. What's this angel liable to do?"

"Oh, nothing, dear. All angels are good, except the ones that give you bad dreams."

"But I thought you said angels were good."

"Well, most angels are good, but some of them are bad," Mama continues. "You *know* that angels exist."

"But Tommy says there aren't any angels, and Grandpa Dooley says there aren't any."

It is little wonder that there is considerable confusion between dynamics eight and one.

By using Dynamic Straightwire a case may be unburdened of irrationalities and miscomputations which are aberrative, and be put into shape to run secondaries and engrams. It is a system for predicting all possible aberrations caused by the suppression of the dynamics. Any dynamic is capable of suppressing any other dynamic. Many auditors have been restricting themselves to the effect of the first dynamic aberrations on the first dynamic, or the effect of the third dynamic aberrations on the first dynamic, but these are only a small fraction of the aberrations which the preclear can have. All of the dynamics in all of their combinations of aberration should be considered. Find entheta wherever it is and convert it to theta. What Papa and Mama have said around Baby is very important, but it is very very far from being the only thing in the case. The preclear has gone to school, has belonged to the Boy Scouts or been in the army; he has belonged to a church and he has suffered through a summer camp. And often he has been hammered by some cynical atheistic fellow who tried to convince him that his religious beliefs are all wrong. All these things are discovered when using Dynamic Straightwire. By using Dynamic Straightwire an auditor can question a preclear on a much broader, more thorough basis than before.

L. RON HUBBARD
Founder

227

SUPPLEMENT

No. 2

—— To ——

SCIENCE OF SURVIVAL

September 1951

From
The Hubbard Dianetic Foundation, Inc., Wichita, Kansas

Validation Processing

Past history of Dianetics has found too many auditors too often addressing the entheta or frozen theta on a case. Processing which should have been directed solidly toward the invalidation of aberrative experiences many times primarily validated them. As a matter of course the auditor neglected the analytical moments during the processing because he felt they were not important, that they would continue to exist. True, but by validating engrams and secondaries constantly the preclear sometimes becomes so introverted on the subject of engrams that he tries to run himself; he thinks about this phrase and that phrase, this enturbulating experience and that enturbulating experience until he is thoroughly restimulated. This is especially true of the low-toned case. Attacking entheta with too much entheta simply enturbulates, and nothing positive happens.

Theta has a peculiar characteristic of trying to attack enturbulated theta and disenturbulate it. The individual best survives when pleasurable experiences and prosurvival entities are brought into view. Hence tone rises for preclears and cases move along more rapidly as theta moments are validated.

Let's suppose that for a while, without paying any attention to engrams and secondaries, the auditor addresses only the theta side of a lock chain. Can this make the preclear more reasonable and rational on a subject about which he is severely reactive? Could this validate his analytical mind?

As we know, an engram accumulates locks and secondaries which form in chains in the reactive mind. Before the engram was received the organism was potentially analytical on the subject of the content of the engram, and remained so even then until the engram was keyed in. Finally, however, after the addition of lock after lock piled on top of the secondary, the engram gained a greater force on behavior than the organism could reason around. Reason then became relatively impossible on the subject. How can we go about restoring reason on the subject contained in the engram without removing these locks and without running the engram?

Suppose the preclear has a certain chain of locks on the subject of women: one girl left without saying goodbye, another stabbed him in the back, and another ran off with his best friend, while another told him to his face that he didn't amount to anything. These locks all charge up the chain of engrams at the bottom which say bluntly: "Women are no good." Perhaps this preclear is very occluded, or the time available is simply not enough to enable running all the engrams on the subject, or the preclear is very low-toned. How could he be made analytical on the subject of women?

The key lies on the same lock chain. Validate the analytical side of the ledger and neglect the reactive side. Run the subject of women as a chain of analytical moments and keep away from the reactive material.

"Do you remember anyone who gave you cookies?"

"Oh, yes. There was an old lady in our block that gave me cookies." (Aha, here is a woman who is some good!)

"Do you remember a teacher that you liked?"

"Yes, I remember a teacher who was pretty nice."

"Do you remember a girl you went with who was lots of fun?"

"Yes, there was one. I don't remember her name now and I don't know what she looked like, but I'm sure there was one."

Then go back over the same material again, picking up the old lady who lived down the block, the nice teacher and the times he had fun with the girl he liked, and contact these moments.

As the preclear is calmly restrained from attacking the entheta, he may begin to experience a somatic. The more pleasure or analytical moments he hits, the worse the somatic may become. It is demanding attention. The somatic is actually at least one of the engrams on the track having to do with "Women are no good." The auditor finds it difficult to resist the temptation of dropping down the track and running it. The auditor, too, is theta trying to attack entheta, but he must restrain himself. He must continue to run only the analytical moments on the subject, and suddenly the somatic will turn off again. There have not been a sufficient number of cases observed to date to see the permanency of the release, whether the somatic stays off permanently or merely goes out of restimulation. In the course of processing however, the preclear becomes analytical on that chain; so there is some stability connected with this type of processing.

Some preclears go through two or three locks all right with validation technique, but suddenly dive into a reactive incident. The analytical mind, when asked to be analytical about a subject, begins to discharge the reactive mind. Keeping the preclear out of entheta on the chain may be illustrated by the conversation which occurred while running one case on validation:

"Oh, yes, I remember the nice old lady, and I remember my teacher. Gee, that first grade teacher—I certainly hated her . . . oh, she was terrible."

"Did you like your second grade teacher?"

229

"Oh, she was all right. I didn't have too bad a time."

"Did you ever go on a picnic with one of your teachers?"

"Sure, we went to a picnic, and we had lots of fun; but do you know, that darned eighth grade teacher was there and she was such an old cross-eye . . ."

"Now, what did you have to eat at the picnic?"

It isn't easy to keep the preclear from dropping off into entheta; but what must be done is to validate the analytical mind. That thing which is validated grows stronger. Did you ever talk to a demon circuit while processing? If so, you know that after a short time the demon gets stronger.

Sometimes a chronic aberration is turned off by rote. Suppose this chronic aberration or somatic is "wearing of glasses":

"How many lock chains are there connected with eyes?"

"Five."

"Can you give me the names of these chains?"

"Yes."

"Give me the name of the first chain."

The preclear gives the name of each chain in turn. The auditor then starts with the first chain named and asks the preclear to scan vocally the analytical moments on that chain, unless the preclear is too far down the scale. If he is unable to scan, use Straightwire or Repetitive Straightwire. (Repetitive Straightwire is done simply by remembering incident after incident on a chain, one at a time, and then doing the same thing again and again in the same order.) After he has run the first chain as long as he can on the analytical side of the ledger until he drops off into entheta, the auditor asks for the second chain. Although the chains are usually given out in the sequence that they should be run, the auditor might ask, instead of for the second chain, for the next chain necessary to resolve the chronic somatic.

Validation naturally makes vital use of present time also. The alert auditor will arrange plenty of present time theta moments, particularly with the low-toned preclear; if not too many theta moments seem available in the past, these present time moments can be reviewed. Environment for processing can be made pleasurable by perhaps a walk, coffee, sessions in the park. Also the auditor can draw out the preclear to feel he is making a contribution to the auditor as a person, even in meager ways, as asking advice about purchasing a toy for his child or even taking the preclear along on the shopping tour. Giving good present day is valid processing!

Validation technique seems to be of definite value as a tool for the auditor. It takes skill and ingenuity to use as does any tool, but you will enjoy its use.

L. RON HUBBARD
Founder

Professional Course Lectures

Each Monday evening Ron briefed the Professional Course students at the Hubbard Dianetic Foundation in Wichita on his newest research results and developments.

On 1 Oct. 1951, he had a major breakthrough to relate. Over the preceding weeks, he had developed a technique so powerful that in a few minutes he had completely rejuvenated his own writing goals and abilities, and rehabilitated his eyesight almost instantaneously.

This technique, Self-determined Effort Processing, had been under research and testing for several weeks by some fifty auditors on nearly one hundred preclears. The results were astounding.

1 Oct. 1951   Self-determined Effort Processing

1 Oct. 1951   Progress of Dianetics Research

1 Oct. 1951   Standard Procedure

1 Oct. 1951   Group Processing Demonstration

The October Conference

Ron's latest discovery about the nature of man and the new codification of Dianetics technology embodied in the Axioms of Dianetics were so important that he ordered a conference called, and in the second week of October more than fifty auditors from all over the country gathered at the Hubbard Dianetic Foundation in Wichita.

These lectures covered the Axioms of Dianetics and their application in auditing, life and livingness. Ron spoke for an hour each evening on the Axioms themselves and on recent research developments.

8 Oct. 1951	Axioms and Effort Processing
8 Oct. 1951	The Logics
9 Oct. 1951	Statics and Motions
9 Oct. 1951	Axioms 1–14
9 Oct. 1951	Effort Processing Summary
10 Oct. 1951	Axioms 14–32
10 Oct. 1951	Theory of Epicenters
11 Oct. 1951	Axioms 33–49
11 Oct. 1951	Epicenters and Self-determinism
12 Oct. 1951	Randomity and Emotion
12 Oct. 1951	Effort in Engrams
12 Oct. 1951	Conclusion Processing

Following the October Conference, Ron returned to his research and the testing of new processing techniques which he was continually evolving from the Axioms of Dianetics.

He continued to brief the Professional Course students on his latest findings and the newest techniques each Monday evening.
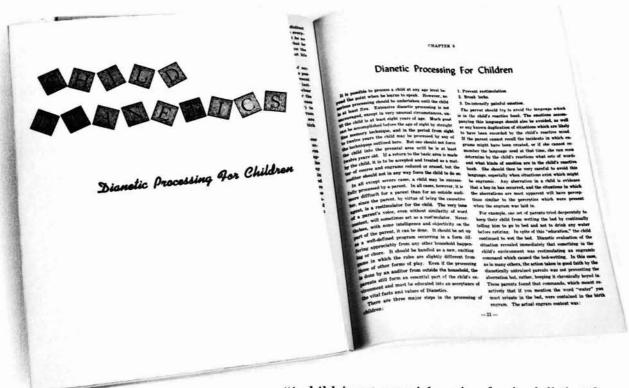
CHILD DIANETICS
Dianetic Processing for Children
by L. Ron Hubbard
Published October 1951

"A child is not a special species of animal distinct from man. A child is a man or a woman who has not attained full growth."

L. Ron Hubbard

Child Dianetics was compiled from the research and lecture materials of L. Ron Hubbard by the staff of the Hubbard Dianetic Foundation of Los Angeles, California, in January 1951 and published at Wichita, Kansas in October of the same year.
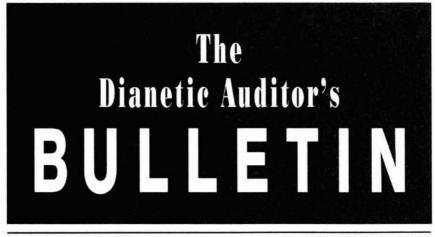
In his introduction to the book, Ron wrote:

"Child Dianetics is being published to fill a need.

"It is staff collected and staff written except for this introduction and that, necessarily, takes quite a while. Dianetics meanwhile has advanced considerably. The theta—MEST theory, Validation Processing, MEST Processing and other developments can spot considerable additional light on Child Dianetics. This book is published because of demand, not because it is up to date."

An invaluable guide to the application of Dianetics to children, the book also describes the standard Dianetic technique of the time and gives many examples illustrating its use—including the complete text of several sessions.
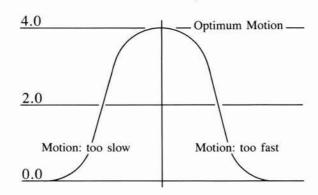
Self–Determined Effort Processing

The basic dynamic principle of existence is: *SURVIVE!* Underlying this dynamic and essential to it is *MOTION,* for survival is accomplished by a continuance of motion at a given optimum rate. To be at its best, an organism must sustain an optimum motion. When motion is either too fast or too slow, an organism becomes static, which is tantamount to death. There is a Tone Scale of motion, from static on the too-slow side to static on the too-rapid side with optimum motion between:

Motion has, as a component part, effort or energy applied in a given direction. The compelling or inhibiting of effort compels or inhibits respectively the organism's optimum rate of motion. To rehabilitate the individual, then, one must process out of existence any over- or under-motion or times when application of effort caused enturbulation.

The individual organism is engaged in a contest between itself, other organisms and MEST. An organism seeks to maintain a motion prosurvival to itself and

235

its symbiotes. To maintain this motion it must overcome the environment effort inhibiting or compelling its effort, termed counter-effort.

An example of this principle might be considered to be the act of driving an automobile. A driver, with an intentional line of direction, is suddenly caused to stop his forward motion because of a stop light. Although this does not usually bother him to any great extent, it does cause a slight lock since it is inhibited motion. To add to the confusion, a car speeding up from the rear bumps the stopped car, compelling a motion which was unintentional. At this point there is a slight *randomity** of effort on the part of the first driver. Any additional incident involves the driver in a contest to maintain motion of a survival tempo in a direction of optimum survival.

RATIONALITY DEFINED

The magnitude of the survival threat modulates the amount of effort demanded by a rational mind. Aberration is a failure to add algebraically the amount of effort necessary to the optimum solution of the problem. Such a failure can be caused either by a lack of data available to the individual involved or by his having met problems unsuccessfully in the past. In either case the individual unwittingly determined nonsurvival courses as to that effort by his own self-determinism at the time he accepted the counter-effort. Thus even the mechanism of restimulation is the individual's own self-determinism lifting the engram into present time.

In any engram the point of lowest awareness of effort is the deepest point of anaten. Here is the effort unsuccessfully applied in all directions so that there is no resolution of effort. Anyone who suffers from such randomity to any great extent comes to the point where he is no longer able to add up magnitude of efforts. He cannot be a rational being. Rationality is ability to recognize and meet the magnitude of effort (counter-effort) being applied to the individual.

NATURE OF MIND

The mind can be considered to be, basically, an aligned quantity which is pliable and amenable. It is directional, aligning the efforts of the organism or things of which the organism is a part. Gradually its original aligned vectors toward survival become turned around and are pointed toward succumb. This is illustrated in the following Tone Scale.

$$- \ 4.0 \quad \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow$$
$$- \ 3.0 \quad \rightarrow \nearrow \searrow \downarrow \searrow$$
$$- \ 2.0 \quad \searrow \swarrow \uparrow \nearrow \leftarrow$$
$$- \ 1.0 \quad \leftarrow \swarrow \nwarrow \uparrow \nwarrow$$
$$- \ 0.0 \quad \leftarrow \leftarrow \leftarrow \leftarrow \leftarrow$$

*Randomity is the misalignment, through the internal or external efforts by other forms of life or the material universe, of the efforts of an organism. –LRH

236

Physiologically the individual mind is capable of being impinged upon by inhibitive or compulsive efforts of others. In view of this we have postulated randomity. A race, a group or even a family without an agreed goal has randomity. Efforts to survive are being applied in many directions and some of them impinge on individual minds to deprive those individuals, if they allow it, of a portion of their self-determinism.

Every time a person's effort is compelled or impeded, he receives some degree of anaten. His energy is flowing in a certain direction; counter-effort throws the energy flow back upon itself. Because the central control unit has not received contrary directions, it continues the line of the original flow against the reversed vectors. Naturally, the end result of the effort is blunted, confused. Continuing this flow of random vectors will carry enturbulation to the point of unconsciousness. Anyone applying enough effort toward survival can cause unconsciousness; he is trying to overcome more than he has ability to overcome. This may be exemplified by a person trying to lift a car until he becomes unconscious. He underestimates the magnitude of effort necessary for performance of the task. An unsolved problem is an effort which has not been overcome and thereby causes randomity of effort encysted in time. Anaten is the physiological manifestation of this randomity of effort.

ACCEPTANCE OF COUNTER-EFFORT

What is this process of giving up self-determinism? Observe an individual who is gradually succumbing to counter-effort control and you will see it is a matter of his central control unit being transplanted. Consider this person's "I" when it is in complete control and with full self-determinism as a motorman. The motorman has to be constantly alert as to where he is, what he is doing, what he has to oppose and what he has to overcome in order to keep aligned vector energy. Then watch this motorman participate in a boxing stance. Standing upright with arms extended, the body is hit. "I" goes unconscious as randomity overpowers, and "I" releases the control buttons. The last moment "I" was in control, the body was in an upright position; the next moment when "I" endeavors to regain control, all the levers have been changed. The body is flat on its back. It has been moved in time and space. "I" now tries to hook up with the motor control buttons again when none of them are the same. He grabs here and there, finally clutching onto some old control post that monitored the organism at another time in a point of consciousness. A counter-effort now controls the organism to some extent; a valence presides. This can be only of a harmful nature to the organism since harm was the sole purpose of that command post when it was previously in control.

PERCEPTION POSTS

New centers are constantly being formed for commanding an organism, but the same is not true of recording centers. Perceptics are always recorded at the central point. Hence it follows that as "I" is constantly forced to move farther and farther from the center, the individual loses his perceptics. In some situations, however, "I" is overcome to the extent that the "valence I" reaches completely over the entire surface of the mind until its central point coincides

with "I" at its central point. This produces the wide-open case with all perceptics available. This assumed "I" looks valid; it is right there, all fingers on the buttons, yet not monitoring. It has no ability to reason or to handle the organism.

PROCESSING EFFORTS

Dianetic processing endeavors to strip the organism of its inhibitive or compulsive factors with emphasis on the self-determined efforts of the preclear. Moments when the preclear decided for himself upon nonsurvival courses are recovered and reevaluated, and "I" is gradually brought closer to its rightful position at the central command post.

In self-determined Effort Processing, the auditor's first step in the usual case is to assist the preclear to discover his effort along a survival course such as eating or going somewhere. He may attempt to recover for the preclear the actual physical conscious effort toward some MEST object, such as the act of lifting something in present time. When the preclear has reexperienced the sensation of his own physical effort, the auditor can then ask for the mental effort which ordered the action. By working carefully and patiently, he can at length encourage the preclear into actually reexperiencing the thought impulse and the motor control impulses on the sides of the head. Here is the central switchboard area which essentially is jammed up by counter-effort. The effort of the preclear to act against these counter-efforts may turn on tingling or painful sensations in the temples and sides of the preclear's head and down the spine.

The auditor can ask for and the preclear will usually experience the sensations of mental effort to engage on nonsurvival courses. (It is interesting to note that the engaging upon survival courses does not basically entail effort. The engaging upon nonsurvival courses, however, does since obviously it was physical force which thrust the preclear onto these nonsurvival courses.) One asks then not for the times when the preclear underwent stress and agonies concerning survival courses. One wants, instead, the stress and agony of having to assume nonsurvival courses, and the decisions to make those efforts.

The purpose of Effort Processing is to remove beliefs, statics, too much or too little motion. Consequently the auditor wants to help the preclear to find his efforts to halt energy and matter, to start and stop motion, to resist, accept, change the physical universe. Together they want to find times when the preclear has held on to data (causing randomity) and run effort out of those beliefs and decisions. The auditor can ask for such basic efforts as the effort to engage in nonsurvival activity, the effort to do wrong, the effort to refuse to eat, his effort not to have affinity for himself, his effort not to communicate with himself. They can run out physical efforts to obey and should scan effort of all enforcements or inhibitions of ARC. Questions can range along any of the dynamics, but it is best to clean up the first dynamic first. Intersperse Effort Processing with some Validation-MEST Processing.

General questions on effort may throw the preclear into an engram along the chain being Straightwired for effort. It is probably wise also to return to engrams previously contacted and rerun them with Effort Processing. Once the self-determined effort is gone from an engram, the rest of the force is nothing and evidently the engram no longer has power to restimulate.

PROCESSING ENGRAMS

Engrams are run with Standard Procedure but with emphasis on effort instead of perceptics.

In any engram there is counter-effort and there is the preclear's effort against the counter-effort. The exertion of force against the individual organism is not the same as the organism's force exerted against the environment. Should the preclear concentrate on the effort that opposed him, the counter-effort, he goes out of valence. To avoid this, the auditor uses such leading questions as "What is *your* effort in regard to the opposition?" "What is *your* effort to resist the counter-effort?" In this manner the external effort source can be invalidated and the "I's" opposition validated and experienced. For example, let us look at the basic area. There it is easy to get the womb's effort—that is, the pressure of the womb on the individual. Strive instead for the preclear's opposition to or expansion against that pressure of the womb, or his acceptance of it. With the sperm, do not go after the obstruction of progress but for the sperm's effort against that progress; and reduce efforts to the point where he is an unopposed sperm.

Self-determined Effort Processing is essentially for cases which can be gotten into communication with the auditor. In low-tone cases simple ARC Validation-MEST Processing is used in order to orient the individual in present time.

SELF–DETERMINISM VALIDATED

Effort Processing, then, lifts up for emphasis the fact that only one's self-determinism is important, and that the efforts and the counter-efforts against it are the aberrating factors. Rediscovering times for the preclear when he gave up his self-determinism, and erasing the efforts involved in these postulates and incidents is giving back that individual's happiness and assisting him to move again in a survival direction.

L. RON HUBBARD
Founder

The Foundation Auditor's Course

While continuing the briefings to the Professional Course students, Ron also found time to instruct a number of auditors working for the Foundation.

He gave them a standardized procedure—a sequence of processes by which any preclear could be brought up to levels of awareness far above anything hitherto known.

23 Oct. 1951	Methods of Processing
23 Oct. 1951	Self-determinism on the Dynamics
24 Oct. 1951	Being Right
24 Oct. 1951	Introduction to the Service Facsimile
25 Oct. 1951	The Service Facsimile—Part I
25 Oct. 1951	The Service Facsimile—Part II
26 Oct. 1951	The Evolution of Man According to Theta Facsimiles
26 Oct. 1951	How to Talk About Dianetics
29 Oct. 1951	The Theta Facsimile—Part I
29 Oct. 1951	The Theta Facsimile—Part II
29 Oct. 1951	Learning

Professional Course Lectures

Following the release of the Axioms of Dianetics in October 1951, Ron continued his explorations into the beingness of man and the means to raise him to higher levels.
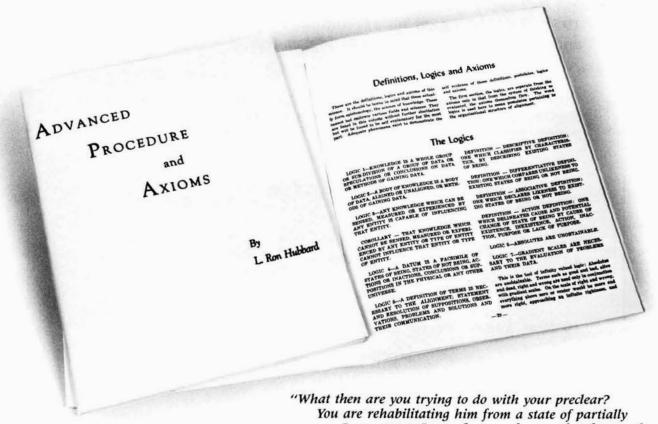
Each week, on Monday evening, he briefed the Professional Course students at the Hubbard Dianetic Foundation in Wichita, Kansas, on new research breakthroughs, new techniques of processing and new applications of the technology to life.

5 Nov. 1951	Postulates and Emotion
5 Nov. 1951	Love
12 Nov. 1951	Basic Postulates
12 Nov. 1951	Prime Thought
19 Nov. 1951	Cause and Effect—Part I
19 Nov. 1951	Cause and Effect—Part II
26 Nov. 1951	An Analysis of Memory—Part I
26 Nov. 1951	An Analysis of Memory—Part II
3 Dec. 1951	Advanced Procedure
3 Dec. 1951	Cause and Effect: Full Responsibility
10 Dec. 1951	Dead Men's Goals—Part I
10 Dec. 1951	Dead Men's Goals—Part II
17 Dec. 1951	Seriousness and Approval
17 Dec. 1951	Counter-Effort, Counter-Emotion and Counter-Thought

ADVANCED PROCEDURE AND AXIOMS
by L. Ron Hubbard

Written October–November 1951

Published November 1951

> "What then are you trying to do with your preclear?
> You are rehabilitating him from a state of partially
> I am not *to* I am, *from* understand *to* know, *from*
> distrust to trust."

L. Ron Hubbard
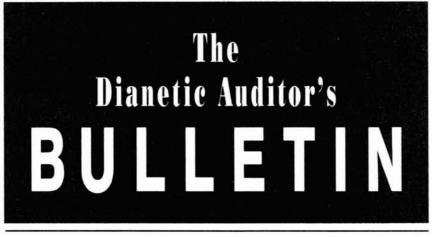
Advanced Procedure and Axioms, published in November 1951 at Wichita, Kansas, lays out the 15 steps comprising the authorized advanced Dianetic procedure of the time.

The first edition, from which 1,750 copies were mimeographed, was typed on stencils by Ron. Due to demand, a second edition was also typed on stencils, this time by secretaries, and 1,500 copies were produced. The book was then released in a hardcover edition.

"... It was written as a companion book to *Handbook for Preclears,* and the 15 acts of *Advanced Procedure and Axioms* are paralleled by the 15 self-processing acts of the *Handbook for Preclears.*" —LRH, *Journal of Scientology* Issue 11-G.

The book includes concise statements on locating and handling service facsimiles, running the emotional curve, Effort Processing, Postulate Processing, principles and running of responsibility, and the first printing of the Logics and the Dianetic Axioms.

An Essay on Authoritarianism

Considering authoritarianism in the light of the basic tenets of Dianetics one rapidly discovers that one is dealing, in Group Dianetics, with the manifestation of group engrams. The parallel, in individual Dianetics, would be the command power, in terms of pain and word content, of an engram.

The tenets of individual Dianetics show us that thought and force—theta and MEST—become enturbulated in the person and manifest themselves as irrationality. The reactive mind is only the composite of all moments in a lifetime when thought and MEST were entangled chaotically. Out of this chaos, thought, conquered and driven by MEST, commands the individual without recourse to his reason as represented by his analytical mind. MEST force, impinging on the analytical mind, cuts off reasoning power and ability.

Reason could be said to be the orderly handling of MEST by theta. This postulates that the entirety of reason depends upon a harmony of conquest of MEST. Theta could be said to be complete reason; MEST could be said to be complete force.

As we notice in aberrated individuals, the more MEST they have enturbulated with theta, the less rational they are, the less life and vitality they have. As the individual is processed, his reason rises in direct proportion to the amount of theta which is rescued from his engrams. And while our observations and conclusions of theta and MEST are far from complete—and may not be complete until theta itself is isolated as theta—empirical observation of the subject seems to make it evident that individuals, as far as their reason or unreason is concerned, might be plotted on a gradient scale between theta as pure reason and MEST as entire unreason. The amount of MEST enturbulated in the individual might be said to measure his position on such a scale:

```
Decreasing Rationality  ➙  ➙  Force Increasing
            : : : : : : : : : : : : : : : : : :
Wholly Theta : : : : : : : : : : : : : : : : : : Wholly MEST
            : : : : : : : : : : : : : : : : : :
      Clear : : : : : : : : : : : : : : : : : : Psychotic
        Theta greater    MEST greater
        than MEST        than theta
```

The conquest of MEST by theta seems to depend upon the theta's increased understanding of the laws of MEST and then an orderly use of the laws of MEST against itself. By the discovery of some new natural law of MEST more MEST can be conquered. The conquest of theta by MEST seems to require the entrance of chaotic MEST into theta and the consequent driving out of theta by force. The complete conquest of a body by MEST is death, wherein all the theta has been made to withdraw consequent to continued enturbulation. Rebirth and growth of new organisms has been the theta answer to this problem until Dianetics, when theta, in one lifetime, can be rescued from MEST enturbulation by direct processing. Exactly how far theta can go in doing this has not been entirely determined, nor how it affects geriatrics. But it is easily observed, even in a partial release, that theta, rescued from the enturbulence, is far more able to conquer MEST.

Postulates are as good as they predict new data which, when looked for, is found to exist. On a Group Dianetic level, the release of theta from enturbulation compares to the release of or reduction of an engram. Release of theta from MEST, then, restores reason and removes force from the situation. A group engram seems to be any area from which force is emanating without reason but such force, not being obeyed, will administer physical pain. Hiring and firing threats, physical punishment as in some military organizations, jailing (reduction of the space and time controlled by the individual) are all MEST actions. The engram, unless obeyed, inflicts physical pain on the individual; it cannot be reasoned with and it lowers the self-determinism of the individual. The last sentence applies at once to an individual's engrams or a group's engrams.

Apparently there is a law to the effect that theta and MEST, to survive, must interact. And that enturbulated theta and MEST war to drive out the theta on one hand and restore the MEST to chaotic action on the other. The theta gets free to come back for a harmonious conquest of MEST. The MEST gets free to continue its own combinations and recombinations, apparently, to a chaotic state of being MEST or, possibly, to attack or resist theta more ably. The latter postulated action of MEST seems to predict the more data, for MEST apparently attacks theta when enturbulated with it and surrenders to the reasonable organization of theta only after the most brilliant effort on the part of theta. But it seems that if theta is to attack MEST at all, then the attack begins by creating a turbulence, withdrawing from the turbulence with now some understanding of the MEST and attacking again. All interactions of theta and MEST seem to begin with a turbulence which is then resolved by theta's withdrawing and assaulting again with a reasonable attack. MEST apparently wins, as in killing a person. But theta, by having organized a biological line, has a new carrier for the new attack. It is very curious, but if past lives are true data, theta would seem to have worked out a level in theta for a new attack as well as in life (lambda). Thus we get genetic lines. And, if there is any truth in past lives, we would have theta lines, just as individuated theta or the human soul.

This postulates that all theta is actually in *now* save as it has been swept away in the time stream. But there is something curious about time and it would seem that time is native to both MEST and theta and appears halted when viewed by one from the other. Theta might look active to timeless MEST, MEST might look active to timeless theta. One is standing still compared to the other. Thus evolution might be viewed as a NOW existing thing for theta where lower forms sweep out into greater complexity, all in *now*, until, with man, analytical theta, or pure theta, can at last begin to manifest with a reasonable conquest of MEST. Hence, theta is uniting with MEST as enturbulation until it can extricate itself, with knowledge from and of MEST, to reattack MEST, not through rebirth but in frontal onslaught. Possibly man begins here his evolution into his highest level of reasonableness or his theta self. However this may be, for these are here but random postulates, we have highly valid examples of the similarity between the group engram and the individual engram.

MEST enturbulated in a group's theta is highly dangerous to that theta. MEST, in a group, could be likened to material possessions, and money (which can be a theta or a MEST thing depending on its use for the giving of charity or the purchase of power). The group which owns and fights mainly for the group control of matter, energy, space and time as OWNED things possessed by force, defended by force and the ownership perpetuated as long as possible by force, does not OWN. Here MEST would be seeking the ownership of MEST which is for theta a species of death. The group which harmoniously conquers MEST by reason will continue to have the use of that MEST. As an example, Christianity owned the minds of men for two thousand years, while the saber of Genghis Khan cowed men and territory for less than eighty years. Christianity failed only when MEST, entering in, caused Christian to fight Christian and won again only when its basic ethic and ideal were restored. When all sides in World War I were conquering in the name of God so much MEST entered in that the hot flame of Christianity died down so low that in many countries a new idea, communism, completely supplanted it despite the fact that communism is probably much less theta than early Christianity.

A harmonious control of MEST makes a control by force unnecessary. Just as the theta in a body must have harmonious (nonenturbulated) control of that body, so must those things which a group uses be possessed by harmonious control. The only trouble Dianetics really can have is from any group which holds by force the things which Dianetics, by theta, flows over.

Example: Psychotics and prisoners which are the MEST of psychiatrists and the police. Dianetics, being much purer theta than psychiatrists or the police, will inevitably win, and without any slightest use of force.

The theta of a group would be its ideas, ideals, rationale and ethic. This is an actual force. If one does not think a group has its own theta, independent of but existing via its individual members, consider exactly how far a society would go without its culture—each individual would, without that culture, be reduced to his bare hands and complete noncommunication of ideas. The culture is an accumulated soul which flows over and through a number of individuals and persists after the death of those individuals via other individuals or even other groups. A complete enturbulation with MEST means the death of a group—which is to say, a society without its culture ceases to exist. The culture is theta.

245

We have discussed *enturbulated* MEST and *enturbulated* theta. These are the components of any engram of the individual or the society. We had better assign to these special names: enMEST and entheta, combining their parts with the change of action in those parts. EnMEST could be considered MEST with a somehow reversed polarity. It is fighting to get free from theta. Entheta could be considered to be theta with a reversed polarity which is fighting to get free from MEST. As soon as polarity is reversed by the enturbulation, possibly by something not unlike the heat of fusion caused by the pain of irrational collision, the entrapped enMEST seeks to fight away from anything which even closely resembles entheta and so *attacks* all theta. The entrapped entheta, seeking to fight away from anything like enMEST, will fight or repel all MEST.

Entheta and enMEST will combine and stay combined until MEST separates them, as by death, and theta separates them as with Dianetics.

MEST, it would seem on some examination, has a natural attraction to theta. Theta has a natural attraction to MEST. They combine harmoniously as witnessed by life (lambda). Show MEST and some theta will move over it. Show theta and some MEST will move under it. The action is almost automatic.

However, evidently, show entheta some MEST and the MEST will repel. Show enMEST some theta and the theta will repel. The only times when these, possibly, will not repel, is when there is a chance for the MEST to recover pure MEST from it (a postulate for which we have no momentary example) or when the theta has a chance to recover some theta (which we see happening daily in Dianetics).

When an estate is to be given into the trust of someone, the donor looks about for an idealistic, reasonable, honest man. When an idealistic man, such as an artist, looks about for a place to be, he turns from the embattled city and seeks a quiet countryside.

Note, however, that when pure MEST collides with pure theta there is usually a turbulence. Note further that a turbulence is evidently necessary for the theta to learn enough about the MEST with which it became enturbulated to back off and conquer a new area of MEST.

Example: Enterprises of any age generally begin with ideas and ideals being thrown over MEST. A turbulence occurs, even if a slight one and from it the theta learns enough of MEST to conquer it smoothly. One has to learn that a cliff will cave in before he can buttress it against stopping a stream.

The goal might seem to be a maximal unison of theta with MEST, with the creation of minimal enMEST and entheta.

Dianetics, as a group, is seeking to attack a thing which normally repels both theta and MEST—entheta and enMEST. This can be done in the ratio that entheta is returned into theta so more theta can attack more entheta and enMEST. Thus a clearing service. Theta can attack entheta and enMEST only when the theta is very high. And MEST is necessary to accomplish it (buildings and money). The highest theta is the highest reason which means the highest ideal, rationale and ethic. If the ideal falters the theta is also faltering and so the attack is unsuccessful. Hence the Auditor's Code. If enMEST is strong in the group either as individuals or as actual perversion of ethic, then the group falters and

fails to succeed. In Dianetics, the group must have, by these mechanics, an enormously high ideal, a high ability to think and a strong group ethic in order to succeed.

It has been remarked that the ideals of any group are never higher than at the moment of their initial formation. This was before one knew anything about clearing groups. MEST can be controlled by a group, even a Dianetics group, so long as the control is not of enturbulated MEST, property in question, perverted mores of people, unreasonable prices, war with psychiatry, etc., etc. EnMEST comes about from a turbulent collision of theta and MEST.

Now we suppose that an effort to conquer enMEST with theta will succeed only when the group engaged in the conquest has continually restored to it its theta which was caught up in the collision. In this way the group can go on controlling more and more MEST and control it permanently. But if the turbulences remain uncleared, the theta of the group will dwindle. Its ideal will fall low; its rationale will decrease.

Any group starting up in an established culture finds itself at once confronted with already existing enMEST both in the individuals (as engrams) and in the culture itself (as in group engrams). In fact, in an aberrated culture most of the MEST present is being attacked by entheta and enMEST, and most of the theta present is being attacked by enMEST. Such a group must be particularly careful to avoid patent enMEST in its acquisitions and obvious entheta in its dealings unless it recognizes the enMEST and entheta character of many of the things in its environ and drives against the enMEST to release it and the entheta to release it. In this way it can be certain to acquire more theta and more MEST in a harmonious control.

For example, the unclear title to a property must be swiftly cleared if the group wants to use it or the property must be abandoned. Land, no matter how small or how large, which is held by entheta is, of course, enMESTed; and enMESTed land, when theta seeks to control it, will make theta into entheta (lower the ideals and rationale of the group).

A new group has little choice but to handle enMEST and entheta or to associate with it. It has only two possible courses of action as a group if it wishes to survive. It must attack both enMEST and entheta, turn them as soon as possible into MEST and theta, or it must avoid enMEST and entheta and retreat from an action field and, monklike, simply preserve the theta it has. Thus a Dianetic group can either attack enMEST or entheta with punitive reason and keep itself carefully cleared meanwhile or it can find some true MEST, such as a valley or a desert, and become wholly self-supportive even unto issuing its own script, raising its own food and surviving serenely without spreading. Thus any new idea becomes a complete revolution, willy-nilly, unable to stop short of conquering a country or the planet by knocking out entheta regimes and knocking out land titles and entheta such as an atom bomb, or the idea becomes a cult wherein the "world" is abandoned for the sake of harmony.

The question of creation and destruction, for such a group, is answered by the equation of the optimum solution of Dianetic theory. Entheta and enMEST are, however, reversed vectors. They must be separated and converted into theta and MEST or they must be nullified. No creation can be accomplished without

some destruction. The equation of how much destruction and how much creation is answered by survival in how much time. As the time shortens, the amount of destruction necessary to the solution rises in proportion to the amount of creation which must be done or the amount of destruction which must be nullified in order to make creation possible. Any destruction tends to place in the group theta some entheta. The group, if it keeps itself cleared (keeps its end in view and its authoritarianism to a minimum), can deal with some destruction. That destruction must be held to a minimum for the solution of the problem and the enMEST and entheta must be swept out of the group as swiftly as possible.

Alexander, for instance, began with a high ethic and rationale in his troops but the destruction accomplished burdened the theta with enMEST in the form of loot (enturbulated MEST) and lessened the ethic and rationale by introducing entheta. Alexander made his troops destroy their baggage several times. But this authoritarian action—a force action against force action—further enturbulated the theta and MEST present. Alexander was forced to turn back short of his goal because his troops had lost their impetus and were to a large degree now operating under entheta reactions. Further, he sought to conquer man, not MEST.

Combat, as such, then, can be seen to have its uses and indeed, is often necessary according to an investigation of history. It is not the combat or the violence or the destruction which is important, it is the amount of entheta and enMEST which remains in the group, unseparated and unconverted, which destroys the group. But combat, once its immediate goal is attained—and that goal must be one of reason, not OWNING, or else it is not a theta goal—must be repaired by clearing out the theta and MEST of entheta and enMEST. An attack upon a community which is ruled by entheta and which is an enMEST community should first be attempted by reason and should succeed with ARC—which is to say, the action of theta. If, however, the community is an immediate threat to group and the time, for various reasons, is too short, or if the community is so solidly entheta and enMEST that it itself will not only not yield but prevents other communities from being cleared, the group has no choice but to attack with the most expeditious means available which, by minimal creation of enMEST (damage to property) and entheta (hate, etc.), keeps the task of clearing that community at the absolute minimum. The group, upon conquest, must then not attempt to OWN that community. It must give the community back to itself as soon as the entheta and enMEST are banished from it. Such a service is worth the wages of the group but these must be contributed wages, not commanded ones. And in the line of combat, the group is, of course, forced to use the most effective and the least destructive weapons it has if it is to use weapons at all. And its plan must be, for its attack, the most reasonable possible plan.

Now as this applies to the group action against the community so it would seem to apply to the auditor's action against the entheta and enMEST of and around his preclear. And so it does. If a man's wife is invalidating him and hammering him into insanity faster than the auditor can free entheta and restore sanity, then the auditor must, to the necessary degree, interfere with the self-determinism of the wife or the family (group) or the preclear to either remove the preclear from the environ or nullify the wife or remove her from the environ. For the auditor must not be confused to the point where he mistakes entheta and enMEST action as self-determinism. It is not. Likewise the group has a problem when entheta and enMEST are present in an individual or a section of that group. The group can either convert the entheta and enMEST of the individual into theta

and MEST or it can remove the individual from the group if that individual's presence is continually destructive to a point where he is making the group more psychotic than it can be cleared. However, there is a third consideration in this problem.

EnMEST and entheta are effective on a group in the ratio that they are given altitude by a group. Hence, the aberrations of the leader of a group may be reflected all through the group. The aberrations of a least member of the group will have no effect at all upon the group.

This stems from the axiom that the effect of an individual on a group rises in proportion to his altitude in the group. A man with a great deal of theta and a small amount of entheta and with a solid concept of the ideals, rationale and ethic of the group naturally rises to his own position in the group. If the group is a true group, which is to say, if its ideals, rationale and ethic are held solidly by all and if self-determinism exists in the group individual to individual and if the group goals are in fair view, then all the individuals of the group will more or less fall or rise into their natural positions in the group under their laws regulating such things.

But all groups and all life seem to have begun with impact and collision. Authoritarian (arbitrary) actions are necessary to begin groups. If the group remains rational or is cleared, the authoritarian action is undone in the natural evolution of the group. Otherwise its ideals and rationale and ethic will suffer and the group will dwindle.

Examining these various postulates and examples one begins to have some concept of authoritarianism. An action which is unreasonable, produces nothing creative and remains unexplained and is backed by threatened force, such as deprivation of some or much MEST, is the ultimate in authoritarian actions. As these factors drop away, the action is less authoritarian. Thus authoritarianism is a graded scale, not an absolute.

Arbitrary, without good reason, backed by force threat. Uncreative, unexplained.	— Entheta, dealing with enMEST.
Arbitrary, good reason, backed by force. Unexplained.	— Brief time duration available. Entheta, but theta present.
Arbitrary, good reason, backed by force. Explained.	— More time available. More theta, less entheta.
Good reason (suppressor to group existing). Explained.	— Theta order.

This is a crude scale. The actual scale is more complicated. But this serves to point out that enMEST and entheta are active in a group when authoritarianism is present.

What does enMEST do when it seeks to drive out theta, its primary mission or, at least, action? This is evidently the simple problem of how one knocks out theta. One, when he knocks out theta, has only to sever communication, affinity and reality, or reverse their polarity into enforced communication, hate and lies

249

and one drops the theta potential of the individual or the group. One drops his theta potential if one works on an individual by severing his ARC internally—by creating engrams in him or by charging up his engrams. One breaks the ARC of a group by stepping across its communication lines and either severing them or distorting them (reversing their polarity).

EnMEST and entheta will assault the theta and MEST of a group by breaking or reversing the triangle of ARC or by taking the space, universe energy, matter and time away from the group or by damaging or perverting them.

The authoritarianist seems definitely to be driven mainly by enMEST and entheta even when some theta and MEST are present in him. The highest level of authoritarianist is one who is almost but not quite insane and who yet can attach himself to ideals, rationale and ethic convincingly. He may convince even himself but he can be easily singled out in any group, for he has a tendency to own as MEST certain individuals and, depressing them, yet dangles MEST before them enough to form a clique. The authoritarianist is always FOR a clique, not for the whole group. Further, the authoritarianist can be spotted by the number of orders he issues which have small reason behind them, are backed by force or threatened force, and which he will not explain. He can be further located by the suppression he places on self-determinism of the various members of the group and on the self-determinism of the group itself as a group. Further, for the ideals and rationale of the group he supplants his own entheta.

The authoritarianist often would rather take enMEST than MEST, thus, in possessing something, makes an enMEST thing out of it. There are neuroses, for instance, wherein a man would rather have stolen money than earned money. The authoritarianist will cloud any MEST with bad titles or disputes.

Acting in subordinate roles, the authoritarianist is recognizable for his action on communication lines. He cuts them, often out of a plea for censorship as a need for security. Security is only necessary in negotiations concerning enMEST, and while even theta dealing with enMEST must sometimes drop a curtain of security in an action, the authoritarianist's enMEST demands that all curtains be dropped. Reason, so caged, inevitably perishes and the entheta wins and the enMEST wins by driving out theta and MEST.

A theta man, acting in too short a space of time, may issue authority and orders without explanation. But he clarifies them and abolishes them as soon as the emergency is passed. An enMEST man issues orders and authority without emergencies and then hides any cause he might have had and exposes others.

In subordinate roles the enMEST man, in severing the ARC of theta, will halt any and all communications he can which are actually ARC communications. He will let pass all reversed polarity communications. Or he will reverse the polarity of communications he is supposed to pass along. He apparently believes that he must protect himself and his friends with whatever theta he has in him whereas he actually destroys them and the basic intent was simply to destroy.

The enMEST man, the authoritarianist, accumulates force greedily and all things which mean force. He prefers them to be enMEST items and entheta force.

Authoritarianism—or authority—exists in ratio to the amount a curtain is lowered across ARC lines. An authoritarianist responds to this law by bringing authority to himself by lowering curtains across these lines. Authoritarianism also exists in ratio to the amount of theta which can be given a reversed polarity. Thus the authoritarianist perverts affinity by pretended affection, or by "examples" of how much hate there is that either enforces him or he is "holding back." He perverts reality by altering situations into greater desperateness than they contain or by reversing a desperate situation to something he declares to be calm or of no importance. He additionally perverts reality by interjecting data about disagreements where no disagreement exists. This is how authority is accumulated and held. But it is a perilous holding since it creates, by contagion, more and more enMEST and entheta and ordinarily ends in the death of the authoritarianist or other destruction to him.

Through these factors one can read the glimmering of an axiom that truth and theta are close to the same thing and that affinity, reality and communication are solid in direct ratio to the amount of truth in them.

The theta man, regardless of his post, will use truth to the full extent that he sees it and feels it. He will drop a curtain between himself and his target or the group and his target or change polarity of ARC only when he is attacking enMEST or entheta and will raise that curtain as swiftly as possible when the target is attained. Further, he uses such a device so sparingly that only the greatest emergency will cause him to employ it. In handling personnel he will never exaggerate or diminish his reasons for his treatment of them or his feelings toward them.

We live in a society here in America where the ARC is very curtained or perverted, for the whole group ethic rationale and ideal burns very low. Our salvation lies in the fact that there is abundant free theta in the majority of people and that authoritarianism has become so solid in some quarters that their nullification springs into view enormous theta reserves.

We must ably understand what authoritarianism is, first so that it cannot be effective in our midst and second so that we can attack it, for it is a source of MEST and theta once we free them.

Obedience and effectiveness are not, however, to be thrown out just because authoritarianism might exist. During emergency the clearest group must act spontaneously and under exactly timed orders. One should, in times of lull, make very certain, however, that orders proceed from theta men, not enMEST men, so that when an emergency arrives one can be certain that, by exact obedience, the group may be forwarded toward its goals. And one should make certain afterwards that every order given had behind it true reason and that the reason was true.

In conclusion it should be pointed out that all things good evolve from reason. Reason, for our purposes, includes not only the thinking but the doing.

We have an interesting summation of this in the definition:

POTENTIAL VALUE EQUALS
INTELLIGENCE TIMES DYNAMIC TO A POWER.

The potential value of any group member must be weighed in terms of his actual potential value to himself and to the group and to mankind. He will, if he is examined, demonstrate both intellectual value and dynamic value potentially. His ability to think brightly and to execute his assigns well may be potentially high. And then one must examine worth to himself and worth to the group or mankind.

This paper contains some actions which are symptomatic of the authoritarianist. They may all be summed by the fact that the authoritarianist does what enMEST and entheta will do since he is mainly these—he will interrupt or pervert affinity, communication and reality and he will make enMEST of MEST. By establishing, through past record, how much he may have interrupted or perverted ARC and what he has done to actual MEST, one has a measure of his current state. His potential value, then, may be, by observed performance, to himself or to the group, negative worth.

The worth of the individual to the group or himself or mankind is something different than his potential value.

In Dianetics we can, when we have time and theta to spare, bring the authoritarianist up to a level where his potential value can be executed in terms of real worth, which is to say, knock out his authoritarianism by processing. But if we attempt this we must be extremely careful not to permit this individual to occupy any position where he can, by altitude, injure the group in any way. For although his actions may appear, in the ordinary course of affairs, highly reasonable, lag computation will destroy some MEST and theta in the group.
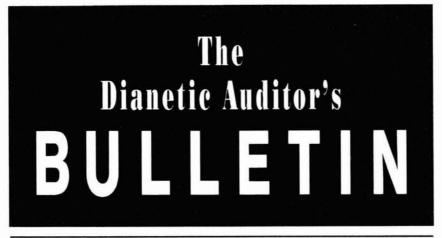
Because his authoritarianism is, of course, due to engrams, the authoritarianist is ordinarily an intensely aberrated person.

This is important: Authoritarianism can be discovered readily in psychometry. As a matter of fact a complete battery of psychometry was developed in the war which singles out the fascist and the authoritarian communist.

But this is also important: Education and example and reverence for the group ethic, ideal and rationale may nullify the potential authoritarianist's danger to the group and he may, thus educated, be used. And when it is a potent part of the group rationale how one can identify the authoritarianist, authoritarianism, sprung into view, may cease as a practice of the individual in question. One should not fear or use these tenets to escape obeying group orders. He should use these few partially developed data, hurriedly given to you here, to keep the group strong, bold and free.

L. RON HUBBARD
Founder

A Brief History of Psychotherapy

Efforts to remedy physical and mental disorders and improve the minds and bodies of men have been attempted, evidently, since the earliest days of *Homo sapiens*.

In the barbaric societies which yet exist in the world one sees what must have been the earlier methods still in use. The Australian bushman has his witch doctor whose chief tool is a magic healing crystal. One finds chants and drums in the Goldi region. One still finds a technique in China of "letting out devils" by a puncture. With drums, chants, yoga, rattles, herbs, prayers and electric shock, man has fought a continuous battle with mental aberration and psychosomatic illness since the very dawn of man.

In that man's best weapon was his mind, he has worked ceaselessly to improve that weapon. He has continuously observed that an individual was as healthy and active and successful as he had a healthy body and a quick mind.

The searches of India go back into the ages before written history and demonstrate that India itself has long since sunk into an apathy on the subject, regardless of the data accumulated, for her goal is to abandon life as the only means of obtaining serenity.

Many, many ages after India's highest efforts, we find the early Greek absorbed in the problem, and his speculations formed until only yesterday the main bulk of knowledge used in the Western world on the subject of the mind. The Greek had an actual therapy which, though inefficacious, was yet pursued as more than nothing. This therapy had two divisions. The first consisted of shock treatments through the use of hellebore. The second consisted of what we now call "dream therapy" or "narcosynthesis" or "drug hypnosis." These techniques were poor enough so that the Roman resorted only to his household gods or to

the deity of fever, Febris, for his remedies. But the early Greek treatment and the Aesculapian practices in general are found in modern sanitariums. The additional experimentation of "psychosurgery," a technique closely approximated by the ancient Inca in Ecuador, has proven a complete failure and is seldom used by reputable mental practitioners, and then only as an experiment.

Convulsive shock from two thousand years ago, demon exorcism, gourd rattles, prayers and chants received their first rival—memory catharsis as developed by a Dr. Breuer—in Europe in the first half of the nineteenth century. Sigmund Freud later worked with Breuer and developed the libido theory, which became the background of psychoanalysis. Freud's development in 1894 was largely intuitive and he himself concluded it to be unworkable in 1920. Notwithstanding, Freud, repudiated even today by his own followers, was closer to truth than any other worker in the field in any age, as can be demonstrated.

After William James, in the last of the nineteenth century, a consistent but somewhat disorganized effort was made to apply the scientific methodologies to the human mind and much data was amassed in psychology; but the data was not well aligned, was mainly speculative, and so gave rise to countless schools of practice and investigation which remained in sufficient conflict to largely nullify an incursion by psychology into the society.

The general practice of "mental healing" had deteriorated by the first third of the twentieth century from a ratio of around fifty human beings for every shaman or witch doctor in a barbaric society to one "mental practitioner" in the modern world to many hundreds of individuals. The percentage of alleviation of mental distress, however, continued about the same—an estimated twenty-two percent of the cases treated receiving temporary relief, but with the liability that the incidence of suicide amongst patients being treated markedly advanced.

This drop in the ratio of practitioners per populace is remarkable since the incidence of insanity in the society is evidently far higher than in barbaric societies. This might be construed to indicate that "mental healing" had lost considerable ground.

However, despite an inability to remedy, the psychologist and medical doctor tabulated considerable data about mental and physical illness. It was discovered, for instance, that some seventy-one percent of all man's ills apparently resulted from mental stress; and it was supposed, but was not proven since the methods of treatment were not known, that these would relieve if one could solve the problem of the mind itself.

The data amassed by the mental practitioner and psychologist became useful in the investigations of this science. Many of their phenomena were improperly observed but such was the wide and diligent latitude of their researches that they demonstrated many spheres in which the answer did not lie, a necessary survey for any investigation.

Some two hundred new phenomena about the human mind have been established firmly in the mental treatment area of this new science. Many phenomena discovered earlier by the psychologist and mental practitioner have been confirmed or reevaluated.

Under quiet test for over a year in the hands of leading psychologists and mental practitioners, the application of this science has been found to resolve cases with considerable ease so that in at least one state all state government treatment of the insane is shortly to be placed under practitioners such as psychiatrists and psychologists who are skilled in this new science.

L. RON HUBBARD
Founder

SUPPLEMENT

No. 3

=== To ===

SCIENCE OF SURVIVAL

December 1951

MEST Processing

The fundamental axiom underlying MEST processing concerns itself with theta or life force impinging upon the physical universe and attempting the conquest of that universe. In its conquest it attempts to create, conserve, maintain, acquire, destroy, change, occupy, group and disperse matter, energy, space and time—or MEST. The basic purpose of theta is survival and one of its methods toward survival is this conquest.

THE CYCLE OF CONQUEST

Survival is promoted by the proximity of MEST favorable to survival and by the absence of MEST inhibitive to survival. Theta is engaged upon a cycle of conquest of MEST which begins with an initial uniting, is followed by growth, which is followed by death so that the theta can separate from the MEST with its knowledge about MEST and return for a reconquest and another cycle. Death could, then, be considered a necessary part of the activity of theta. Death occurs to the organism, but not to the theta and not to the MEST, although alteration takes place in mobility and form. The organism, then, avoids death by avoiding contrasurvival matters, energies, spaces and times and by acquiring matters, energies, spaces and times which promote survival. Succumbing to death is a gradient scale as outlined above and as displayed on the Tone Scale. The loss of a small amount of prosurvival MEST, then, inhibits survival by just that much. The acquisition of contrasurvival MEST or collision with it inhibits survival and promotes death by just that much.

Theta comes into harmonious conquest of MEST and remains there as long as it can maintain its own self-determinism in regard to what it is doing with MEST. When any particular unit of theta is forced by MEST or any other theta unit in its creation, conservation, maintenance, destruction, acquisition, occupation and dispersal of MEST, it is disturbed in its conquest; when it is inhibited by some other theta unit, some life organism or MEST itself from creating, conserving, maintaining, acquiring, destroying, altering, occupying, grouping and dispersing MEST, it is failing in its mission. When it is being forced to do what it would naturally do,

when it is being inhibited from doing what it would naturally do, it is driven down the Tone Scale and finally to separation.

Observe human beings around you, particularly children, and you will see them going through this cycle. A child comes in and asks for a nickel. He can't have the nickel. He asks again for a nickel, this time rather antagonistically. He can't have the nickel. So he gets angry, has a tantrum, beats his heels on the floor. He still can't have the nickel. He becomes covert about wanting it, goes into grief, apathy, withdrawal. In other words, he goes through the whole cycle of the Tone Scale about one nickel. This is theta trying to acquire a piece of MEST.

Or consider theta in an attempt to destroy MEST as a part of its conquest: A little boy wants to blow up a tin can with a firecracker. Papa says no. So the boy says, "I am going to blow up this tin can with a firecracker." "No." Tantrum. "Be still," says Papa, "that won't do you any good; it won't do you a bit of good." When Papa isn't looking, he tries to light that firecracker anyway. If he fails, all the way down the scale he goes into apathy: "I don't want to light that firecracker. I don't like firecrackers."

Then a simple example of theta endeavoring to occupy space: A fellow wants to open the back of his car but the key will not move in the lock. He goes down the Tone Scale, eventually kicks the car. He is furious with anybody in it too (including his wife when she offers, "But, dear, if you will just operate it smoothly; Junior and I have no trouble."). He may even get a crowbar and— when the car isn't looking—try to apply it. That failing, he goes down further in tone about the whole thing, and, although he will not manifest grief (because men in this society don't cry), he will walk away and say, "I didn't want to get in the back of that car anyway." As a matter of fact, he did. All his clothes are in there. Theta has failed in its survival attempt to conquer MEST.

THETA'S TENDENCY TO OWN OR BE OWNED

There is an additional theory underlying MEST processing. Theta has a tendency not only to extend itself but also to be extended over; that is, it is able to manifest itself as theta over the organisms around it or not able to manifest itself as theta over the organisms and MEST around it. An individual then is either self-determined, which is to say, theta controlled in his own right (in which case he is healthy and sane) or is controlled by organisms and MEST in his environment to the point where he himself is MEST. The individual, in other words, could be said to own or be owned. (When one starts owning MEST, the MEST starts owning him. Did you ever have to mow a lawn?) Ability to own and control and fulfill the various efforts of theta indicates self-determinism.

INTERPERSONAL RELATIONS

Ordinarily persons below 2.0 regard the organisms in their vicinity as MEST and this initiates the battle of the weak and the strong. Here is the general at 1.5 who treats Private Jones as MEST: "Stand at attention! Sit down! Stand up! Salute! About face! To the rear march! To the rear march! To the rear march!!" MEST! In other words, the attempt to dominate by nullification is to treat individuals as though they were MEST. And at some point on the Tone Scale individuals react to this domination as MEST. Above 2.0 a person tries to understand people,

what they are thinking, what they are talking about, to reason with them in spite of the difficulty in trying to maintain a level of agreement with those below the 2.0 band.

Human relations are often worked out in this society on a 2.0 basis; worked out almost exclusively on a MEST basis with little attention to theta. It is a matter of who dominates whom. Not too long ago women were regarded as MEST, chattel. Racial prejudice is another fresh patch of blood on the nation's history. In husband-wife relationships often one or the other considers the companion MEST; one is made to function as a physical universe entity and ARC is lost. Children, too, fall into the category of MEST, except for a few rare cases raised in a high-tone environment. "*My* child," is often the parent's fond manner of alluding to his offspring. But that isn't "my child." That is Bobby—a person in his own right. Socialism sounds logical but seems never to attain its principles in practice because, low on the Tone Scale, it becomes a fine mechanism for the few to take everything away from the many. So we have the concept of interpersonal relations on a MEST basis, which is not at all a solid basis for survival. No one succeeds in owning another organism. It cannot be done.

Parents rarely give children a chance. To get angry with a child that is angry is rather unfair. The parent is a giant who, compared with the child, is about twelve feet high. The child acts in a "Little David" fashion in order to impress the giant and to hold his own against it, but the huge monster slaps back at him, saying, "Get mad at me, will you?" The child's will is quickly suppressed.

Perhaps a child will say, "I want to go swimming, Daddy."

The parent answers, "No, you can't go swimming today."

"But Jimmy Jones goes swimming all the time."

"I said you can't go swimming."

The child drops rapidly down the Tone Scale into grief, and from there into apathy. Finally he says, "I didn't want to go swimming anyway."

After this cycle of events has happened a number of times, he no longer goes through the anger band, but drops instantly into apathy, becoming an automatic reaction pattern. Eventually when the subject of swimming is brought up he merely says that he doesn't like to go swimming, giving as an excuse that the water hurts his ears or eyes. Unless a child is growing up in a 3.0 or higher environ, he will encounter this negation-reaction pattern.

Individuals in the 3.0 band operate by using data and by exchanging ideas; and children understand and use data as well as their parents.

Parents are likely to wonder what should be done about allowing a child to run around tearing up his room and breaking things. The answer, of course, is contained in the question: What is the child doing in a room containing expensive

MEST? Such a room is certainly not a match for his limited data. See that he has a room in which there are toys that are *his;* and if he breaks the toys, remember that they are his to break or care for as he chooses.

ATTACKING SELF

As an individual follows the dwindling spiral downward in regard to MEST, he attacks smaller and smaller spheres of activity or MEST. If he fails on a large sphere, he attacks a smaller one, and failing that then attacks yet a smaller sphere until finally there is but the last sphere available for attack: his own body. Psychosomatic illnesses then become chronic and the individual slides downward toward death. Thus we see that when the theta of the individual is unable to extend itself over the organisms and MEST in the environ, it begins to attack the organism itself, for it seems to be inimical to theta to be owned or to be considered MEST. The attack on the organism of self is an attack on the only MEST available to the theta of the organism, and, more importantly, seems to be an effort on the part of that theta to remove the organism from the living so as to begin a new cycle with another organism where it may have a better chance to survive at optimum.

SYMBOLOGY OF LANGUAGE

Words are symbols for MEST action. They take on meaning as they are related to actual physical events. The definition of language is in terms of the physical universe and all communication of ideas is accomplished in terms of MEST communication. Language, then, becomes simply a symbol for MEST reality or MEST imaginary objects offered as reality.

Language itself is not so aberrative as has been previously validated; the aberrative factor is the MEST action underlying it. True enough, language has some aberrative elements (as is evidenced in the sentence, "He *rowed* the horse"), and the reactive mind has a glorious time with it. But these words are only symbols of reality. In the warning, "The tiger is biting you," the words are not the danger, but the fact of the tiger's biting you—not the language but the MEST action involved. Symbols, compared to the actual MEST actions, are unimportant in MEST processing.

A child of ten months gets into the sewing box. Mother can say, "Get out," but what she says is not important. It is what she does. She forcefully drags him out of the sewing box. The baby has learned the meaning of a bit of language; hereafter "get out" means being pulled out of the sewing box. Later Baby observes Papa being pushed away while Mamma says, "Leave Baby alone and get out." And Baby suddenly gets the idea of leaving. How does he get this idea when the words are nothing but vibrations in air? They are not painful. True, but they tie up with something that was painful, that had reality—MEST action: being pulled out of a sewing box. Baby goes on growing up, seeing, smelling, tasting, hearing, feeling and somehow or other all the combinations of physical contacts with the material universe add up eventually into language. He learns by observing or experiencing with regard to matter, energy, space and time. Later on the actions become translated into symbols but the actions themselves are basic on MEST chains.

Underneath all the action phrases which give most trouble in processing—phrases which hold the preclear on the track, which misdirect him, which deny him information, which cause information to be forced upon him, which up-bounce and down-bounce him and group his time—are MEST observations. Meanings for these phrases are learned, after the prenatal bank has been filled with engrams, by the preclear's observation of MEST. The action phrase is only a phrase, so many syllables in the air, so many marks on a piece of paper. The MEST action is actual and real, having to do with motions. Each and every action phrase has its MEST counterpart. Recovering a chain of MEST action locks is more important than recovering a chain of action-phrase locks. Furthermore, every circuit in the case, however it is stated, has its MEST counterpart.

A person has the feeling of going through space when he moves on the time track. He thinks in terms of going up, down, sidewise; in reality, he is only moving through time. He has come to think in terms of motion when he is actually going through time because all the words that have been used to describe this are actually in terms of MEST motion: matter, energy, space and time. To go up means to go up, so he is on the time track and hits a phrase "go up," and he moves into present time. Stupid reactive mind! It isn't the words "go up" that make him go up; it is the translation of the phrase reinterpreted by all the times he observed *going up* or was forced to *go up* physically. The swiftest method of causing the preclear to recover from obedience to action phrases is to clear him on MEST action locks, not on chains of phrases.

AIMS OF MEST PROCESSING

MEST processing deals with this root of aberration and physical condition by calling for physical manifestation rather than words. In the past the symbology of language was too often overstressed to the neglect of the force behind those words. MEST processing reaches into that strata underlying language and processes the individual in the physical universe. It processes his communication lines directed toward matter, energy, space and time. With it words are used somewhat as dreams are used in psychoanalysis, to demonstrate where the actual lock lies.

PROCEDURE

Several approaches can be used in MEST processing procedure. We might begin by asking for a time when the preclear had an object taken away from him; we are interested in the actual departure of the object, not in the words which accompany the departure. Or we may find times when he drew his hand away from objects. One simple act like this may have collected hundreds of locks when the preclear drew his hand away from an object. A phrase describing the drawing away of the hand is not nearly so important and is not even considered to be a part of this chain.

We might ask the preclear, "Is there an action phrase in restimulation?"

"Yes."

"Could you give me the phrase?"

"Get up."

"All right. Do you remember a time when anyone made you get up?"

"Yeah, my mother used to say that all the time."

