

# SCIENTOLOGY AND DIANETICS

BOOKLET 25  
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PROFESSIONAL COURSE

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## Analysis of Memory and Aberration - 1

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TO THE STEADFAST AND LOYAL SUPPORTERS OF  
TOMORROW AND THE THINKING MEN OF YESTERDAY

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## ANALYSIS OF MEMORY AND ABERRATION

1. "Epistemology" is a word which could be said to mean almost the same as "Scientology". Like "Scientology," "Epistemology" is a coined word which was not found in the original language (Greek) from which its components are taken. It might be interesting to discuss for a moment the formations of these two words, in order to differentiate them usefully.

The word "Epistemology" is a more pleasing word to the purist than the word "Scientology" since "Epistemology" is formed entirely from Greek root words, whereas "Scientology" is formed from a Greek root and a Latin root, as was explained in the first lecture. The mixing of roots is frowned upon in the best word-coining circles. However, the best circles are not very large, and their opinions have been flouted repeatedly by the coiners of such words as "criminology", "mineralogy", "sociology", etc. Therefore, we may accept the formation of the word "Scientology" as on a par with these, from the point of view of proper word formation.

Although "Epistemology" means, according to Webster, "The theory or science of the method and grounds of knowledge...", which is an approximation to the meaning of "Scientology", the verbal road by which "Epistemology" arrives at this meaning is so different from that by which "Scientology" arrives that it bears further examination.

With "logy" we are quite familiar by now, and so we may pass on to "episteme", which means "knowledge". "Episteme" is formed from the verb "histemi", which means "stand", and the preposition "epi", which is a versatile word, meaning at various times "on", "upon", "in", "by", "near", "before", "toward", "against", "opposite", etc., etc. The Greek verb form is "epistamai", and the most literal translation of this verb would be "stand to". The thought is that the attention of the individual is placed close upon the subject to be known, like a bird dog watching the rustling grass. "Episteme", then, is the knowledge which results from attention to a subject. If the individual will apply himself to the subject, knowledge will follow.

The above lengthy, and possibly tedious, examination of this word has been made in order to bring out the point that "episteme" does not contain the idea of differentiation, which is contained in the word "science". One important difference, then, between "Epistemology" and "Scientology" is that the latter recognizes the importance of differentiation in thinking, while the former does not.

Another important difference is the historical difference, the date. "Epistemology" has been used to indicate so many different past attempts at the co-ordination of knowledge, some of them brilliant, some of them half-hearted, some of them downright stupid, that its signification has been dispersed and diffused. It is a vague word, which does not refer to anything into which one can sink his teeth, so to speak.

"Scientology" is a new word which names a new science. Just as Scientology is the successor to what has gone before

in knowledge about knowledge, so the word "Scientology" is the successor to the word "Epistemology", which has seen its day. Epistemology is history. Scientology is today.

2. What is the relationship between memory and aberration?

An individual's self-determinism is directly proportional to his ability to handle his facsimiles.

The better an individual can remember, the saner he is. Remembering better does not mean remembering more often. Sometimes newcomers to Scientology hear that processing improves memory, and they are taken aback. They say, "Well, I certainly wouldn't want to keep thinking about the past all the time. My memory is good enough now." But this is like saying, "Oh, no. We don't want a fire company in this town. It would be terrible to have those screaming sirens running up and down the main street day and night." In reality, the fire sirens sound only when there is a fire, and good memory is memory which is under the individual's control, which stands ready for his use whenever he wants it but does not bother him when he does not want it.

3. The goal of science is the creation of knowns. Superstition is a belief which centers about some natural phenomenon, usually a dangerous phenomenon, which is a false and unprofitable way of explaining or dealing with that phenomenon. Science is dedicated to the differentiation between what is useful and what is not useful in superstitious beliefs. It is dedicated to analyzing old wives' tales and picking out the truth which usually lies hidden and perverted within them, lost to human use.

When the modern age of science began, with Bacon and Newton, a movement toward creating knowns began in the world, and gathered momentum. Our technology has grown out of that movement.

