

Scientology

8-80

BY L. RON HUBBARD

THE DISCOVERY AND INCREASE OF LIFE ENERGY



"SCIENTOLOGY IS HERE TO RESCUE YOU"

SCIENTOLOGY 8-80

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THE DISCOVERY AND INCREASE OF LIFE ENERGY
IN THE GENUS HOMO SAPIENS

by
L. RON HUBBARD

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*To my good friend, the late
Commander “Snake” Thompson (MC) USN
and his friend and teacher,
Sigmund Freud*

IMPORTANT NOTE

In studying Scientology be very very certain you never go past a word or phrase you do not fully understand.

The only reason a person gives up a study or becomes confused or unable to learn is because he or she has gone past a word or phrase that was not understood.

If the material becomes confusing or you can't seem to grasp it, there will be a word *just earlier* that you have not understood. Don't go any further, but go back to **BEFORE** you got into trouble, find the misunderstood word and get it defined.

EDITORIAL NOTE

1952

L. Ron Hubbard was one of the first students of nuclear physics in the United States.

In 1932 he believed that Life and its behaviour obeyed natural laws of the same order as electrons and other particles of motion. He began a study and search which led him through many fields of science and across many continents.

In 1948 he published the "Original Thesis" on his findings for the medical and psychiatric professions. In 1950 he permitted a popular work to be published and was considerably astonished that it became a best seller quickly. Since 1950 he has worked constantly upon the original project of discovering and conducting the source of Life Energy and with this work announces the attainment of that fact.

The discovery and isolation of Life Energy in such a form as to revive the dead or dying has been an ambition as old as Man himself. In the last two thousand years a few individuals have claimed the ability without explaining it. With this book, the ability to make one's body old or young at will, the ability to heal the ill without physical contact, the ability to cure the insane and the incapacitated, is set forth for the physician, the layman, the mathematician, and the physicist.

This volume is a detail of the discovery, its formula, and the factors necessary to bring the fact into being.

For three years, scientific controversy has raged around L. Ron Hubbard's work. The most degrading attacks and flowery praise have greeted his activities from every quarter, lay and scientific. He has given the acceptance of his work and the attacks and praise alike little thought but has continued to follow his route of discovery. His issuance of these findings cap a scientifically stormy career. It is doubtful if the storm will grow calmer in the face of the calm announcement that one has discovered and isolated life and provided the techniques for its use and conducting.

Careful testing by many persons already has assured the truth and usefulness of this work. It is not experimental but has been applied scientifically and confirmed in many quarters.

FOREWORD

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 theory 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 wave length. 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, is used as a symbol for thought as an “energy”.

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.

The goal is *Survival*. The means to survival for life is the handling and use of energy.

The “8-8” stands for “Infinity-Infinity” upright, the “0” represents the static, theta.

A new student of this subject is referred to the Logics and Axioms and the basic processes of thought, counter-thought, emotion, counter-emotion, effort, counter-effort, attention units, and counter-units. *Technique 8-80 appends but does not amend or replace any earlier material*. It does the work of Scientology more quickly if used against an understanding of the basic subject.

CHAPTER ONE

This book is started with The Auditor's Code, for any experimentation with these phenomena must be done in full awareness of this code. An "auditor" is one who "listens and computes", and is a practitioner in Scientology. Experiments done without strict adherence to this code will fail.

The auditor who does not know, or practice at all times, The Auditor's Code, is ignoring one of the basic tenets of Scientology. This code has been called "the code of how to be civilized". Much more important than knowing mechanical techniques is knowing well the attitude one should have toward a preclear. This is not for courtesy but for efficiency. No pre-clear will respond to an auditor who does not adhere to the auditor's code.

Breaking the auditor's code, at first glance, may not appear to be a very great sin. But an auditor has undertaken to aid a fellow man, and his dedication to that purpose must be sincere to the point of sacredness.

The following points, taken from SCIENCE OF SURVIVAL, should be as much a part of an auditor's thinking and attitude as his knowledge of reading and speaking. Unless one feels he can adhere to this code, he should not, under any circumstances, attempt to audit anyone:

The auditor conducts himself in such a way as to maintain optimum Affinity, Communications, and Agreement with the preclear.

The auditor is trustworthy. He understands that the preclear has given into the auditor's trust his hope for higher sanity and happiness, and that the trust is sacred and never to be betrayed.

The auditor is courteous. He respects the preclear as a human being. He respects the self-determinism of the preclear. He respects his own position as an auditor. He expresses this respect in courteous conduct.

The auditor is courageous. He never falls back from his duty to a case. He never fails to use the optimum procedure regardless of any alarming conduct on the part of the preclear.

The auditor never evaluates the case for the pre-

clear. He abstains from this, knowing that to compute for the preclear is to inhibit the preclear's own computation. He knows that to refresh the preclear's mind as to what went before is to cause the preclear to depend heavily upon the auditor and so to undermine the self-determinism of the preclear.

The auditor never invalidates any of the data or the personality of the preclear. He knows that in doing so he would seriously enturbulate the preclear. He refrains from criticism and invalidation no matter how much his own sense of reality is twisted or shaken by the preclear's incidents or utterances.

The auditor uses only techniques designed to restore the self-determinism of the preclear. He refrains from all authoritarian or dominating conduct, leading, always, rather than driving. He refrains from the use of hypnotism or sedatives on the preclear no matter how much the preclear may demand them out of aberration. He never abandons the preclear out of faint-heartedness about the ability of techniques to resolve the case, but persists and continues to restore the preclear's self-determinism. The auditor keeps himself informed of any new skills in the science.

The auditor cares for himself as an auditor. By working with others he maintains his own processing at regular intervals in order to maintain or raise his own position on the tone scale despite restimulation of himself through the process of auditing others. He knows that failure to give heed to his own processing, until he himself is a "release" or a "clear" in the severest meaning of the terms, is to cost his preclear the benefit of the auditor's best performance.

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 even can 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". Played against motion as a kinetic, the static can produce live energy.

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

A memory is a recording of the physical universe. It contains — any memory — a time index (when it happened) and a pattern of motion. As a lake reflects the trees and moving clouds, so does a memory reflect the physical universe. Sight, sound, pain, emotion, effort, conclusions, and many other things are recorded in this static for any given instant of observation.

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

There are billions of facsimiles available to any mind. Billions of billions. These facsimiles can be brought into present time by the environment, and "unseen" or "unknown" by the awareness of awareness of the mind, can reimpress their pains, efforts, and aberrations upon the being, thus making one less liable to survive. All unknowingness, confusions, aberrations, psychosomatic 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 since one survives as well as everything else survives, to hurt another is *wrong*. One *regrets* the injury, seeking to turn back time (which *is* regret). Thus the facsimile he used becomes interlocked with his facsimile of trying to use it and both facsimiles "hang up" and travel with present time. One even gets the *pain* he seeks to inflict on another, this being the action against him of the facsimile he sought to give, by action,

to another. It startles the preclear, when run through a boy-hood 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 unto you — good or bad.

An interplay of static against motion or between two classes of motion, one relatively static to the other, can and does produce active electrical energy in beings of different characteristics and potentials. This makes a living being an electrical field more capable of high potential and varieties of waves than are known to nuclear physics, of which Scientology is a basic.

This created energy played lightly over a “facsimile” reactivates it and causes it to bear upon a being once more. This is an activity of thinking.

A “facsimile” brought into play by a moment of intense activity may afterwards, when the being is again producing only normal energy output, “refuse” to be handled by the lower energy. This facsimile then can trap the energy of a being and turn upon him the pain, emotion, and other things recorded in the facsimile. The facsimile thus can absorb energy and give pain, especially when the being holding it has forgotten it or does not perceive it. This is restimulation.

By concentrating a live energy flow upon a facsimile directly, the being can erase, disintegrate, or “explode” or “implode” it.

As heavy facsimiles are the hidden source of human aberration and psychosomatic illness, their erasure or better handling by the being is intensely desirable.

The remedy of human aberration and illness is a minor goal of Scientology. Its discoveries make this possible.

CHAPTER THREE

If Life — or Theta, as it is called in Scientology — 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, space, and time — can be found in thought and behaviour, and even thinking partakes 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 philosophies would develop which would benefit none. Man has been ridden to death by philosophies which, unproven by any result, yet achieved enough prominence to spoil many a society (Schopenhauer or Nietzsche, for example). Many a scientific effort has fallen into disrepute because of philosophic misrepresentation.

Kant and Hegel all but ruined any hope nuclear physics or the humanities had by wild misrepresentation (in resounding language) of Indian philosophy and other early efforts to resolve the riddle of existence. So 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 facsimile is a mirror of old motions. It is undone and forgotten out of present time by dropping out its “motion”.

Only the mind can put the “motion” out of a facsimile back into motion in the physical universe.

The facsimile is “made” by the mind’s ability to duplicate the wave or motion patterns of the physical universe.

A “live” attention unit operates only in present time. A facsimile is composed of “dead” attention units, a pattern once made by “live” units in some past present time. For example, one sees a man. His attention units could be said in that instant to make up the pattern of what he sees. A moment later, he has a facsimile made up of “dead” attention units. He can “see” this man again simply by throwing *live* units at patterns of *dead* units. The 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 *all* facsimiles into an inactive state. It is a grim fact that one really doesn’t think with the heavy facsimiles. ONE COULD SURVIVE QUITE WELL IF HE HAD *NO* FACSIMILES!

Thought can pervade an area or approximate a situation and *KNOW*. The mind thinks with light facsimiles, or no facsimiles at all.

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

How, then, does one strip away facsimiles from the present time of the preclear? The auditor would have to audit billions of them to erase all the facsimiles the preclear has made or “borrowed” and which now act heavily upon him, giving him

illness, degredation, and aberration — plus amnesia as to his actual past.

We can rehabilitate the preclear by raising his ability to create energy, and thus bring him to a “speed” which has sufficient output for him to overcome facsimiles. We do this by erasing or reducing certain facsimiles, and, in doing so, retrain our preclear to produce a higher energy potential.

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 a 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 much interested here 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.)

Tone	Wave Length
	∞ or
0 _____	0.0
	.0000000000000000000000000000002
39.0 _____	cm.
aesthetics	
	.0000002
8.0 _____	cm.
analytical thought	
	.024
1.5 _____	cm.
emotion	

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 or 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 then will 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) Give him a basic facsimile strong enough to put him in pain if he fails to obey it;

(2) Build on such heavy facsimiles.

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

In the case of a Man — much sturdier stuff than a dog — it requires a *very* heavy facsimile as a basic, and facsimiles such as operations, accidents, beatings have to have as a basic facsimiles so strong their counterpart cannot as yet be duplicated on Earth. The basic facsimile must answer a very important condition: 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 zero or infinity "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 itself must contain an aesthetic wave. The last alone can hold the recordings of pain, grief, exhaustion, aberration, and force in upon theta.

If we have to take the emotion, effort, and reason or misreason off the whole track, we would have a long task. If we remove the *compulsions* toward aesthetics, we have cut away the only bridge by which heavy facsimiles can be appended to theta. Theta *manufactures* aesthetics. Implanted aesthetic waves, then, if strong enough, could obsess theta into acting on enforced aesthetics.

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

That which you see as beautiful of your free will gladdens

you. Out of an obsessive aberration, all beauty becomes hideous even when the aberrant cries out how lovely it is.

Just as we have enforced 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 it is 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 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 is not effective and that it should not be known. But these and their techniques have no place here in “8-80”.

Single incident processing, effort processing, the running of secondaries all are replaced by “Black and White”. Straight wire, lock scanning, valence shifting all are replaced by “concept processing”. The wide-open case, however, is processed on single incidents and concepts as necessary, for the wide-open case does not see white except in an actual electronic.

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. 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. They mean that none in Scientology should be other than a MEST clear.

As for “whole track” and thetans, I wouldn’t dare 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 foe 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 nul, void, and obsessed by heavy “electrical” currents.

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

*“WHAT TO AUDIT”—get *HISTORY OF MAN* by L. Ron Hubbard. Order from Bookstore of Hubbard Scientology Organization nearest you—listed in back of book.

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

A heavy blow gives amnesia. A heavy force field can utterly nullify the entire personalness of a being.

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

You will find electronic incidents very vicious and so heavy that they push one down scale to a not-beingness which is summed up 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 alone 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. Most important, it spares the auditor from 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 grayness, or a whiteness around him, above him, or below him. It may be in patterns or there may be color in it. *You don't want ANYTHING but WHITE-NESS.*

Tell the preclear to “turn it all white”. He will find that if he puts his attention in the center of the sphere, or if he pushes or pulls a little, he can get the field white.

Tell him to keep it white. He will have to change and shift his attention around in the field but he can do it. If his attention keeps slipping off, the field will turn black on him. Keep telling him to put his attention back on the place that turns the area around him white.

If you have him on a meter, as you should, you will be able to “read” exactly what is happening.

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

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

If the needle rises and jerks suddenly to the right (drops), he has just gotten a somatic and the suddenness and amount of the drop measure the amount of pain.

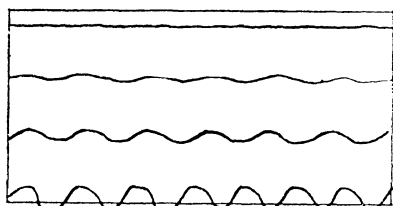
To audit, all you do is make him keep the field white. Black spots will appear just before the somatic hits. Theoretically, the entire incident could be run without somatics simply by keeping it white.

*For full E-Meter technology get the E-Meter texts by L. Ron Hubbard listed in the back of this book.