The auditor doesn't want the phrase; it is just a shadow. What he wants to dig out is the time Mother pulled the preclear out of bed. Or when Brother booted him out. That is the lock desired. Mother could have boosted him out while saying, "Abracadabra. Baby needs a new pair of shoes." It makes no difference what she said. You want his actual actions of having had to get up.

Aberration on getting up could proceed either from being inhibited from getting up or sitting down, or on being enforced in either. The auditor and preclear seek for these. They search for the times the preclear watched somebody get up; the times he had to get up every morning at six; the times Mother took him by the feet, threw cold water in his face and got him downstairs, got some breakfast into him and got him off to school. Trace down such a "getting up" chain to the basic MEST action on the chain.

When a preclear is responding to too many holders, find the times he was held and made to stay in one place. More important, find when he was stopped. Who used to stop him? Who forced him into motion? What put him in motion? The objective is to find what the words stand for.

When the preclear has remembered an incident called for by the question asked, the auditor may request another such incident and yet another and another as called for by the one question. In other words, each question can designate a chain of locks to be scanned, a subject for Repetitive Straightwire. For example, the auditor asks, "Can you remember a time when you were forced to stay in one place?"

"Yes."

"Is there an earlier time when you were forced to stay in one place?"

"Yes."

"Now, can you recall an earlier time," and so on to the earliest incident on the chain.

The auditor should take particular care that he does not send the preclear into major engrams or secondaries. If he does so, he must be prepared to run out the incident as an engram or as a secondary, but only if the preclear's position on the Tone Scale warrants it.

PROSURVIVAL/CONTRASURVIVAL PROCESSING

It will be noted that MEST processing can be divided into two portions. One is devoted to prosurvival objects or actions; the other to contrasurvival objects. The difference between the prosurvival object and the contrasurvival object is as follows: Harmony exists for the individual when a prosurvival object is near at hand and when the contrasurvival object is absent. A point of indecision is reached by the individual, which is to say anxiety, when either a prosurvival object or a contrasurvival object is at an uncomfortable distance from him. The Tone Scale for this purpose on the prosurvival object is, broadly: 4.0 when the

261

prosurvival object is in comfortable proximity; and on down the Tone Scale to 0.0 as the prosurvival object, energy, space or time recedes and finally disappears. In the matter of the contrasurvival object: 4.0 represents the absence of the contrasurvival object, energy, space or time; and so on down the Tone Scale to the point of 0.0 when the object engulfs by proximity. The whole gamut of emotion is run in either case.

The validation technique, then, can be used in MEST processing by straightwiring times when prosurvival objects, energies, spaces and times are in harmonious proximity, at least, not threatening to depart from the preclear, and when contrasurvival objects, energies, spaces and times are entirely absent or, if in view at all, have no bearing on the preclear.

It might be noted that the period before the known approach of a prosurvival object, energy, space or time may contain more theta than the actual arrival, since this is anticipation toward a goal, and that the period immediately after the recession or departure of a contrasurvival object, energy, space or time may contain theta. The achievement of bringing prosurvival objects, energy, space or time into proximity and the achievement of banishing contrasurvival objects, energies, spaces and times are apt to be high analytical moments containing considerable free theta which is just idle after a long period of hard computation.

It should be mentioned again that the preclear must be impressed with the fact that he is being asked for MEST activity and not the word symbols describing activity. One of the ways to demonstrate this to the preclear is to ask him for actual departures and arrivals rather than the stated news that a departure or arrival has taken place.

It should be particularly noted by the auditor who is doing MEST processing that he is most in danger of getting grief into restimulation when a prosurvival object, energy, space or time has departed from the preclear and when a contrasurvival object, energy, space or time has approached too closely to be rejected. Similarly, he will find the anxiety of fear or terror manifesting itself when a prosurvival object is on the verge of becoming absent or when a contrasurvival object has come almost, but not quite, to the point where it cannot be rejected. The auditor will find lying, deceit and covert hostility where a prosurvival object, energy, space or time appears to be on the verge of departing but has not decisively departed and when a contrasurvival object, energy, space or time has demonstrated its force but still may be rejected. The auditor will find hate, anger and destruction manifesting themselves when a prosurvival object, energy, space or time is not actually departing but is not easily recalled and has already receded and where a contrasurvival object, energy, space or time is not yet imminent enough to elicit fear but may still be destroyed. The auditor will find antagonism exerted by the preclear toward prosurvival objects when they are still in close proximity but are not quite under the control of the individual and toward contrasurvival objects when they appear to be a threat but not yet a fixed threat to the individual. Boredom will be manifested when prosurvival objects, energies, spaces or times have become too distant to be in harmony but not distant enough to threaten actual departure and when contrasurvival objects are in sight but pose no real threat to the individual. Happiness and cheerfulness will be found to manifest when the prosurvival object is in comfortable proximity or commingled with the individual and when the contrasurvival objects, energies, spaces and times are either absent or very distant.
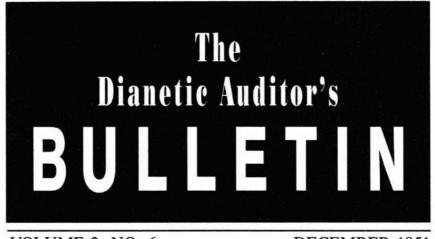
PROCESSING MEMORY RECALLS

It is one of the primary axioms of MEST processing that what the individual will do with MEST he will do with his own thoughts and ideas. Thus, if he has been forced to leave alone a great deal of MEST, he will leave alone a great many of his thoughts or perceptions or recalls. If he is forced to accept MEST, he is compelled to remember, and obsessive behavior will result. In other words, to improve the memory of this preclear, it is necessary to bring into view all the MEST, or much of it, which he has been forced to leave alone and to deintensify the MEST which has been forced upon him. Forgetting and remembering are the basic abstract phrases of thought, so far as can be established at this time, for here the names of things as things and spaces as spaces grow into the complexity of the handling or rejecting of these objects and spaces.

Further, the same object, energy, space or time can be both prosurvival and contrasurvival. A knife can be prosurvival when working for the individual and contrasurvival when working against him. This engenders an indecision in the preclear which is highly destructive of his ability to reason and make decisions and is a specialized source of anxiety. Mother, for instance, may be and generally is a source of considerable pain and restimulation and in this guise is contrasurvival. However, the natural love of a child for a parent and the meaning the parent has in terms of food, clothing, shelter and care make this object a prosurvival one. Hence, there is an indecisiveness and a lack of resolution on the subject of Mother. The same may be true of Father or the grandparents. Evidently the reason allies disappear from memory can be found in the axiom that an individual approximates with his thoughts and memories his handling of MEST and the handling by MEST of him. The departed ally is fulfilling the basic definition of "forget" and departs in the thoughts as well. The mind can set aside and refuse to consider an item which contains too much indecision, with resulting occlusion. Here is the case of the mind compartmenting itself, recognizing that to stay sane it must lay aside insane subjects. Irrationality and indecision are, more or less, synonymous.

MEST processing, then, is of basic importance because it underlies thought and all symbols and communication representing thought. It dives into the vital area of theta conquering MEST, attempting to rehabilitate the individual's control and ownership of the organism and MEST in his environ. By releasing charge on MEST action, it establishes self-determinism in direct ratio to increased ability to handle MEST. Thus processing an individual in the physical universe and his communication lines directed toward matter, energy, space and time can raise him to a level where theta can continue successfully in its mission of creating, conserving, maintaining, acquiring, destroying, changing, occupying, grouping and dispersing MEST.

L. RON HUBBARD
Founder

Postulate Processing

The success of any organism in any environment is determinable by the measure of the degree the organism can change to control a new environment. When a higher organism accepts the obvious fact that its mind is practically the sole means for environmental control it must, to deem itself successful, possess an ability to change its mind, for as environment changes, thoughts must change. Unless that organism is constantly moving, erasing old conclusions and postulating fitting new ones, it becomes static and moves towards succumb.

An individual can thus become a product of his own statics, regardless of their point of origin; he makes a conclusion and is subject to it as long as he holds onto it as a belief. Nonoptimum randomity is established when his data, beliefs and decisions are not in constant review and reevaluation. The main point of tension in any engram or theta facsimile is the moment the individual made a postulate, drew a conclusion from his existing data, or made an agreement between himself and another entity at the height of pain. His self-determinism is tied up at that point.

AREAS OF STATIC THINKING

The auditor's objective when applying Postulate Processing is to raise his preclear from the state of compartmented static into a state of motion. It cannot be achieved simply by giving new postulates to replace the old. A first essential is to process the old conclusions and beliefs. Merely to make a new conclusion which violates an undetected static in one's past sets up nonoptimum randomity; confusion exists between the new and the old. Actually, earlier postulates are to the individual the valid postulates, and will cancel succeeding ones to a great extent. Until the basic postulate is processed out, a later one is unalterable, and a new one laid on the same subject as the basic cannot but be invalid.

A baby lies in his crib and is unhappy about something the mother has done. "I'll get even with her," he postulates. "I'll not drink my milk. I'll be sick."

Twenty years and many postulates later his wife asks, "Now dear, don't you think it's time you had a glass of milk?"

"No!" he answers. "Milk makes me sick! I have an allergy to milk." And so he has; it began with that basic postulate back in the crib.

GENERAL AREAS OF POSTULATION

Every individual has made literally thousands of postulates in all areas of life. Of basic importance are those concerning decisions to survive, to know, to understand, to experience, to communicate, to agree to love, to want all emotions, to want all perceptics and desires. There are as well the opposing decisions not to survive, not to know, not to understand, not to communicate, not to agree, and not to want emotions. Decisions concerning any of these areas may be statics for which the individual has become effect.

A central aspect of any case is the desire to experience; life has to experience in order to maintain itself in motion. Security and position are statics. When an individual's desire to experience fades away he begins to seek a static, a never-changing vista of what he believes to be security. He feels that once he has attained "security" he will then be better able to "experience," and yet he cannot attain his security goal without experiencing. He faces a paradox. He puts forth valiant efforts to climb to a "secure" position in life, unaware that he is climbing towards a static. To arrive is equivalent to death even though it means five million dollars in the bank, eight yachts and a fleet of Packard motor cars. From his "secure" perch he will not be able to experience life as he had imagined it, but instead will be spending his time defending and maintaining his hard-won position.

Some who strive for years toward such a goal reach it only to discover that the best way to experience life is with empty pockets. Experience is motion; reality. Security and position are illusions, achieved only by going through static cycles. Some men will shadowbox throughout the best years of their lives for the "security" of a dull, monotonous job. Not infrequently someone (who is truly experiencing, in all probability) invents a machine that does the job better, and suddenly the "security" vanishes. Self-confidence is self-determinism. It is one's belief in one's ability to determine his own causes. There is but one security and that is the security of self-confidence.

The auditor's objective in the use of Postulate Processing is to give the preclear back to himself. The times in the past when any individual has desired others to create his security for him are abdications of his own post of command. The preclear has postulated away his self-determinism by deciding not to have himself. He will rise on the Tone Scale in direct ratio to the degree to which he assumes responsibility for his own problems.

POSTULATE TONE SCALE

Above 4.0 An I-they-I series.
4.0 I am.
3.5 I am and they need me.
3.0 I'm working with them.
2.5 I'm even with them and I don't like it.

2.0 I'll be to spite them.
1.5 I'll be if I destroy them.
1.1 I'd be if I could get around them.
0.5 I'm not because they won't let me.
0.0 I'm not.

Processing moves a preclear up the Tone Scale from all the "I'm not's" to the "I am's," restoring basic self-determinism. At the bottom of the Tone Scale the organism is existing under another control center than the "I," accepting a postulate that it is MEST.

At 0.5 the organism is accepting the role under which it is MEST for another control center, and is not rebellious at the situation.

At 1.1 the organism is making some resurgence and effort to regain control.

At 1.5 the individual begins to make an obvious fight against the control center or environment.

When a person is at a point when "I" has control about one-half the time, he may be considered to be at about 2.0 on the postulate Tone Scale. At this point he argues with himself and with his environment.

At 2.5 the individual begins to feel he can stay in the game and pitch even though he is but a tiny cog in the great machine. His attitude, if expressed in his own words, might be, "I don't like it but here I am."

Not until one has reached 3.5 can he be assured of his own control.

At 4.0 the individual has full direction of his own command center. The person in this bracket is almost entirely extroverted, and the body acts almost as an automatic-response mechanism towards the environment.

Above 4.0 the autocontrol center is far ahead of the environment, and not at all introverted. It is in this range that one would expect to find creative work rather than a more expert handling of the environment.

Any time anyone conceives that he has failed in any way he advances a conclusion as to the explanation of his failure, picking up a theta facsimile and presenting it as an excuse for failure; "Why, I thought the gun wasn't loaded," to quote an all-too-common excuse for failure. Another often heard is, "I had the right of way!"

The auditor assists the preclear to release these theta-facsimile excuses to which he has been holding, not by handing the preclear's "sins" out to him, but helping him to recognize that he himself made the decision which resulted in an engram.

PROCEDURE

Simple questioning is sometimes the best method of going about the business of giving the individual back to himself. It helps him see the situation and come to understand that he is aberrated by his own choice. A computation such as this must not be forced. Rather, the preclear slowly comes to see the truth as he

266

contacts his own decisions to be aberrated, giving a man a new respect for himself. The auditor, for example, asks, "When did you first make up your mind that you were going to be sick?"

"I *never* made up my mind to be sick. Nonsense!" the preclear usually answers, astounded that anyone might think he had wished his illnesses upon himself.

"Well, when might you have done so? Is there someone around whom you are sick more often than with other people?"

"Yes, my wife. When I go home I seem to get sick. That's funny; I never realized that before. I wonder why that is?"

"Did you ever decide actually, analytically, to be sick around her?"

"No! But yes, yes—we did have a quarrel one day and—I remember now—I told her I had a headache and that I didn't want to fight with her any more."

"Is there any other time in your life that you decided to be ill?"

"No, I don't think so. No."

"What about your school days?"

"School? Well, that's different. As a matter of fact, yes. I remember—I can hardly place it, but there was a time in college I said I was sick so I couldn't take the final exam. In fact, I went around for two or three weeks showing everyone how sick I was. Sort of an out-of-valence feeling."

"How about grammar school?"

"There was the time when I told the coach I couldn't go out for gym because I had sick spells. I get a good memory on that one. It always worked!"

As the preclear proceeds he thinks to himself, "Am I doing this to myself after all? Why should I treat myself this way? Ridiculous! Incredible!" Suddenly he may recall some other data:

"My first day at kindergarten I was very sick. They had to take me home. I had decided I wasn't going to stay there because I didn't like the teacher. I really *did* get sick in kindergarten!"

He will, if expertly questioned, turn up many more times when he concluded it was better to be ill than otherwise.

In working with the very common aberration of glasses, the auditor may ask the preclear to remember a time when he did not want to see, to remember a time when he decided he could not see. He may offer some version of the following:

"My eyes have been bad ever since I was fifteen, but I never decided not to see. As a matter of fact, I was just never able to see.

"I do remember in prep school, though, I complained that the lights were hurting my eyes because I didn't want to sit in the study hall. The headmaster

asked what was wrong and I told him, 'My eyes are bad.' They had me fitted with glasses . . . I had forgotten all this until just now."

There will be many postulates on the communication of seeing. Processing one or two postulates on one subject is not ordinarily enough to cause the aberration to relinquish its hold on the individual. There are dozens of them, and getting the earliest is essential.

There is a lie factor in the mind on the recovery of data which sometimes causes a delay of a day or two for asked-for data to appear, particularly in the case of the deep-agreement postulates. Times when the preclear as a child was beaten down into apathy until he had to agree created blind spots on the time track. Such postulates made on an obedience basis lock in data rather securely for a while. The auditor, by simply unburdening the preclear's decisions to obey, his decisions that other people knew best, can often open up great sections of the preclear's life.

Processing an individual's postulates is done mostly by Straightwire. Whether or not the preclear has his full quota of perceptics is of little importance. Behind most postulates, however, is an enormous amount of effort and emotion which may have to be run before the postulate can be contacted; or on occasion the effort may be run simultaneously with the postulates. Often, merely contacting the postulate collapses the emotion and effort tied into it.

If a postulate does not desensitize on first recall, Repetitive Straightwire is used. Help the preclear to recall a decision again and again, or try to get an earlier one on the same subject. If he does not experience relief, there is an even earlier key-in on the track. Later postulates are lying as a sort of burden on the earlier ones.

Sometimes postulates can be located by flash answers if not by Straightwire, although only in a case reluctant to offer data would this be necessary. Ask: "What postulate do we need to resolve the case?" "What's the age?" "In the house?" "Hospital?" "Where are you?" The preclear may soon recall the incident, as did a preclear when he offered this memory data:

"My parents used to take me to my grandparents' home, and I hated to go—I was miserable in the house. I couldn't move or go anywhere." The auditor in this case went after the postulate concerning the first decision involving the desire to remain away from the grandparents.

As long as a preclear rationalizes as to why he failed, as long as he presents all sorts of reasons why he has to have a particular postulate, or as long as he blames somebody else for it, the central computation has not yet been reached. Work on emotional locks with Effort and Straightwire. By feeding a person's postulates back to him he will come to see that he is in command of himself.

When a preclear comments about a situation look for the postulates causing him to make such comments. If he says he never did like other people, the auditor might reply, "When did you decide not to like other people?"

"I didn't decide at all," replied one particular preclear to this question. "I feel like this just because people are the way they are."

"When did you first decide they were the way they are?"

"Maybe I did decide at one time. I don't know when it was, unless it was in the army. And that was because I hated the cook."

"Do you recall when you made up your mind that you hated the cook?"

"I didn't like the cook because my mother . . . but that's silly."

"When did you first decide not to like your mother?" the auditor asked.

"I never decided that!"

"When did you decide that you had to honor your father and mother?"

"That was when I went to church. It's one of the Ten Commandments."

Thus it was found that the preclear was agreeing to obey and disliking it since he was three years old.

SCANNING ARC

Standing behind each enforcement or inhibition of ARC is a postulate concerning future action. Help the preclear to scan every time he decided to feel affinity for a person—the *instant* of decision—because the static lies at that point. Contact the times the preclear agreed with anybody against his will. Exhaust the times he decided to go into communication with anybody by word of mouth, by writing, etc. Scan all the decisions on reality. And then, having finished scanning each leg of the triangle once, rescan it. Applying Postulate Processing to ARC alone will knock out many somatics accepted from another person by the preclear. In order to make a systematic session, scan the ARC, inhibited and enforced, on each dynamic, using Postulate Processing.

BASIC GOALS

A basic purpose postulate lies at the beginning of every life. Each preclear should locate and reexperience this basic postulate. Straightwire of the individual's goals and fears will often uncover this particular postulate and will materially assist the preclear to redefine his goals. Briefly, an outline for procedure could be summarized thus:

Future goals	*Future fears*
Present factors	*Present fears*
Past goals (specific in time)	*Past fears (specific in time)*
Past conclusions	*Past conclusions*

Straightwire the preclear over these six areas, beginning with future goals. What are his main goals which concern his activities in the future? Sometimes he may say he cannot resolve a goal, and such being the case, ask what things he might be afraid of in the future (such as losing his job). Whether a future goal or future fear is found, trace out the present factors which make such possible or

269

probable, and then ask what he is now doing in order to bring such goals into fruition, or to remove the fears from his horizon. It might be well to consider what factors if any are present in present time that are making such a goal possible.

Next, seek the past goals, specific in time. The question might be asked: "What are some past goals that compare with the future goals?" The points where the preclear concluded (in the past) that he could not have such goals are rather stickily fixed conclusions. Straightwire these fears. Find what he has to be afraid of "right now." Is there anything of which he is afraid in present time? Is the boss unkind? When did he conclude the boss was unkind?

Nearly any preclear will find goals in the past which were in conflict. Locate these goals and the times of decision concerning them. Straightwire on conclusions inhibiting his attaining of any goals, seeking always for the *instant* the decisions were made.

If there is but little response the first time, go over the six areas again, working the preclear's goals on all of the eight dynamics, but cleaning up the first dynamic before going to the next. In this manner the preclear is assisted to regain his self-determinism, placing him in a positive approach to the future by removing fears and redefining his early goals.

DEEP AND LIGHT PROCESSING

There are now two kinds of processing in which we are involved: Light processing and deep processing. Light processing deals with postulates and effects and can be done either on an individual or co-auditing basis. Deep processing calls into use Effort and Advanced Procedure; and with it an auditor is mandatory. Postulate Processing combined with Effort and Advanced Procedure helps the preclear to pick up very early postulates, incident by incident.
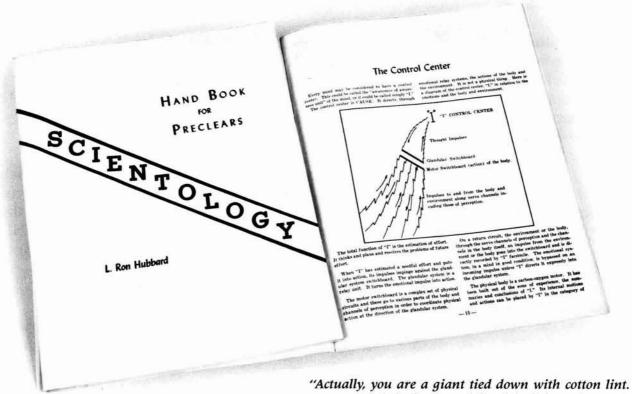
Whatever the method, deep or light, by which postulates are reviewed, the individual eventually comes to the realization that he is the effect of his own postulates. He postulates a conclusion; he moves forward in time and becomes affected by that conclusion. An individual who can remember all the postulates and decisions he ever made is a well person.

L. RON HUBBARD
Founder

HANDBOOK FOR PRECLEARS
by L. Ron Hubbard
Published December 1951

The Control Center

"Actually, you are a giant tied down with cotton lint. You tied the knots and furnished the string and said where you'd lie."

L. Ron Hubbard

Having seen a need in the field for wider, swifter dissemination, Ron conceived a plan to provide auditors with a means of handling many more preclears than current methods of processing would allow. He told the students on the Professional Auditor's Course that he was working on a special self-help book using the fifteen acts of Advanced Procedure, as given in the book *Advanced Procedure and Axioms*. By 17 December the writing of the book was completed and on 27 December 1951 *Handbook for Preclears* was released at the Second Annual Conference of Hubbard Dianetic Auditors.

The book was designed for several uses: by a preclear as self-help, as a workbook used by the preclear working with an auditor or as a workbook used wholly by an auditor on a preclear.

In addition to its processing steps, *Handbook for Preclears* includes the Logics and Dianetic Axioms and essays on the ideal state of man.

Finally, the book contains the Hubbard Chart of Attitudes—a "button chart" containing the major difficulties people have. The chart complements the Hubbard Chart of Human Evaluation, but was specially prepared by Ron for this book and type of processing.

Shortly after the book's publication, Ron issued to auditors simple and exact planning on how to use the *Handbook for Preclears* to rapidly and effectively increase dissemination. This plan is contained in this volume on page 271.

SUGGESTED METHOD OF HANDLING HANDBOOK
ca. early Dec. 1951

Dianetics can proceed in the degree that it produces results in a community.

Either while waiting upon the VOLUNTEERS or some such organization or as a continued operation without the VOLUNTEERS or some such organization, the following method of using the *Handbook* should be tested in the auditor's community if the conference sees in this a mode of operation it would like to see undertaken. Further, a pilot project on this will be run in Wichita during January, into February.

An advertisement is placed in the classified section of a newspaper which reads more or less as follows: Persons incapacitated by reason of blindness or physical suffering or other incapacity including cases bedridden or lame from the aftereffects of polio are invited to contact NAME OF AUDITOR OR ORGANIZATION ADDRESS AND TELEPHONE NUMBER. Without charge or obligation, assistance is offered.

Care must be taken in such ads not to mention CURING anything or DIAGNOSING anything or promising results or asking for fees or mentioning ARTHRITIS CURES. One may get around these by suggesting "chronic somatics which have been diagnosed by medical doctors as arthritis."

The preclear phones in. The auditor calls and the preclear comes in. He is GIVEN without charge a copy of the *Handbook for Preclears*. He is given a card as well and on the card and verbally is told, "This is free, without any obligation whatever. If you are helped you may desire to contribute to this organization but even that is not compulsory or requested." The name and address of the auditor is stamped in the front of the book, with the telephone number and the legend, "As it is required and in accordance with auditing time available, the preclear will be given auditor assistance. A class on Tuesday and Friday nights seeks to deliver additional help. Bedridden cases will be given home calls by the auditor as his time permits."

The auditor carefully records the name, phone, address, malady and condition and case number and date of issuance of the *Handbook* in a card file system. He calls regularly, about three times a week, to inquire as to progress. He gives what auditing assistance he can. He recruits a family member to read questions to the blind and gives them careful instructions about the Auditor's Code.

When the preclear is finally helped the auditor, or an assistant whose sole duty this is, calls on the preclear or the person's family and explains that "the processing and time for this preclear was paid for by—NAME OF LAST CONTRIBUTOR." He shows a list of persons waiting to be helped as funds permit. He asks the preclear or family to contribute enough to aid one or more SPECIFIC CASES. Contribution should range from $50 to $1,000 as the means permit.

The auditor occasionally runs an ad in classified THANKING ALL THE

PEOPLE WHO HAVE CALLED IN AND WHO HAVE CONTRIBUTED, EXCUSING HIMSELF FOR NOT BEING ABLE TO TAKE ALL CASES BUT ASSURING THESE CASES THAT THEY ARE ON THE WAITING LIST AND WILL BE CARED FOR AS SOON AS TIME AND FUNDS PERMIT AND THANKING THE PUBLIC FOR THEIR INTEREST AND COOPERATION IN REHABILITATING SO MANY FORMERLY HELPLESS HUMAN BEINGS.

The auditor takes very good care NOT to take in cases for fees as part of this program. He can take fee cases but he must not recruit them via this program. He must, in other words, keep his nose clean and keep this a theta line and wide open.

You cannot toss theta into the air without MEST moving under it.

One auditor on the phone can handle many cases at the same time. He should be very careful not to promise more auditing time than he can fulfill and should make every promise conditional. He must never promise relief or cure but say, "We have helped many. Maybe we can help you. It depends mainly on how hard you yourself wish to work. Perhaps when you are entirely recovered you might assist me on your own time in this work but that is up to you."

Now and then the auditor should publish a score sheet—so many attempts to help, so many successes, making it an honest estimate or record of exactly what he is doing and exactly what may be his level of success.

The auditor, because he alone will be receiving contribution, should pay for the books he gives away since in actuality, he is not giving them away but is using them to obtain contributions. The Foundation as a distributor and service center is necessary to the operation. Incidentally it uses up time and staff continually in referring preclears to affiliates.

This program could be a preamble to the VOLUNTEERS or whatever that organization must be called.

In this program, great care must be taken to maintain the public repute of the subject and the Central Organization. Because an auditor reacts at low tone levels is no reason to go on senselessly slugging the repute and activities of the Central Organization simply to abreact. Thus it is suggested that auditors embracing this type of operation first work out their own problems with SELF and save us at the central office so much turbulence.

Auditors should specialize as much as possible in three types of cases: ARTHRITIS, BLINDNESS, INCAPACITATED POLIO.

It is felt that this program will work. It is under trial at Wichita. The tools necessary to it are at hand in *Advanced Procedure* and *The Handbook for Preclears*.

The auditor should stop trying to prove Dianetics to anybody. If you think you have to prove something to somebody, you are asking that somebody for a right to survive. We own that right. We do not have to request it from anyone. Don't apologize for any past mistakes. Simply go to work. Don't start or stop rumors about me or the Foundation or Dianetics. Just get to work. Nobody can explain away cases recovering on every hand. NOTHING can interrupt that program except the laziness of the auditor himself.

A SECOND SUGGESTED PLAN OF OPERATION

THE SPECIALIZED CLINIC

One of the main battles Dianetics had fought is the "panacea" claim. You and I know what Dianetics can do. The public has been sold swamp root oil and antihistamine and surgery until any "panacea" is in disrepute. "Cure" is also in disrepute. "Miracles" are not in disrepute.

Individuals at 1.5 are fairly easy to treat and difficult to upset with any lasting damage. Arthritis and other depository ills are at 1.5.

One could then set up a clinic for something very specialized such as arthritis. He could also set up a clinic for the treatment of sight disorders or, in large towns, polio rehabilitation. Deafness is not as commanding of public interest as those. There are many other such ailments.

An eye clinic would look somewhat as follows: An assembly line would be set up which would have as its first desk, the receptionist/registrar and cashier; this would be followed by a room equipped with eye charts and measurement instruments; this would be followed by an indoctrination room where a personal interview was granted and the *Handbook for Preclears* given out; this would be followed by an exercise room or two or three exercise rooms; the last desk is again the receptionist/registrar for checkout. An additional desk is the call-check desk whereat an individual calls these preclears for their appointments to come in again or to check on their progress or to receive their calls and queries. There is also an indoctrination class for "auditor's aides" who read the *Handbook* to the blind.

The clinic starts out by advertising for research cases of the type of difficulty it treats, does some free, produces results, thanks the public by ads, announces its general opening. It charges a flat fee of good size and it also takes in so many "miracle" cases a month free.

The arthritis clinic would begin the assembly line with the receptionist/registrar; then the preclear would go into examination where a DO* or MD gives a complete examination; then an x-ray room for x-ray plates; then an indoctrination room where the *Handbook* is given out; then back to the receptionist/registrar. There would also be a call-check desk and auditing rooms. The clinic would advertise for research cases and continue to do miracle cases on the one hand for free while it did regular cases for a flat fee.

The polio clinic would have to be run with much out-preclear work but would have a similar reception/registrar, medical examination, interview and call-check system. The clinic would have to train auditor aides to read the book and explain it to children.

---

*DO: *D*octor of *O*steopathy; osteopathy is a therapeutic system originally based upon the premise that manipulation of the muscles and bones to promote structural integrity could restore or preserve health; currently osteopathy physicians use the diagnostic and therapeutic techniques of conventional medicine as well as manipulative measures.

The clinic setup requires finance enough to set it up and run it for at least ninety days. It is an expensive type of operation but would probably make a great deal of money in order to continue its operation. It would stress one ailment and would close its doors to any other ailment, referring them to another auditor or clinic. An auditor, by doing initial miracles, could undoubtedly get his finance locally in adequate sums.

THE VOLUNTEERS

This is a description of an organization to be known as THE VOLUNTEERS or some such appropriate name.

THE VOLUNTEERS would be composed of those people who had been helped by Dianetics or who were interested in Dianetics or whose normal professional activity fell into the sphere of Dianetics.

The reason for this organization is inherent in processing itself as well as in the fact that such an organization is vital to the spread and welfare of Dianetics and the need of Dianetics by humanity.

An individual quite often would not bother to do anything for himself whereas he would do something for himself if it meant he could thereby assist others. This gives a goal and incentive to processing: when there is a second reason for attainment of good health and mental alertness.

The organization would be in grades from one to seven. These would be called *degrees*. The degrees in number would approximate the DYNAMICS but would be called DEGREES.

The qualifications for each degree approximates, as well, the work of that degree. The first grade is ASPIRANT TO THE FIRST DEGREE. The aspirant is not yet a volunteer. He becomes a *volunteer, first degree* when, by use of the psychogalvanometer and other tests, he can demonstrate that by the *Handbook for Preclears* and other causes he has attained a remission of his psychosomatic ills and any marked aberrations and is in good command of SELF. He now pays $50 initiation fee.

He then becomes a candidate for the SECOND DEGREE. Meanwhile his dues are $5 per month continuing. To attain the SECOND DEGREE he must further fit him in the sphere of CHILDREN. This additional processing is done by book and study, and he is thus educated into what can be done for children. He must, with the help of a professional auditor, as necessary, free of a chronic somatic such as polio, a child. He then is initiated into his SECOND DEGREE. He works then in the field of children, with schools, juvenile delinquent courts, in the neighborhood. He is automatically a candidate for the THIRD DEGREE.

The THIRD DEGREE is group. Here operation can branch into the solution of the problems of the criminals, the insane, community government, social work and, at the top of the degree, national government. Thus the degree has many branches or divisions. The individual selects his division while still a candidate. He can, for instance, remain interested in children but in the THIRD DEGREE

graduate from individual children to groups of children as in schools, orphanages, etc., etc. He works in this field of his choice and is automatically a candidate for the FOURTH DEGREE.

The FOURTH DEGREE work is any segment of the activities of mankind and at the top of the degree we have international activity to promote peace. In this sphere the organization works closely with the United Nations.

The FIFTH DEGREE is attained after a study of life in all its functions and has as its work and goal the rehabilitation and rebalancing of life in all forms on earth. This would include reforestations, wild life, fisheries, the food supply of the world, and any and all entities within the fifth dynamic. This degree can also continue, as can any other, on the lower levels.

The SIXTH DEGREE is attained after a study of the physical universe. It contains aesthetics such as architecture, parks, monuments and the general rehabilitation of the beauty in towns, cities and country. It contains as a subdivision the effort of man to attain the remainder of the solar system and the stars. It contains as well, the various physical sciences.

The SEVENTH DEGREE is attained after a study of all existing data on religious and spiritual subjects including mysticism and is an effort to attain or assist the discoveries leading to the attainment of perfect spiritual being. It contains the remainder of aesthetics, art, music, literature and all other artistic forms and activities.

The VOLUNTEER works with or without uniform. He is organized into corps or teams in various communities. He belongs to teams or corps at the level of his degree or below his degree. His degree gives him added weight and votes in council.

The goals of this organization are as follows: The rehabilitation of individual human beings across the world; the betterment of the world for the future generations, the solutions of such problems as economic distress of individuals, communities or state groups, the solution of the problem of the criminal, the eradication of insanity, the rehabilitation of political ethics, the rehabilitation of beautification of cities and countrysides, a renaissance of the arts, international peace and the attainment of higher levels of being in every sphere of man's activities.

It is believed that the organization, by recruiting those who themselves need help and then permitting these to assist others, can grow into excellent proportions and could materially assist the well-being of any community or nation.

The professional auditor would act as an instructor to such groups. He would find that by locating in his community any and all who themselves, by reason of illness or aberration need assistance, need help and by describing this organization to them, furnishing them with appropriate literature, collecting fees from them only if they are helped, using the *Handbook for Preclears* would find himself respected and solvent. A portion of the initiation fee, which is sent directly to the central office, and a portion of the collected dues, also sent directly, would be refunded to each auditor for his own support and furtherance

of the work. There is a certain small cost to each additional degree. *Handbooks* and other books would be furnished gratis to candidates and aspirants. All volunteers would be encouraged to form their own chapters.

A THIRD SUGGESTED METHOD OF OPERATION

SPECIALIZED GROUPS

Specialized groups such as the armed services or parts thereof, industries, various types of organizations or even rehabilitation centers or hospitals can be served by an auditor or a group of auditors FOR ONE SPECIALIZED FUNCTION.

In the military, for instance, the reaction time and judgment of pilots can be rehabilitated. This can be done on various levels of magnitude such as an individual squadron, a base or a whole service. On a squadron basis, the auditor is repaid by individuals of that squadron at their own expense as a squadron contribution, it being well known that the better the pilot, the better the survival.

Accident reduction, higher personnel efficiency, or any other segment of an industry can be approached.

The following principles must be kept in mind for the success of such a project. There are legions of specialized functions, multitudes of targets for such an operation. THE AUDITOR MUST SELECT ONLY ONE TARGET, ONE SPECIALIZED FUNCTION AND TALK AND SELL ONLY THAT AND NEVER PERMIT HIMSELF TO BE LED INTO ANY DISCUSSION OF ANY OTHER ADVANTAGE OR ANY "WILD CLAIM" OR SIDE BENEFITS. He represents Dianetics as able to do the one function in most cases and refuses further claim or discussion. He sells the highest person he can reach for the target. He sells at a price for the whole job with the specific dimensions of that job. He has his complete proof before he tackles that job.

Let us take accident prevention. The auditor claims that reaction time and domestic and physical upset produce accidents and time out. He locates FIVE people in similar jobs to that he will tackle as his eventual target. Free, he gives these the *Handbook* and works with them. BUT HE GETS FULL MEDICAL AND MENTAL EXAMINATION PRIOR TO PROCESSING AND AFTER PROCESSING WITH EMPHASIS ON WHAT WILL BE STARTLING TO THE TARGET MANAGERS. With those cases wrapped up, with their befores and afters, he tackles his target at its highest available level of authority, a level which has disbursement. His argument must be brief and convincing, it must be written down. He must show figures pertinent to the target itself estimating the savings, the losses, the probable cost, the gain in production and the resulting financial and operational benefit. He must be very businesslike. He tackles the target and gets the job done. An estimate of $200 per man would probably cover with considerable profit.

The Foundation will put out a special edition for any large project guaranteed to need 1000 or more books, with the book introduction and title page changed to fit that exact target.

The auditor or group of auditors will find an approach through the families and wives of those to be influenced or processed the most effective entree.

Simply calculate what Dianetics can do fastest and most spectacularly for any unit or group or industry, concentrate on that, prove it beforehand, design a complete statement and write it up and then fire.

L. RON HUBBARD
Founder

Second Annual Conference of Hubbard Dianetic Auditors

Wichita, Kansas
27–31 December 1951

In his research during November and December 1951, Ron uncovered more data on the basic nature of a being and the means to return man to his full potentials. To commemorate his new discoveries—and to satisfy the public demands for another conference—he invited all Hubbard Dianetic Auditors to Wichita for a special conference to be held in the week between Christmas and New Year's Day.

The Second Annual Conference of Hubbard Dianetic Auditors was held at the Shirkmere Hotel in Wichita from Thursday, 27 December 1951 through Sunday, 30 December. More than 150 trained auditors attended, from all parts of the United States.

One of the most important topics at the conference, covered in detail in these lectures, was his new book, *Handbook for Preclears*.

He also spoke at length on his research into man's time track, both the evolutionary line of Earth and man's experiences as a theta being. This research had begun in the summer of 1950 when auditors first ran into past lives phenomena, and at the end of 1951 it was drawing to a conclusion. The results of this fascinating exploration would be published early in 1952 in the book *What to Audit*, later retitled *Scientology: A History of Man*.

27 Dec. 1951	Miracles in Dianetics
27 Dec. 1951	Counter-Emotion
28 Dec. 1951	The Chart of Attitudes
28 Dec. 1951	The Life-Continuum Theory
29 Dec. 1951	The Emotional Curve
29 Dec. 1951	The Goal of Processing: The Ideal State of Man
29 Dec. 1951	Cause on All Dynamics
29 Dec. 1951	Handbook for Preclears

1952

In 1952 Ron made spectacular new discoveries concerning man, his mind and his true spiritual nature. He had earlier discovered mental image pictures, and had been studying their characteristics and behavior: the reactive, stimulus-response mechanisms that psychology itself had been familiar with, but never had analyzed.

Now he found out what was looking at the pictures. And described it. And found out that you could do things with it from a very practical standpoint that nobody had ever done before.

Exteriorization and exteriorization processes, the first E-Meter, formation of the Hubbard College and the Hubbard Association of Scientologists are only a few of Ron's phenomenal activities in 1952.

MY GOING AWAY PRESENT

ca. 1952

As a token of my appreciation for the interest, activity and friendship of auditors in Great Britain, I have drawn up prior to its release elsewhere, the following summary of Scientology which, I have reason to believe, will conclude and resolve the cases which may be hanging fire:

The reason behind beingness is the drama of cause and effect. It has been isolated that the total reason for activity which explains all other activities is "to produce an effect." In this we have a dimensionless CAUSE ambitious only to produce an EFFECT and to handle effects which are produced on it.

BEINGNESS is the modus operandi of effects. The thetan would rather have less than more identity and becomes only when he cannot otherwise produce an effect.

The one thing a thetan is afraid of being is what he is in terms of this universe: nothing. Thus, it is better to be anything than nothing. So it is better to handle, produce or have any effect than to handle, produce and have no effect. Thus the service facsimile, thus the conduct of the preclear.

Awareness on high scale is aware of producing effects and of effects without proof via energy. Awareness lower on the scale requires the proof of perception and thus energy and force.

As one moves from pure CAUSE into beingness one becomes involved with his own developed energy and the energy of others. Living is the battle of effects. Dying is the final dramatic effect one who has a body can always produce.

The thetan is never otherwise concerned than with effects. The problem of awareness and of effects in general is communication. Communication, not affinity or reality, is the monitor of any processing.

The phenomenon of facsimiles is produced by the thetan to prove to himself what he has done. He knows without facsimiles. He is already low in tone when he starts dealing with them. Energy, force, responsibility and perception are the same order of problem and thing.

Occlusion is the loss of viewpoint of effects. When one has lost a viewpoint with which to perceive effects and upon which he depended for all perception of effect he is very occluded. Viewpoint and evaluation are, aberratedly, synonyms. Thus a law: A person takes the viewpoint of that person who has most evaluated for him. If that person then dies, the result is the apparent loss of that other's viewpoint which brings about loss in general. This is solved by remedying the need of the now-dead viewpoint.

Communication is defined as any RITUAL by which effects can be produced and perceived. Thus a letter, a bullet, the output of theta "flitter" are all, to us, communication. Men communicate with women with difficulty mainly because they have found that women cannot handle their communications: force and sexual particles. But men communicate even more poorly with men for there is no particle adequate. Women communicate poorly with men because they have found danger in the receipt of any male communication. Hence the breakdown of interpersonal relations. Women find it all but impossible, for instance, to communicate with women; there is no particle.

Awareness is the first requisite of a communication system. If one is TOO aware he is hurt. If one is not aware enough, he is hurt. A bad communication is a sudden impact. Gentle communications are seldom remembered.

Any certainty can be classified as knowledge. Certainties exist in three universes from many viewpoints. Awareness of a heavy flood of energy becomes a certainty.

Any certainty, just as any effect, is better than no certainty. Thus we find the preclear suspended on the track anywhere he has had a high certainty. Thus his suspension in electronics and such. A certainty is positive or negative—that something exists, that something does not exist. Run, as though it speaks, "There is something here" and "there is nothing here" in any numb or painful body area and then the pc the same as though he speaks to it and the somatic will abate or the numbness vanish. This can be applied to the outer areas around the preclear as well.

Matched or double-terminals in brackets is a fast and effective technique. It is run on certainties. One runs only those things of which the pc is certain. They alone create a "maybe" and a "maybe" alone aberrates. A high-level process is matched or double terminals in brackets, "I want more awareness" with the emotion of certainty; "I want less awareness," with an emotion of certainty. "I want no awareness." "I want some awareness." This pin knocks a case that is hanging fire into a willingness to perceive and, hence, communicate better. One resolves also the problem of lost viewpoints with brackets on "I have my (mother's) viewpoint" and "I do not have my (mother's) viewpoint" and on all persons who saw or evaluated for the preclear. Also in brackets "(Any dynamic) can handle communications," "(Any dynamic) cannot handle communications."

The key theta actions are "REACH" and "WITHDRAW." The auditor is trying to withdraw communications from the preclear. This restimulates in the auditor trying to withdraw or wait for communications in his own past. An auditor must match-terminal "I must, must not, withdraw the communication" on himself to get into good shape to audit.

My best to you. I will be back.

L. RON HUBBARD
Founder

A STORY

ca. 1952

Once upon a time there was a man, or perhaps he was not a man, who slept for a very long time.

When he laid himself down to rest, the world was not too terrible. People were happy and their actions were productive and the green hills had flowers upon them.

When he awakened, however, things had changed. He stood outside his cave and looked at the world. Yes, somehow it had changed. The hills were ugly and brown. Near at hand two women were quarreling. Far away a red cloud rose and when he looked more closely he saw that it was a battle. And so he walked down through the fields and towns trying to find what had happened.

Men glowered at him. Children did not play. And there was little food and the haggard faces of all showed that each staggered under some heavy burden of grief. And the man, or perhaps he was not a man, saw that the world had come into trying times.

He wandered about, understanding that here he faced a black enchantment, thickly laid upon the souls of men. Perhaps some sorcerer had done it to men, perhaps men had done it to themselves. But it did not matter. The world had gone mad. Somebody must do something.

The man thought for many days. And then he made a golden ball and filled it with everything necessary to undo a black enchantment. It was a very pretty ball, on the end of an ivory stick. And it was very easy to use for one had but to hold it over the head of a human being and wish him well to break the thrall which held that being.

And the man went forth and held it over the heads of dozens of people and did not tell them what it was and they suddenly smiled and became bright and the thrall was broken for them. And the man saw that this was good and so he showed many people how to use the golden ball and told them all that was necessary to break the black enchantment clear across the whole world.

And some used it. But others said, "Isn't it pretty!" and began to play catch with it. And some said, "It isn't really gold." And some wanted to hide it for fear it would be stolen. And some said, "It's GOLD!" and bought knives and pistols with it and fought. And some said cunningly, "With this POWER I can rule Earth." And others simply ran about and said it wasn't really a ball and that the man had stolen it from others and they clutched their black enchantment about them and whispered that the man had done it in the first place and that he planned to kill them all.

But the man paid little heed. He tried to form companies to make the golden ball available to many. But the people in the companies said, "It's mine!" "It's

power!" "It's gold!" and "The man will kill us all!" and so they fought amongst themselves and threw dust over the golden ball and tried to dent it.

And at last the man sat down in a desert place and sent his word about that anybody could use this ball that wanted it. And they sent officers and thieves and lawyers at him to say that nobody could use the ball.

And they took the man's captain and said they would imprison him for saying the golden ball was owned by everybody. And they made the government put guards around the man in case anybody sent him money to help ship the golden ball to everyone.

And the man looked at these people and not one of them who hated the golden ball had ever used it in any way but only thrown dust on it and tried to dent it and he looked at the sly people who went up and down the roads saying, "It is not really gold!" "The man really stole it," and then he looked and saw beyond these the haggard faces, the crippled children, the sorrowing women. And above all these he saw the red cloud of the battle.

And the battle cloud grew taller. And it grew taller and taller as though it hung with fire up above an entire world.

And the man, sitting in the desert place, looked at the golden ball.

L. RON HUBBARD
Founder

Professional Course Lectures

Wichita, Kansas
7 January–2 February 1952

On 7 January 1952, Ron resumed his Monday-night lectures to the Professional Course students in Wichita, Kansas.

He concentrated on expanding the students' knowledge and understanding of the fundamentals of Dianetics technology and on keeping them up to date on his research work.

Processing techniques had grown so efficient that the Professional Auditor's Course had to be streamlined. Course materials included all the basic books as well as almost seventy hours of recorded lectures. The course was six weeks in length, and at the end of each week the students took an examination on what they had covered. If a student failed the examination, he went over that week's materials again.

To graduate the course and receive a certificate as a Hubbard Dianetic Auditor, each student had to produce a miracle-level result in processing, such as the rehabilitation of a disabled veteran or polio case, or the resolution of a severe psychosomatic illness.

7 Jan. 1952	Survival
7 Jan. 1952	Questions and Answers
11 Jan. 1952	Service Facsimiles
11 Jan. 1952	Past Life Auditing: Effort Processing
13 Jan. 1952	Running Regret and the Emotional Curve
14 Jan. 1952	The Impact of Dianetics on Society
14 Jan. 1952	The Emotional Curve
16 Jan. 1952	Running the Service Facsimile Chain
17 Jan. 1952	Effort Processing: Intentions and Overt Acts

24 January 1952

TO THE STUDENTS:

This is Dianetics, 1952.

You are the first classes to have a complete curriculum of a complete subject. As such you are as much pioneers as were the first people who came to me in Dianetics. You have the advantages of all that has been learned in the last two years, since the first book. You have the advantages of past errors. You have the advantages of processes which work in twenty-five hours on the majority of cases when skillfully and courageously used.

Dianetics has changed greatly in the past months. The twenty cases I have just run, complete and incomplete, have told me what I wanted to know—we have the basic process. We have means of bringing cases up to a point where the basic process can be applied, means which tax the auditor very little.

You are being trained as THE corps of processors. Within a year you will find yourselves in enviable professional position. Today you are laying the groundwork for that position. You will find older HDAs here and there in argument with this course, this school, the Foundation and with me. These are stuck on a time track somewhere between 49 and 51. We will repair them when we get around to them. They need not influence you.

You are not working for an HDA. You may get one if you pass. You are working for a BDn, if you continue on past the regular school course and qualify. Your qualification for a BDn, and later a DDn, will be determined by the schoolwork you do right here and now. An HDA is not automatically qualified for a BDn. An individual holding an HDA at this time must complete the very work you are doing to qualify for the additional work required for a BDn.

As pioneers you will have to work out many of your own problems, even your own service facsimiles. You are attending a school which has been set up to be accredited. It is intentionally a rough school, difficult to pass because your subject is one which you must know. If you know this subject you can produce results and solve your own problems. If you don't know this subject of Dianetics 1952, if you would rather wonder about mysticism or witch doctoring, you won't produce the results Dianetics can produce. The changes which you see in staff, in the Foundation, in the field, in you, are designed to make Dianetics eligible to tackle ANY social problem. We're playing for the high stakes of being the only science recognized in the humanities. Study hard, work well.

L. RON HUBBARD
Founder

Cause and Effect

From a lecture by

L. Ron Hubbard

Each individual is representative of *cause* on all eight dynamics. Whether there is a common source of all life, with man a mere representative of that common cause, with all its characteristics, or whether an individual appears from an independent source is beside the point. Each individual is the potential of causation in any field of action anywhere—self, children, groups, mankind, the physical universe, all life and even the static *itself*. Man is *cause*. When he is unable to be *cause* on any dynamic, he has failed.

Cause and effect necessarily interoperate as a person experiences life. In order to live a man must have motion; hence he is forced to be *effect* at times as well as *cause*. For a certain length of time he can be *cause* only, without action, but cause without action is above 20.0 on the Tone Scale and is potential cause. A man can potentially pick up an ashtray. He postulated, "At this moment I am the cause of movement of this ashtray." Then he moves it; but he had to come down the Tone Scale into an optimum range of being in order to move the object.

When one decides to eat, one becomes *cause;* the moment one eats, he then becomes *effect*. A person is *cause,* then, before he becomes *effect;* becoming *effect,* it is not difficult to continue so until he becomes *cause* again. A young man may suddenly decide that he is tired of his daily routine, quit his job, buy a motorcycle and ride to Puget Sound. He became *cause* again, for a while perhaps, by deserting everything which was making him an *effect*. But to a large degree he deserted himself on the first dynamic by so doing, almost as if he were dead. He began a new existence, and a new self. In such a manner does an individual become a chain of *effects*. When he achieves the utmost in effect, the individual is dead. Full effect is mest—a dead body. Life, then, is an interplay of cause and effect.

Cause always precedes effect. The prime cause or thought of each individual was "to be," the decision to move from a state of not-beingness to a state of beingness; it was moving from faith, the potentially causative life static, into

active existence. Once undertaken, the decision "to be" enters into the sphere of motion or activity in life and continues thereon with consistency. The only thing that can happen after "to be" is modification. Upon the first decision, "I am now going to be," an individual starts handling motion; and as long as he handles motion, he *is*. And even when motion is handling him, he still *is!*

Each human being began with the prime postulate "to be" as he emerged from *cause* into the state of being. All decisions thereafter are but modifications of "to be" or "not to be." As long as an individual answers positively, as long as he makes clean-cut decisions "to be" or clean-cut decisions "not to be" on any subject, he remains sane regardless of external threats. But between the two confusion results. "No" is a state of not-beingness; "yes" a state of beingness. The in-between state is "maybe" and leads to insanity.

Adults usually force children into "maybe" roles sooner or later. Innately, a child "knows" his prime postulate "to be" or "to cause." Meeting force and opposition, he enters a "maybe" existence, no longer quite the self-determined individual he started out to be.

ELECTIVE RANDOMITY

Oddly enough, at the time the individual made the original decision "to be," he was in a state of "knowing." He knew everything there was to know. He knew, yet pretended he did not know, since that is the way to achieve action and progress. Such pretense provides the individual with counter-effort to overcome. Simply postulating that there is something outside himself which he does not control, of which he is not *cause,* produces motion. Thus, man, to experience, chooses randomity.

Man creates artificial mechanisms for developing such randomity. Government is divided into two opposed groups, the Democrats and the Republicans, for such a useful pretense. A university sets the "pinks" against the "yellows" so the school can fight itself and get action.

Knowledge is as a circle: At one point everything is known; at an adjacent point nothing is known. Illustrating this somewhat, the Egyptians had a meaningful character that is still carried forward on tarot cards. This person is pictured as proceeding down a road, blindfolded, with an alligator snapping at his heels. He knows everything, but uses none of his knowledge. There is a difference in having faith and applying faith, in having knowledge and using knowledge. With *knowing,* there is potential action; hence people scatter throughout the world, learning, pretending all manner of things in a battle for existence.

Man is innately trying to maintain himself as *cause* on eight dynamics and trying not to be *effect* on any, because the state of not-beingness is the state of being affected by an exterior cause, and the state of beingness is the state of *cause.* Even at 1.1 an individual is still *cause;* he is less cause than he is effect but he is still trying. At 1.5 an individual is more overtly *cause,* demonstrating by destruction—it is easy to "cause" destruction but it takes great skill to construct. The highest point of the Tone Scale is *"I am—I know."* The lowest point is *"I am not—I do not know."* As an individual descends the Tone Scale, he does not cease to be *cause* until he is dead; then, evidently, he becomes the *cause* of a new self.

DESIRE FOR EFFECT

A person must want to be aberrated before he becomes aberrated. One has to have the desire to be *effect* in the areas where he is aberrated or on the subject of his aberration before he can suffer entheta to enter on that channel.

Freud was nearly right in his libido theory. An individual usually wants to be the most *effect* along the second dynamic. Along the second dynamic it is often the case that an individual does not desire to be *cause*—children are troublesome to raise, difficult to bear and are usually frowned upon by society if born out of wedlock. On the subject of love, people usually want to be *effect;* failing in this they easily accept negative effects.

Similarly, one may choose to sit in a theater and be affected, or desire to experience through art and music. When one fails in some way or other in experiencing the wanted effect, he becomes the effect of effect, rather than the cause of effect. He desires to receive sensations from life and fails to bring his desire into fruition.

INTERACTION OF MIND AND BODY

There is an interplay on the cause and effect level between the human mind and the human body. The human mind is *cause* and the human body is *effect,* especially noticeable with mystics who make the body an effect through negation. Bodily activity is associated with ability to be *cause.* During the bombing of London there were few, if any, individuals who went psychotic. The body during times of stress such as the bombing of London is so busy *affecting,* being cause of rescue and reconstruction, so busy keeping the body alive, that the mind stays sane. Action, in other words, is causative.

GROUP RELATIONSHIPS

In the fields of theta and MEST there are certain causes which are looked upon as natural laws or parts of a system. Operating within a group consistently following within these laws, the individual survives well; but trying to operate within a group which is unobservant of these laws, the individual is made an *effect.*

During the war, one man-of-war was used as a laboratory for learning how groups of men operate under stress, and whether the old naval code of the flog and brig are necessary for handling men. When one hundred and ten men were challenged with the idea that they could survive the war if each and every one of them took full responsibility for the ship, one hundred ten men arose to the challenge. Order came upon the ship. Seamen second class whipped their deck into perfect cleanliness to enable them to point out grease spots in the engine room. A court of justice was organized on the men's own volition, and no further justice was needed from the captain. They invented and imposed regulations resulting in satisfactory discipline. Basic to such unqualified success was the theory that every individual is *cause* on all dynamics, and when he is no longer able to be cause, he fails. Individuals work better together when each one knows he is *cause* and is permitted to operate as such. They cease bickering and work

out a smooth operation when each functions as *"I am."* They forget the interplay of wishing onto one another the less tasteful tasks which are necessary in any well-running organization.

Through the pattern of social training human beings have been taught that in order to get compliance and cooperation from another individual that individual must be threatened with starvation, loss of security, cuts in pay and other scarcities. But individuation gives power. When one is worrying about his own power, he is a sick man. When he tries to rule for the sake of ruling, he is afraid to be *cause*. He so distrusts others around him that he cannot feel safe unless he has complete control over them. Exemplary of these were Hitler, Napoleon and Alexander the Great.

These points are all very pertinent to Dianetic processing.

Those undergoing processing have been raised in an atmosphere dominated by one individual around whom others were an *effect*. The auditor must discover whether his preclear is still trying to be *cause,* or if he has resigned himself to being *effect*.

RESPONSIBILITY FOR ONE'S MEMORIES

A chief impediment against progress stems from a refusal by an individual to take full responsibility for his theta facsimiles. He tries to think away an unpleasant memory, blames it, plays volleyball with it, so to speak. For every ache and pain there is a memory for which a person will not take responsibility. Electing something outside his sphere of control as *cause* for that memory, he loses its control. Thousands of persons wear glasses because of a theta facsimile for which they refuse to take responsibility; other thousands suffer daily with headaches. And each facsimile becomes more painful or more troublesome as long as the individual allows it to control.

When one individual assigns *cause* to another entity, he delivers power to that entity. This assignment may be called blame, the arbitrary election of *cause*. Blaming something else makes that something else *cause;* and as that cause takes on power, the individual in the same act loses control and becomes *effect*. Assigning an enemy as *cause,* then, is a most efficacious method of making him powerful and self weak. When one ceases to handle a theta facsimile, it begins to handle him. When one settles down to using one's own memory and assuming responsibility for it, its ability to harm disappears. Processing is slanted toward reconditioning the ability of the individual himself to handle his own memory package.

Perhaps the most obvious symptom of the preclear who is low on the Tone Scale is failure to take responsibility. Not only is he anxious to avoid responsibility, but he assigns cause to various things by blaming others as well as his environment. Efforts towards social approval may lead him to place blame for his failings on others. Bill Jones desires to be "in the groove," in complete ARC with everybody and everything in his environment. Everyone approves of Bill, but even so, he develops psychosomatic illnesses. He is trying so desperately to be

approved by everyone that there is really no Bill left. He resigns all his independence and, in short, himself. Life is restored for Bill by giving him back responsibility for his memories.

A person who constantly reiterates, "It's my fault; I am to blame," is sidestepping cause as much as is the individual who places blame on other sources. His pattern of thinking moves similar to this: "I'm sorry that I caused it; I'm sorry that I am *cause;* I'm sorry I'm alive; I regret being an active causative force." When he regrets being *cause,* he is making a declaration that he is not *cause.* Postulating that he is not *cause,* he must then find something to blame. This is the mechanism of rationalization. Any and all rationalization becomes assignment of cause.

A man is late for work: Full of regret, he walks into the office, blaming others—"The car broke down. The motor wouldn't start. My wife didn't get me up in time, anyway." Or he may blame self: "It's all my fault. I never get around in time for anything. I can't seem to do anything right." Either way, he is failing to be *cause.* Contrast the difference in the person willing to accept full responsibility for his tardiness. Entering the office buoyantly and seeing questioning eyes, some such comment as "Well, I'm late" suffices; and he plunges into work without negating to the bottom of the Tone Scale. This man controls environment and his own theta facsimiles.

PROCESSING CAUSE AND EFFECT

Just as a preclear must be processed up to self-determinism, so must he be processed into full responsibility for everything that goes on in the universe. Somewhere en route he may be expected to come into a static state on a high level where he elects to be *cause* of everything. From there he comes down into action. A little journey up through static and down again, and the individual will go out and elect randomity in order to stay in motion.

The auditor should try to rehabilitate an individual to be *cause* on all dynamics. One approach is to scan the times he was willing or unwilling to be *cause:* What has the preclear been willing to cause? Did he carry it out? Who or what made him fail? When did he want to be cause and become effect? What in his past did he cause that he did not desire to cause? Scan this willingness and unwillingness to be cause on all the dynamics. Make a list of all the things he ever desired to be but which somebody else postulated he could not be. Guilt, grief and sympathy will appear.

Then scan willing and unwilling with effect: When was the person willing to be effect? Just before the point at which an individual was willing to be effect, there is usually a failure on the part of that person. Question the preclear: "Of what are you unwilling to be the effect? What kind of effect are you unwilling to be? What kind of effect are you willing to be?"

Postulates lie at the root of *cause* and *effect.* Of primary importance is the individual's desire to be affected by life. At some time he decided to be affected by his environment since he was not getting fun out of being *cause.* He wanted life to push him around awhile. He got his wish; life affected him. Those postulates should be found.

There were times, too, when each individual knew full well that he was posing pretenses in order to achieve action. Pick up these postulates while processing and the preclear rises in tone. Especially pick up the moment when he no longer considered them to be pretenses. At that point life became serious.

SERIOUSNESS

Nearly everyone has had to convince somebody that they were valuable to the group.

Many individuals who were having fun in their activities have had to convince somebody else that they were valuable to the group. The group has long felt that people making a contribution should be solemn-faced, arduous and hard-working. When someone accuses, "That isn't really serious business. You should buckle down to your schoolbooks," a child has to invent excuses as, "Oh, I am doing this to learn all about machinery," even though he may only have been taking to pieces an old alarm clock. There is an occasional husband who is forced to convince his wife each evening that he put in a slavish day at work, when actually he enjoys the stories, the jokes on the foreman and the daily routine. Later he wonders why the work becomes so serious and such a drudgery. When one pretends about this business of living, he has to match up to his pretense.

When life becomes serious, a man becomes less *cause* and greater *effect*. If life gets really serious, his value drops to practically zero. Driving a car can become such serious business that one can wreck the car. Running a business can become so serious as to make it fail. There is a direct connection between insanity and seriousness:

Right	Wrong
Cause...Effect	
Not Serious	Serious

What is the emotion of thinking something is serious? Scan it. Scan all the seriousness off the case. It is only when an individual progresses in life to a point where much seriousness is attached to things that he begins to have a hard time. The ancient Italian really knew what he was about when he considered that the only psychotherapy was laughter.

WHAT IS HIDDEN?

What is the preclear trying to hide from others? Hiding things makes for occlusion, often to the extent that the preclear hides them from himself. Occasionally the auditor will find the preclear who has developed an unenviable talent for remembering things that are not so, and has no talent at all for remembering things that are fact. If one starts lying about something, it is necessary to keep

those lies in mind. It's death to forget what was told as a lie. One must concentrate so hard on what needs remembering that he often forgets the truth; this makes the wide-open case. Hiding can easily reach the point of substitution. It can grow to the place that the individual will not permit himself to have the right facsimile, but gets one either similar or one opposite to that one which should be in evidence. He desires pleasure, he gets pain. He wants laughter, he finds tears. Discover what the preclear is trying to hide from others and his decisions to hide it. What did he unwillingly cause that he is trying to hide?

Hiding a thing produces power. Because a thing is hidden and cannot be faced, it looks dangerous. Anything in a society that is surrounded by taboos, that is forbidden, will become aberrated in that society. It is thus possible to develop an entire therapy by addressing only one-half of the second dynamic.

CONSISTENT ACTION

Times of consistent and inconsistent action need review. When were the times when of the preclear's own free will he decided an action and was forced to carry it out? Every time he changed his mind but was held to his original intent nevertheless, he became less able to handle his own postulates. When were the times when he was forced to become a person of his word?

A boy says, upon being presented with a new bicycle, that he will put it away every night. It's a happy idea, all his own, to keep the bicycle from getting rusty. By the second week and a few mud puddles later he forgets all about the happy idea. Papa reminds him: "But you said . . . You want to keep your word, don't you? You want to grow up to be a good businessman. . . ." The scene ends with a sound spanking and the boy putting away his bicycle every night because he said he would. Agreement with environment forces consistency.

SYMPATHY

Sympathy on a case can bog it down considerably. Times when one gave or received sympathy need to be run until the preclear arrives at a point where he regains a power of choice in giving sympathy. Running out sympathy, the preclear can arrive at a point where the human race cannot affect him strongly, or where he can choose the effect.

Sympathy is responsible for many "epidemics." Josie has a cold. "Poor Josie. She feels so bad." The sympathizer's throat begins to hurt, too. "Oh, dear! I'm coming down with it too." He looked at Josie, sympathized with her, and elected to blame what she was blaming; then became effect of that same cause. Reading the newspapers, one says to himself, "Isn't it terrible, how terrible it all is," assigning cause here and there; and after finally discarding the paper feels terrible too.

TRUST–DISTRUST

A person with little recall may be having difficulty with the trust–distrust "button." He is not trusting himself. He began life trusting people; then the teacher plays a "harmless" trick, or his parents didn't come through with their bargain to supply him with a Hopalong Cassidy gun belt. He began to distrust along dynamic four. Mistrusting along one dynamic, he tends to become suspicious of all others. Processing should include much time spent scanning the trust–distrust chain.

BLAME AND REGRET

On a broad scale, go over all the dynamics with the preclear for blame and regret. What are the times he accepted blame or blamed others? What does he blame? Who does he blame? Scan regret throughout the entire life span of the individual. These two buttons are of extreme importance and should be given optimum time and attention.

