

The
Technical Bulletins
of
Dianetics and Scientology

by
L. Ron Hubbard

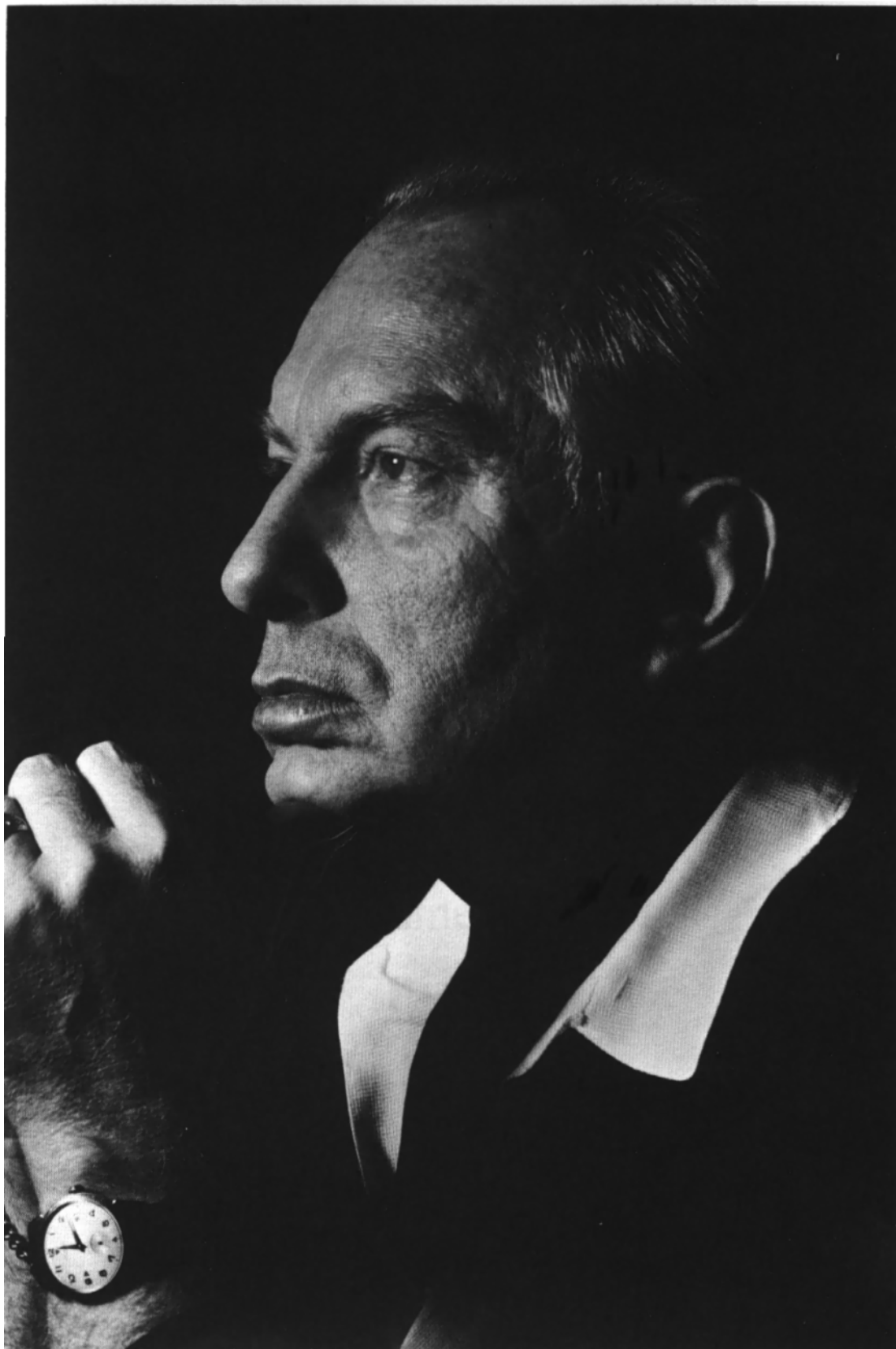
FOUNDER OF DIANETICS AND SCIENTOLOGY

Volume
I
1950-1953

*I will not always be here on guard.
The stars twinkle in the Milky Way
And the wind sighs for songs
Across the empty fields of a planet
A Galaxy away.*

*You won't always be here.
But before you go,
Whisper this to your sons
And their sons —
"The work was free.
Keep it so. "*

L. RON HUBBARD



L. RON HUBBARD
Founder of Dianetics and Scientology

EDITORS' NOTE

"A chronological study of materials is necessary for the complete training of a truly top grade expert in these lines. He can see how the subject progressed and so is able to see which are the highest levels of development. Not the least advantage in this is the defining of words and terms for each, when originally used, was defined, in most cases, with considerable exactitude, and one is not left with any misunderstandings."