The aesthetic wave is all you want out of the incident. This gone, the rest vanishes. It is like having a heavy curtain hanging by a thin strip. Cut the strip and you cut down the whole curtain.

Run the aesthetic band only. The incident is gone.

Run out the heavy electronic incidents and all heavy fac-similes 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.



Aesthetic
Reason —
Postulates
Emotion
Effort

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

What of boil-off???

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

How to stop it? Your P-C is sending or receiving a white flow. If he stays at it until after he should have reversed it, it goes black and he will start to boil. By quickly shifting the flow of attention or direction of motion in the incident, whiteness returns and the tendency to "boil-off" vanishes.

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

CHAPTER SEVEN

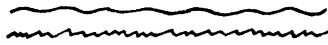
What do we mean by aesthetic?

We mean solely, and only, *Beautiful*.

Beauty is theta. Any wave close to theta is taken by theta for beauty. A harmony of wave 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* 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 .000000000000-0000000000002 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” engineering. It is just a matter of wave lengths, apparently.

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

The “beauty” in this case, and where we will find it to audit, is actually a counterfeit of theta, an obsessive beauty which enforces beauty and forbids ugliness. Theta, left alone, will seek beauty and fight or shun ugliness. It would have to be able to if it could be aberrated into an obsession about beauty. That this obsession is present, an auditing test leaves no doubt.

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

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

Direct the preclear's attention to the white and 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.

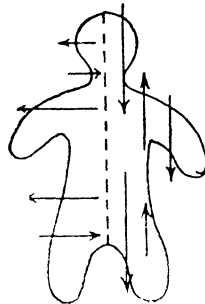
The original incidents when they were laid in were designed to be obsessive. Most have the beauty-ugly motive. This makes the victim obsessed to keep all calm and not fight. There are even scenes — "hot facsimile" pictures made of raw energy — to show him beauty. As if theta had no concept.

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 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
forth
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 may 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 scales of the Chart of Attitudes (See the HANDBOOK FOR PRECLEARS) 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. Whenever 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 persons in the preclear's past, and on the current and former bodies of the preclear.

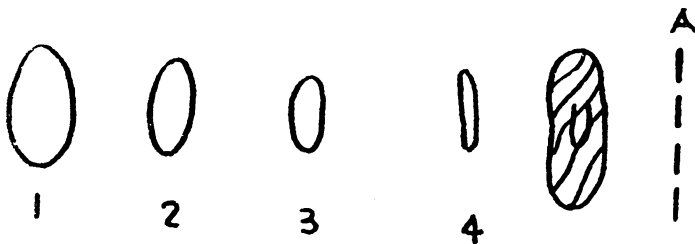
When you do the last, you will find this pattern showing up in his current body:



Each line on the vertical 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.



Decreasing Control Distance

If No. 2, as an engram, is in restimulation, the preclear will think he is at Position A behind himself, whereas he is frozen solidly by aberration into his own MEST body.

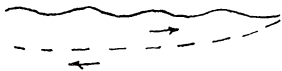
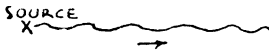
To separate the preclear from bodies and discover *why* he thinks he is only the current body, run this about bodies, particularly on old facsimiles of bodies a few feet in front of him:

1. Non-sympathy for body
2. Sympathy for body
3. Propitiation for body
4. Being a body

Here he will recover rapidly the sensation of his becoming nothing and the body everything. Run beauty-ugliness on all bodies he ever had.

CHAPTER TEN

The patterns of attention, or wave, flows are:



Simple flow.

EXPLOSION

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

IMPLOSION

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

A RETRACTOR WAVE

Put attention on both directions at once.

Work on all flows until they turn white.

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

Run any incident until it seems "sticky". Then run the incident. Back and forth as required. Incidents run, then, first 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 into bodies. Putting out too long, the thetan keys in the "beauty" counterfeit of a facsimile. Thus, electronic incidents come into play. Run the thetan putting out, or failing to put out, beauty into bodies and situations.

CHAPTER ELEVEN

While the auditor can do much solely by reducing facsimiles, he soon will find that his preclears are not always able to erase facsimiles easily. He will find occasionally that he often has a difficult time when a particularly heavy facsimile is in restimulation and, do what he will, the auditor may find his preclear's tone remains unchanged and that the preclear's attitudes have not evolved to a better high.

We now come to "The Governor", mentioned in a lecture in the Autumn of 1951. The speed of a preclear is the speed of his production of *energy*.

The most important step in establishing a preclear's self-determinism, the main goal of the auditor, is the rehabilitation of the preclear's ability to produce energy.

A being is, apparently, an energy production source. How does he produce live energy without mechanical means, cellular activity, or food?

The basic principle of energy production by a being has been copied in electronics. It is very simple. A difference of potential of two areas can establish an energy flow of themselves. Carbon batteries, electric generators, and other producers of electrical flows act on the principle that a difference of energy potential in two or more areas can cause an electrical impulse to flow between or amongst them.

The preclear is static and kinetic, meaning he is no-motion and motion. These, interplaying, produce electrical flow.

A preclear as a static can hold two or more energy flows of different wave lengths in proximity and between them obtain a flow.

A preclear can hold a difference of flow between two waves and a static so long (and arduously) that the effect of a discharging condenser can be obtained. This can "explode" a facsimile.

The preclear flows electrical currents of command at the body. These hit pre-established ridges (areas of dense waves) and cause the body to perceive or act. The preclear takes from the body perception with tractor beams. He holds the body still or braces himself against it by wrapping a tractor (pulling) beam around it while he places a pressor (pushing) beam

at his back to command himself into action. (You can almost break a preclear's spine by asking him to contact his own tractor around his body and yet withhold the pressor against his spine.)

All an auditor really needs to know about this is the elementary method of using a difference of potential. That creates energy.

The only thing wrong with a preclear with an aged MEST body is that he has too many facsimiles of his tractors and pressors handling his own MEST body and the rickety state of the body feeds back "slowness" so that he thinks his energy is low — and until worked with some method such as this, facsimiles do not reduce.

Any difference of potential played one against the other creates energy. Aesthetic waves against a static produce energy. Aesthetic waves against analytical waves produce energy. Analytical waves against emotional waves produce energy. Emotional waves against effort waves produce energy. Effort against matter produces energy.

The last is the method used on Earth in generating electrical current for power. The others are equally valid and produce even higher flows. This is a gradient scale of beingness, from the zero-infinity of theta to the solidity of matter.

The differences of potential most useful are easy to run.

This is, actually, alternating current running. There can be DC running or chain fission running but these are very experimental at this writing.

AC is created by the static holding first one, then the other, of a dichotomy of two differences of potential. A flow is run in one direction with one of the pair, then in the other direction with the other.

The dichotomies are:

1. Survive
Succumb
2. Affinity
No affinity
3. Communication
No communication
4. Agree
Disagree

5. Start
Stop
6. Be
Be not
7. Know
Know not
8. Cause
Effect
9. Change
No change
10. Win
Lose
11. I am
I am not
12. Faith
Distrust
13. Imagine
Truth
14. Believe
Not believe
15. Always
Never
16. Future
Past
17. Everyone
Nobody
18. Owns all
Owns nothing
19. Responsible
Not responsible
20. Right
Wrong
21. Stay
Escape
22. Beauty
Ugliness
23. Reason
Emotion

24. Emotion
Effort
25. Effort
Apathy
26. Acceptance
Rejection
27. Sane
Insane
28. No-sympathy
Sympathy
29. Sympathy
Propitiation
And the state of Static, a motionless-
ness sometimes necessary to run.

How are these used?

One asks the preclear to flow agreement, then disagreement. He flows a feeling, a thought (*NEVER THE PHRASE!*) of "agreement" out or in, in the direction he chooses relative to himself. He lets this flow until it turns smoky gray or white, then black. Then he changes the direction of flow and gets the thought or feeling of "disagreement". He runs this until it turns gray or white, then black. When this has turned black or dark, he again runs "agreement" in its direction until he gets gray or white, then again black. Now he reverses the flow and flows the thought "disagreement" until he gets gray or white, then blackness. And so on and on.

It will be noted that at first it may take some little time for a flow to run from black through white to black. As the preclear continues to run, after minutes or many hours, he begins to run faster, then faster and faster until at last he can keep a flow blazing and crackling.

A method of aberrating beings was to give them white and black energy sources in their vicinity. These show up on a very low tone occluded case as blazing white and shining white. That is an electronic incident, not his own energy flow. These run blazing white *in one direction* for minutes or hours before they go black. They then run the other way, blazing white, almost as long.

WHEN BLACK PREDOMINATES IN SUCH INCIDENTS THEY DO NOT DIMINISH OR REDUCE. ASK THE PRECLEAR IN SUCH A CASE TO DO WHAT HE "HAS TO DO" TO GET THE INCIDENT ALL WHITE.

As the preclear runs, he finds the speed of the change of flow changes more and more rapidly until it runs like a vibration. This vibration, theoretically, can increase to a strong current which becomes so great it is well to *ground* your preclear by using an E-Meter or letting him hold a wire in each hand which is connected to a bare water pipe or radiator. Otherwise, his MEST body may be damaged by the flow.

Run a dichotomy only against its mate. Run in alternating directions until the flow turns black.

Don't run a black "flow". It doesn't flow or run out.

CHAPTER TWELVE

Self-determinism is whiteness and self-made energy to the preclear. The energy looks white to him.

Self-determinism

Other-determinism

is the basic dichotomy. The self-determinism looks white, other-determinism looks black.

Electronic incidents are a mockery of this. They made the preclear think his own determinism had *other* determinism it must fight. White beauty must fight black ugliness. White good must fight black evil.

You will sometimes see your preclear is *fighting, pushing, struggling* instead of getting flows. He has encountered a black mock-up which he thinks he has to fight. This is the aberration — that one is not Eighth Dynamic Cause but is only First Dynamic Cause. To become free he must be Cause as nearly as possible on eight dynamics. He cannot be fully responsible — and thus not responsible for his facsimiles — unless he is *Cause*. If he is not responsible for his facsimiles, he then can be injured by them, can be the Effect of *their* Cause.

One requires the preclear, in such a case of fighting, to run the dichotomy, not just strain at the black. He may protest, saying he “cannot accept it”; ask him to run acceptance anyway, or get him into something lighter.

At first your preclear may be unable even to find gray. In such a case, get him to pretend somebody is before him saying something to him. Ask him to run the flow of his own agreement. Then ask him to run his own flow of disagreement. Shortly he will sense how long he must run each. Even if he runs only on this conceptual level, he will improve markedly in tone and, of course, energy potential.

Your preclear must be able to recognize a *tractor*, a pulling wave, and realize that it has two directions of flow. As you point out that he has a tractor-pressor combination on his MEST body, he probably can find it. You can point out that other persons have put them on his body and that he has put them on others. He will find how to make them flow, for the tractor is just a holder so that a pressor can be used, or a puller

to make someone fall, or stop somebody or something from falling.

The only one he would not find for himself is the tractor he gives others to make them want things from him and tractors they have extended to him to make him want things from them. These last lead straight into art and the second dynamic.

The most important dichotomies to run are:

Agree
Disagree

Beauty
Ugliness

But all those listed are useful. However, do not force him to use and try to prevent him from using:

Emotion
Effort

Effort
Matter

These fall away of themselves evidently when the others are run.

CHAPTER THIRTEEN

There are certain emotional concepts which are very effective and should be used.

One *holds* one of these concepts and agrees and disagrees with it. He holds the concept and gets the flow on it by agreeing and disagreeing on the concept to subjects to keep them gray or white.

The concept of beauty is run by holding the idea of a beautiful state of affairs and then agreeing and disagreeing (to keep gray or white) on the locks and flows which turn up.

Similarly, one handles the following concepts:

- Ugliness
- Beautiful sadness
- Degredation
- No-sympathy
- Sympathy
- Propitiation
- Making amends
- Guilt
- Hiding
- Exhibitionism
- Beautiful cruelty
- The beautiful sadness of losing
- The beautiful sadness of any dichotomy
- The beauty of winning
- The beauty of any dichotomy
- The desire of any dichotomy
- The inhibition of any dichotomy

One runs things as close to thought as possible and as far from effort.

One runs things in *brackets*.

The word "bracket" is taken from the artillery, meaning to enclose within a salvo of fire.

A bracket is run as follows:

First, one gets the concept as *happening to the preclear*.

Then, one gets the concept of the preclear making it happen (or thinking or saying it) to another.

Then one gets the concept as being directed by another at others.

Then, one uses all these on the other side of the dichotomy. A bracket on "Beauty of being an individual" would be as follows:

"Get how beautiful it is for you to be an individual."

When he has run this for awhile, keeping it gray or white by agreeing or disagreeing with the flows, "Get how beautiful it is for others to be an individual". He runs this until he isn't very interested, changing its flows by agreeing or disagreeing, and then:

"Get how beautiful people think it is for others to be individuals". Again he holds the concept and runs the agreement and disagreement to get flows.

Now:

"Get how ugly it is to be an individual." He holds this concept and gets the flows as they come, agreement and disagreement.

"Get how ugly it is for another to be an individual."

"Get how ugly people think it is for people to be individuals."

This is a full bracket. It can be done with any dichotomy. The standard bracket, the one you will use most, is based on beauty and ugliness with agree and disagree as the flow concepts and with the other dichotomies as the varied thought.