FULL RESPONSIBILITY

It is evident that the goal of full responsibility is not attained by simply making new postulates. It is attained by discovering and reducing the preclear's assignments of cause, by acceptance of his own facsimiles and finding when he pulled them into use, by scanning misemotion as regret, blame and sympathy.

Does the preclear now accept the responsibility for having been *cause* along each part of every dynamic? He may recognize that he has never been *cause* of a group, but always an effect. He might realize that he had never begun a conversation, suggested a game or served as chairman. One very common computation here is, "Oh, I couldn't do that! I'd be blamed for anything that went wrong." Anything for which the individual feels any misemotion—antagonism, anger, fear, grief, apathy—is something for which he has not accepted responsibility; and there is misemotion only when an individual refuses to accept responsibility in that sphere of action. He can control anything for which he has accepted the full responsibility. He is unable to control that for which he has not accepted responsibility.

To be *cause* takes courage. A man has to be able to take all the consequences up to death. To be willing to be the cause means to be willing to be fully responsible for what people say. Is the preclear willing to be fully responsible for what people say of him or to him? Is he willing to take responsibility for war between the United States and a foreign power?

Understanding the laws of cause and effect gives an auditor a much broader perspective over the field of auditing. There is a point between *cause and effect* where one can produce maximum action; one can go far up the Tone Scale and come down again to motion. It's fun as long as one remembers that it is pretense in order to get action. Only when one has an optimum consideration of *cause and effect* can one enter into the pretense called the business of living and experience it joyfully.

L. RON HUBBARD
Founder

≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈

SUPPLEMENT
No. 4
═══ To ═══
SCIENCE OF SURVIVAL
≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈≈

February 1952

From
The Hubbard Dianetic Foundation, Inc., Wichita, Kansas

Effort Processing

Life energy, the moment it becomes impinged upon the physical universe, concerns itself with physical universe motion. This may be a trifle difficult to understand at first but it becomes obvious when one examines the nuclear physicist's formulae of composition of the physical universe.

Motion is the one thing common to everything in the physical universe. Matter is composed of atoms and molecules. Even in something as solid-appearing as a table, these atoms and molecules are in continually changing position; a molecule which might this year be at one corner of a desk may be next year at another corner of that same desk.

Additionally, and more importantly, atoms and molecules, those infinitesimal bits of matter, are evidently themselves composed wholly of motion. They have a center and around this center swing particles of energy much in the same way that the planets swing around the sun, but on a much smaller scale. And these minute particles, the center and the bits which swing around it, are themselves, evidently, nothing more than motion.

The *modus operandi* of survival is motion. Too much or too little motion brings about that state of organism motionlessness called death.

Thus, life energy, engaged in a conquest of the physical universe, is engaged upon a conquest of motion. Thus, the most important phase of thought and action is *effort*. Effort is force with direction, motion with purpose.

The organism is concerned with self-generated effort and the counter-efforts it receives from the physical environment. An individual begins the effort to go forward; he receives the counter-effort of air pressure, the force of gravity, even his own clothing.

There is a law concerning effort and organisms. Life energy effects its conquest of the physical universe by taking the efforts of the physical universe

and turning them back against the physical universe. Life learns by impinging upon the physical universe, the laws of the physical universe and then uses those laws to conquer the physical universe. One sees this done in engineering continually. And any organism, with much greater simplicity, can be found to be utilizing the energy of food to produce more motion for itself. The basic food, as used by the algae, a tiny cell creature, is sunlight and minerals. That is all an algae "eats." A higher form of life lives on algae. And higher forms live on lower forms. But all the way at the top of this scale, food is basically sunlight and minerals.

The trick of taking the force of a tennis ball as it comes at you, and, by rolling your racket, returning it, is not unlike life's trick of using the motion of the physical universe to conquer the motion of the physical universe. There are many basic laws concerning this in the science of Dianetics.

Most important to an individual is the fact that effort he himself conceives to be necessary is the most important effort to him. This is *self-determinism*. One determines how much effort he is going to apply or withhold to accomplish certain thoughts and actions and then seeks to apply that effort. All thought is concerned with the estimate of effort. When one makes a right calculation, its rightness is determined by whether or not the desired action was accomplished. If the organism calculates effort correctly more often than it calculates it incorrectly, that organism survives.

Self-determinism is all important in the organism. An organism is as successful as it is right. That is to say it is as successful as it or its group is self-determined. Trouble enters when the environment begins to determine one's actions without recourse to thought. One begins to be a puppet dancing on the strings of the environment.

Counter-effort to one's self-determinism is simply the efforts which override one's decisions. One puts forth an effort. It meets counter-effort. If that counter-effort is sudden and strong enough, its impulse backs all the way into the awareness seat of the organism and unconsciousness ensues; here counter-effort has won and self-determinism is momentarily wiped out. However, the impression of that counter-effort remains.

Reduced to its lowest level, all pain is a randomity of molecules and atoms in the human organism caused by counter-efforts. Self determines the alignment of an effort, whether to move or remain at rest, and a severe counter-effort throws the atoms and molecules into misalignment. This is extreme randomity; this is pain.

The trouble with pain is that it remains as a facsimile of the effort–counter-effort moment. All the pain one has ever received is still on file and can be reexperienced.

When counter-efforts get into present time, they become what people have called "psychosomatic illnesses." These are simply past situations where pain was present, brought out of their right position in time and into present time where they do not belong. Nothing is easier to prove than this part of Dianetics. Counter-efforts remain latent and can come into present time.

This list, used long enough, may exhaust some old pain you have. Your present attention is not only on the environment, it is upon an old pain or on dozens of old pains you didn't even "know" you were experiencing. You may be unaware of that wasted attention until your attention is taken to some other part of the body. This list simply takes your attention to some other portion of your body. You may feel groggy or you may feel a real pain when you practice this list. You will notice that when your attention goes to the part that hurts, the pain shuts off. You may also notice that the old pain tends to wear itself out when you reexperience it several times.

Direct your attention to the parts of the body named, each one in its turn. Concentrate on the *aliveness* of the part named. Feel as though you were wholly alive only in that part. If any pain turns on in some other part of your body, ignore it and go on with this list. Do not use your disk on this list.

Feel the aliveness of:

1. Your right hand.
2. Your left hand.
3. The back of your head.
4. Your right foot.
5. Your left foot.
6. Your right knee.
7. Your stomach.
8. Your left knee.
9. Your back.
10. Your tongue.
11. Your loins.
12. Your right leg.
13. Your right arm.
14. Your left leg.
15. Your right ear.
16. Your right cheek.
17. Your forehead.
18. Your left ear.
19. Your left cheek.
20. Your right shoulder.
21. Your left shoulder.
22. The back of your neck.
23. Your brain.
24. Your right side.
25. Your left side.
26. All your fingers.
27. Your nose.
28. Your chin.

Do not concern yourself with any pain or grogginess which turns on. Just keep doing the list. If you continue this practice, you might rid yourself of some serious psychosomatic illness.

This list, by the way, is a wonderful game for processing children. They will usually play it with you and thus you can turn off their coughs and sneezes, aches and pains in a large number of cases.

L. RON HUBBARD
Founder

300

LRH Recorded Lectures

Arcadia Theater, Wichita
6 and 8 February 1952

In early February 1952, Ron invited the public of Wichita, Kansas to an open lecture to be held on the evening of 6 February in the Arcadia Theater.

In his first public talk in many months, he announced the achievement of a goal long sought by mankind: a simple, effective and rapid technique which could ensure the sanity of human beings.

Two days later, on 8 February, he gave a briefing to auditors summarizing his discoveries about the service facsimile chain.

6 Feb. 1952   Dianetics, The Modern Miracle

8 Feb. 1952   Summary of the Service Facsimile Chain

PROCESSING OF AUDITORS

February 1952

The processing of the auditor requires that the sessions he has given preclears be run and that his general address and consideration in Dianetics be processed.

An auditor's case presents a problem somewhat different from the usual preclear. Before the service facsimile is attempted, before any other item is addressed in an auditor's case, his own efforts, emotions, and thoughts related to processing must be run. They should be run thoroughly. They should be run no matter what the auditor drops into from them. In short, they should be run. The auditor, by auditing others, has set up a computing circuit on cases, including his own, and it is about as easy to run as any other computing circuit. An auditor cannot be successfully audited until his own auditing of others is run.

The following efforts must be located and run for every run the auditor has given another:

1. Physical effort to make preclear move on track.

2. Effort to give preclear perceptics.

3. Effort to make preclear emote (tears, terror, etc.).

4. Effort to wait and wait and wait.

5. Effort to make preclear remember.

6. Effort to make preclear understand.

7. Effort to speed up preclear in work.

8. Effort to look and sound confident.

9. Effort to shut off exterior sounds from preclear.

10. Effort not to run own case while running preclear.

11. Effort to keep going despite restimulation.

12. Effort to give preclear strength to go through session.

13. Effort to make people believe in Dianetics and one's ability in it.

The following emotions must be run for each and every session:

1. Emotion not to appear baffled.

2. Emotional curve of failures.

3. Emotional curves of every session.

4. Emotional curve of strain.

5. Counter-emotion of environment threatening preclear (in auditing room).

6. Counter-emotion of preclear's pain, terror, grief, anger, apathy.

7. Counter-emotion of preclear's insults to auditor.

8. Counter-emotion of preclear's compliments to auditor.

9. All sympathy for preclear.

10. All feeling auditor is to blame for preclear's state.

11. Emotion to make people believe in Dianetics and one's ability in it.

The following thoughts (postulates) must be run:

1. Dianetics in general.

2. About individual preclears.

3. About own case.

4. Regret and envy on easy-running preclears.

5. Computations on cases which were wrong.

6. Thought to make people believe in Dianetics and one's ability in it.

L. RON HUBBARD
Founder

Hubbard College Lectures

In early 1952, Ron founded the Hubbard College in Wichita, Kansas, and delivered lectures to the Professional Course students attending the new college.

18 Feb. 1952   Freedom

18 Feb. 1952   The Code of Honor

18 Feb. 1952   "Care of the Body"

Summary Course Lectures

Wichita, Kansas
25 Feb–10 March 1952

In late February 1952, Ron began a new series of lectures at the Hubbard College in Wichita. Transcripts of these lectures were compiled as the first half of the fifty *Professional Course Booklets* (see page 443).

25 Feb. 1952	Review of Progress of Dianetics and Dianetics Business
25 Feb. 1952	Summary of Aberrative Incidents
3 Mar. 1952	Scientology: Milestone One
3 Mar. 1952	Outline of Therapy
3 Mar. 1952	Four Demonstrations
4 Mar. 1952	Axioms and How They Apply to Auditing
4 Mar. 1952	Thought, Emotion and Effort
4 Mar. 1952	Discovery of Facsimile One
5 Mar. 1952	Auditing Facsimile One
5 Mar. 1952	Thought and Preclears
5 Mar. 1952	Emotion
5 Mar. 1952	Whole Track Facsimiles
6 Mar. 1952	Effort and Counter-Effort
6 Mar. 1952	Attack on the Preclear
7 Mar. 1952	Facsimiles: How to Handle Recordings
7 Mar. 1952	Indoctrination of the Preclear
8 Mar. 1952	Effort and Counter-Effort: Overt Acts
8 Mar. 1952	Indoctrination in the Use of the E-Meter
9 Mar. 1952	Thought, Emotion, Effort and the Overt Act
9 Mar. 1952	Training Auditors
9 Mar. 1952	Demonstration: Metered Straightwire and Overt Act
10 Mar. 1952	Organization of Data
10 Mar. 1952	Theta Lines
10 Mar. 1952	History of the Theta Line
10 Mar. 1952	Principal Incidents on the Theta Line
10 Mar. 1952	Running Effort and Counter-Effort

LRH Recorded Lectures

Phoenix, Arizona
15–16 April 1952

At the end of March 1952, following the Hubbard College Lectures, Ron moved his office from Wichita, Kansas, to Phoenix, Arizona, where he opened the Office of L. Ron Hubbard.

In one of his first talks in Phoenix, on 16 April, he revealed new discoveries about the basic nature of man, the evolution of the body and the nature of the theta body.

15 Apr. 1952   The Success of Dianetics

15 Apr. 1952   Theta Bodies

16 Apr. 1952   Anatomy of the Theta Body

16 Apr. 1952   How to Audit a Theta Line

16 Apr. 1952   How to Search for Incidents—Part I

16 Apr. 1952   How to Search for Incidents—Part II

16 Apr. 1952   How to Search for Incidents—Part III

16 Apr. 1952   Theta Body Demonstration

Technique 80 Lectures
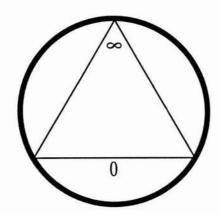
Phoenix, Arizona
19–21 May 1952

Beginning on 19 May 1952, Ron released his newest development, Technique 80, in a three-day series of lectures.

Transcripts of these were compiled as *Professional Course Books* 28 through 31 (see page 443 in this volume). At this same time, he was working on the book *Scientology 88* (see page 444).

Anything you can take, you can make.

Anything you can see, you can be.

Anything you shun will have won.

Anything you have done you can do.

Anything that is work is a shirk.

Anything you desire means expire.

If you ever need bait just create.

If a motion comes in, use and win.

If a motion you won't use you will lose.

If all motion comes in, that's a sin.

If motion from you flows, the world glows.

If beauty you desire, beauty transpire.

If tone tends toward spin, you're taking motion in.

If tone is to soar, create even more.

[*Editor's Note:* This is the text of the mimeographed handout mentioned by LRH at the end of the final Technique 80 lecture of 21 May 1952.]

If you don't want the real, always steal.

If you want the whole sky, never buy.

If you don't want remorse, just be source.

If you don't want to see, with all motion agree.

If you want to be tall, just be all.

If you ever repent, you are spent.

If you act in today you keep morrow away.

If you act in the past, you won't last.

If you have to be liked, you are spiked.

If you choose to agree, you're a tree.

If you want others' gain, you're insane.

If all things you eschew, they are glue.

If your body you'd leave, don't believe.

The way out of MEST ain't detest.

If you'd soar to the blue, just go through.

If all things you would flee, these you'll be.

If you want to destroy, just annoy.

If you just want to heal, make him real.

All the things that come in are a sin.

Whatever is cause, to it everything draws.

Whatever is wrecked was effect.

If high tones shun the low, the suns brighter glow.

When a high tone fights entheta, he comes in very later.

Entheta is just matter kicking up a final splatter.

If your mest is in disorder, your case is on the border.

If your mest is in good shape, you haven't time to hate.

If all things you would create, you'd better be in time and date.

If through other's thoughts you plow, you will come at last to now.

If you don't want to be attacked don't draw back.

If all evil you'd burn down simply up and build a town.

There is no trick to being unless you spend your time agreeing.

If you don't have a datum, create 'em.

The only unknowns are in other men's domes.

The real universe is a hearse.

The right way to be is to be.

When aesthetics are sex, there've been wrecks.

If you want to be pure don't endure.

If you want to last just move fast.

If all things you'd deserve, don't preserve.

If the world's all your brother, you're just another.

Those who gave us mystic were sadistic.

No wise man should stammer because another shuns his grammar.

Don't ever go down scale, because MEST won't get up and cheer and hail!

If you would overrate, just let it make you wait.

The bottom of disease is anxiety to please.

You can blame your whole confusion on the fact you bought illusion.

The always last sung song, "I was wrong."

You'll never climb a steeple if you worry about people.

If all misery is bested, you've the universe invested.

Just because it made you fall doesn't prove that it is all.

If you get caught in the middle, it's because you've bought a riddle.

If you want things in delirium, just get serium.

If the engrams you'd keep in, study hard to know of sin.

If you want an empty larder, tell yourself you must work harder.

If your vision is all blurry, you've bought another's worry.

If you want to be in chains, let some other buy your brains.

If from another's grace you'd fall, just pretend that you aren't all.

If you find yourself well under, it's because you defined blunder.

The entire source of pain is an effort to abstain.

A calm and peaceful mind has refused to put trouble behind.

311

A really sharp obsession is from lack of self-confession.

If you really want to let it, forget it.

If you want to get real tragic, forget it was just magic.

If you really want the stutters, respect the rights of others.

If you want to be tearful, be careful.

The upset of tradition is the way to eat roast pigeon.

The craving for a drink is creation of a brink.

The desire to be hugged is a craving to be drugged.

A creeping inhibition is a stable definition.

The only reason some people find ambition is a spike is they don't try to be, they try to be like.

If you're awfully deject, you're defect.

If you want to be Tall, just be all.
If you ever repent, you are spent
If you act in today you keep morrow away
If you act in the past, you won't last.

ELECTROPSYCHOMETRIC AUDITING

OPERATOR'S MANUAL

June 1952

by
L. Ron Hubbard

FOREWORD

Although the principal emphasis of this text is on the use of the ELEC-TROPSYCHOMETER, an instrument especially developed for use in *Dianetics: The Modern Science of Mental Health,* the data contained herein is equally applicable to any "lie detector" as used by police and in psychology laboratories.

The measurement of thought with a meter is not new; the understanding and accuracy of measurement is new.

Einstein is reported to have said that all an observer should be permitted to do is to read a meter and report the message of the meter. This is true enough. But the observer of a human mind can read it with a meter only if the meter is an accurate and constant meter, and only if he knows what questions to ask. The constancy of the meter and the questions to ask are the subjects of this operator's manual. E-Metering is a science and an art.

HISTORICAL DATA

It has been known to a variety of beings for a very long time that thought and electrical manifestations were closely associated.

This knowledge is to the sorrow of many. One can say with truth that this bit of information, the connection between thought and electrical impulses, is the most thoroughly overworked datum known.

In recent Earth times, less than two centuries ago, the relationship between physical activity and structure and electricity was "revealed." The first experiments were upon frogs and it was demonstrated that when a frog, even a dead frog, is shot with a current of electricity, his legs jerk. The "discovery" of galvanic action had a value which was not quite discernible to the scientific eye. But, one might say, with the jerk of a frog, the electronic era of the mind bowed into view on Earth.

The datum opened—or one might more truthfully say, reopened—the doors of knowledge. Along this track of knowledge have lain and will lie more abuses and benefits to beings than in any other single area of information.

If electricity could make a frog's legs jerk, it naturally followed that it would make psychotics sane. Thus psychotics are electric-shocked wholesale, and although it rarely if ever makes any of them sane, it certainly makes them jerk, which in itself is an interesting manifestation—necessarily so since it has engaged the greatest "authorities" of "mental healing" for many scores of years. There is an excellent method of treating psychotics with electrical fields but it makes them well and does not make them jerk and so has not been surveyed.

Some half century ago, the police became electrified by the discovery that electrical impulses would betray guilt and, being quite fascinated with guilt detection in any form, the datum was slowly put into use in the form of the "lie detector."

It has always been a popular sin to look into the mind of man and see what he really thought. This public tacit consent, grown out of a public guilty conscience, no doubt, has considerably impeded the acceptance of "lie detectors" by juries. However, very few modern police forces are without this interesting instrument for reading the criminal mind.

The title and operation of the police "lie detector" are misnomers. In the first place they do not detect lies and in the second place the police have known too little about the human mind to know that their instrument was actually accurate to an amazing perfection.

These instruments should be called "emotion detectors." They do not have "vagaries" or errors and, used with a knowledge of the human mind and its actual history, they demonstrate an accuracy which borders on the incredible.

The standard police "lie detector" consists of three units. The first is a blood pressure meter, the second is a respiration recorder, the third is a galvanometer.

The principle of the instrument is stated to be as follows: "An individual goes under emotional stress when he knows he is telling a lie. The lie causes a change in his heart rate, respiration and sweat. By measuring the rate of change of these, it becomes possible to establish whether or not the criminal is lying." This explanation is very roundabout and why one talks about lying at all is a wonder. For the police officer is looking for a crime. The criminal under examination knows the police officer is looking for the crime and that if the police officer discovers it, the criminal will be punished. Thus *discovery*, fear of, is a considerable factor. But the actual emotion involved in the incident where the crime was committed is almost ninety percent of the charge which the police officer discovers with his recording.

A proof of this, that the charge recorded by a "lie detector" is the emotion residual in the actual moment of the commission of the crime, was worked out and put into action by myself in 1947. On before and after "lie detector" tests on the same crime, it was first shown that the criminal, according to the machine and very correctly, was guilty of a certain crime. The incident of the crime itself

314

was then addressed by Dianetic processing and the entire charge of emotion removed from the incident. After tests then showed no machine reaction although the criminal was just as guilty and just as surely faced punishment if apprehended in that guilt by the machine. In the after tests the criminal lied. He stated that he had not committed the crime. The "lie detector" agreed with him.

The "lie detector," then, is registering the emotion contained in past incidents or present time situations which depend on the charge in the past incidents. This applies to emotion. It also applies to effort and to physical pain. And it applies to thoughts when the thoughts overlie emotion or effort.

This is very simple. A man robs a bank. As he is going through the actions of robbery he is under heavy stress of apprehension, fear, anxiety and concern in general. This makes a memory, a "facsimile" which contains this stress and anxiety. When this man is put on a "lie detector," any question which tends to throw the actual incident of the robbery into restimulation will cause a change to take place in his mind which influences his physical being.

The blood pressure device is an ordinary blood pressure measurer. Effort or emotional stress causes the heart to beat more rapidly. This makes a memory of the heart beating rapidly. When the memory is touched by questioning, the heart action again approximates the way it was in the actual incident and so there is a change in the strength and in the rapidity of the heart action. This records on the machine.

The device measuring respiration records both the depth and rapidity of the breathing. When questioning touches upon an incident where effort or emotion affected the breathing, this same manifestation will occur again on the recorder.

The third measuring device of physical-mental change has been misunderstood. It has been thought that a galvanometer measured the sweat exuded and thereby increased electrical conductivity of the hands. This does not hold up under examination. The galvanometer measures, actually, the density of the body. Under various stresses the body is more or less dense and the density alters swiftly. Density naturally influences the ability of the body to conduct electricity. Thus, the galvanometer portion of a "lie detector" measures density-resistance of the body. A glance at a man showing anger will show you his increase in physical tension. He is giving more resistance to his environment; when a trickle of electricity is going through him he is capable of changing its flow by changing his density.

Of the three separate parts of the usual "lie detector" two are impossibly complex and uncomfortable from the standpoint of the therapist.

Anyone keeping a standard blood pressure meter on his arm for an hour will feel the discomfort very intensely; further, the instrument breaks down the capillaries and is physically destructive.

The respiration device tells much, but any auditor, simply by watching the preclear's chest, can divine as much as the respiration device. The psychotic breathes flutteringly and sporadically, with a pattern of long pauses followed by rapid breathing. Long sighing, very deep, means grief. Yawns mean a release of an incident. Snores mean that the preclear is asleep.

315

Of the three possible devices, then, one to measure heartbeat, another to measure breathing, a third to measure density, the first two are impossible to the therapist, being uncomfortable and not very sensitive.

A device measuring density, then, must be the only useful method in current electronics which would permit one to use the datum that there is a relationship between thought and electricity.

When I first attempted to use this density factor, however, no instruments of any kind existed which were adequate to the task. A Bell engineer* whom I had asked for data on it, casually informed me that one sure method of measuring body density with a trickle of electricity would be to hook electrodes into the neurones of the brain. I explained that this was impractical as it necessitated first removing the skull and at least in my field it was desirable to have patients live. He shrugged and told me that it was still the only method.

The ordinary psychogalvanometer, the instrument used on police "lie detectors" and others for single use are of very little value, for they are insufficiently sensitive and are too slow. Further, a low-toned case cannot be gotten on the machine and a high-toned case is also out of reach.

In the early days I used to audit preclears by keeping my fingers on the pulse in their wrists and was crudely and unsatisfactorily able to detect when my questions were leading to a heavily charged incident. But I could tell almost as much from their hand positions and tensions. And no instrument had been manufactured which could assist.

During a series of lectures in 1950 in California, I mentioned this state of affairs and an HDA, widely known for his inventions in the motion picture industry, heard the statement, went home and built the first electropsychometer, the only instrument of its kind and the only instrument capable of measuring the rapid shifts in density of a body under the influence of thought and measuring them well enough to give an auditor a deep and marvelous insight into the mind of his preclear.

This instrument is not just an aid to Dianetics. It gives man his first keen look into the heads and hearts of his fellows.

The nimble needle of the electropsychometer can detect with accuracy things which would have been otherwise hidden from man forever.

The invention of the electropsychometer, like so many important things in this cynical and dull age on Earth, is not cited by our generation as very important. Yet in a future time historians may well spend pages and pictures upon it.

For if the truth be known, the electropsychometer utterly dwarfs the invention of the microscope, for Leeuwenhoek found the way only to find bacteria; the electropsychometer provides the way for man to find his freedom and to rise, perhaps, to social and constructive levels of which man has never dreamed, and to avoid perils in that route which man, in going, would have found more deadly than any bacteria ever evolved or invented.

*Bell engineer: an engineer working at Bell Laboratories, one of the world's largest research organizations. The laboratories employ scientists, engineers and technicians who do research and development in communications.

There may be those who underestimate this achievement; but they also underestimate themselves.

THEORY OF OPERATION

The first thing one should know to understand and operate an E-Meter (as electropsychometers are called by auditors) is the concept of a "facsimile."

In Dianetics it is conceived that a memory is a combination of motionlessness, its base material, and motion, the material of which the material universe is built.

This motionlessness is a "static," a "material" which has neither wavelength, space nor time. This static is capable of holding the impression of motion, wavelength, space and time.

The entire physical universe is composed of motion. From atoms to mountains, one has only vibrations which, having a pattern in space and time, behave to form gases, fluids and solids. One could say that the physical universe itself was a series of motions, yet in motion, held on a background of motionlessness.

Consider a lake. Here the smooth surface mirrors, apparently in three dimensions, the trees and hills, flying birds, even the face of the spectator. Consider the surface the "theta" or thought, the picture in it the motion. Here is a good example of a "facsimile."

A human being acts or perceives action in the physical universe. This action is more or less permanently engraved on his "theta." He has made and stored a FACSIMILE of the physical universe.

Throughout his lifetimes, an individual is perceiving and "storing" facsimiles. Anything he has ever seen or felt or heard or done is stored somewhere and somehow in his mind.

A facsimile has a double action. It receives and it impresses. Anything which has been perceived and made into a facsimile can be activated and impressed again on the physical universe. One receives motion, one activates a facsimile and impresses motion on his environment. His body is part of his environment. He has perceived what has happened to and what he has done with and to his body. Every action is stored as a facsimile. Now, to accomplish action again he is able to take these stored facsimiles and use them to produce similar circumstances, actions and conditions.

Those thoughts which contain considerable thought, emotion or effort, including pain, can be called into action once more. When these facsimiles come into action again, they have the power of creating their identical circumstances on the body.

Further, any "heavy" facsimile (one containing considerable thought, emotion, effort—or pain) can be called into action on the body by another person. Suggest to a person how tired he looks and a "tiredness facsimile" will come into action and he will FEEL TIRED. An old memory of being tired activates at the suggestion of the other person and then an individual feels the primary characteristic of the facsimile—tiredness.

317

A facsimile contains a recording of each perception of which the body is capable, and these number well over half a hundred. Everything and anything which can be formed of motion is included, as an impression, in a facsimile. Weight, light, sound waves, heat, electrical fields and impulses, pressure, the quality of surfaces, all these and many more have their exact duplicates in memory. And when a memory containing any one of them is brought into "restimulation," which is to say, recalled into present time, that factor of the facsimile is capable of reimpressing itself upon the physical universe. Memory, you might say, holds physical universe factors in trust and places them again into action on command.

A facsimile has, as its primary parts (made out of the motion of the physical universe), thought, emotion and effort. The pattern of the attention units in the facsimile determines the emotion in part; wavelength determines it.

Pain is an attention unit pattern of intense confusion. When a facsimile contains pain, the facsimile is "heavier," which is to say, contains more compact motion, than other facsimiles. Similarly, a facsimile containing heavy emotion is "heavier" than other facsimiles. A facsimile which contains heavier effort is again more dense than other facsimiles.

Thus, the difference amongst facsimiles. One is dense and confused, another is light and containing even, flowing waves. Another is scarcely discernible, so fluffy is the perception it maintains.

Now you should understand a very important thing about facsimiles. Facsimiles themselves have no weight or wavelength, space or time. They have "pictures," if in full color and motion and depth, of motion in space and time. A facsimile has no size. It has no geographical point of storage. It isn't in a bin or a file or on a shelf or in a cell or connected to some neurone. This fact is adequately demonstrated by very exacting tests.

However, a facsimile has this ability: it can cause a reaction in the material universe by imposing itself again upon the physical universe.

If you want to test this, now or later when you will be working with your E-Meter, place the electrodes in the hands of a person. Then pinch that person. You will see the needle of the E-Meter duck. Now tell the person to go back to the moment you pinched him and "feel the pinch again." He will do so and you will see that the needle ducks just as it did when you first pinched him. In other words, you made a facsimile containing pain when you pinched him. Now you command the facsimile to come back. You see it read again on the meter just as it did when you pinched him. If you make him go through the pinch several times you will find the needle action grows less and less. This, in essence, is a primary principle in Dianetics: that facsimiles exist. It is a prime factor in Dianetic processing that facsimiles can be reduced in intensity.

The entire test of any theory is its workability. And you will find that this theory works, and works so well that it should be called a law. For people become physically and mentally better by using the laws of Dianetics, and there is no other theory or law known on Earth which makes them better.

318

A facsimile is a "picture" of motion. When the picture comes again into play, it produces motion. When it is not in play, it is not producing motion.

The relative thought, emotion and effort of a facsimile, then, produces, when the facsimile is called into present time, relative thought, emotion and effort on the body and even in the environment.

Some action or motion happens to a person. Whether he is asleep or awake (as your E-Meter will prove for you if you ask what happened during sleep or any unconsciousness) that action or motion will be recorded as a facsimile. During the moment of the recording, the body is tense or limp, emotionally charged or careless, under physical strain or without such strain. When the facsimile is recalled into presence, by being attracted by some similar circumstance in the environment, it imposes again upon the body, the same conditions as when it was received—or if only lightly called, a shadow of those conditions.

The E-Meter works on a very easily understood principle. It measures the relative density of the body. The relative density is changed as the facsimiles change. The E-Meter then registers shifts in thought. And it registers in particular shifts in thought relating closely to the questions asked by the E-Meter operator. The operator asks, the facsimiles shift under his asking. The E-Meter measures the shift. Thus the mind is read.

MECHANICS OF OPERATION

If you understand the workings of a facsimile, it is very easy to understand the workings of an E-Meter and to audit with it. If you are a wizard in the field of electronics, if you have a Phi Beta in mechanics and a magna cum laude in meters and yet do not understand facsimiles, forget about results for you won't get them. But if you are an utter dub on electronics, meters and physics and yet understand facsimiles, an E-Meter will work for you in a beautiful and awesome style.

So if HE is an expert in wires and solder and you are not, if HE knows all about ohms and you only know about omens, but if YOU know your facsimile theory and HE doesn't, don't be awed. You will be able to make an E-Meter play Strauss while he can only make it play "where's the blasted part" on the repair bench.

In short, and I cannot say it enough or with loud enough capitals, the art of using an E-Meter does not depend in the very least upon a knowledge of electronics. It depends upon a knowledge of facsimiles.

The designer knew all you had to know about electronics in order to make the E-Meter work. If you have enough mechanical knowledge to turn on a dial switch or adjust a needle, you have all the mechanical skill needed to run this instrument.

Once he knows the theory of what is happening and knows what the facsimiles are doing, or are capable of doing, he can become an artist with an E-Meter; his preclears will get well rapidly, his auditing time per case reduces to as much as an hour where he needed fifty or a hundred before—but actually there is no time comparison, for without the meter he cannot get comparable results. One

has to be a meter auditor to produce optimum results. An intensive run delivered without the pc holding the electrodes is actually a theft of the pc's money, no matter whether you think that is a sales talk or not.

The E-Meter is a sensitive but sturdy instrument. You cannot do very much to harm one.

The principle on which it works is very simple. Electricity comes into the machine from the wall plug. It is cut down in intensity by the circuits and resistances in the machine. A very small trickle of this electricity is permitted to run from one electrode (the can the pc holds) down through the wire, into the meter itself, out through the terminal and up the other wire to the second electrode (the other can), through the pc's body and so into the first electrode.

In other words there is a very faint current of electricity, barely discernible by the most sensitive preclears, running through the body of the preclear during the entire time that he is holding the cans.

This current of electricity is a very constant flow of a very minute amount. This is the secret and the superiority of the machine. Any old-fashioned galvanometer might work except that it varies wildly every time somebody turns on a light or retunes a radio or pets a cat. A hundred-thousand-dollar electroencephalograph also puts a current through the body that is faint enough to register the effects of different thoughts. But the patient has to be in a wire cage to cut out electrical fields which come from car generators or the nearby trolley line or the doorbell. And the current has to be graduated through fancy transformers, specially cooled and balanced. And this hundred-thousand-dollar wonder isn't as much use to an auditor as his fingers on the preclear's pulse.

The E-Meter floats one current in another current and stabilizes the flow so that the meter reads minute changes of thought, and it reacts to outside fields only when they are very heavy and sudden, and, such fields being rare, keeps an even needle reading.

The E-Meter's trickle of constant electricity records on the dial of the instrument the relative density of the preclear's body. DON'T MAKE THE ERROR OF THINKING THAT THE E-METER GOES THROUGH FACSIMILES. It goes only through the body.

The preclear, under the questioning of the auditor, pulls into present time, usually without much conscious awareness of it, old facsimiles. These, on a subawareness level, modulate or change the density of the preclear's body.

The thought of the auditor translates into pc thoughts. These reecho in the thought, emotion and effort of the preclear. The facsimiles of the preclear move into play. That is between the auditor and the pc.

The electricity measures density. This changes as the pc's facsimiles change the density of the pc's body.

Stress makes the pc's body more tense. This tenseness makes the body more resistive to electricity. This change in resistance shows up in a needle reaction. The facsimiles usually can shift very rapidly while the questioning is in progress.

Therefore the density of the pc's body shifts rapidly. Thus the needle reads rapidly, following the changes very closely.

Any time a situation containing stress, whether it is the stress of emotion or pain or effort, comes into play under questioning, a reaction on the meter can be read.

One is interested in METER CHANGE. He is not interested even in which way the needle surges, but the usual charge shifts the needle to the right as you face the machine. Fear, being a dispersal of attention units, sometimes reads as an upsurge, but this is of no importance. The upsurge usually means a difference from unpleasant subjects shifting to pleasant ones. Or it denotes a pleasant experience, pleasure facsimiles being lighter than stress facsimiles.

All that you read from an E-Meter, then, is change. The amount of change tells you the amount of stress. Stress alone is aberrative (heavy emotion or pain or effort or thought). What the auditor wants to find is stress. The E-Meter tells him with accuracy where the stress is located.

An E-Meter detects a lie only because lies are emotionally full of stress. The lie is told, a stress facsimile moves in, the machine registers. That it detects a lie is very secondary in importance, mostly because it does not detect a lie but the stress of telling a lie. In the course of auditing, the E-Meter is never read for lies, but only for stress. A surge does not mean the pc is lying. It means he has stress connected with the question. And stress is what the auditor is trying to find. For stress is the thing which makes the pc ill and aberrated.

Further, when a THOUGHT is a stress, that thought gains its density from an underlying, usually earlier heavy emotion facsimile. And the heavy emotion facsimile gains its force from an earlier effort facsimile which contains pain. Thus, basically, the auditor, when he finds a thought dropping the needle, can expect to find an earlier incident where emotion is dropping the needle. And if he looks even earlier he will find that he has a physical effort facsimile, very heavy, probably containing pain.

The auditor is looking for the needle to swing enough to tell him that he has called up a heavy facsimile to the pc whether the pc is aware of it or not. When he sees it swing he then knows that he has detected a facsimile connected to his questioning. That's all he needs.

HOW TO READ THE NEEDLE

If you can turn on an electric light, you can set the dials of the E-Meter. The setting of the dials is too easy to be greatly discussed. The art and skill all lies in the interpretation of the meter needle.

The instrument is turned on simply by swinging the tone handle clockwise. It heats up in a few seconds. If you have left the electrodes touching each other (the cans), the needle will swing violently to the right and stick and this is bad for the instrument; so it is better to give the cans into the pc's hands and then turn the instrument on.

Turn the "sensitivity knob" so that it points straight up. Pull the range expander over to minus position (all the way counterclockwise). Now turn the handle until you get the needle reading in the black area of the dial. If the needle persists in remaining all the way over to the right, put the range expander so that it points straight up. Then work the tone handle (the big handle at the upper left) back counterclockwise until the needle is in the black area. If the needle is still over at the right solidly, put the range expander all the way over to plus and then work the tone handle. You can get a little more high range by putting the sensitivity knob all the way over clockwise.

The reason the sensitivity knob is carried straight up is that this gets an averagely good reading and good needle action, and by making this a standard position, you can get used to judging the needle swings. So don't ever carry it in any other position except in two cases: one, when you cannot get the pc "on the bottom of the machine," at which time you back off sensitivity until he will register; the other, when you are trying to get a pc back on the machine when he has gone off the top. Otherwise, standardize. CARRY THE RED SENSITIVITY KNOB VERTICAL AT ALL TIMES SO THAT YOUR INSTRUMENT NEEDLE ALWAYS ACTS WITH THE SAME DEGREE OF ACTION. This lets you adjust to judging the charge on a facsimile relative to other facsimiles.

Always use the range expander in three positions only: all the way minus, straight up at neutral, or all the way plus. Don't vary the needle with the range expander or adjust the needle with the range expander. This again is in the interest of letting you get used to standardized readings.

Vary the needle, handle the machine, pull the needle back into the black all with the tone handle. Doing so, you learn to read constants. Vary only one thing. Then you can tell whether your pcs are coming up session by session or going down or what.

Now none of this is much in the interest of setting up the E-Meter to use. That is simple. It is in the interest of reading the needle. Are your pcs high- or low-toned? Are they getting higher in tone or dropping?

You can set the instrument constantly the same or be sloppy. If you are constant in your setting, the term BIG CHARGE always means "big charge" to you, SMALL CHARGE is what you call "small charge." By carrying the sensitivity knob in various ways, the same charge can be made to look big or small. Thus today you read BIG CHARGE with the machine set to magnify charge, and tomorrow you read SMALL CHARGE on the same incident. The charge didn't change, your settings did. So keep the settings constant as above and then the machine will be easy for you to interpret once you have begun to read it.

Carry the needle in the black area of the dial. You don't care where the needle sets. All you want to know is how the needle reacts and how much it reacts. Giving it the black area as a usual place gives it lots of room in which to drop to the right if you hit a heavy facsimile. If the needle is permitted to ride too far right as a usual position, a half-a-dial drop in charge will not be observed, for the needle runs into the right side of the meter and you don't know how much further it would have fallen.

Setting the needle with the tone handle also has a trick to it. If you, as an auditor, want to lose as much as possible, you may fall into the habit of asking a question and, before the needle can react as an answer, setting the tone handle. This is a very clever trick and keeps the auditor from winning. Just ask the question, set the tone handle, and the needle, being in motion, won't tell you a thing.

Always set the needle, then ask the question, let the needle behave as it will, and after that, if necessary, reset it again. Err on the side of not resetting it enough, rather than on the side of always resetting it. The reason for this is that the preclear often has sudden thoughts which make the needle react strongly and into which the auditor should inquire immediately with a "What did you think about just then?" This often gives unexpected clues.

The whole point of the instrument is to get the needle to react, to note how much it reacts and to note the characteristic of the reaction. Thus we want the instrument with a constant set (the knobs as mentioned earlier). And we want as little interference as possible with the needle readings.

With 1952 techniques, you will discover that any incident which drops the needle less than a quarter of a dial isn't worth auditing. The only exception to this is the "stuck needle" which is the most interesting of all.

Thus we are no longer interested in little eighth-of-an-inch bobs except as they may lead in as clues to heavy drops. So it is not necessary to watch this needle with a magnifying glass. When the incident has any importance, the auditor will find the drop as noticeable as dropping the baby on concrete.

Position 1   Position 2
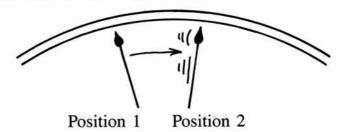
Figure 1

The drop of the needle is customarily to the right (see figure 1). A sudden lift to the left (as in figure 2) denotes a cheerful moment, usually, or enthusiasm. It once in a great while means fear, but the auditor, noting this, can easily tell the difference between the way the needle lifts for fear and the way it lifts for enthusiasm. Fear usually drops to the right.

There are five characteristic actions of the needle which are of interest to the auditor.

Above these is reaction itself. The auditor knows that needle action means facsimile change. A drop always means a heavier facsimile. It takes a very heavy facsimile to make a heavy drop.

Position 2   Position 1

Figure 2

323

The auditor should also know that the E-Meter action is NEVER in error. He should have full confidence in what the instrument tells him. If there is a drop, there is a facsimile which should be audited, either blown as a lock or addressed as itself.

The ONLY time the E-Meter registers on dub-in is when the pc is giving the auditor some tale of a MOTIVATOR (something that happened to the pc) in an effort to JUSTIFY an OVERT ACT. Once in every thousand facsimile reactions, a very upset pc will start giving a THIS LIFETIME account of a false incident. The E-Meter will register madly upon it. But it is very improbable AND it will not reduce when audited but keeps on registering the same after a few passes through the incident. The E-Meter is not lying. It is registering for an earlier life motivator and it is honestly registering a charge that is present. But the charge is on something the pc did to somebody else, even though he says it happened to him. In other words, the pc, not the E-Meter, is lying. The pc may think he is telling the truth, he may believe fervently that this horrible thing happened to him. The E-Meter swings radically on the dial. The incident will not reduce. AUDITOR ACTION: take the substance of this incident and make the pc tell when he did it to somebody else. The incident will reduce and the action will subside on the meter. But, remember now, this is not ordinary or routine. It is rare. And it is resolved by the E-Meter. And the only criticism of the E-Meter here is that it persisted in saying there was charge here and in appearing to verify the pc's tale. Very far from all motivators act this way. This instance is given as the single frailty in interpretation known. Otherwise, verbatim, the instrument answers up with accuracy on motivators and overt acts and tells correctly which is which. Only when the instrument reaction will not subside after some recounting by the pc should the auditor suspect that the motivator is actually an overt act with the pc "begging" to be let have it happen to him instead. Even so there is always a motivator to match the needle swing in an earlier life, so the E-Meter was really only in error about WHEN.

The five reactions of the needle are as follows:

The first is the *single drop*. It is a slow downward sweep (to the right) which may go from a quarter of an inch to a whole dial. This means simply that a heavy facsimile has been brought into view.

The second is the *stuck needle*. The needle becomes motionless, is sluggish when it does move. This means that the pc is stuck on the track, usually in an apathy incident. It is a very important manifestation. The pc is taken out of it by light auditing with Technique 80.

The third is the *theta bop*. This is a narrow, nervous "hunt" of the needle. It goes from one end to the other of an arc perhaps a quarter to half an inch wide, giving a tiny jerk at each extremity. This means that theta is there still or thinks it is there. Auditing an incident which does this produces a remarkable rise in tone, and actually is the only incident manifestation which produces marked tone rise. So the auditor looks for the theta bop and audits it by preference over any other incident.

The fourth is the *wide, gradual upswing*. This is manifested by the needle proceeding gradually uptone to the left and means a gradual tone rise and denotes improvement. The auditor keeps on working, ignoring this save as an

indication that he is doing all right. As soon as he gets into a new, heavily charged area, he is going to get a cessation of this manifestation.

The fifth needle action is the *sudden jump to the left*. This jump means a release of charge. It is not too common.

Knowing these characteristics of the needle, the auditor can get excellent results.

E–METERING THE PRECLEAR

After an auditor has been using an E-Meter for a while, he can take one look at the preclear, set the machine and, putting the cans in the pc's hands, find he has set the instrument correctly.

Certain things assist him in this. If the pc invalidates the instrument, says, "Oh, one of them things. I hear as how they ain't regular," the auditor knows he is dealing with a case he will have to use a dredge on to find bottom. For this character sees in the E-Meter something which is going to "find him out," something he cannot cheat and lie around, something which will locate and bring sunlight into the dark caverns of his loathsome and horrendous guilt. In this E-Meter he sees a tattletale which will expose his extracurricular activities on the second dynamic, his masturbation at the age of one and the real reason dogs hate him, why he shoots ducks and committed grand larceny in college and makes improper proposals in the little boys' room. He doesn't spell it "E-Meter," he spells it "enemy." And when put on the instrument he will usually register almost "off the bottom"; that is to say, the range expander will be over at minus, the tone handle so low the light flickers and the sensitivity knob so shut down that when asked about the time he murdered his mother, the auditor has to have a magnifying glass to see if the needle moved.

This case has to be detected with skill, of which good eyesight is the better part. This is an apathy case. Handle him on light 80 or he'll spin.

This case will also tell people afterwards that he "controlled the machine," a thing one cannot do except by getting tense or relaxing and giving the cans a squeeze.

As a tip, to get a better read on him, get some huge, massive copper wire as the leads to the terminals and make these leads as short as possible. Then maybe he'll read on the machine.

The usual normal case runs on the instrument set of vertical sensitivity knob, range expander all the way to minus, tone handle between 2 and 2.5.

A fairly live, quite dependable individual will register at neutral on the range expander knob and about 2.5 on the tone handle.

A very high-toned person will ride with the sensitivity knob vertical, the range expander all the way at plus, the tone handle well to the left (above) 2.5.

If somebody goes off the top of the instrument (and they will if their auditor is worth anything and knows 80 and 88), don't invalidate him to get him back on. Replace the white lead wires to the electrodes with fifty feet of single strand

insulated wire for each lead, preferably thin wire. He'll come back on again. Or put a resistor ahead of either electrode terminal. Or connect the two electrodes together with ten or twenty feet of light iron wire. In other words, put resistance into the circuit.

For low-toned cases which have difficulty in getting on the machine, decrease resistance in the leads. For high-toned cases which fly off the top, increase resistance in the leads.

A man is as sane as he is undense. So there was something to the old folk saying about people being dense.

Some preclears mistake the cans for semaphore signals and wave them around. Some confuse them with cymbals and knock them together. Some are quite agitated about it all and jerk. Some have the idea they are holding nose scratchers or back scratchers.

For those who bang the cans, put a rubber mitt over one can. That lets them bang away without shorting out your readings.

For the nervous ones, learn to read through their jerks, for the jerks and squeezes make one kind of reading, facsimiles another.

And there is the pc who proudly shows you that he can make the needle react by putting fifty pounds of grip on the cans and shows you thusly that the instrument "ain't reliable nohow." He overlooks the fact that his changing grip reacts very slowly and distinctively on the needle and can't be confused.

Then there is the preclear who thinks he is playing an ocarina and keeps lifting his fingers, making sudden, violent surges on the needle.

In all these, none are as bad as the pc who, just as you ask the incriminating question, coyly has to have a cigarette or gets a nose itch.

They do not know that these manifestations are each of them as good as watching the needle. For these are all dodges and they mean the pc is *in* an incident which is heavily charged. Light 80 will bring them up to a few less jerks.

In handling psychotics, don't give them sedation and then put them on an E-Meter, for it only stirs them up and they get worse. Most of them cooperate after a fashion.

All these people can usually be persuaded into a recognition and remedy of their error.

It does not actually matter much whether the pc sees the needle as you work or not. Often, because you ask many questions which tend to contradict him, you will find his tone and general alertness will stay up if he does watch the needle with you. But if he does, don't let him start charging off, altering his answers until he gets a needle reaction. You ask the questions. Get his answer and ask another. Stop his tendency to go into an argument with the instrument.

326

And remember this about the mind: It files first by time. Therefore, your best approach is by asking WHEN. And ask until you get a reaction on your numbers of years. And then, by small reaction adjust to bigger reaction. Ask GREATER THAN? LESS THAN? your query. If it bobs left, it's NO. If it drops right, it's YES.

Ask if it was tens of years ago, hundreds, thousands, millions, billions, trillions. Ask until you get a drop, even a slight one. And then go above and below that number until you get a really good-sized drop. That's how long ago that facsimile was recorded. For facsimiles have sharp date lines in them even when all else is foggy.

And use the newspaperman's questions: WHEN? WHERE? WHO? WHAT? HOW? and WHY?

This E-Meter will find lost articles for anybody simply by dividing up the area of the loss and going over each area with a question and then narrowing it down until you get a drop. It will spell words of towns, names, by dividing up the alphabet and asking. It sees all, knows all. It is never wrong.

And now you're on your own.

Good Hunting!

Ron Hubbard

INDIVIDUAL TRACK MAP[*]

This book contains charts which give in brief form the three principal tracks in which the auditor is interested.

The auditor is invited to fill in these incident "boxes" so that he will know, at all times, what he has next to audit, what has been and what has not been reduced, where motivators lie and where overt acts are to be found. For this purpose some sample "boxes" have been drawn throughout the charts. The auditor should draw others. The numbers in the boxes refer to what should be written on the line after the number. Here is a sample "box":

1	E–Meter Before		1	V
2	E-Meter After		2	U
3	Overt Act No.	=	3	8,560,000
4	Date Contacted		4	Aug. 1
5	Date Completed		5	Aug. 5

The first line refers to the E-Meter *action* before auditing. This means HOW the E-Meter acted, not what the reading of the meter was. There are five ways a needle acts, as described in *Electropsychometric Auditing*. For the purpose of the above box, these symbols are recommended for needle action:

V—violent, steep drops, half a dial or more.

M—medium drops, quarter of a dial.

L—light, barely perceptible drops.

S—stuck, fixed needle, very rigid.

U—upsurges (to left), a rising needle.

T—"theta bop," a hunting, jerky needle; a very desirable reading, meaning incident MUST be audited.

C—clear or reduced.

This map is made for the use of Technique 80 and Technique 88. The essence of 80 is that no incident of any kind makes itself obnoxious unless the pc

---

[*][*Editor's Note:* This text and its accompanying charts comprise the original *Individual Track Map,* as published in 1952. The instructions and chart were updated and newly published in 1988 for use in New Era Dianetics.]

has used it against one of the dynamics. When it happened to the pc, it was the MOTIVATOR. When he "dramatized" it or tried to use it, it became an OVERT. When he used a motion (incident) too many times as an OVERT, he came to have a DED, short for DESERVED ACTION; with a DED he came to think of himself as being fair game for anything or anyone because now he deserved to have something happen to him. The auditor then must find the OVERT for every MOTIVATOR, a DED for every chain of OVERTS.

Thus the "box" is made out for any incident. If made out for an OVERT which has been found, add a note to give the number of the motivator.

Some incidents, being very standard, have names. All other incidents are numbered. The number of any incident is the number of years ago that it occurred. Thus the first incident on the track has the largest number. This may seem paradoxical, but it is by far the easiest method of tabulation and is easiest to mark down on the chart. It will lead to a simple accumulation of much data. THE NUMBER OF ANY INCIDENT IS THE NUMBER OF YEARS AGO WHICH CAUSES A RESPONSE ON AN E–METER. This may be, as the charts indicate, hundreds of thousands or trillions. (You may not *believe* in incidents prior to this life, but if you want well pcs, you'd better audit them; large numbers of tests show that it is impossible to get good recovery swiftly by addressing current life only.)
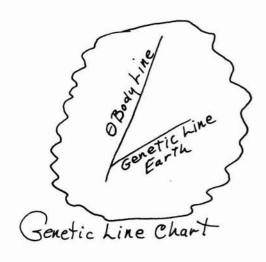
Don't be afraid to mark up this chart. Don't be afraid to discover new areas in it. If a chart isn't long enough for the area you are working, if you find the space too limited, paste in another sheet for that area. The numbering system permits this.

This is a chart of TERRA INCOGNITA for the most part. No explorer ever had a present of so much little-known or unknown territory as the human time track. You and a pc and an E-Meter can do very great work by filling it in.

THE COMPANION BOOKS OF THIS TRACK MAP ARE *What to Audit, Electropsychometric Auditing,* and *Scientology 8-80.* Leading to these are the Elementary and Summary Courses in Dianetics and Scientology.

L. RON HUBBARD
Founder

Genetic Line Chart

Photon

Photon Converter
(Algae)

The "Helper"

Jellyfish

Clam

"Grim Weeper"
Conflict With Birds
Volcanic Area

Tarsus

Sloth

Early Anthropoid

Piltdown

Neanderthal

Early Civilizations

TRACK MAP Genetic

330

Present Life Chart

ovum
Preconception
Sperm
Conception

Pre-natals

1	
2	
3	
4	
5	

Birth

Operations, Childhood
Illnesses, Loss of
Allies

Area of Reaching Puberty

TRACK MAP CurrentLife

Series Before Conception
to 35,000 years ago.

Series Earth

TRACK MAP 3
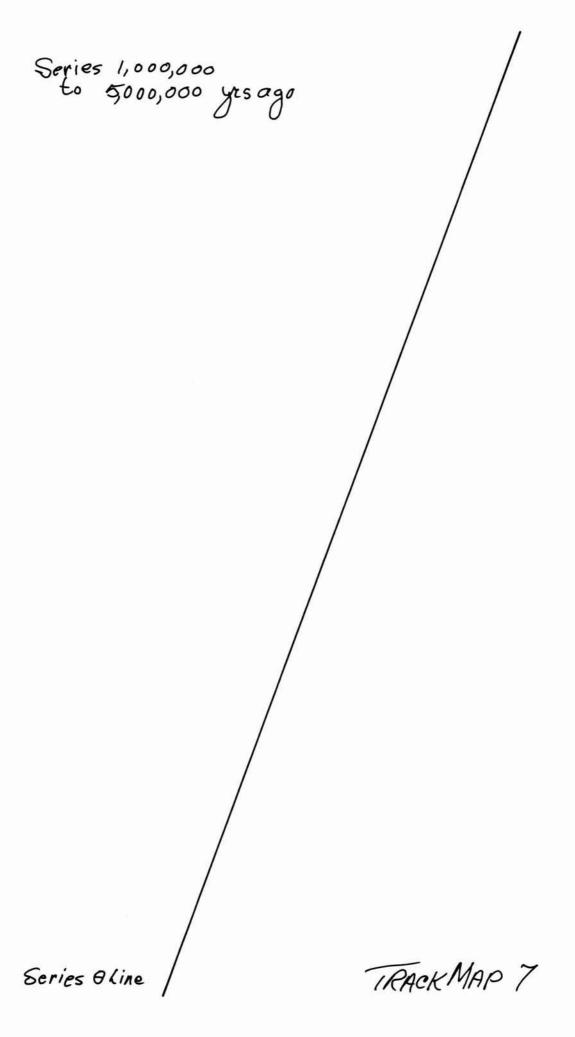
Series 35,000
to 100,000 years ago

Series *etahine*

Other Bodies Elsewhere

TRACK MAP 4

333
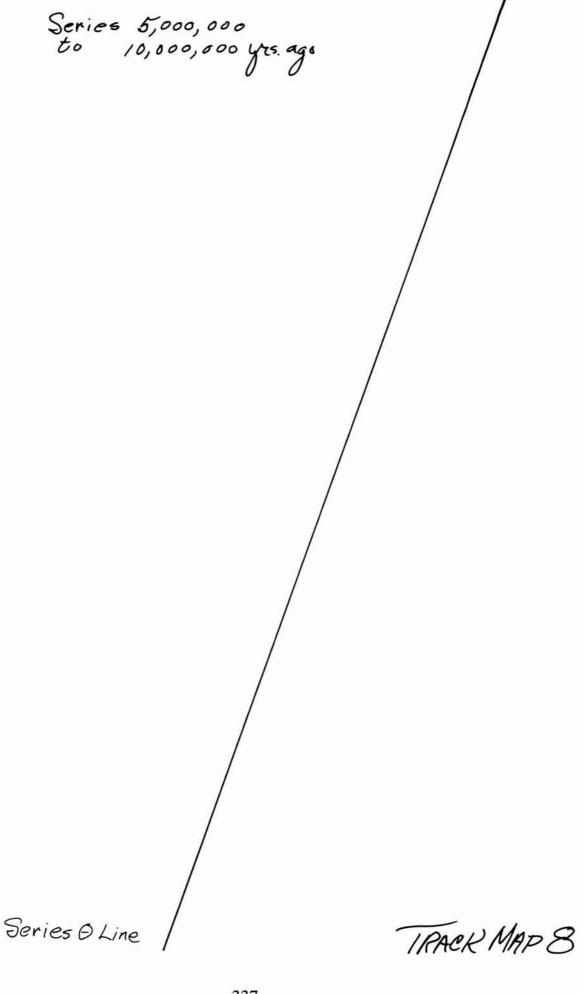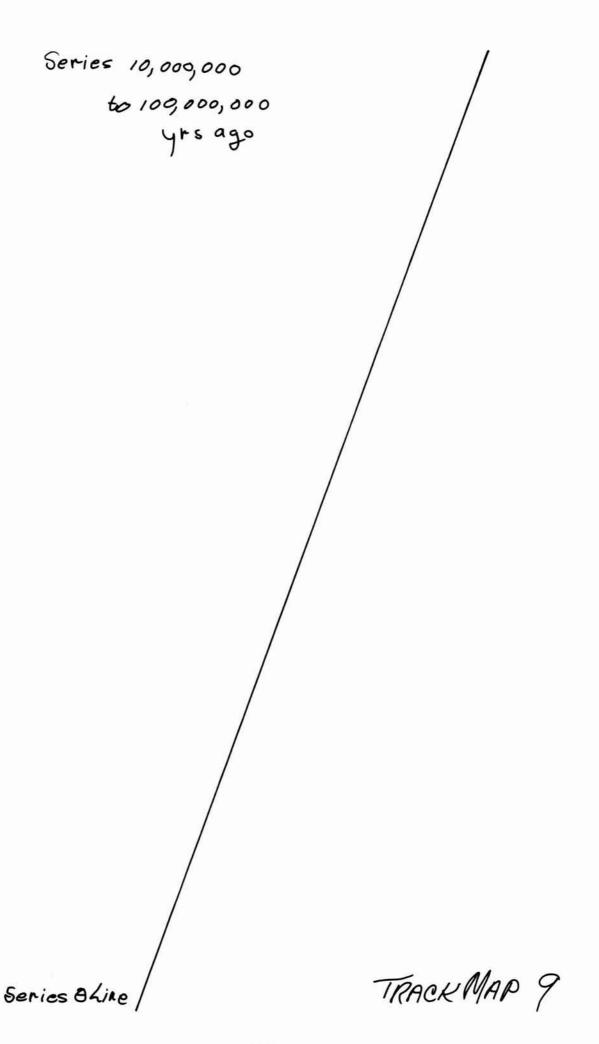
Series 100,000 to
1,000,000 Years Ago

Facsimile "One"

	1
	2
	3
	4
	5

Series Theta Line

TRACK MAP 5

Space Opera Chart

50 years ago or more to
12 million years ago approx.

TRACK MAP Space

335

Series 1,000,000
to 5,000,000 yrs ago

Series θ Line

TRACKMAP 7

Series 5,000,000
to   10,000,000 yrs. ago

Series θ Line

TRACK MAP 8

Series 10,000,000
to 100,000,000
yrs ago

Series 8 Line

TRACK MAP 9

Series 100,000,000
to   500,000,000
       yrs ago

Series θ Line

TRACK MAP 10
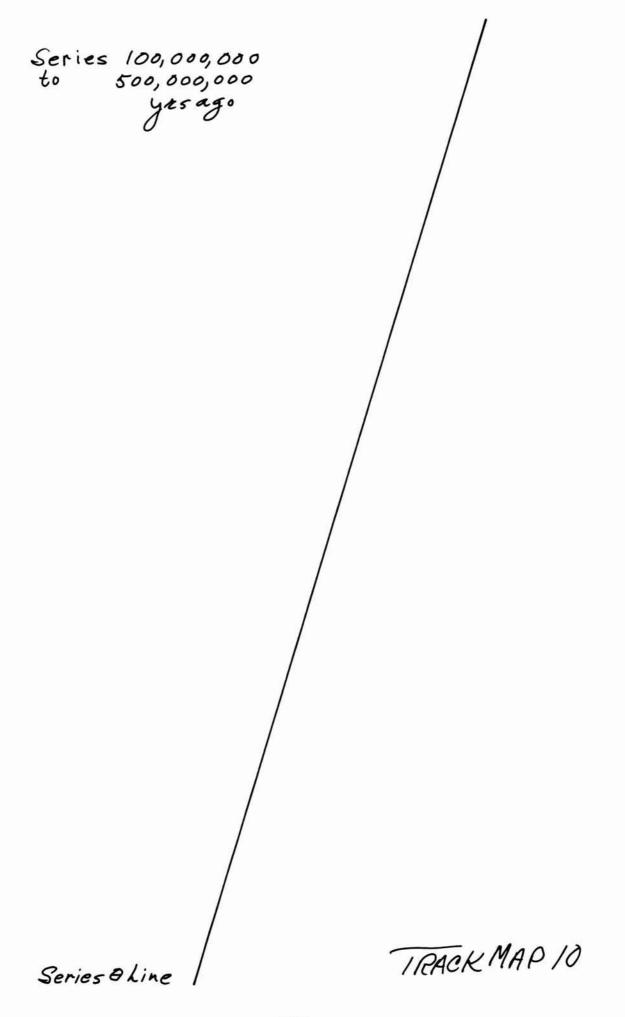
Series 500,000,000
to   One billion
          yrs ago

Series θ Line

340

TRACK MAP 11

Series One Billion
to 3 Billion Yrs Ago

Series

Series

Series

Series ⊖ Line

TRACK MAP 12

Three Billion to
Five Billion Yrs Ago

Series

Series

Series

Series θ Line

TRACK MAP 13

342

Five Billion to
Ten Billion Yrs Ago

Series

Series

Series

Series 0 Line

TRACK MAP 14

343

Ten Billion to
Fifty Billion Yrs Ago

Series Ohine

Track Map 15

50 Billion to
100 Billion Yrs Ago

Series θ Line

TRACK MAP 16

100 Billion to
500 Billion Yrs Ago

Series Ø Line

TRACK MAP 17

500 Billion to
One Trillion Yrs Ago

Series ⊖ Line

TRACKMAP 18

347

Arselycus
City In Space
Given As an Example
of the ten "Double Track Areas"

About 10,000 Consecutive Lives

Insertion
into BODY
PIECE OF BODY
HELD

⟍ "Birth"

"DEATH"
"NEW BODY"

DEATH
BIRTH

DEATH
BIRTH

DEATH
BIRTH

MANY SUCH LIVES

DEATH
BIRTH

Incident

Collapse of Arselycus

TRACK OF PIECE OF BODY HELD IN PAWN

TRACK OF PERSON

Incident
Efforts to get
into New Body line.

TRACK MAP 19

348

One Trillion +

Entrance into
Mest Universe
Incident

Incident
The "Bubble Gum"

The "Dear Souls"
Area

Departure from
"Dear Souls"

"Glare Fights"

Incident
Capture by
Prsclycaans

Incident
Body Builder

Series Ø hine

TRACK MAP 20

Up to 60 Trillion

Preclear's Name _____
E-Meter Tone Before
Map Completed

(Draw in Position of Knobs)

Incident ⟶
Separation from θ

Check Box
1	E-Meter Before
2	E-Meter After
3	Overt Act No.
4	Date Contacted
5	Date Completed

Home Universe
Area

Area About
60 Trillion Years Ago

Check Box
1	
2	
3	
4	
5	

Rejection from
Home Universe
Incident
Series θ Line

TRACK MAP 21

350

A KEY TO THE UNCONSCIOUS

SYMBOLOGICAL PROCESSING

L. Ron Hubbard

THE WORK IN THIS VOLUME* IS DERIVED
FROM THE BASIC AXIOMS OF DIANETICS

FOREWORD

While this book is primarily designed for counseling, it may be employed by less skilled operators either in the alleviation of anxiety or psychosomatic illness.

So long as study is given to the text and the question pages are used without departure, only benefit may accrue.

Symbols have often been used hopefully in an effort to unlock the unconscious mind and derive some answer to its terrible power over man. The use of symbols is not new. Their employment with these evaluation techniques is new, for here they are solidly backed by an understanding of what the unconscious may be expected to contain.

The symbol is not the thing. The symbol is a code form of the thing. Here we use symbols to discover reality, here there is no effort to codify symbols for the sake of codifying symbols. Attempts to standardize symbols have often been made. It had not occurred to past workers that symbols were not standard, but varied wildly from individual to individual.

Here the individual is permitted to evaluate for himself what certain symbols may mean to him and he is further pressed into seeking the reality of these symbols he has himself envisioned with these aids.

*[*Note:* Reference to "this volume" or "this book" refer only to this immediate text (pages 351–359), which was originally published in 1952 as a mimeographed, staple-bound, 8½″ x 11″ booklet.]

