SCIENTOLOGY AND DIANETICS

BOOKLET 40

of the

PROFESSIONAL COURSE

BY

L. RON HUBBARD

Religion and Scientology

Technique 88

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

COMPILED IN WRITTEN FORM BY

D. FOLGERE
AKA RICHARD DE MILLE

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ADDITIONAL STUDY MATERIAL FOR THIS LECTURE MAY BE FOUND IN
THE FOLLOWING BOOKS:

- ADVANCED PROCEDURE AND AXIOMS

- SELF ANALYSIS

- HANDBOOK FOR PRECLEARS

- DIANETICS: MODERN SCIENCE OF MENTAL HEALTH (1950)

- SCIENCE OF SURVIVAL (1951)

- SYMBOLOGICAL PROCESSING

- LECTURES OF L. RON HUBBARD

    PAMPHLET COVERS ONE LECTURE

- COMMUNICATIONS SYSTEMS (HOW TO LIVE THOUGH AN EXECUTIVE)

- INDIVIDUAL TRACK MAP

- WHAT TO AUDIT

RELIGION AND SCIENTOLOGY

1.   What is religion?

To answer this question, we first must examine the historical meanings of the word religion and of the root words from which it comes, and then we must evaluate these meanings in the light of our present knowledge and point or view, in order to discover just what the word religion means for us, today, in Scientology.

Before doing this, however, it might be well to remind ourselves that the word religion is a word, not a thing, and to remind ourselves, further, that this word does not have to mean the same to thee as to me. Our endeavor is only to establish a working agreement about what we shall use this word for, at this time, among present company. At other times, among other company, we might use it for something else. In fact, if we want to survive in the society, we may have to use it for something else.

Webster's derives *religion* from the Latin *religio*, meaning *taboo* or *restraint* and akin to *religare,* meaning *to hold back* or *bind fast*, from *ligare, to bind*.

We see, from this derivation, that the idea of restraint and control is deeply imbedded in the word *religion*.

The first definition given is: The service and adoration of God or a god as expressed in forms of worship, in obedience to divine commands, esp. as found in accepted sacred writings or as declared by recognized teachers …

The sixth definition: An apprehension, awareness, or conviction of the existence of a supreme being …

These are the two main senses in which the word *religion* is used today: (1) a system, (2) an awareness.

Most arguments over religion as a desirable or undesirable commodity seem to spring from a confusion of these two senses. The individual who is arguing for religion calls upon the values of the awareness. The individual who is arguing against religion calls upon the evils of the system and of the organization which propagates the system.

In his book RELIGION: ITS FUNCTIONS IN HUMAN LIFE, the late Prof. Knight Dunlap says:

"… In some acrimonious disputes over religion, it seems clear that proponents and opponents have been talking about different things.

"The importance of having a concept and definition of religion has long been recognized, and for at least 2,500 years intelligent men in European cultures have been attempting to supply the lack. Innumerable definitions have been proposed, but none has gained any wide acceptance. The very number of definitions is a proof of the difficulty of the task; and some scholars have explicitly concluded that it is hopeless, though they go on to offer their own definitions…

"If the definer is pro-religious, his definition fits the particular religion to which he adheres, together with some other similar religions…

"If the definer is anti-religious, he picks out a religion to which he is especially opposed, or selects from several religions the features that appear to him the most objectionable,

defining religion practically as that form of religion which is most repugnant to him…

"The complexity of our problem must not be ignored…"

The reader of Professor Dunlap's book will discover that he is very careful not to ignore the complexity of the problem.

On the other hand, that grand old man and silver-penned poet and scholar, Gilbert Murray, of Oxford, has this to say about Religion (in his book, STOIC, CHRISTIAN AND HUMANIST):

"Man is surrounded by unknown forces of infinite extent and almost infinite power. It is man's consciousness of these forces, or shall we say, of the infinite extent of the Unknown compared with the small sphere of Knowledge in which we live, that constitutes the attitude towards life which we call a religious attitude. A man who never thinks at all about the Unknown but is confident that outside his approved range of knowledge there is nothing, or at least nothing that matters, is clearly without Religion; I conclude therefore that he is equally without religion whether his approved range is the *Encyclopaedia Britannica* or the dogmas of some infallible Church. To be cock-sure is to be without religion. The essence of religion is the consciousness of a vast unknown. Call it Faith or call it Doubt: they are two sides of the same medal."