—L. Ron Hubbard

The first eight volumes of the *Technical Bulletins of Dianetics and Scientology* contain, exclusively, issues written by L. Ron Hubbard, thus providing a chronological time track of the development of Dianetics and Scientology. Volume IX, The Auditing Series, and Volume X, The Case Supervisor Series, contain Board Technical Bulletins that are part of the series. They are LRH data even though compiled or written by another.

So that the time track of the subject may be studied in its entirety, all HCO Bs have been included, excluding only those upper level materials which will be found on courses to which they apply. If an issue has been revised, replaced, or cancelled, this has been indicated in the upper right-hand corner along with the page number of the issue which should be referred to.

The points at which Ron gave tape recorded lectures have been indicated as they occurred. Where they were given as part of an event or course, information is given on that event or course on the page in the chronological volumes which corresponds to the date. The symbol "***" preceding a tape title means that copies are available from both Publications Organizations. A tape preceded by "*" means that it will soon be available. No asterisk (*) means that neither Publications Organization nor Flag has a master copy of that lecture. If you have, or know anyone who has, copies of *these* tapes, please contact the Flag Audio Chief, P.O. Box 23751, Tampa, Florida, 33623, U.S.A. The number in the tape title is a code for the date; example: 5505C07—55 = year, 1955; 05 = month, May; C = copy; 07 = day, 7th; 7 May 1955. The abbreviation tells what group the tape is a part of. For an explanation of the abbreviations see Volume X, page 539.

At the back of this volume is a Subject Index covering only the material in this volume. Use the index to locate the LRH source material in context, don't just get data from the index. This index has been combined with indexes from other volumes to form the Cumulative Index which is in Volume X, starting on page 287.

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Introduction

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

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

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

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

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

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

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

In the Twenties I was fortunate enough to know Commander Thompson of the Medical Corps of the United States Navy. He was a colorful man, poised, polished,

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

But a career in the humanities was not on schedule for me. My father, a naval officer, decreed that I would study engineering and mathematics and so I found myself obediently studying the physical sciences at George Washington University in Washington, D.C. A course called "Atomic and Molecular Phenomena" had been instituted there. Today we call it Nuclear Physics. I was fortunate enough to be an early student of that subject in what I believe was the first course in nuclear physics formally taught in the United States.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The address of Dianetics and Scientology is not to the ill, the insane or the criminal. It is effective in these fields. But its intention is toward the improvement of the able. Men who already can accomplish things can accomplish more. The problems

of the society depend upon clear-thinking and sane men. Processing can bring about that state according to long experience.

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

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

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

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

Perhaps now it may be possible, in an overwrought world, to do something about the criminals, the insane, about war and the antisocial hatred Man feels for Man. Can we do something for the savage in civilized garb before he ruins this world and all Man? That is a question which the future must answer. I cannot do more than the work I have done and to publish and make available what has been done.

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

A handwritten signature in black ink, appearing to read 'L. Ron Hubbard', with a large, stylized flourish at the end.

6 February 1952
Wichita, Kansas

DIANETICS: The Original Thesis

**by
L. Ron Hubbard**

Published 1948

Dianetics: The Original Thesis is a scholarly treatise, written by L. Ron Hubbard in early 1948, to present the basic causes of human behavior and the resolution of mental aberration and psychosomatic illness to the medical and psychiatric societies. Over three years of testing actual Dianetic techniques went into the final manuscript. It was originally issued in carbon copy form and was copied and recopied by doctors and others throughout the United States and passed from hand to hand. Called "Abnormal Dianetics" at that time, it elicited many letters from medical and psychiatric readers, but due to their skepticism or shortsightedness, few gave sufficient attention to it. Noting this, Ron turned his attention to reaching the public directly by writing *Dianetics: The Evolution of a Science* and *Dianetics: The Modern Science of Mental Health*.

The manuscript had been read by some at the Hubbard Dianetic Foundation and there was a popular demand for the text to be made available to all. So, to meet this demand, the first hardcover edition of *The Original Thesis* was published in Wichita, Kansas, in December 1951. Later, in April 1954, the entire text of this book appeared in the *Journal of Scientology*, Issue 28-G, under the title *Scientology: A New Science*.

The current edition has the terms changed to modern usage; for instance, the word *engram* instead of *impediment*, and *auditor* instead of *operator*.

Opening this book, you will find chapters on the Primary Axioms, the Dynamics, Engrams, the Tone Scale, the Auditor's Code and the famous "Laws" of Returning. At the end are three Case Histories.

As a record of L. Ron Hubbard's researches it is a fascinating account, but, more importantly, in this text Ron makes his original and perhaps most basic statement of those timeless truths which dispel Man's ignorance.

160 pages, hardcover with dust jacket, glossary. Available from your nearest Scientology Organization or Mission, or direct from the publishers: Scientology Publications Organization, Jernbanegade 6, 1608 Copenhagen V, Denmark; or Church of Scientology Publications Organization U.S., 2723 West Temple Street, Los Angeles, California, 90026, U.S.A.