If your preclear can get no concept on beauty, have him run the tone scale on it as follows, having him agree and disagree to get a flow:

Apathy about beauty (motionless)

Grief about beauty

Fear of beauty

Resentment of beauty

Anger at beauty

Antagonism toward beauty

Boredom about beauty

Conservatism about beauty

Enthusiasm about beauty

Exhilaration about beauty

Run this scale wherever he can get it and then continue to run it on the others until he has at last become able to get the feeling of beauty. He will get being taught what is beautiful or trying to understand beauty and many other concepts.

Your preclear may run into a heavy electronic incident. These are covered fully in WHAT TO AUDIT. If he does, you can run it by getting him to "turn it white" and "keep it white". If he can't, get him into lighter material.

CHAPTER FOURTEEN

The manifestations of energy are three in number. These are: Flow, dispersal, and ridges.

Utilizing flows, dispersals, and ridges, there are several patterns of life energy. These include pressor beams, tractor beams, and screens. The screen is actually a ridge that is formed for a special purpose of protection.

Any line of flow, whether contracting or lengthening, is called a flow. A common manifestation is seen in an electric light wire.

A dispersal is formed by a source emanating. This may or may not be an explosion. Any source with a multiple direction emanation can be called a dispersal.

A ridge is caused by two energy flows coinciding and causing an enturbulence of energy which, on examination, is found to take on a characteristic which in energy flows is very like matter, having its particles in chaotic mixture.

A particular type of dispersal is a reverse dispersal, or an implosion.

As an illustration, a beam of sight would be emanating from a source point and flowing toward something to be seen. Striking a reverse flow, it can form a ridge. Striking a solid object, it would form, on the face of that object, a ridge.

All energy behaviors are manifestations of these characteristics of energy.

Energy is subdivisible into a large motion, such as a flow, a dispersal, or a ridge, and a small motion which is itself commonly called a "particle" in nuclear physics.

Agitation within agitation is the basic formation of particles of energy, such as electrons, protons, and others. These are not, as their Greek name "atom" once told us about the atom, indivisible. Energy flows have many forms, and each form is reducible to a smaller vibration.

The characteristics of any vibration is that it contains the manifestations of a static and a kinetic. A static is something with no motion, no particle, and no wave length; and a kinetic is something which has considerable motion. The interplay between the static and one or more kinetics causes energy interchanges.

The entire principle of alternating currents, as drawn in most books on electricity, is in error. This shows a positive terminal and a negative terminal, discharging one against the other, rotationally so as to create an alternating current flow. As part of Scientology, it is originated that the principle is in error by the fact that the negative terminal must have a plus negative, and the positive terminal must have a negative positive to form such an interchange. Past technology, in describing the alternating current flow, and the describing of all energy manifestations and manufactures, forgets continually the base. This is represented in an electrical generator by the base of the generator itself. The solid iron base of the generator fastened to a floor or table imposes time and space upon the two terminals. Without this imposition of time and space, no energy could be possible. A great deal of mechanical motion must be put into an electrical generator because an electrical generator is discharging between the dichotomy of effort and matter, a low arranged dichotomy. In the higher ranges, the static is furnished by the individual, and the mathematical symbol for this near-ultimate is theta.

Self-determinism is entirely and solely the imposition of time and space upon energy flows. By imposing time and space upon objects, people, self, events, and individuals, is Causation. The total components of his self-determinism is the ability to impose time and space. His energy is derived from the discharge of high and low, or different, potentials to which he has assigned time and space. Dwindling sanity is a dwindling ability to assign time and space. Psychosis is a complete inability to assign time and space. This is, as well, will power.

In life one finds the static operating against the kinetic of the material universe which itself has motion. A static takes pictures of the motion which it can place and reactivate at will. It uses these pictures of motion as terminals. The types of motion in the terminals discharge one against the other in accordance with the experience desired by the life force.

Relative speeds determine potential.

The speed of light is not a constant of energy speed. The shorter the period of emission of energy from a source, which is to say, the shorter the wave length of the energy, the greater is the speed of that energy. As one ranges up the tone scale one

comes into the near instantaneousness of thought. And very high on the tone scale one finds thought so close to the static that the static is capable of assigning the thought with the time into the past and into the future without regard to the time factor imposed upon the MEST universe, also evidently by some such static.

Far from some mystic concept, the static and kinetic principles of energy interchange can be fundamental to nuclear physics. "Attention units" are actually energy flows of small wave lengths and definite frequency. These are measurable on specially designed oscilloscopes and meters. No special particle is involved, but one can designate the particle of such flows as "corbitrons*", if one desires to be technical.

The constant of light has been a sort of scientific ridge locking scientific thought. Within the spectrum of light itself there is a measurable distance of speed, and in the higher spectrum of reason and aesthetics, the speed of light is very fast. The speed of emotion, on the other hand, which is a gross wave, is evidently quite slow.

One can conceive of an ultimate static which would be theta, and an ultimate motion which would be MEST. The interplay to create energy, however, can be much narrower. One has observed preclears try to run pleasure and find only pain. He has observed them run pain and find pleasure, but less often. The direct current and condenser discharges are determined by wave characteristic. One can create a pleasure facsimile and discharge pain into it, a primary function of imagination.

The life source itself IS energy. The energy potential of beings can be varied slightly within one being and is quite different from individual to individual as a basic quality.

The life source of the individual is interior in most persons because it has built up, with its earlier flows, ridges which themselves have the same wave length as the life source of the person. The life source, then, cannot distinguish between himself and these ridges. These ridges are facsimiles, or pictures, of motion. They are used by the life source to turn the body into a stimulus-response, or automatic, mechanism. By means of such ridges, the life source can turn the body into an auto-

*The term suggested by John Robinson and Bud Eubank.

maton which will operate for him. However, as the life source goes down tone scale, it itself can become enturbulated and less able to impose time and space upon his facsimile. He cannot distinguish between himself and a ridge which is an apparent identity.

The name given to this life source is "thetan". It is the individual, the being, the personality, the knowingness of the human being.

The state of the human being is artificial, the thetan using the body for his own pleasure and convenience. A thetan, having done so, ordinarily forgets he is doing so, and in order to increase his randomness initially, suppresses the fact that he is separate from the body. He then becomes identified with the body to such a degree that should the body die, he abandons to it, he supposes, but not actually, all the facsimiles which have been accumulated for that body.

If the preclear refers to "his thetan", he has not identified himself, since he supposes his thetan to be something else, or elsewhere. He *is* the thetan, and when he is in a state of knowingness, he knows where he is. If he is in a state of unknowingness, which is to say identified with the body, he does not know where he is.

When a thetan has come down tone scale to the minus scale, he no longer believes himself capable of the production of power, he cannot select facsimiles for interchanges, and he becomes an unknowingly motivating portion of the person, but all the person ever will be is the thetan.

The genetic entity is of very little concern.

These manifestations of energy, and the life source, can be discovered easily by the technique which has now been developed.

The formula of the energy of life source which has been tentatively advanced is:

$$\text{Life} = \frac{\text{EI}}{-\text{R}} \bullet (-\text{f}).$$

If:

E = Energy Potential

I = Energy Flow

—R = Negative Resistance

—f = Negative Frequency

The theory of the counter-elasticity of flow is easily observed on an oscilloscope and is possibly the negative frequency. An energy line will flow, whether in space or in a confined conduit, just so long before it accumulates sufficient enturbulence to stop. It requires, then, an enormous forcing potential behind it to continue its flow. This is resistance, and is, indeed, the resistance in electrical wires, and is one of the main reasons why power has to be furnished to a generator. The flow, when it has gone to the limit of the elasticity of the particles it contains, will then discharge backwards against its direction of flow, and if agitated, will do so. A flow must flow in one direction and then in the reverse direction, and within the limits of the elasticity of flow in order to create an energy which does not require heavy potentials to keep it in flow.

While the conservation of energy is a useful principle, in basic physics, and elementary nuclear physics, such as those used in the creation of the atom bomb, and in the formulas of Lornz-Fitzgerald, its practical application is demonstrable only between effort and matter on the tone scale, and is useful within the bounds of mechanical motion and activity in the material universe only. That thought may be seen occasionally to violate the conservation of energy does not immediately cancel the fact that thought is part of the material universe and is as much energy as electrons, protons, and electric lights. Thought is self-perpetuating so long as it operates in the bands above emotion. When it falls below the band of emotion, it ceases to perpetuate itself.

There is much technology here which has been discovered with relationship to energy and the material universe and these principles are applicable to such things as the creation of weapons which will cancel, or explode at a distance, the force of an atom bomb, or which will themselves, at a cost of two or three hundred dollars, make automatic firing blasts on the level of an atomic explosion. Nuclear physics has been in its infancy and a great deal of pioneer work has been possible in the field. It should not be considered that nuclear physics has invaded the field of life, any more than the humanities have invaded the field of life. Energy manifestations have a single applicable pattern. And those patterns apply as well to thought as they apply to electrical flows. It is simply that we have advanced

a technology toward a logical conclusion and have obtained logical results.

These results are revealed, at this time, only because they can be demonstrated easily, with oscilloscopes, with groundings, with the manufacture of energy, and in the field of humanities most importantly with the restoration of life energy and vitality to human beings, with according enhancement of sanity and activity.

CHAPTER FIFTEEN

The reason your preclear is fixed to a MEST body lies in his inability to produce energy enough to know and to get away from one.

His career with bodies is as follows:

He hurt them by accident first.

Then he hurt them without understanding they hurt by using their sexual emotion.

Then he blamed them and said and felt he would have no responsibility for them.

Then he felt the emotion of no-sympathy for them.

Then he felt sympathy.

He began to propitiate.

He wanted to make amends.

He *was* a MEST body.*

Run the beauty and ugliness of these.

The cycle of no-sympathy-equals-sympathy is inevitable. That for which we declare no-sympathy today will receive our sympathy tomorrow.

If you have a preclear sight some old body well before him and feel no-sympathy for it, he then will feel no-sympathy, sympathy, propitiation, and suddenly, he IS the body.

One runs facsimiles on the body partly because the body is an electrical ground, partly because it has been assigned responsibility.

The thetan assigning responsibility to the body then *becomes* the body. This is a general principle. One *becomes* that to which he assigns responsibility too often and too long. He

*The cycle no-sympathy, sympathy, propitiation, make-amends, beingness IS the cause and cycle of the life CONTINUUM. It accounts in part for the transfer of somatics in an overt act or DED. It is a therapy in itself. It is run by itself but better with the concepts of beauty and ugliness, with agree and disagree on each level of the cycle. You could give this to a practitioner by itself and he would become quite famous for relieving aches and pains, for it solves valences, the acquirement of family difficulties from parents, and a thousand other things. The cycle sometimes runs anger, no-sympathy, fear, sympathy, propitiation, make-amends, beingness. The anger factor is the holder in the incident (and has tractors with it) and the fear is a bouncer. Fear of punishment is largely the fear in this cycle during the actual act, not afterwards because of police. No-sympathy is an emotion and an action. One puts a black curtain before himself to prevent his feeling affinity with that which he is hurting. This is a motionlessness which turns gray and runs out on agree and disagree from the victim and the punisher. No-sympathy can be an occlusion for the whole track. No-sympathy is also, of course, counter-no-sympathy in many incidents.—L.R.H.

makes it *Cause* and, at last, to be *Cause* himself, he must be the thing.

People imagine they are in bodies because they are hiding from something and many other reasons. But these are not important. The important thing is that bodies were handy to have, once. They were fun.

This process, as itself, as simple as it is, will eventually detach one from his body. After that he can use it or not as he chooses.

The thetan is no fairy tale. Try these techniques for fifty hours and find out. Try them on a preclear who has never hear of facsimiles, electronics, or “whole track” and in fifty or one hundred hours he will be outside wondering what he was doing in “that thing”! You may have intended only to increase his sanity or happiness. You do it best by processing the thetan on 8-80.

CHAPTER SIXTEEN

Below zero on the tone scale is applicable only to a thetan.

It has been quite commonly observed that there are two positions for any individual on the tone scale. This occurs because there is a position for the composite of the thetan plus his MEST body operating in a state of unknowingness that he is not a MEST body, and behaving according to social patterns, which give him some semblance of sanity. The other position on the tone scale is the position of the thetan himself, and it is necessary for us to demonstrate a negative scale in order to find the thetan at all.

For the thetan you will find the scale as follows:

THETAN SCALE RANGE Well below body death at "0" down to complete unbeingness as a thetan	THETAN PLUS BODY Social training and education sole guarantee of sane conduct.	40.0 Serenity of beingness 8.0 Exhilaration 4.0 Enthusiasm 3.0 Conservatism 2.5 Boredom 2.0 Antagonism 1.8 Pain 1.5 Anger 1.2 No-sympathy 1.0 Fear 0.9 Sympathy 0.8 Propitiation 0.5 Grief 0.375 Making amends 0.05 Apathy 0.0 Being a body
	—0.2 Being other bodies —1.0 Punishing other bodies —1.3 Responsibility as blame —1.5 Controlling bodies —2.2 Protecting bodies —3.0 Owning bodies —3.5 Approval from bodies —4.0 Needing bodies —8.0 Hiding	

This sub-zero tone scale shows that the thetan is several bands below knowingness as a body and so he will be found in the majority of cases. In our homo sapiens he will be discovered to be below zero on the tone scale. The zero to four plus tone scale was formulated on, and referred to, bodies and the activity of thetans with bodies. In order, then, to discover the state of mind of the thetan, one must examine the sub-zero scale. He has some trained patterns as a body which make it possible for him to know and to be. As himself, he has lost all beingness, all pride, all memories, and all self-determined ability, but yet has an automatic response-mechanism in himself which continues furnishing his energy.