We might say that the difference between the United States and the great populous and poverty-stricken nations of Asia, the difference in wealth, is due mainly to that movement toward knowing. We say, "Although there are a few things which we do not know yet, there is nothing which is ultimately unknowable." Whether or not this attitude is justifiable, it has produced some startling results in the world of MEST.

This attitude has been dimmed somewhat in the last seven years. When the Hiroshima incident occurred, the people of the United States were shocked. They thought of one-hundred-thousand human beings losing their lives in the space of a few seconds, minutes or hours. They viewed this sudden and vastly destructive blow in a frame of reference which did not include immortality, and so they felt at last that they had perpetrated a serious overt act upon their fellow man. Considerable regret was generated, and the people looked around for someone on whom to place the blame for this event. They found, among others, the scientists who had invented the mechanical device which had made this blow possible.

Their logic then ran this way: Science seeks to know all, science has produced this overt act, science has made us wrong; to be right we must blame science and nullify it; the first step in nullifying it is to proclaim the truth that there are some things into which the mind of man should not pry.

Here and there, in sermons and fiction and science fiction, the idea that some of the secrets of nature are beyond the limit of what is allowable to human curiosity begin to appear. Individuals proclaim that they have nothing to do with the atomic bomb, that they wash their hands of it, that the blame for its use must fall upon those who have made it and used it. This is a familiar pattern. The effort which has been made is seen to have harmed one of the dynamics. The effort is disowned. The responsibility for it is shifted elsewhere. The protesting individual renders himself no longer CAUSE, but effect. And the effort becomes a counter-effort and may return painfully against the individual.

The position of the United States, insofar as it is high and powerful, has come through being responsible, through being cause, through seeking to know more and more, and through thinking that there is nothing which cannot be known.

4. Superstition is a subject upon which there is much agreement in the United States. The general opinion is that superstition is bad, old-fashioned and out-of-date. And yet, there are segments, large segments, of the population which are deeply superstitious. How can these superstitions persist in the strong light of science?

The answer is twofold: (1) the light of science is not always shining so strongly as its professed users would have us believe, and (2) every superstition, or nearly every superstition, has either some truth buried within it or some compulsive reason for existence. The job of science is to find the truth or eradicate the compulsion.

Science has gone a long way in its search for the truths within superstitions, but until now it has done little to eradicate the compulsions.

5. The most stultifying superstition that has existed about life and thought is that they are wholly products of MEST.

The most important single step in Scientology was throwing away that superstition. Immediately after, things began to happen, and they have been happening ever since.

6. Earlier, it was thought that memories were recorded in the cells of the body. Then, memories which could not have been carried on the protoplasmic line, memories of former deaths, turned up in pre-clears, and the cell-recording theory had to be abandoned.
7. A human being is as sick as he gives a stimulus-response reaction to his environment.
8. The "stream of consciousness" is a concept of thought as a continuous procession of experiences and memories through time. This concept defines thought as a function of Time, which is MEST, and is therefore in agreement with the life-and-thought-are-MEST superstition.

Stream-of-consciousness stories and novels (like *ULYSSES* and *FINNEGAN'S WAKE*, by James Joyce) portray, sometimes with much skill and art, this picture of human thinking. The hero or heroine (or more properly, the central character, since there are very few heroes or heroines in modern intellectual novels) rises in the morning with a stream of verbal mental activity which resembles more than anything else in the world of reality a news-service teletype machine dutifully clacking out the result of a mix-up of ten

news lines and four lines which have been joined to linotype machines on which pornographic booklets are being set up. This jumble continues to pour out upon the pages throughout the day of this character. Occasionally there is some dialogue, which shows the influence of the stream of consciousness upon the behaviour of the individual. He picks out a thought here and a thought there from this stagnant stream and verbalizes it.