Terra Incognita: The Mind

L. Ron Hubbard

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

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

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

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

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

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

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

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

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

The focus of infection of mental and psychosomatic ills was discovered in a hidden but relatively accessible place. During moments when the conscious mind (Dianetically, the analytical mind) is suspended in operation—by injury, anaesthesia, illness such as delirium—there is a more fundamental level still in operation, still recording. Anything said to a man when he is unconscious from pain or shock is registered in

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its entirety. It then operates, on the return of consciousness, as a posthypnotic suggestion, with the additional menace of holding in the body the pain of the incident. The content of the moment or period of unconsciousness is called, Dianetically, a *comanome* (Gr.—unconscious law). The words contained in the *comanome* are like commands, hidden but powerful when restimulated by an analogous situation in later life. The pain in the *comanome* becomes the psychosomatic illness. Any perceptic in the *comanome* is capable of reviving some of the strength of that *comanome* when it is observed in the environment. The *comanome* so planted in the mind has its content of perceptics—smell, sound, sight, tactile, organic sensations. It has them in a precise order. The *comanome* can be played off like a drama when awake life perceptics restimulate it. Which is to say that for every perceptic in the *comanome* there are a variety of equivalents in awake environment. A man becomes weary, sees one or more of the perceptics in his surroundings and becomes subject to the *comanome* within him.

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

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

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

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

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

It is a matter of clinical proof that the persistency, ambition, drive, will power and personal force are in no degree dependent upon these *comanomes*. The *comanome* can only inhibit the natural drives. The value of this unconscious experience is valuable in an animal. It is a distinct liability to Man who has outgrown his animal environment. The reactive mind, so long as it limits its activity to withdrawing, instinctively, a hand from a hot stove, is doing good service. With a vocabulary in it, it becomes deadly to the organism. Those familiar with General Semantics will understand how the reactive

mind computes when it is stated that it “computes” in identities. The word “horse” in the reactive mind may mean a headache, a broken leg, and a scream. Such a *comanome*, one containing these things, would be computed that a broken leg equals a scream, a scream a broken leg, a horse equals a scream, etc., etc. If the *comanome* contained fright, then all these things are fright. The value of such a mental computation is entirely negative, inhibits the perfect calculations of which the analytical mind is capable and reduces the ability of the individual to be rational about, as noted, horses. *Comanomes* also contain complimentary material which can bring about a manic state and which, again, is of slight use in computations.

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

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

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

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

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

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

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

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

It is quite remarkable that the various manifestations and “cures” of native witchcraft and shamanism can be uniformly duplicated and bettered by a modern science like Dianetics. A *comanome* can bring about a mental hallucination (with a simple command like, “You can only listen to me!”) which gives a demon aspect. The individual containing such a *comanome* would be considered by a shaman to have within him a demon, for the demon is the only sonic memory the individual would have.

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

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

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

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

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

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

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

The original goal was to provide expedition commanders and doctors with a therapy tool which would increase the efficiency of personnel and reduce incidence of personnel failure. Dianetics, after eleven years of research and testing, bit off a trifle

more than it had bargained for. There had been no intention to go holistic and solve the ills of mankind. That it began to cure psychosomatic illnesses such as arthritis, migraine, ulcers, coronary, asthma, frostbite, bursitis, allergies, etc., etc., that it did quick things about mental derangement on the institutional level and began to replace that strange barbarism, the prefrontal lobotomy, was entirely outside the initial scheme of research. That it would now sail off on a new course to chase down the cause of cancer and cure it was not on the chart.

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

DIANETICS: The Evolution of a Science

by
L. Ron Hubbard

Published May 1950

Dianetics: The Evolution of a Science, written by L. Ron Hubbard as a book-length feature for the May issue (June issue in England) of *Astounding Science Fiction*, is the fast-moving story of how Ron brought Dianetics into existence.

Presenting the mind as a problem analogous to computing machinery, Ron then resolves the most fundamental problems of research and, in a racy, breathless style, goes flat out to resolve basic human difficulties.

It is written with brilliance and enthusiasm and is actually in itself a breakdown of how problems should be solved. It is exciting reading, and the reader will be struck by the fact that techniques which appeared at the end of 1951 (such as emphasis on self-determinism) are very solidly covered in this book, which was written in January 1950.

It was first published in *Astounding Science Fiction* because, strangely enough, this magazine was read by practically every engineer and university professor in America, and was the one journal which uniformly reached all American universities. Many of its writers were engineers of note.

First appearing on the newsstands in late April it received a startlingly immediate and wide response from scientists, engineers and the general public, and triggered an avalanche of orders for and interest in *Dianetics: The Modern Science of Mental Health*.

Dianetics: The Evolution of a Science was published in the United States in a soft-cover book edition in September 1955 with several terms changed to current usage.' For example, the term *engram* was substituted for *norn* (Norse: a hidden witch which guides Man's fate all unknown to him). The first British book edition appeared some weeks later under the title *Scientology: The Evolution of a Science*, and retained the original terms.