It is hoped that this volume will answer the many requests to produce a simple, workable method of counseling which would yet not interrupt the self-determinism of the individual or increase his dependence upon the counselor.

The Editor

A BRIEF SUMMARY
OF HOW TO USE THIS BOOK

The goal in using this volume is the rehabilitation of the individual ability to differentiate in general.

The process is based upon the axiom that identification is irrational and differentiation is rational.

It is further based upon the axiom that the psychotic is wholly concerned with the past and the problems of the past, the neurotic is concerned somewhat with the past and then only with the present, and the very sane is concerned only slightly with the past, somewhat with the present and energetically with the future. The volume is used three ways by the same person:

1. It is used first without writing in it.

2. It is used second by finishing the symbols with colored crayon.

3. It is used third by labeling the separate parts of the symbols drawn.

The person being processed goes through the book first without making any marks in it. Page by page he views the unfinished symbols and decides what to make of them. The counselor then requires him, each time he has decided on a symbol, to tell what person or object or thing in the real universe, or what circumstance or state of being, the symbol represents. The person being processed then is required to recall an incident involving this person or object or state of being.

The volume is then turned upside down and the processee goes through it again, first completing the symbol, then finding a real person or object it represents, then discovering an incident involving the person or object. This incident is then identified with every precision so that the exact moment and circumstances are in view. And for each, the counselor demands another involving something this object or person, or similar object or person, did TO the processee. And each time the incident, or incidents similar to it or containing some of the elements of it is recalled, the processee is required to describe it and its elements until it is completely real to him. And if the incident seems of great seriousness to the processee, all similar incidents are recalled until the matter seems no longer important.

Now, working a section or five pages at a sitting, the processee finishes the symbols with colored crayons. And the symbols are then reduced to real incidents. And the color is identified for what it is to the processee, for it may mean much to him. But now the counselor wants to know what the processee did to the person or object and wants to know the action or emotion or thought which was overt or covert toward this object or person.

In other words, when the processee has completed a section, the counselor goes over it with him thoroughly, reducing each symbol into an actuality and then requiring the processee to discover what he did that was vicious and destructive to this actuality.

The questioning of the counselor is as follows:

"What do these marks mean to you in terms of symbols?"

"What does the symbol you have just named mean to you?"

"Who or what does the symbol represent in the real world?"

"Whom do you know in the past who was like that?" (Or "Who used such an object?")

"What did this person (or object) do to you?"

"Recall an exact incident when it happened."

"Where were you standing when it happened?" (And other questions which put the processee into the actual scene.)

If there were several times, "Recall the time most real to you."

"What is the earliest incident of this kind you can remember?"

Orient the processee in the incident. Have him glance through all such incidents until he is again in present time. (The less talking he does about what he THINKS about it, the better.)

Glance over this entire chain of incidents time after time until they no longer interest the processee.

WHEN THE SYMBOLS HAVE BEEN DRAWN follow the same process but this time alter it so that the processee addresses only incidents which the PROCESSEE has done to the object or person the symbol represents.

IN SCANNING THROUGH CHAINS AVOID ACTUAL PHYSICAL PAIN. IF IT IS HIT ANYWAY, RUN IT UNTIL IT IS DESENSITIZED. Get in particular when the processee administered this pain to another.

NEVER FORCE A PROCESSEE BACK INTO AN INCIDENT.

ALWAYS SCAN A CHAIN UNTIL IT HAS A HIGH SENSE OF REALITY TO HIM.

CHAPTER ONE

The general purpose of this volume is to increase the ability of an individual to differentiate amongst persons and objects and times to the end that his orientation in the environment is enhanced.

The process which is here set forth permits a wide range of self-evaluation and brings about a condition of increased self-confidence.

The counselor's skill is here expressed in his ability to widen the usages of the actual incidents which are recovered to view by the processee, as well as the skill he may employ in coaxing the processee to find actuality in the symbols he creates or finds.

The process has a very wide latitude, depending mainly upon how much the counselor may understand of the background technology of these processes, for the volume may be used merely as outlined on the earlier pages, or it may be used with an understanding of its texts, or it may be employed by a wide comprehension of the subject of Dianetics, in which many techniques exist which, by this method of discovering incidents by symbols, can alleviate the type of incident discovered.

The goal of the book is to bring into full view the latent and sometimes violent conflicts and turmoils which lie out of sight in what was once referred to as the "unconscious" mind. More bluntly, the use of this book brings to light those things for which the processee will not take the responsibility and for which he was unwilling to have been CAUSE.

In many individuals the symbol alone can be faced, but once that is faced, the person or object of the incident can be faced, and then, at last, the incident itself may be confronted and, by Lock Scanning or Repetitive Straightwire, may be deintensified.

Skill in the use of Lock Scanning and Repetitive Straightwire is very desirable. More deeply, skill in deintensifying heavily charged incidents is desirable. More deeply yet, the counselor may acquaint himself with the techniques of eradicating facsimiles entirely. For this volume's use may bring to view— and with forethought will always bring to view—basic reasons why light and conscious-level incidents have been aberrative.

We examine in symbols, not the source of difficulty, but the key to a source of difficulty.

And we carefully permit the processee the fullest possible freedom of evaluation and self-determinism as this volume is worked; a thing many counselors, eager to help, sharply ready with advice and evaluation, may discover difficult, much to the detriment of the processee.

This volume permits the individual to find that he can help himself, easily the most valuable step which can be taken toward a high level of sanity.

CHAPTER TWO

The employment of this volume by the counselor should follow a set procedure, for if he is processing several individuals he may thereby keep an accurate accounting of the progress of each.

Each book is made up in such a way as to permit the instruction pages to be torn out. As a general rule, the processee should not be given the instruction pages; and it is not necessary to explain to him what is required, save as he approaches each separate phase of the processing.

The volume, then, should have its instruction pages removed. Then it should be labeled with the name of the processee. A data page for this purpose is provided in the back of the instruction section and this, remaining in the book, keeps check on the progress of the processee.

These two things done, the counselor then gives the processee the remainder of the volume and lets him handle it and glance through it. The counselor does not need to indoctrinate the individual in any way and does not need to explain any of the processes to him. He will find that processees, even children, even psychotics, fall readily into the game of WHAT DO YOU SEE IN THIS?

The general steps covered in the earlier section and more expansively in this section are then entered upon successively.

An important part of application is the attitude of the processing counselor. The entire effect of the book can be destroyed if the counselor is challenging, sarcastic or if he seems to want to "get something on" the processee. Additionally, an attitude of constant evaluation such as, "The reason you saw this was . . ." will enervate the processee and bring him into apathy, for here the counselor is usurping the processee's right to evaluate. Further, the counselor should not become involved in arguments with the processee. If the processee says that this is a fire engine in a beauty shop, it is a fire engine in a beauty shop. The counselor should beware evaluating for the processee for an excellent reason: this process is aimed toward restoring the ability of the processee to evaluate. And there is yet another reason: the counselor unwittingly may begin to force his own aberrations at the processee in an effort to process out of *him* what should be processed out of the counselor.

Quiet, interested insistence that the processee see something and that he must then recall a real incident and must then process that incident will produce results which, while seldom dramatically painful to the processee, will be found to be very beneficial to him.

In general this is a slow process, which is to say that no sudden results are obtained, but in a certain percentage of cases results so sudden and startling as to reverse an entire personality will occur. The counselor should be expecting the former and only gratified at the latter.

CHAPTER THREE

THE GENERAL CAUSES OF MENTAL ABERRATION are simple in fundamental and complex only in development.

There are very few factors which mechanically underlie sanity, neurosis and psychosis alike. These are contained in the two hundred and nine Axioms and Logics of Dianetics.

AXIOM 25: THE BASIC PURPOSE OF REASON IS THE CALCULA-
TION OR ESTIMATION OF EFFORT.

AXIOM 29: THE BASIC ERRORS OF REASON ARE FAILURE TO
DIFFERENTIATE AMONGST MATTER, ENERGY,
SPACE OR TIME.

AXIOM 30: RIGHTNESS IS THE PROPER CALCULATION OF EFFORT.

AXIOM 31: WRONGNESS IS ALWAYS MISCALCULATION OF EFFORT.

AXIOM 68: THE SINGLE ARBITRARY IN ANY ORGANISM IS TIME.

AXIOM 123: ALL EFFORT CONCERNED WITH PHYSICAL PAIN IS CONCERNED WITH LOSS.

From these axioms numerous therapeutic processes can be derived easily. A study and understanding of these principles permits the counselor to foresee the effects of various incidents on the mental state of the processee and so be able to stress what should be processed in the case.

One uses one's computational powers, memory and past calculations and decisions to estimate past, present and future efforts. As an example of this, consider the simple act of opening a door and you will discover that it is necessary in the present to estimate the future action of putting your hand upon the knob of the door and exerting force. Now, if one in the past has been consistently unable to open doors, he will take great care and possibly some time in estimating this effort and perhaps even approach the simple problem with some anxiety. If one has often opened doors and has consistently experienced something antisurvival when he did so, he will again be involved in the estimation of effort and he will take the data of the past, calculate in the present to know what to do with the future. He will calculate the effort of other things or persons in order to overcome them, resist them or give way to them.

Even imagination is involved in the estimation of effort, and one who imagines or daydreams consistently about being lazy is estimating how nice it would be not to have to experience or deliver effort.

When one has been balked and rendered indecisive about efforts, particularly that—indecisive—over a long period of time he becomes at first wild in his estimations, then resentful, then afraid and finally apathetic. His thinking is of the same quality as his success or lack of success in the estimation of past efforts.

Let us view the effort of a child to obtain a nickel. At first he merely asks for it. Not getting it, he begins to think up reasons why he should have it. Not getting it, he may become angry. And when each estimation, when put into action, fails, he at length says he does not want the nickel; he sinks into apathy about nickels eventually.

Now let us examine the reverse situation where the child does NOT want something. He is being made to take a nap. At first he playfully resists, then he resists in earnest. Then he becomes angry. And, as persistence in making him take a nap (counter-effort to him) continues, he finally cries. This unavailing, he sinks into apathy and takes his nap.

There is a scale of emotional tones which the counselor should know, for he can find anyone he processes fixed rather solidly somewhere up or down this

scale. The Tone Scale could be called a scale of "Relative Success in Estimating Efforts." And it could be called the "Scale of Potential Survival."

This scale has an actual series of precisely measured wavelengths, but an arbitrary numerical value is given to each level.

4.0 HAPPINESS	FEW COMPUTATIONS CONFLICTING	USES EFFORT WELL
3.0 CONSERVATISM	MANY KNOWN CONFLICTS	USES EFFORT CAUTIOUSLY
2.5 BOREDOM	CONFLICTS KNOWN BUT OPPOSED	USES EFFORT POORLY
2.0 ANTAGONISM	CONFLICTS CONSIDERED DANGEROUS	STRIKES BACK
1.5 ANGER	UNKNOWN CONFLICTS BALANCED	HOLDS AND DESTROYS
1.1 COVERT HOSTILITY	MANY UNKNOWNS	USES EFFORT COVERTLY
1.0 FEAR	SHARPLY FIXED ON UNKNOWN ATTENTION UNFIXED	USES EFFORT TO WITHDRAW
.75 GRIEF	HOLDS UNKNOWN PAINS	HAS GIVEN UP
.5 APATHY	DOESN'T KNOW OR CARE	EFFORT USES HIM

There are many aspects in this Tone Scale and many predictions of behavior are possible from it. The counselor would do well to become thoroughly acquainted with it in order to achieve superior results.

The processee will usually be found in one of the above classifications. From 2.0 up, to generalize, he can be considered relatively sane. From 2.0 down he can be found to be relatively insane.

Just as this is a scale of emotion, so it is a scale of computational confusion. At 2.0, the processee is in an antagonistic mood toward everything. And from there down his mood varies only to the degree that he has been unable to make his environment behave. From 2.0 down there is almost no real control of the environment and stimulus-response and close association the only method of "thinking." At 2.0 there are many "maybes" in the processee's life, most of which do not exist on a conscious level but have been submerged or denied to conscious thought. From there down the number of maybes and the depth they are buried increase markedly until at apathy, all is confusion and nothing is conscious.

The counselor is chiefly concerned with MAYBE.

A maybe comes about in a very simple fashion. A person receives motion which is antipathetic to his survival. Then, at some future date, he uses this motion and offends against another sphere of existence. As soon as he does this

he is regretful and takes decision not to use this motion again. But this is unfortunate because he DID have the motion and he SHOULD have been free to use it, but he COULDN'T use it and still protect his survival along his various interest lines in life. Whether he merely started to use it and stopped (an overt thought) or simply expressed it emotionally (an overt emotion) or struck out with effort in trying to use it and then regretted it, the result was much the same. He has "decided" not to use this motion. But he has it and this seems to indicate that he can use it. But he can't use it and still remain social. This is a MAYBE.

When we find that a symbol leads to somebody who has done something to the processee, then, we find the processee holding on to a motion received from that person or a person like that person. And we can assume immediately that this motion is such that it cannot be used by the processee.

From 2.0 down we find the processee increasingly protective of the "horrible things which have been done to him" and increasingly unwilling, actually, to give up the hold such incidents have on him. FOR THESE INCIDENTS, THESE MOTIONS TO WHICH HE IS HOLDING SO TENACIOUSLY, ARE HIS JUSTIFICATION FOR HAVING USED THEM OR TRIED TO USE THEM LATER.

If a processee continually complains that he has been abused by some person, BE SURE THAT THAT PERSON HAS BEEN ATTACKED OR ABUSED BY THE PROCESSEE AND THAT THIS LATER OVERT SITUATION IS THE IMPORTANT CLUE TO THE CASE.

Aberration, then, stems from receiving actions or abuses from life which one cannot then use back against life and still remain social.

Aberration, then, is resolved by discovering first what the processee states has been done TO him and then, later, relentlessly tracking down the overt thoughts and emotions and efforts which the processee has done to those of whose actions he complains.

By making the processee go over and over first the act that happened to him and then the act that he did of a similar kind later, one after the other, the incidents become resolved, for they are taken out of the MAYBE classification. Processing then, is a simple problem of resolving motions. And processing by symbols makes it possible to discover the real motions in the case.

CHAPTER FOUR

DIFFERENTIATION and IDENTIFICATION are two ends of a scale which could be called from Sanity to Insanity.

So long as an individual can "tell the difference" between one person and another, one object and another, he is sane. As soon as he begins to confuse his wife with his mother or his coat with his father's coat, he is on the road toward insanity.

The identification of one person for another is very common. That does not mean that the fact should be accepted as a desirable one or that the average is necessarily sane. Any processee has many confusions and it is the task of the counselor to resolve these confusions.

Because all motion contains time, time could be said to be the one arbitrary. This would include space as an arbitrary since time cannot exist independent of space.

The processee will be found to be confused mainly about time. It is therefore very necessary to cause him to recognize with accuracy and clarity the TIME AN INCIDENT TOOK PLACE. And because space is interdependent with time, the location of the incident should be brought to view.

Location in time and space promotes a feeling of reality. Reality is thus enhanced by precisely locating incidents in time and space.

It may happen that the processee cannot recall anything that seems real to him. This is a dangerous condition. The break between neurosis and psychosis is easily established by the ability of the individual to recall things which are real to him. Therefore it is vital that the counselor establish for his own satisfaction on each and every incident, whether or not it is real and accepted by the processee.

The consigning of an incident to time and space greatly promotes the ability to differentiate.

When a processee "identifies" badly, it might be said that all his memories were so highly charged that they drew magnetically together and formed a short circuit so that everything seems to be everything else. This state is best processed by orientations, getting anything at all into a proper time and space. Symbols markedly assist in bringing forth those things which must be made to be real for the processee, for he will only envision symbols when he is withdrawn from the actuality and he will only give those symbols which lead to an actuality.
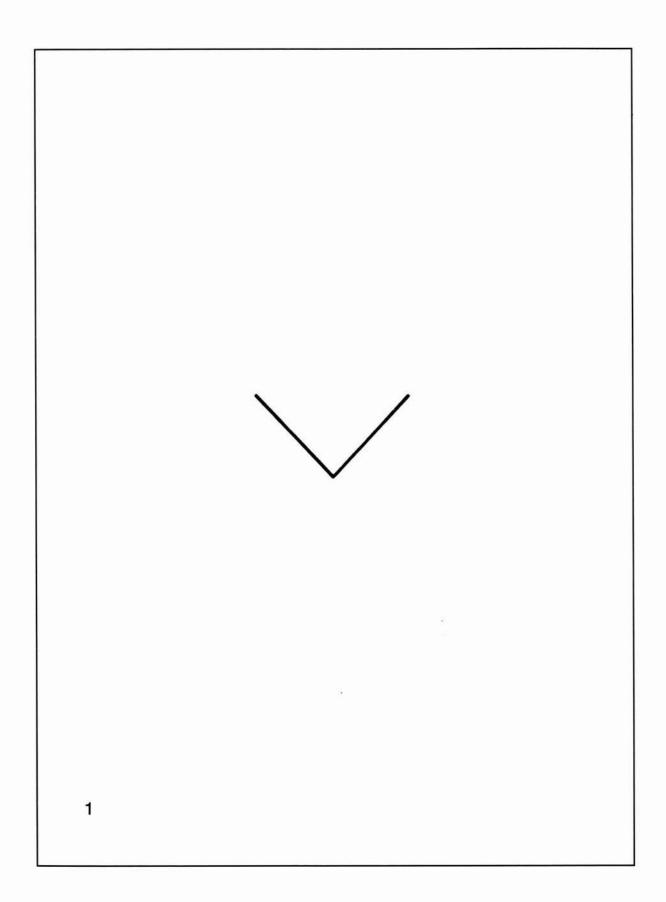
The counselor must work continuously to separate in the mind of the processee those things which, one for another, he has identified.

[When the original booklet was used with a preclear, the above text pages were removed and only the following pages were given to him.]
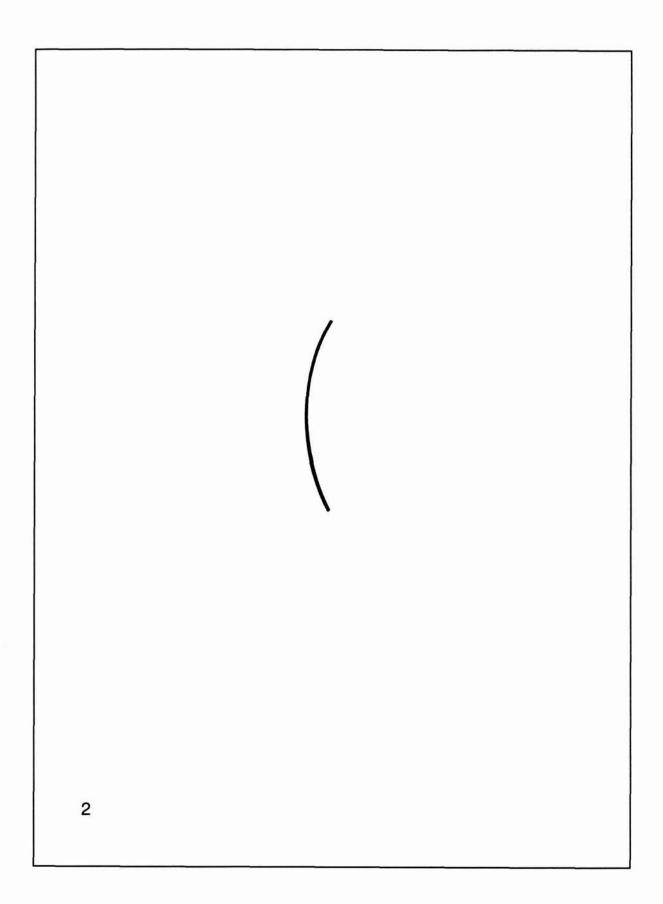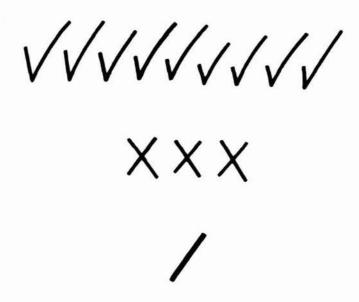
PROCESSEE . . . .

Plate No.	Date	Results
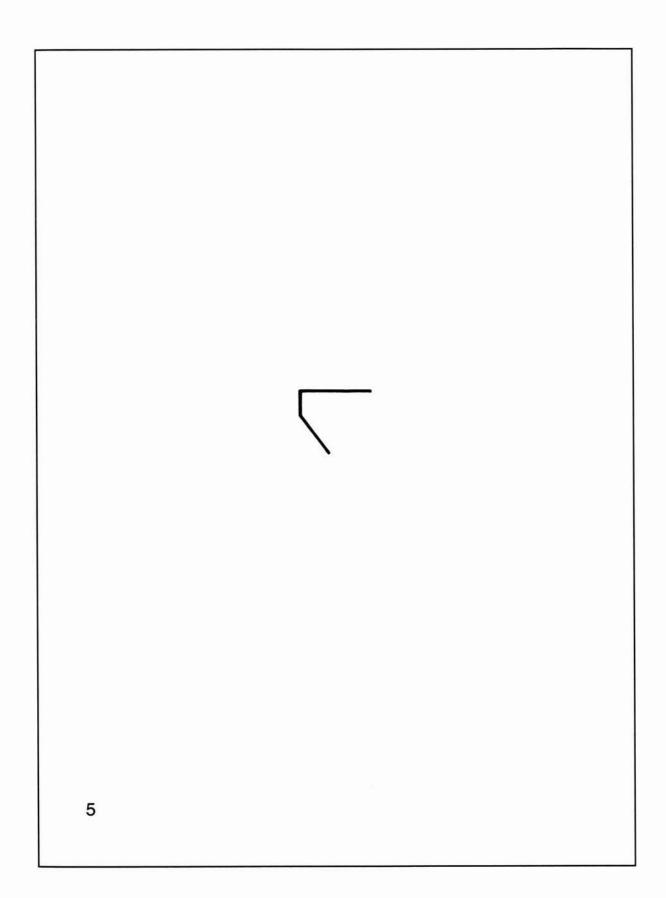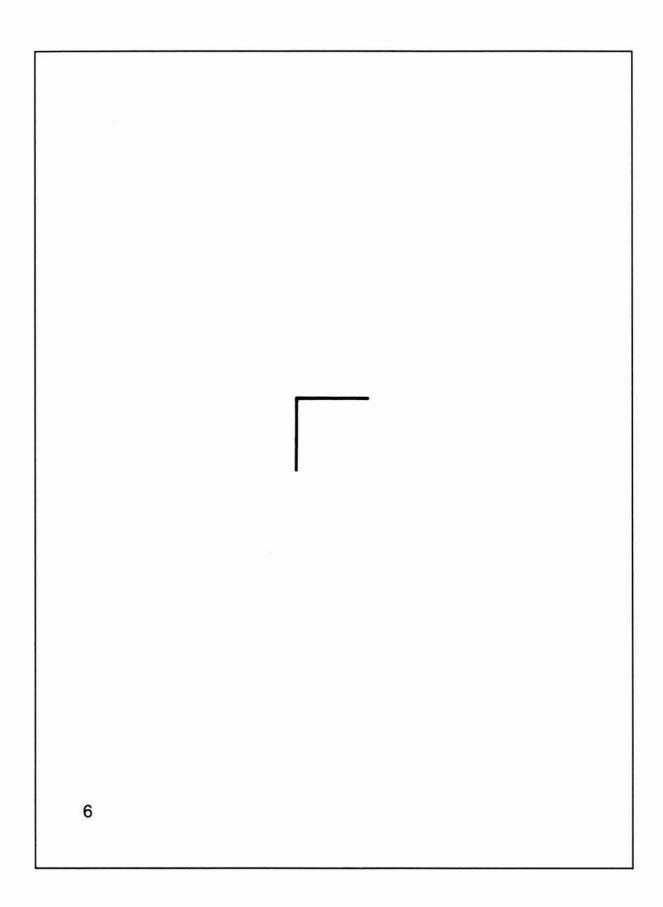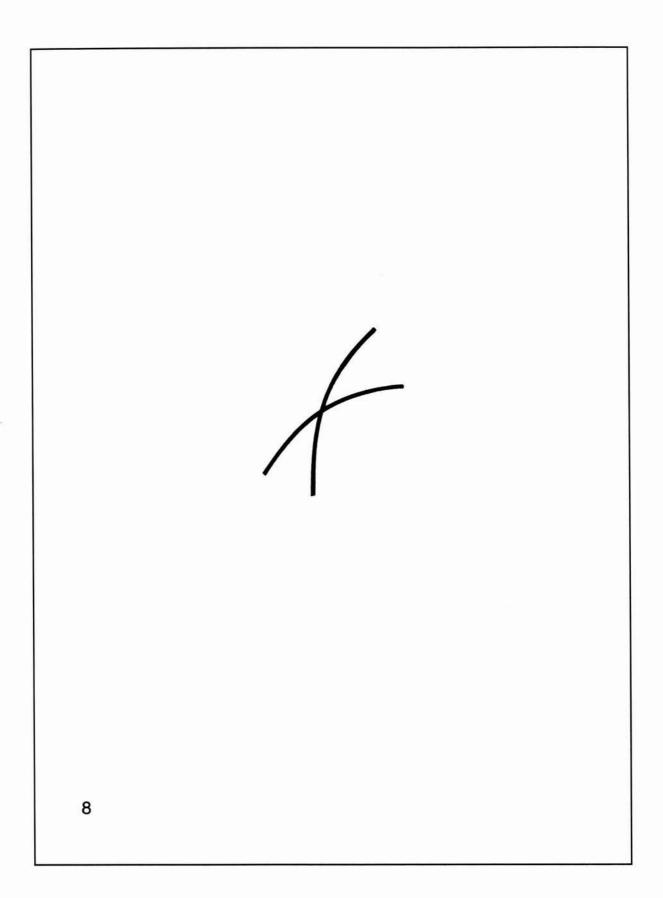
1