The attempt to render in words the totality of thought at any given moment presents difficulties. There are many words which would have to be invented or reassessed to make it possible, thought being a rather wide band of perceptions at its simplest. These difficulties, however, usually are not apparent to the writers of stream-of-consciousness novels, since many of them apparently are under the impression that human beings think in words as well as in a stream of association.

Unfortunately, there are human beings who do think both in a stream of association and in words. These human beings are not sane, except by the most flexible standards. The stream-of-consciousness idea was borrowed from psychology, which has been a study of the processes of thought as they are found in neurotic and psychotic human beings, in the main. It has been a common mistake in both literary and psychologic efforts to make the unwell a standard for the comparatively well, and the stream-of-consciousness story is only one example of this.

The idea of the stream-of-consciousness is an interesting one. It reveals several things about the people who employed it to explain human thought.

It reveals, first of all, that their memories were not very good. Only in a mind which was mostly turned off could the calling up and rejecting of memories take such a long time that it would be noticed by the individual as a procession of ideas. Even in a person who qualifies no higher on the tone scale than high, normal thinking does not take so long as this. The man who is doing some kind of rapid and difficult work calls up and rejects so many different memories in one second that it would take at least a page to give a satisfactory list of them. And this brings us to the second revelation which this idea makes.

The people who employed it were in very poor control of their own thoughts. Whenever, in the thinking process, a thought foists itself upon the thinker and will not be put aside, but persists in spite of his wish to be rid of it, that thinker is in trouble. If his whole thinking process were as arbitrary as this, he would be obviously insane. Sanity is directly proportional to the individual's control over his own facsimiles. He must be able to call up any facsimile he wants and put aside any facsimile he does not want. He must be able to call up many at once or concentrate on only a few. If the facsimiles appear to have any will of their own about this, it is obvious that the individual is very low on the scale of CAUSE and effect.

Association is not a very useful concept, since it stresses what might be called the background activity of the mind instead of the foreground activity, which is differentiation. It is as though we complimented the sculptor on having a wonderful quarry but neglected to praise his finished work.

If association is such a useful thing, then why not have total association and be done with it? The individual need only call up all his memories at once to be the wisest man in the world. But what would be the result of that? He would just have more data than he could handle. He would have to begin differentiating before he could do any useful thinking.

Only in a mind almost completely occluded can association be a valued thing. The sculptor has lost the key to the quarry, and so every poor, cracked piece of stone that he finds outside it is a treasure to him. But if he could get into the quarry, he would be concerned with picking the best piece, the piece which would be of use to him.

Only in a mind almost completely effect could association be considered the inevitable and complete process of thinking.

9. The stream-of-consciousness theory is part of the stimulus-response approach to thought.
10. If the student will look again at the Hubbard Chart of Attitudes, he will see that all of that part of the tone scale to which manifestations have been assigned lies below the 22.0 mark.

The axioms of Scientology express the equation of thought and motion which makes life. The motion in this equation is qualified in terms of randomness. This means that it is possible for a motion to be too random, too undirected, too intense; that it is possible, on the other hand, for a motion to be not random enough, to be productive of not enough change. It means, also, that there is, for any given organism at any given time, a randomness of motion which is just right. This is called optimum randomness.

Since randomness applies to organisms and the tone scale applies to theta, there is a paradox in the rating of randomness on the tone scale.

At 0.0, or death, on the tone scale, randomness is said to be either too great or too little. This is called plus or minus randomness. At 22.0, randomness is considered optimum. In the higher reaches of the scale, randomness again becomes plus-or-minus, until at 40.0 the top static is attained. In other words, optimum randomness is not at the highest tone, it is at 22.0. This is because randomness applies to theta's control over MEST, and not merely to theta as theta.

11. What takes place as the individual rises above 22.0 on the tone scale?

One thing is that he begins to withdraw from the physical universe. If his controlling relationship with the physical universe is at its best at 22.0, then it must not be so good above and below that point. We know, on the one hand, what happens to that relationship as the individual descends the tone scale from 22.0. His relationship with MEST becomes less and less one of controlling MEST and more and more one of being controlled by MEST. But what happens above 22.0?