112 pages. Now available, in hardcover with modern dust jacket, from your nearest Scientology Organization or Mission, or direct from the publishers: Scientology Publications Organization, Jernbanegade 6, 1608 Copenhagen V, Denmark; or Church of Scientology Publications Organization U.S., 2723 West Temple Street, Los Angeles, California, 90026, U.S.A.

Also available in Danish, Dutch, German and Swedish.

Dianetics: The Modern Science of Mental Health

**by
L. Ron Hubbard**

Published 9 May 1950

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

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

One of the largest psychiatric textbook houses offered to publish a popular text, but the editor demanded an immediate manuscript or none at all. The editor got the manuscript—180,000 words written in three weeks. The book was published in New York on 9 May 1950 and instantly climbed to the top of the best-seller lists across the country and stayed there for many months. And after 25 years it still continues to feature on best-seller lists.

This book, which has sold well over a million hardback copies, is destined to a niche in history, for no book has been quite as controversial or has aroused such paeans of praise or such snarling wrath within weeks of its publication. *Dianetics: The Modern Science of Mental Health* introduced a new note in scientific writing which was commented upon by the chair of literature of a leading university as being healthy and refreshing when that university officially acclaimed the release of the book as a piece of modern English.

Variously referred to as “The Handbook,” “Book One” and “Dianetics,” this text covers the entire theory and use of Dianetics. Many of the fundamentals later developed in Scientology are here in their embryonic stage.

448 pages, one illustration, hardcover with dust jacket or soft-cover, glossary, index, available also in a specially bound Collector’s Edition. Translations published in German, French, Danish and Swedish, with Spanish and Dutch editions in preparation. Available from your nearest Scientology Organization or Mission, or direct from the publishers: Scientology Publications Organization, Jernbanegade 6, 1608 Copenhagen V, Denmark; or Church of Scientology Publications Organization U.S., 2723 West Temple Street, Los Angeles, California, 90026, U.S.A.

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

1. To maintain the integrity of Dianetics.
2. To resolve concerns of the individual.
3. To stabilize and advance our society.
4. To stabilize the concerns of nations, and render a recourse to war unnecessary.

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

L. RON HUBBARD

FIRST PROFESSIONAL COURSE LECTURES

Elizabeth, New Jersey
20 June—4 August 1950

“... in Elizabeth, New Jersey, at the end of May in 1950, Parker Morgan, besieged by requests of people who wanted to take a closer look at Dianetics, invented a status whereby that person could hang around the office and watch what was going on in the Foundation as an intimate observer for one month for \$500. There were ten in the first professional course. After a few days I took pity on these ten, since although they were interested they were getting very little know-how, and began to give them a daily lecture, and so started the first professional course in Dianetics and Scientology. “

—L. Ron Hubbard—PAB 74

Some of the lectures given by L. Ron Hubbard in June, July and early August at Elizabeth, New Jersey, are:

5006C20	LECTURE	Valences, Analytical Mind
5006C21	LECTURE	Engrams
5007C01	LECTURE	Address of Auditor to Pc
5007C08	LECTURE	How to Become an Auditor in One Easy Lesson
5007C10	LECTURE	Psychosomatics
5007C11	LECTURE	Standard Procedure
5007C12	LECTURE	Review of Standard Procedure
5007C13	LECTURE	Checking Data—Straightwire—Dramatizations
5007C14	LECTURE	Conception—Sperm Sequence
5007C15	LECTURE	Erasures
5007C19	LECTURE	Actuality—Parts of an Engram: functions and inter workings of the analytical, reactive and somatic minds (second lecture of night course, Wed.)
5007C21	LECTURE	Somatic Strip, File Clerk, and Getting a Case Started (Friday)
5007C24	LECTURE	Diagnosis Data: using the dramatization as a key to understanding and unlocking the preclear's engram bank (Monday)
5008C02	LECTURE	Standard Procedure: The Importance of Getting Engrams. Techniques on finding and erasing them (with a discussion of drugs and hypnosis under techniques) (Wednesday)
5008C04	LECTURE	Affinity, Reality, Communication: what they are, how they relate to one another, how they apply to auditing and life, how they can be aberrative (Friday)

Official Publication of
The Hubbard Dianetic Research Foundation, Inc.
Elizabeth, New Jersey

Standard Procedure

L. Ron Hubbard

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

STEP ONE: Starting the Case

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

STEP TWO: Opening the Case and Running Engrams

A. Opening the Case

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

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

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

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

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

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

The auditor says to the preclear, "The file clerk will now give us the engram necessary to resolve this case. The somatic strip will go to the beginning of this engram. When I count from one to five and snap my fingers the first words of this engram will flash into your mind. One, two, three, four, five (Snap)." If an engram is presented, the auditor may not know it until the first words in it are several times repeated by the preclear. This settles the preclear into the incident which then can be run with due attention to bouncers, holders, etc.