2

√√√√√√√√

✗ ✗ ✗

/

3

4

5

6

366

7

8

9

10

11

372

12

14

15

16

376

17

378

18

19

20

21

22

23

24

25

386

26

27

28

29

30

31

32

33

393

34

35

36

37

38

39

X

40

41

7

42

43

44

45

46

47

48

49

50

411

51

52

413

53

54

415

55

×

O

×

O

×

O

56

57

58

419

59

60

61

62

63

423

424

64

426

66

67

428

68
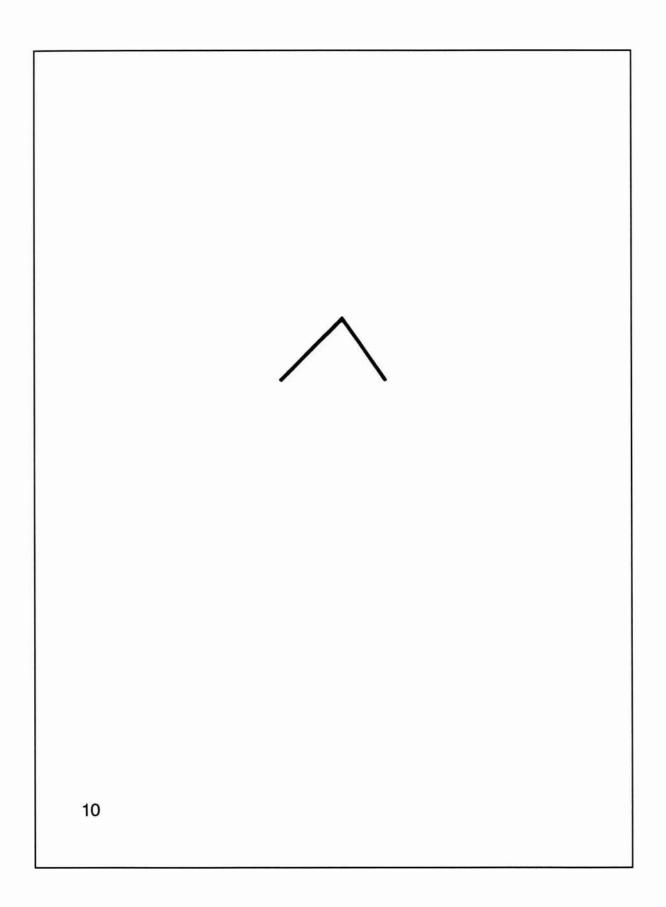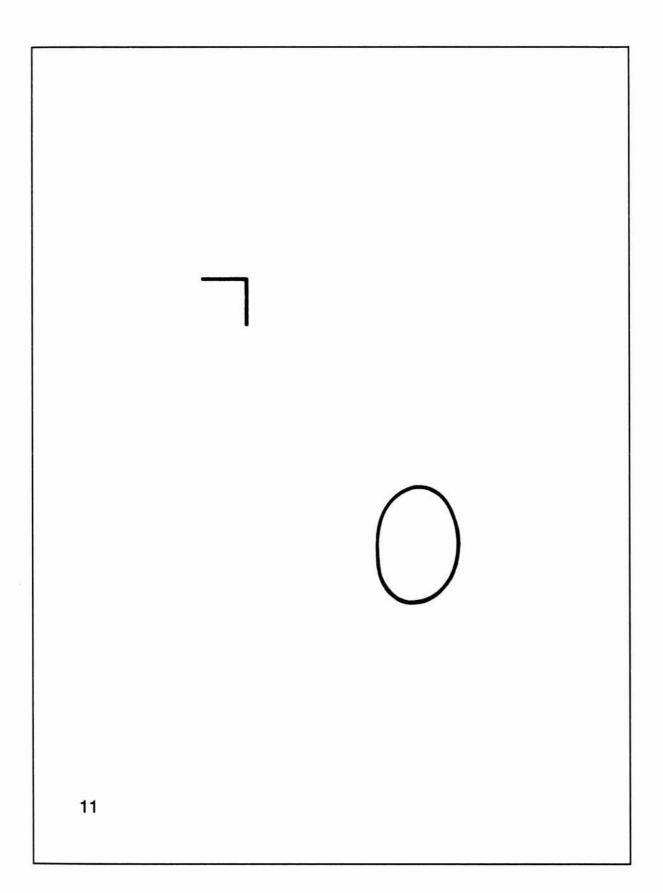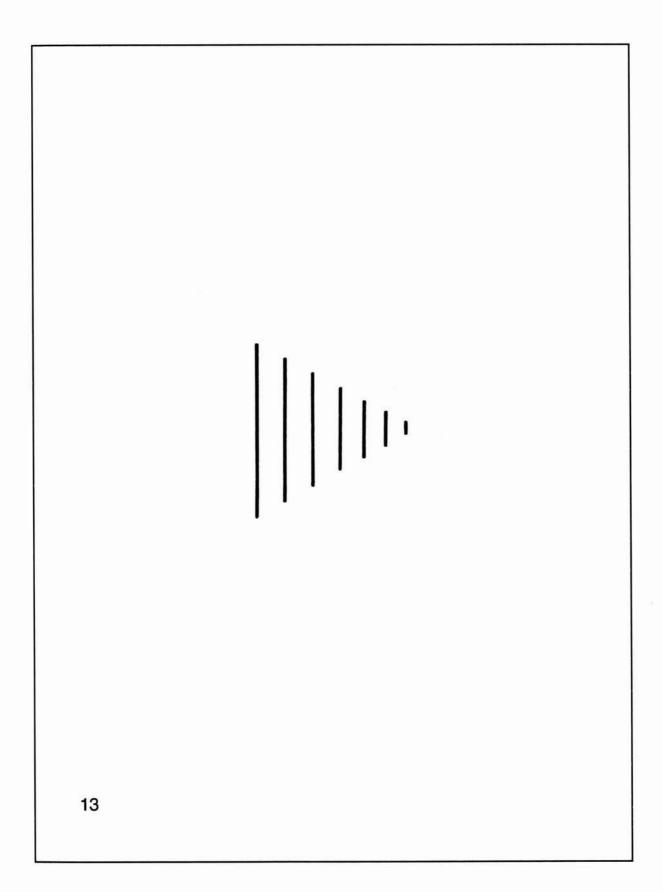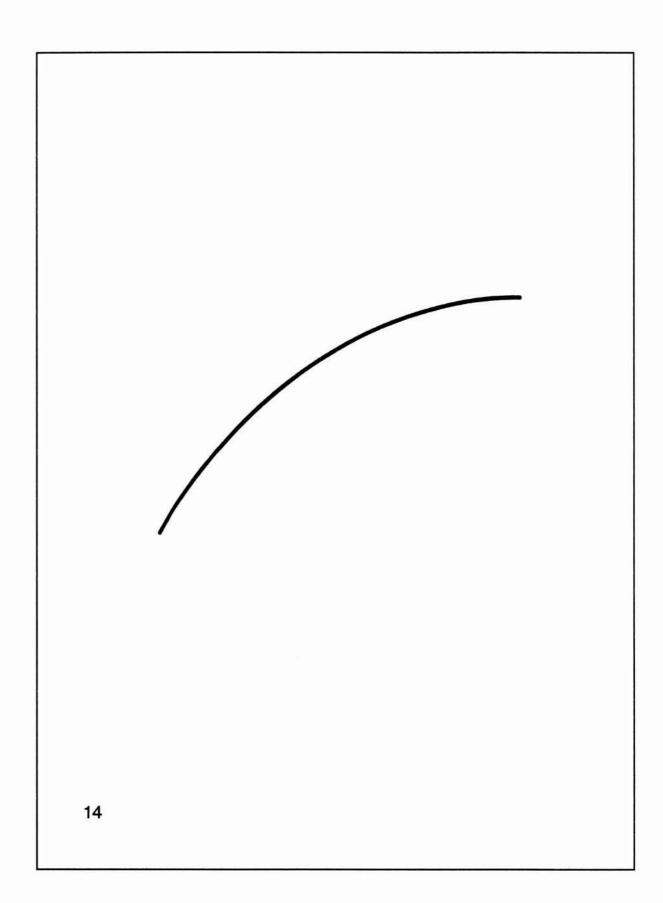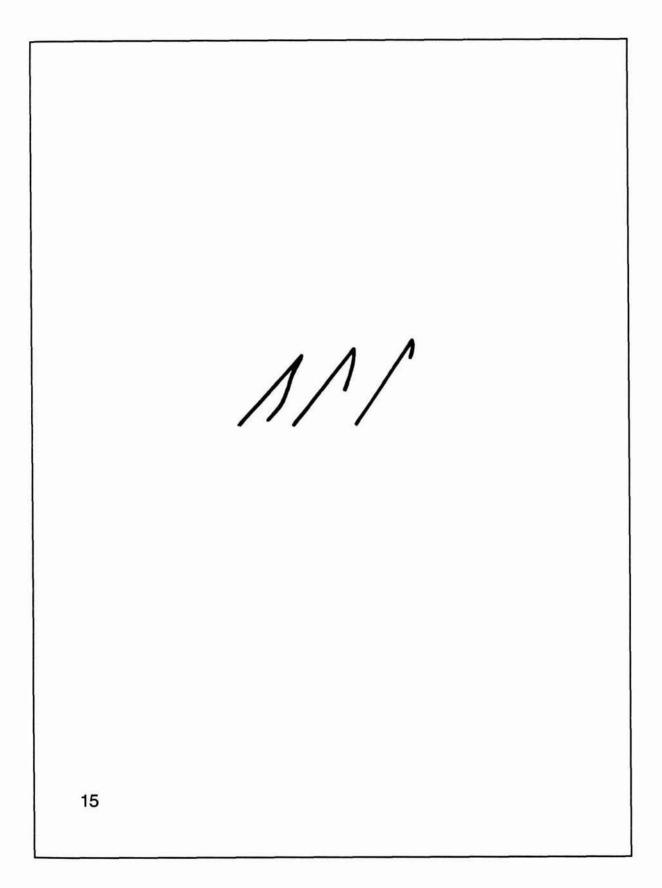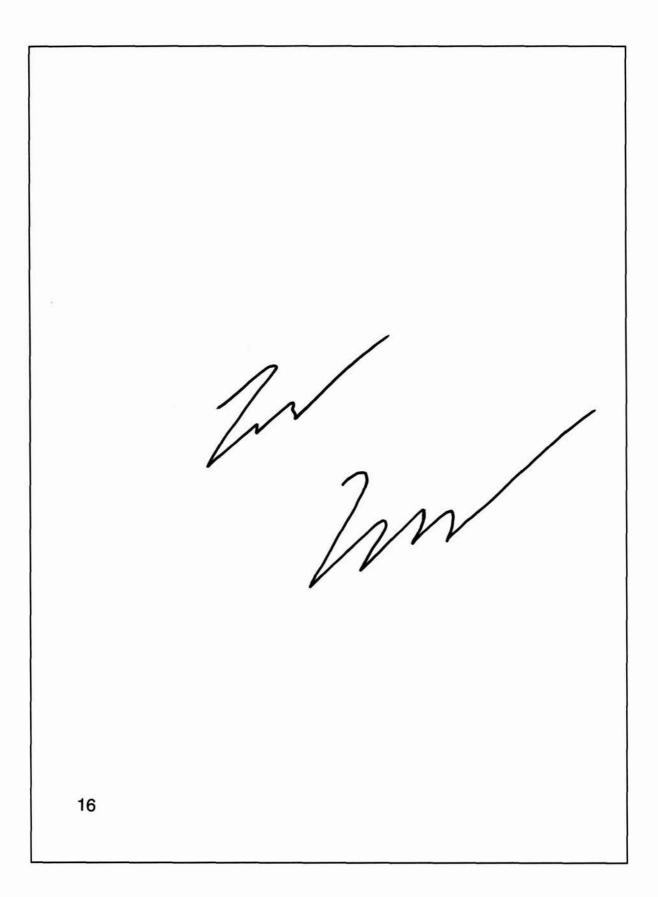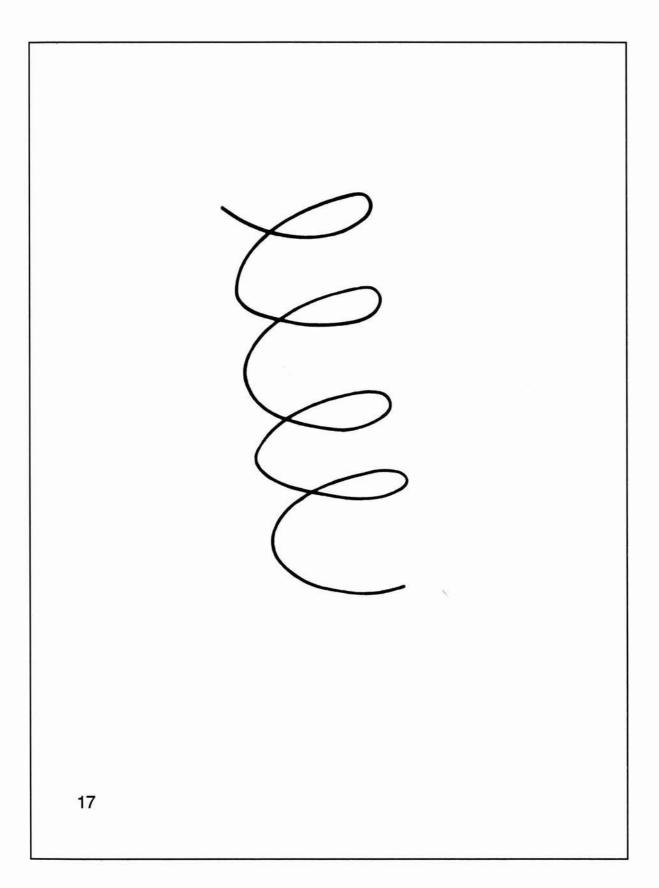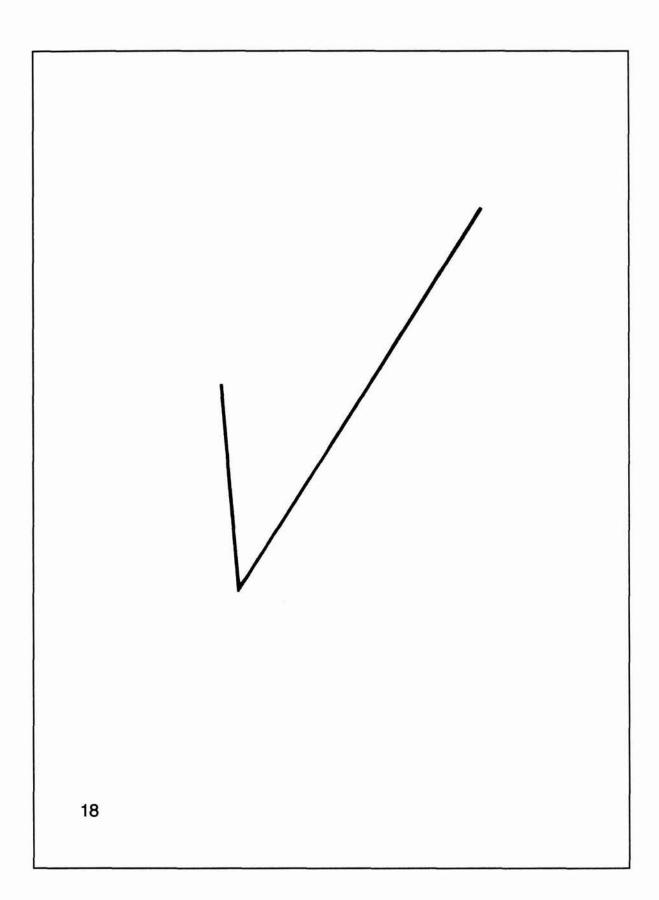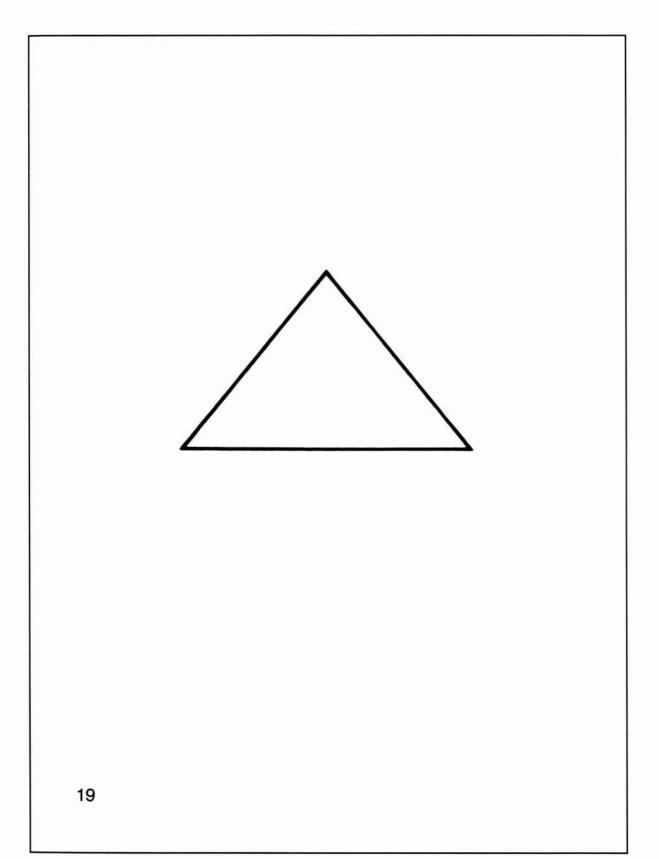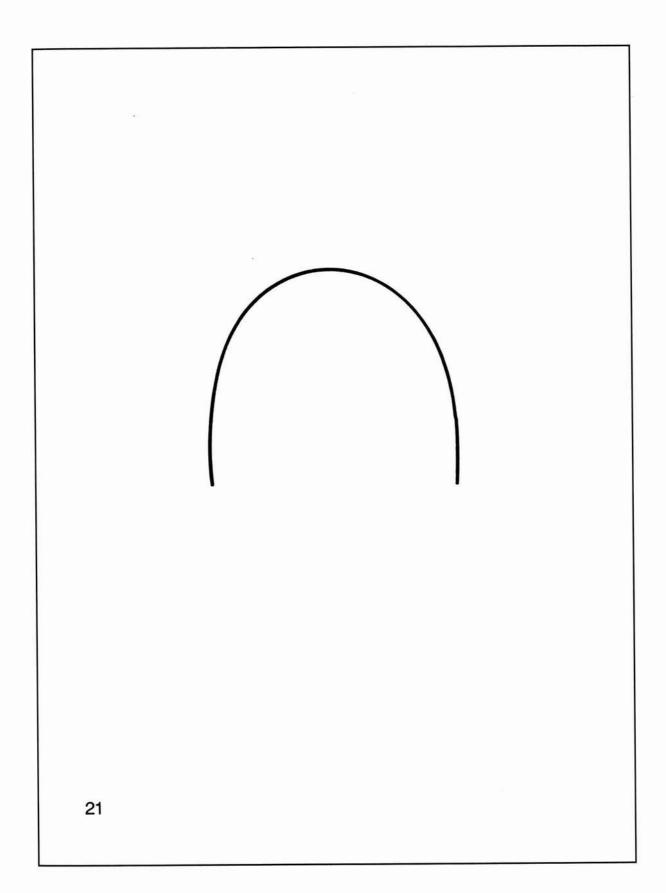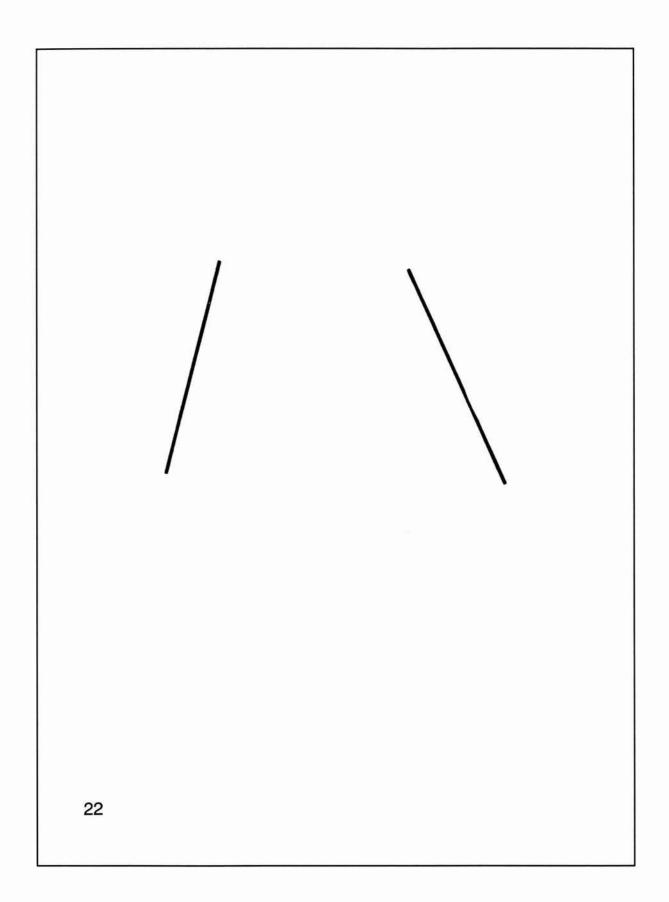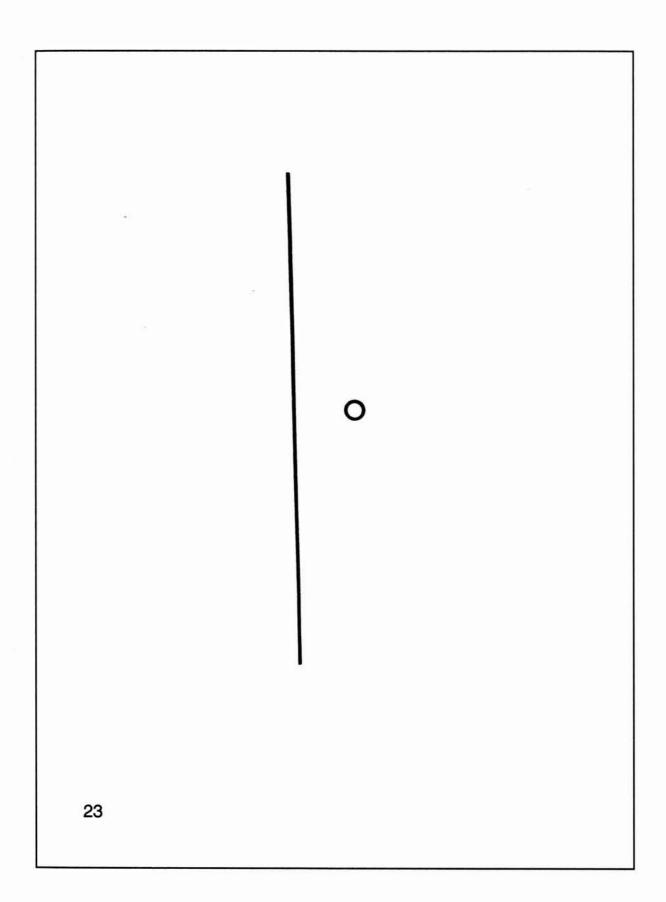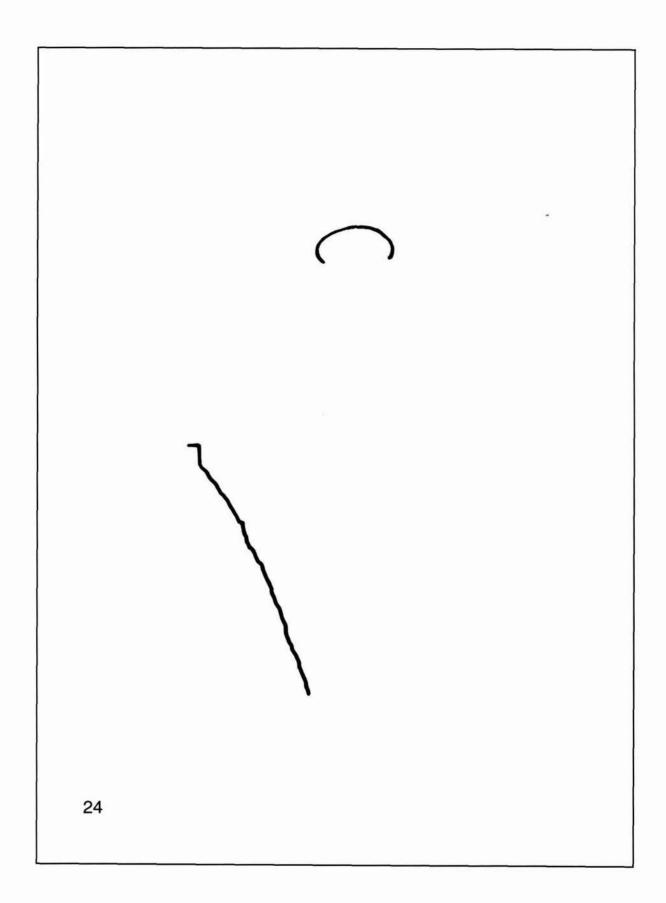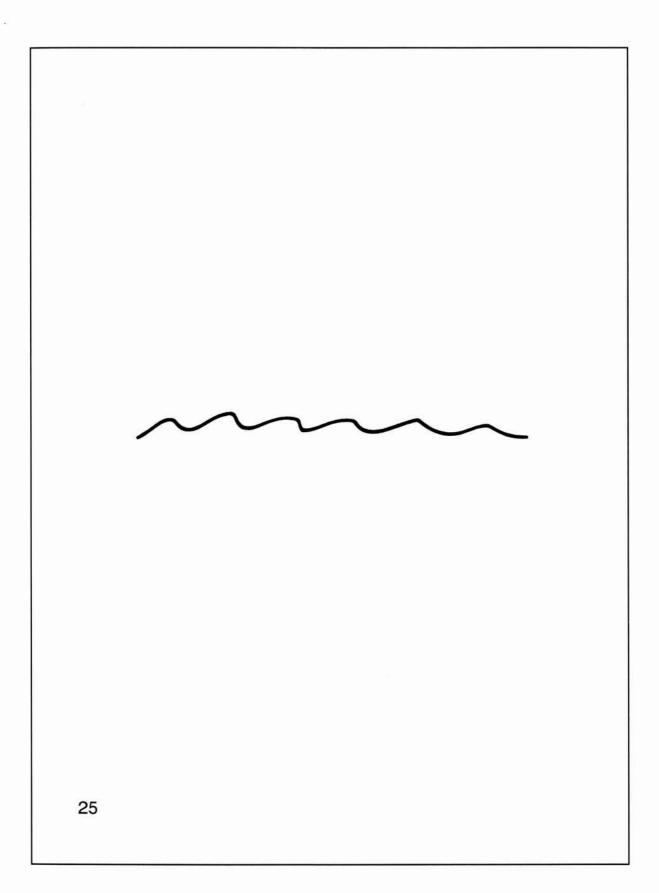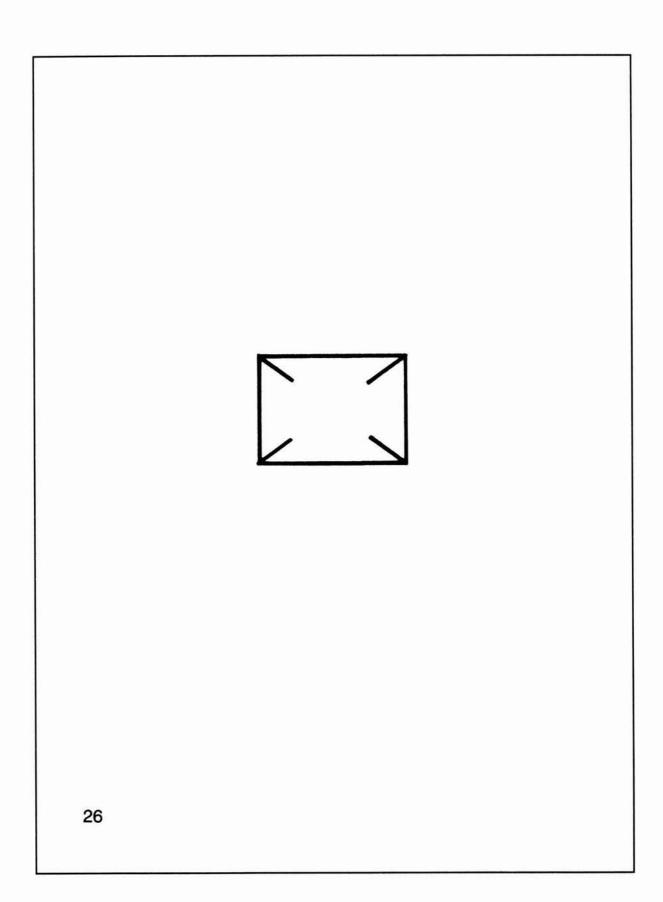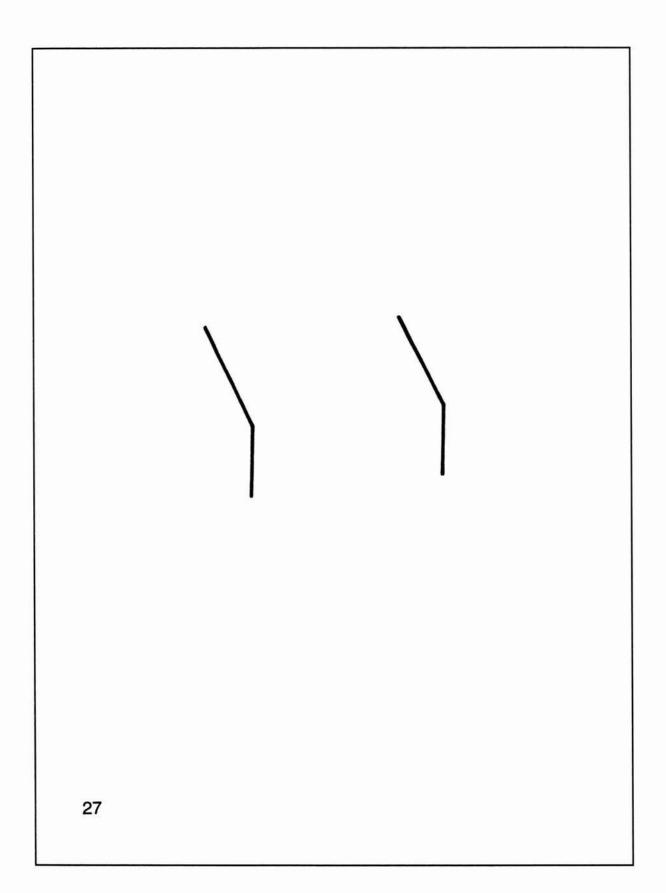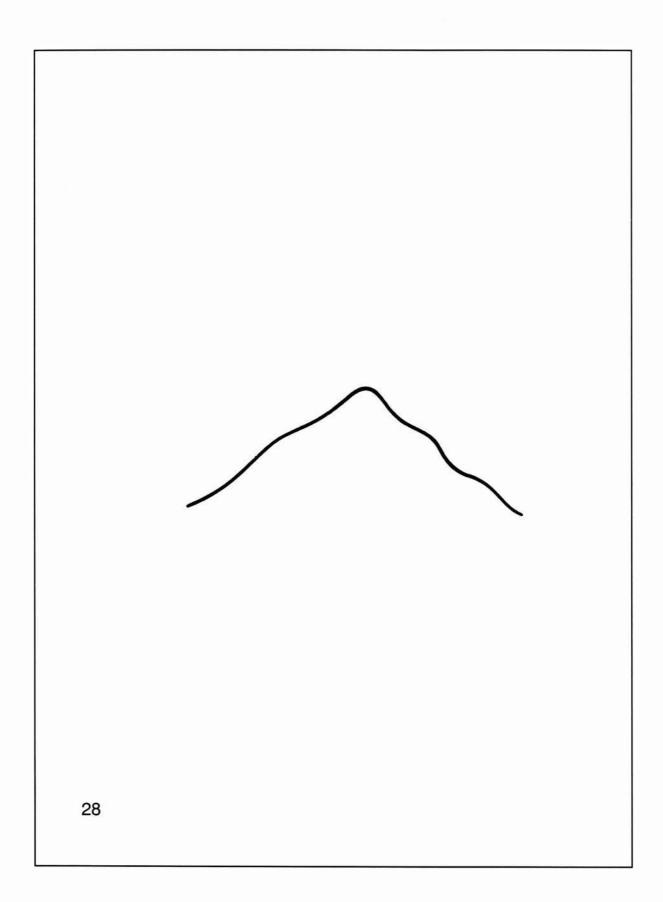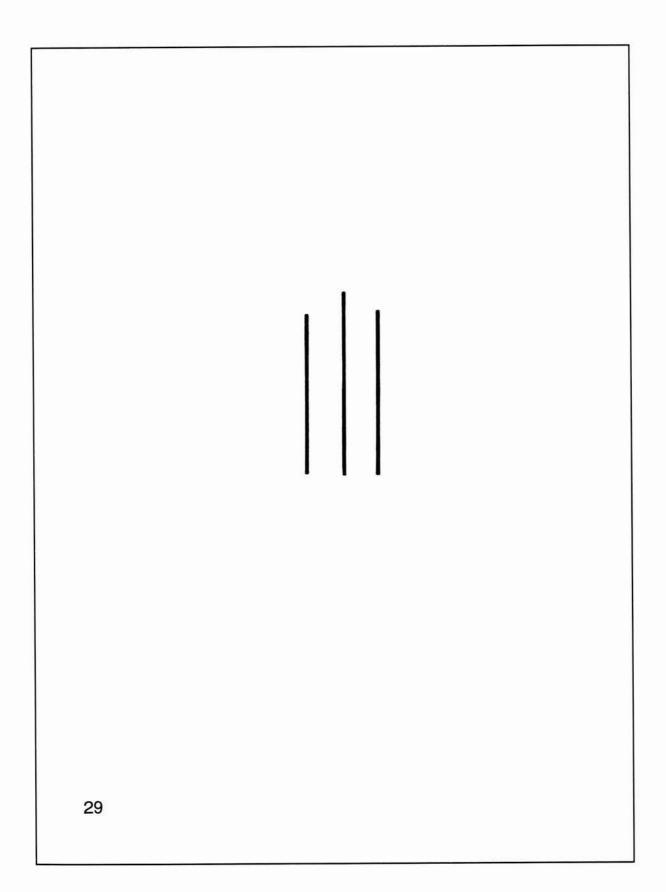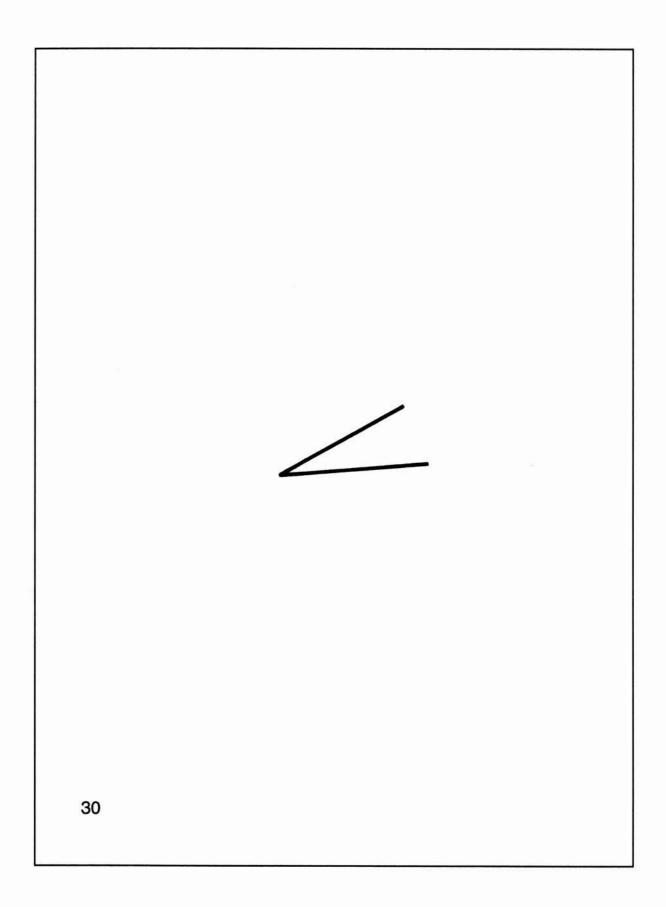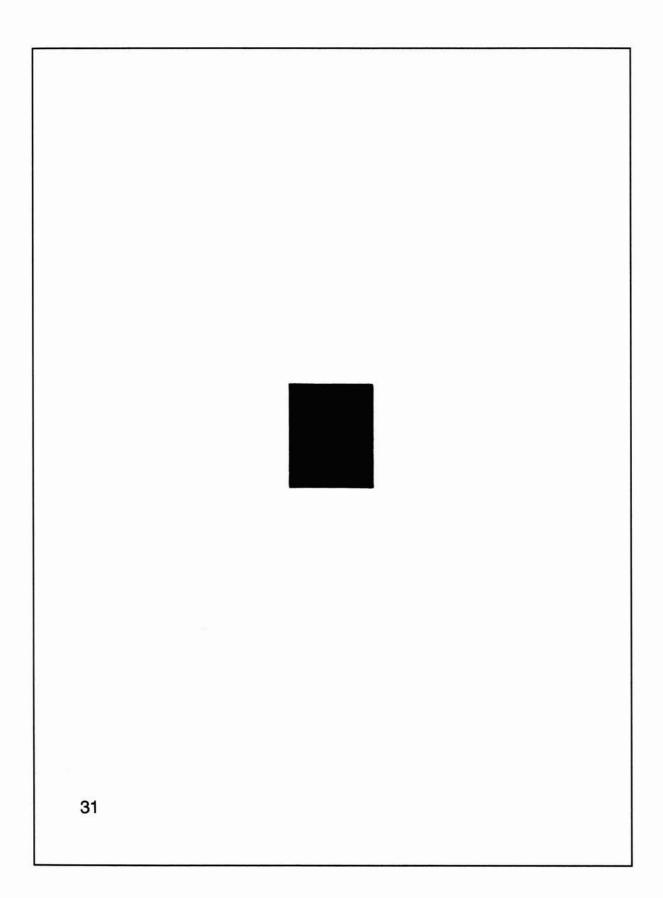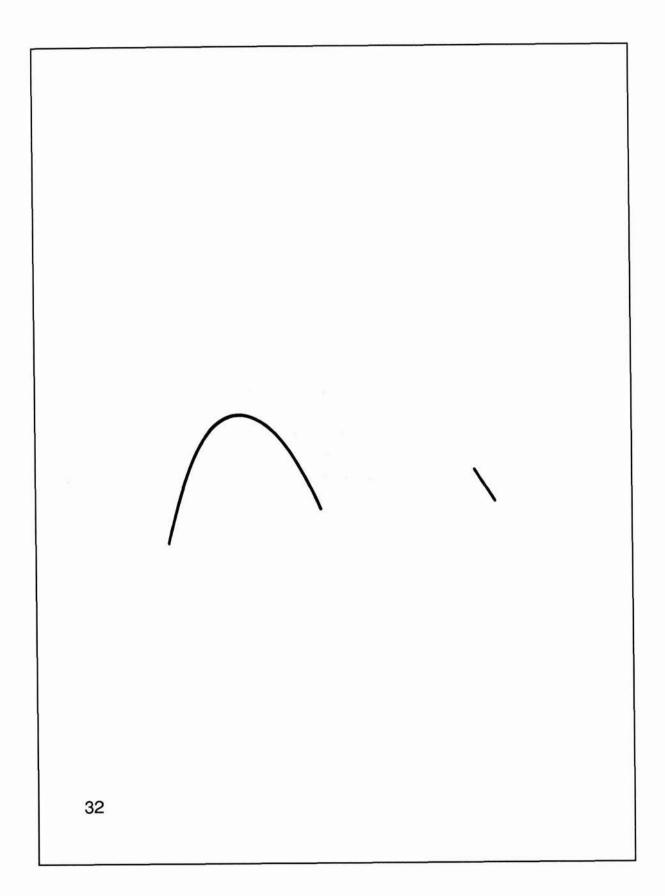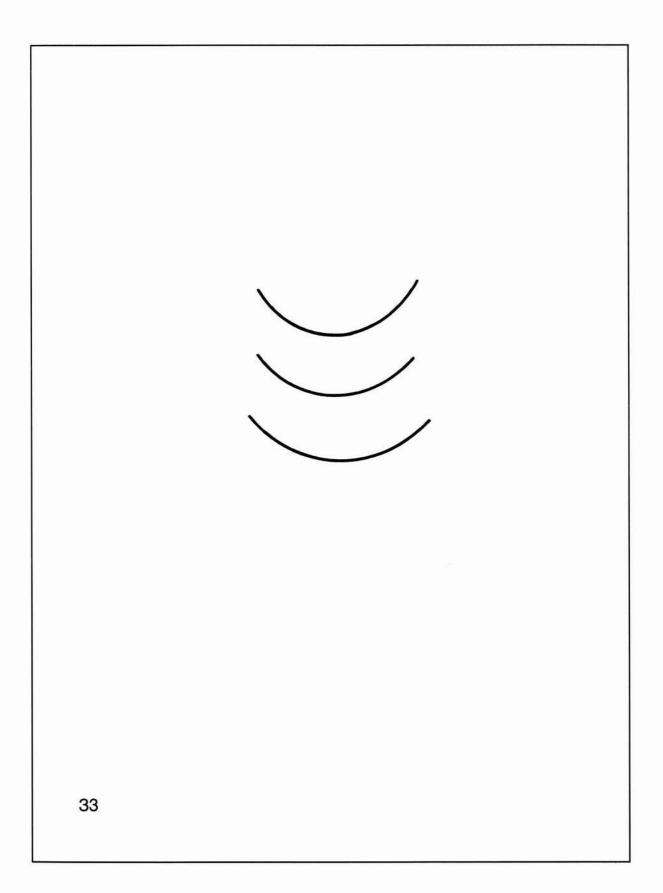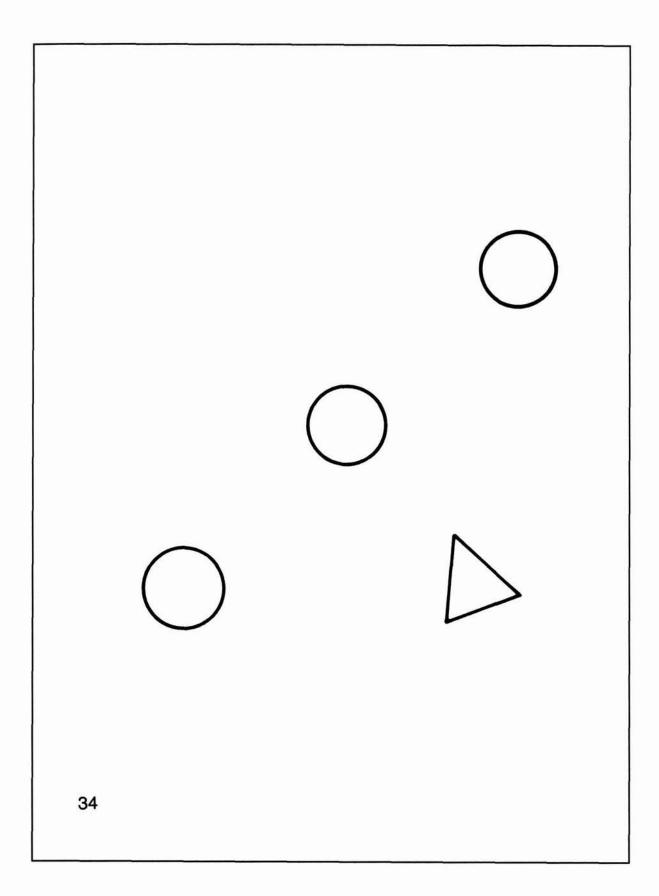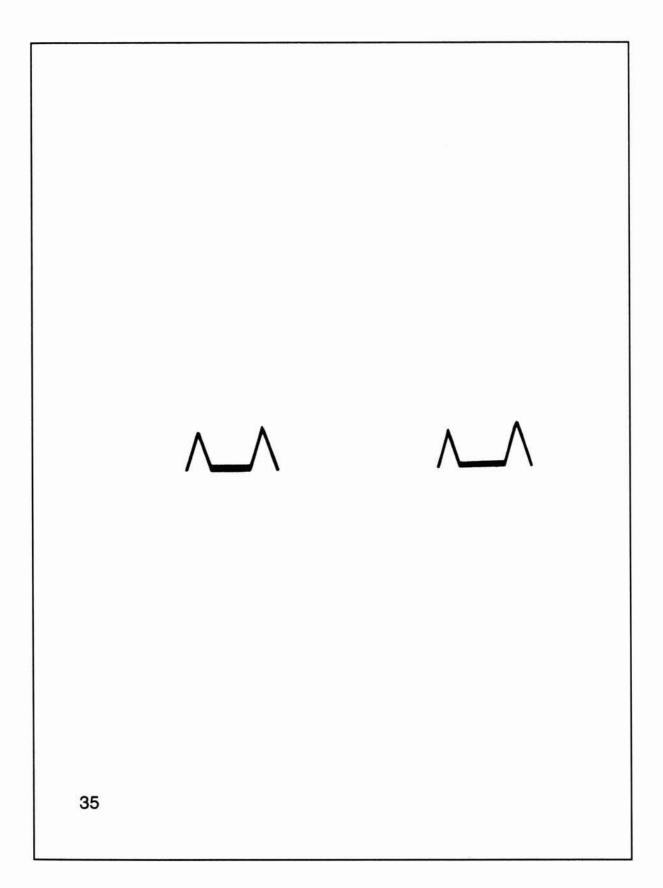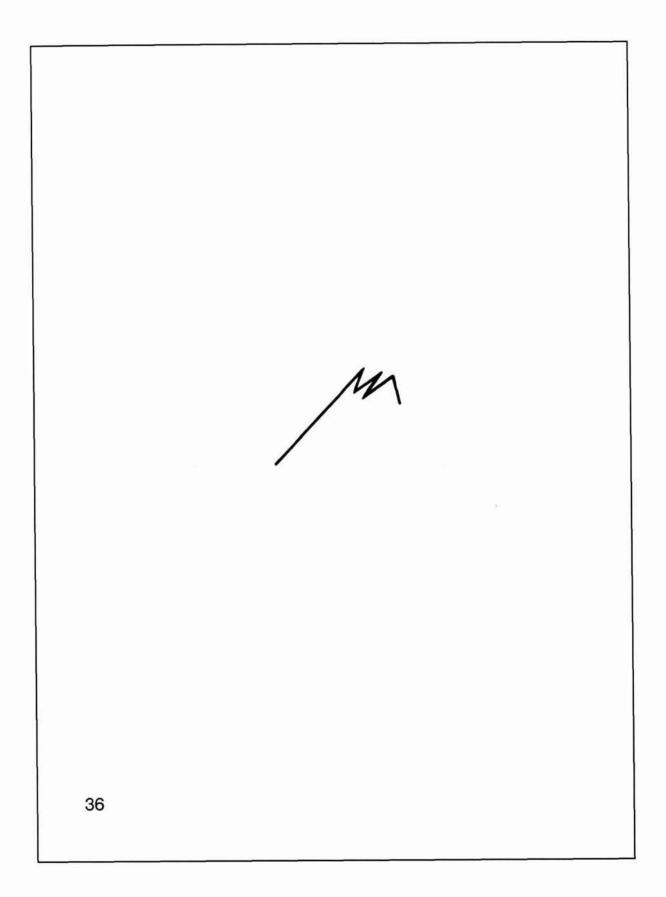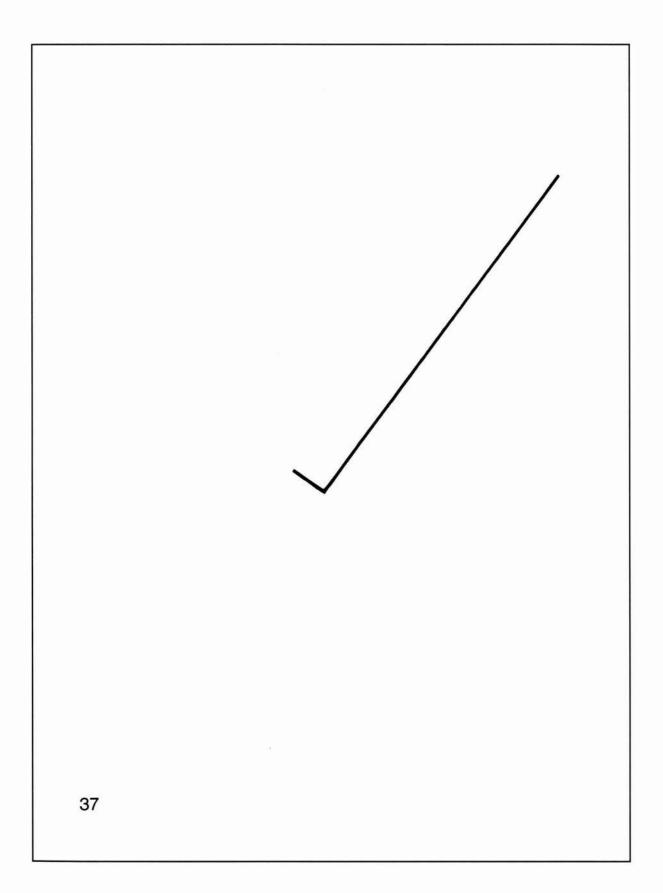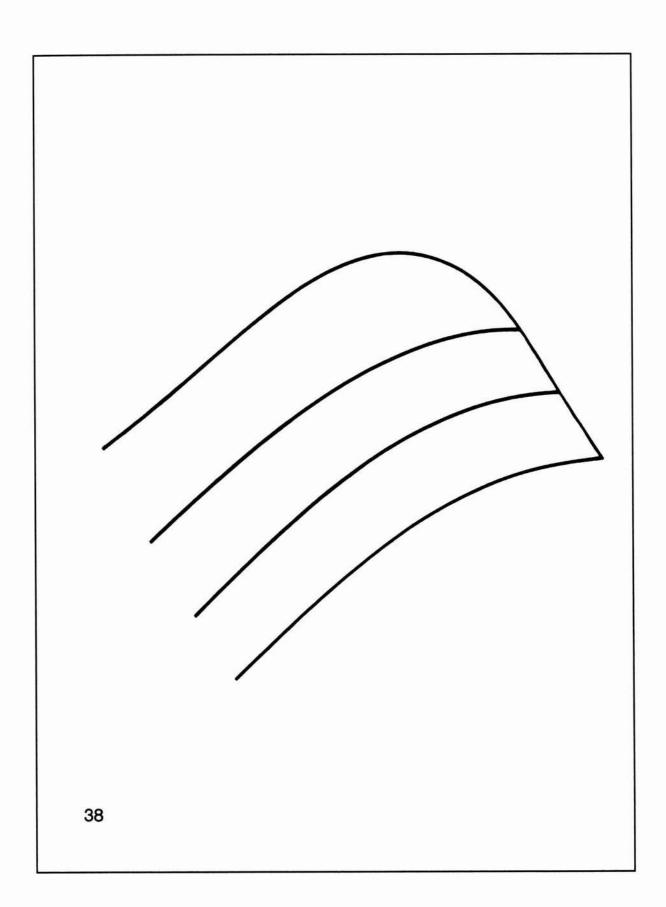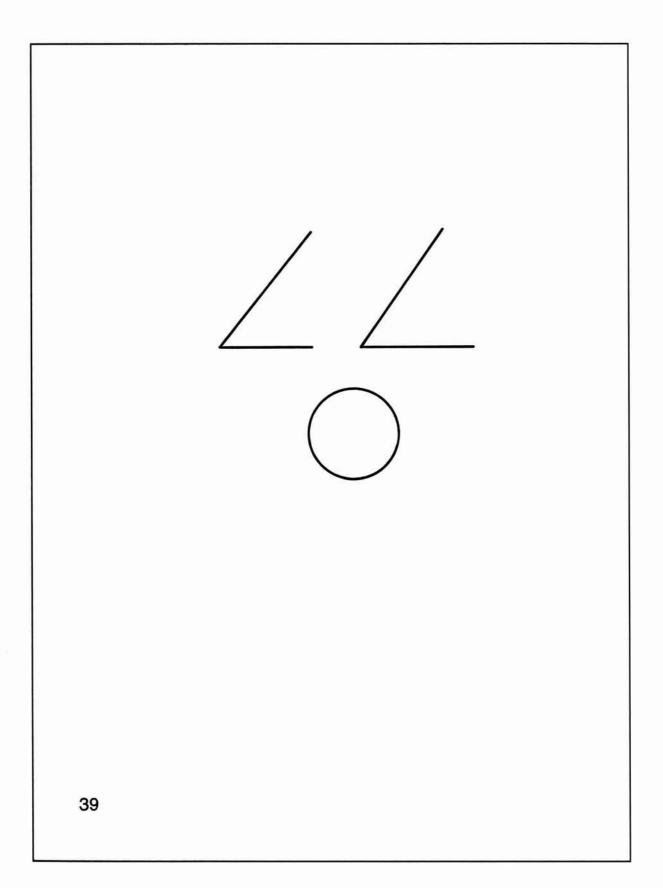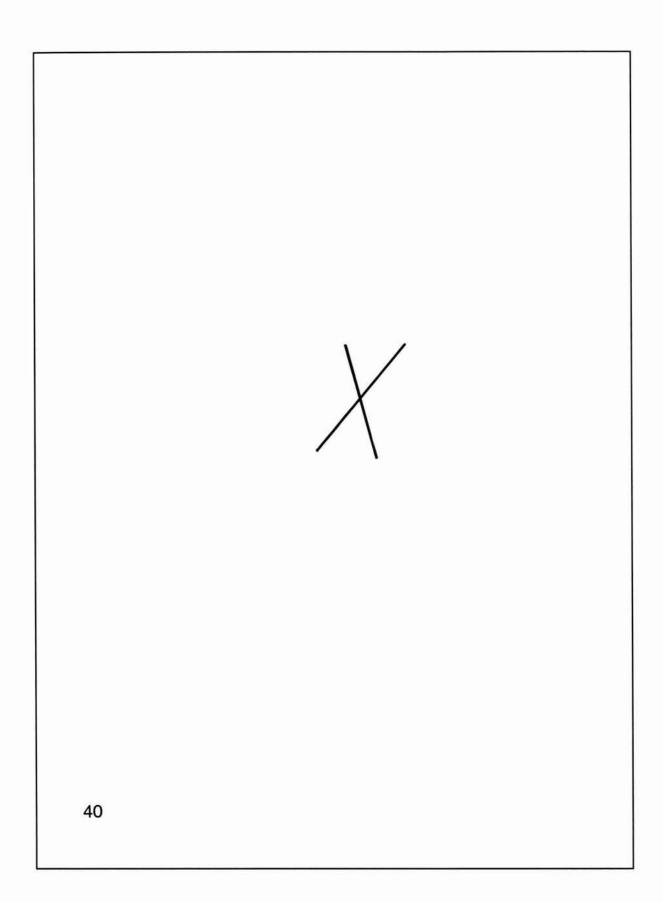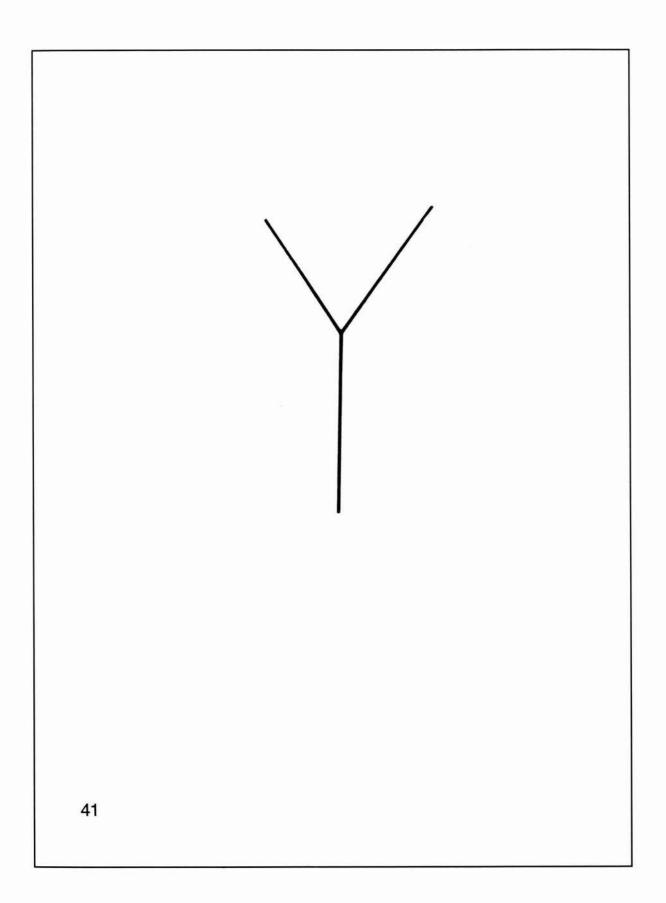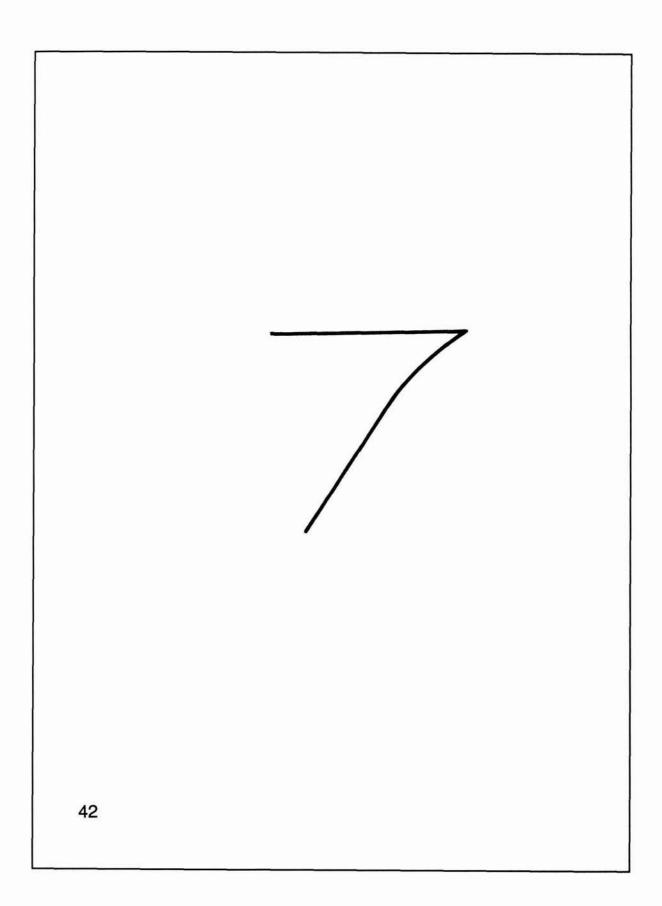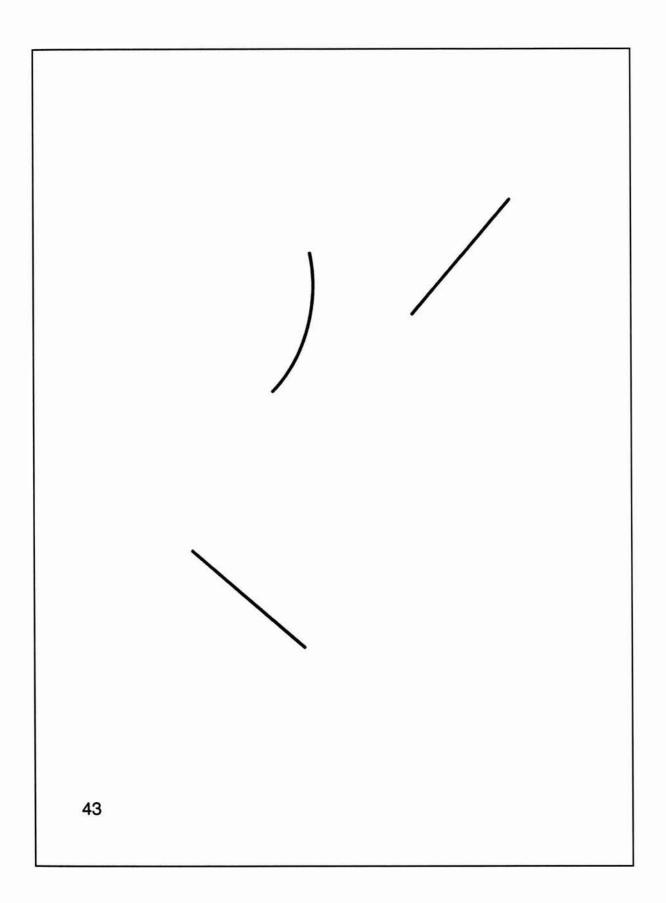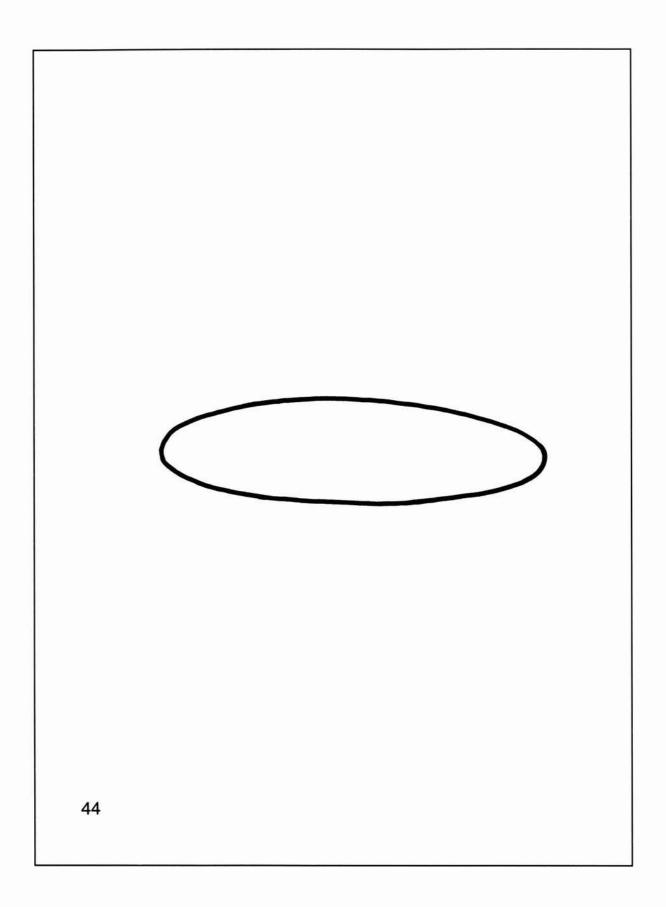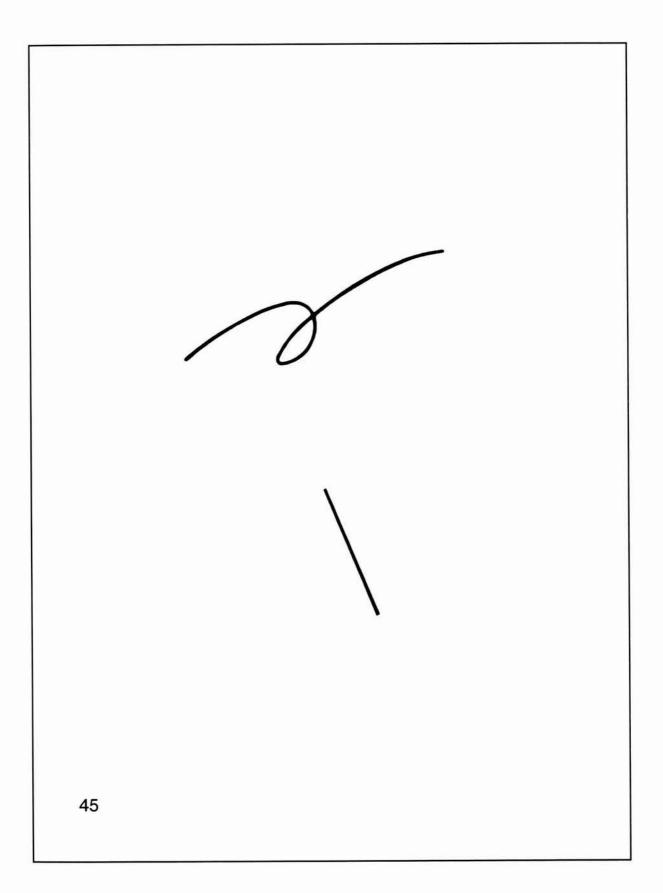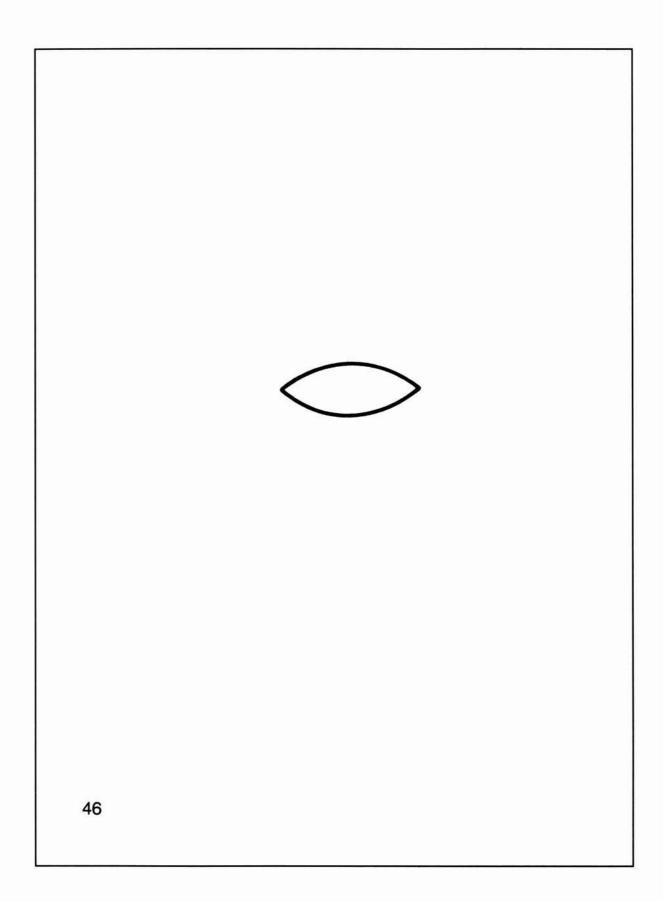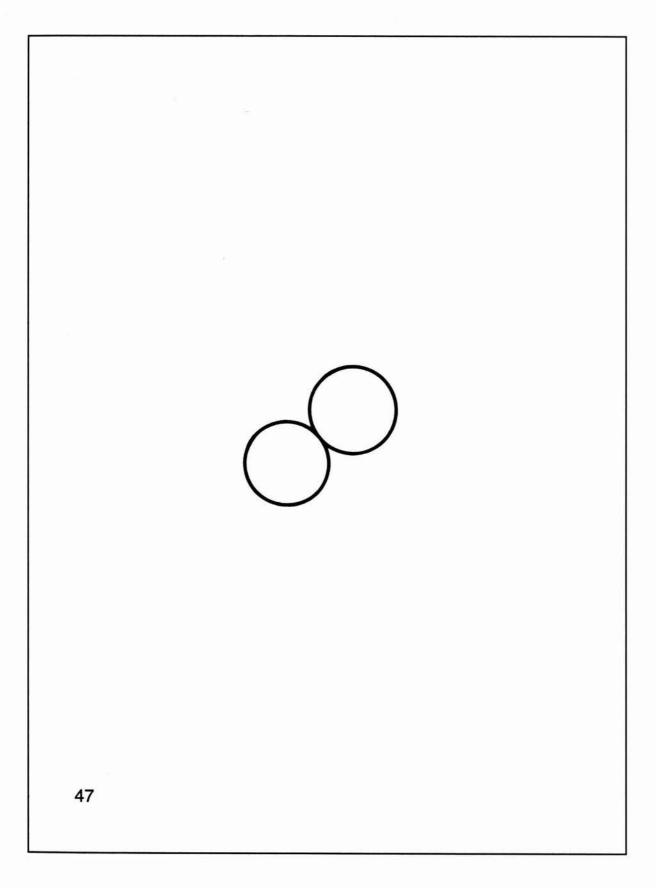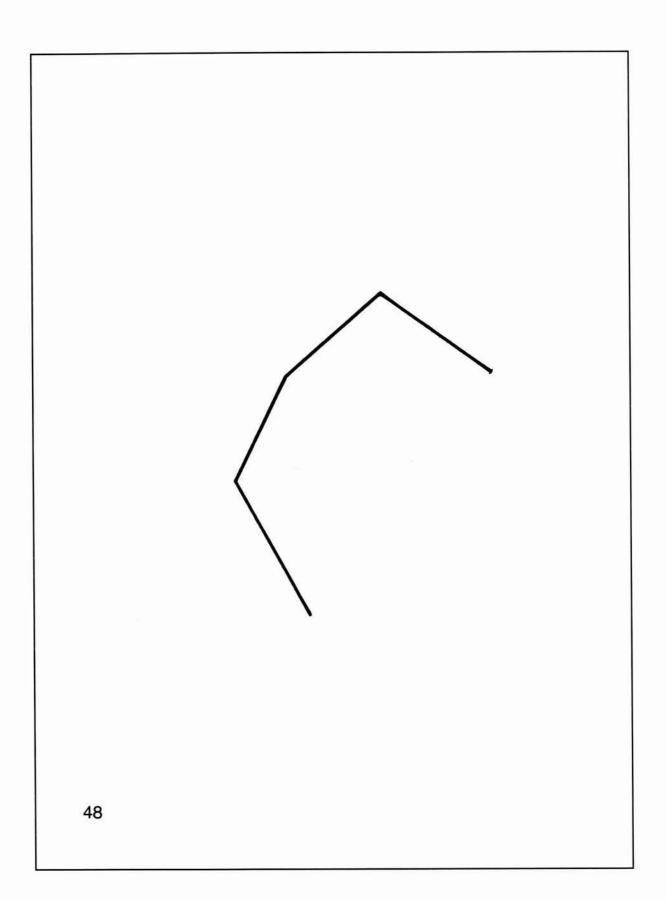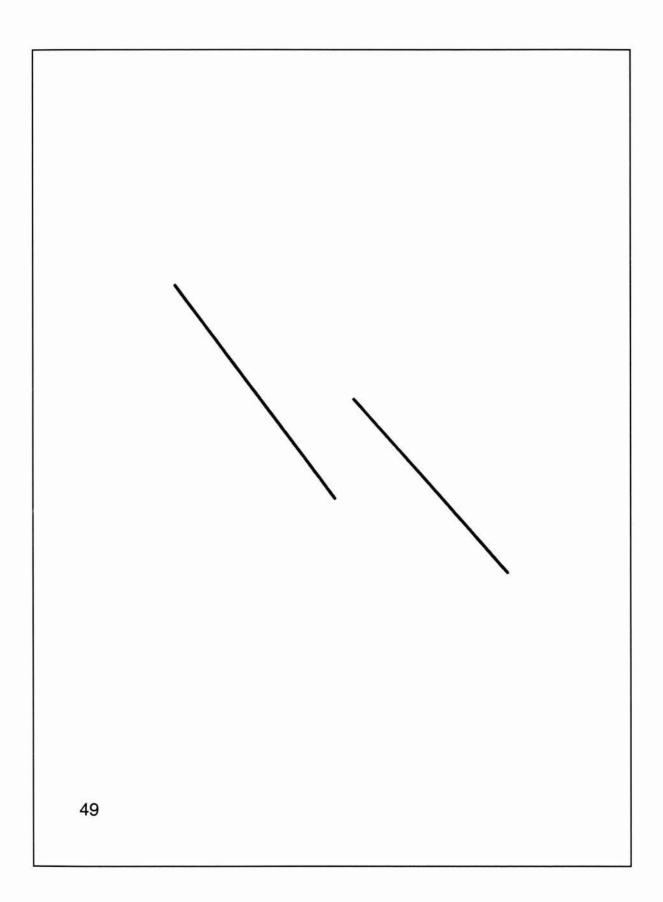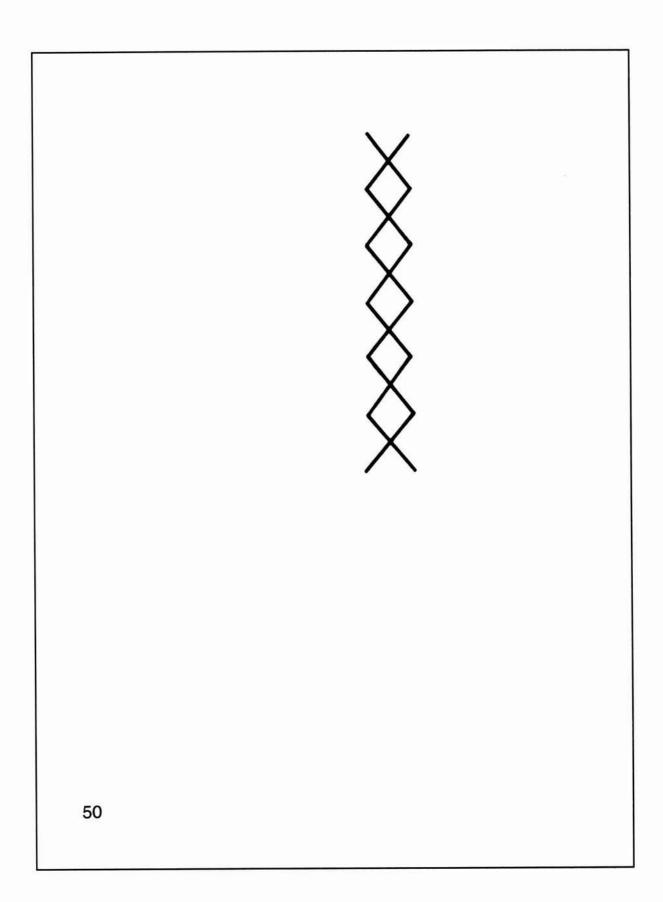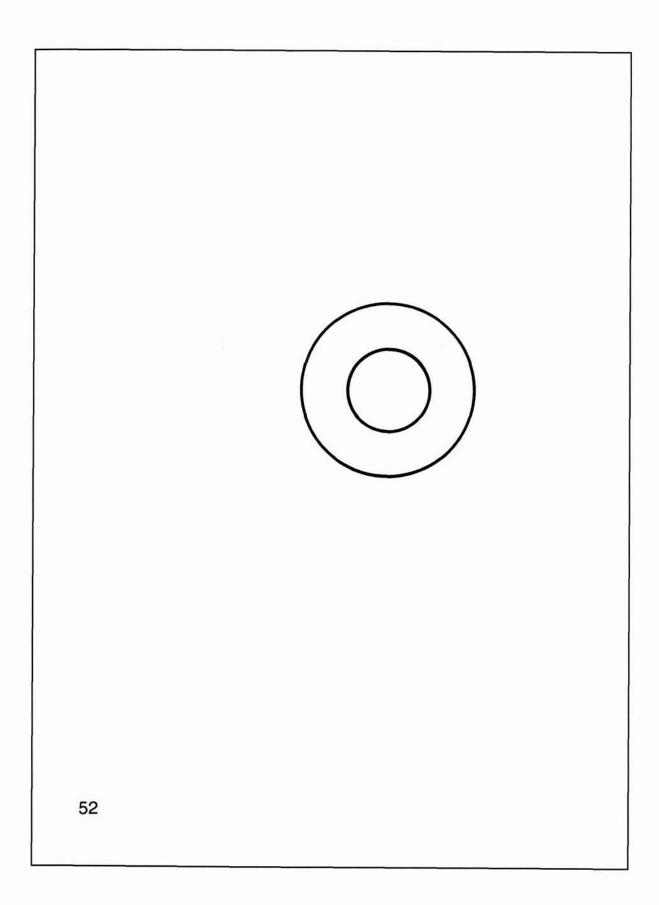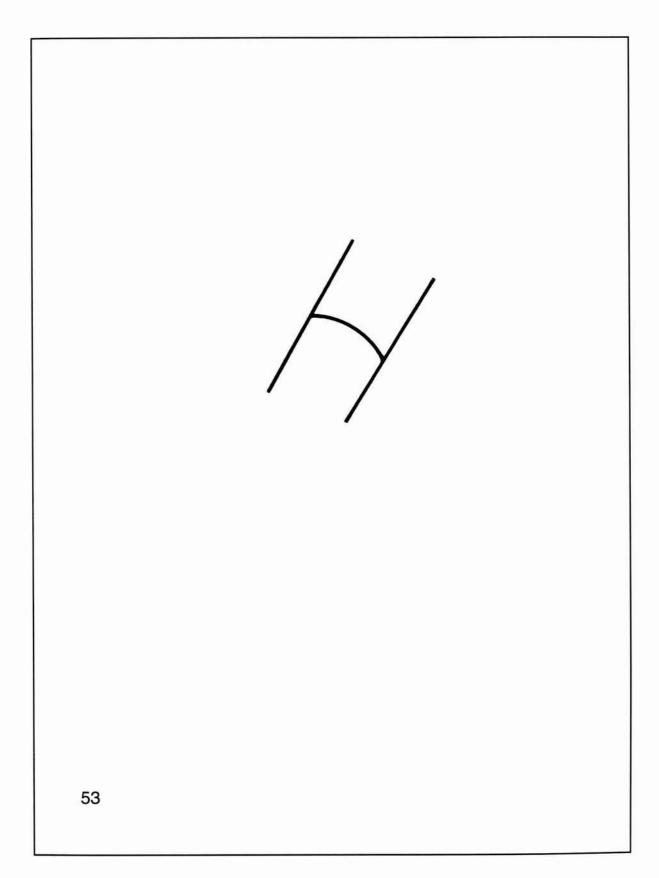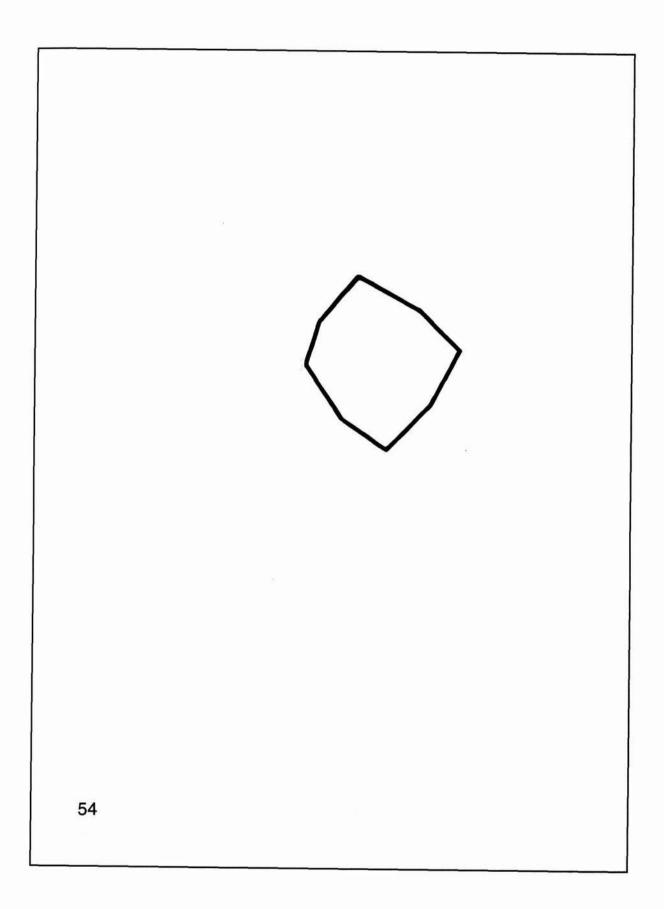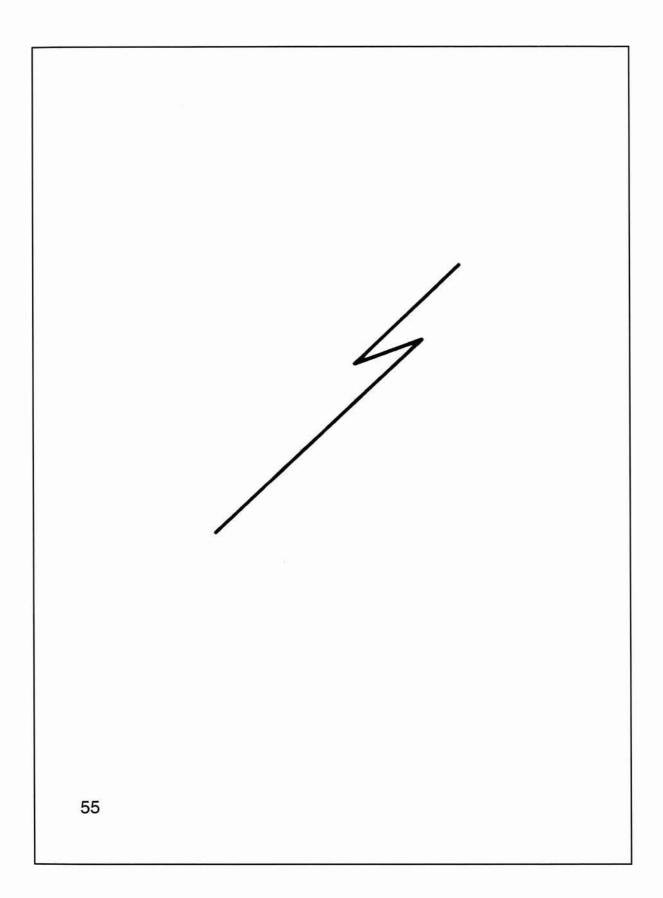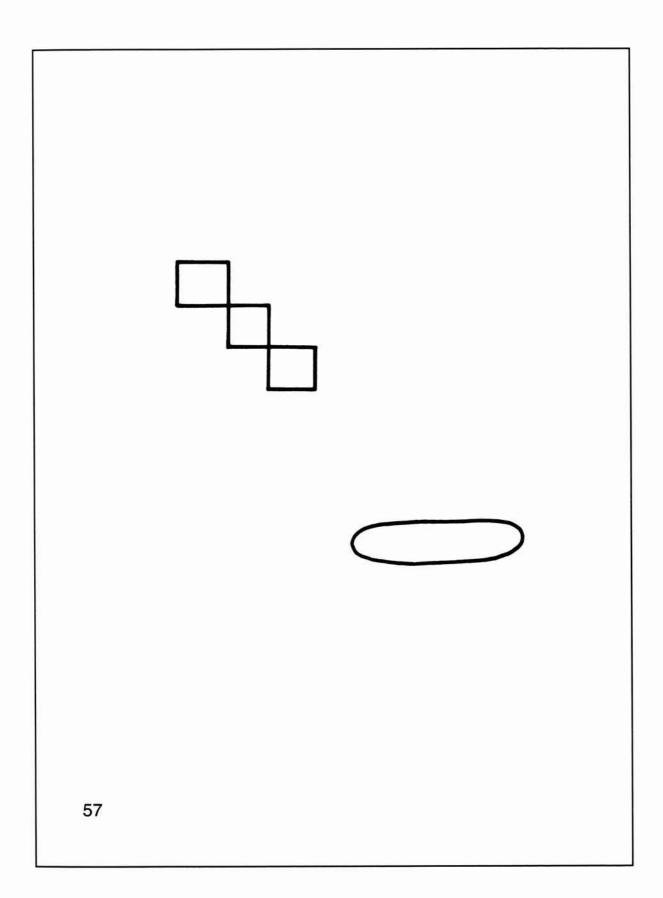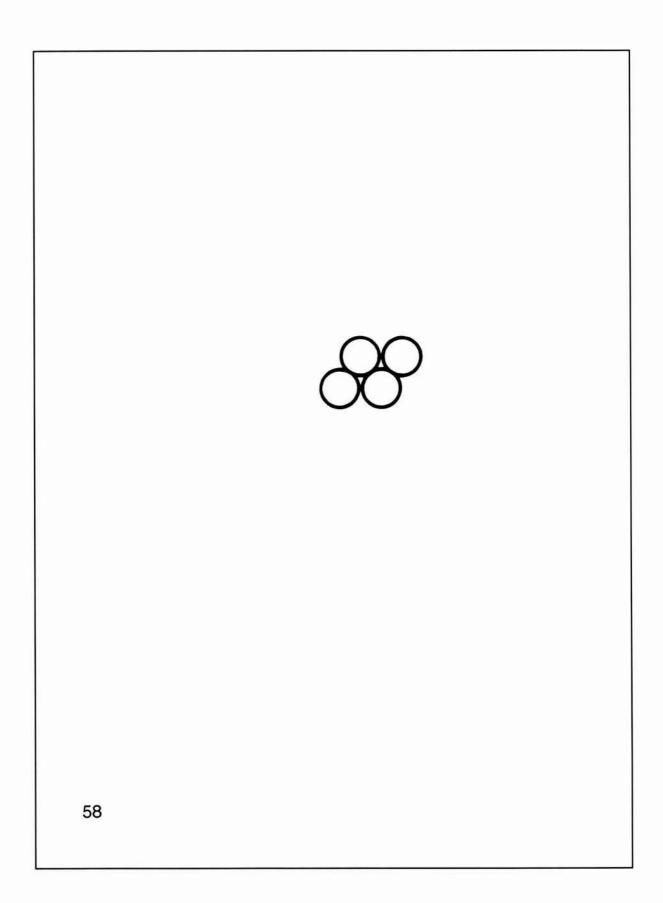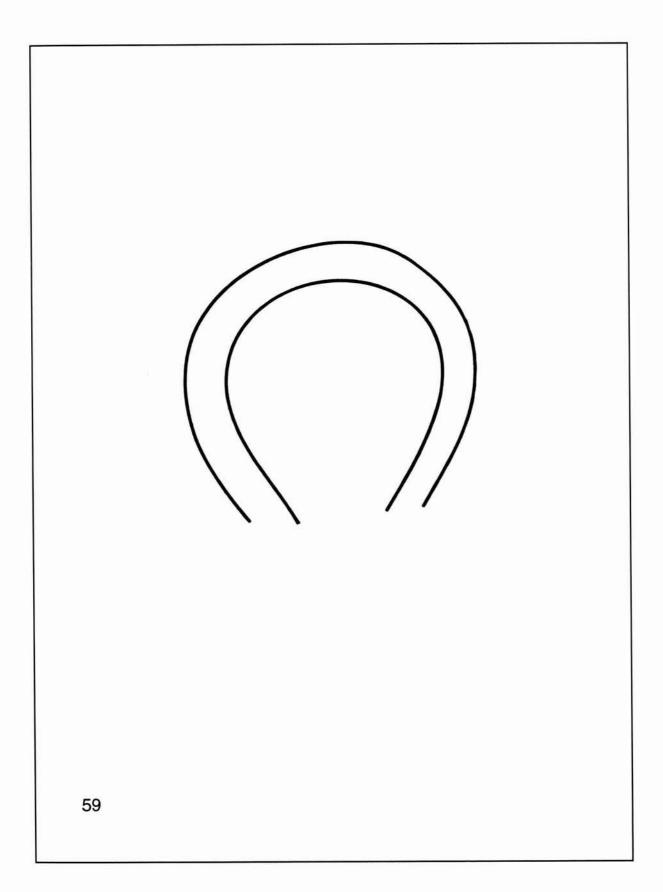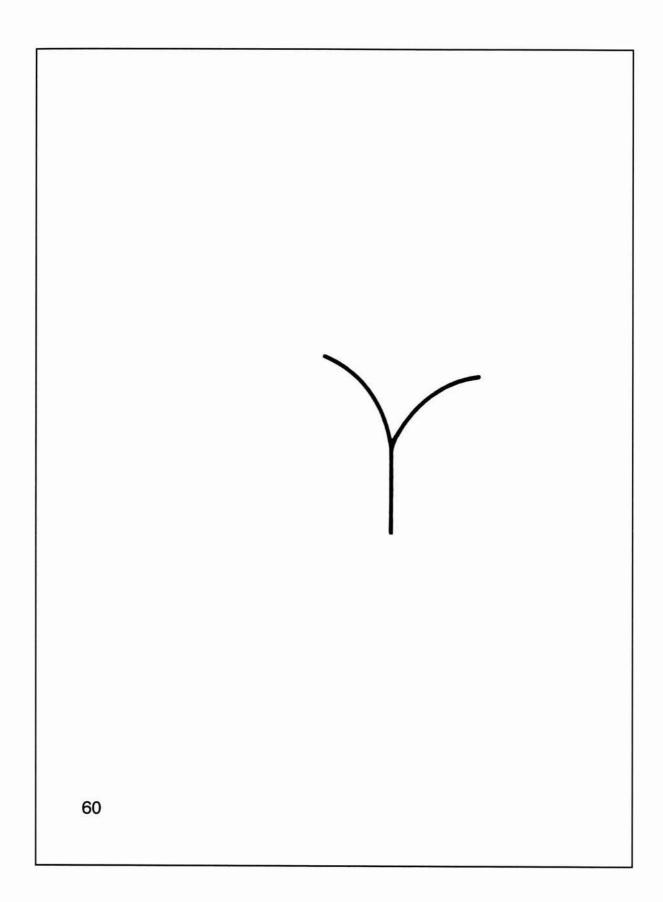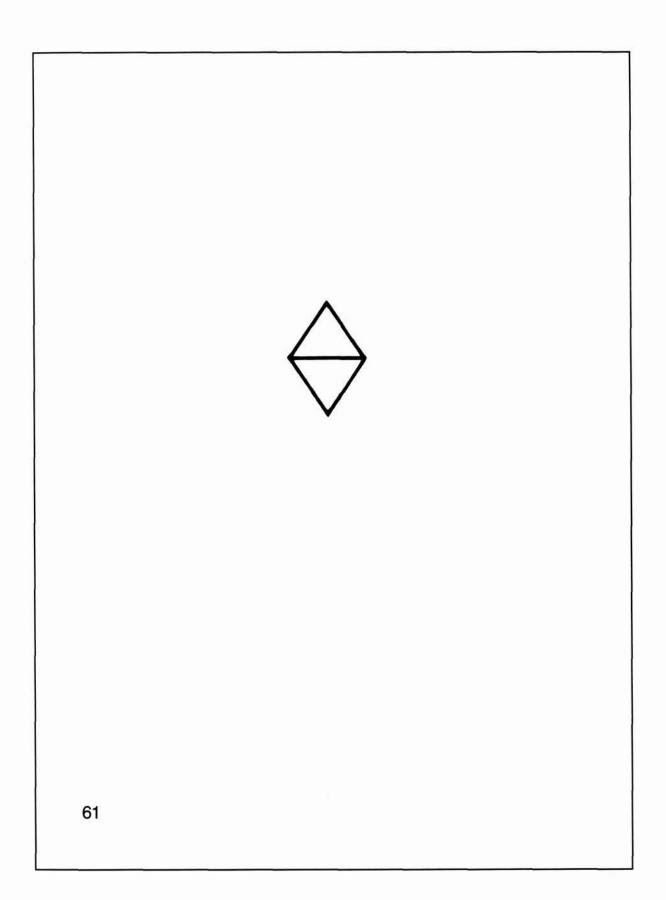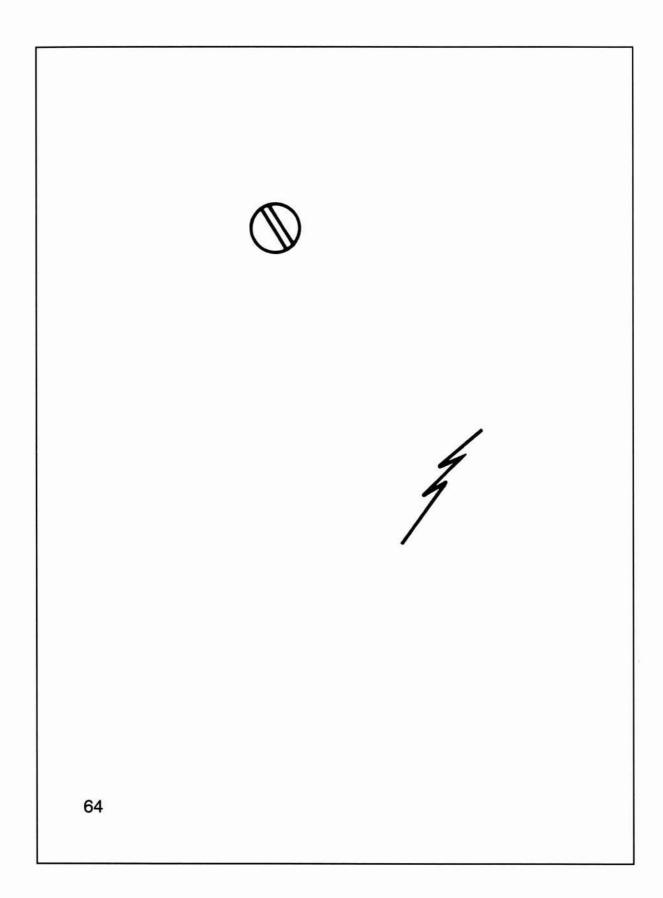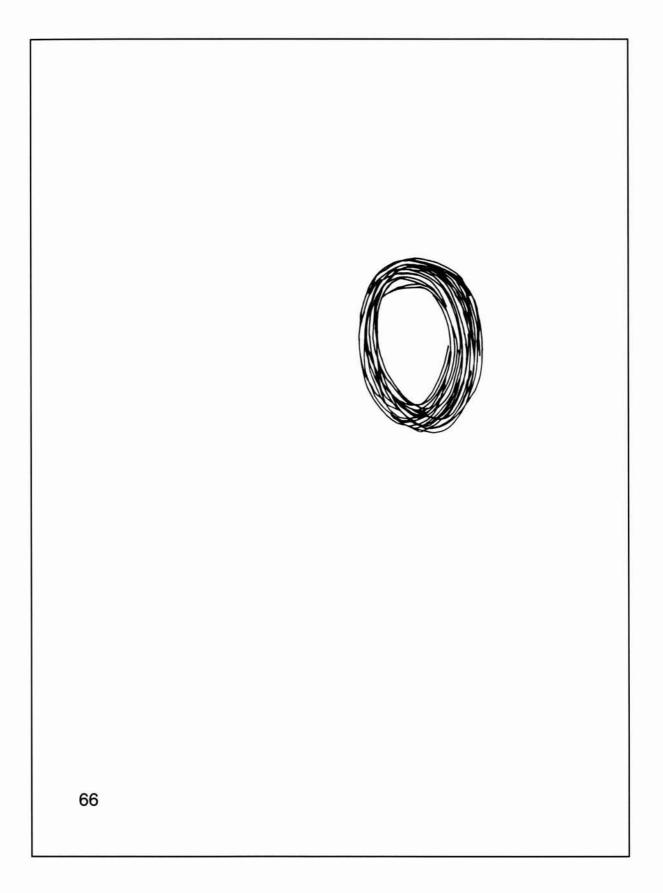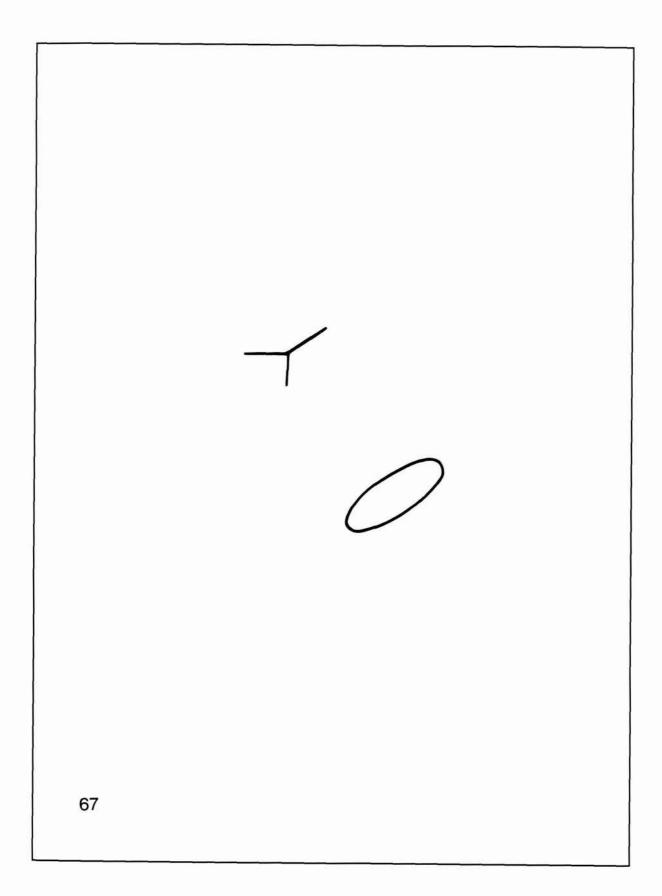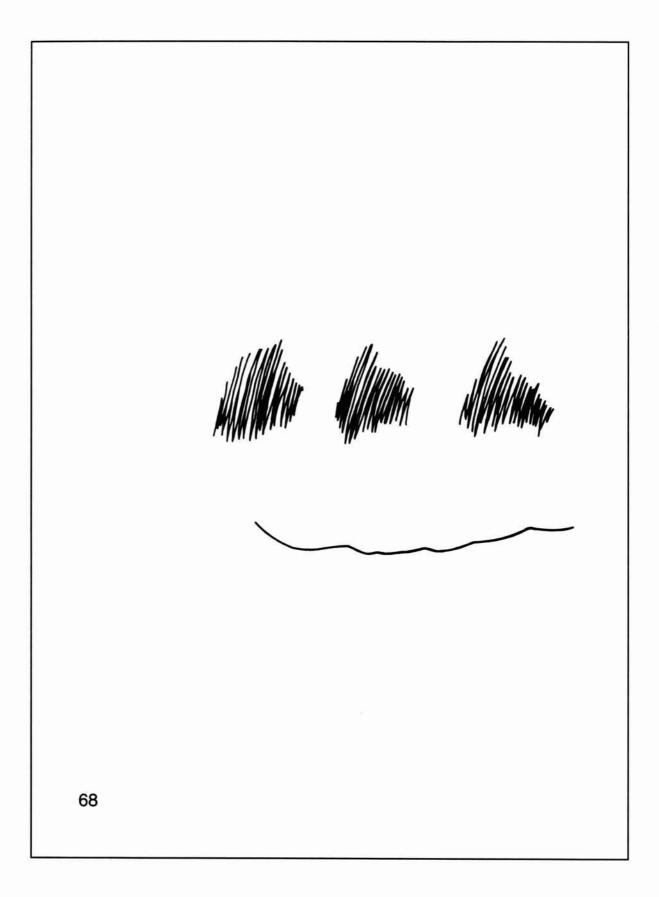
Summer Session
Technique 88 Lectures

Phoenix, Arizona
23–28 June 1952

In June 1952, the Phoenix Summer Session was attended by nearly one hundred auditors.

Ron delivered twenty-two hours of lectures in which he addressed Techniques 80 and 88. Three new publications were released during this time: the *Individual Track Map, Electropsychometric Auditing* and *Symbological Processing.*

Technique 88
Supplementary Lectures

Hubbard College, Phoenix, Arizona
24 July–28 August 1952

In July and August 1952, Ron gave the following additional lectures on Technique 88 to students at Hubbard College in Phoenix, while completing the books *What to Audit* and *Scientology 88.*

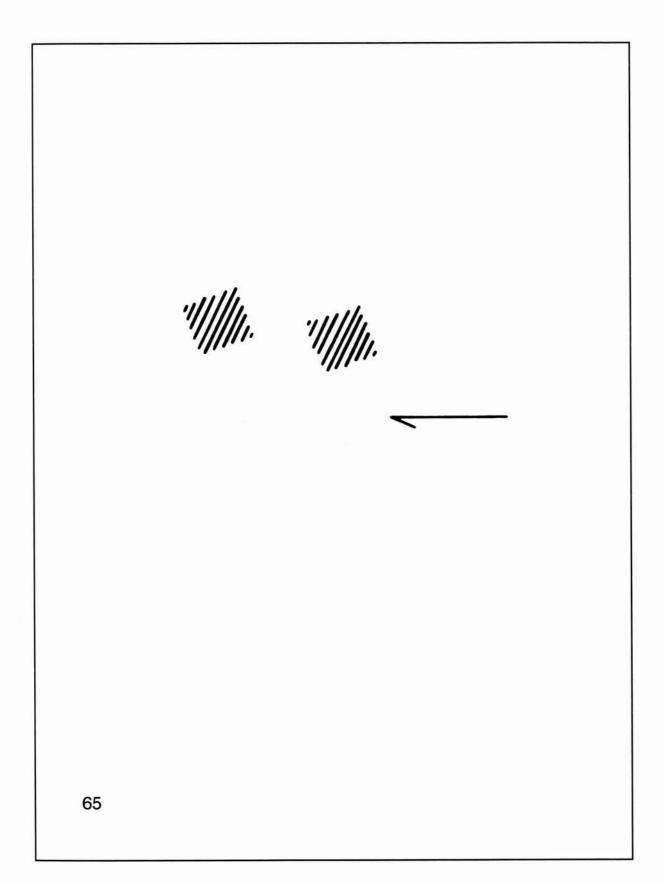|	
24 July 1952	Behavior of Energy as It Applies to Thought Flows
7 Aug. 1952	Straightwire 88
7 Aug. 1952	A Straightwire Process—Lecture I
7 Aug. 1952	A Straightwire Process—Lecture II
28 Aug. 1952	Ridge Running
28 Aug. 1952	Talk for Associates about Fellowships, etc.
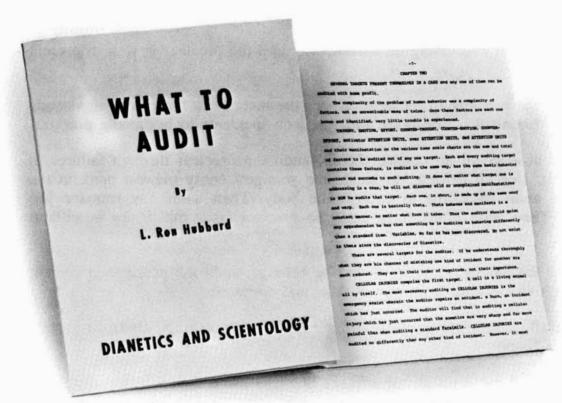
WHAT TO AUDIT
by L. Ron Hubbard
Published July 1952

"This is a cold-blooded and factual account of your last sixty trillion years."

L. Ron Hubbard

The book *What to Audit* and the famous Technique 80 and Technique 88 lectures (see pages 307 and 429) were the result of Ron's research at Wichita in late 1951 and at Phoenix in 1952.

The book was, at the time, the most complete existing account of the whole track. Later republished under the title *Scientology: A History of Man*, it was intended for use in conjunction with its companion pieces, *Electropsychometric Auditing* (see page 313 in this volume) and *Individual Track Map* (see page 328).

Ron details his discovery that man not only had a past reaching back many trillions of years, but that preclear after preclear had experienced many of the same incidents along this track. These startling incidents are described, along with data on how they are addressed in auditing using Technique 80 and Technique 88.

A STEP–BY–STEP BREAKDOWN OF 88

ca. July 1952

Suggested Routine:

Symbological Processing on current life until the preclear is well in present time.

Return the preclear to incidents where the thetan can be located as outside and in good control of the body and run such incidents to orient the preclear.

In the absence of an outside thetan, audit the preclear through failures to control self. Use an E-Meter to locate the youngest entity (newest bank in the body) and audit its effort to control the body. Then audit any transfer you can find. Then audit blanketings until the preclear finds the thetan is without a body.