And so we see the two senses of religion: (1) a system, good or bad, (2) an awareness.

Now, in the lectures of Mr. Hubbard, the mystics, as well as others, have been given credit for having that awareness of the infinity around us, and it has been said that religion is the

codification of that mysticism into a dogma which is handed out to the common man by some society or organization. Clearly, then, Mr. Hubbard's personal definition of religion falls heavily upon the first sense, the system good or bad – and as he goes on to detail the origin and effects of these systems, it becomes increasingly evident that they are, compared to the higher ranges of the tone scale, bad.

On the other hand, what is Scientology if it is not a great awareness of the infinity around us? And so it seems to partake fully of that second sense of the word *religion,* while opposing and exposing the first sense.

It seems probable that any of us who considered himself against religion would deny that the second sense had anything to do with religion, whereas any of us who was for religion would insist that the second sense was really the only important sense of the word *religion.*

Let us, however, make an agreement among ourselves that when we use the word *religion* in Scientology it shall be used in the first sense, and not in the second – not because we are for or against religious systems, but because we want to make this word understandable and useful and congruent with its use by Mr. Hubbard.

Let us agree that when we mean awareness of the universe, including the eight dynamics, we shall say merely "awareness". The desire to KNOW, to BE, to CAUSE, and to TRUST should not be hidden under the controversial and misleading word *religion.* That word may now be reserved for systems of religion, and those systems easily may be shown to be systems of and for controlling people – though

this, again, is not to suggest that there is *no* awareness and *no* struggle for awareness in the Church. It is only to suggest, and to insist, that this awareness and this struggle take place within the strictures of a stifling system of control, domination, and deception.

Religion, then, in Scientology, is a word which names a class of social and personal control mechanisms. It is a word which is to be found floating on the darker levels of the tone scale. It should be obvious, however, even to the most backward student (if such there be) that this evaluation of the word religion is, of all evaluations which are not to be forced upon the preclear, one of the foremost. No quicker way exists to cut off communication with a preclear than to force a religious evaluation upon the preclear – no matter whether that evaluation be pro- or anti-religious.

On the other hand, how can there be any preclear who can not free himself, by his own self-determinism and with the help of a skilled auditor, from any aberration no matter how deep and severe? It is, again, a matter of asking the right question.

Later methods, concept and attention-unit running, offer the auditor ways to approach and resolve incidents in which the basic religious aberrations were incurred without examining and evaluating the opinions, text, or indoctrination involved in those incidents. By the time the preclear has run the incidents and has been released from their influence, he will be ready to reevaluate his current religious views and somatics without any help from the auditor.

No preclear or auditor need fear that running incidents in which religion was installed will deprive anyone of the ability to consider God. Every logic and inspiration of man tells him that there is something at the top of the tone scale which is greater than all else. Getting rid of an incident which restricts this "something" to the form of a tin idol with a funny shape and nasty and uncharitable habits will not diminish the preclear's consideration of God, but will free it.

A swami of the writer's acquaintance teaches this lesson to his students:

"When a man comes to me and says he doesn't believe in God, I say to him, 'What kind of God you don't believe?'"

The implication is clear: in order not to believe in God, the atheist must have some conception of God in which not to believe.

So, let us turn it around for our own use. If you fear to run out your religious aberrations because you are afraid of losing God, ask yourself, "What kind of God I am afraid of losing?"

If God is so fragile that He can be run out of the preclear by auditing, then He is not God but only a picture postcard.

2. In the light of the DED-DEDEX theory of Scientology, an interesting speculation may be made upon the phenomenon of religious control of masses of people by the use of the concept of sin and upon the phenomenon of bloody revolt against that control. We are not going into the political and social aspects of these phenomena but only attempting to make them simpler and more clear by comparing them to the ordinary DED-DEDEX sequence in the ordinary preclear.

Let us suppose that an individual, or a group, has performed a series of DED actions. There are many of these actions along the time stream of this individual or group. Along comes, then, some agency which wishes to control this individual or group. What better mechanism for control of this man or group than saying that these DEDs are sins and that they must be atoned for? In technical language, the DEDs are pointed out and the offender is invited to suffer numerous DEDEXes in order to balance them.