EACH ONE OF THE ABOVE POINTS ON THE SCALE IS RUN AS POSITIVE AND NEGATIVE: Example: The beautiful sadness of needing bodies. The beautiful sadness of NOT needing bodies. The beauty of being responsible for bodies, the beauty of NOT being responsible for bodies. Each one is run as itself and then as the reverse with the addition of NOT.

The sub-zero to 40.0 scale is the range of the thetan. A thetan is lower than body death, since it survives body death. It is in a state of knowingness below 0.375 only when it is identifying itself as a body and IS, to its own thinking, the body. The BODY-PLUS-THETAN scale is from 0.0 to 4.0 and the position on this scale is established by the social environment and education of the composite being and is a stimulus-response scale. The preclear is initially above this 0.375 on the BODY-PLUS-THETAN RANGE. Then, on auditing, he commonly drops from the FALSE TONE of the BODY-PLUS-THETAN scale and into the true tone of the thetan.

This is actually the only self-determined tone present—the actual tone of the thetan. From this sub-zero he quickly rises up scale through the entire range as a thetan and generally settles at 20.0 and in command of the body and situations. The course of auditing then takes the preclear, quite automatically, down from the FALSE TONE of the BODY-PLUS-THETAN SCALE to the actual tone of the thetan. Then the tone of the thetan rises back up the scale level by level.

It is not uncommon to find the preclear (who IS the thetan) quite raving mad under the false “vener” of social and educa-

tional stimulus-response training and to discover that the pre-clear, while behaving quite normally in the BODY-PLUS-THETAN state, becomes irrational in the course of auditing. BUT DESPITE THIS, the pre-clear is actually being far more sane and rational than ever before and the moment he discovers himself as himself, as THE source of energy and personality and beingness of a body, he becomes physically and mentally better. Thus the auditor must not be dismayed at the course of tone, but should simply persevere until he has the thetan up into rational range. A raving mad thetan is far more sane than a normal human being. But then, as you audit, observe it for yourself.

CHAPTER SEVENTEEN

THETAN is the word given to the awareness of awareness unit, the life source, the personality and the beingness of homo sapiens. It is derived from the symbol *theta*, a Greek letter. It is NOT somebody else, a thing one has, a soul, a spirit. It IS the person. One does not speak of MY thetan. This would be a circuit. One would speak of ME, ME means to aberrated persons the BODY-PLUS-THETAN. ME should mean THETAN ONLY.

The THETAN is a glowing unit of energy source. He seems to himself to be anything from a quarter of an inch to two inches in diameter. His capability is KNOWING and BEING. He exudes and uses energy in many forms. He can perceive and handle energy flows easily.

The thetan enters sometime in early infancy. This may be before, during, or following birth.

He comes in a state of personal unknowingness, desiring to have an identity which he considers that he has not without a body.

He throws capping beams at the genetic entity, takes over the body.

He now does a life continuum for the body. His taking it over is an overt act he afterwards hides even from himself.

This incident must be run.

The thetan in most preclears is within the skull. It shifts on auditing (which is to say the P-C shifts) from behind to in front of the head. But it is always itself. On many preclears the thetan has so many ridges around him that he disperses all through them. This dispersion is done along communication lines. When the dispersion is audited out, the thetan is a unit as above.

Standing behind the body, the thetan can adjust and change any error in the body at will. He sees these as black spots. To get rid of them one has only to get the flows necessary to make and keep them white. Some thetans immediately gain the ability to discharge energy at will. When a thetan discharges energy, another person may feel hot.

The thetan collapses into the body when the body feels pain. This was how he got trapped. Auditing must resolve this.

A thetan can get partly outside himself on a ridge. Then the preclear seems to be inside himself and yet outside. The answer in this case is to work the thetan from inside the head, getting him to blow out ridges with beams. Just on straight beauty and ugliness on the sub-zero scale, getting concepts and feelings, the thetan eventually will come outside — but this may take a very long time, even as much as two or three hundred hours. The techniques of the next chapter are faster. Bring the thetan outside and work him; then he has his own identity.

The thetan IS the preclear. The body-plus-thetan is no increase of personality. The body is a sort of vegetable run by the genetic entity.

The thetan can clean up and heal his own body and those of others at will.

The thetan is usually either blind or very dim sighted at first. He gradually regains his ability to perceive as he comes up the tone scale. He passes a band of dub-in above zero and below 2.0. He attains clear, brilliant sight higher on the scale.

One does not audit engrams with the thetan. He blows ridges to which are fastened thousands of engrams. This is very fast auditing. Ridges are blown by locating them and turning them white. If they don't blow at first glance, get the flow in and the flow out from the thetan, alternating it, until the ridge is continually gray or white and, by shifting flows, keep it so until it is gone. After flowing gray or white in one direction for a short time, a ridge goes black. Then the flow is reversed and the ridge goes white or gray again. If it then turns black, once more reverse the flow. The ridges can act like beings when sprayed with energy or when permitted to give off energy. These are the "demon circuits of the mind".

CHAPTER EIGHTEEN

The summary technique of the running of the thetan is very simple and quick. The thetan is in apathy; therefore, like a child who will no longer ask for that which will not be given him, he negates as his fastest response.

The entire technique consists of getting the thetan out of the body immediately, unburdening some of the sympathy for the body, and by running brackets, using the sub-zero tone scale, bringing him up to complete self-determinism at which time he can handle the body with great ease.

As far as psychosomatic illnesses are concerned — derangements of the body, malformations, malfunctions — the thetan can care for these with great ease once he has been brought up the tone scale. He will care for them automatically and put the body into excellent condition.

That most thetans, the moment they find themselves out of the body, desire to have nothing further to do with it, is an aberrated condition, just as it is an aberrated condition for a thetan to be fixed on having nothing to do with anything *but* bodies. One runs each point of the sub-zero scale as a dichotomy, which is to say, punishment-no-punishment, owning-not-owning, controlling-not controlling, being-not being. He runs these as concepts. He runs them, most opportunely with the thetan outside the body, for the thetan then is not enturbulated by all the facsimiles and ridges which he finds in his vicinity.

The technique is as follows:

The preclear is asked to be or not be a short distance behind his head. From this position, he is then asked to feel a very little bit of sympathy for the body. (Feeling too much may make the preclear feel as though his head were being torn off.) The person is then asked to scan out the small action of moving out of the body and into the body, and scan it out while out of the body. The next steps are repetitions of these, but it will be found that the dichotomies and the beautiful sadness of each dichotomy, must be run to bring the thetan up into a state of knowingness.

The thetan about half the time will respond to a negative command where he will not respond to a positive command.*

*This fact was established by Evans W. Farber, Fellow of Scientology.

Occasionally a person must be audited by running facsimiles before he can be placed in a situation where he can leave the body, but in most cases, this will not be necessary. It, however, is necessary on occasion for the auditor to run facsimiles. And in any event, he should know all he can discover about facsimiles, manifestations of the body, entities, and other matters contained in the body of Scientology, or otherwise he will find phenomena which he will, possibly, misconstrue.

The facsimiles in the body are fastened on to ridges. These ridges generally appear black to the thetan. They will turn white if the individual is asked to find out what the ridge is saying and then the individual is asked to own it, or remove it, and the ridge or black spot will turn white and disappear, often with a considerable somatic. These ridges are discovered in the vicinity of the motor controls, or may be all through the body.

During the process of getting the thetan out of the body (and remember, this is getting the *preclear* out of *his* body) the thetan is not, repeat *not*, something else or somebody else but is the preclear; and if the preclear doesn't know that this is himself out of his body, and that he is out of his body, he will have to be run on sub-zero tone scale concepts until he can at last accomplish, under an auditor's direction, departure from the body. During processing, it is good process to have the thetan repair any nerve lines, or other matters which he finds to be antipathetic to him in the body.

The rehabilitation of the thetan is up through the sub-zero range where beautiful sadness and degradation are the two concepts used, into the band of the plus scale where beauty and ugliness are used as the feeling.

The feeling differs from the concept and one can have a feeling and a concept at the same time.

An individual who cannot get out of his body immediately can look around inside his head and find the black spots and turn them white much in the same fashion.*

The technique is simple, but it is most simple to an individual who has a thorough command of the entire subject. The rehabilitation of the thetan consists of his being able to sever

*E-therapists and others experimenting with internal awareness occasionally fell accidentally into this manifestation.

communications with the body at will, and consists of making it possible for the thetan not to have a collapsed tractor every time the body is hurt, plus snapping him into the body.

Protection of the body, need of the body, the body getting credit, the feeling that one must have identification, the beautiful sadness of bodies dying — are the various concepts which are used in this process.

When the thetan is securely out of the body, he can look around him and find any area of enturbulation, and do whatever he pleases about it. He can find vibrations and do what he likes with those.

The sight of a thetan is very bad — as would be the sight of anything below the level of death — for the MEST body, and the memory of the thetan for himself is extremely poor. These gradually rehabilitate until the thetan can perceive and recall as himself. His rehabilitation consists mainly of changing his own postulate, rather than running facsimiles.

Wherever possible, avoid running any emotion or effort with the thetan beyond sympathy and those indicated above. These are low scale manifestations and will fall away.

It is possible for the thetan to pick up whole packages of facsimiles and throw them away at will.

The test of this technique is that in from two to twenty-five hours of processing, an individual can expect to be far above the level of MEST clear.

The true knowingness and the true beingness of homo sapiens is his life source. In almost all persons to be processed, it will be discovered that this life source is in very poor condition.

If any difficulties are discovered in utilizing this process, it is recommended that one contact an Associate School of the Hubbard Association of Scientologists.

Care should be utilized in picking up the areas inside the body which have built up energy on them. This energy is actually the thetan's own energy. It is in ridges. It has individualities because the ridges, being covered with facsimiles, seem to be able to think, and when they are pulled away too rapidly, terrible somatics can result. *Some* somatics can be *expected* to result.

A theta clear is one who can get in and out of his body at

will. A cleared theta clear is one who has full recall of everything and full ability as a thetan.

*The
Appositions of
Scientology*

Compiled by

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1952

An electronics computer on an airplane is almost human. To those who don't know how it operates, they might say it *thinks!* But it doesn't. It merely does what man wants it to do. Its functions are gauged by the material and equipment of which man has made it.

In shooting down an enemy plane, the gunner need only set some basic factors into the computer, and aim his sights at the target. The computer takes care of the details. It allows for lead, whether the target is coming toward or going away from him, for the speeds of both planes and the angle of attack, for gravity, or the earth's attraction upon the bullet, and for the amount of wind that may deflect the bullet from its path. In microseconds, it takes care of all factors which might cause a human to err during emotional stress of battle.

The gunner needn't know how that computer works in order to use it, but if anything goes wrong with that computer, he'd *better know* if he expects to repair it. He'll have to know how many fuses the computer has, where the selsyns are and what they're for, what wires lead where and what the potentials of those wires are.

We, too, have a computer: the mind. And it's a much more complicated, competent piece of equipment than ever was installed in any airplane. We use it constantly, asleep or awake, without asking questions about how it's made, what its components are, how many fuses have blown. Actually, we know that, but we apparently don't have to know that we know it to get results. We live, think, and operate without being conscious of the force that makes us live, think, and operate. How many cells make up the mind, or whether the mind is composed of cells or not, doesn't affect its efficiency a bit.

The mind, somewhat like man-made computers, is subject to loss of effectiveness. It slows down. It gives wrong data, and when we aim our guns at a target, we miss. The more that's wrong with the computer the more errors, until finally we reach the point where we don't even feel that we can trust our computers any more; we doubt our judgment. Our aims are half-hearted, and we miss some more.

In Scientology, we're going to repair those computers so

there'll be no more errors, but to do so, we've got to know. Maybe we're not interested in selsyns, fuses, wires, and potentiometers, but we must know about memories, aberrations, and emotions. You wouldn't take a house jack to pry off the second hand of a wrist watch nor a jeweler's screw-driver to pry out a rusty spike from a railroad tie. Success would depend upon selection of the proper tool, and using it correctly.

The definitions used in Scientology are the tools. Know them, not approximately, but *exactly*. An EFFORT isn't an ENGRAM, a LIFE CONTINUUM has nothing to do with who put the overalls in Mrs. Murphy's chowder.

Did you ever stand in a railroad station and listen to the chatter of the telegraph? If you knew Morse code, those metallic clickings were as clear to you as the words on this page; if you didn't know it, they were merely a noisy part of the environment. You probably couldn't even distinguish between the dashes and the dots. A message of extreme importance may have been coming in over those wires, yet to you, they meant absolutely nothing. *You didn't have the code.*

Two or three hours of studying these definitions should give you the code of Scientology, and with that code, you can go to work on the mutability of that computer of yours. You'll know how it works, and how you can make it work. Better yet, you'll know yourself.

One of the strange things about Scientology is that it often has produced results for auditors who were more surprised than their preclears. They were a bit vague both as to how and why — and a little frightened when they discovered the power of the tool they had been using so carelessly.

There have been near-disasters, too. It's almost as dangerous to start an auditing session without knowing what you're doing as it would be to wait to read a textbook on how to pull a ripcord after you'd bailed out of a burning plane. Often, by mere chance, you'll pull the right handle. More often, motion, space, and time refuse to wait while the blundering auditor looks up the answers.

Know the code. If you know what you're doing, there are no horizons in Scientology!