Where the thetan is outside where he belongs, audit the preclear in current life through any and all DEDs and DEDEXs and degrades.

Audit all present-life transfers of the thetan, all switch and control transfers that can be found.

Run off all incidents in the present life where the thetan and body create boil-off. (Don't be surprised at thetan visios. You're auditing theta not MEST perception.) Inscan and outscan the thetan through the present life. This makes MEST Clear.

With an E-Meter, locate the first implant about having facsimiles in the thetan. Audit it.

Locate the first borrowings. Audit them.

Locate the first blanketings. Audit them.

Locate DEDs and DEDEXs of the thetan and audit them.

Locate each and every transfer on the track. Audit them.

The thetan concentrates on the body. He is usually about arm's length from the body, concentrating on the body. When he is not concentrating on the body there is a disturbance in the area and the thetan is being distracted to another body or object. These distractions are important to audit.

Don't ask your preclear to get any other visio on the scene than the visio of the body the thetan is manipulating. This is the usual thetan position and only interest.

432

Don't be persuaded that the preclear is not the thetan; that he thinks he is not is the aberration. The most fixative emotions are resentment, antagonism and anger. These tend to fix the thetan on the body. They confirm a transfer as permanent.

The thetan's aberration toward the body is to want things to seem real to the thetan via the body. Actually, the thetan should feel at least a little remote and detached as though he weren't quite present. This detachment will increase as auditing continues to the great benefit of the intelligence and ability.

The preclear gets better the better the thetan gets and that's all the better the preclear can get.

L. RON HUBBARD
Founder

What Is Scientology?

"Scientology" is a new word which names a new science. It is formed from the Latin word *scio,* which means *know,* or *distinguish,* being related to the word *scindo,* which means *cleave.* (Thus, the idea of differentiation is strongly implied.) It is formed from the Greek word *"logos,"* which means *the word,* or *outward form by which the inward thought is expressed and made known;* also, *the inward thought* or *reason itself.* Thus, *Scientology* means *knowing about knowing,* or *science of knowledge.*

A science is not merely a collection of facts, neatly arranged. An essential of a science is that observations give rise to theories which, in turn, predict new observations. When the new observations are made, they, in turn, give rise to better theories, which predict further observations.

A science grows. Its most important growth is not in numbers of facts but in the clarity and prediction value of its theories. Many fields which call themselves sciences substitute fact collecting for theorizing, others substitute theorizing for observation. Without both, there is no science.

The "exact" sciences contradict each other daily. This is not because their observations are wrong, but because they cling to old theories that conflict instead of finding the newer, simpler theories.

Scientology has introduced new simplicities of theory into the field of human thought and has brought the study of human thought up to a level at which it begins to embrace all thought and all life, not only of man, but of all organisms.

Scientology is not a therapy for the sick, although from Scientology such a therapy may be derived.

Thought is the subject matter of Scientology. It is considered as a kind of "energy" which is NOT PART of the physical universe. It controls energy, but it has no wavelength. It uses matter, but it has no mass. It is found in space, but it has no position. It records time, but it is not subject to time. The Greek word (and letter) *theta* (θ) is used as a symbol for thought as an "energy."

L. RON HUBBARD
Founder

—Reprinted from the Introductory Lecture to the Professional Course.

Electronics Gives Life to Freud's Theory

ASSOCIATIVE PROCESS QUICKLY
BREAKS CASE WITH USE OF E-METER

Years after free association as developed by Sigmund Freud had been abandoned as a therapy, the development in electronics has revised, at least in part, the techniques of the Viennese master.

In the days when none could expect a great deal from psychotherapy, Sigmund Freud introduced the advance of free association. In this technique, the patient was permitted to discourse freely and wanderingly until the doctor could gain a clue as to the source of his trouble. The doctor sought to obtain his data by evolving, from the clues given, that in which the patient was seeking to escape, or what he was repressing. This was the famous system of mental catharsis as developed by Freud and Breuer in the years prior to 1894.

There were many difficulties with the technique of free association but the main one was the lack of positive evidence for the doctor on what the patient was avoiding or repressing.

Years later, the technique is made workable for the first time by the development of an electronic instrument, the electropsychometer, which was invented by Volney Mathison of California. While this instrument was developed primarily for the needs of Scientology, Mathison of California has furthered its use by developing, as well, what he calls "Technique 100," or "associative processing." The technique is so-called since it imposes and even guarantees absolute honesty on the part of the patient and provides the doctor with adequate and useful clues.

It is said by those who have employed this process that they cannot see how analysis could possibly be conducted without the use of the electropsychometer. Now that associative processing has been developed, its importance in the field of psychotherapy cannot be slighted or even overestimated.

For the auditor or doctor who has minimum time to spend with his preclear, or patient, an E-Meter and a knowledge of Technique 100 can bring about an amazing shortening of the number of hours of processing necessary. With the aid of an E-Meter and the technique of associative processing, it has been estimated that the usual two-year psychoanalysis probably could be cut to three or four

months. In the field of Scientology, it is said that an hour of associative processing is worth more than fifteen or twenty hours of straight memory questioning.

With reference to psychosis, or severe neurosis, the technique can be considered to be, and is considered to be, indispensable for both the auditor and the psychoanalyst. In this state it is especially difficult to pick from the babblings of a patient the clue for the material which, if brought to light, may relieve his stress.

Despite its importance, associative processing requires very little technical background or information. It can be utilized by one who has had no more than the most elementary instruction on a psychometer—such as how it is turned on, how the electrodes are connected, and how to keep the needle balanced in the middle of the meter.

The patient is given the electrodes to hold. If he is particularly disturbed, they are strapped to his hands with adhesive tape and a mitten is placed over one of the hands holding the electrodes so that banging them together will not disturb the needle reading.

The patient is permitted to talk freely, discussing anything he cares to discuss. The practitioner simply watches the needle on the E-Meter. The discussion of the patient will shortly cause him to approach the subject which must be relieved. As he begins to approach his clue, the needle of the E-Meter will take a sudden and sharp drop.

Before permitting the patient to discourse, the practitioner makes a pact with him, if possible, that at any time the practitioner says "Now!" the patient immediately will tell him what he was thinking about at the moment the word "now" was uttered. The pact includes, if possible, an agreement with the patient that one hundred percent honesty would be employed—thus Mathison's use of Technique 100, by which he meant one hundred percent honesty.

The moment the needle drops, the practitioner says "Now." The patient then tells him what he was thinking about while he was speaking. It generally will be something connected with his speech, and therefore is easy to detect if he is not telling the truth. Further, if he is not telling the truth, the needle will dive again, under the stress of the patient's repressing the information should the practitioner ask him, "Are you telling me the truth?" and the patient tells him "Yes." Otherwise the needle will drop in response to the charge of the data upon which the patient has touched.

The practitioner then requires the patient to give him a fuller amplification of the data which caused the needle to drop. The practitioner, still watching the needle, observes that on much of this data the needle does not react, but when it again drops suddenly, the practitioner repeats the word "Now," and once more the patient tells him of what he was thinking, below the strata of his speech.

By this route, considerable depth can be plumbed. The patient will unburden rapidly much of his repressed hatreds and conflicts.

The patient is made all the more ready to do so by the fact he knows the practitioner is watching the needle. This causes the patient to speak with much

greater honesty then he otherwise would observe, for he conceives his mind to be "read" by the practitioner.

A practitioner should know the following manifestations:

1. A sharp drop of the needle for emphasis to the right as you face the dial denotes the existence of a heavily stressed subject. It detects for the practitioner the existence and whereabouts of an emotional strain which, if talked about, may release.

2. A steadily rising needle, which is one that keeps drifting to the left as you face the dial, denotes an avoidance of a subject which, if probed, will bring about the reaction of fear. This shows, in most instances, an effort on the part of the patient to escape. The rise may be continuous and carry on for some time. The rise is halted by asking the patient what he would like to get away from, and why; whom he would like to get away from; what situation he finds unbearable in the past. When this is touched upon by the patient, the needle will stop rising and give a short sharp drop.

3. An idle needle, one which is drifting slightly to the right and slightly to the left very easily and gently, denotes a comfortable status of mind on the part of the patient and tells the practitioner that he is nowhere near any subject that distresses him or if it follows an emotional outburst, tells him that the outburst itself is spent and that the subject now can be abandoned for the moment.

4. A sticky or rigid needle is one which does not change, but if it does, changes very slightly and with a jerk. This sticky needle can be interpreted for the purposes of associative processing as an effort on the part of the patient to hold back information or even use physical effort to suppress information. The practitioner should ask the patient if he is attempting to keep the machine from reading (which the patient cannot) or if he is actively and consciously repressing some information. If this fails to resolve the "sticky" needle, simply ask the patient to get a whole concept of waiting for somebody or somebody waiting for him or ask him to get a concept of somebody standing still or the patient holding somebody still, and the needle may free. The patient should be reminded occasionally of the compact with the practitioner as to the 100 percent honesty, as most patients have many things which they are determined, very knowingly, to suppress and not bring to light.

With this technique of associative processing, the hidden data which the practitioner, if he is to advance the case, must bring to the surface can be detected and released. No other effective method of doing this is known at this time.

L. RON HUBBARD
Founder

The Handling of Arthritis

The disability commonly called arthritis is actually a chronic somatic of the depository type.

Calcium or other minerals become deposited in the joint structures or on the bones of the body, and there, impeding circulation and often causing swelling, occasion considerable pain.

Joint limitation of motion is often marked, and quite commonly progresses to a point where the individual must use crutches or a wheelchair. The arthritic may have any joint or area of his bone structure so impeded that the ailment may be manifested by claw hands, or hunched back, or stiffened knees.

Characteristic of the disability is a certain immobility of the body and muscles. This stillness is strongly contrasted to the spastic's twitching motions.

The sufferer from arthritis generally is subject to endocrine failure. The thyroid is deteriorated, the estrogen or androgen glands are relatively inactive. The glands which monitor the calcium in the body and its solution in the blood-stream are evidently particularly inactive.

Calcium in solution in the blood becomes deposited in areas having restricted, or sluggish, flow. In Scientology, it can be demonstrated that a restriction of circulation is present in those areas which have suffered previous injury. The injury, although perhaps forgotten, or suppressed, nevertheless can become active, thus placing a mental block over the area to become affected and inhibiting normal mental communication and physical functioning with and in that area.

The damage to joints in any arthritic can be demonstrated easily by testing the individual on an E-Meter where it will be discovered that the area affected indeed has been injured.

Arthritis, then, is structurally a deposit of calcium, or other mineral, in an area which has been restricted by an old injury. The injury is held in suspension and in place in the area by restimulation of the environment which contains some of the factors present when that area was injured. It is a condition of such an injury, in order to be in suspension sufficiently to cause arthritis, that the sufferer himself must have administered a like injury to another person.

The processing of the chronic arthritic may be pleasant or difficult. This depends upon where the individual may be found on the Tone Scale.

Arthritis occurs at three places on the Tone Scale. The first is .375, an area of extreme apathy where motionlessness in general makes it easy for deposits to occur. The second is its harmonic, .75, the area of grief, where the suppression of losses of allies or possessions causes a rigidity, a belated effort to hold that which already has departed. The third is the next harmonic, 1.5. This is the band of anger.

The .375 often is easy to process, but the apathetic state of the individual occasionally denies the auditor cooperation, even though it appears to be present. The .75 is best relieved by a discharge of grief, where this can be obtained; but grief in a chronic .75 is quite often occluded. The processing of the 1.5 is best effected by running anger, both the anger of others toward the preclear and the preclear's anger toward others.

All three levels of arthritis can be affected interestingly by running sympathy for persons who are in a motionless position, such as the ill, and by running sympathy of others for the preclear when he has lain in a motionless position, as in illness. The next most important thing to run is waiting, or enduring, both on the part of the preclear, or others, and when they have waited, or endured for him, or on his account. These incidents by themselves have commonly produced an alleviation of arthritis.

The complete and entire reduction of arthritis, so as to inhibit its return at any time in the future, depends on the running of electronic incidents by Technique 80, in particular its famous Black and White process.

There are many things which can be done for the arthritic, many processes which can be used. It is impossible in this short space to give one of the many case histories of arthritis, under process, or to give all the techniques, or complications of cases concerning it.

Of all the ills of man which can be successfully processed by Scientology, arthritis ranks near the top. In skilled hands, this ailment, though misunderstood and dreaded in the past, already has begun to become history. Twenty-five hours of Scientology by an auditor who fairly understands how to process arthritis can be said to produce an invariable alleviation of the condition. Some cases, even severe ones, have responded in as little as two hours of processing, according to reports from auditors in the field.

L. RON HUBBARD
Founder

The Running of Concepts

The running of concepts is a new development in processing which replaces, to a large degree except in psychotic cases, what formerly was called Straight-wire.

Individuals commonly are able to obtain a concept much more easily than they can obtain a specific memory. Furthermore, when they run a concept, it is run out of an incident in which they are fixed, rather than out of the locks, where it does little good.

Concept Running is the term given to this portion of Technique 80, and Concept Running alone is used for the light process running of Technique 80.

The dictionary definition of concept is "an abstract general notion or conception." One has the concept, for instance, that another is tired, or that people are bored, or that he himself feels sorry for himself. Thought and emotion both are embraced in concepts.

Concepts are run on any and all dynamics.

Motivators, overt acts, DEDS, and DEDEXES (see *What to Audit*) all are run lightly on the conceptual level.

Heavy processing of effort and attention units is done as before with effort, counter-effort, attention units, and counter-units.

The Hubbard Chart of Attitudes is one of the swiftest methods of Concept Running. Across the top of this chart we have concepts of a more or less ideal nature, such as I KNOW, I AM, CAUSE, CHANGE, WIN, etc. At the bottom end of the scale on this chart we have the reverse of these concepts such as I KNOW NOT, I AM NOT, EFFECT, NO CHANGE, LOSE, etc. (The complete chart may be found in the *Handbook for Preclears*.)

In the first, the auditor merely requires the preclear to "get the concept of not being." In the running of changing concepts, the auditor requires the preclear to get first the concept, "I know not," and then "scan" this up to the concept "I know." In other words, in the process known as changing concepts, one runs bottom scale up to top scale concepts. This can produce some very fast rises in tone and can take an individual out of incidents in which he is fixed.

Additional Concept Running is done on the emotional scale of the Chart of Attitudes, which goes from apathy, cowardice and fear, up to exhilaration. One can run these as single concepts, which is to say, one emotion, or as a changing concept, from a base emotion to a higher emotion. In the latter case, one actually is running a reverse emotional curve.

Concept Running also includes specific thoughts. It does not include phrases and the auditor must be careful not to let the preclear repeat phrases, since these will repeat him into unconscious periods of engrams. Let the preclear simply get the concept contained in a phrase, and feel this concept rather than express it.

One also can combine a thought concept with an emotional concept. He can ask a preclear to get a concept of not liking dogs and, as he gets the concept, to actually feel that he dislikes dogs. Quite commonly the incident occasioning this dislike will come into view.

In the running of concepts, it must not be omitted that a preclear is quite often too low on the Tone Scale to remember things that are absolutely real to him, times when he was in good communication, etc. Further, the running of concepts actually can blunt his reality if he is permitted to go into incidents which are too heavy with these concepts, a thing an auditor finds difficult to prevent and about which he should not particularly worry beyond this remedy: After every period of Concept Running, the auditor should cause the preclear to remember specific incidents on the time track which seem absolutely real to him, and in which he was in good communication, where he felt affinity, or affinity was felt for him, or good communication was being given to him, and where he was able to give reality to someone.

.Conditions and positions and states also may be run as concepts: the condition of being poor, of being happy, the position of something being near, far, high, or low—either socially, professionally, or actually—and the state of something being still, somebody standing, somebody lying down, something being in fast motion. The concepts in these cases can be combined with the concept of the desire to stop somebody from moving, or to start somebody who is not moving into motion.

The key concepts on any case are those to be found on the Chart of Attitudes. One can amplify this chart by putting the words "Try to" or "Trying to" in front of these conditions. Such as, the concept of trying to know, the concept of trying to get somebody else to know, the concept of trying to be, the concept of trying not to be, the concept of trying to get somebody else to be cause, etc.

All Concept Running is productive of considerable result, but, as in any type of processing, it must be remembered the preclear can get only a limited number of concepts as overt acts before he has to get concepts as motivators. He has to get a number of concepts as motivators before he can get them as overt acts. Thus, be sure to run Concept Running along all of the dynamics. For example, here is a routine that can be followed:

1. Get the preclear to get concepts about himself.

2. Get him to get concepts about other persons. Get him to get concepts of trying to do something, or to be something about himself, trying to do or be something with or about others.

3. Concepts of others feeling emotion toward him.

4. Concepts of himself feeling emotion toward others.

5. Concepts of a state of beingness, such as tiredness on the part of others, as in making somebody feel tired, or in tiredness on the part of self.

A chart of all possible aberrations would demonstrate that concepts can be fitted into an interplay of dynamics, so that the first dynamic feeling tiredness then could be rotated into the remaining dynamics feeling tiredness. Or one could take a group feeling tiredness on the part of individuals.

There is a validation type of Concept Running whereby one merely runs happy or corroborative states and data, top Tone Scale material. This can be run quite successfully, and often results in keying out low-level engrams.

In running attention units and counter-units, one quite occasionally finds it advisable to ask the preclear to get a concept. The preclear is never asked to get a phrase. Because of newer and more efficacious techniques, phrases have not been run for almost a year.

Concept Running will be found quite as effective as Straightwire, which it replaces.

L. RON HUBBARD
Founder

PROFESSIONAL COURSE BOOKLETS
by L. Ron Hubbard
Published Fall 1952
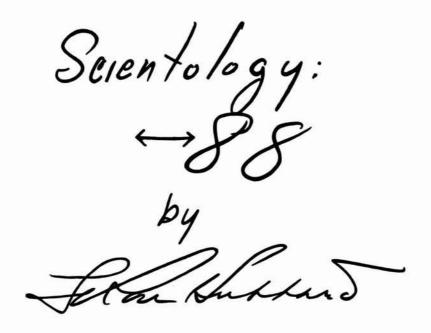
The *Professional Course Booklets,* also known as the *50 Course Booklets,* were compiled from transcripts of lectures given by Ron during the spring and summer of 1952.
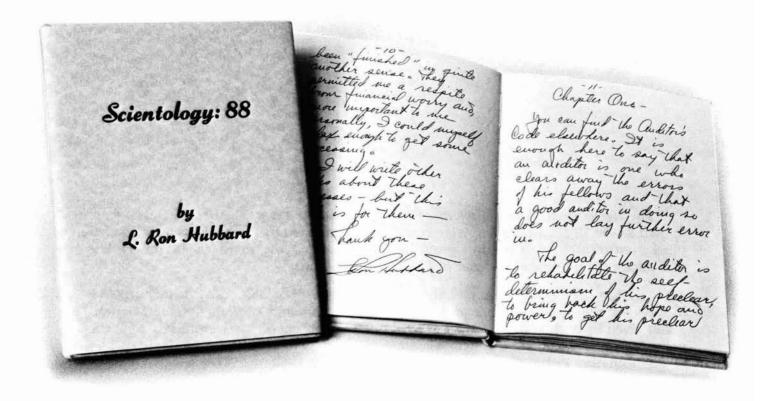
The first 27 booklets parallel the 27 lectures of the Hubbard College Lecture Series given in Wichita in March 1952 (see page 305). Booklets 28 through 31 are taken from the Technique 80 lectures in Phoenix, May 1952 (see page 307). The remaining 19 booklets are based on the Technique 88 lectures of June 1952 (see page 444). Tapes of these lectures were supplemented by the booklets and together they formed the materials of the Professional Course.

These booklets carried forward the basic technology of Dianetics and Scientology, with particular emphasis on the material developed between January and December 1952.

Scientology: ↤88

by

L. Ron Hubbard (signature)

The original edition of *Scientology: 88* was a unique limited edition manuscript, handwritten by L. Ron Hubbard on special lithographic plates. It was printed in blue and bound in hard white covers lettered in gold. It was a special edition, prepared especially for those people who had contributed to the Hubbard Association of Scientologists when offices first opened in Phoenix, in gratitude for the aid they had given. Though this material was later expanded by Ron for publication in the book *Scientology 8-80*, the original handwritten text is reproduced here in its entirety.

Special Edition
No. ——

This Edition is Prepared
for those whose Contrib-
utions made it possible
for this work to be done.

Thank you —

L. Ron Hubbard

Bibliography –

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

Scientology – Handbook for
Preclears

Scientology – Advanced
Procedure & Axioms

Electropsychometric Auditing

What to Audit

Course Books of Lectures

Foreword

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

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

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

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

trained for a very short
while.

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

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

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

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

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

Thank you –

Ron Hubbard

Chapter One -

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

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

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

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

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

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

Chapter Two

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Chapter Three

If Life - or theta, as it
is called in Scientology, (θ),
is a mirror and a creator
of motion which can be
mirrored, it follows then
that mirror - wise, the whole
of the laws of motion,
magnetism, energy, matter
and space and time can
be found in thought and
behavior and even thinking
partake of the physical
universe laws regarding
matter, energy, space
and time. Thus even

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

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

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

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

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

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

up" in present time. This
makes the preclear feel
he is unable to change.
No matter what you do
for him, if you do not
get him " into present
time" or (the same thing)
get the facsimiles out
of present time you have
no change".

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

We see that a fac-

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

Only the mind can
put the "motion" of a
facsimile back into motion
in the physical universe.
The facsimile is "made"
by the mind's ability
to duplicate the wave or
motion patterns of the
physical universe.

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

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

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

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

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

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

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

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

Chapter Four

A wave length is a characteristic of motion. Many motions are too random, too chaotic to have orderly wave lengths. An orderly wave length is a flow of motion. It has a regular repeated distance between its crests. Take a rope or the garden hose and give it a flip. You will see a wave travel along it. Energy, whether electrical, light or sound has some such pattern.

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

A flow can have many patterns.

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

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

θ _____ ∞ w.l. or 0.0 w.l.

39.0 $\underline{}$ .0000000000600000000000002 cm
aesthetics

8.0 $\overline{\text{Analytical Thought}}$ .0000002 cm

1.5 _____ .024 cm
Emotion

Tone w.l.

Note how gross is emotion, how tiny is the wave producing aesthetics (art).

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

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

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

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

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

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

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

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

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

② To build on such
heavy facsimiles.

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

In the case of a Man —
much sturdier stuff than

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

What wave most
closely approximates

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

Reason, analytical waves,
are too coarse to attain
theta's 0 or ∞ "wave length".
Art alone may do so.

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

Aesthetics
Reason
Emotion
Effort
To make theta hold a

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

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

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

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

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

even when the aberree
cries out how lovely it
is.

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

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

Chapter Five

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

To audit an "assist," a grief charge, an engram, see earlier works. These items are still with us. That "Black and White" solves

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

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

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

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

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

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

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

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

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

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

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

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

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

the entire personalness of
a being.

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

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

incidents.

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

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

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

Chapter Six

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

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

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

becomes quite vital.

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

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

or pulls a little he can get the field white.

"Tell him to keep it white. He will have to change and shift his attention around in the field but he can do it. If his attention keeps slipping off the field will turn black on him. Keep telling him to put his attention back on the place that turns the area around him white.

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

exactly what is happening.

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

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

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

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

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

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

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

aesthetic
Reason Postulates
Emotion
Effort

Run the aesthetic band only.
The incident is gone.
Run out the heavy electronic
incidents and all heavy
facsimiles go for only an
electronic can keep a
thetan aberrated and form
a base "sticky" enough to
cause other incidents and

locks to stay in present
time or restimulate.

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

What of boil off???

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

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

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

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

Chapter Seven

What do we mean by aesthetic'?

We mean solely and only <u>Beautiful</u>.

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

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

but very close to it.

Light and dark waves, as they appear to attention units, go in harmonics all the way down the scale from .00000000000000000000000000000000002 centimeters to the bottom.

~~~~~~~~~~ high wave beauty
~~~~~~~~~~ high wave ugliness

It must be remarked that this is an approximation, a rough analogy, for the auditor, not the engineer.

Do Not get Beauty entangled here with Love or anything else but beauty. Beauty is a wave length closely

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

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

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

Thus an incident _must_
have a beauty factor if it

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

The "beauty" in this
case, and where we
will find it to audit,
is actually a counter-
feit of theta, an
obsessive beauty which
enforces beauty and
forbids ugliness.
Theta, left alone, will
seek beauty and fight
or shun ugliness. It
would have to be able to
if it could be aberrated

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

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

Direct the preclear's
attention to the white and

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

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

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

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

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

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

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

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

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

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

Back and
frth
white.

up and down
white

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

Chapter Eight

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

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

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

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

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

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

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

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

Wherever there is an occlusion on a case make the preclear run these on it. Wherever the scenery or people are too bright or fixed have him run these on it. That's all.

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

Chapter Nine

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

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

Each line on the overlied is a ridge left by some past body. the ridges, turned white, bring a visio of a former body.

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

The preclear had bodies further away than this.

O O O O A

Decreasing control distance.

If #2, as an engram, is in restimulation, the preclear will think he is at position A behind himself, whereas he is solidly frozen by aberration into his own Nest body.

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

Non-Sympathy for body
Sympathy for Body.
Propitiation for Body.

Here he will rapidly recover the sensation of his meaning nothing and the body everything. Run Beauty-ugliness on all bodies he had.

Chapter Nine

The patterns of attention
or wave flows are:

Source
X → Simple flow
Fix attn on Source

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

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

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

Work on all flows
until they turn white.

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

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

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

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

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

Chapter Ten

An auditing formulae to
make a Theta clear.

① Read questions to PC from
Handbook for Preclears until auditor
has confidence.

② Run Beauty - Ugly current
life until all occlusions gone.

③ Run by Black and White any
electronic incident which shows
up while doing ② - Alternate
such incident with current life
until current life clears.

④ Run all blanketings.

⑤ Run most distant body
preclear can contact. Run out,

⑥ Run closer and closer bodies
until preclear is clear.

Technique 88
Supplementary Lectures

London, England
21–24 September 1952

In September 1952, Ron flew to London, England, where he immediately began to train auditors, work on a new book, *Scientology 8-8008*, revise *Self Analysis* for the *Self Analysis in Dianetics* edition (see page 531 in this volume), establish an organization and launch research projects—in short, to boom Scientology in Great Britain.

21 Sept. 1952   Basis of Scientology—Stuck Flows

21 Sept. 1952   Lecture 101—London

22 Sept. 1952   Scientology—Flows, Tone Scale, Lecture 2, Part II

23 Sept. 1952   The Resolution of the Second Dynamic
Case Level V, Lecture 3, Part I

23 Sept. 1952   Blanketing—Exteriorization, Lecture 3, Part II

24 Sept. 1952   Scientology—The Three Types of Energy Flows,
Lecture 4, Part I

Danger: Black Dianetics!

DOES COURT PROTECT MAN BRANDED INSANE?

Unscrupulous groups and individuals have been practicing a form of Black Dianetics on their fellow men for centuries. They may not have called it that, but the results have been and are the same.

Their easiest victims are the unsuspecting. No one can slip up behind you if you know they're there. The prowler has no potency in an alertly guarded home.

The subject of Black Dianetics long has been hinted at, but this is the first time it has been released to the general public. Its release is dictated by the belief people must know what threatens them so they can be better prepared. Those who use it already know; those who do not use it should be protected.

In this, the first of three articles, read how little protection man has should the wheels of legal procedure be turned against him.

–J of S Editor

Death, insanity, aberration, or merely a slavish obedience can be efficiently effected by the use of Black Dianetics. Further, adequate laws do not exist at this time to bar the use of these techniques. The law provides that only the individual so wronged can make complaint or swear out a warrant for offenders using these techniques.

A person on whom Black Dianetics has been employed seldom retains the sanity or will to make a complaint, or does not know he has been victimized. In addition, persons claiming such offenses against their persons are commonly catalogued by doctors as suffering from delusion. Thus the employer of Black Dianetics can escape unpunished under existing legal procedures.

One invites, by the release of such powerful and insidious methods, the censure of those who seek to hold society together. But a little thought will tell one that these techniques are better released and known to many than hidden and known to but a few.

A shabby, inefficient, and fifth-rate shadow of these techniques has been employed by Russia and other governments. The cases of Mindszenty, Vogeler and Oatis[*] reflect a faint forerunner of

---

[*]**Mindszenty:** Jozsef Mindszenty (1892–1975), Hungarian primate (highest ranking bishop in the country) and Roman Catholic cardinal. An opponent of communism, he was arrested by the Hungarian government in 1948. At his trial he pleaded guilty to the charges laid against him. It was widely believed that he had been drugged to obtain a confession.

Vogeler, Robert: (1902–1974) an American utilities executive, who, while in Hungary in 1950, was arrested by the communist government there, imprisoned and forced to confess to espionage. He was released in 1951.

Oatis, William Nathan: (born 1914) American journalist. While in Czechoslovakia in 1951, he was arrested by the communist government there, imprisoned and forced to confess that he had committed espionage. He was released in 1953 and exonerated in the US.

such methods. Even the United States government, honorable above most governments, has sought better ways to "influence" human beings.

Hypnotism is a rather old and untrustworthy method of influencing or enslaving others. However, hypnotism is very unreliable even when it can be effected upon an individual. The mechanisms of hypnotism, quite incidentally and of no great importance, are circumscribed in Black Dianetics.

One could not release this furiously violent poison unless one first had the antidote. Processing, even that contained in *Self Analysis,* can undo Black Dianetics unless, of course, the victim has been driven into suicide or past the point of no return—a feat which is not difficult, but a condition which is not desirable where the operator seeks real advantage.

Several people are dead because of Black Dianetics. Hundreds of thousands are dead because of the atom bomb. Thousands may die because of Black Dianetics. Millions may die because of nuclear physics. But also because of nuclear physics man may reach the stars. And because of Scientology we may some day win a world without insanity, without criminals, and without war.

Efforts to influence and prevail over the minds of individuals, groups and nations have been exerted since the dawn of time. These efforts have utilized every known means of psychic and physical phenomena.

One of the earlier broad efforts consisted in the field of astronomy where, in Chaldea, Babylon, and other early civilizations, priests procured power by predicting solar and stellar activity such as eclipses and comets. By first stating the phenomena would occur, the priests would be held to be in league with the gods by a populace which beheld the spectacular occurrences. The courses of men and nations could thus be swayed by a body of men with recourse to phenomena known to them and yet unknown to the vulgar.

Another effort of swaying minds occurred in Persia and Syria between the eleventh and thirteenth centuries A.D. A sect known as the Assassins utilized the popular belief in Muhammadan Paradise to rule, viciously and powerfully, a large segment of the known world. This sect enforced its will upon the rulers and influential men of its time by assassination, and, indeed, that is the derivation of that word. The leaders of this sect would ply religious young men with hashish and then transport them to a marvelous garden which contained all the sensual delights recounted in the Koran, even to the forty black-eyed houris. The young men, believing themselves in Paradise itself, would be told that they could not remain there unless they obeyed the slightest wish of the sect and that they could not return unless they were actually dead. The young men, so bedazzled, were then returned to the "world of the living" and were used to slay important persons, for what mattered it that the assassin was killed, since he would, at worst, return to "Paradise." Thus any ruler or influential man in the world, once threatened by this sect, would obey its mandates as to tribute or the passing of new laws.

In India, down through the millennia, various methods of influencing human thought have been practiced with greater or lesser success. One of these wandered into the Western world and became known as "hypnotism." The variability

of its success was such and the extravagant and unfounded claims made for it were so out of the ordinary that even today there are many people who do not believe it exists.

The basic technique of hypnotism consists of one individual, the hypnotist, relaxing or coaxing into quiescence another individual called the "subject." The operator then makes certain suggestions to the subject and the subject may, during the session or after it is dictated, obey. Hypnotic subjects are in the minority and skilled hypnotists are few and so this method of influencing minds has had limited scope.

Further, the hypnotist claims curative powers in hypnotism and a careful examination of the field demonstrates that hypnotism is far more harmful to a mind than beneficial. Thus hypnotism, a curious phenomena, is not greatly employed. But it has, nevertheless, been employed to the harm of individuals and the "betterment" of operators.

It is claimed by hypnotism's zealots—and it has them in plenty—that a hypnotized subject will not perform immoral or dangerous acts. Experiment demonstrates a limited truth in this but it also demonstrates that a hypnotic subject can be influenced against his best interests. The charlatanism in this field is very great.

Other methods of influencing and swaying minds are all about us. They range from the cold brutality of threatened death to the extensive practice of advertising. Each depends upon some natural phenomenon or phenomena, whether known or unknown.

[The continuation of the above article, which is on the following page, appeared in *Journal of Scientology* 4-G.]

PART II

The Loophole In Guarded Rights

WHAT IF THE "EXPERTS" SAID YOU WERE INSANE?

Failure to delineate sanity has left a wide loophole in our civil and criminal laws. An insane man has no rights, and his degree of mental efficiency can be determined by men who, themselves, are borderline psychotics.

What can man do about it? What would YOU do if rumors were circulated that you were mentally ill; that some of your idiosyncrasies imperiled the safety and health of your neighbors and associates? What recourse would you have if you were examined by a board of "experts" and declared mentally unfit to handle your own affairs?

There are those who, to control, resort to narcotics, suggestion, gossip, slander–the thousands of overt and covert ways that can be classified as Black Dianetics. There is only one defense. In this, the second of three articles, Mr. Hubbard tells you the vital role White Dianetics can play in the peace and security of you and the world.

–J of S Editor.

Whenever phenomena become known to a small number of unscrupulous men, these, by secrecy, can employ it to the enslavement of many. This, in a thimble, is the history of the race.

It was inevitable that once natural law concerning thought became known, it would be utilized by individuals to enslave, reduce, or even to murder others.

Invalidation of Dianetics is now, fortunately, rendered impossible by the vigorous program of proof and testing to which it has been subjected. However, an invalidation of Dianetics as a process by which aberration can be relieved, works in the direction of permitting Black Dianetics to be employed without censure upon luckless human beings who may not even know that it has been so employed.

The processes of Black Dianetics can be remedied by what might be called White Dianetics, in most cases. If any group desired to use the phenomena discovered in Dianetics to enslave an individual, a group, or a nation, its first step would be to place White Dianetics out of bounds, to illegalize its practice, and to condemn the tenets contained in it. To debar the general public practice of White Dianetics is to make possible a general unpublic practice of Black Dianetics.

At the present writing, there is one certain method of disenfranchising a human being. In

522

1215 A.D. by the Magna Carta and in 1791 by the Bill of Rights in America, certain liberties of person and property were delineated and given to certain nations. In the absence of any known natural law relating to sanity beyond the legal definition that it is the "ability to tell right from wrong" without saying what right and wrong are, clauses relating to sanity were, perforce, omitted from such documents. Thus a wide loophole was left in civil and criminal structure. For whatever a sane man's rights may be said to be, it is only necessary to declare him insane and his rights vanish. He has no right to property. He has no right to trial. He has no right to be confronted by his accusers. All processes of law are suspended the moment an individual is declared to be insane. Indeed, on this whisper, even his friends may desert him. He must have an appointed guardian for all his affairs to whom he cannot object. He can be spirited away into a public jail without other than a complaint that he is not sane. There he is examined by men whose pretense it was to be able to distinguish sanity from insanity and who, themselves, are suspect of being insane in most part. An individual so accused can be incarcerated without any other legal process and can be given "treatments" which will leave him a hopeless imbecile for the remainder of his life. Or he may simply be killed by attendants.

Electric shock, "psychosurgery," other types of shock "treatment" are at this writing accepted treatment of the "insane." Adequate documents exist to demonstrate that these "treatments" never cure anything, that they often break a man's spine or leave him even unable to control simple body functions.

All this waits for the individual the moment he is pronounced "insane." He is disenfranchised, his property is forfeited, he passes into hands which have the power of life and death over him.

Thus we see that even the Magna Carta and the Bill of Rights are worthless in the hands and under the manipulation of the unscrupulous.

In order to have a true bill of rights a citizen would have to be given rights to his sanity and to his life. These are two rights which cannot now be guaranteed. Until they are guaranteed, the Constitution, to many, is a mockery.

In one insane asylum, at the behest of a government, a man that government considers dangerous is held as "insane."

After Pearl Harbor in 1941 any naval captain who dared cry "Treason!" when he saw how high administrative orders brought about a debacle was shipped, quickly and without any recourse to friends or courts, to insane asylums.

Thus it is possible, even now, in this "enlightened age" for a group of men to function much as did the assassins, even without Black Dianetics. By using the public fear of the insane, a fear born from the unknowns of insanity, anyone can be discredited and imprisoned. By using Black Dianetics, insanity itself can be brought about with considerable ease.

In these turbulent times, with an A-bomb hanging over every city, civil law is more and more withdrawn from the citizen, censorship is more and more strict. Disaster breeds secret control and enslavement. In event of a national disaster such as that envisioned in an atomic war, it is not necessarily true that civilization may be destroyed, regardless of what the president says, but it is true that

disaster may assume a magnitude sufficient for any small group to seize control of the remaining populace, a control very close to complete slavery.

In order to resolve insanity, it was necessary to release the natural laws discovered in Dianetics. When they were released it became possible to create insanity at will. And even more insidiously, complete control of a human being can be effected without insanity being demonstrated by him.

The release of these laws and the whole of Black Dianetics is necessary if a long range program of prevention is to be effected. So long as Black Dianetics remains the property of the very few, a very great many more will suffer eventually than those few who will die because of the publication of this material.

Thus, the first basic principle of Black Dianetics: *So long as a natural phenomenon remains the knowledge of a few and is denied to the many it can be utilized to control the many.*

The first law of Dianetics which you should know is as follows: *The human organism receives and records all perceptions while under duress and in a reduced state of consciousness.*

Should you wish to know complete derivations of this law and its proofs, you are invited to study the science itself. Here is contained only sufficient material to delineate Black Dianetics in full.

L. RON HUBBARD
Founder

[The conclusion of the above article, which is on the following page, appeared in *Journal of Scientology* 5-G.]

PART III

Records of Mind Are Permanent

MEANS TO RESCUE MAN ALSO CAN CONTROL HIM

In this, the last of three articles on Black Dianetics, Mr. Hubbard tells how the very processes of the mind are used for man's control, when utilized by persons seeking power. By knowing how the mind works, and adapting this knowledge to his needs, man at the same time can free himself of his aberrations, his psychosomatic illnesses—even ascend to the stars.

—J of S Editor

Man, for all his years, took the observation for the fact that when a human being was no longer able to control its own operations and functions and so long as it, again in control, could not recall what had occurred, that the material was not recorded. This was wholly unwarranted as an assumption.

Let us examine, first, pain. Pain, technically, is caused by an effort counter to the effort of the individual as a whole.

The individual is a colonial aggregation of cells. Each cell is seeking to live. Each cell and the whole organism is basically motivated by a desire to survive.

The entire physical structure is composed of atoms and molecules, organic and inorganic. While the individual is alive and conscious, these atoms and molecules are in a state of optimum or near-optimum tension and alignment.

On the receipt of a counter-effort such as that of a blow or, internally, as in the case of drugs, shock or bacteria, the optimum or near-optimum tension and alignment of these atoms and molecules, as contained in the nerves, muscles, bones and tissues of the body, are disarranged. The result is a slackening or speeding of the motions of the physical body in such a way as to cause misalignment and maltension of the atoms and molecules.

This is pain. Counter-efforts to survival cause this effect to take place. The technical name of this effect is *randomity*. The directions of motion of the various portions of the body are disarranged into random vectors or patterns. Pain results in loss, invariably, the loss of cells or the loss of general alignment.

When pain departs, it is still on record. The record of that pain can be called again into existence.

If you wish to make a very simple test, simply go back to the last time you hurt yourself. Get as full perceptions as you can of the object which hurt you and the surrounding environment. Seek to contact the painful object again. Unless you are badly occluded, you should be able to feel that pain once more. If you yourself cannot make this test because you are occluded, ask your friends to try it. Sooner or later you will find someone who can recall pain.

Another test: Pinch yourself and then go back to the moment you did it and feel the pinch again. Even if you are occluded you should be able to do this.

In short, pain is stored on record. But that is not all that is stored. The whole area of any randomity is stored in full. The atoms and molecules rearrange themselves, when pain is recontacted, into the pattern they had when that pain was received. Hence the pain can come back. But also the effort and all of its perceptions can come back when either the pain or the general randomity comes back.

The misalignment caused by a blow, shock, drugs, or bacteria causes an inability of the control center of the mind to function. Thus, the control center of the mind can go unconscious, can be overwhelmed by this misalignment.

After consciousness is regained, whenever the control center of the mind tries to recall what happened, it can recall only the randomity. It is trying to recall a time when it could not recall and thus draws a blank.

Man thought that if he could not recall a thing, then it didn't record. This is like the little child who hides his eyes and then thinks you can't see him just because he can't see you.

With every area of randomity thus created by injury or illness or shock or drugs, there is stored as well the counter-effort to the body. The effort impinged upon the body by the blow or the other misaligning factor also was stored. This is physical force. When it comes back upon the body, it comes back as physical force. It can distort features or the body by being in constant "restimulation."

Restimulation is occasioned by some part of the early recording being approximated in the environment in the present. This calls up the old area of randomity. The body, confused, registers the old counter-effort.

Nearly everyone has these counter-efforts of the past being, some of them, exerted against him in the present. His sublevel awareness is tied up in resisting old counter-efforts—blows, sicknesses, drugs—which once affected him and drove him into unconsciousness.

The moment an individual wholly concentrates his attention elsewhere these old areas may exert their force again.

Feel the aliveness or full sense of being of each one of the following. Feel wholly alive only in the member of your body named:

1. The right foot.

2. The left foot.

3. The right cheek.

4. The left cheek.

5. The toes.

6. The back of the head.

7. The back of the neck.

8. The nose.

9. The right hand.

10. The tongue.

11. The left hand.

12. The stomach.

If you have gone over these members, investing carefully aliveness only in each, you probably will have received various aches and pains in areas where your concentration was not fixed or at least experienced grogginess. Try it several times.

Processing cleans up these old areas with resultant rise in health and sanity.

Black Dianetics uses this mechanism to implant new compulsion.

L. RON HUBBARD
Founder

"Being Cause" is Society's Major Aberration
ONLY DEAD MARTYRS, COMPLETELY "WRONG," TOLERATED AS "RIGHT"

The little girl was badly crippled—she had been on crutches for some time. The pity of everyone was excited.

She was taken to an auditor, who in twenty-two hours of Scientology made it possible for her to walk again without any assistance. In twenty-two easy, but expert hours, he had made it possible for her to grow up and thrive as a whole being, to be married, to be part of the world of action.

The auditor had done the work out of charity. On restoring, again, the child to her father's arms, he started to bid the man goodbye, but instead of thanks he received a snarl of rage from the parent and the astonishing "intelligence" that the "cure" must be due to some other thing.

The tone drop occasioned by this counter-emotion did not help the auditor. He had given back a life—had done a miracle—and his pay was anger.

Why?

Why is it that the preclear, whose migraine headaches from which he has been suffering for years, assigns the cause to medicines he takes daily when the actual reason is obvious? Every auditor has had this experience.

Can this have any relationship to another phenomenon: the "I must be cause!"?

Indeed it does.

We learn from the Hubbard Chart of Attitudes that "cause" is in the vicinity of 40.0 on the Tone Scale and "effect" is below 0.0.

On the same chart, we have in the vicinity of 40.0 "right" and at 0.0 we have "wrong." Those things that are right are assigned the attributes of cause; those things that are wrong are assigned the attributes of being an effect.

There is such a thing as being bad cause or good cause. Because bad cause inhibits survival on too many dynamics, it is low on the scale, but cause of any kind is assigned to anything which is right; and the attribute of effect is assigned to anything that is wrong.

Thus, a person who is right is assigned, whether he wants it or not, the attributes of cause.

The difference between levels of living and dying are cause and effect. A man alive can be cause, dead he is effect. On the other hand, when we ask the question "How wrong can a person get?" the answer is "Dead!" Thus, a person will not tend toward wrongness, but will seek to strive for rightness until he is at a certain level on the Tone Scale. Then he will seek to be wrong automatically.

Anyone, then, carrying forward the standard and banner of right is also assigned the position of being cause.

In seeking to survive, a person still possessed of some vigor will seek to be and always asserts that he is right.

Individuation, however, comes about in any being through many counter-efforts received, fighting his being individual as well as being alive.

Very low on the scale, an individual violently seeks to assert his individuality. He supposes himself to be one amongst the very, very many of "they." He does not realize that every one of the "they" is also under the delusion that he is also one against "they." The pressures and counter-pressures of society are composed of the assertions and counter-assertions that only "I" can be right.

In the original manuscript of *The Original Thesis* there is a line which does not appear in the printed edition of the book. It states as follows: "There seems to be a sort of cosmic election in progress wherein every individual is forwarding his candidacy for the role of creator." This is the primary inhibitor in the formation of groups fairly high on the Tone Scale. A recognition of beingness is high enough so that a person does not consider his existence to be under continual threat and therefore believes that he can relax sufficiently to participate in group activities.

Due to the level of society on Earth at this writing, individuality is so low on the Tone Scale that a high anxiety can be found on the part of many persons about being right.

In almost every conversation there will occur disputations on the rightness of what has just been said. Each party to the dialogue, above all else in his communication, is concerned with proving he is right. He is also asserting the fact that he is cause. Low on the Tone Scale, he feels this challenge to such a degree that it must be continually guarded and asserted that one is right. Such a person, a little lower on the Tone Scale, would be, of course, as wrong as one can get, which is dead.

Anyone who has a low opinion of his own survival can be counted upon to make life uncomfortable for all those around him by these continual assertions of being cause and being right. He will lie, cheat and pretend in order to obtain credit for things he has not done, and he is violent in his denunciation of anyone who has demonstrated his rightness.

This is manifested in many ways. The "I am the only one who can help!" which one sees so often is much the same as "I am the only one who can be right!" these being the same manifestations at different points on the Tone Scale.

There are also other parallels to this. "I am the only one who can be needed" is often dramatized by attending physicians, or nurses, or even, we are sorry to say, by auditors. The same frame of mind goes into "I am the only one who can control" or "I am the only one who can punish" or "I am the only one who can own."

This general delusion that "I am the only one" is the chief and most general aberration of a MEST body society. One even finds it in the Bible where it is often said, "I am a jealous God." Jealousy is simply a manifestation of the "I am the only one."

(This does not infer that God is aberrated, but only that He evidently was written about by aberrated men.)

A person low on the Tone Scale seems to feel that there is some terrible punishment awaiting him any moment that he relaxes his "I am the only one" aberration.

Anyone indulging in being right, if he is right enough, is going to be assigned as well, many usually false reasons why he must be wrong. If people have to accept his being right for the thing which he does as right, then they are going to find ways and means to make him wrong in other things. Nothing is as toothsome to the general public as the fall of a supposed saint, for here they have found reasons to make the saint wrong.

Unless protected by religion and the inhibition against blasphemy, any man whose work is right can expect to discover that his character, a thing much easier to assail, inevitably must be considered wrong by the general public, for when an aberrated individual cannot find ways and means to destroy the rightness of work, then he must resort to the frailty of conduct as a target and so balance this wrongness with the rightness he has so abhorred. If a man's work is right, then that man automatically must be considered to be cause, a thing quite abhorrent to anyone with the "I am the only one" in violent restimulation.

Low Tone Scale people will work incessantly to bring others down below their own level. They do this by throwing out-of-control facsimiles at their fellows and then darting in with many reasons why the other is wrong. The anxiety lying behind this activity, when exposed to view, is enough to cause one shudders.

Many persons have succumbed to the frenzied aberrations of "There is only I." The penalty of being right is to have one's body torn to bits by the mob at the first excuse they can find, to bloody the streets from the veins that have served them so well. It is almost a direct inevitability that he who is right in a society as low as *Homo sapiens* will be destroyed by *Homo sapiens*.

The only thing *Homo sapiens* will tolerate in the way of rightness is a dead martyr. The martyr usually was considered quite wrong when he was alive. After he is dead it can be claimed that he was right because, you see, he is now as wrong as he can get—dead!
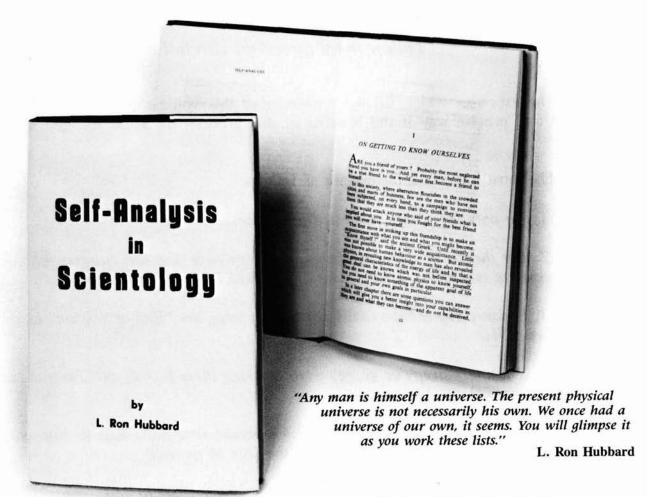
L. RON HUBBARD
Founder

SELF ANALYSIS IN SCIENTOLOGY
also titled
SELF ANALYSIS IN DIANETICS
by L. Ron Hubbard
Published October 1952

I

ON GETTING TO KNOW OURSELVES

"Any man is himself a universe. The present physical universe is not necessarily his own. We once had a universe of our own, it seems. You will glimpse it as you work these lists."

L. Ron Hubbard

In the fall of 1952, Ron revised the processing section of the book *Self Analysis* (originally published in August 1951), for use in Creative Processing. This new book, *Self Analysis in Dianetics*, was published in October 1952 in England. The same text was then published in April 1953 in the United States, retitled *Self Analysis in Scientology*.

The book was used quite successfully to process children in certain schools in Great Britain in early 1953; and in order to teach the use of *Self Analysis in Dianetics* with groups, Ron recorded six hours of lectures which became the London Group Auditor's Course.

In 1960, he found that Creative Processing should be avoided as it could restimulate debris in the bank (see HCOB 11 Feb. 60, CREATE AND CONFRONT). Therefore, the Creative Processing version was replaced in broad distribution by the original version of the book, *Self Analysis*.

The full text of the processing section of *Self Analysis in Scientology*, including its lists of processing questions, follows.

PROCESSING INSTRUCTIONS

Follow these directions carefully

The exercises which fill the remainder of this volume must be done in an exact and precise way if the benefits of this process are to be realized by the reader.

The most important factors are as follows:

1. *Do only the scenes requested in the lists.*

2. *Use the list of senses at the end of every page and concentrate with each scene on one of the listed senses as it would be found in that scene.*

3. *Finish every session (daily period) by doing the "End of Session" List on page 601.*

4. *If you feel sleepy or groggy while working these lists do the list at the top of page 600.*

5. *Have some pleasant and agreeable person read these lists to you whenever that is possible, rather than do the lists by yourself.*

6. *Put aside and ignore actual incidents which occur to you.*

It is not necessary to understand the operating mechanisms which underlie the results obtained from these lists, for the basic knowledge of the mind as contained in Dianetics and Scientology works regardless of understanding. However, this is a brief statement of why these lists and their exercises work.

The recent discoveries by the author in the field of the human mind include the location of potentials of the unit source of life energy within the body. This energy is apparently not unlike electrical energy but of a much higher frequency and shorter wavelength. The mind was found to have the power of regulating the flows of energy which comprise physical action.

At times the mind loses the communication necessary to regulate portions of the body or physical functions. The energy flows of the mind are unable to penetrate some area of memory or some physical portion of the person. This comes about because of energy "ridges"—solid walls of old, inactive energy—which inhibit new live flow from the mind.

Interestingly enough, when the mind loses communication with the past, it also loses communication, generally, with some part of the body. It is as though the memory was stored in the body itself—and indeed it is, in the form of electronic ridges. These can become so detached from the live beingness of a person that such areas have a tendency to act like other beings.

The mind avoids, in putting out flows, any area of the body which has been severely injured. It is as though, by permitting itself to be hurt—and thus hurt other parts of the body—the injured part declared itself an enemy of the body. The mind avoids this area and, amusingly, it could be said that a state of war can exist between the foot and some other portion. As a nation falls apart through internal dissension, the body falls apart by these subdivisions.

To bring peace, something is required to smooth out these turbulent flows and unfriendly energy deposits.

It is sometimes enough, to heal an injury, merely to "get into communication with it." For the injury or any affected part of the body (or the memory) is only an old energy deposit.

There are two ways to clear away these deposits. One is to address the actual incident and simply run it through, like motion picture film, enough times to "erase" the incident. In such a way any sorrow or past illness can be removed from a lifetime. This is, in essence, Dianetic heavy processing, done by an auditor.

But there is another, easier, more interesting way to do this. And, indeed, it is more efficient and faster by far. One CONVERTS the old, enturbulated, savage and unruly energy into kinder flows, and the things which block the memory and cause psychosomatic ills smooth and/or flow away. One does this by making MOCK–UPS in the area or before or behind, above or below or beside the body. The word MOCK–UP is taken from the films and means a synthetic scene, an imaginary thing, if you will. The hard and often terrible reality of past illness, injury and disaster has left "hard" energy in an area. By "mocking up" a scene in that area, a scene of anything, pleasant or brutal, the old energy can be said to be converted. This constitutes one of the techniques of Scientology.

We are continually told how splendid it is to "face reality," and yet we know how painful and brutal reality can sometimes be. Where an injury exists (or a psychosomatic ill or even an illness or some blocked ability), there has been too much REALITY in too short a space of time, and that reality stays there and may begin to hurt again years afterwards—for the energy of the injury hung about in the form of what we call in nuclear physics, a ridge.

Convert and "blow" the ridge and the memory block, the ability block, the psychosomatic ill, the aberration, vanishes.

Imagine anything suggested by the list. Use the line of the list as a key to what you are expected to imagine. And then in that imaginary scene, pick out the "sense" called for in the list at the bottom of every page. If the list calls for "Somebody going away" and you imagine a duchess in a stovepipe hat leaving on a broomstick, take from the bottom of the page a sense perception such as "sound," and then HEAR her going away. Then take the next line of the list, get

a "mock-up," take the next "sense" on the bottom-of-the-page list, "weight," and feel the relative weight of something in the imaginary picture.

DON'T OMIT THESE PERCEPTIONS. Use them one after the other, one for each scene you mock up. This is essential to improving your perceptions, essential to converting some of the old energy.

REJECT REAL INCIDENTS. If you begin to remember actual occurrences in your lifetime, reject them in favor of "mock-ups" and quickly mock up scenes. The reality, the real incidents, are engraved on the energy ridges in the old injuries, and if you give them attention, you may fix them in place. You want to CONVERT energy to your own control. That is best done by imagining.

Don't be particularly amazed if you begin to recall things which happened back in history or elsewhere than on Earth for you, as an energy source does not live only once. Your body lives only once. You have had a lot of bodies. Thus if some old historical scene turns up and haunts you, reject it as real in favor of a "mock-up." Any time you feel the incident, any incident, is even vaguely real, reject it promptly in favor of a mock-up.

USE THESE LISTS MORE THAN ONCE. Go straight through the book once, and then go through it again.

YOU WILL GET SHARP PAINS WHILE WORKING THESE LISTS. If any area of the body or thought becomes uncomfortable while working this book, the remedy is to work it further. Don't give up just because you have a pain. The pain means the energy is converting. Sometimes it converts so quickly that you may receive a slight electric shock. Don't be surprised. Simply continue to work.

PLACE THE MOCK–UPS IN OR ON THE SIDE OF THE MOST AFFECTED PART OF THE BODY. You will have to vary the place to put your scenes. For a while you may mock them up in front of you. Soon your back may become very uncomfortable. However hard you may find it, put your scenes, then, behind your back and mock them up there until the tension is off. You may find yourself mocking up scenes in your heart, your nose (if you have a cold) and other unlikely places or above or below or beside you. Use the same process in each case.

You can use these lists "straight," which is to say, you can recall actual incidents which are suggested by the lines. But this is reality and too much reality is what is wrong with you.

You may have been told when you were a child and even later that imagination is a very bad thing and that you should not "imagine" things. Imagination is all right so long as you know it is imagination. It is only when one confuses it with reality that one gets into trouble.

The reason one's intelligence may jump as high as fifty points as a result of using these lists is accounted for in several ways. One is that one's attention becomes difficult to concentrate in the business of living, for it is so very often drawn to illnesses and affected portions of the body or to unhappy circumstances in the past. When one's attention is freed, one's intelligence can be expected to

rise. It could be said that a truly intelligent person is a truly free person intelligently.

The use of the list with entirely imaginary incidents guarantees that the reader will know he is imagining. For he should reject anything he even vaguely expects is real, and he should suspect anything as real if it seems too personal. If there ever was any danger in imagining, this factor takes it out. Be sure you're not facing reality. Then you know you are not facing it. It could be said of an ill person that if he had to face very much more reality he would die entirely.

Actually imagination has a very superior value in thinking. *Any* computation requires that we imagine a situation so that we can then resolve it. If we cannot imagine eventualities, we cannot prevent future failures. One's ability to imagine is directly proportional to one's ability to be successful.

And then there is the matter of the grimness of this material universe. The stark, uncompromising exactitude of it, the cold and heat of it, the terrible distances of it, all force, with pain and death as a penalty, agreement with it upon the frailty of man. If he fails to agree that petrol is petrol, the universe sees to it that petrol blows him up quite thoroughly. The motto of this universe could be said to be "Agree or Perish." And one generally agrees.

And yet, despite its ferocity, the universe is at best an illusion, if a very solid one. And the only thing which can defeat it is illusion. When one loses the illusion of one's dreams, when one no longer garbs one's none-too-brilliant history and rather perishable body with illusion, life, bluntly and brutally, isn't worth living.

This book is devoted to making the sane saner, the able more able. It is fun. But it is very effective. The more fun it is, the more effective it is. But take it as seriously as you wish, make your mock-ups as brutal or as heart-rending as you wish.

The essence of a man is his self-determinism. The basic ingredient of self-determinism is placement in time and space. So place your scenes in time and space, however wild that time and space may be, however tame. Any man is himself a universe. The present physical universe is not necessarily his own. We once had a universe of our own, it seems. You will glimpse it as you work these lists. There is no happiness higher than to be king in some corner—no man is worth anything who is not. So don't be alarmed to discover your own universe.

If you are reading this book to anyone, DON'T criticize or evaluate for him, don't invalidate him. He is entitled to his own dreams, his own mock-ups without censure or help. A man can be killed with criticism and he can be killed with help and sympathy.

If you find some of these things too much for you, in London there is an office of the Hubbard Association of Scientologists International at 37 Fitzroy Street, W1, where you can find someone to help you.

The basic formulae of the mind which lie behind this volume are from the field of nuclear physics. The author was one of the first of these in America but chose to devote the skills of that field to resolving the riddles of thought and the beingness of man as opposed to resolving man himself with the final weapon to

all destruction, the H-bomb. Twenty-two years ago his classmates used the formulae of Lorentz and Fitzgerald and James Clerk Maxwell to explore the means of obliterating mankind. The author did not entirely agree with the practicality of this solution to political problems and began work then to see if the mind of man—a mind which could be divine, but which at once could plot the end of all minds in a greedy, towering roar—if the mind of man might not itself be brought to a higher level of usefulness than exploding plutonium over the heads of women and children. Eighty thousand hours of investigation and application later, we find Dianetics and Scientology, the twin sciences resulting from this work, in a state of acknowledgment, and with, perhaps, the goals of sanity and peace in view. Over a hundred thousand human beings have been processed by Dianetics and Scientology—amongst them some key figures in nuclear physics and government. Thus the person applying these techniques is assured against wild and radical variability in them and is assured as well that his chances of success in using them are good.

SAMPLE SESSION

Person working with the book is being read to by someone assisting him.

Reader: (reading from list K on page 563): All right. Now we have a list about body positions. In each one of these, imagine yourself in the following positions. "You enjoyed just sitting."

Preclear: (which in Scientology means a person being processed—a "Clear" being a term which means a "person without aberrations"): I get myself sitting here in this chair.

Reader: That's not good enough. Imagine yourself sitting elsewhere.

Preclear: I get myself sitting at my old school desk. That was certainly enough sitting. . . .

Reader: Reject it. That's an actual scene. Mock one up.

Preclear: I just go on seeing myself in places I've actually sat. I can't seem to mock up anything.

Reader: Try sitting on a cloud.

Preclear: How dull. I'd rather a pack mule or a dragon. . . .

Reader: Ah! Mock that one up.

Preclear: The pack mule or the dragon?

Reader: It's your mock-up.

Preclear: Very well. I can see myself sitting on this dragon—no, it's a cat. And we're galloping along and—oh, yes, we're roping mice. There's a big fat one. . . .

Reader: (looks at list of perceptions at the bottom of the page, chooses the next perception after the last one he used): Get the weight in the scene.

Preclear: Oh, yes. I can feel the weight of the rope in my hand. And the bounce of the saddle. . . .

Reader: (choosing next question on list): Very well. Now, "You fought your way out of a place you didn't want to be."

Preclear: That would be a ship. We've been boarded and I'm rescuing this fair damsel from the cabin and the ship's going down. . . .

Reader: (choosing the next perceptic in line): Perceive your personal motion in the scene.

Preclear: I say, I feel as though my back is about to blow apart.

Reader: Imagine the scene behind your back.

Preclear: That's almost impossible.

Reader: Do it.

Preclear: Ah, I swing the damsel up on my back. . . . Ouch! A sharp pain there, and I see my ship in the war just after we got shelled. . . .

Reader: (directs preclear away from real scene): The damsel, please. Behind your back.

Preclear: But that's where I hurt my back. I'd forgotten all about it. . . .

Reader: (however fascinating this war and the vanishing of a chronic backache may be): The damsel, please. What is your personal motion when you swing her up?

Preclear: She's a blonde. Ouch! My back!

Reader: Next question. "You stood and enjoyed a view."

Preclear: I see myself looking at the Alps.

Reader: Did you ever do that?

Preclear: Not that I know about.

Reader: Are you getting the scene behind you?

Preclear: (sufferingly): Yes.

Reader: Then perceive the scene with attention to sight.

Preclear: Huh! Quite bright. But it gets dark quickly.

Reader: (knows that it is an energy exchange phenomenon): The next one is: "You put your toe in your mouth."

Preclear: Can't imagine . . . Yes, here's a scene of my crib! I didn't know you could recall . . .

Reader: Get a scene of your putting a toe in your mouth.

Preclear: All right. But I'm doing it as a monkey in a zoo. Which reminds me, you know my friends used to call me Monk? I'd forgotten that.

Reader: (quickly): Get the smell.

Preclear: Terrible!

Reader: The next question . . .

And so it continues. Sessions should not exceed two hours at one sitting.

This volume can be worked by oneself. It is better to work it so than to risk working with a person who would be critical or uncooperative. It is not quite as good as working with a very friendly and cooperative person.

In using the book alone, you should take a pencil and check each situation as you accept it from the list. Then you should create the situation before you, behind you or in the actual area of your body which bothers you. This done, you should look down at the bottom of the page and check one of the perceptions in the list, and find this in the incident you have created. When you have accomplished this you should go on to the next situation in the list, check that with your pencil, create it, then find in it the perception next in line in the list at the foot of the page.

The main difficulty in working alone is that one may become so engrossed in floods of real incidents that one fails to continue the process of creating entirely fictitious incidents and becomes involved with REALITY. As has been mentioned before, we already have had too much reality in the form of aches and pains. Another difficulty is that in working alone you may be timid about shifting incidents into areas which are disturbing you, and may become frightened with the violence of sudden pains. With regard to the last, the sudden pain means the area will thereafter be fairly free from pain, providing, of course, that the whole ridge went in a flash.

The only other difficulty is that, in working alone, one is not liable to be punctual about it. The essence of this process is to do it regularly.

Remember that if one begins to ache and agonize, one's only remedy is to continue the process, for the aches and agonies should then vanish.

And one final note. Life is a unit energy source. That energy source IS the person, the personality, the center of beingness. It is ordinarily located inside the head. It is very small. It is detachable, which is to say a person can be alive and knowing and in good condition OUTSIDE the body. You *may* wander out during processing. If so, don't be concerned. Simply wander back in again.

AS YOU CREATE SCENES, IF YOU REGARD YOURSELF IN THEM AS A UNIT OF ENERGY (CAPABLE OF ACTIVATING AND CONTROLLING PEOPLE, OBJECTS, ENERGY, TIME AND SPACE) THE RESULTS WILL BE MUCH BETTER THAN IF YOU SEE YOURSELF AS A BODY OR A PERSON.

Now let's study the directions again and then get to work.