(It might be lightly suggested that this is the origin of the phrase "Forgive us our DEDs as we forgive our DEDders".)

After a sufficient number of these DEDEXes (or atonements) have been accumulated, the DEDder suddenly finds himself the creditor of the society and of the Church. He finds that "They done it to me a lot more than I done it to them!" And so he does it to them, good and hard, to balance up the chain again.

We may predict, then, that too much atonement will lead directly to more sinning, that a people who have been devoutly oppressed for too long will revolt bloodily when their cup runneth over.

And so it seems.

3. There are some preclears who have eidetic recall for the present life but no recall for any other life. This might confuse someone into thinking that there was a kind of person who was born yesterday and was still so unaberrated that his recalls were good, but this is, evidently, a misinterpretation of the phenomenon of one-life eidetic recall.

The memories of these individuals' whole tracks have been forcefully shut off. It is there, but hidden, and the beautiful clarity of this-life memory makes this hiddenness of previous-life memory even more startling.

Now, what does this do to the DED phenomenon?

If previous lives are shut off, then there are no visible motivators, and if there are no visible motivators, then any overt action which the individual takes against his environment may be built up into a DED-DEDEX chain. Such an individual starts with three strikes against him.

We might even go on to say that this is the main source of DED-DEDEX chains, but investigation has not yet justified this statement, and so we only suggest it as a possibility.

The wide-open case is an individual whose previous track has been wiped out by force and command but who has been given permission to remember perfectly in this life. He is set up as an entity or demon circuit, and within the territory which is allowed to that circuit or entity he remembers eidetically but outside of that territory he dares neither go nor remember. It is terra incognita to him.

The three-year student will quickly see in this idea the best approach to date to the problem of the wide-open and the occluded case.

4. When the wide-open case has been run for awhile, sonic and visio probably will turn off and remain off for a time. This means that the individual has escaped his this-life boundary. It means, perhaps, that the thetan is in control, replacing the genetic entity.

5. The dub-in case manufactures incidents in order to justify his DEDs. Being wide-open on this life and shut off on previous lives, he has few if any motivators for his overt actions. In order to be justified he has to invent and run endless incidents in which he was treated badly.

6. Research indicates that religious implant incidents figure strongly in most dub-in cases.

7. Theoretically, there can be nothing wrong with the preclear which does not depend upon a motivator-overt or DED chain.

   The auditor may observe his preclear and pick out some somatic which is chronic. He asks the preclear to recall the incident in which he received this somatic. When the incident is found, it is run a little to identify it. Then the auditor looks for the overt act which comes after this incident, or for the DED which comes before it. When he has found one or the other he has established that this is a motivator-overt or DED-DEDEX situation. He then proceeds to run the two sides of the chain alternately.

8. "The incidents we are interested in are all below anger on the tone scale, so about the only way you can run them (on most preclears) is by attention unit tracking."

   "Any occluded case can run attention units."

   "The preclear has hit some little boy in the nose. You say, 'All right, get the attention unit pattern in the little boy's nose.' 'I can't do that,' the preclear says. 'Well, feel the attention units moving and not moving in his nose when you hit him.' 'I can't do that.' 'Go on and try it.' 'Well, they sort of squash.' 'Try it again. Does any part of his nose go dead?'

'Yes, about in the center. Say, there's something funny happening to my nose!' And what is happening? You are getting the echo, the kickback. The victim is a being and he can emanate. That's the danger for the preclear, the danger of going around messing people up. It isn't that it is immoral, it's just the fact that it happens to be dangerous because it comes back against you. So, the next time you knock somebody's brain in, make sure you audit out the counter-splash."

9.   "You start auditing the attention-unit flow in a DED, and the preclear is likely to come up (the track) and try to run the counter-effort (DEDEX)."

10.   We have made considerable mention of the fact that the auditor locates a hollow spot or a ridge in the preclear's body and asks the preclear to feel the flow of attention which is taking place at that point. The student should not be deceived by this into thinking that the hollow spots and ridges which the preclear encounters will always be found inside the preclear's body.

The preclear's visible physical body has no more to do with the limits at which he can feel conditions of attention than the housing of radar equipment has to do with the effective range of that equipment. The body is not the being.