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

Detect a preclear being stuck with an age flash. Ask him his age and snap your fingers in this fashion, "How old are you? (Snap)." His answer may be his present-time age and yet he is stuck on the track, for he may have built in a response to answer such a question. Ask him again, "How old are you? (Snap)." He may still give his present-time age and yet be stuck. Say then, "Give me a number!" He may give you another number than his age number if he is stuck. The last number will be the age at which he is stuck. Ask him then, "Days, weeks, months or years?" Get a flash on one of these. This is the year or day or week or month post-conception (or post-birth) in which he is stuck. If he doesn't give you a clue as to where he is stuck with this method, ask for yes-no flash answers as follows: "Hospital? (Snap)." "Doctor? (Snap)." "Mother? (Snap)." Getting yes or no to a series of such questions will identify the people present and the geographic area of the engram. Then put him on straight memory and ask him about this incident. In such a way the engram in which he is stuck is coaxed into view. It is then de-intensified, which is to say, run as an engram

[* *Dianetics: The Modern Science of Mental Health* by L. Ron Hubbard.]

until it is incapable of holding the preclear. If the holding engram will not reduce there is another similar to it earlier which can be reached and reduced. USING REPEATER TECHNIQUE AT RANDOM ON SUCH A CASE ONLY GETS IT STUCK IN MORE ENGRAMS. REPEATER TECHNIQUE MUST BE USED SPARINGLY AND ONLY WHEN THE PRECLEAR IS RETURNED TO AN ENGRAM. IT IS A SECONDARY TECHNIQUE AND SHOULD NEVER BE USED TO OPEN A CASE OR REMEDY A STUCK CASE. REPEATER IS USED ON A BOUNCER FROM CLUES GOTTEN FROM THE FILE CLERK. IT IS USED ON DEMON CIRCUITS ONLY WHEN ONE HAS DATA ABOUT THE COMMAND. (SEE STEP THREE BELOW.) If the file clerk and somatic strip do not work after all this, go to STEP THREE.

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

B. Running Engrams

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

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

for the dialogue of all persons present in the engram and try to figure out for himself what the other people might be saying, feeding these lines to the preclear who may be at a loss.

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

3. A case may be running smoothly and suddenly bog down. The Auditor's Code may have been broken: somebody may have pulled the break of all breaks of the code by invalidating the data of the preclear. Auditing may have been so inept that the file clerk has given up and refuses to forward more data in view of the fact that the data he did forward was mishandled (not reduced fully or reduced in some weird fashion such as letting the preclear free-associate on it or just give the concept of the engram without running out all perceptics in it). Great care must be taken to rehabilitate the preclear, running out the Auditor's Code breach like an engram and running out anything it locked upon. The current environment of the preclear, if it contains persons eager to invalidate the data of the preclear or harm him by damning his actions continually, may be so bad that a change for the term required to obtain a release may well be in order. The auditor must re-establish the file clerk's faith in him by working on unimportant data. After a few sessions wherein the file clerk learns that it is now safe to furnish the auditor with data, the file clerk will begin to give out useful engrams again.

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

STEP THREE: Removing Demon Circuit and Valence Commands

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

The source of demons is, of course, the engram. Merely running out the engram runs out the circuit. The task is to find a clue as to the wording of the command, which is to say the engram causing the case to work poorly, to dub in, etc., etc. Using random repeater technique will only snarl the engram bank so that several days have to be allowed to pass to permit the case to resettle. Using repeater technique toward a *known* engram and using, for repeater, the words of that engram, will reach the first

time that engram appears in the bank. One discovers the words, then repeats them to get in contact with an engram. When that is contacted, test it to see if it will reduce. If it will not, there is an earlier engram like it. Try to reach that merely by telling the patient to go earlier, meanwhile repeating the phrase which makes up the circuit. Eventually, going on down from engram to engram, one will be discovered which will release. Run *all* of it. Never neglect to follow all the way until one is discovered which will release. Otherwise the case is restimulated unduly. It's a general law that an auditor **MUST REDUCE EVERY ENGRAM HE CONTACTS OR THE BASIC ENGRAM ON THAT CHAIN BEFORE STOPPING A SESSION.**

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

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

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

2. When a lock has been contacted, place the preclear in reverie and get him into the lock, using one or more of its specific phrases as repeater or merely sending him there. Then run the whole dramatization just as though it were an engram. Actually it is a lock, but one thereby finds out the commands which shift valence or create demon circuits. "You're using too much imagination," "You have to think about this and I'll tell you what to think," "Don't you dare tell anybody," "You're wrong, you're always wrong," "That isn't true. You don't know what you are talking about," are common circuits which block the auditor. The control-yourself species of command such as "Control your emotions," "Get hold of yourself," "You must control yourself," etc., etc. lets the preclear run by himself; when they exist in force, the question of

“altitude” (auditor has to be powerful enough to control his preclear and get him to cooperate) becomes acute. Any time a preclear demands an auditor with more “altitude control” circuits are present.