NOTE: According to the practice of medicine, on advice of the Association medical director, and after experiment, it has been found that vitamin B_1 is necessary in large amounts during processing. Failure to take B_1 and to use a heavy protein diet have been found to result in nightmares and nervousness when one is undergoing processing. One teaspoonful of brewer's yeast contains nearly 1000 mg of B_1. Other foods high in B_1 are butter, eggs, bacon, ham, oats, flour, lentils, peanuts, bran-flakes, wheat and walnuts. A good protein diet and some 100 to 200 mg per day of B_1 have been found materially to assist processing.

Exercise I

GENERAL INCIDENTS

The purpose of this list is to give you practice in creating things. Use the perceptions listed at the foot of the page, and look at the beginning of this chapter for instructions as to how this list is to be used.

Can you imagine a scene wherein:

1. You are happy.
2. You receive money.
3. You have just finished constructing something.
4. Somebody has given you something.
5. You are eating something good.
6. You have a friend.
7. You feel energetic.
8. Somebody is waiting for you.
9. You see something you like.
10. You acquire something good.
11. You laugh at a joke.
12. You get the better of something dangerous.
13. Somebody thinks you are important.
14. You are enthusiastic.
15. You own something.
16. You enjoy life.
17. You feel strong.
18. Somebody you dislike departs.
19. Somebody helps you.
20. You gather something good.
21. You measure something.
22. You take a pleasant journey.
23. You turn on a light.
24. You hear some good music.
25. You control something.
26. You destroy something.
27. You master something.
28. You are lucky.
29. You feel peaceful.
30. You pour something good.
31. You acquire something that is scarce.
32. You make an enemy scream.
33. You have a pleasant seat.
34. You handle something well. (actual physical handling)
35. You move something.
36. You watch something fast.
37. You are together with friends.
38. Somebody loves you.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

Exercise II

TIME ORIENTATION

This list is intended to aid your general sense of time as applied to periods in your life. Everyone has a full recording of everything that happened to him during his life. It may be that he cannot immediately recall certain periods. These periods are said to be occluded. Working with these lists in general, such occluded periods will gradually disappear when one's life is in recall, to the betterment of one's mental and physical well-being and one's perception of one's present time environment. In Scientology it is considered that everyone has a "time track." Everything which an individual has perceived throughout his life is recorded on this "time track" from the beginning to the end. It is dangerous to have occlusions since the data in the occluded area become compulsive and cause less than optimum conduct. This list is intended to straighten out the track in general. Do not be dismayed if a natural memory comes up. Reject it and invent a situation and mock it up.

Can you imagine an incident occurring:

1. A long time ago. (The year? the month? the date? the hour?)
2. Yesterday. (The hour? the date?)
3. Last month. (Position of the sun?)
4. When you were very small. (Clothes people wear? position of the sun?)
5. When you were half your present size. (The sizes of others at that time?)
6. When you were a third your present weight. (Position of the sun?)
7. When your mother looked younger. (Her clothes? position of the sun?)
8. When you felt agile. (The year? the hour?)
9. Last Christmas. (Time of day?)
10. Your fifth Christmas. (Clothing of others?)
11. Your eighth birthday. (Furniture?)
12. A birthday. (The appearance of others? year? position of sun?)
13. This day last year. (The house you lived in? the date? the season?)
14. At noon today.
15. At a banquet. (Clothing of people present?)
16. At a marriage. (Year? season?)
17. At a birth. (Season?)
18. On a date with someone. (Hairdo?)
19. About a clock. (Position of the sun?)
20. About a wristwatch. (Motion of second hand?)
21. With an animal. (When it was smaller?)

Can you imagine incidents which compare:

1. Clothing today and clothing when you were small.
2. Hairstyle today and hairstyle when you were in your teens.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

3. Something which is now old when it was new.
4. Something which was small which is now big.
5. Something which is now old when it was young.
6. The way the sun shines in the morning and in the afternoon.
7. Winter with summer.
8. Spring with winter.
9. Autumn with spring.
10. Sunrise with sunset.
11. A morning shadow and an evening shadow.
12. Clothing now old when it was new.
13. A house now standing where no house was.
14. An open space which is now cut up.
15. A long time and a short time.
16. A cigarette when it was lighted and when it was put out.
17. The beginning and the end of a race.
18. Bedtime and getting up.
19. School in the morning and getting out in the afternoon.
20. Your size now and when you were little.
21. A cloudy day and a sunshiny day.
22. Stormy weather and rainy weather.
23. Something hot and when it got cold.
24. Something young and something old.
25. A fast heartbeat and a slow heartbeat.
26. When you were overheated and when you were chilly.
27. When you had lots of room and when you had little room.
28. When the light was bright and when it was dim.
29. When a fire burned bright and when it died down.
30. An object half-built and when it was started.
31. The same person when he was big with when he was small.
32. When you felt little and when you felt grown up.
33. Yesterday morning with this morning.
34. A complete calendar and when it had its leaves torn off.
35. A stopped clock and a running clock.
36. The sun's motion and the moon's motion.
37. When you felt tired and when you felt energetic.
38. Cars then with cars now.
39. When you started this list and this question.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

Exercise III

ORIENTATION OF SENSES

This list is arranged especially to call your attention to the existence of many of the channels by which you perceive yourself and the physical universe about you. While each of the questions listed pertains to a specific sense channel such as sight or sound, the list at the foot of the page could still be used, for what is required are specific scenes where you use various senses and any specific scene includes many other sense messages than the one which is called for. Therefore, use the list as any other and after you have imagined a specific scene called for in the question then try creating it with specific attention to that sense upon which you happen to have placed your finger at that time.

(a) Time Sense

Anyone has a sense of time. This sense is apt to become aberrated. The existence of clocks at every hand seems to tell us that we need mechanical assistance in knowing what time it is. The first person that had an aberrated or deranged time sense made the first clock desirable—but only for him. Clocks and calendars are artificial symbols representing time which is an actual commodity and which can be sensed directly by the individual. This section and almost every other section in these lists rehabilitates the sense of time. Time in most people's minds is confused with space. The words which describe time are also the words which describe space, which shows that man has an indifferent attention for his time sense. The organism measures time in many ways, but mostly in terms of motion and growth or decay. Change is the most striking symbol of time passage, but there is a direct sense of time which everyone has, although it may be occluded by a society which, using clocks and calendars, seems to invalidate the fact that it exists. You should have no confusion of any kind about time.

Can you "mock up" a scene wherein:

1. It is very late.
2. You are early.
3. You have to wait.
4. You have to stand for some time supporting a weight.
5. You go very fast.
6. You cover a great deal of space.
7. You use a lot of time.
8. An object runs down (not a clock).
9. There is a long length of space.
10. There is a short length of space.
11. An object moves.
12. An animal moves.
13. A clock hand moves.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

14. There is a round object.
15. An object is near an object.
16. You see a lightning bolt.
17. You break up time itself.
18. A good time is had.
19. You are too late.
20. Somebody lives too long.

(Additional time questions are in the second half of Exercise II.)

(b) Sight

There are several portions of the sense channel called sight. Light waves, coming from the sun, moon, stars or artificial sources, reflect from objects and the light waves enter the eyes and are recorded for present time action or as memory for future reference. Light sources are also recorded. This is the sense perception called *sight*. It has subdivisions. First of these might be considered to be motion, wherein sight depends upon a time span to record a continuously changing picture. While one may see motion in present time, various aberrations of sight may cause one to recall only still pictures. Nevertheless, all the motions are still recorded and can be recalled as moving pictures. In this way all other senses have a dependence upon time in order to bring in the message of motion, since motion is also recorded by the other perceptions. More particularly, part of sight is color perception. There are people who are color blind in present time; that is to say, they can see color but are unable to perceive differences of shading. There are people who may see color in present time but in trying to recall what they have seen, recall only in black and white. This would be recall color blindness. The color is fully deleted. It is an aberration easily remedied when one recalls things he has seen in color as black and white or as still pictures.

Another part of sight is *depth perception*. Depth perception is observed in two ways. One is by seeing the difference in size of objects and so having a conception of the fact that one is further back than another or that the object itself is at a distance and the other is a "stereopticon" effect occasioned by the fact that one has two eyes. Each eye sees a little around the object and so true depth perception is possible. Still one may have two eyes and not have depth perception in present time observation. Additionally, one may see perfectly well with depth perception in present time and yet, in recall, see pictures flat and without depth perception. This lack of depth perception is again remediable. An individual who could not perceive motion in present time and who additionally could not perceive color or depth would be a very bad risk as a driver; almost as bad as that individual who cannot recall what he has seen; or if he can recall it, cannot do so with depth perception, full color and motion. This part of this list is devoted to giving you a better insight into sight. All these perceptics are exercised over and over by these lists in general. If you cannot immediately see in imagination, simply try to get a concept of how things look.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

Can you create a scene which is:

1. Very bright.
2. Dark.
3. Green.
4. Vast.
5. Moving.
6. Flat.
7. Deep.
8. Colorful.
9. Swift.
10. Slow.
11. Pleasant.
12. Desirable.
13. Pretty.
14. Rare.
15. Remarkable.
16. Confused.
17. Mysterious.
18. Lazy.
19. Wan.
20. Cheerful.
21. Nearly invisible.
22. Blurred.
23. Sharply defined.
24. Lovable.
25. Passionate.
26. Joyful.
27. Very real.

(c) Relative Sizes

The recognition of one's size in relationship to the scene in which one finds oneself and the objects and organisms of that scene is, in itself, a sense message. It is particularly trying on children and undoubtedly was on you when you were a child, to be surrounded with objects which were so large. When one is actually getting a good recall on a childhood incident one is quite often startled to see how big things appeared and how large were those giants, the adults, with which one was surrounded. The feeling of being small in the vicinity of large objects sometimes produces the feeling of inadequacy. It is even said that people who are smaller than the average feel less secure in their environment. This evidently stems from the fact that their grown-up size has not reached the average and thus the feeling of smallness and inadequacy during childhood is in constant restimulation. It is not because the person, though smaller, is really inadequate. In such a way people who are taller than the average become aware of the fact, mostly because people smaller than themselves find ways and means of nullifying them because of their size. The perception of relative size is therefore an important perception to rehabilitate and a person who is larger than others on the average would do well to change the reading of the perception listed at the foot of the page so that the word "loudness" and "relative size" is substituted.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

Can you create a scene wherein:

1. You are bigger than an animal.
2. You are smaller than an object.
3. You are bigger than a person.
4. You are smaller than a person.
5. Things look little to you.
6. Things look big to you.
7. You are in a vast space.
8. You look at the stars.
9. You are dwarfed by an object.
10. You see a giant.
11. Somebody waits on you.
12. You scare somebody.
13. You chase somebody.
14. You lick a larger boy.
15. Furniture is too small for you.
16. A bed is too small for you.
17. A bed is too big for you.
18. A hat doesn't fit.
19. You have to be polite.
20. You bully somebody.
21. Your clothes are too large.
22. Your clothes are too small.
23. The vehicle is too large.
24. The vehicle is too small.
25. A space is too big.
26. A table is too big.
27. Your arm is too big.
28. A cook is small.
29. You can read something above you.
30. A ball is too small.
31. A daughter is smaller.
32. A desk is too small.

Can you imagine:

33. A big fork.
34. A small kettle.
35. A small hill.
36. A small fish.
37. A little flower.
38. A small doctor.
39. A tiny dog.
40. A small man.
41. A little child.
42. A small cat.
43. A little house.
44. A small machine.
45. Short legs.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

46. A small face.
47. A small place.

(d) Sound

Sound consists of the perception of waves emanating from moving objects. An object moves rapidly or slowly, and sets into vibration the air in its vicinity which pulses. When these pulses strike the eardrum they set into motion the individual's sound-recording mechanism and the sound is registered. Sound is absent in a vacuum and is actually merely a force wave. Sound in too great a volume or too discordant can be physically painful, just as light in too great a quantity can hurt the eyes. However, the amount of nervousness occasioned by sound, as by light, is mainly an aberration and it is not warranted, since the sound itself is not ordinarily damaging, and there are few incidents in anyone's life when a sound has had enough physical force to be physically damaging. Apprehension and anxiety about the physical universe and other persons can, however, cause the individual to be nervous about sound, as it is one of the most reliable warning mechanisms; but starting at every sound in a civilized environment, being afraid of voices of others, or even traffic noises is foolish, since men rarely live a tooth-and-claw existence which warrants such attention. As sound becomes intermingled with past pain, the individual mistakes the moment and time he is hearing the sound, and so may associate it, as he may with other percepties, with past pain. These lists permit an individual to rehabilitate his skill in telling the difference between one time and another or one situation and another.

Sound has several parts. The first is pitch. This is the number of vibrations per unit of time of any object from which sound is coming. The second is quality or tone, which is simply the difference between a jagged or ragged sound wave and a smooth sound wave as in a musical note. The third is volume, which merely means the force of the sound wave, its loudness or quietness.

Rhythm is actually a part of the time sense, but is also the ability to tell the spaces between sound waves which are pulsing regularly, as in the beating of a drum.

Many people have what is called *extended hearing,* which is to say they have too high an alertness to sounds. This accompanies, quite ordinarily, a general fear of the environment or the people in it. There is also deafness by which the individual simply shuts out sounds. Some deafness is, of course, occasioned by entirely mechanical trouble with the recording mechanism, but most deafness, particularly when partial, is "psychosomatic," or caused by mental aberration. The individual may or may not be able, at first, to recall what he has heard and which has been recorded in the past, when he remembers it. In other words, he does not get a sound when he remembers that he heard a sound. This is an occlusion of sound recordings. Recalling a sound by hearing it again is called "sonic" in Dianetics and is a desirable circumstance which can be returned to the individual.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

547

It is interesting to note that there is also a depth perception in sound. A person having two ears gets a "stereopticon" effect on sources of sound so that he can tell how far they are from him and where they are located in relationship to him.

Can you imagine that you are hearing:

1. A gentle wind.
2. A quiet voice.
3. A pleasant sound.
4. A pleasant voice.
5. A breeze.
6. A dog whining.
7. A bell.
8. A cheerful voice.
9. A musical instrument.
10. A door close.
11. Water running.
12. Liquid coming from a bottle.
13. Good food frying.
14. A ball rolling.
15. A wheel singing.
16. A car starting.
17. A child laughing.
18. A ball bouncing.
19. A sewing machine running.
20. A cat mewing.
21. A pen writing.
22. A child running.
23. A book page turning.
24. A newspaper being opened.
25. A kiss.
26. A stimulating sound.
27. A smooth sound.
28. A rhythmic sound.
29. A happy sound.
30. A rubbing sound.
31. An enthusiastic sound.
32. A sigh.
33. An eager voice.
34. A revelry.
35. A band.
36. A silky sound.
37. Restful water.
38. A sound in a big place.
39. A wanted sound.
40. An endearing sound.
41. A domestic sound.
42. A busy sound.
43. A pleasant noise.
44. A far-off sound.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

45. A nearby sound.
46. A number of sounds jumbled together.
47. A safe sound.
48. A sound that is very real to you.

(e) Olfactory

The sense of smell is evidently activated by small particles escaping from the object, which is thus sensed traveling through space and meeting the nerves. When one comes to think of it, this seems rather unpleasant at times, but there are also many very pleasant smells.

The sense of smell has four subdivisions which are mainly categories of the type of odor.

Taste is usually considered to be a part of the sense of smell.

Can you imagine smelling the following:

1. Something sweet.
2. Something sharp.
3. Something oily.
4. Something pungent.
5. Something desirable.
6. Something burned.
7. Something stimulating.
8. Something cheerful.
9. A good person.
10. A happy person.
11. A warm person.
12. A friendly animal.
13. A pleasant leaf.
14. Cut grass.
15. Something passionate.
16. Something you wanted.
17. Something you threw away.
18. A bird.
19. Something exciting.
20. Something desirable.
21. A child.
22. Face powder.
23. Perfume.
24. Lipstick.
25. Leather.
26. Pipe smoke.
27. Sweat.
28. Wool.
29. Clean sheets.
30. Fresh air.
31. A bouquet.
32. Money.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

33. Paper.
34. Furniture.
35. A beautiful morning.
36. A party.
37. A pleasant odor that is very real to you.

Can you imagine tasting the following:

1. Soup.
2. Eggs.
3. Bread.
4. Biscuits.
5. Coffee.
6. Tea.
7. Milk.
8. Cereal.
9. Dumplings.
10. Fish.
11. Beef.
12. Chicken.
13. A steak.
14. Duck.
15. Stuffing.
16. Cheese.
17. A fillet.
18. Potatoes.
19. Watermelon.
20. A cocktail.
21. Liquor.
22. A hot sandwich.
23. Jelly.
24. Ice cream.
25. Pudding.
26. Candy.
27. Pickles.
28. Punch.
29. A vegetable.
30. An apple.
31. An orange.
32. A fruit.
33. Cake.
34. Something you really thought was well cooked.
35. Something you like to eat raw.
36. A cookie.
37. A biscuit.
38. Meat.
39. Something cold.
40. Something warm.
41. Your favorite dish.
42. Something in a swanky place.
43. Something at a party.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

44. Something in the open.
45. Something on a holiday.
46. Something when you are very hungry.
47. Something which is rare.
48. Something which makes you feel good.
49. Something for which you are grateful.
50. Something you have waited for a long time.
51. Something you had not been able to get.
52. Something you stole.

(f) Touch

The sense of touch is that communication channel which informs the central control system of the body whenever some portion of the body is in contact with the material universe, other organisms, or the organism itself. Probably the sense of touch is the oldest sense in the terms of the central nervous system. It has four subdivisions. The first of these is pressure; the second is friction; the third is heat or cold; and the last is oiliness. Just as an individual can be hard of hearing or have bad eyesight so can his sense of touch be dulled or even almost absent. This condition is known as anesthesia. Just as in any other perceptic, the sense of touch can be pleasurable, unpleasant or painful. When an individual has been considerably harmed, as in accidents, illness or injury, he tends to cut communication with the physical universe and other organisms, just as he cuts communication by getting bad eyesight, becoming hard of hearing, etc.

Not only can the sense of touch be dulled in some people, but it can be too sensitive in others who have this sense channel aberrated until it seeks to contact danger more avidly than danger exists. One of the manifestations of the aberrated sense of touch is too high a sensitivity to sexual contact, rendering it painful or anxious, or a dulling of this contact so that sensation can be nearly absent.

A sense of touch is very important. It is partially responsible for pleasure, as in sex, and is to a large measure responsible for the sensation we know as physical pain. The sense of touch extends from the central nervous system to the skin surface and as such is intimately connected and most basically in contact with the physical universe. Sight and sound and the olfactory systems contact things usually at a distance, whereas touch is alert only to the closest proximity of actual contact. Touch is partially responsible for the pleasure taken in food and crosses, to this extent, the sense of taste. As a demonstration of how poorly the sense of touch serves many people, try laying your hand in a friendly fashion on the shoulder of someone. All too many people will dodge or shrink away from the contact. An aberrated sense of touch is partially responsible for a dislike of food as well as impotency and antipathy for the sexual act. The rehabilitation of the sense of touch goes a long way towards rehabilitating one's confidence in one's environment and considerably enhances survival by making it possible for the individual to obtain pleasure, where before there might only have been distaste.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

Can you create an incident where you feel (touch):

1. The pressure on your feet while you stand.
2. A fork.
3. A greasy surface.
4. The pressure of a cinema seat.
5. A steering wheel.
6. A cat.
7. Another person.
8. Cool clothing.
9. Your hair.
10. A child.
11. Something you admire.
12. Something new.
13. An arm.
14. A ball.
15. An easy chair.
16. A collar.
17. A poker.
18. A musical instrument.
19. Something comfortable.
20. Something which gives you confidence.
21. Something bright.
22. A desk.
23. A girl.
24. A boy.
25. A fish.
26. A doll.
27. Silk.
28. Velvet.
29. Your ear.
30. Your body.
31. Something which makes you feel enthusiastic.
32. Something which delights.
33. Something you desire eagerly.
34. Someone who is faithful.
35. A happy child.
36. A generous hand.
37. A good machine.
38. A pleasant letter.
39. A newspaper containing good news.
40. A telephone where you receive good news.
41. A hit.
42. A dear face.
43. A stair banister.
44. A kind object.
45. A moving object.
46. An object you loved.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

47. An enemy being hurt.
48. A polite person.
49. Something pretty.
50. Something which makes you rejoice.
51. A food you like.
52. Something you believe in.
53. Something you like to stroke.
54. A strong person.
55. A little person.
56. Water you enjoy.
57. A shower.
58. An old person.
59. Something warm.
60. Something cold.
61. A wind.
62. A sleepy person.
63. A cool bed on a warm night.
64. Something which makes you enthusiastic.

(g) Personal Emotion

There are many emotions. The principal ones are happiness, boredom, antagonism, anger, covert hostility, fear, grief and apathy. Other emotions are usually simply greater or lesser magnitude than the ones listed. Terror, for instance, is a volume of fear. Sadness is a small volume of grief. Dejection is a small part of apathy. Love is an intensity of happiness addressed in a certain direction. These emotions form a gradient scale which make up in Dianetics the emotion section of the Tone Scale. Happiness is the highest emotion and apathy is the lowest. A person can be chronically emotional along any level of this Tone Scale. An individual tends to move up or down this scale through these various listed emotions in the order of the first sentence.

Emotion monitors or regulates the endocrine system. The perceptions and the central nervous system call for certain emotional secretions to catalyze the body to meet the various situations in the environment. Emotion is one of the easiest things to aberrate. There are individuals who feel they must be perpetually sad, even when their circumstances should make them happy. There are individuals who believe they have to be happy regardless of their environment and who yet are very miserable. Most people are not emotional—they are misemotional, in that they do not react to the situations in their environment with the emotion which would be most rational to display. The social order has confused irrationality with emotionalism. Actually a person who is fully rational would be most able to respond to the stimulus of his environment. Being rational does not mean being cold and calculating. An individual who is rationally happy can be counted upon to make the best calculations. Without free emotion, an individual cannot appreciate as he should the pleasant things in his environment. Lack of appreciation for art or music comes about when the individual cannot be freely emotional. The person who feels he must be coldblooded in order to be rational is

---

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

what is called in Dianetics a "control case," and on examination will be found to be very far from as rational as he might be. People who cannot experience emotion because of their aberrations are ordinarily sick people. Well people can experience emotion.

Derangements in the endocrine system, such as the thyroid, the pancreas and other glands, come about because of aberrations concerning emotion. It has been conclusively tested and proved in Dianetics that function controls structure. To a man or a woman who is aberrated sexually, injections of hormones are of little or no avail in moving the mental aberrations which make injections ineffective. Removing emotional aberration rehabilitates the endocrine system so that the injections are usually not even necessary. When a person's emotional reaction becomes frozen, he can expect various physical difficulties such as ulcers, hypo-thyroid conditions, diabetes and other ills which are more or less directly trace-able to the endocrine system.

Inhibited or excessive misemotionalism is one of the most destructive things which can occur in the human organism. A person who is so aberrated is unable to experience happiness and so enjoy life. His physical body will not thrive.

Can you "mock up" a purely imaginary scene wherein:

1. Somebody is angry.
2. Somebody wants something.
3. You desire something.
4. You are happy.
5. You are pleased.
6. You win by being antagonistic.
7. You feel affectionate.
8. You admire something.
9. Something is amiable.
10. You are amused.
11. You approve of an object.
12. You are surprised by something pleasant.
13. You attack something successfully.
14. You attack someone.
15. You are "attached" to something.
16. You have to blush.
17. You feel bold.
18. You can't be bothered.
19. You are energetic.
20. You find out you aren't clumsy.
21. You are satisfied.
22. You care for somebody.
23. You are confident.
24. You influence somebody.
25. You are glad to be idle.
26. Somebody is patient.
27. You enjoy life.
28. You are joyful.
29. You laugh.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

30. You are in love.
31. You receive good news.
32. You enjoy music.
33. You think it pretty.
34. You are satiated.
35. You are passionate.
36. You prevent something.
37. You produce something.
38. You are glad to avoid a quarrel.
39. You are glad to hurt somebody.
40. You rejoice.
41. You feel very safe.
42. You scream with laughter.
43. You enjoy the silence.
44. You have to go to bed.
45. You find it a beautiful day.
46. You win the struggle.
47. You subdue a person.
48. You conquer something.
49. You obtain what you want.
50. You surprise somebody.
51. You contribute.
52. You are permitted to handle something.
53. You are glad you don't have to be sorry.
54. You find the anxiety was for nothing.
55. You discover your suspicions are unfounded.
56. You finally get rid of it.
57. You stop somebody from being terrified.
58. You are happy.
59. Somebody understands you.
60. Somebody listens to you respectfully.
61. You feel energetic.
62. You are vigorous.
63. You know it is well done.
64. You don't have to wait anymore.
65. You like to watch.
66. You stop somebody from weeping.
67. You wander at will.
68. You feel free.
69. You help somebody.
70. You feel young.
71. You win.
72. You are glad to be together.
73. You are glad to leave.
74. You like emotion.
75. You enjoy moving.
76. The motion gives you joy.
77. You catch sight of something you have been waiting for.
78. You receive a present you like.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

79. You find something out.
80. You push something away.
81. You pull something to you.
82. You produce something.
83. You are proud of it.
84. You raise something high.
85. You prevail.
86. You harness some energy.
87. You make the time pleasant.
88. You are glad to be with a friend.
89. You make something obey.
90. You are happy to give offense.
91. You realize your luck is good.
92. You overcome antagonism.
93. You find it is fun to leap.
94. You get out of work.
95. You don't have to sit there anymore.
96. You realize it was the last day of school.
97. You are happy it is real.
98. You feel virtuous.
99. You know you are showing courage.
100. Your desire is gratified.
101. You succeed in your deception.
102. You conquer dejection.
103. You are glad it is over.
104. You wait eagerly.
105. You disperse them.
106. You can tell the difference.
107. Your parent is proud of you.
108. Somebody is faithful to you.
109. You escape.
110. You find you have hidden without cause.
111. You frighten somebody.
112. You overcome conservatism.
113. You discover a friend.
114. You are friendly.
115. You do something that is forbidden and get away with it.
116. You show somebody the door.
117. You heal something.
118. You acquire a pet.
119. It is a relief.
120. You find you aren't hurt.
121. You receive a pleasant call.
122. Your income is increased.
123. You find you have influence.
124. You are ambitious.
125. You succeed.
126. You find you don't want it after all.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

127. You conquer being poor.
128. Many are proud of you.
129. You are loved.
130. They rejoice for you.
131. You are considered remarkable.
132. You keep a secret.
133. Someone believes in you.
134. You understand.
135. You show your skill.
136. They like you.
137. Somebody is happy.
138. Someone appreciates you.
139. You feel you have done a good job.
140. A child loves you.
141. A friend needs you.
142. They laugh at your joke.
143. Everybody is surprised.
144. You are sought after.
145. You are invited.
146. Someone makes you realize you are strong.
147. You are important.
148. You find yourself necessary.
149. It is worthwhile.
150. You know you have given pleasure.
151. You are well.
152. Someone is delighted with you.
153. You win the struggle.
154. You are believed.
155. You rescue somebody.
156. You discover you aren't weak.
157. They stop fighting you.
158. Somebody becomes afraid of you.
159. You make somebody successful.
160. You disperse anxiety.
161. You are looked up to.
162. Somebody is glad you are there.
163. You conquer sorrow.
164. You are glad they are watching.
165. You can go and come as you please.
166. They give you a chair.
167. You are rewarded.
168. You decide for yourself.
169. You find you are right.
170. You enjoy youth.
171. You yell for happiness.
172. You receive something you want.
173. They discover you are valuable.
174. You give great happiness.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

175. You are glad you did it.
176. You find you are not vain after all.
177. You avoid them successfully.
178. You become important.
179. You are no longer unhappy.
180. You have to go.
181. You conquer some energy.
182. You fix it.
183. They find you have been wrongly suspected.
184. Your understanding is swift.
185. You discover you don't have to be ashamed.
186. You succeed in your struggle.
187. You are glad to shake hands.
188. You enjoy the kiss.
189. It is good to run.
190. You are able to retain it.
191. You restore it.
192. You do not have to go to bed.
193. You avert ruin.
194. You find a refuge.
195. It is good not to have to regret it.
196. You are true to your purpose.
197. You have lots of time.
198. You get out.
199. Somebody is glad you wrote.
200. Your people appreciate you.
201. You grow up.
202. You can make all the noise you want.
203. It isn't necessary to do anything.
204. You oblige somebody.
205. It is a wonderful occasion.
206. You are glad you are in love.
207. You can't lose.
208. You make them enthusiastic.
209. You sell it.
210. They enjoy your music.
211. You laugh last.
212. You find out you aren't lazy.
213. They discover you aren't ignorant.
214. They want your influence.
215. You don't have to hurry.
216. You illuminate something beautiful.
217. You do the impossible.
218. You don't have to worry about income.
219. You see somebody come that you dislike.
220. You see somebody leave that you dislike.
221. You feel fit.
222. Your fears are groundless.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

223. It is all right to be excited.
224. You feel equal to anything.
225. It is a brilliant morning.
226. Life is full of zest.
227. They let you have enough.
228. The drink is welcome.
229. You are glad to eat.
230. It is so good to hug someone.
231. You deliver the goods.
232. You are depended upon.
233. Nobody can deny you anything.
234. You find you hadn't been deceived.
235. You deserve it.
236. You crawl under the covers.
237. They let you continue.
238. You can be as contrary as you want.
239. The doctor is wrong.
240. Somebody cooks for you.
241. You have a nice house.
242. You find it is a pretty country.
243. You discover you don't have to stay there.
244. You get a better title.
245. You find something valuable.
246. You can keep any company you want.
247. You discover it isn't too complicated.
248. They have confidence in you.
249. You help them conquer something.
250. You can leave the classroom.
251. You don't have to go there anymore.
252. Somebody comes when you call.
253. You enjoy a new car.
254. You get out of the cage.
255. They admit you were clever.
256. You find your hands are adroit.
257. You discover you could run faster.
258. You discover you don't have to mind.
259. You find it isn't in vain after all.
260. What you hope comes true.
261. You have a right to think for yourself.
262. You find you don't have to be disappointed.
263. You discover how persistent you are.
264. You know you can handle responsibility.
265. The world is all yours.
266. You are delighted.
267. You feel good in the morning.

(h) Organic Sensation

Organic sensation is that sense which tells the central nervous system the state of the various organs of the body. Do not be alarmed if you feel groggy for

---

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

a while or if you yawn prodigiously. These manifestations are good and they will pass away if you create a certain additional number of scenes on the same question that made you feel strange.

Can you imagine that:

1. You feel yourself to be in good physical condition.
2. You enjoy yourself physically.
3. You have just eaten something you like.
4. Your head feels good.
5. Your back feels good.
6. You feel relief.
7. You are excited.
8. You feel very much alive.
9. You are proud of your body.
10. Your body is competent.
11. Your heart is beating calmly.
12. You don't have a single ache or pain.
13. You feel refreshed.
14. Everybody is having a good time.
15. Both of you enjoy it.
16. Your back feels strong.
17. You stand very straight.
18. You like your position.
19. You get a new position.
20. You need and get a cool drink of water.
21. Your head feels clear.
22. It is good to breathe fresh air.
23. You get it up.
24. You get it out.
25. You feel strong again.
26. You have eaten a good dinner.
27. You are enjoying it.
28. You do it with ease.
29. You pour something out.
30. You are tense with excitement.
31. You are relaxed.
32. Your chest feels good.
33. Your throat feels good.
34. Your eyes feel good.
35. You aren't aware of your breathing.
36. Your ears aren't ringing.
37. Your hands do something competent.
38. Your legs serve you well.
39. Your feet feel good.
40. You know you look good.

(i) Motion Personal

Amongst the various perceptions is that of personal motion. This is awareness of change of position in space. Many other perceptions assist this awareness

---

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

of motion of self. This perception is assisted by sight, the feel of wind, changes in body weight and by the observation of external environment. However, it is a perceptic in itself and in the following questions your attention is called simply to the internal awareness of yourself in motion.

Can you imagine that:

1. You are running.
2. You are walking.
3. You enjoy a stroll.
4. You overcome something.
5. You throw something away you don't want.
6. You win a tug of war.
7. You skip a rope.
8. You ride.
9. You did something successful in sports.
10. You lie down.
11. You stand up.
12. You turn around and around.
13. You jump.
14. You stand on something that moves.
15. You leap up.
16. You win a race.
17. You do something physically you are admired for.
18. You enjoy moving.
19. You enjoy standing still.
20. You point out something.
21. You show yourself superior physically.
22. Your right hand does something skillful.
23. Your left hand does something skillful.
24. You tame an animal.
25. You get the better of another person.
26. You do something physical you enjoy.
27. You step up.
28. You hold something close to you.
29. You throw something away you don't want.
30. You feel lazy.
31. You turn the page of a book you enjoy reading.
32. You dress.
33. You get up when you want to.
34. You enjoy wrestling with somebody.
35. You handle a complicated object successfully.
36. You drive well.
37. You carry some weight.
38. You gather things together.
39. You pack.
40. You won't let something go.
41. You enjoy the morning.
42. You dance well.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

43. You amuse people because you want to.
44. You refuse to do what is wanted of you and do what you want to.
45. You are glad you are you.
46. You are complimented on posture.
47. You shake hands with somebody you are glad to see.
48. You grab something you desire.
49. You comb your hair.
50. You pick up this book.
51. You sit down.

(j) Motion External

The observation of external motion is accomplished by many sense channels. The ability to perceive motion in present time and the ability to recall things which have moved and perceive that they are moving are two different things. Inability to perceive well various motions occurring in one's environment is dangerous, but it is caused by the misapprehension that the movements one perceives are dangerous when they most ordinarily are not. For every dangerous motion in one's environment there are countless thousands of safe and friendly motions. Because motion has been dangerous in the past is no reason to conceive all motion as dangerous. Possibly one of the most aberrative actions above the level of unconsciousness is striking a person suddenly when he does not expect it. Slapping children, particularly when they are not alert to the fact that they are about to be slapped, tends to give an individual a distrust of all motion and even when they become of an age when a slap would be the last thing they would expect they still continue to distrust motion. In creating motions, make an effort to see the actual movements which you create in the scene.

Can you imagine a scene wherein:

1. Something pleasant moves very fast.
2. You see somebody you don't like running away from you.
3. You enjoy seeing the rain come down.
4. You enjoy seeing children play.
5. Trees rustle in a summer wind.
6. A quiet brook flows.
7. You play ball.
8. You see a kite flying.
9. You are exhilarated riding downhill.
10. You see a bird fly gracefully.
11. You perceive the moon moving.
12. You scare an animal away from you.
13. You see a graceful dancer.
14. You see an accomplished musician.
15. You see an excellent actor.
16. You watch a graceful girl.
17. You watch a happy child.
18. You start an object.
19. You stop an object.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

20. You break something you don't like.
21. You watch a graceful man.
22. You enjoy watching a ferocious animal.
23. You are glad to see something fall.
24. You watch something going around and around.
25. You enjoy bouncing something.
26. You are happy to see something shoot up in the air.
27. You watch a fast horse.
28. You hear something swift.
29. You see a "shooting star."
30. You see grass moving in the wind.
31. You watch the second hand of a clock.
32. You see somebody you don't like walk away from you.
33. You see somebody you like walk towards you.
34. Somebody runs up and greets you.
35. You see an animal chasing an animal.
36. You move an object.
37. You lift an object.
38. You throw an object down.
39. You watch a friendly fire.
40. You see a light come on.
41. You see something go into something.
42. You empty something.
43. You pull something out.
44. You hear a friendly movement.
45. You destroy something you don't want.
46. You turn the page of this book.

(k) Body Position

One is aware of the position of one's body by special perceptions. These include joint position. With the following questions give particular attention in the incident you imagine to the position of your body.

Can you imagine that:

1. You enjoy just sitting.
2. You fight your way out of a place in which you don't want to be.
3. You stand and enjoy a view.
4. You put your toe in your mouth.
5. You try to stand on your head.
6. You try to see if you can be a contortionist.
7. You drink something pleasant.
8. You eat an excellent meal.
9. You drive a good car.
10. You are doing something you like.
11. You enjoy handling something.
12. You are competent in a sport.
13. You are admired.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

14. You are happy.
15. You enjoy a chance to sit down.
16. You enthusiastically stand up to go somewhere.
17. You get rid of something.
18. You watch a child being trained.
19. You want to stay and do.
20. You want to leave and do.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

Exercise IV

STANDARD PROCESSING

Language as a Symbol

One can consider that the missions of the energy of life, or at least one of them, is the creation, conservation, maintenance, acquisition, destruction, change, occupation, grouping and dispersal of matter, energy, space and time, which are the component factors of the material universe.

So long as an individual maintains his own belief in his ability to handle the physical universe and organisms about him and to control them if necessary or to work in harmony with them, and to make himself competent over and among the physical universe of his environment, he remains healthy, stable and balanced and cheerful. It is only after he discovers his inabilities in handling organisms, matter, energy, space and time, and when these things have been sharply painful to him, that he begins to decline physically, become less competent mentally, and to fail in life. These questions are aimed towards the rehabilitation of his ability to handle organisms and the physical universe.

It was a pre-Dianetic error that an individual was healthy so long as he was adjusted to his environment. Nothing could be less workable than this "adaptive" postulate and had anyone cared to compare it with actuality he would have discovered that the success of man depends upon his ability to master and change his environment. *Man succeeds because he adjusts his environment to him, not by adjusting himself to the environment.* The "adjusted" postulate is indeed a viciously dangerous one, since it seeks to indoctrinate the individual into the belief that he must be a slave to his environment. The philosophy is dangerous because the people so indoctrinated can be enslaved in that last of all graveyards, a welfare state. However, this postulate is very useful if one wishes to subjugate or nullify human beings for one's own ends. The effort in the direction of adjusting men to their environment by giving them "social training," by punishing them if they are bad, and by otherwise attempting to subdue and break them, has filled the society's prisons and insane asylums to the bursting point. Had anyone cared to look at the real universe he would have found this to be true: No living organism can be broken by force into an adjusted state and still remain able and amiable. Any horse trainer, for instance, knows that the horse must not be pushed or broken into submission if one wishes to retain his abilities, but, as they used to say in the army, mules were far more expensive than men, and perhaps it was not in the interest of pre-Dianetic thought to preserve men in a happy state. However, one should not be too harsh on these previous schools of thought, since they had no knowledge of the natural laws of thought, and in the absence of these, criminals can only be punished and not cured and the insane can only be driven down into the last dregs of tractability. The nearer to death, according to those schools of thought, the better, as witness electric shock "therapy" and brain

surgery—those efforts on the part of the mental medical men as closely to approximate euthanasia as possible without crossing the border into the legal fact of death. These past schools have now been taken under the wing of Dianetics, which embraces all fields of thought, and are being reeducated. It is found that they quickly desert the punishment-drive "therapies" as soon as they completely understand that they are not necessary, now that the natural laws of thought and behavior are known. One cannot, however, wholly repress a shudder at the fate of the hundreds of thousands of human guinea pigs whose lives and persons were ruined by the euthanistic methods employed in the dark ages of unreason.

Your health depends almost entirely upon your confidence in your ability to handle the physical universe about you and to change and adjust your environment so that you can survive in it. It is actually an illusion that you cannot ably handle your environment, an illusion implanted by aberrated people in the past, during moments when you were unconscious and could not defend yourself or when you were small and were directed and misdirected and given pain and sorrow and upset, and had no way to effect your right to handle yourself in your environment.

On Lake Tanganyika the natives have a very interesting way of catching fish. There on the equator the sun shines straight down through the clear water. The natives take blocks of wood and string them along a long rope. They stretch this rope between two canoes and with these abreast begin to paddle towards the shoal water. By the time they have reached the shoals, schools of fish are piled and crowded into the rocks and onto the beach. The blocks of wood on the rope make shadows which go all the way down to the bottom of the lake and the fish, seeing the approach of these shadows and the apparent solid bars which they form in the water, swim fearfully away from them and so are caught.

A man can be driven and harassed and worked upon by aberrated people about him until he too conceives shadows to be reality. Should he simply reach out towards them, he would discover how thin and penetrable they are. His usual course, however, is to retreat from them and at last find himself in the shadows of bad health, broken dreams and an utter disownment of himself and the physical universe.

A considerable mechanical background of the action and peculiarities of the energy of thought make it possible for these lists to bring about the improved state of being that they do, when properly used; but over and above these mechanical aspects, the simple recognition that there have been times in one's life when one did control the physical universe as needful, when one was in harmony with organisms about one, validates the reality of one's ability.

Caught up by the illusion of words, stressed into obedience when he was a child by physical means, man is subject to his greatest shadow and illusion—*language*. The words, forcefully spoken, "Come here!" have no actual physical ability to draw the individual to the speaker. Yet he may approach, although he may be afraid to do so. He is impelled in his approach because he has been made to "come here" by physical force so many times in the early period of his life, while the words "come here" were being spoken, that he is trained much like a

dog to obey a signal. The physical force which made him approach is lost to view and in its place stands the shadow "come here"; thus, to that degree he loses his self-determinism on the subject of "come here." As life goes on, he makes the great error of supposing that any and all words have force and importance. With words, those about him plant their shadow cages. They restrict him from doing this; they compel him to do that—and almost hour by hour and day by day he is directed by streams of words which in ordinary society are not meant to help him but only to restrain him because of the fear of others. This niagara of language is effective only because it substitutes for periods when he was physically impelled against his wishes to accept things he did not want, to care for things for which he actually had no use or liking, to go where he did not wish to go, and to do what he did not want to do. Language is quite acceptable when understood as a *symbol* for the act and thing, but the word *ashtray* is no substitute for an ashtray. If you do not believe this, try to put your ashes on the air waves which have just carried the words *ashtray.* Called a *saucer* or an *elephant,* the object intended for ashes serves just as well.

By the trick of language, then, and a magical, wholly unsubstantial trick it is, men seek to order the lives of men for their own advantage, and men caged about by the shadows observe and believe to their own detriment.

All languages derive from observation of matter, energy, space and time and other organisms in the environment. There is no word which is not derived and which does not have the connotation of the physical universe and other organisms.

Thus, when you answer these questions by creating the imaginary incidents which they evoke, be very sure that you do not evoke language incidents but action incidents. You do *not* want the time when you were *told* to do something— you want an imaginary scene of action. You do not have to connect the language to the action in any way, but you will find as you answer questions on any of these lists that the value of language begins to depreciate considerably and that language strangely enough will become much more useful to you.
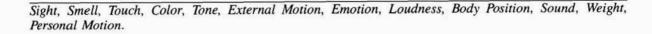
Can you imagine that:

1. You move an object.
2. An object moves you.
3. You throw an organism up into the air.
4. You walk downstairs.
5. You acquire something you want.
6. You create something good.
7. You feel big in a certain space.
8. You are proud to move something heavy.
9. You handle energy well.
10. You build a fire.
11. You lose something you don't want.
12. You force something on somebody.
13. You promote survival.
14. You pleasantly expend time.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

15. You close in space.
16. You are master of your own time.
17. You open up a space.
18. You handle a machine well.
19. You stop a machine.
20. You raise an object.
21. You lower yourself.
22. You destroy something you don't want.
23. You change something for the better.
24. An organism you do not like moves away from you.
25. You obtain something you want.
26. You maintain a person.
27. You bring somebody you like close to you.
28. You leave a space you don't like.
29. You conquer energy.
30. You destroy a bad organism.
31. You handle fluid well.
32. You bring a number of pleasant objects together.
33. You place a number of objects into space.
34. You throw unwanted objects away.
35. You disperse many objects.
36. You tear an unwanted object to pieces.
37. You fill a space.
38. You regulate another's time.
39. You hold an object close that you want.
40. You improve an object.
41. You empty a space you want.
42. You go a distance.
43. You let time go.
44. You do what you want to do yourself.
45. You win over an organism.
46. You get out from under domination.
47. You realize you are living your own life.
48. You know you don't have to do it.
49. You escape from a dangerous space.
50. You enter upon a pleasant time.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

Exercise V

AIDS TO REMEMBERING

"Remember" is derived, of course, directly from action in the physical universe. How would a deaf-mute teach a child to remember? It would be necessary for him to keep forcing objects or actions on the child when the child left them alone or omitted them. Although parents are not deaf-mutes, children do not understand languages at very early ages, and as a consequence learn to "remember" by having their attention first called towards actions and objects, spaces and time. It violates the self-determinism of the individual, and therefore his ability to handle himself, to have things forced upon him without his agreement. This could be said to account, in part, for some of the "poor memories" about which people brag or complain.

Because one learns language at the level of the physical universe and action within it, one could be said to do with one's thoughts what one has been compelled to do with the matter, energy, space and time in one's environment. Thus, if these have been forced upon him and he did not want them, after a while he will begin to reject the thoughts concerning these objects, but if these objects, spaces and times and actions are forced upon him consistently enough he will at length go into an apathy about them. He will not want them very much but he thinks he has to accept them. Later on, in school, his whole livelihood seems to depend on whether or not he can remember the "knowledge" which is forced upon him.

The physical universe level of remembering, then, is retaining matter, energy, space and time. To improve the memory, it is only necessary to rehabilitate the individual's choice of acceptance of the material universe. In answering these questions, particular attention should be paid to the happier incidents. Inevitably many unhappy incidents will flick through, but where selection is possible, happy or analytical incidents should be stressed. This list does not pertain to asking you to remember times when you remembered. It pertains to acquiring things which you wanted to acquire. Actual incidents are required for this section only.

Can you remember a time when:

1. You acquired something you wanted.
2. You threw away something you didn't want.
3. You abandoned something you knew you were supposed to have.
4. You did something else with the time which was otherwise appointed for you.
5. You went into a space you were not supposed to occupy.
6. You left the space you were supposed to be.
7. You were happy to have acquired something you couldn't afford.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

8. You happily defied directions you had been given.
9. You were sent to one place and chose to go to another.
10. You chose your own clothing.
11. You wore something in spite of what people would think.
12. You got rid of something which bored you.
13. You were glad to have choice over one of two objects.
14. You didn't drink any more than you wanted to.
15. You successfully refused to eat.
16. You did what you pleased with yourself.
17. You did what you pleased with a smaller person.
18. You were right not to have accepted something.
19. You gave away a present you had received.
20. You destroyed an object somebody forced upon you.
21. You had something you wanted and maintained it well.
22. You maliciously scuffed your shoes.
23. You didn't read the book you had been given.
24. You refused to be owned.
25. You changed somebody's orders.
26. You slept where you pleased.
27. You refused to bathe.
28. You spoiled some clothing and were cheerful about it.
29. You got what you wanted.
30. You got back something you had lost.
31. You got the person you wanted.
32. You refused a partner.
33. You threw the blankets off the bed.
34. You had your own way.
35. You found you had been right in refusing it.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

Exercise VI

FORGETTER SECTION

It is generally conceded that the opposite of *to remember* is *to forget*. People can easily become confused between these two things so that they forget what they think they should remember and remember what they think they should forget. The basic and underlying confusion between *forget* and *remember* has to do, evidently, with what has been done to the individual on a physical level and what has been forced on him or taken away from him in terms of matter, energy, space and time.

The word *forget* rests for its definition on the action of leaving something alone. How would a deaf-mute teach a child to forget something? He would, of course, have to hide it or consistently take it away from a child until the child went into apathy about it and would have nothing further to do with it. If he did this enough, so that the child would abandon the object, a child could be said to have forgotten the object, since the child, or any person, will do with his thoughts what he has done with the matter, energy, space, time and organisms around him, thoughts being an approximation in symbological form of the physical universe. If a child has been forcefully made to leave alone or abandon objects, energy, spaces and times, later on when he hears the word *forget,* this means he must abandon a certain thought and if he is in apathy concerning the forced loss of objects or having them taken away from him in childhood, he will proceed to forget them very thoroughly.

It could be said that an individual will occlude as many thoughts as he has had to leave alone or lose objects in life. Pain itself is a loss, being uniformly accompanied by the loss of cells of the body. Thus the loss of objects or organisms by the individual can be misconstrued as being painful. Memories then can be called painful which actually contain no physical pain. But the individual must have had physical pain in order to understand that the loss means pain.

Punishment often accompanies, in child training, the times when the child is supposed to leave something alone. Thus, having to leave something alone is equivalent to being painful. Thus to remember something one is supposed to forget could be erroneously judged to be painful and indeed it is not.

There is a whole philosophy in existence that the best thing to do with unpleasant thoughts is to forget them. This is based securely upon an apathy occasioned by early training. A child when asking for an object will usually at first be cheerful and when he does not procure it will become angry; if he still does not procure it he may cry; and at last goes into apathy concerning it and says that he does not want it. This is one of the derivations of the Dianetic Tone Scale and can be observed by anyone.

These questions, then, are an effort to overcome the times when one has had to leave things alone, when one has had to lose things, and when the loss has been enforced. Thus, when answering these questions, it would be very well to try to create several incidents for each. Use imaginary incidents only.
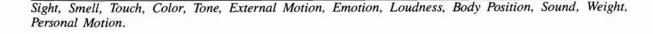
571

Can you create a scene in which:

1. You put something aside because you think it is dangerous but it isn't.
2. You acquire something you are not supposed to have and keep it.
3. You cheerfully get into everything you are supposed to leave alone.
4. You go back to something you had been pulled away from.
5. You find the caution to leave something alone groundless.
6. You cheerfully destroy an expensive object.
7. You throw away something you want.
8. You play with somebody you are supposed to leave alone.
9. You are right in disobeying.
10. You read a forbidden book.
11. You enjoy having things.
12. You acquire a dangerous object and enjoy it.
13. You steal some food and are cheerful about it.
14. You eat exactly what you please.
15. You fix some electrical wiring successfully.
16. You play with fire.
17. You successfully drive dangerously.
18. You touch something in spite of all warnings.
19. You get away with it.
20. She walks out on you.
21. You and some friends collect objects.
22. You touch a forbidden thing happily.
23. You get it anyway.
24. You go where you are not supposed to and enjoy it.
25. You own something that was once forbidden.
26. He walks out on you.
27. You throw away something you had had to accept.
28. You find something which had been hidden from you.
29. You acquire a habit you are not supposed to have and enjoy it.
30. You are right and they are wrong.
31. You enjoy yourself in a forbidden space.
32. You are not supposed to do it and you do.
33. People are glad they had been wrong about you.
34. You recover something somebody had thrown away.
35. You bully somebody into giving you something you want.
36. You keep on with this processing despite what is said.
37. You persist in doing something until they agree you have a right to.
38. You suddenly realize you could do anything you want with an object.
39. You do something dangerous and get away with it.
40. Your group finally gets something they had been denied.
41. You find you don't have to sit there anymore.
42. You realize you don't have to go to school ever again.
43. You realize it was recess.
44. You play truant.
45. You make something look like something else.
46. You find where an adult has made a mistake.
47. You discover it isn't what they said it was.
48. You find yourself master of all your possessions.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

49. You discover you don't necessarily have to go to sleep at night.
50. Although you feel you have to eat it, you leave it alone.
51. You eat something that isn't good for you and enjoy it.
52. You let yourself get angry and are glad of it.
53. You suddenly decide you can't be that bad.
54. You open a forbidden door.
55. You make it go very fast when it should go slow.
56. You steal some time.
57. You find some love you didn't know is there.
58. You abandon somebody and are glad of it.
59. You refuse to leave that time alone.
60. You sneak off and build a fire.
61. You didn't realize it could be that good.
62. You find out it isn't bad to play.
63. You can't see what is wrong with pleasure.
64. You leave off doing something you are supposed to do to do something you enjoy.
65. You acquire a space you once wouldn't have had.
66. You indulge yourself thoroughly.
67. They can't keep you back from it.
68. You successfully refuse to come to the table.
69. You get burned anyway and don't care.
70. You get rid of an object and acquire liberty.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

Exercise VII

SURVIVAL FACTORS

In that the basic drive of life is survival and in that good survival must contain an abundance, the survival characteristic of people, organisms, matter, energy, space and time, from the viewpoint of an individual, are very important. The incentive towards survival is the acquisition of pleasure. The thrust away from death is the threat of pain. High ideals and ethics enhance the potentialities of the individual and the group in surviving. The ultimate in survival is immortality.

The factors which make up life can become contradictory in that one item can, in itself, assist survival and inhibit survival. A knife for instance is prosurvival in the hand, but contrasurvival when pointed at the breast by somebody else. As a person advances in life, he becomes confused as to the survival value of certain persons, various objects, energy, space and time. The individual desires survival for himself, for his family, for his children, for his group, for life in general and the physical universe. Confusing one thing with another and beholding an item which was once survival become nonsurvival, beholding nonsurvival entities taking on survival qualities, the individual loses his ability to evaluate his environment in terms of whether it assists or inhibits survival.

An individual, a family, a group best survives, of course, when prosurvival entities are in proximity and available and when contrasurvival entities are absent. The struggle of life could be said to be the procurement of prosurvival factors and the annihilation, destruction, banishment of contrasurvival factors.

Emotion is directly regulated by prosurvival and contrasurvival factors in life. When an individual procures and has in his proximity a strong survival entity such as another person or animal or object, he is *happy*. As this prosurvival entity departs from him, his emotional reaction deteriorates in direct ratio to his belief in his ability to recover it. As it threatens to depart he becomes *antagonistic* and fights to keep it near him. If its departure seems certain, he will become *angry* and lest it become prosurvival for another life form and he is assured he has lost it, he will even destroy it. When he realizes what his own state may be or the state of his family, children or group with his prosurvival entity departed he experiences *fear* that its loss will be permanent. When he recognizes what he believes to be a nearly irretrievable absence of this prosurvival entity he experiences *grief*. When it is considered to be lost permanently he experiences *apathy* and in apathy he may even go to the point of saying he did not want it. Actually, from antagonism on down the Tone Scale of emotion all the way to grief, he is still fighting to get it back and only in apathy abandons it and negates against it.

In the case of a person, animal, object, energy, space or time which threatens the survival of an individual, his family, his children or his group, the best

survival can be accomplished when such an entity has been banished or destroyed or is as distant as possible from the individual, his family, his children or his group. In the case of the mad dog, the greatest danger exists when he is nearest and the greatest safety exists when he is most distant or absent. With contrasurvival objects, then, we have the Tone Scale in reverse. When the contrasurvival object is present and cannot be put away, the individual experiences apathy. When the individual believes himself to be threatened or when he feels his family, his children or his group are threatened by a contrasurvival object to a point where he cannot easily repel it, grief is experienced, for grief contains some hope of victory through enlisting the sympathy of one's allies. When a contrasurvival entity is threatening to approach, fear is experienced, providing one feels that a direct attack is not possible. If the contrasurvival object is near, but the individual, his family, his children or his group feel that it can be conquered, even though it is already too close, anger results. If a contrasurvival entity might possibly approach, antagonism is demonstrated. Above this level contrasurvival objects may be more and more distant or easily handled up to the point where the individual can even be cheerful about them, at which time they are either absent or can be handled with ease.

Individuals get into a fixed emotional state about their environment when contrasurvival objects remain too statically in their environment or when prosurvival objects are too difficult to obtain and cannot be procured or brought near or seem inclined to leave. Mixed with these emotional states is the confusion occasioned by a dulled ability to differentiate between the pro- and contrasurvival of an entity.
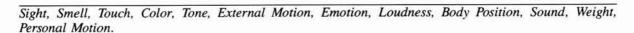
A parent is contrasurvival in that he punishes, is much too big and cannot be contributed to, which lessens the survival potentialities of a child. On the other hand, the same parent furnishing food, clothing and shelter, and also, but not least, being an entity which loves and can be loved, is a prosurvival entity. The parent entirely absent, then, is not a satisfactory survival state. The parent present is not a satisfactory survival state. Hence an indecision results and the individual demonstrates anxiety towards the parent. But this anxiety exists because of many hidden situations extending back to the beginning of an individual's life. The following questions are designed to permit the individual to reevaluate the prosurvival and contrasurvival nature of persons, animals, objects, energies, space and time in general.

Can you "mock up" a scene in which:

1. A person you dislike is about.
2. An individual you like stands above you.
3. You finally accept a person you like.
4. You enjoy accompanying a person you like.
5. You are against a person you like.
6. You acquire an individual you like.
7. You and a person you like engage in a pleasant action.
8. Your action results in getting rid of somebody you don't like.
9. You enjoy seeing somebody you admire.
10. You advance towards a person you like.
11. You acquire an object which adores you.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

12. You know somebody feels affection for you.
13. You get away from a person of whom you are afraid.
14. You walk after a person you like.
15. A person you like aids you.
16. You and people you like are all together.
17. You almost meet somebody you dislike.
18. You are glad to be alone.
19. Somebody aids your ambition.
20. You are among people you like.
21. You find somebody amiable.
22. A person amuses you.
23. You finally don't have to be anxious.
24. A person you like appears suddenly.
25. You have a good appetite.
26. You approach somebody you honor.
27. Somebody approves of you.
28. A person you like arose.
29. You are arrested by somebody's beauty.
30. You enjoy an arrival.
31. You find out you don't have to be ashamed.
32. Somebody you like is asleep.
33. You assail an enemy successfully.
34. A person you honor assists you.
35. You enjoy an associate.
36. You feel assured by a person you like.
37. You are astonished to find out somebody respects you after all.
38. You attack somebody you don't like.
39. You are attached to a friend.
40. Somebody you like gives you attention.
41. You are attractive to somebody.
42. You are awakened by somebody of whom you are fond.
43. You are glad to find somebody is bad.
44. You play ball.
45. You play a battle with children.
46. Somebody considers you beautiful.
47. You discover you have become fond of someone.
48. Somebody you dislike begs you.
49. You begin a friendship.
50. You discover you don't have to behave.
51. A person you dislike is behind you.
52. You are below somebody you like.
53. Somebody of whom you are fond gets the better of you.
54. You are beside your favorite friend.
55. You discover you're liked better than you thought.
56. You are between two friends.
57. You bite somebody you dislike.
58. You decide to be blind to a fault.
59. You like somebody who is black.
60. Somebody asks you to blow hard.
61. Somebody's question makes you blush pleasantly.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

62. Somebody makes you feel bold.
63. You are glad somebody was born.
64. Nobody can bother you.
65. You have reached the bottom and start up.
66. You bow to a friend.
67. You are in a box with a pleasant person.
68. You break bread with somebody you like.
69. You breakfast with somebody you like.
70. You like somebody so much you can hardly breathe.
71. You bring somebody a present.
72. You brush against somebody you like.
73. Somebody helps you build something.
74. Somebody kisses a burn.
75. You are so happy you feel you will burst.
76. You bury something you don't want.
77. You are too busy to see an enemy.
78. You stand by somebody.
79. You see something you dislike in a cage.
80. You answer a call from a friend.
81. You break a cane.
82. You capture an enemy.
83. You no longer have to be careful.
84. You find somebody cares.
85. You enjoy being careless.
86. A cat you like walks away from you.
87. You discover you are not the cause.
88. They can't catch you and you realize it.
89. You are certain of a friend.
90. You discover you have charm.
91. You enjoy a child.
92. You find a church pleasant.
93. You discover there are friends in the city.
94. You and others leave the classroom.
95. Somebody believes you clever.
96. You find an enemy is clumsy.
97. You don't have to clothe yourself as directed.
98. You throw away a collar.
99. You don't have to comb your hair.
100. You are comfortable with a person.
101. You see an enemy coming and don't meet him.
102. You can come as you please.
103. An enemy has to obey your command.
104. You find you are in command.
105. You hear an enemy is committed.
106. You are in good company.
107. You take compassion on an enemy.
108. You are discovered to be a good companion.
109. You feel complete.
110. You conceal yourself from an enemy.
111. You condemn an enemy.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

112. People have confidence in you.
113. You confound an enemy.
114. You conquer an enemy physically.
115. Somebody consents.
116. You can't contain yourself.
117. You see an enemy contract.
118. You prove very contrary.
119. It is hard to count your friends.
120. People realize you have courage.
121. Your courting is successful.
122. You put a cover over an enemy.
123. You make an enemy crawl.
124. You create a group.
125. You make somebody get over being cross.
126. You are glad to be in a crowd.
127. You make an enemy cry.
128. You cure a friend.
129. An enemy cuts himself.
130. You lose an enemy in the dark.
131. You discover something you didn't like is dead.
132. You turn a deaf ear to an enemy.
133. You forgive somebody for deceiving you.
134. You throw somebody you don't like into dejection.
135. You delay a catastrophe.
136. Somebody is delighted with you.
137. You cannot deny a favor.
138. You cannot deny what you want.
139. You overlook a defect in a friend.
140. You are depended upon.
141. An enemy gets what he deserves.
142. Your desire is answered.
143. You depart from an enemy.
144. An enemy departs from you.
145. You drive an enemy into despair.
146. You and another successfully reach a destination.
147. Your group destroys an enemy.
148. Your determination wins.
149. You can tell the difference.
150. You diminish an enemy.
151. You disperse a group you don't like.
152. You find you are right to distrust somebody.
153. You dive in.
154. There is plenty to divide.
155. You have no doubt of someone.
156. You drive somebody.
157. You and a friendly person eat.
158. Your effort is rewarded.
159. You are enclosed by friends.
160. You successfully encourage somebody.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

161. You put an end to something you don't like.
162. You enjoy watching somebody leave.
163. You know you've had enough and take action.
164. Somebody is entranced with you.
165. You are equal to anyone.
166. You escape from an enemy.
167. You get even with somebody you don't like.
168. You pass an examination in spite of somebody.
169. You are excited by an arrival.
170. Somebody you don't like escapes from you.
171. Somebody you dislike goes far away.
172. You discover a person has been faithful.
173. You discover you don't have to be afraid any more.
174. You feed somebody.
175. You discover your enemies are few.
176. You find somebody you have been looking for.
177. You decide to stick to the finish.
178. Your first enemy goes away from you.
179. You watch a detested person flee.
180. You forbid somebody to come near you and they obey.
181. You use force on somebody successfully.
182. You realize you are free.
183. You know you have a friend.
184. You frighten somebody you don't like.
185. You gather friends together.
186. You can go outside the gate.
187. People find you generous.
188. You no longer have to be on your guard.
189. People make you happy.
190. You harm a person you don't like.
191. Somebody you like hastens to you.
192. You heal a friend.
193. You help an ally.
194. You have a friend.
195. You hinder an enemy.
196. Somebody tosses you up high.
197. You put an enemy in the hole.
198. You agree it is hot.
199. You hunt an enemy.
200. You hurry towards a group.
201. You hurt somebody you need.
202. You coax somebody into being idle.
203. You illuminate a group.
204. You discover you have imagined a wrong about someone.
205. You and a friend do the impossible.
206. Somebody you had hunted walked in.
207. You find an enemy ignorant.
208. You make somebody you don't like impatient.
209. You are discovered to be interesting.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

210. Your invention is appreciated.
211. You take a pleasant journey.
212. You make somebody joyful.
213. You jump.
214. You keep somebody from doing wrong.
215. You see an enemy kicked out.
216. You overcome a desire to kill.
217. Somebody finds you are kind.
218. You are first kissed.
219. You land on your feet.
220. You are late and it doesn't matter.
221. You make people laugh.
222. You and a person you like are lazy.
223. You leave an enemy.
224. There is one less.
225. You catch an enemy in a lie.
226. You and your group enjoy life.
227. You are glad it is light.
228. You are happy to listen.
229. You overcome somebody bigger than you.
230. You make somebody glad to be alive.
231. You find love really exists.
232. Your luck is excellent.
233. You fix a machine for somebody.
234. You receive pleasant mail.
235. You know a good man.
236. Somebody imitates your manner.
237. You have an enemy under your control.
238. You decide not to marry.
239. You find you are the master.
240. You discover you aren't mean.
241. You have a happy meeting.
242. You are in the midst of friends.
243. A person you don't like minds you.
244. A friend interests you with music.
245. People find you mysterious.
246. You discover nobody dislikes you.
247. You can make all the noise you please.
248. You don't have to obey.
249. You oblige somebody.
250. You discover you are not being observed after all.
251. You make it a gala occasion.
252. You offend somebody you don't like.
253. You sit on somebody.
254. You shut the door on an enemy.
255. You disobey an order and find it is all right.
256. You organize a game.
257. You are glad to participate.
258. You are happy in a partner.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

259. You take somebody's part.
260. Somebody experiences passion for you.
261. You are patient with a foolish person.
262. You bring peace.
263. You feel pity for an enemy.
264. You are impolite and it serves your purpose.
265. People rejoice with you.
266. You take position beside a friend.
267. You feel powerful in your friends.
268. You find somebody is precious to you.
269. You do what you prefer to do with a person.
270. You give somebody you like a present.
271. You prevent somebody from doing something foolish.
272. Somebody thinks you are pretty.
273. You find you don't want to see somebody go to prison.
274. You are right in standing by your principles.
275. You are part of a procession.
276. They discover you can produce.
277. You and a friend make progress.
278. Somebody is true to a promise.
279. Proof isn't necessary.
280. Somebody is proud of you.
281. You stay with your purpose.
282. You are discovered to be of good quality.
283. You stop a quarrel.
284. You find you can act quickly.
285. It is unnecessary to be quiet.
286. You lift a child.
287. You discover enmity is rare.
288. Somebody reads to you.
289. There is danger and you are ready.
290. Somebody unexpectedly reappears.
291. You receive somebody you like.
292. You recognize a friend.
293. Somebody takes refuge in you.
294. You discover your regrets are in vain.
295. People rejoice with you.
296. A friend rejoins you.
297. A person decides to remain.
298. You are considered remarkable.
299. You repeat something without being sorry for it.
300. People find you have been wrongly represented.
301. Somebody says you resemble somebody.
302. You find you don't have to respect somebody.
303. You restore a friendship.
304. You retain goodwill.
305. You reveal trickery.
306. A friend rubs against you.
307. You try to save somebody you dislike from ruin.