When an individual is relatively unaberrated his perception of approaching flows of force and attention begins at a great distance from his "central point". We do not, in fact, need to say that he has any central point, but rather that he affects a portion of space which has, a [of] course, a central point. The relatively unaberrated individual might be able to affect a portion of space which was several miles across. If someone

at a distance of ten miles gave him a dirty look, he might feel this look not at the central point, but at a perimeter which was two or three miles out from the central point.

As he became more aberrated, he might have to wait until it was only 200 yards away. If he were in sad shape indeed, he might feel it at two feet. And if he were only slightly above normal, he might not feel it until it touched his physical body.

Figure I shows various perimeters which might be available to an individual at different positions on the tone scale.
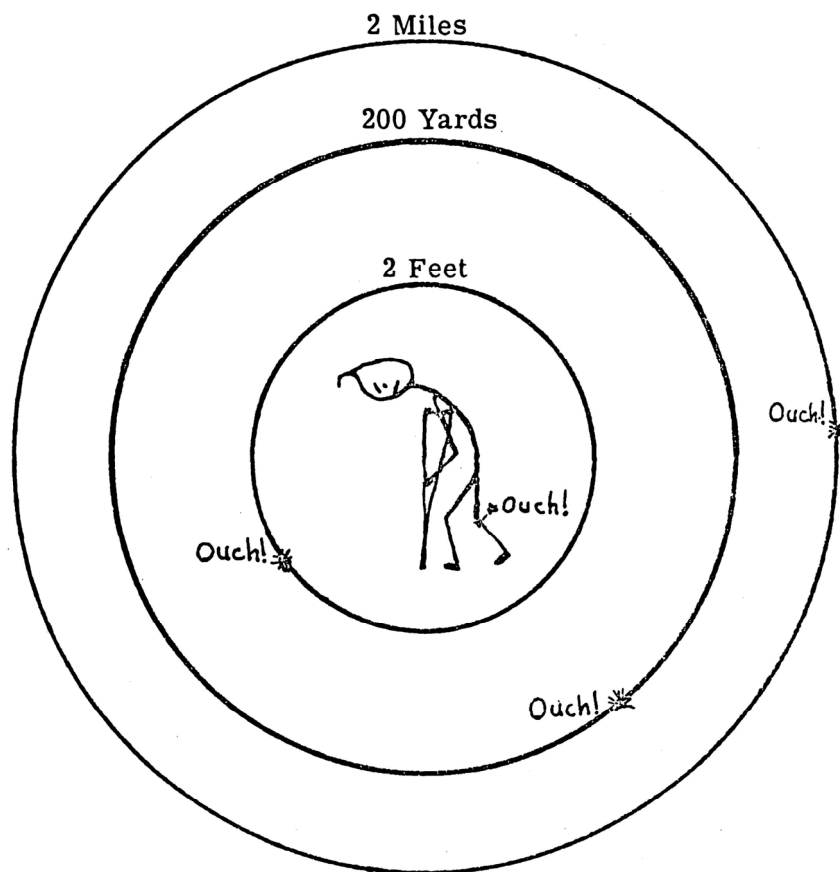

Figure I

As the preclear comes up the tone scale, he will be
able to feel things in a less restricted way.

When the auditor asks the preclear for an attention-flow, he should not, then, be surpised if the flow is taking place outside the preclear's physical body. This is, in all probability, a sign that the preclear is high enough on the tone scale to have some control over space that is bigger than his MEST body.

11. "Attention-unit running is not just what happens to your preclear… but also the pattern of attention units in the victim, too. When you run attention units, that is just a method of tracking the situation."

"This fellow has an electronic rifle of some sort which he keeps firing at someone, but when you try to run this overt act there is no reality on it. What do you run? He can't get the jar of the gun against his arm. He can't get the fire. No perceptics. Attention unit running makes it possible for you to run incidents below the level of perception. You can track attention units at a lower level than you can perceive. The perceptics have disappeared from apathy, grief, fear, these lower emotions, but you can still track attention units. How do you get him firing this electronic rifle? It's very simple. He can feel the sparks going out, or he can feel something flowing out from him. You run it a few times, and suddenly he can feel something running in his face. There is an emanation point way out from him which is sending a flow toward his face.

"He says, 'There's a white spot out there.'

"'All right, get the white spot and track it. Track it again.'

"He says, 'You know, there's something coming back from that white spot. I can't make the stuff stay there.'