ABERRATION — Taken from the Latin *ab-errare*, meaning to *wander from*. Any deviation from rationality. An aberrated person wanders

from his self-determined course, and no longer goes where he wants to go NOW, but goes where he determined to go SOMETIME IN THE PAST. This makes his course irrational, and he travels where his environment pushes him. He has as many aberrations as he has contra-survival decisions in his past. At the time the decisions were made, they were pro-survival, but changing environment and conditions may have made them contra-survival. However, until he has erased these early decisions from his memory bank, the earlier decisions have precedence over contrary decisions made later. This confusion — wanting to do something today, yet being driven toward a goal set in some forgotten yesterday — accounts for most of man's aberrated behaviour.

AFFINITY — One corner of the triangle that makes up the anatomy of the static of Life: Affinity, Reality, and Communication (A-R-C). Affinity is the cohesion that makes the physical universe possible, that makes matter stay together. In the mundane state, it is love above 2.0 on the Tone Scale.

Affinity between the auditor and the preclear are vital if either expects success from the sessions. Without affinity, there can be no agreement; without agreement, no communication; and without communication, reality drops to an inoperable low.

ALLY — A person from whom sympathy came when the preclear was ill or injured. If the Ally came to the preclear's defense or his words and/or actions were aligned with the individual's survival, the reactive mind gives that Ally the status of always being right — especially if this Ally was obtained during a highly-painful engram. Allies are usually well hidden because they're pro-survival, and he dares not lose them if he's to survive. Probably, he's even shifting valences between one or more of his Allies as often as his reactive mind finds it convenient or necessary.

ALTITUDE — A preclear trusts and confides in his auditor to the degree that he respects him and his judgment. The altitude, therefore, is a level of prestige. If the preclear cannot respect, or look up to his auditor, he will believe little that he says or does, and the sessions may lag; if the respect reaches the high level of artificial idolatory, there may be a tendency to believe too well in everything the auditor says and become completely an effect of the auditor's slightest comment.

In the individual, altitude may be divided into four different categories: **DATA ALTITUDE**, in which the individual seems to have an exceptional fund of knowledge gathered from books, records, and/or experiences; **COMPUTATIONAL ALTITUDE**, in which the individual has an outstanding ability to think and compute the data given him; **POSITIONAL ALTITUDE**, which is an altitude assumed or bestowed because of an arbitrary title or position; and **PERSONAL PRESENCE ALTITUDE**, which is altitude some persons may project merely by their presence, or the examples they set. In the past, this has been called by some "personal magnetism".

The auditor's "altitude" is one of the most important factors in

establishing early A-R-C between the auditor and his preclear.

ANALYTICAL MIND — The “computer”, or the part of the mind which perceives and retains data, analyzes it, and uses the answers thus received to resolve problems and direct the organism along all the dynamics. The analytical mind, as a computer, is incapable of error as it thinks in differences and similarities; given accurate data, there would be perfection in every conclusion. Each iota of information picked up by any of the senses is filed in the memory banks, where it is accessible to the analytical mind.

All this data is scanned by the analytical mind before it makes a computation on any problem, no matter how minor that problem may be. When not aberrated by false data, the analytical mind, which has full charge of the organism's functions, can control or change all muscular, glandular, rhythm, and fluid functions of the body instantly and for the optimum benefit of the organism concerned.

ANATEN — This is a neologism (new word) made up of syllables from the two words, ANALYTICAL ATTENUATION, or partial or complete dilution or weakening of the functions of the analytical mind. This shutoff of the analyzer happens in the presence of ANY physical pain, even though the pain may be mild or brief. The anaten buries the somatic, and, unfortunately, it buries with it all the perceptics present when the somatic was received. Anaten also develops during emotional stress, which is a form of pain.

A-R-C — The initials of Affinity, Reality, and Communication, the three corners of the triangle that symbolizes the anatomy of the static of Life. These three words, either in life or in an auditing session, are so deeply intertwined that to neglect one is to suppress the others. Without affinity, there is no reality; without reality, communication is nebulous; without communication, affinity is impotent, and so on through all possible variants.

Establishment of A-R-C between the auditor and preclear is the first duty of the auditor before starting a case. This is done by finding out whether the auditor has any objection to improving the tone of his preclear, whether the preclear objects to the auditor, and whether there is anything about the environment that might be restimulative to the preclear.

AUDITOR — One who listens, computes, and guides another with the intention of helping the preclear resolve the problems of his life. The auditor must remember that he is only a guide, and it is not his province to validate or invalidate any information the preclear offers him during a session. He may make conclusions and evaluations, but he must not retail those conclusions or evaluations to his preclear, nor to others. Neither will he discuss the case, nor reveal to anyone any of the data that has been supplied him. He is not personally interested in what the preclear tells him, and listens only because the presence of an auditor has a value far beyond the mere words which are spoken. If he believes the preclear is missing or avoiding an important computation,

it is his duty to tactfully guide the session so the preclear, himself, can pick up his aberrative decisions and conclusions of the past for re-evaluation in present time.

AUDITOR'S CODE — A system of ethics designed to guide the auditor throughout his relationship with the preclear whose case has been placed in the auditor's hands. Observation of this code is important, because even the slightest violation may interfere with progress in a low-tone case; may even add locks to a highly-charged chain that will require hours and hours of auditing to reduce sufficiently so the case may proceed. The auditor should remember that he should exhibit no personal interest in the preclear's past nor morbid curiosity about the acts of the preclear or his contacts; it is not his mission to erase psychoses or neuroses, nor to reduce engrams and secondaries. His goal is to raise the preclear on the tone scale, and if this is done efficiently, the preclear's own persistence and general responsibility will take care of the aberrative patterns that have been dogging him into one failure after another.

Some of the things an auditor must be conscious of while working a case:

Be trustworthy, and never violate a confidence by revealing to others any data that has been uncovered in a session. *Be courteous* to the preclear, no matter what may happen during a session; remember, the aberrations that may irritate or anger you are the aberrations the preclear is depending on you to help him eradicate. *Be courageous*; follow through with the optimum procedure you think necessary, regardless of any alarming conduct on the part of the preclear. *Never evaluate* the case for the preclear, or tell him where you think he is on the tone scale; that only invalidates the preclear's ability to compute his own data, and undermines his self-determinism. *Never invalidate* (or validate) the personality or the data of the preclear, no matter how much the auditor's sense of reality may be stretched; the data may be, and probably is, more correct than your evaluation of it. *Know your techniques*, and depend upon them for results; hypnotism, sedatives, and commands not only are unnecessary but are to be avoided, even if the preclear asks you to use these methods. The auditor must *keep himself processed* and scan out any aberrative restimulation from each session so that he can, at all times, perform at optimum efficiency.

AXIOMS — Webster: "A statement of a self-evident truth . . . An established principle which is universally received." The nearly two hundred Axioms used in Scientology cover the science of existence as no other science or "ology" ever has attempted to cover it. What is life? What is mind? Why are we what we are? What is a body and why do we need one? To whom are we responsible? These are some of the questions Scientology has taken out of the fear, terror, and superstition classification.

BASIC-BASIC — The first moment of discomfort, pain, or unconsciousness in the current life of the individual.

BLACK AND WHITE — A rapid process which eliminates the need for running single incidents, locks, or secondaries, and is effective only in occluded cases. Wide-open cases cannot see black or white, but see color. These black areas, which are curtains over occluded facsimiles along the time track, erase, or become white, when attention is centered on them, and turning the field white by concentrating on the aesthetic band is the only concern of the auditor or preclear.

Heavy somatics may be expected during “black and white” processing, but these can be avoided by keeping the field white.

BOIL-OFF — It is not uncommon for the preclear to go into periods which resemble sleep, but boil-offs are not sleep. They can last for hours. They never should be tolerated by an auditor for they waste time and have little or no therapeutic value.

The sudden wave of unconsciousness occurs because the preclear has run an outflow or inflow of energy beyond the limit of elasticity of the flow. This is remedied by having the preclear reverse the direction of energy flow he has been running. If he has been outflowing, have him inflow, or vice versa. Boil-off will cease immediately.

Tiredness at a day's end is an incipient boil-off, occasioned by the accumulated outflows of the day. Run or scan these out, and the tiredness eases or goes away.

BOUNCER — Words or phrases in engrams or locks which send the preclear up the time track when he is trying to run the incident. (“Get out”, “Don't touch me”, etc.)

Energy flows and dispersals act as bouncers when contacted. They cause the preclear to talk excessively to escape an incident on the track. A bouncer also causes the emotion of fear, and fear results only from sudden flows.

BRAIN — An organic, physical entity, composed of two anterior hemispheres of nerve tissue, and located in the upper part of the cranium. It consists of nerve cells (gray matter) and nerve fibers (white matter). It is *not* the mind, but only the tool which the mind uses as a control board for the organism.

CHARGE — The aberrative force of a lock, secondary, or engram. Restimulation, or addition of more locks on the engram chain, increases the charge; running of these locks during an auditing session reduces the charge. Charges are measured in Ohms.

CHRONIC SOMATIC — A recurrence, constant or periodic, of the original physical pain, deformity, or illness which has been stored in the reactive mind as the result of an engram-type incident.

CIRCUIT — An engram command containing a control or nullifying “You” phrase which causes the individual to compute differently than he ordinarily would. These circuits are especially dominant in persons low on the tone scale, and the lower they are, the more circuits they have and the more force these circuits exert. When in running a case, the File Clerk suddenly becomes inoperative, or the whole engram blanks out and strange visios turn on, the auditor may safely suspect

his preclear has bumped into a control circuit. These can be eliminated by straight wire; check his memory to see who, in his background, made a practice of using statements that are responsible for these circuit locks. Once these locks are lifted, the engram containing the locks loses a degree of its tension.

Active circuits indicate a highly-charged case, and the case should be relieved of tension before an attempt is made to locate the circuits in the engram. Since all circuits are phrases that attempt to do something to the preclear in contest with the preclear's own "I", these controls are artificial, and most of them can be made inoperative with straight wire. You don't even have to get out the command phrase; when the preclear discovers what it is and why he's using it, his self-determinism will assert itself.

Circuits can do many strange things to an individual. They can shut off memory ("You can't remember anything"), or block visio and sound. Some contain such a forceful control phrase (such as "You've got to do everything") that the preclear takes over the running of his own case from the auditor. This type of case is particularly difficult to handle. Other circuits that interfere with auditing include those that occlude data, or inhibit the release of emotion.

CLEAR — Originally, this meant a person who no longer was operating under engram commands, who has been "cleared" of his aberrations. Now, it is a relative word, and can be applied to persons who have raised themselves on the tone scale to a level where they have command of their thinking processes. The *ideal clear*, of course, would be at 20.0 on the tone scale — a balancing of theta and MEST. As long as they remained at that point, they would be *complete cause*, unaffected by anything.

In the last few months, there has been a tendency to assign the word "clear" to three different categories: MEST clear, theta clear, and cleared theta clear. A MEST clear, under this breakdown, would be a body-plus-thetan relatively unaberrated, probably above 4.0 on the tone scale; a theta clear is one who can leave his body at will, and he probably would be, although not necessarily so, much lower on the tone scale than a MEST clear; and a cleared theta clear would have all major incidents in his time track removed, as well as have complete freedom from his physical body.

CONCEPT RUNNING — Getting concepts, or "getting the idea" of, (not the "feeling", because "feeling" refers to the somatic sensations of the MEST body), is especially adaptable to persons who are occluded, and cannot recall individual incidents. Running concepts, which is a high wave thought far above perception or reason, is similar to erasing the basic lock on a chain. It addresses hundreds of incidents, rather than individual ones. Primary concepts to run are beauty, sympathy, and evil, and their opposites.

COMMUNICATION — One of the corners of the A-R-C triangle that symbolizes the static of Life. Communication covers all phases of

transmitting data from individual to individual, from a part of the universe to the individual, or from one's own memory recordings to himself. Communication uses all the physical senses — sight, hearing, touch, smell, taste — as well as the fifty or more perceptics in any and all possible combinations, to relay data to the "I" or to other organisms.

COMPUTATION — A computation is an aberrated evaluation and postulate that conflicts with a person's skills and abilities. Examples: A person computes that he must live in poverty to be rich, or be dignified to succeed even though his abilities lie in the entertainment line.

Computations not only are aberrated but they all are non-survival, and are held in place wholly to invalidate others. They generally are concerned with this lifetime, and are intimately concerned with the use of the Service Facsimile. They usually reduce on contact because of their irrational nature.

COUNTER-EFFORT — The force which counters one's own survival. This force can be motionless (such as a parked car or a building bumped or run into), or in motion (train at a crossing, a fist, bullet, etc.) Counter-effort is an effort for which you do not accept responsibility. (See EFFORT).

COUNTER-EMOTION — The emotions of others in your environment. It is what you feel when you walk into a room or join a group, especially if their emotions do not parallel yours at the moment. Counter-emotion is so important to the person not fully self-determined that he'll do many things that seem irrational in an attempt to arouse emotions — usually sympathy — in those around him.

COUNTER-THOUGHT — Although unexpressed counter-thoughts are very nebulous, they nevertheless are there — and they have power. If you cannot pick up the thoughts of those around you in running an incident, try to pick up their concepts; not the words they might use in expressing those thoughts, or the pictures — just get the concepts, and you'll find conflict.

Of course, not all counter-thoughts are hidden, but can be expressed by other organisms through all the "normal" channels of communication (speech, gesture, observation, etc.)

DED — An overt act for which there is no motivator is called a "DED" (deserved action). The individual, wishing to justify his actions, tries to avoid blame by saying his victim "deserved what he got".