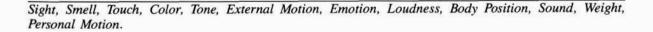*Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.*

308. You make an unfriendly person run.
309. You cure somebody's sadness.
310. You discover safety.
311. You know you are part of a pretty scene.
312. You are right in claiming somebody a scoundrel.
313. You make an unfriendly person scream.
314. You are happy to find somebody isn't what he seemed.
315. You find you don't think about yourself all the time, after all.
316. You send somebody away.
317. You find a person isn't as severe as you had thought.
318. You make somebody shake.
319. You shout with joy.
320. You enjoy shutting something up.
321. You have a friend at your side.
322. You enjoy the sight of a person leaving.
323. You force silence.
324. You find your size doesn't matter.
325. Somebody finds you are skillful.
326. You are glad you've been slow.
327. You succeed in putting a puzzle together.
328. You are glad something is slippery.
329. You are glad to arrive too soon.
330. Somebody is angry at you and it doesn't do any good.
331. You tie somebody to a stake.
332. You enjoy startling somebody.
333. You find you don't have to starve.
334. You don't want to stay and don't.
335. Somebody sticks to you.
336. Somebody is still your friend.
337. Somebody stirs you.
338. You call to talk to somebody.
339. You stop an unfriendly person.
340. Somebody you like in a shop is good to you.
341. Somebody makes you feel less strong.
342. You strip an unfriendly person.
343. Somebody strokes you.
344. Somebody discovers how strong you are.
345. You win a struggle.
346. You subdue an unkind person.
347. You find you have a subject.
348. You make an unfriendly person submit.
349. You succeed in spite of people.
350. You make a person suffer with justice.
351. You give another person a suit.
352. You feel sure in the presence of somebody.
353. You handle somebody well.
354. You seize an unfriendly person.
355. Your search is rewarded.
356. Somebody tries to send you away and you don't go.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

357. You find you have taken somebody too seriously.
358. You watch an unfriendly person move fast.
359. You find shame isn't necessary.
360. Somebody discovers they have suspected you wrongly.
361. You should tell and you do.
362. Your anxiety is for nothing.
363. You apprehend an unfriendly person.
364. You are glad somebody is tall.
365. Your tears are followed by relief.
366. You terrify an unfriendly person.
367. They have to admit that you didn't steal it after all.
368. Somebody has to respect your rights of ownership.
369. You try an unfriendly person out.
370. You get together with an unfriendly person and win.
371. You treat many people.
372. You are glad it is true.
373. You find it is all right to be under someone.
374. You discover you aren't an unhappy person.
375. You discover the difference between "no" and "know."
376. You lift up a child.
377. You enjoy going upstairs with somebody.
378. You are found to be useful.
379. Something you think is rare turns out to be usual.
380. You discover it is all right to be vain.
381. They discover how valuable you are.
382. You find something isn't a vice.
383. You recover your vigor.
384. You overcome a violent person.
385. You find you have no invisible enemies.
386. You make a dog wag his tail.
387. You really earn the wages you are paid.
388. You make an enemy wait.
389. You walk with somebody you like.
390. You back an unfriendly person up against a wall.
391. You wander happily.
392. Somebody finds you are warm.
393. You find it was all right to watch.
394. You discover you are not weak.
395. You make an unfriendly person weep.
396. You do not care where he goes.
397. You are happy to watch somebody go.
398. You physically compel someone to come.
399. You have a good opinion of a wife.
400. You have a good opinion of a husband.
401. You discover it isn't wrong.
402. You do something wrong and it turns out all right.
403. You are complimented on writing.
404. You make somebody yell.
405. Pleasant objects are against you.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

406. You are glad an object is about.
407. Objects are all about you and you are happy.
408. You are glad an object is above you.
409. Somebody accepts an object you want to give.
410. One object accompanies another.
411. You acquire an object you want.
412. You get action out of objects.
413. Somebody admires something you have.
414. An object advances you.
415. You find an object adorns you.
416. You discover affection for something you didn't know you liked.
417. You throw something away of which you are afraid.
418. You run after an object and catch it.
419. Something aids you.
420. You are glad to get rid of all of something.
421. An object almost injures you but you are all right.
422. You attain an ambition for something.
423. You are among pleasant objects.
424. You find an animal is amiable.
425. You amuse somebody with an object.
426. You are anxious about something and get rid of it.
427. A dangerous object approaches and you get it away.
428. Somebody approves of something.
429. You arrest an object.
430. You are glad to be a rival of an object.
431. You are happy a car came.
432. You find you aren't ashamed without cause.
433. You put an animal to sleep.
434. You assail something victoriously.
435. You assist somebody with something.
436. You stop associating with something you don't like.
437. An object gives you assurance.
438. You astonish people with something.
439. You attack something successfully.
440. You attract an object.
441. You throw a ball up.
442. You consider something beautiful.
443. Somebody begs you for something.
444. You make a machine behave.
445. You are glad you are behind something.
446. You are happy to be below something.
447. You don't believe in an object.
448. You are between two objects.
449. You blow something out.
450. You scrape bottom.
451. You acquire bread.
452. You polish an object.
453. You burn something you don't want.
454. You bury something you dislike.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

455. You capture something.
456. You do something skillful with a car.
457. You find out you don't have to be careful with an object.
458. You are successfully careless.
459. You charm somebody with something.
460. You become certain about something.
461. You take care of some possession because you want to.
462. You see something coming in time.
463. You exert your command over an object.
464. You conceal something.
465. You condemn an object.
466. You give somebody something and it gives them confidence.
467. You resolve an object which had confounded you.
468. You conquer an object.
469. Something is given away with your consent.
470. You construct something well.
471. You arrange something that is very convenient.
472. You show courage about an object.
473. You cut something you don't want.
474. You get rid of an unwanted object.
475. You delay a physical action.
476. An item gives you delight.
477. You deny something exists.
478. You depend on an object.
479. You are happy to receive something you deserve.
480. You watch an unwanted object depart.
481. You take delight in destroying something.
482. You see the difference between two objects.
483. You watch an object diminish.
484. You do something which others consider too difficult.
485. You are happy to dig.
486. You disperse many objects.
487. You master something you distrust.
488. You do what you please with something.
489. You understand an object you had doubted.
490. You draw something to you.
491. You give an animal a drink.
492. You watch an object drop.
493. You dwell in a pleasant place.
494. You wait eagerly.
495. Something looks too good to eat.
496. You succeed in moving an object after a great deal of effort.
497. You enclose an object.
498. Something encourages you.
499. You make an end to an object.
500. You find an object considered an enemy is really a friend.
501. You enjoy possessing something.
502. You feel you can't get enough of something.
503. You cut an entrance.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

504. You escape from an object.
505. You successfully examine something dangerous.
506. You are excited by something.
507. You exercise an animal.
508. You turn an object on its face.
509. An object is faithful.
510. You throw something far from you.
511. You make something go fast.
512. You overcome the fear of an object.
513. You feed an animal.
514. You take the first thing that comes to you without qualms.
515. You make an object fit.
516. You watch somebody flee from an object and then approach it.
517. You own something you had been forbidden to touch.
518. You successfully apply force.
519. You are proud of your possessions.
520. An object is a friend.
521. You frighten somebody with an object.
522. You happily gather objects together.
523. You make something grow.
524. You are generous with objects.
525. You guard something well.
526. An item makes you very happy.
527. You are glad to do something harmful with an object.
528. You heal an animal.
529. You help somebody with an object.
530. You find something somebody has hidden from you.
531. You hinder something bad.
532. You put a hole through an object.
533. You make an object very hot.
534. You hunt successfully.
535. You hurry to get something you want and achieve it.
536. You make an object hurt an enemy.
537. An object lets you be idle.
538. You make something illuminate something.
539. You imagine a new object and make it.
540. You do the impossible with an object.
541. You watch something come in.
542. You increase your possessions.
543. Out of your own choice you take one object instead of another.
544. An object holds your interest.
545. Somebody is happy with your invention.
546. You kill something bad.
547. You make an object jump.
548. You find that something is really yours.
549. You kiss an object out of happiness.
550. It is good that an object comes too late.
551. You make somebody laugh with an object.
552. You take the length and breadth of an object.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

553. You find an object lying.
554. You give something life.
555. You light up a space well.
556. You are glad something is little.
557. You love an object and keep it.
558. You manage a machine another can't manage.
559. You control an object.
560. You make an object make music.
561. You wrest a secret from some mysterious object.
562. You are glad to be mean to an object.
563. You master an intricate item.
564. You watch the meeting of two objects.
565. You throw fluid up into the air.
566. You heat a fluid.
567. You pour a fluid out.
568. You mix two fluids.
569. You stir a fluid.
570. You find something isn't necessary.
571. You make an animal obey you.
572. You oblige somebody with an object.
573. You catch something for an occasion.
574. You shut up an object.
575. You organize a number of items well.
576. You discover the origin of something.
577. You inflict pain with an object and are glad to do so.
578. You put an object in your pocket.
579. An object makes you feel rich.
580. You give somebody something which is precious.
581. You prepare a mixture which is successful.
582. You prefer one object to the other.
583. You prevent harm from coming to an object.
584. You win a quarrel about an object.
585. You collect rain.
586. You acquire a fluid you want.
587. You raise an object.
588. You maintain something rare.
589. You are glad to receive something.
590. You recognize an object that puzzles others.
591. You give an animal refuge.
592. You control an animal.
593. You restore an object.
594. You let somebody retain something valuable.
595. You make something run where others fail.
596. You take an object to safety.
597. You put an object into something.
598. You take an object out of something.
599. You acquire something that is scarce.
600. You repair a scratch on an object.
601. You make somebody scream with an object.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

602. Someone finds they are being too severe about an object.
603. You shake fluid off something.
604. You pull an animal out of water.
605. You acquire an animal for food.
606. You tie an animal to a stake.
607. You struggle successfully with an object.
608. You stroke an object.
609. You are too strong for an object.
610. Something is submitted to you as a tribute.
611. People discover you are to be congratulated about an object.
612. You handle an object well.
613. You seize an object.
614. Your search for an object is rewarded.
615. You are glad to see an object.
616. You maintain something.
617. You overcome something which is threatening you.
618. You stop an object from being noisy.
619. You convince someone of the value of an object.
620. You squander some money.
621. You acquire some money.
622. You refuse some money you didn't have coming.
623. You watch an unwanted object go.
624. You watch a desired object come.
625. You make something fly.
626. You leave a space you don't like.
627. You acquire a space you want.
628. You admire an area.
629. You advance through space.
630. You feel affection for a space.
631. You are against a space.
632. You decorate a space.
633. You are glad to get out of a space of which you are afraid.
634. You aid in making space.
635. You are pleasantly alone in space.
636. You are in an amusing space.
637. You conquer a distance.
638. You get through an unwholesome space.
639. You arrive in a pleasant space.
640. You open up a space.
641. You give another assurance about a space.
642. You are attracted to a space.
643. You awaken in a pleasant place.
644. You burn off a space.
645. You blindly, but successfully, get through an area.
646. You enjoy a black space.
647. You make a box.
648. You go into a pleasant place.
649. You take something out of a place.
650. You fill a place full.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

651. You enjoy a box.
652. You let a space be occupied.
653. You break into a forbidden space.
654. You make a good cage.
655. You capture an area.
656. You take a child out of a place.
657. You straighten up a space.
658. You like jumping through space.
659. You go below in space.
660. You make a broad space.
661. You collect many things in a place.
662. You create heat.
663. You bring a light.
664. You extinguish unfriendly energy.
665. You light a light.
666. You regulate fire.
667. You successfully apply energy.
668. You burn something you don't want.
669. You arrange lighting well.
670. You boil something.
671. You make a machine run.
672. You dissipate heat.
673. You chill something.
674. You go from a dark place into a friendly lighted one.
675. You are glad it is dark.
676. You leave darkness behind you.
677. You are happy with the sunrise.
678. You watch twilight fade.
679. You see lighted windows.
680. You find something with light.
681. You are glad to enter a warm place.
682. You make a cold place warm.
683. You warm somebody.
684. You heat something to eat.
685. You find companionship in fire.
686. You find somebody is warm against you.
687. You are glad to leave a cold place.
688. You make a barren place pleasant.
689. You find someone waiting for you in a dark place and feel glad.
690. You regulate time well.
691. You leave a bad time behind you.
692. You approach a good time.
693. You decide that things have not been so bad.
694. You find your time well spent.
695. You utilize some time.
696. You enjoy a time.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

Exercise VIII

IMAGINATION

One of the most important parts of the thinking process is imagination. Imagination is actually a form of calculation. Imagination gives calculated and instinctive solutions for the future. If an imagination is dulled, one's computation is seriously handicapped. Imagination is a good thing, not a bad thing. Imagination is not the same thing as daydreaming. With daydreaming, for instance, a person can convert a not-too-pleasant existence into something livable. Only with imagination can one postulate future goals to attain.

Can you create an imaginary scene in which:

1. You foresaw how something should be and so arranged it.
2. You imagined something and constructed it.
3. You envisioned how a place would look and went there.
4. You were forced to admit you lied when you had told the truth.
5. Somebody disarranged what was yours and you put it back.
6. You delighted in filling up space with imaginary things.
7. You did a masterpiece of creation.
8. You saw something come into actuality which you had imagined.
9. You imagined it was there and destroyed it.
10. Your vision was complimented.
11. You planned what to do with some time and did it.
12. You ignored interruptions and went on according to schedule.
13. You saw how some space could be bettered and bettered it.
14. You drew a plan and people followed it.
15. Things were smoother because you had thought of them that way.
16. You made profit out of imagination.

If you take the word imagination apart, you will discover that it means merely the postulating of images or the assembly of perceptions into creations as you desire them. *Imagination is something one does of one's free will.* Delusion could be said to be something forced upon one by one's aberrations. All one has to know about imagination is know when one is imagining and when one is not.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

Exercise IX

EXTERIORIZED VIEWS

You have perhaps wondered, when you cheated and remembered something actual instead of creating an entirely imaginary scene, why it was you saw yourself from outside yourself. A person should possibly believe he should see scenes again as he thought he saw them before.

The secret is that we are not bodies but life source units, complete with full knowingness and personality. Bodies are captors. We are not truly bodies but, as priests have said, souls. But we are only ourselves as such. In reviewing these lists many people, imagining various things, will suddenly get a complete reality on being *outside* their bodies. This is not imaginary. And it is not bad. It is actually desirable. If, in working these lists, you find yourself *outside,* and if you are very unhappy about it, you should contact the central office of the Hubbard Association of Scientologists. Some processing by a cleared auditor—the only kind of auditor who can be entirely trusted—should remedy your concern about your state.

As you view scenes in the past you get your viewpoint as it actually was from your central point of beingness. That is not always inside the body.

It may be startling to think that we are not, perhaps, a flesh and blood thing but in truth a fully alive and knowing unit of energy which is under the delusion that it is a body. But the fact of the case is that the most accurate and truthful of modern instruments, and actual experience with many people as well, demonstrates that no one is a body but is a detachable unit of life, immortal and imperishable, trapped for now into being John Jones or Richard Roe. One has lived before and one will live again.

Can you create a time when:

1. You watch a person you don't like doing something you like to do.
2. You see a person you like doing something you don't like to do.
3. You watch a person you like doing something you like to do.
4. You see a person you dislike doing something you dislike to do.
5. You notice somebody wearing something you are wearing.
6. You find somebody using a mannerism you use.
7. You adopt a mannerism.
8. You find yourself and a dog being treated alike.
9. You make faces at yourself in the mirror.
10. You decide to be completely different from a person.
11. You discover you are like an object.
12. You are classified with an unfavorable person.
13. You are classified with a favorable person.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

14. You find yourself dressed like many others.
15. You find you are different from somebody, after all.
16. You notice the difference between yourself and others.
17. You eat with somebody you like.
18. You meet a person who reminds you of another and notice the difference between them.
19. You walk in step with somebody you like.

Note that the word *like* is used to mean *admire* or feel affection for and also to be similar to. The effort of valences could be said to mean trying to be like one's friends and unlike one's enemies. Unfortunately in life one often has comparisons and similarities between oneself and one's enemies and has dissimilarities pointed out between oneself and one's friends. The adjustment of this is desirable so that one feels free to follow through any motion or action of any human being without associating the motion with either friend or enemy.

As an effort to straighten out one's associations and disassociations regarding people, the following questions are appended as the second part of Exercise IX.

Create:

1. A person who looks like you.
2. A person who has physical troubles similar to yours.
3. A person from whom you got a particular mannerism.
4. A person who reminds you of an animal you knew.
5. A person who compares you unfavorably to unfavorable persons.
6. A person who compares you favorably to favorable persons.
7. Two people whom you had confused with each other.
8. A person you knew long ago like a person you are living with.
9. A person whom you knew earlier who reminds you of a person with whom you are now connected.
10. A person who you are most like. A person who said so.
11. A person who is afraid of sentiment.
12. A person who doesn't like to eat.
13. A person who is never supposed to amount to anything.
14. A person who associates with people too much.
15. A person who makes life miserable for everybody.
16. A person who has bad manners.
17. A person you knew earlier that had the pain that bothers you.
18. A person you would most want to be like.
19. A person you would most hate to be like.
20. A person who holds that you amount to nothing.
21. A person who tries to keep you in line.
22. A person who flatters you.
23. A person who is feeding you.

It would be a good idea to go back over the last half of Exercise IX, changing the questions to past tense, and *recall* specific incidents with all possible perceptions which illustrate the answers to these questions.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

Exercise X

INTERRUPTIONS

Slowness or uncertainty of speech, stage fright in part, slowness of computation, which is to say thinking, and hesitancy in taking directions stem mainly from being interrupted in a physical action during early youth.

The child, because he may bring danger upon himself, is continually interrupted in his physical actions. He reaches for something and is turned away from it, not simply by words, but by being himself removed from the object or having the object removed from him. He is kept out of spaces he wishes to enter by being pulled back. He is given one thing when he wants another. His self-determinism is continually interrupted thus in his efforts to explore, obtain or get rid of matter, energy, space or time. From these early interruptions the child builds up a long chain of experiences of interruption, not simply by speech but by barriers and obstacles in the physical universe. If he has not been thoroughly interrupted when a child, he can analytically assess later interruptions, but if he has been handled and denied so as to interrupt him when he is young, his power of decision is inhibited, to say nothing of his power of speech and thought.

Imagining special incidents as requested in this list takes the power from these chains of interruptions.

Create a scene where:

1. An object resists you and you overcome it.
2. You can't move and then succeed in getting away.
3. Somebody takes something out of your hands and finishes it.
4. Your physical action is interrupted.
5. A machine does not start.
6. Somebody jumps at you unexpectedly.
7. You are told a ghost story.
8. You have to give up a career.
9. Somebody touches your mouth.
10. You try to raise your hand and are blocked.
11. You find the road is closed.
12. You can't get something into something.
13. You are halted by a friend.
14. Your father shows you how it is really done.
15. Somebody makes you take care of something.
16. It is demonstrated you are putting it to the wrong use.
17. You are corrected "for your own good."
18. You know somebody who has a mania for using only the right word.
19. You are "helped" by having your sentence finished.
20. You can't go at the last minute.
21. You know somebody who corrects the words you use for songs.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

22. You aren't permitted to cry.
23. Noise gets on somebody's nerves.
24. You can't finish it for want of time.
25. You have to be patient.
26. You can't go just then.
27. You are going but you are stopped.
28. Somebody tries to stop you but you get on anyway.
29. You use it just as you please.
30. You are not being halted.
31. You get loose and continue.
32. You yell anyway.
33. You complete it despite somebody.
34. You have to stop bolting your food.
35. You drink all you please.
36. You aren't supposed to fight.
37. Somebody checks a muscular reaction.
38. You are very enthusiastic and somebody cools it quickly.
39. You go on in spite of weariness.
40. You break a habit.
41. You find somebody isn't as strong as you supposed.
42. You discover you can have it after all.
43. You find the real motive is selfishness.
44. You get out from under domination.
45. You discover it isn't for your own good after all.
46. You stop yourself from interrupting somebody.
47. You find other people aren't wiser than you.
48. Everybody thinks you are wrong but discover you are right.
49. You attain the goal anyway.
50. You discover another person isn't worth having.
51. You restrain an urge to destroy something.
52. You disobey the law and get away with it.
53. Lightning doesn't strike you.
54. You fix something.
55. You ignore an interruption to your reading.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

Exercise XI

INVALIDATION SECTION

Aberrated individuals use two distinct and very aberrated methods of controlling others. The first consists of forcing the other person to do exactly what is desired with the mechanism of recrimination and denial of friendship or support unless instant compliance takes place. In other words, "You do exactly what I say or I am no ally of yours." This is outright domination. Additionally, it seeks by anger and outright criticism, accusations and other mechanisms to pound another individual into submission by making him less. The second method might be called domination by nullification. This is covert and quite often the person upon whom it is exerted remains unsuspecting beyond the fact that he knows he is very unhappy. This is the coward's method of domination. The person using it feels that he is less than the individual upon whom he is using it and has not the honesty or fortitude to admit the fact to himself. He then begins, much as termites gnaw away a foundation, to pull the other individual "down to size," using small carping criticisms. The one who is seeking to dominate strikes heavily at the point of pride and capability of his target and yet, if at any moment the target challenges the nullifier, the person using the mechanism claims he is doing so solely out of assistance and friendship, or disavows completely that it has been done. Of the two methods, the latter is far more damaging. A person using this method seeks to reduce another individual down to a point where he can be completely controlled and will not stop until he has reduced the target into a confused apathy. The lowest common denominator of nullification could be called "invalidation." The nullifier seeks to invalidate not only the person but the skills and knowledge of his target. The possessions of the target are said to be not quite as important as they might be. The experiences of the person being nullified are minimized. The target's looks, strength, physical capabilities and potentialities are also invalidated. All this may be done so covertly that it appears to be "in the best interest of" the target. The nullifier seeks to "improve" the person being invalidated.

The first question of this list should be, of course, how many people have you known who have sought consistently under the mask of seeking to aid you to tear you apart as a person, your future, your hopes, your goals and the very energy of your life? But we will

Create a scene where:

1. A person much smaller than you resents your size.
2. A person bigger than you makes you feel inferior.
3. A person will not let you finish something.
4. An object is too much for you.
5. You find a space too big.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

6. You are pushed back because you are too small.
7. You don't make the team.
8. You find you are adequate.
9. You find somebody is lying about how bad you are.
10. You discover you are right, after all.
11. You find your decision would have been best.
12. You solve a problem that nobody else can.
13. You discover there are homelier people in the world than you.
14. You find you can ignore somebody's opinion.
15. You find somebody else thinks you really have done something good.
16. You are admired for your looks.
17. You overcome a machine.
18. You accomplish an arduous journey.
19. You discover somebody who slurred you is dishonest in other ways.
20. You find you are bigger and more powerful than an animal.
21. You discover your competence.
22. You get the better of somebody thoroughly.
23. An enemy cries for quarter.
24. You draw blood on somebody else.
25. You take the lion's share and keep it.
26. You make your weight felt.
27. You are too heavy for somebody.
28. You kill something.
29. You win.
30. You are able to get away from somebody who invalidates you.
31. You discover you are right and the old man wrong.
32. You find you can get better.
33. You get well when they had no hope for you.
34. You surprise yourself with your own endurance.
35. You discover you do understand.
36. You do a job nobody believes possible.
37. You are proud of yourself today.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

Exercise XII

THE ELEMENTS

Man's primary foe in his environment is the weather. Houses, stoves, clothes, and even food, in the degree that it furnishes bodily warmth, are weapons of defense against storm, cold, heat and night.

Create an imaginary incident where:

1. You get the better of a storm.
2. You enjoy thunder.
3. You have fun in snow.
4. You enjoy the sunshine.
5. Everyone else says it is too hot but you enjoy it.
6. You get the better of an area of water.
7. The rain is soothing.
8. You are glad it is a cloudy day.
9. The wind excites you.
10. The night is soft.
11. You are glad to see the sun.
12. The weather is friendly.
13. You get the better of some surf.
14. The air is exhilarating.
15. You are glad of the season.
16. You get warm after being too cold.
17. A dawn excites you.
18. You feel you own the stars.
19. You are excited over a hailstone.
20. You discover the pattern of snowflakes.
21. The dew is bright.
22. A soft fog rolls.
23. You win over a storm's violence.
24. It is terrible outside and you are snug in your house.
25. The wind feels good.
26. You live through it.
27. You discover you like your own climate.
28. You are glad to see spring.
29. You feel you can win over the winds of the world.
30. You admire a storm.
31. You enjoy lightning.

Begin at Exercise I again and go through the exercises once more with the exception of Exercises II and V, only this time form all the questions in the future tense, i.e.:

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

Can you imagine a scene wherein:

You will be happy.
You will receive money.
You will just have finished constructing something.
You will eat something good.
And so on.

Work through the exercises many times.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

Exercise XIII

IF RECALLING A CERTAIN INCIDENT MADE YOU UNCOMFORTABLE

It may be, as you recall certain incidents in your life, that you are rendered uncomfortable. There are several ways of overcoming this. *If actual physical pain is part of the situation you have recalled, do not try to force yourself further into it, but concentrate on later incidents which gradually get you back up to present time.* These questions will assist you to do that. Recall actual incidents in this and the following lists:

1. Recall a pleasant incident which happened later.
2. Recall what you were doing this time last year.
3. Recall a moment when you were really enjoying yourself.
4. Recall what you were doing this time last month.
5. Recall what you were doing yesterday.
6. Recall something pleasant that happened today.
7. Recall all these things consecutively once again.

If no physical pain was included but sorrow was, recall the following:

1. The next time after that you acquired something you liked.
2. Recall something you have now which you enjoy.
3. Recall something you wanted a long time and finally got.
4. Recall the time somebody was very nice to you.
5. Recall the last money you got.
6. Recall eating dinner last night.
7. Recall eating today.
8. Recall all of these incidents over again with all available perceptics.

If you consistently hit physical pain and grief incidents in your processing and do not seem to be able to do anything about it, call your local Scientologist and arrange a professional visit so that you can be brought up to a point where the exercise is a benefit.

If you merely became uncomfortable without great sorrow or physical pain, but simply wanted to avoid the recollection, use the following list:

1. Recall the incident again in its entirety from first to last.
2. Recall the incident once more.
3. Recall an earlier incident similar to it.
4. Recall an even earlier incident similar to it.
5. Recall the earliest incident that you can get like it.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

6. Recall all these incidents, one after the other, in their entirety.
7. Recall all the incidents again, one after the other, from the earliest to the latest.
8. Recall all these incidents again.
9. Go over the chain of similar incidents and find later ones on up to present time.
10. Recall a pleasant incident which has happened in the last few days. Get all possible perceptics on it.
11. Recall what you were doing an hour ago.

The following usually stabilizes any of the above conditions:

1. Recall a time which really seems real to you.
2. Recall a time when you felt real affinity from someone.
3. Recall a time when someone was in good communication with you.
4. Recall a time when you felt deep affinity for somebody else.
5. Recall a time when you knew you were really communicating to somebody.
6. Recall a time when several people agreed with you completely.
7. Recall a time when you were in agreement with somebody else.
8. Recall a time within the last two days when you felt affectionate.
9. Recall a time in the last two days when somebody felt affection for you.
10. Recall a time in the last two days when you were in good communication with someone.
11. Recall a time in the last two days which really seems real to you.
12. Recall a time in the last two days when you were in good communication with people.
13. Recall several incidents of each kind.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

Exercise XIV

END–OF–SESSION EXERCISE

Each time you give yourself a session of processing you should finish off with the following routine:

1. Rapidly sketch over the session with yourself.
2. Sketch over what you have been doing again, with particular attention to how you have been sitting.
3. Go over the period of the session with regard only to what you have been doing with your hands and things in the exterior world you have heard during this session.
4. Fix your attention upon a pleasant object near you now.
5. Repeat this until you feel refreshed in your immediate surroundings.

Sight, Smell, Touch, Color, Tone, External Motion, Emotion, Loudness, Body Position, Sound, Weight, Personal Motion.

Standard Operating Procedures
for Theta Clearing Lectures

London, England
October 1952

In October 1952, Ron delivered a series of Professional Course lectures in London, England. The material in these lectures parallels the data contained in *Scientology 8-80*.

Upon completion, copies of the lecture tapes were made and flown to Phoenix and Philadelphia in the United States and incorporated into the Professional Auditor's Course with Techniques 80 and 88.

Oct. 1952	Present Time Use of Energy Manifestations
Oct. 1952	Theory of Flows—Counter-Elasticity
Oct. 1952	Flows
Oct. 1952	Basic Summary on SOP of Technique 8-80
Oct. 1952	Phenomena of the Thetan
Oct. 1952	Service Facsimile Chain
30 Oct. 1952	The Role of Earth
30 Oct. 1952	Illusion Processing and Therapy

Procedures for Theta Clearing

This is Standard Operating Procedure for Theta Clearing. This IS THE ROAD. It applies to all cases of whatever kind. It does not change or vary from case to case.

This process is done in steps. The auditor with EVERY preclear makes no other judgment than to begin with Step I and, failing to accomplish that immediately, to go to Step II; if he fails to accomplish this immediately he goes to Step III and so on. When he is able to accomplish a step he labels the case as that step number, i.e., a III. He then begins working with that step. After a few hours of work he again starts at the top with the pc with Step I and progresses on through. Eventually the pc becomes a Step I.

Step I: POSITIVE EXTERIORIZING.

Ask the preclear to step a foot back of his head. If he does, make him go back further, then up, then down, practicing placement in space and time. Then one asks him to see if there are any items in the body he would like to repair and proceeds to let pc repair them according to pc's own ideas as to how he should do it. Then educate the pc by making him create and destroy his own illusions into finally getting a certainty of illusion and from this a certainty of perceiving the real universe with all perceptions. (Note: The most real universe is, of course, one's own illusory universe and should be completely rehabilitated before one attempts to perceive or handle or worry about the MEST universe. Rehabilitated, sonic, visio, etc., of the MEST universe are clear and very certain. Clear perception in early stages is not a test of being outside. The only test is whether the pc KNOWS he is outside.) Failing the first line of this step, go to Step II.

Step II: NEGATIVE EXTERIORIZING.

Ask the preclear NOT to be a foot back of his head. (See subzero Tone Scale where all commands reverse.) Give him commands in the negative which will be obeyed in the positive sense. Then orient him in space and time (the thetan can be out of time badly) and thereafter treat him as a Step I case. Failing this step, go to Step III.

Step III: BY ORIENTATION.

Ask the preclear, still inside, to locate the inside of his forehead. Ask him to put a pressor beam against it and push himself out the back of his head. Supplement this by asking him to reach out through the back of his head and grab the wall with a pulling beam and pull himself out. Ask him to steady himself outside and then, by means of beams, to raise and lower himself while outside and to move to various parts of the room while still outside. By orientation as a thetan, placing himself as a thetan in time and space, he becomes sure of his whereabouts. Have him find and cast off old lines which have their terminals fixed to radiators and water taps so the energy will drain out of him. The III ordinarily has enough lines to cause him to snap back in the head when he releases beams. Failing this go to Step IV.

Step IV: RIDGE RUNNING.

Ask the preclear to give himself a command to walk. Let him locate the white flow line which results inside his head. When this line goes dark, have him locate the tiny inside skull ridge that stopped it. Have him run the flow from this barrier (these barriers are tiny ridges, each having a thought with it such as "Can't walk" or "Too bored to walk") back toward the spot where he told himself to walk. It will run white for a moment, then go black. Have him give himself the command to walk again and "watch" this flow line. It may run through two or three tiny barriers and then stop. Again have him run the "objection" to walking. Have him watch this "objection" flow until it goes black. Then have him give himself the command to walk again and so on and so on. He will wind up at some outside point. Now have him give himself the command "Listen" and have him run this and its back flows on "black and white" until he is exterior on the subject of listen. Then use the command "Talk," similarly. Then the command "Nod," then the command "Move." Give "Look" last for it may "blind" his perception of black and white. He may each time get out to a distance in another quarter. If he can do all this, start with Step I again. Failing this step, failing to "see" black and white energy manifestations, go to Step V. (See *What to Audit.*)

Step V: DED–DEDEX RUNNING.

Audit the preclear on DEDs and DEDEXes with particular attention to blanketings. Audit him also very heavily on "Creative Processing" (*Self Analysis,* British Edition). Then go through steps again. If pc is immediately perceived to have little or no reality on ANY incident, go to Step VI.

Step VI: ARC STRAIGHTWIRE.

Drill, by direct questioning, on locks until pc can remember something really "real" to him, something which he "really loved," something with which he was in communication. Then drill him on creating illusions until he is certain

he has created one which really isn't real, which he is certain HE put the emotion and perceptions into. (See *Self Analysis,* British Edition, with attention to "End of Session Processing.") Then go through steps again. Failing Step VI after a quick test, go to Step VII.

Step VII: PRESENT TIME BODY ORIENTATION.

Have preclear locate a part of his body and recognize it as such. Have him locate furniture, fixtures, auditor in room. Have him locate the town and country he is in. Get him to find something in present time which is really real to him, with which he can communicate. Work on this until he can do this. Then go to Step VI. Then go to Step I.

The bibliography for SOP Theta Clearing is as follows: *Dianetics: The Modern Science of Mental Health, Science of Survival, Self Analysis* (British Edition as revised Fall, 1952), *What to Audit, Professional Course Books, Scientology 8-80.*

L. RON HUBBARD
Founder

E-Meter is Precision Instrument
When Used Skillfully by Auditor

An auditor who would get precision results should use precision methods.

Part of those methods is the skill of reading an E-Meter. While this skill is for the most part covered in *Electropsychometric Auditing,* even more can be known about it.

The E-Meter is, essentially, a simple instrument, capable of astonishing accuracy. The new Minemeter and the professional E-Meter are read each in the same way and each tells the same story.

The preclear holds two "terminals" in his hands. A very tiny current passes through one of the terminals, through the body of the preclear, into the second terminal and down into the instrument, and then through the instrument and back into the first terminal. A needle on the instrument, much like an ammeter in a car, varies to the right and left in accordance with the variation of density (resistance) in the preclear's body. When the auditor's questions cause facsimiles to come into play, the facsimiles vary the density of the preclear's body and this variation registers on the needle. Thus the needle "tells" the auditor directly whether or not he is touching upon subjects where the preclear is heavily controlled by the environment; which is to say, subjects which are aberrated in the preclear.

The E-Meter reads responses far below the preclear's awareness. This occurs because the facsimiles are held on ridges (electronic densities) which themselves can be restimulated and which act automatically without consulting the awareness unit of the preclear himself. Aberrative data is not "buried in the depths of" the preclear's own awareness. The preclear is aberrated because he acts aberrated. He actually isn't aberrated so far as the central beingness is concerned. Even in the very neurotic and insane, much more in the stabler person, the awareness of awareness unit, the beingness of the individual, is working, thinking, and acting sanely enough so far as his initial impulses are concerned but is working, thinking, and acting across electronic ridges which are themselves individualistic.

The sanest impulse sent out to some area of the body or surroundings may become, in crossing through these electronic "ridges," meaningless and even psychotic. In that the actual personage, the central source, does not perceive

these ridges but perceives only the often wild or senseless action he has produced, he comes to believe that he himself is neurotic or psychotic. BUT he has no vaguest inkling why. The unseen facsimile on these ridges is restimulated by the being himself, or by impulses toward the being from the environment. So stimulated, the facsimile or the whole ridge goes into action, causing strange behavior or nullifying behavior which should take place.

Finding these facsimiles and their ridges may be done by the preclear's own perception, as in Straightwire. But the preclear is ordinarily too "blind" to adequately see these causes of malfunction and behavior.

The uniformly successful "seeing eye dog" which spots these facsimiles and ridges is the E-Meter. The auditor activates them with questions which are directed at the preclear but which actually land on the ridges. The ridges and the facsimiles on them go into some small shadow of action. This minute disturbance is registered on the needle of the E-Meter.

It is quite interesting to see an auditor apparently addressing the preclear and never taking any answer except from the E-Meter which the preclear is holding. Often without any volition on the part of the preclear, the E-Meter tells the auditor all about the preclear.

When a heavy ridge is started or touched, the needle tends to sag. This is to say, it drops toward the viewer's right as he faces it. When a flow is restimulated, the needle is seen to climb to the left. So long as a flow runs, the needle climbs. When the limit of flow is reached (counter-elasticity of flow) there is, of course, a ridge now in restimulation and the needle sags to the right. The needle flicks whenever the preclear "blows" a small ridge; this is the same as "getting" a somatic.

The E-Meter is used primarily to locate information and place it in the time span and then to determine how long to run a flow or an incident. So long as one can keep the needle rising to the left, in general the preclear is exhausting a flow and getting better. When the needle sags to the right, the preclear has hit a heavy charge. When there is a flick to the right, the preclear has a somatic, or is about to have one. When the needle is stuck on an overt act, the auditor knows he must now run its motivator.

Anything which has heavy effort, emotion or energy in general connected with it by association will cause a reaction in the needle of an E-Meter.
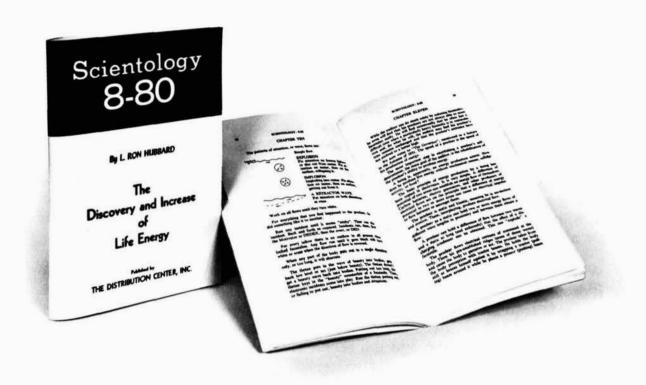
Amusingly enough, because everything is on record, one can locate lost car keys, the page one left off reading in a book, the true state of one's wife's emotions, and the address or telephone number one forgot. The E-Meter can be used like a crystal ball.

Very low-toned persons have a terror of the E-Meter and claim that it invalidates the preclear. It doesn't. It makes his life into a wide-open book for the auditor which, after all, is what we are trying to do. The low-toned person has such fear of discovery that he would prefer the whole world stayed mad rather than have some auditor find out what he used to do with the rest of the little boys in the neighborhood.

<div align="right">

L. RON HUBBARD
Founder

</div>

SCIENTOLOGY 8-80
by L. Ron Hubbard
Published November 1952

"Technique 8-80 is a specialized form of Scientology. It is, specifically, the electronics of human thought and beingness. It is basic in answering the riddles of life and its goals in the MEST universe."

L. Ron Hubbard

This book, an expansion on *Technique 88*, was the long-awaited "How to Audit," companion volume to "What to Audit" *(Scientology: A History of Man)*.

Working on the theory that the individuality and the actual substance of the person is an electronic field, Ron spent considerable time investigating all the manifestations of energy and its behavior. *Scientology 8-80* gives fascinating data on the subject of the thetan and electronics—including major contributions to the fields of electrical engineering and nuclear physics, remedying some omissions in fundamental electrical theory.

The book contains the technology of Black and White Processing, the manifestations of energy (flows, dispersals and ridges), the Tone Scale for the thetan and other related technology.

London Lectures

London, England
6–16 November 1952

Lecturing to a small group of trained Scientologists in London, Ron began this series with a detailed description of the research methods and breakthroughs leading to his discovery of the life static—the thetan. The lectures go on to cover such vital data as what force is; how the control of time, space and energy is well within a being's capabilities; and how to create and manage universes.

Logics and Axioms

In these lectures, delivered to students at the Hubbard Association of Scientologists headquarters in London, England, Ron introduced the Logics—methods of thinking that apply to any universe or any thinking process. In fact, the twenty-three Logics define and describe the forms of thought behavior which can, but do not necessarily have to, be used in creating universes.

10 Nov. 1952   Introduction—The Q List and Beginning of Logics

10 Nov. 1952   Logics 1–7

12 Nov. 1952   Precision Knowledge—Necessity to Know Technology and Law

12 Nov. 1952   Logics 7–9 and 10–23

London Professional Course Lectures

London, England
10–21 November 1952

On the same day that he began lecturing to a select group of students on the Logics (see page 610 in this volume), Ron also opened the London Professional Course. His lectures to students on this course continued through the month of November, centering on the theory and application of Creative Processing.

10 Nov. 1952	Introduction to the Course—Definitions of Dianetics and Scientology, Other Philosophies
12 Nov. 1952	8-8008 Continued, Time and Space
14 Nov. 1952	Time, Create, Destroy, Have
14 Nov. 1952	Standard Operating Procedure Issue 2, Steps 7, 6 and 5
14 Nov. 1952	SOP Issue 2, Step 5 (cont.) and Creative Processing Assessment
17 Nov. 1952	ARC, Motion, Emotion, Tone Scale, Flows, Ridges
17 Nov. 1952	Creative Processing—the Basic Anatomy of Creative Processing, MEST Universe, MEST, Self Universe, Hypnotism, Part I
17 Nov. 1952	Ridges, Self-Determinism—Tone Scales
19 Nov. 1952	Attention, Part I
19 Nov. 1952	Attention, Part II
19 Nov. 1952	The Control of the Individual by an Unknown (Sound)
19 Nov. 1952	Responsibility
20 Nov. 1952	Creative Processing, Validation of MEST, Have and Agree
20 Nov. 1952	Creative Processing Directed Toward Breaking Pc's Agreement with Natural Laws of the MEST Universe, Parts I to IV
20 Nov 1952	Assessment of Pc—The Dynamics: Be, Have, Do
21 Nov. 1952	Creative Processing—How Different Levels of the Tone Scale React in Regard to Handling Illusions

Sanity Needs Creation—Destruction Balance

Space, Time and Energy Have Their Parallels
In Start, Stop and Change

Self-determinism seeks as its goal the attainment of the goal of theta itself.

Theta has the capability of locating matter and energy in time and space, and of creating time and space.

Any action requires space and time, for space and time are necessary to motion.

Motion can be defined as change of location in space, and any change of location requires time.

Thus we have an interacting triangle, one corner of which could be labeled space, another corner time and the third energy. Matter is not included in the triangle because matter is apparently cohesion and adhesion of energy.

The cycle of a universe could be said to be the cycle of creation, growth, conservation, decay and destruction. This is the cycle of an entire universe or any part of that universe; it is also the cycle of life forms.

This would compare to the three actions of energy, which are start, change and stop. Where creation is start, growth is enforced change, conservation and decay are inhibited change, and destruction is stop.

The two extremes of the cycle—creation and destruction or, in the terms of motion, start and stop—are interdependent and are consecutive.

There could be no creation without destruction; as one must eradicate the tenement before building the apartment house, so in the material universe must destruction and creation be intermingled. A good action could be said to be one which accomplished the maximal construction with minimal destruction; a bad action could be said to be one which accomplished minimal construction with maximal destruction.

That which is started and cannot be stopped and that which is stopped without being permitted to run a course are alike actions bordering upon the

psychotic. Unreasonableness itself is defined by persistence in one or the other of these courses of starting something which cannot be stopped (as in the case of an A-bomb) or of stopping something before it has reached a beneficial stage.

Unlimited creation without any destruction would be insane; unlimited destruction without any creation would be similarly insane.

In actuality, insanity can be grouped and classified, detected and remedied by a study of creation and destruction.

If one discovers in an individual where he will not use force, or cannot tolerate force, he will find where that individual will also refuse to be responsible. The definition of responsibility is entirely within this boundary.

An assessment of a case can be done by use of the accompanying graph. We see here *creation* with a line pointing straight downward and find there the word *insane;* under this, we list the dynamics. Wherever along any of these dynamics the individual cannot conceive himself to be able to create, on that level he will be found aberrated to the degree that he does not believe himself able to create. This might be thought to introduce an imponderable but such is not the case, for the individual is most aberrated on the first dynamic and, rightly or wrongly, conceives that he could not create himself. This goes to the extent, in *Homo sapiens,* of believing that one cannot create a body and, rightly or wrongly, one is then most aberrated on the subject of his body.

CREATION	DESTRUCTION
Insane	**Sane**	**Insane**
Dynamics: 1 2 3 4 5 6 7 8	Dynamics: 1 2 3 4 5 6 7 8	Dynamics: 1 2 3 4 5 6 7 8

Potentially, because of the character of theta itself, an individual in an absolute and possibly unattainable state, should be able to create a universe. Certainly it is true that every man is his own universe and possesses within himself all the capabilities of a universe.

To the extreme right of the graph, we have the word *destruction* and a line pointing downwards toward *insane,* and beneath this, the list of the dynamics. That individual who can only destroy along any of these dynamics and cannot or will not create could be said to be aberrated on that dynamic. He is aberrated to the degree that he would destroy that dynamic.

Looking again at the column of *creation,* one finds the individual aberrated anywhere along the dynamics in that column where the individual will only create and will not destroy. In the *destruction* column, one finds the individual aberrated on any dynamic in that column where he will not destroy.

Use of this graph and these principles enables the auditor to assess hitherto hidden compulsions and obsessions on the part of the preclear.

This is an auditing graph. If one looks at it in another way than auditing, he finds laid out what has been occasionally posed as a philosophy of existence. Friedrich Nietzsche, in his book *Thus Spake Zarathustra,* presents as a desirable code of conduct unlimited willingness to destroy. In order to survive in any universe, conduct must be regulated by a sense of ethics. Ethics are possible on a reasonable level only when the individual is high on the Tone Scale. In the absence of such height, ethics are supplanted by morals which can be defined as an arbitrary code of conduct not necessarily related to reason. Should one attempt to regulate his conduct on the basis of unlimited creation or destruction, he would find it necessary to act without judgment to put his philosophy into effect. It is noteworthy that the late Nazi regime can serve as a clinical test of the workability of a scheme of things wherein unlimited creation and destruction are held as an ideal.

L. RON HUBBARD
Founder

The Components of Experience

The physicist long has been on a carousel with regard to the component parts of the material universe.

He has had to define time in terms of space and energy, space in terms of time and energy, and energy in terms of time and space, and matter as a combination of all three. When three factors exist at such an altitude in a science, there can be no further clarification unless the material can be related to experience of an equal magnitude.

The current definition in Scientology has this liability: if self-determination is the location of matter and energy in time and space, and the creation, change and destruction of time and space, then there is no comparable data by which to evaluate this level. The physicist has found the interrelationship of time, space and energy to be invaluable and has, indeed, produced a civilization from this interrelationship just as, with our definition of self-determinism, it is possible to de-aberrate an individual and increase his potentialities in a way never before suspected possible, and with a speed which exceeds all past estimates, even in the science of Scientology.

Because we are now working from a higher understanding than time, space and energy, it is possible to compare these to experience in such a way as to broaden their use and modify their force or increase it. Control of time, space and energy now comes well within our capabilities.

Space, time and energy in experience become Be, Have and Do, the component parts of experience itself.

Space could be said to be BE. One can be in space without change and without time; one can also be, without action.

The essence of time is apparently possession. When possession ceases, the record of time ceases. Without possession, change cannot be observed; in the presence of possession change can be observed. Thus it is deduced that time and possession are interdependent.

The past could be subdivided into Had, Should Have Had, Didn't Have, and Got, Should Have Gotten, Didn't Get, and Gave, Should Have Given, Didn't Give.

The present could be subdivided into Have, Should Have, Does Not Have, and Giving, Should Be Giving, Not Giving, and Receiving, Should Be Receiving, Not Receiving.

The future is subdivisible into Will Have, Should Have, Will Not Have, and Getting, Will Be Getting, Will Not Be Getting, and Will Receive, Will Not Receive.

In each of the above—past, present and future—the word would apply for any individual or any part of the dynamics to all the other dynamics.

The way one knows there was a past is by knowing the conditions of the past. The most revelatory of these is the facsimile which was taken in the past. However, without any possession in the present stemming forward from the past, the past becomes unimportant; or, because possession ceased, the past is obliterated. The single matter of the body of a past life not being in the present life invalidates the existence of the past life to the individual who then does not—or does not care to—remember it. Yet the facsimile can be, nevertheless, effective upon him.

Energy, whether in the field of thought, emotion, or effort, can be summed into DO. It requires beingness and havingness in order to achieve doingness. Here we have the static of space acting against the kinetic of possession to produce action in the field of thought, emotion, or effort, the various categories of doingness.

Should one care to test this as a process on a preclear, he will find that the missing portions of the preclear's past have to do with loss of something. Loss itself is the single aberrative factor in living. It long has been known in this science that the release of a grief charge was an important single improvement in the preclear. Grief is entirely and only concerned with loss or threatened loss. Pain itself can be defined in terms of loss, for pain is the threat which tells one that loss of mobility or a portion of the body or the environment is imminent. Man has pain so thoroughly identified with loss that in some languages the words are synonymous.

Loss is always identified with HAVE, for if one doesn't have, one cannot lose.

The Hindu sought to depart into his nirvana by refusing to have anything to do with having. He sought thus to promote himself into being. He saw that so long as he retained a grasp on a body in any degree he was having, and thus was pressed into being.

Having and being often are identified to the degree that many people attempt exclusively to be only by having. The capitalist judges his own beingness solely by the degree of possession, not even vaguely by the degree of action he is able to execute.

Possessions absorb and enforce time; only without possessions would one be able to regulate time at will. This is a singular attribute of the Cleared Theta Clear, and to him possession of MEST is extremely unimportant.

616

One can make up for a lack of having by doing, and by doing accomplishes having and thus regulates time.

Having enhances either being or doing, as is sometimes severely recognized by one who would like to take a vacation or a trip to foreign lands.

Doing can enhance either being or having; a balanced doing slants in both directions, but if one does without having, his being increases, as is well-known by anyone who insists on doing favors without recompense and without gain.

There is an optimum speed of doing. If one travels less than that speed, he has little being and having; if one travels greater than that speed, he has to abandon both being and having. This is applicable especially to the MEST universe. The case of a race driver is in point. He must assume a contempt for being and having in order to achieve the speeds he does.

When change is too rapid both beingness and havingness suffer. When change is too slow both beingness and havingness suffer. For change is essentially the redirection of energy.

In the assessment of a preclear, one can easily trace, by use of the triangle, Be, Have and Do; and by placing this over a second triangle with space at the point of Be, time at the point of Have, and energy at the point of Do, find where the preclear is overbalanced and why the preclear cannot handle time or why he is trying to occupy too much space without being able to fill it, or why his life is complicated with too much havingness and has reduced his beingness to nought.

In the MEST universe as well as in a constructed universe, these three factors should be balanced for orderly progress.

L. RON HUBBARD
Founder

SCIENTOLOGY 8-8008
by L. Ron Hubbard
Published December 1952

"One lives and learns of life but life is not comprehensible to him, no matter how much he lives, unless he knows the science of life itself."

L. Ron Hubbard

Scientology 8-8008 was written in England in the fall of 1952. Ron flew to the United States with the first copy of the book, to present it at the opening of the Philadelphia Doctorate Course on December 1st.

"The original definition of *Scientology 8-8008* was the attainment of infinity by the reduction of the apparent infinity and power of the MEST universe to a zero for himself and the increase of the apparent zero of one's own universe to an infinity for oneself. This is an ideal and theoretical process; it is not necessarily attainable in actuality or reality but it very well may be. It can be seen that infinity stood upright makes the number eight: thus, *Scientology 8-8008* is not just another number, but serves to fix into the mind of the individual a route by which he can rehabilitate himself, his abilities, his ethics and his goals."
—LRH, *Scientology 8-8008*

The book was used as the textbook for the Philadelphia Doctorate Course and Ron referred to it frequently in these famous lectures. The lectures themselves expand on the data and techniques in the book.

In the years after its original publication, he added further materials to this work as his research into the nature of the static of life progressed. The modern edition includes all of the material he intended it to have.

Philadelphia Doctorate Course Lectures

Philadelphia, Pennsylvania
1–18 December 1952

Ron delivered the Philadelphia Doctorate Course to a class of thirty-eight auditors in Philadelphia, Pennsylvania, from Monday, 1 December, to Friday, 18 December 1952.

As reported in the *Journal of Scientology* 9-G:

"A total of sixty-two lectures were delivered to these candidates by Mr. Hubbard, each lecture an hour in duration. The material covered included a wide analysis of human behavior, the handling and control of *Homo sapiens*, the highest level of atomic and molecular phenomena, a complete coverage of Standard Operating Procedure, Issue Five, and a full expansion of the new professional course textbook, *Scientology 8-8008*.

"Some seventy charts were drawn by LRH in the course of his lectures and are being made directly into a book which will be used by students studying this course in the future."

1 Dec. 1952	Scientology: How to Understand and Study It
1 Dec. 1952	E-Meter: Description, Demonstration
1 Dec. 1952	Creative Processing, Demo of E-Meter Auditing
2 Dec. 1952	Locks, Secondaries, Engrams, How to Handle
2 Dec. 1952	Gradient Scales of Handling Space, Energy and Objects
2 Dec. 1952	The "Q": Highest Level of Knowledge, Axioms, Energy Phenomena of Thought and Facsimiles, Differentiation
2 Dec. 1952	A Thetan Creates MEST by Postulates—Q2
3 Dec. 1952	The Track of Thetan/GE, Space/Time
3 Dec. 1952	Anatomy of Processing—Energy Phenomena/ Sensation
3 Dec. 1952	Specific Parts of Self-determinism, Spacation
4 Dec. 1952	Spacation: Energy Particles and Time

December 1952

The Aberration (above Time) is THERE MUST BE A GAME
Highest Dichotomy—There must be a game
                         There must NOT be a game

   Rules of Games

Limitations on self and others
Obedience to Rules
Unconsciousness of rules to add reality
ARC with others to play
Pain as penalty which will be obeyed
Agreement to rules and penalties as necessary to
          continue game
Deterioration of game until no game
Work is admission of inability to play
A game of complexity and levels Tone Scale
Peculiarity of liabilities of a Maker of Games
          People attempting to play the game
              of Maker of Games
          Game called Maker of Games results in No Game
Game called Freedom
Games contain trickery and misdirection to win
Prize of winning is to make new game
Necessity to have a New Game coded before one ends
          old game, otherwise everyone else becomes a
          Maker of Games with No Game

Value of Pieces, ownership of pieces may be also
          ownership of players. Difference between
          Players and pieces. Difficulty of pieces
          Becoming players. Hide rules from pieces.

Caste system of Games—Maker of Games—No rules
                    Player of Game—Rules known and obeyed
                    Assistant players—Obey players
                    Pieces—Obey rules as dictated
                         by players, don't know rules

[This is a reproduction of a mimeographed sheet handed out to students attending the Philadelphia Doctorate Course.]

How to Make pieces—Deny there is a game
                     Hide the rules from them
                     Give them all penalties and no wins
                     Remove all goals
                     Enforce their playing
                     Inhibiting their enjoying
                     Make them look like but forbid
                         their being like Players
              To make a piece continue to be a piece, permit
              it to associate only with pieces and deny
              the existence of players

Know the rules, don't know the rules
Cause play—Be effected by play
Play at work—Can't play at work
Pretend—Must Not pretend
Locate for play—Must not locate for play
Time of play—No time of play
Planning future play—No future play
Indulging in present play—No present play
Past activity in play—Past inability to play
Penalty for playing—Penalty for working
Reward for playing—Reward for working
Making rules—Obeying rules
Changing play—Not changing play
Changing rules of play—Not changing rules of play
Responsibility for play—No responsibility for play
Making work automatic so one can play—Not doing so
Invitation to play
Limiting play
Starting play
Stopping play
Changing play
Start, stop, change enjoyment of play
Being part of game
Owning game
Controlling game
Punishing game
Protecting game
No Sympathy for game
          for players

623

Sympathy for game
          for players
Appeasement of game
          of players
Being game
          Being pieces
Needing game
          Needing pieces
          Seriousness of game
          Antagonism of game
          Anger at game
          Fear of game
          Grief at game
          Apathy at game
          Holding—Avoiding
Own teammates—Other teammates
          PLAY—WORK, presence of
          Tools of play—Tools of work
          Penalty for play—Penalty for work
          Exhibitionism in play
          Hiding in play
          Setting stage for play

Corruption of ARC from PLAY to WORK
Responsibility to teammates
Setting an example for play—for work
CHANGE TIME—TIME CHANGING PC

New Data Doesn't Invalidate Early, Proven Techniques

J of S EDITOR'S NOTE—Auditors and preclears too often complain that Scientology is invalidating itself; that today's techniques are making those of yesterday obsolete. L. Ron Hubbard, in a recent lecture, said definitely that you audit the preclear, not the technique; that the first book still will do exactly what it said it would do, and new developments have only one purpose: to give auditors newer and better tools with which to work.

Because we feel that this lecture is of extreme importance, it has been edited somewhat, and is being reprinted serially in *Scientology*. This is the first chapter.

In the opinion of many people, this science changes—rapidly, radically, sporadically and unpredictably. When someone tells you this, you know he does not know his Scientology.

In *Dianetics: The Modern Science of Mental Health,* in a chapter called "The Cell and the Organism," there is a statement (though not in these words) that the structure of the human body is a series of efforts and counter-efforts. In the chapter on emotion, there is a discussion on unburdening the misemotion by which the body is controlled. There is a statement that emotion is a theta thing, which we can use though we do not fully understand it.

This consistency of theory from the time of the first book to now is easily observed. There is one major error along the line, of which I know: the theory of valence. One glaring error out of all the hundreds of theoretical building blocks of this science is not a bad record.

Valence, as we used it, was wrong. We do not want anyone getting into valence. We want him to get out of valence. Why? Because if he is thoroughly inside his body, the thetan has almost ceased to exist, and the genetic entity is in control of the organism to a large degree.

Nowadays we are using "Technique 80." That was not in the first book. But does "Technique 80" invalidate what was in the book? No! In the first book we got around what we now do in "Technique 80" by finding the basic on the chain. You can bypass the whole of "Technique 80" if you can find the basic on the chain.

But that is a long and tiresome search, and now "Technique 80" makes it unnecessary. Instead of running down chains of this and chains of that, looking for the first counter-effort on the line, "Technique 80" just picks up any effort and counter-effort anywhere on the line and takes it from there. Still, finding the basic on the chain was a workable technique, though it required much greater art and many more hours than "Technique 80."

"Technique 80" says that we can use any effort or counter-effort anywhere we find it and unravel the track from that point. What has the preclear done with this counter-effort, and what has this counter-effort done to him?

The motivator and the overt, the DED and the DEDEX: that is "Technique 80."

This is considerably easier than looking through all the tangle and confusion of incidents for the basic on the chain, but that does not mean that the auditor should never have heard of basic-basic. Because one fine day he may find a preclear who can go back to the first moment of pain or unconsciousness in the life and run it out—and blow the rest of the track clean.

The processing in the first book was designed for the wide-open case. In a tougher case, you had to know how to shoot demon circuits, as they were called. We don't shoot demon circuits much any more, but now and then you may get a preclear who is being told what to do and think by a voice inside his head, and if you know what it is to shoot a demon circuit you can just turn it off at will and go on to the next problem.

There was a lot of art involved in processing in those days. Some demons had to be attacked by running imaginary incidents. The more difficult the case, the more art was required.

We have been replacing art with technology, until now the case which was a great challenge in 1950 is only the standard routine, but that does not mean that the first-book case no longer exists. There are still cases which have to be processed by 1950 methods before they can be processed by 1952 methods.

The first-book case is stuck in a prenatal engram. He is spouting the words of the incident. The auditor ignores concepts, attention units, effort, emotion, thought and so on. He just gets the preclear to tell him what is happening. The incident runs and reduces. Pretty soon the preclear begins to laugh and line-charges all the way up to present time—or scans the locks, as we would say it now. A great improvement has been made in the case, because the auditor knew enough to use the appropriate methods—first-book auditing for a first-book case.

Book One addressed the psychotic. But every time we turn around, we find that our sights have gone up. In 1950 we were trying to take a case and process him up to the point where he would no longer rub his mashed potatoes into his hair. Now we are trying to recover the full identity and knowingness of the being and causality of the immortal, imperishable self, forevermore.

It is quite a different goal.

<div align="center">

L. RON HUBBARD
Founder

626

</div>

PART II

Thetan, To be "Sane," Must Learn How He's Been Caring For Body

One thing which was not covered by the first book on Dianetics, because we did not know the answer to it, was the difference between the wide-open and the occluded case. We observed a difference which we could not explain.

Now we know that the occluded case, instead of becoming wide open with processing, wakes up as a thetan and begins to run on the whole track, while the wide-open case, before beginning to run on the whole track, shuts down and becomes an occluded thetan. The wide-open case is wide open because it is running not as a thetan but as a genetic entity. When you have processed this case for a while on the genetic line, in prenatals, in late life, in whatever has to be run, then it will stop running as a genetic entity and begin running as a thetan. Then, instead of having a mest body under its own somatic direction, you have a thetan, in terrible condition with a mest body inserted into the middle of him.

The upgrade is from a quite sane mest body to a quite insane thetan. But here is the catch: The thetan can handle his own affairs and get along in the world. He is not considered insane by the society—only by us. He has enough horsepower to override his aberrations—or to use them to the disadvantage of everyone else. He may be crazy, but he also may conquer the world. Our problem is to unaberrate him so that he can conquer the world with reason instead of with force.

One of the things that this thetan has to find out before he can be sane is that he has been wasting a lot of his strength in "taking care of" his mest body. And how has he been "taking care of it"?

You may get a pretty big line charge from this thetan when he finally realizes that he has been "helping" his mest body by crushing it in a vise of energy. The preclear has headaches. Something feels like a tight band around his head. He has been trying to help this mest body by throwing tractor waves over it, by feeding it engrams to run so that it will be better off, and he has this mest body as if he had a long wire around it, choking it. He says, "Boy, I'm going to do a wonderful job for this body and get it well!" He chokes it some more.

At no moment does he realize that he is out there with all that horsepower and that this mest body does not have the insulation to stand it. He is feeding in

tremendous electrical impulses. He strikes this body with lightning every few hours—just to keep it in good condition—and he wonders why he has a blank feeling in his prefrontal lobes.

Then, suddenly, in processing, he realizes the horrible truth. He is complaining about this terrible somatic across his eyes and in his jaws, and then he says, "Oh, my God! *I'm* doing it!" He suddenly discovers that he can tighten up or slack off this somatic at will, and he is very embarrassed about the whole thing. "I've been doing it to me!" He has been using this tractor wave for so long that he has forgotten how to control it.

Or you will find a thetan who is obsessed by the image of some individual. He just can't get this individual out of his mind. And then he will discover that he has a tractor wave around this individual and is holding this individual in one place and not letting him get away. The facsimile bothers him and the individual obsesses him because of his own efforts to keep the individual close to him. He is putting out a tremendous effort to hold on to facsimiles of certain wavelengths, similar to his own, and at the same time he is complaining that he can't get rid of these facsimiles.

In the first book we had: "What has been done to the preclear?" That was pretty low on the Responsibility Scale. Now we have: "What has the preclear done to himself?" That is much higher on the scale. Unfortunately, if the preclear is pretty low on the scale, he may have to run what was done to him before he can run what he has been doing.

In December of 1951, some individuals heard the first half of a lecture which said, "All you have to do is be self-determined!" So they went off to be "self-determined." But they didn't hear the second half of the lecture which said, "But you have to run engrams first." Some of those individuals are now sitting around in apathy, anger, boredom, or hydrophobia, growling, "Well, that's *your* reality!" They just went up the pole a little ahead of the technique.

I have no doubt that there will be a technique for doing this—possibly next year, possibly tomorrow morning, possibly ten thousand years from now. But right now we have to process preclears at the level where we find them.

L. RON HUBBARD
Founder

[*Editor's Note:* Parts 3, 4 and 5 of this series appear in *Technical Bulletins* Volume II.]