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

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

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

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

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

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

STANDARD PROCEDURE CHART

(For Accessible Cases)

[This Chart was prepared by a professional course student, from his lecture notes. It is included in this publication because it was widely distributed, printed together with the preceding article by L. Ron Hubbard, and was used during lectures in the Fall of 1950.]

STEP ONE: Starting the Case

(after this, go to STEP TWO)

In starting the case, the following information should be obtained:

1. Name, age, height, weight, foreign language, etc.
2. If hypnotized, psychoanalyzed, shock therapy, etc.
3. Psychosis, neurosis, dramatizations, psychosomatic illnesses, etc.
4. Operations, illnesses, accidents, electric shocks, nitrous oxide.
5. Loss of allies: parents, grandparents, spouse, children, relatives, etc.

STEP TWO: Opening the Case and Running Engrams

(if case won't open, or bogs down,

A. Opening the Case

go on to STEP THREE)

1. Put preclear in reverie, check perceptics and see if moving on track.
2. Run pleasure incidents to tune up perceptics, strengthen sense of reality, and get preclear in own valence.
3. Try for painful emotion discharges.
4. If file clerk and somatic strip indicate a stuck case, try *all* prescribed methods to free on track; failing, go to Step Three.
5. Try for basic area engrams; failing, go to Step Three.

B. Running Engrams

1. Direct the somatic strip, work with the file clerk, reduce all engrams (or their basics) contacted; compute at all times, detect and de-intensify all deniers, bouncers, callbacks, holders, groupers, etc.
2. Start in basic area and proceed to present time, erasing all engrams on the way; keep at it until you have a release or a clear.
3. If case bogs down, check for poor auditing and detrimental environment and remedy their effect. If case is still bogged down, go to Step Three.

STEP THREE: Removing Demon Circuit and Valence Commands

(after this, go back to STEP TWO)

1. Put preclear on straight line memory and look for demon circuit and valence commands in memories of parents, possible allies, etc.
2. Put preclear in reverie and run the dramatizations and other locks necessary to establish the exact demon circuit or valence command.
3. After careful computation use repeater technique to reach and reduce the earliest engrams containing this command.
4. Try for painful emotion discharges on moments of grief, loss, etc.
5. Return to Step Two.

LOS ANGELES FOUNDATION LECTURES

Los Angeles, California

10 August—8 September 1950

On Thursday evening, 10 August 1950, L. Ron Hubbard made his first public appearance in Los Angeles, California, where he spoke to a jammed house of over 6,000 enthusiastic people.

The following Monday professional level courses started under his personal direction at the Los Angeles Department of the Hubbard Dianetic Research Foundation.

COURSE I

This is professional level training to qualify an individual to be certified as a professional auditor. It is expected that the trainee will devote four weeks full time to the study of Dianetics, including: lecture period, observation period, with a Professional Auditor, co-auditing, being audited. Duration: 4 weeks. Date: August 14. Fee: \$500.

COURSE II

A series of five days or evenings for teams of two who plan to audit each other. There is one series each week. The course includes instruction in team auditing, case opening, observation and coaching by a Professional Auditor. Duration: 1 week. Date: 7 p.m., August 14. Fee: \$250 (for 2). Hours to be announced for: August 21, 28, Sept. 5.

COURSE III

Case opening for a team. This is a session conducted by a Professional Auditor who audits each member of a team under the observation of his co-auditor. Instruction is given. Date: September 1. Fee: \$25 per hour.

During August and September 1950, L. Ron Hubbard gave the following lectures in Los Angeles:

5008C10	LECTURE	Shrine Auditorium, Los Angeles
5008C15	LECTURE	Anatomy of the Engram
5008C15	LECTURE	Analytical Mind (Tuesday)
5008C16	LECTURE	Affinity, Reality, Communication: how breaks affect adversely, how cleaning up breaks effect increased ability, how ARC can be used in auditing.
5008C17	LECTURE	Straightwire
5008C18	LECTURE	Demonstration and Talk on Denyers, Bouncers, Holders (Friday)
5008C18	LECTURE	Engrams-Two Parts of the Mind (could be same tape as above)
5008C21	LECTURE	SOP Step I; Pc Inventory: finding and making use of psychiatric treatment and its drawbacks, hypnosis, dramatizations, valences, allies; using the Inventory to establish affinity with pc (Monday)