DEDEX — An individual, trying to cover up a DED, manufactures motivators, or magnifies incidents subsequent to the DED out of all proportion until they, to him, legalize the DED. When he complains violently about what is being done to him or has been done to him, an auditor should look for the overt act against the person about whom the preclear is complaining. DEDEX is taken from the words "DED EXposed", or guilt that is being covered.

DENYER — Words or phrases in an engram that deny existence of the phrase or incident. ("I can't tell", "It's not here", etc.)

DIANETICS — The original name given the system for control, analysis, and development of human thought developed by L. Ron Hubbard, molecular physicist, after more than 20 years' research. Dianetics was, primarily, a system of therapy, and as such, was adopted by thousands of persons who found in it a means of relieving themselves and others of illnesses and aberrations.

DICHOTOMY — A series of opposites: Love-hate, always-never, right-wrong, etc. By running the flows of these, one against the other, and turning all black areas white that show up, a being regains his birth-right as an energy production source. This often is the only method by which a case can be made to run, or facsimiles made to reduce. A thetan is fixed to his MEST body only because he has sacrificed his ability to build up sufficient energy to escape.

The basic dichotomy is self-determinism, which is white, and other-determinism, which is black.

DOWN BOUNCER — Words or phrases in engrams or locks which send the preclear earlier on the time track. ("Sit down", "You're early", etc.) An energy dispersal, which drives one "down" in time. A psychotic is "down bouncing" from the present he finds too active.

DRAMATIZATION — A particularly vicious type of aberration, a dramatization is the carrying out, by words or actions, of survival conduct used by one or more winning organisms during an engram. Dramatizing an engram, instead of reducing it, only increases its hold. However, if environment keeps a person from dramatizing, he is subjected to further charge by being unable to carry out the engram command.

The reason dramatizations seem so insidious is simple: By running them, you are not running your own efforts, but those of the "winning valence" of an engram. You are running counter-effort. *You are apologizing for failure.* Start running the losing valence — your own effort, emotion, and thought — and you'll start reducing the incident, no matter how much drama may be attached to it.

DYNAMIC — Any one of the eight motivating drives along which each individual travels in his goal of optimum survival. These are numbered from one to eight as follows: 1. Survival for self. 2. Survival through sex and the future generations. 3. Survival through family, group, organization, city, etc. 4. Survival through mankind as a whole. 5. Survival through life. This includes any species, animal or vegetable. 6. Survival through MEST, or the Material Universe. 7. Survival through theta, or the static of Life itself. 8. This is written as "Infinity" — or the figure "8" turned on its side — and stands for man's effort to survive through a Supreme Being.

Failure to accept responsibility on any one or more of the dynamics is non-optimum existence. Each dynamic has as its foundation those preceding it. For example: The first dynamic is for self alone, but when one goes to the second, he accepts responsibility for sex PLUS self, and when he advances to the third, he accepts responsibility for the group PLUS sex PLUS self — and so on up to and including the eighth.

EFFORT — Effort is any force with direction an individual picks up and uses for his own survival. Optimum survival, then, would be a decision to use *all* effort for survival — to accept full responsibility for all force. The degree with which a person accepts full responsibility for all efforts in the MEST universe is the degree with which he uses these efforts for his own survival. Any force in the MEST universe for which he is unwilling to accept responsibility, he is electing as a counter-effort toward non-survival. If you should plant a garden, or orchard, every effort expended by those trees and plants to grow fruits and vegetables for your survival are part of your own efforts, although for our purpose they are classified as **EXTENDED EFFORTS**.

EMOTION — This is a connector between thought and effort. It is a manifestation of beingness, and closely related to motion. One handles motion on a direct ratio with his ability to handle emotion: the higher his emotion level, the more control he can exert over motion; the lower his emotion level, the more he succumbs to motion.

Above 4.0 on the tone scale, an organism is controlled by Thought; from 4.0 down to 2.2, he is controlled by Emotion, and below that are various levels of Effort. Here is how they manifest: *Happiness* — Confidence and enjoyment in one's goals, and a belief in his control of environment; *Boredom* — Loss of confidence and direction, but he is not defeated; *Antagonism* — One feels his controls are being threatened; *Anger* — The person seeks to destroy everything that is threatening him, yet he is incapable of directing his motions; *Covert Hostility* — Attempt to destroy that which is threatening him, while assuring the "enemy" that he plans no harm; *Fear* — Ready to withdraw, flee from the threatening force; *Grief* — The signal to be quiet and initiate nothing against the force; *Apathy* — Surrender, or feign death so the threat will go away.

EMOTIONAL CURVE — The Emotional Curve is any drop on the tone scale from above 2.5 to apathy and can occur within seconds, minutes, or hours. It follows news of a failure on any one of the dynamics, and the speed of the drop is an index to the severity of that failure. A reverse rise in the Emotional Curve may occur when the person receives an unexpected ally when he is being threatened by his environment.

The auditor will find running of the Emotional Curve — getting out all the times his preclear was happy and suddenly was made sad — one of his most effective auditing tools.

ENGRAM — A recording of what occurs during a period of pain and unconsciousness, which is not available to the analytical mind as experience or memory that can be contacted and resurveyed at will. Engrams, since they are stored only in the reactive mind, act like hidden command posts, and force the individual into patterns of thinking and acting unguided by reasoning. The word has been borrowed from biology, in which science it means "*A lasting memory trace on a cell*". While it has not yet been proven just how extensive this recording

may be, beyond the cellular level, processing has found that an engram is *not* "lasting". When contacted during reverie, it readily erases.

FACSIMILE — That section of thought which has physical universe impressions on it with a time tag. In other words, it is a recording of an incident or part of an incident which contains all the perceptics, as well as emotion, the mind's conclusions, estimation of effort, effort, counter-efforts, counter-thought, and counter-emotions. Although a facsimile, like the thought of which it is a part, has no wave length, no mass, no time and space, its emotional force on the human organism can be measured fairly accurately with an Electropsychometer, regardless of when it happened. A facsimile may have just as much "charge" on it fifty years after it has been apparently "forgotten" as it had the day it occurred.

These pictures, or facsimiles, are used by the mind in combination with other facsimiles to make a body, animate it, and direct it toward its purpose of TO BE and the conquest of the physical universe. Facsimiles are not necessary for survival, but their acquisition is an aberration man has picked up along the time track. Most facsimiles, especially those of pain, loss, defeat, death, are extremely contra-survival.

FACSIMILE ONE — The one basic engram, on top of which all this-life engrams are mere locks. It was received by the human race many, many centuries ago, and probably was a supersonic shot in the forehead, chest, and stomach, incapacitating, and reducing, the size and function of the pineal gland. It can be run out by emotion and effort — not thought (if a preclear picks up thoughts and postulates, he's not contacting the incident, which is replete with "lie factories") — and is handled similarly to a heavy engram. While running it, one gets the impression of a dual being, alive on one side and dead on the other. The sense of time may be aborted.

Thoroughly running this incident alone should return to a person most, if not all, of his self-determinism.

FILE CLERK — Name and identity assigned to whatever has charge of data filed in both the reactive mind and the standard memory banks. Early in Dianetics, the auditor addressed himself to the "File Clerk" for all data; now, the "File Clerk" is used primarily for flash answers when the preclear seems bogged down on the time track. Asking the preclear for data, or a "yes" or "no" answer, followed by a snap of the fingers, will produce material completely unknown to the analytical mind.

GENETIC ENTITY — Although the GE has no real personality, it has a recording of the entire genetic line — from the original cell through all stratas of evolution to its present stage of development — including a transfer of somatics from past theta beings, for seldom will the GE have again the same thetan. A GE, located in the area of the stomach, stays with the body awhile after death — long after the thetan has abandoned it — and takes residence in another body two or three days

before conception. Only a small amount of auditing the GE — or MEST processing, as it is called — is necessary except in the case of psychotics.

GROUPER — Words or phrases in an engram or lock which collapse the time track, bringing similar incidents together. This happens only when a case has heavy charge and the action phrases have considerable effectiveness. To run groupers, the auditor must first reduce the emotion (anger, fear, grief, apathy). (Grouper phrases: “Everything happens at once”, “I’ll get even with you”, “I have to do everything around here”, etc.)

HOLDER — Words or phrases picked up by persons during pain or emotional stress that hold the preclear on the time track so that he is unable to move forward during processing. (“Stay here”, “Hold on to this”, “Don’t leave me”, etc.)

“I” — The “I” is the center of awareness of awareness, the central switch-board through which the efforts of the body are controlled. A person goes down the tone scale in the degree “I” loses control of its ability to accurately estimate future efforts. During unconsciousness, from pain or emotion, “I” is cut off from command and the environment takes over. This can be especially confusing to “I” if, during unconsciousness, the body or any portion of it is moved without “I’s” awareness. “I”, conscious that the body has exerted effort without “I’s” knowledge or control, loses some of its self-determinism, and unless through processing “I” recovers knowledge of what happened during that period of unconsciousness, it becomes doubtful of its power. Too many emotional upsets or periods of pain, therefore, have a tendency to divorce “I” completely from its function.

INVALIDATION — Any word or action that casts doubt on or denies the truth of a person’s words, thoughts, actions, or perceptic recall during a session. The auditor must avoid this breach in the Code, no matter how skeptical he may be of his preclear’s data. Even if he suspects outright falsehood, he should listen patiently and try to get better A-R-C between himself and his preclear. To do otherwise will cause the preclear to withhold data or doubt his own knowledge and emotions, sending him down the tone scale toward apathy.

KEY-IN — The first time a similarity or duplication of environment activates a period of unconsciousness which was brought about by pain or emotion, is called a key-in. An engram never enforces itself upon the body until it has been keyed in; therefore, a person might live a lifetime and never have cause to know he has an engram, or if his environment is sufficiently restimulating, he could live in a constant state of semi-consciousness (“dopey” or “dull”). This shutting down of the analyzer permits other engrams to be keyed in more easily, and a decline may be so rapid and sure that the person suddenly may find himself seriously ill, dead, or in an institution.

KINESTHESIA — The recall of motion — our own or the environment’s — through space and time.

KARYOKINESIS — Splitting of the cell. (See MITOSIS).

LAMBDA — The symbol for the living organism is the Greek letter *lambda* (an inverted “y” with the tail extending in the wrong direction). Lambda, which is MEST (matter and energy in space and time) animated by *Theta*, or thought, has only one goal: Survival, with an ultimate goal of Infinite Survival. When an organism or lambda, fails to advance toward that goal, it succumbs. Theta, using lambda, or the animated organism, as an intermediate step in its conquest of the physical universe, seeks to establish an optimum motion for its control of motion. Both motion which is too swift and motion which is too slow are equally contra-survival, because lambda operates within a very narrow tolerance band (body temperature of 98.6, air pressure of 15 pounds to the square inch, etc.)

LIFE CONTINUUM — Carrying on the goals of another who has been a dominant personality in the preclear's life. Usually, there is a pattern of sympathy, regret, and restitution, preceded by an overt act or act of unkindness you committed or were convinced you committed.

For example: Grandpa was a dominating individual who gave you sympathy, or came to your defense when your peace or well-being were threatened. You liked Grandpa, and thought how nice it would be if you could be *like* Grandpa. Then Grandpa gets sick, and you feel sorry for him. He dies, and you remember all the times you were unkind to him: You let him hunt for his glasses although you knew they were on his forehead all the time; you forgot to give him that letter he was anxious about until after you'd finished playing six innings of baseball with the boys; you took that piece of chicken breast, although you knew Grandpa didn't like anything except white meat. You wish you hadn't been so mean; that you could turn time back and do nice things for Grandpa instead of being “pestiferous” (that's what he called you one day). And though you're not conscious of it, you begin to act like Grandpa. His goals are your goals. His bald head causes you to lose your hair. His failures are your own failures. You're living Grandpa's life instead of your own; you're carrying on a life continuum for a person who's probably squalling in his mother's lap right now.

It needn't be Grandpa for whom you're living a life continuum; it can be a parent or other relative, someone you know, an animal, or even a physical object, such as a wheezy old parlor organ.

LINE CHARGE — Any period of long and uproarious laughter indulged in by the preclear while being processed. Its therapeutic value is greatest when it is practically uncontrollable; in fact, a laughter line charge will do more to release tension than will grief.

LOCK — An experience during consciousness that approximates the percepts of an engram can cause one of two types of locks: those that merely restimulate and cause the individual to dramatize the engram, or those which break the dramatization demanded in the engram. The second is more severe, since it causes a physical pain to turn on

and results in psychosomatic illnesses. A third type of lock is formed any time affinity, reality, or communication has been inhibited or enforced.

Locks can be received only when a person is in non-optimum condition, such as weary or upset by reverses or emotion. During a lifetime a person picks up thousands of these locks, but they are not aberrative in themselves, only as they encyst the underlying engrams, usually, it is necessary to remove some of this encystment before the engram itself can be contacted, but on a real low-toned person, the lock itself must be run as an engram.

The scanning of locks has been found to be a rapid way of getting a person up the Tone Scale sufficiently that his case can progress.

MEST — A coined word compounded from the first letters of Matter, Energy, Space, and Time — the ingredients of the physical universe. All physical phenomena may be considered as energy operating, or moving, in space and time. All matter is reducible to energy operating in space and time. The movement of energy or matter through space is the measurement of time. The movement of matter or energy in time is the measurement of space. Note that Matter, Energy, Space, or Time either are *moving* with respect to each other, or *involve motion*, and a life organism, being MEST animated by theta, cannot exist without motion. As optimum motion declines, that organism loses its right of survival.