We may suppose that it is as though an individual had spent some time learning to play gin rummy. At first, the cards may have seemed mysterious and fascinating to him. The red spots here, the black spots there, the faces of the king, queen and jack, and so on. He may have had some trouble with the rules of the game, and he may have lost the first few games. But then as he gained greater and greater knowledge of the

game, his successes would have mounted, until he was practically unbeatable. He would have reached the peak of his success, 22.0 on the tone scale for gin rummy. Though acknowledged as the best player on the block, he may have preferred to spend his time with a pretty girl, condescending only now and then to take time for a game and, of course, winning whatever games he took time for. In the end, he might give up gin rummy altogether and enter upon matrimony.

The individual who rises above 22.0 on the tone scale has greater and greater abilities to cause, to know, to survive, to be right, to be responsible, but he does not care, evidently, to exercise the abilities *with respect to MEST*. Just what, then, he does care to exercise them with respect to is an interesting question, the answer to which would cause a lot of data to be added on the chart in the top band, which is now empty.

12. What bearing has this scale upon memory? How does the individual's ability to control the motion of the physical universe relate to memory?

It is simple. A memory is a recording of physical universe motion. The individual's ability to use and control that recording matches his ability to use and control MEST. His ability to use and control his own memory is a direct index of his self-determinism.

Now, since we have observed this parallel between MEST and recordings of MEST, perhaps we may go on to say that when the individual rises above 22.0 on the tone scale, not only does he begin to lose interest in MEST, but also he begins to lose interest in his recordings of MEST; not only

does he enter upon an existence for which MEST is not at all necessary, but also he enters upon an existence for which facsimiles of MEST are not at all necessary. If the highest band of the tone scale involves a being who KNOWS, inherently, experience should be of little value in that band, and the individual might wish not to use it, or hardly to use it.

Two possibilities then occur. Either the individual can put aside his memories, so to speak, in a place where they may be recalled if he ever needs them; or perhaps he can merely become un-written-upon again, and all his facsimiles can be erased, so that he remains a being who potentially knows all about MEST, but actually has not yet (in terms of MEST time) taken the trouble to impinge this power of knowing upon MEST.

As a sort of mathematical discussion of the possibilities above 40.0 – and such discussions often have led to constructive results, in the long run – we may postulate that 40.0, which is serenity in terms of theta's attitude toward the physical universe, may be apathy in terms of theta's attitude toward whatever universe lies above 40.0 on the tone scale. We might call this universe, tentatively, the theta universe – although it may be that the theta universe is even more remote.

We might postulate a tone scale for theta in the theta universe. This tone scale would run from 40.0 to 400.0. At 220.0 on this scale there would be a midpoint. From 40.0 to 220.0, theta would be coming up through various bands, indicating greater and greater self-determinism with respect to the universe of theta. From 220.0 to 400.0, theta would be

drawing away, gradually, from the universe of theta, in order to begin participation instead in another universe which lay between 400.0 and 4000.0 on the tone scale.

Now, it has been the custom for some time to assign an absolute value to that portion of the ponderable which lay beyond present knowledge. In the modern, backward, Western World, we have said that a man is born, he lives and then he dies, and God takes care of him after that. God is assigned as the absolute which comes after the limit of our knowledge, death, is reached.

In the Eastern World, the custom is the same, but the scope is greater. It is said that a man comes into the world and lives through as many lives as he must in order to achieve union with God. The life of the spirit after death is not considered unknown, and the unknown is pushed back to that state which follows all lives on earth, and that state is called a union with God but it is not described.

In the above extension of the tone scale, we see these two philosophies mirrored and expanded. The Western philosophy is expressed by an individual's going down the tone scale to death. The Eastern is expressed by his rising to serenity. God, for the Westerner, is just below 0.0 on the tone scale. For the Easterner He is just above 40.0. God for Scientology, following this plan, would be wherever one left off extending the tone scale.