"What have you tracked through to? You have tracked through to its echo. It hit the target and he is getting the kick back from the target. That is what had his face pinned, paralyzing it. You run it all the way through, and suddenly his face is not paralyzed any more."

12. One virtue of attention-unit running is that it requires little or no validation on the part of the auditor. Although the preclear will be running incidents which are totally outside the cultural pattern which has been hammered into him and to which he has almost succumbed, the attention-unit approach will allow him to run these incidents satisfactorily, without necessarily encountering anything which he recognizes as "impossible" or fantastic.

Or, the preclear may get himself so well into the incident that the impression it makes on him outweighs the education he has had and arouses in him a genuine and free interest in what has been going on while he and the rest of mankind were asleep.

For this reason, there is less difficulty in running attention units, even in whole-track incidents, than there was in running somatics in prenatal incidents. The prenatal approach had to be explained. Attention units do not have to be explained. The auditor merely asks the preclear if there is a flow of attention which he can detect somewhere in or around him. This does not contradict any standard pattern of aberration or education, and so the preclear is usually able to give a useful answer right a way.

It is interesting to note too, that the incidents of the theta line are more easily accepted by preclears than were prenatal in-

cidents – even though prenatal influences and recordings have been validated recently by various standard authorities and though theta line incidents are still very much in the category of "supernaturalism" as far as standard authorities and publications are concerned. The reason for this acceptance is not too difficult to discover – or at least, to guess at. Prenatal incidents lie, as far as we can tell, along the genetic line and are not intimately or importantly concerned with the theta line of the individual. Naturally, he would not feel that they were particularly important to him. But he would know that there was something more important back there somewhere.

Attention unit running allows the preclear to approach the important, whole-track incidents directly, without having to trip over any social preconditioning. By the time he has received benefit from running one or two of them, he will not care much for the opinions of those who say that whole-track incidents do not, can not, and must not exist.

13. How can the auditor get better co-operation from a preclear who refuses to behave as the latest lecture says he should and will behave?

14. Is it helpful to know all the technical works of L. Ron Hubbard?

15. Or does the present course contain all the vital information restated so that the student need not read earlier publications?

16. Can you trace the main changes in theory and practice in this science over the years 1950, 1951 and 1952?

17. Who knows what is wrong with the preclear?

18. Does the principle of self-determinism make "non-directive" processing mandatory?

19. If not, why not?

20. What does CAUSE-and-EFFECT have to do with directive and non-directive processing?

21. Is validating an individual the best thing that one can do for him?

22. What is the basic invalidator?

23. What do we mean when we speak of an "incident" which covers a great length of time and includes various events?

24. What causes us to think of this as one "incident"?

26. What kind of preclears have motivator-overt chains and DED-DEDEX chains?

27. What kind of preclears do not?

28. Define the following, in terms of motion: MOTIVATOR, OVERT ACT, DED, DEDEX, MAYBE, UNABERRATED INDIVIDUAL, ABERRATED INDIVIDUAL, VERY AB-ERRATED INDIVIDUAL.

29. At what point in time, with relation to the DED, does the preclear try to place the DEDEX?

30. What is he trying to prove by this?

31. Does this kind of activity have any effect on the time sense of the individual?

32. After dog bites girl, what equals what?

33. In the history of Spelvin, where is the MOTIVATOR, where is the OVERT ACT, and where is the chief MAYBE?

34. What would you have done with Lucy?

35. What kind of incidents would you run out of a preclear if you wanted to make him mean?

36. What kind, if you wanted to make him meek and sickly?

37. What kind if you wanted to increase his self-determinism?

38. Which of these seems to be the most complete process?

39. Which is the more important side of the motivator-overt chain?

40. Which is the more important side of the DED-DEDEX chain?

41. How does the auditor know when it is time to switch from the motivator to the overt and vice versa?

42. Does this happen often?

43. Is electronics a fully developed branch of applied science, or has it a way to go yet?

SUMMARY BOOKLET 40

Seminar Questions

1.   Which chain is the most aberrative to Man: Sex or religion? Why?

2.   Define how your religion differs from the Chinese or Moslem in the light of Scientology.

3.   Of what value is religious control?

4.   Which profits most from religious control: Church or State?

5.   What has Man to lose from religious control? What has he to gain?