All things are MEST except theta, which is not considered as part of the physical universe. At the same time, it cannot be denied positively that theta MAY be a part of the physical universe.

MIND — The accumulated thoughts, conclusions, decisions, etc., of a person during his entire existence. Mind is a theta entity using facsimiles of its experience toward the control of Matter, Energy, Space, and Time. These facsimiles are being continually evaluated and plans made on how best to survive or how to die and start over. Man is as aberrated, or as sane, or as ill as he is able to handle his facsimiles. Any limitations man has put upon himself are put there by aberrated memories, and are not an inherent quality of mind.

Although the human mind is capable of handling very complex combinations of facsimiles, it differs not at all in its functions from minds as elementary as the monocyte, except in the complexity of brain appendage, in which it apparently operates.

MISDIRECTOR — A word or phrase in an engram which sends the pre-clear on a tangent during processing. If the phrase is active enough, a remark such as “You do everything backwards” might send him down the time track if the auditor orders him up to present time. (Examples of misdirectors: “Don’t go that way”, “You never do what you’re told”, “I can’t tell if you’re coming or going”, etc.)

MITOSIS — Far back along the time track, apparently, the cell, as a basic organism, was of an elongated shape, with a thinking nucleus in the larger end. Many postulates made at the time the cell decided to split

and become two can be recognized throughout the pattern of a person's existence.

When this incident is processed completely, the auditor may expect long periods of boil-off on the part of the preclear, as well as much physical effort. (See "Boil-off".)

MULTIVALENCE — A person is said to have a multivalence when he assumes the personalities and characteristics of two or more valences. (See VALENCE.)

NECESSITY LEVEL — This is a person's ability to rise above his engrams when there is immediate and ominous threat to his survival.

OCCCLUSION — The part of a person's memories that are hidden on the time track. The seriously occluded cases — those that can remember little or nothing beyond their immediate past, and/or get no reality in anything they do remember — is occluded because of too much effort or conflicting effort. He has decided not to see, not to know, and his track is heavy with self-pity, regret, and blame. He especially blames the environment for his failures.

Occluded cases should be processed with emotion and thought — not effort. The auditor starts with light straight wire and continues with lock scanning when these become available. It is especially true of an occluded case, because it is locked in a heavy facsimile, that trying to run a case at too high a level will only further enturbulate it.

The occluded case complains of illness, normally. Its opposite, the WIDE-OPEN case, insists on how well he is. Both are in error.

OLFACTORY — The perceptic with which we receive the minute parts of matter which register as smell.

ORGANISM — A portion of MEST which, apparently, has developed along a protoplasmic line from generation to generation, altering itself along the time track to fit the environment. Organized and controlled by theta, organisms are physical manifestations of Life. You are an organism, operating among other organisms, each a theta-MEST union with one goal and one goal only: To survive along each of the dynamics.

OVERT ACTS — An overt act is the administration of pain or destruction to another organism. Each overt act on the time track locks down on the Service Facsimile, which was the first overt act recognized as a threat to his own survival.

The overt act has for its basic phenomena: "The pain you render another is mirrored in yourself". Any pain a person clings to can be traced to the pain he is wearing in penance. Slap a child, and you'll have neuralgia; injure someone's eyes, and you'll wear glasses; control someone, and you impose on yourself his liabilities, etc.

Often, many an overt act — containing murder, torture, and mayhem — must be run as locks before the basic Service Facsimile can be contacted or run.

PERCEPTIONS — There are more than 50 separate perceptions with which the mind records facsimiles of environment, and all are being

recorded simultaneously. These come to the mind by means of physical waves, rays, and parts of the physical universe as environment, and are picked up by such sense channels as the eyes, ears, nose, mouth, etc., and the entire nervous system. Not only the physical size and appearance of the environment but the motion, body condition, cellular state, etc., also are part of the perceptics that make a complete facsimile, and none is omitted unless that perceptive sense is inoperable. For example: a person born blind probably would have no visio, but if he lost his eyesight late in life, an interpreted visio — based on his memory and the other perceptics — would be recorded in the mind's eye and would become part of the facsimile.

PINEAL GLAND — Until more research has been done on the subject of the pineal gland, this bit of organism must remain the mystery it has throughout the ages. Even today, doctors know little of the pineal, other than the fact that it is cone-shaped and is attached to the upper surface of the brain opposite the pituitary, which lies on the under side of the brain in the center of the head.

Mystics long have sought to develop the pineal gland as the psychic center of man, "the eye of the soul". This is interesting, since in some lizards the pineal serves as a true eye, with cornea, lens, and retina. In children, the pineal gland is larger and more highly developed than in man, but it begins growing smaller and acquiring calcium deposits when the child has reached the age of seven to eight years.

Early experiments in Facsimile One (which see) indicate that the pineal gland may have been the center of attack when this grandfather of all engrams was planted in the human mind with the successful intention of putting man under control.

POSTULATE — A person aberrates himself by the postulates he makes, since postulates are self-determining thoughts which stop, change, or start past, present, or future efforts. Postulates are made and are effective on each of the eight dynamics, and early postulates antecede later ones. If one postulates something today and changing environments tomorrow make today's postulates undesirable, the early postulates remain effective unless they are recalled and re-evaluated. Remember persons who rebelled at giving up the old Model-T Ford for the newer, more powerful gear-shift models? The only reason elderly persons are "set in their ways" is because they can't escape their early postulates. It isn't youth that is amenable to change; it's just that he has new data against which to make new postulates; he can evaluate in present time.

PRECLEAR — Technically, this covers everyone who is not a complete "clear" — with complete control of his memories all the way down the time track to the beginning of cellular existence. However, it is a word of gradient definition. One relatively high on the tone scale might speak of himself as no longer a PRE-clear — and the public, seeing the marvels of which he is capable, might agree with him. For our

purposes, let us consider a preclear any person undergoing therapy, or trying to improve himself, in the field of Scientology.

PRENATAL — That part of the time track which extends from the first moment a person uses any of his perceptics until after physical birth. Processing has shown that memory begins in the sperm and ovum, and continues through their merger into the embryo and later in the fetus. Many an engram is picked up by an organism before it is born.

PRENATAL VISIO — Theta perception by the genetic entity of the thetan. This formerly was believed to be dub-in.

PSYCHOTIC — A psychotic lives in the past. He is thoroughly out of contact with his present time environment, and can do little computing about the present and none about the future. Some psychotics whose dramatizations of facsimiles make them apparently harmful to others are removed from society by one means or another, but there are psychotics not quite so dramatic who are nonetheless dangerous to their environment.

REACTIVE MIND — This once was called the “subconscious mind”. It is alert during any moment of life, even when pain or emotion is so great that the analytical mind temporarily is not functioning. The analytical mind reasons; the reactive mind acts only on a stimulus-response basis. The analytical mind records the fact that a pain exists; the reactive mind records the pain itself, together with all perceptics of the environment.

When a person is below 2.0 on the tone scale, he is a product of his aberrations, constantly stimulated by his engrams, and under the command of his reactive mind. Man at this stage is operating under a decision to succumb, because his mind no longer considers him a proper tool for Theta’s conquest of the Physical Universe.

REALITY — Any data that agrees with a person’s perceptions, computations, and education. If you are told something that doesn’t fit in with things you’ve agreed to know, it has no reality to you. If everyone disagreed with you, you would lose all sense of reality, and would start questioning even the things you’ve agreed are as you know them. To you, a photograph of an automobile awakens sufficient facsimiles to give you a sense of high reality, but if you were to show the same picture to a Cro-Magnon man who didn’t even know the value of a wheel for transportation, the photograph, as well as what you could tell him about it, would have no reality whatever. (And if you told your neighbor you’d shown the picture to a Cro-Magnon man, how much reality would he have on it?)

RECALL — The re-experiencing, through memory, of the perceptics of past incidents. When a preclear has difficulty in visio or sonic recall, an engramic command shutting off these perceptics may be suspected.

RELEASE — A preclear who has reached a point in processing where he no longer is suffering from a psychosomatic illness, or who has been freed of his chronic mental and physical difficulties and painful emotions.

While he is far from being a “clear”, he is above normal, has good stability, and can enjoy life.

RETRACTOR BEAMS — Beams put out by yourself and other entities with an aim of controlling other entities. These beams can be on either an emotional level or an awareness level, but if they are on an emotional level, they are quite “sticky” and hard to run. These beams are barbed, similar to a fish-hook.

Retractor beams are especially potent in sex, where one tries to make the other love him, or think he or she is handsome, beautiful, or desirable.

RESPONSIBILITY — The ability and willingness to assume the status of full source and cause for all efforts and counter-efforts on all dynamics. The moment you begin to deny responsibility, to blame others, you elect yourself Effect and they become Cause, and to that extent you are letting others control you and your life. The more you “pass the buck”, as the slang expression goes, the more you become *effect* of environment. Few of us will accept blame for anything. We say: “The mud *made me* slip”, or “I had bad luck”, or “My ears aren’t too good, so I didn’t hear you”, or “People were jealous of our friendship and busted us up”. Did you ever see someone kick a box or brick over which they’d tripped? or wreak vengeance on some inanimate object to which they were assigning responsibility for an injury or bruise suffered due to their own carelessness or negligence?

REVERIE — The moment a preclear closes his eyes, he can be considered in reverie. With his eyes open, he’s in present time; when they’re closed he’s not. That is the main difference. Far from being in a hypnotic trance, a person in reverie is at all time conscious of what he’s doing; he is in complete control of his memories, and can answer the auditor or not, as he pleases. If he is not moving on the time track, it’s not because he’s not in reverie — it’s because he’s stuck in an engram, or has a highly-charged case.

The primary purpose of reverie is to fix the preclear’s attention upon himself.

SANITY — The degree to which one has control of his mind and its chain of memories, or survival pictures, is his degree of sanity. If one is being driven by forgotten decisions not to live, or engrams that rob him of his self-determinism, he cannot be very sane, although he may be considered highly rational against today’s standards of sanity. Complete sanity would be complete self-determinism — and would release a man to capabilities almost inconceivable. In fact, he would be so far above normal that the majority would consider him either in the light of a god, or “just plain nuts”.

SCIENTOLOGY — Scientology is “the science of acquiring knowledge”, and is formed from the Latin word *scio*, which means *know* or *distinguish*, and the Greek word *logos*, which means *the word*, or *outward form by which the inner thought is expressed and made known*. Therefore, Scientology is not parallel with the sciences which merely collect

data, arrange and classify it, and give it a name. A true science, which Scientology seeks to be, makes predictions from its observations, and in turn, predicts new observations which give new and better theories, more observations, more predictions, etc. By this chain of *knowing*, the theory of human thought — which *is* the manifestation of life — is being simplified and brought within the understanding of man.

Scientology, because of its scope, cannot be locked within the boundaries of a therapy for those who are ill. However, when you learn *why* man is ill, you automatically have the key for his release.

SCRAMBLER — Words and phrases hidden within engrams which scramble, or mix, a chain of incidents along the time track. (“It’s confusing”, “I’m all mixed up”, etc.)

SECONDARY ENGRAM — A secondary engram is a moment of misemotion — anger, fear, grief, apathy — where loss either is threatened or accomplished. However, a secondary cannot exist unless an engram — a period of physical pain — underlies it; and an engram has no force until it has been keyed in by a secondary or lock.

Secondaries can be said to be of three types: Those in which reality is enjoined or enforced, those in which affinity is enjoined or enforced, and those in which communication is enjoined or enforced.

Unless a preclear is very high-toned, an auditor will find it necessary to address secondaries before he can hope to run the more heavily charged underlying engrams.

SELF-DETERMINISM — The goal of processing is to return to the pre-clear his self-determinism, which he has been losing control of during a lifetime of set-backs and defeats. Some persons think of themselves as self-determined when they are merely being stubborn and non-cooperative. They are obeying a self-determined decision to be an effect of their environment. Death is no more than a person’s self-determined effort, or decision, not to survive some injury or loss, or a chain of injuries or losses, he has suffered. If he decides that injury or loss is too much for him, that he “can’t stand it”, he will, to some degree, begin the process of succumbing to it. If he never re-evaluates that decision to die, he continues to be under its control, even though that no longer is his desire and the decision itself is hidden from him by pain or emotion.

This is the sum total of aberrations: A person decides, during pain or emotional stress, he cannot survive that pain or emotion, and that decision chips off a piece of his life goal of “To survive”. No matter how often he may decide later to live, that old forgotten decision remains sufficiently in force to rob him of his full potential in present time. He becomes less and less self-determined, and eventually, his self-determinism is at such a low ebb that the only course at which he can win is the self-determined effort to die.

Processing recovers these decisions from the past and returns them to present time for re-evaluation. When the pre-clear has regained his

self-determinism to live and to succeed, he regains both his health and his sanity.

SERVICE FACSIMILE — The first time a person uses a death facsimile against any of the dynamics (usually against his fellow man) and recognizes that it is non-survival to himself, he has created his Service Facsimile. This may cover a period of minutes or days, but it is one of the most charged incidents along a person's time track. It is the incident the preclear picks up and uses to explain each of his failures.

A person's Service Facsimile is linked directly to what was done to him earlier on the time track. During a point in his evolutionary progress, he was killed, accidentally or intentionally, by a thrown or falling rock, by fire, the heat of the sun, by falling — the possibilities are almost infinite. He lost. Another, or the environment, won. Thereafter, he uses that method to win over others. When he uses that means to destroy someone or something, and discovers that it reacts against himself, that his act was non-survival, he regrets it, tries to turn time back before it happened, and begins a life continuum for his victim. He tries to give part of his body back to the person he killed to make up for the deed he regrets.