** 5008C22A	LECTURE	SOP Step 2; Opening the case—Engrams and Parts of the Mind: anaten, prenatal bank, grief engrams, SOP, demonstration of getting a case moving on the track (Tuesday)
** 5008C22B	LECTURE	Demo of getting a case moving on the track (cont.)
5008C23	LECTURE	Engrams and Parts of the Mind: boil-offs, file clerk, mind's filing systems, the somatic strip (Wednesday)
** 5008C24A	LECTURE	Engrams and Parts of the Mind: action phrases, walking engrams backwards, shape of engrams, migraines, importance of pleasure moments in therapy (Thursday)
** 5008C24B	LECTURE	SOP Step 2; Running Engrams and Step 3, Demon Circuits and Valence Commands
** 5008C25	LECTURE	Step 3—Holders, Bouncers, Denyers, Taking inventory, Psychotics (Friday)
5008C25	LECTURE	Mechanical Arrangement of Engrams
5008C28	LECTURE	Engrams and Types of Cases (psychotic to clear) (Monday)
5008C29	LECTURE	Educational Dianetics (Tuesday)
** 5008C30	LECTURE	Preventive Dianetics (Wednesday)
5008C30	LECTURE	Preventive Dianetics (cont.) (Wednesday)
5008C30	LECTURE	Educational Dianetics
5008C31	LECTURE	Engrams and Parts of the Mind
* 5008C31	LECTURE	Medical Dianetics (Thursday)
5009C01	LECTURE	Child Dianetics (Friday)
5009C01	LECTURE	Drugs: Effects in Auditing
5009C04	LECTURE	Advertising Dianetics—Propaganda—Pushbuttons(Monday)
5009C05	LECTURE	Political Dianetics (Tuesday)
5009C06	LECTURE	Aesthetics (Wednesday)
** 5009C07	LECTURE	Language Adjustment—Definitions of words in a language (Thursday)
5009C08	LECTURE	The Complete Auditor (relations to other fields and to the public) (Friday)

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Elizabeth, New Jersey

How to Release a Chronic Somatic

L. Ron Hubbard

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

1. By straight memory, blowing out locks.
2. By straight memory and reverie, blowing out locks and lock engrams.
3. By bringing the whole case to a release, specifically including the chronic somatic.
4. By clearing.

1. STRAIGHT MEMORY

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

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

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

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

2. STRAIGHT MEMORY AND REVERIE

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

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

inflammation; and others have been released with considerable ease when they could be released with this technique.

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

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

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

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

3. COMPLETE RELEASE

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

A release is effected chiefly by removing from the case all grief engrams. As much work in the basic area and other areas of the case is done as may be required to facilitate the release of grief. When the main grief charges are removed from a case, the chronic somatics will often be found to have been released as well, even when they are not specifically contacted in engrams.

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

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

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

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

4. CLEARING

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

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

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

OAKLAND LECTURE SERIES

Oakland, California

23—29 September 1950

On Saturday evening, 23 September 1950, L. Ron Hubbard gave a public lecture to over 2,000 people at the Oakland Municipal Auditorium, Oakland, California.

This was followed by a course covering four evenings on Tuesday 26th, Wednesday 27th, Thursday 28th and Friday 29th of September, at the Oakland Municipal Theater. A lecture and demonstration was given each night. Part of the material presented during this lecture series is included in the book *Notes on the Lectures of L. Ron Hubbard*.

** 5009C23	OAK PL5-1	General Dianetics—Part 1 (Introduction to Dianetics) Historical background, analytical and reactive mind, engrams, tone scale, time track
** 5009C23	OAK PL5-2	General Dianetics—Part 2: What Dianetics Can Do
5009C26	OAK PL5-3	The Auditor's Code—Standard Procedure
5009C26	OA K P L5-4	Demonstration
5009C27	OAK PL5-5	Different Types of Cases and Methods
5009C27	OAK PL5-6	Demonstration
** 5009C28	OAK PL5-7	Stalled Cases and How to Resolve with Standard Procedure
** 5009C28	OAK PL5-8	Demonstration (Coitus Engram)
** 5009C29	OAK PLS-9	Guk and FreeWheeling
** 5009C29	OAK PLS-10	Demonstration (Running a Secondary)

The Analytical Mind

L. Ron Hubbard

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

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

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

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

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

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

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

The first fact of interest about the analytical mind is that it is a very solid and practical citizen and is yet capable of the most fantastic imaginative flights. It is a highly variable article in that it can play any part, can act the buffoon or the sage, can treat any subject, from the buying of all-day suckers to the creation of the world, with aplomb. In truth it is insufferably cocky in its abilities and performances and, what is more surprising, it has every reason to be. A cleared analytical mind treats only with data it can weigh or wishes to weigh or evaluate. It runs so closely to the Doctrine of the True Datum in all its actions that, in a society where self-effacing is the mode, it must install a self-effacing mechanism. But it would *know* that the mechanism was of its own creation and could shuck it off at will. In a cultural pattern, as in the Southern States, which holds a woman should be beautiful but not brilliant, the analytical mind

* See *Dianetics: The Evolution of a Science* or *Dianetics: The Modern Science of Mental Health, A Handbook of Dianetic Therapy*.

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can install a mechanism of apparent stupidity to be fashionable and then, having installed it, can go right on being brilliantly stupid without for a moment believing it is stupid.