We may become uncomfortable if we extend the tone scale beyond 4000.0, and so let us say for the purposes of this discussion that God resides just above 4000.0 on the tone scale.

It should, perhaps, be repeated that this extension of the tone scale from 40.0 to 400.0 to 4000.0 is purely conjectural and constitutes nothing more than a mathematical fancy. But it should be said also that from such fancies actual accomplishments have sprung in the past.

What might be the activity of a being between 40.0 and 400.0 on the tone scale?

Let us suppose that when a being reaches 40.0 he is at last able to do entirely without his or any other body. This state has become synonymous with divine goodness, but it may very well be that this state has nothing at all to do with divine goodness. If the reader will look back into his early education, he may remember that there was at one time a large community of angels who dwelt in harmony under the watchful eye of God. A group of these angels, however, under the leadership of one Lucifer, went down the tone scale to a point which may have been about 150.0, and revolted. Now, Lucifer has been portrayed as a great villain, and perhaps he was or is, but possibly his villainy was at 150.0 rather than at 1.5. In other words, his defects of character may have been a little out of the range which we are accustomed to viewing.

The range from 40.0 to 400.0 seems to lend itself readily to all manner of activities which might be natural to the being who no longer needed a body but who still remembered what it was like to use one. There might be a tendency to play around the edges of the MEST universe, causing weird and inexplicable things to happen in it which were beyond all the laws of MEST as related to organisms. There might be a tendency to move in and out of various bodies for various

purposes. There is no guarantee whatsoever that the behaviour of a being at 150.0 on the tone scale would not be abominable. The only guarantee is that it would not be as restricted as the behaviour of a being at 1.5 or at 15.0.

The range from 400.0 to 4000.0 on the tone scale is included in this discussion mainly because the writer wishes to extend the scale farther in numbers than his imagination is capable of following with manifestations, in order to show how mathematics can lead one on. The idea of a race of beings acting between 400.0 and 4000.0 on the tone scale is not so much awesome as tedious, since it is so far beyond what we are used to that the mind stretches vainly toward it and succeeds only in producing a yawn. Still, it is worth thinking about.

13. The reader may have wondered from time to time where the basis was for the use of such numbers as 4.0, 40.0, 1.1, 2.5, etc. Accustomed to physics, the reader may have longed to be shown some measurable phenomenon which would justify such numbers.

It has been stated before that the numbers used in the tone scale are chosen arbitrarily and do not depend upon any demonstrable phenomena. They are used merely as a convenience, to make the tone scale easier to talk about.

14. An individual who is below 22.0 on the tone scale may have a little trouble with his facsimiles. An individual who is below 2.2 on the tone scale may have a lot of trouble with his facsimiles – in fact there may be practically nothing he can do about them.

The techniques which have been worked out in Scientology to date are below 22.0 techniques. This is fortunate for most of us, who are below 22.0.

When an individual is low enough on the tone scale to have trouble with some of his facsimiles, we may help him to rise on the scale by reducing the effect of a few of the particularly bad facsimiles upon him. The best way to do this, of course, would be simply to raise him up the tone scale, but at present the means for doing this are somewhat limited, and so we try to take the pressure of the facsimiles off him, so that he can rise a little of his own accord.

There are four techniques, broadly, for doing this. They are counter-effort processing, effort processing, emotion processing, and postulate or thought processing.

Of these four processes, emotion processing is the workhorse. The most satisfactory overall effect which can be produced in the average case is with the running of emotion.

Each of these four affects the other three, but they are in an order of importance. The least important is counter-effort, the most important is thought.

In any facsimile, the target of the auditor is thought, even though he may have to run emotion or effort or both before the thought can be reached.

## **SUMMARY BOOKLET 25**

### **Seminar Questions**

1. What arbitraries would you prefer to designate positions on the tone scale? Why?
2. What does the word "Scientology" define?
3. What would happen if all your memories were before you at once?
4. For what National event, or policy, do you feel guilt?
5. What facsimiles does stream-of-consciousness writing contact, if any? Explain.