Because of this, the Service Facsimile has brought about a structural change the auditor should be able to recognize as being the clue to what the person did. Red face, no teeth, bad eyesight, small neck, maimed hands or feet — these and many others may be part of a person's subconscious effort to make up for his big overt act.

There is emotion, effort, and thought, as well as counter-effort, counter-emotion, and counter-thought in a Service Facsimile. However, it is ineffective to have the preclear sit and think about it, or simply relive it in his mind. He must stand on his feet and go through the motions necessary to commit the deed with full reality — go through them again and again, with an occasional stop to run an emotional curve.

You'll know when you've contacted a Service Facsimile because present life incidents start to fly out of it. All the patterns of a lifetime are in the Service Facsimile, and in auditing, you don't move the preclear *back to* his Service Facsimile because *he's in it* and always has been since he picked it up.

SOMATIC — From the Greek *somatikos*, meaning *of the body*. In Scientology, it has been adopted to denote physical pain or discomfort of any kind, or a non-survival state of physical being.

SONIC — The perceptic of sound, or our interpretation of sound vibrations, or waves, over a wide range of frequencies (approximately between 20 to 30,000 per second).

SONIC RECALL — The remembering of past sounds.

STATIC — Something which has no motion, derived from the Greek word *statikos*, meaning *causing to stand*. Theta, the source of Life, is a true static — without motion, without mass, without space, without

time. MEST is the exact opposite of a static, requiring motion to exist.

STRAIGHT WIRE — Any recall in which the preclear stays in present time, and remembers what people have said or done to him throughout his lifetime, is called Straight Wire. The term is derived from the analogy of stretching a wire, similar to a telephone line, between "I" and the standard memory bank. It differs from reverie in that the preclear is straight wired with his eyes open, and only remembers the incidents, while in reverie, he closes his eyes and re-experiences the incidents.

The lower aperson is on the tone scale, the more straight memory, or straight wire, is needed in processing him. Although slow, it is an effective way of operating. You begin by remembering the obvious and progress toward the aberrative. On psychotics, it often is necessary to straight wire them on such simple things as: "Do you remember when you entered the door?" "Do you remember putting on your shoes this morning?", etc. There's no danger in straight wire.

There are seven types of incidents which particularly lend themselves to straight wire. 1. *Enforced affinity* (has been forced to show or proclaim love or respect he does not feel for a parent, wife, teacher, or person). 2. *Enforced reality* (forced to go to school and agree that it's good for him when he'd rather play; forced to agree that something he knows isn't so; convinced by someone that a thing is so or something exists, and forced by others to admit it's a lie). 3. *Enforced communication* (forced to look at things he doesn't want to hear or feel, forced to talk when he doesn't want to talk, forced to write when he doesn't want to write: such as, "You've just got to write to Aunt Mamie and tell her how nice it was of her to send you such a wonderful present" — and it was a book of poetry or something he didn't want or despised). Religion, as practiced in the past, could come under all three of these. 4. *Inhibited affinity* (repulsed affection from one or both parents, a relative, or wife or husband; being ejected from a group in school, business, or social circles). 5. *Inhibited reality* (anything that invalidates or challenges what the preclear has decided is true). 6. *Inhibited communication* (denial of a person's right to see, hear, feel, talk, listen). 7. *Circuits* ("you" commands that make him compute differently than he ordinarily would).

SYMPATHY — Any offense you've committed against any of the dynamics, for which you felt sorry, is reflected later in a non-survival apology known as "sympathy". By obtaining sympathy from others, man admits he has failed and is incapable of surviving by himself. He'll even display an illness or disability to gain sympathy from those around him. The degree of sympathy received measures the amount of "guilt" that person feels for what he has done to you or another person in the past.

Most fiction is a cunningly-laid trap to arouse the reader's sympathy for one or more of the characters, and this is especially true of children's tales. Remember Elsie Dinsmore, the Horatio Alger tales? Tiny Tim? the Poor Little Match Girl? Grimm's Fairy Tales?

Sympathy is run without verbalization, and without the use of effort. It must be run wholly until the preclear extroverts.

TACTILE — The perceptic by which we register the shape and texture of surfaces and compounds.

TECHNIQUE 80 — Processing of the MEST body, or genetic entity. This can cover one lifetime, some segment of the whole track, or the whole track — proton, sloth, ape, cave man, etc. — but only the genetic entity's share in that track.

TECHNIQUE 88 — Anything that pertains to processing of the theta body can be lumped under Technique 88.

THERMAL — The perceptic by which we record temperature, or the hotness and coldness of our environment. If the temperature is below our body temperature, we consider it cool or cold; if above, it is warm or hot.

THETA — In Scientology, the *static of life* itself is called theta, and is designated by the eighth letter of the Greek alphabet (an "O" with a diagonal line through it). In other ologies, it has various names — "soul", "spirit," "ego", etc. — and varying degrees and purposes for animating matter.

Theta, although its purpose is to conquer the physical universe, is not subject to the laws of the physical universe; it is concerned wholly with motion, yet has no motion, being a true static without space or time. Theta and thought are similar orders of static; thought, which is concerned wholly with the estimation of effort, manifests through the facsimiles of physical universe entities or actions which have been collected and stored by the mind.

THETAN — The thetan, or theta being, takes over a body only a few days or a week before birth, and abandons it just below apathy when the body has reached the point where it no longer can handle motion.

Although the thetan normally is spoken of as being IN the body, it is both inside and outside. Possible analogies would be: The automobile was in the driver, or the thumb was in the sliver.

When separated from the body in processing, the thetan, from a distance, can correct anything wrong with his own body, or other bodies, at will.

THOUGHT — Scientology, even to a greater extent than was Dianetics, is built around thought, because thought IS the human mind. With thought, you acquire data, analyze it, compare it with other data stored up, and estimate optimum motion necessary for direct action in the immediate or distant future. Establishment of this optimum motion through the correct estimation of effort, therefore, is the basic purpose of reasoning, and the mind has no other concern.

Thought, as an "energy" is *not part* of the physical universe. It can control energy, but has no wave length; it uses matter, but has no mass; is found in space, but has no position; it records time, but is not subject to time. In fact, it is the direct link, the main line of com-

munication, between man and his history, even to his reasons for deciding to BE.

TIME TRACK — The entire sequence of “now” incidents, complete with all perceptics, picked up by a person during his whole existence. Actually, an organism’s time track goes back before time — to the moment he decided “to BE” as a monocell — and progresses through all the millenia of evolution to this immediate instant.

This life’s time track begins at the first moment of recording and ends with the abandonment by the thetan of the MEST organism.

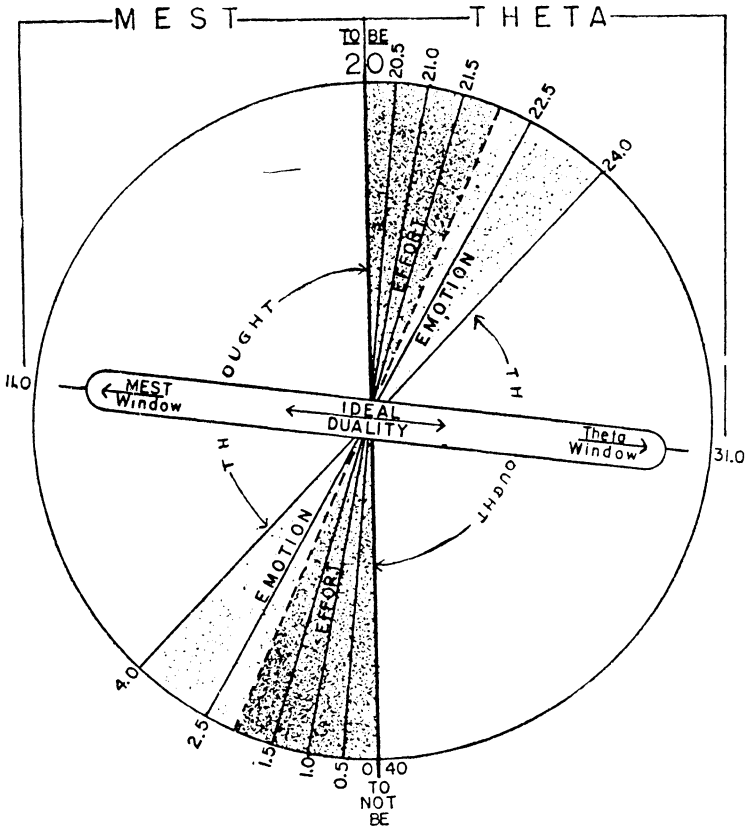
TONE — A person’s tone is his ability to handle his facsimiles, to control his environment, and his degree of survival. The nearer a person is to non-survival — to admitting that this organism has failed as a theta tool in the conquest of the physical universe — the lower his tone. He can have an *operational tone* fluctuating from moment to moment or day to day, under impetus from cheerful or depressing news, and a *chronic tone*, or his basic survival level. *The auditor must not be fooled into processing a low chronic tone with high-level methods because of a temporary high operational tone.*

TONE SCALE — An arbitrary scale of figures given to indicate an organism’s desire and ability to survive. This scale starts at 0, which is apathy or death, and advances steadily to 20, which is survival, or ability to carry out completely the organism’s goal of helping theta in its conquest of the physical universe. Below 2.2, one is operating in the “Effort Band”, and has decided not to survive. From 2.2 to 4.0, one is surviving, but on degrees of a “Maybe”. He is in the “Emotion Band”. Above 4.0, there is little question about his desire and ability to survive; he’s operating on thought, which is aligned with the life static itself.

The tone scale can be likened to a circle, with a two-pronged arrow. The left hemisphere of the circle is concerned with MEST, the right hemisphere with theta. At the bottom of the circle is 0, or a decision “NOT BE”. At the top of the circle is 20, or a decision “TO BE”. The theta side of the circle is designated from 20 to 40, with 40 on a parallel status of “not BEing” with 0. However, while to “not BE” under 0 would be succumbing to failure and environment, choosing to “not BE” at 40 would be a free choice and a victory over environment.

As organisms, most of us operate under direction of the arrow on the MEST hemisphere, but our potential on the theta side is just as great or little as our position on the scale. Thus, a person at 2.5 would have a theta (or psychic) potential of 22.5. Mystics, instead of being high on the tone scale, or able to by-pass their aberrations, merely concern themselves with the theta prong of the arrow.

The running of electronic implants indicates that the thetan can be outside the tone scale in the below-zero range. It is only when it decides to have a body — to become thetan-plus-body — that it operates



in the MEST band of aberrations. High on the tone scale (between 8.0 and 20.0), the thetan becomes more and more a self-determined entity, using the body and not being an effect of the body.

VALENCE — A valence is a whole identity, with all of its peculiarities and characteristics. The preclear can be in his own valence, several valences at once, in a synthetic valence or in no valence at all. In an occluded case, where perceptics are shut off, the auditor may suspect that the preclear is out of valence.

Valence is a mechanism of survival, and is used by the mind to escape pain or defeat. In an accident, if the preclear suffered unconsciousness from pain or emotion, he may pick up the valence or personality, of any of the dramatic personnel also involved, whether there was only one other or a dozen. Also a lock command, or the loss of an ally, may force him into the valence of another, with all their

characteristics — including illnesses.

Because of the heavy charge in some incidents, such as an accident, emotional stress, or death, trying to get the preclear in valence is useless. He probably was popped out of his body at some point in the incident by the inflow of counter-effort; therefore, no coaxing can get the thetan, which IS the preclear, back into the body to suffer the memory and pain (counter-effort) of the incident. However, contrary to early beliefs, it has been found that the incident can be run, and reduced, with the preclear outside his body looking on.

VALENCE SHIFTER — Any phrase received during a moment of unconsciousness that causes the individual to shift into an identity not his own. (“You’re like your father”, “You don’t act like a child of ours”, “you’re nothing but a hobo-bum-tramp, etc.”, “You can’t even be yourself”, etc.)

VISIO — The perceptic of sight, or our interpretation of light waves into facsimiles of objects and experience.

VISIO RECALL — The remembering of things seen in the past.

WEEPER, or BOO-HOO — The name given a clam-like animal that may be the missing link in the evolutionary chain. It marks the transition from life in the water to life on land. Apparently, although it depended upon the water for food, it used its eyes (located at the mouth of the twin shells) as pumping tubes with which to pump out the salt water after the food value had been obtained.

Running the “boo-hoo” on a preclear often brings release to those who find themselves unable to shed tears because, in expelling the salt water, the weeper goes through all the physical efforts we, as humans, exert in crying or laughing.

Often the whole pattern of a person’s Service Facsimile will be found in what happened to “the weeper” on the beach as he was menaced by too much salt water, the boiling hot sun, volcanic eruptions, and even preying birds.

WIDE-OPEN — All perception except somatic is possessed by the wide-open case. It often is incapable of much effort in present time, and is very literal, sometimes making a fetish of words and symbols.

Because the auditor cannot judge a wide-open case by its perceptics, he must study the preclear’s sense of reality, sexual behaviour, and lack of responsibility. The case has low persistence, and drifts at the slightest pressure from the environment. If below 2.0, the wide-open case, especially, is not to be trusted.

The wide-open case is handled by an address to thought and emotion — not effort. Because the case can be stuck in an arduous facsimile by running heavy incidents — and driven wholly psychotic — it must be scouted carefully to learn if it will lock scan.

“Black and white” will not run on the wide-open case, because it sees in the chromatic band.

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