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

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

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

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

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

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

There is a wild and wide difference between capability and cause. And if you suppose for a moment that this difference is not important, witness the fact that considerably in excess of ten thousand luckless human beings have had their brains torn to bits by psychiatrists who, against the advices of the better colleagues, practice such idiocies as the prefrontal lobotomy, transorbital leukotomy, topectomy and other neat quick methods of killing the mentality and spirit. And witness the fact that hundreds and hundreds of thousands of Americans alone have been victimized by electroshock, insulin shock and other substitutes for the clubs and whips of old Bedlam merely because a capability was misconstrued to be a causative.

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

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

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

Because the separation between automobile and driver is self-evident, there is less tendency—although the tendency still exists—to blame automobiles for the ensuing

destruction. But because there is no visible, easily seen separation between the incredibly capable analytical mind, and the moron driver of the engram bank, it has appeared that the analytical mind was at fault.

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

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

The psychiatrists who did perform prefrontal lobotomies defended the operation primarily on the basis that it "makes the patient more tractable." That it, in other words, leaves the insanity intact, but removes the capability of the individual to such an extent that he can no longer annoy the attendants so much. In our automobile analogy, it doesn't take the murderous moron out from behind the wheel, but it renders the automobile incapable of operation.

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

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

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

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

The reasons these methods continue can be listed as follows:

1. The character and function of the analytical mind have not been understood.
2. No method of any kind before Dianetics was other than experimental.

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

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

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

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

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

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

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

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

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

Thus we have “demon circuits”—like bypass and filter circuits added to a radio— which the analytical mind, operating free of the reactive mind, builds up or takes down at will. These are *never* aberrative when so constructed by the analytical mind. They are vital to the action of thought itself. The playwright sits back and “hears” and “sees” his various characters moving through the action of the play. He is computing them. But to do so and make them vivid, he sets up a series of “demon circuits,” one for each actor. So long as he is writing, his computers—imagination computer—furnish the dialogue and action and plot which moves these characters about on the stage of the “mind’s eye.” A cleared playwright or one who has full sonic and visio imagination, actually sees and hears his characters acting and talking in a most natural way *inside his analytical mind*. Writing the play is a highly natural action.

A caveman, studying out the best way to kill a saber-toothed tiger, “wrote” himself a play. He imagined the tiger, he imagined himself, he imagined the scenery. Out of imagination—building up the accuracy with past experience and data received

from other hunters—he went through the entire action. In doing so he was also calling in his somatic mind and giving it instructions without any effort on his part. Then he went and killed the tiger. If he had no very good imagination, the tiger killed him. No problem of life of any magnitude can be worked out without these mechanisms of imagination.

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

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

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

The caveman trying to imagine the plot for his killing a saber-toothed tiger might have been possessed of an engram to the effect that tigers always and only jumped to the right. He could have observed on scores of occasions that tigers also jumped to the left but, if the engram had been very strong, he would have gone right on “believing” that tigers jumped only to the right. So his plot about killing the tiger would have contained an untrue datum. And the moment he put it into action he might have been victimized or killed because of that stet datum.

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

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

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

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

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

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

A parent may believe that a child learns to use a napkin, knife and fork merely because he is told that if he doesn't use them properly he will be spanked. By test, this inhibits the natural learning, putting an artificial command under the natural ability to

mimic. The common result of this is to cause the child to revolt. If the child is permitted to observe, without coaching or coaxing, adults eating with knives and forks and using napkins, the child, unless badly aberrated, will, by test, struggle and fumble to mimic. And it will come up at last with manners. *Better* manners than those forced upon it, providing the parents themselves know how to use table silver and napkins properly. When the child, like those trained in the pre-dianetic school of only-being- a- child -is-important-don't-inhibit-the-little-thing-for-the-whole-family-revolves-around-it-you-little-fool, has lost any urge to be a grown-up, he avoids mimicry of grown-ups and mimics children. But he mimics.

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

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

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

The analytical mind has many other powers. It can control the various fluid flows and growths of the body, apparently, since any clear can do startling things with his heartbeat, breathing, endocrine balance and other things if he wishes to take the trouble. The reactive mind pushes an engram against the analytical mind and forcefully throws the mechanisms out of action and also, in most cases, out of the control area of the analytical mind—and here we have psychosomatic illness, chronic overaction or underaction of glands, secretions and other fluids and overgrowth or undergrowth of the body itself. The hebephrenic schizophrenic is noted for the smallness of his adrenals. He is psychotic and he is psychotic because he has engrams. Give him the fluid or hormone he is not adequately manufacturing and you may or may not get some reaction in his body—for the engrams may inhibit the fluid from being used even when it is injected. Deintensify the engrams and you observe the adrenals grow to normal size, if the person is young enough, or the body use injected fluid given to correct the imbalance if the person is well past middle age. Tear up the analytical mind of this hebephrenic schizophrenic with electroshock or, even more criminal, rip him up with brain surgery and thus reduce his analytical mind and three things may happen: 1. not enough analyzer may be left to do anything about his adrenals, so they remain the same and he remains insane; 2. not enough analyzer may be left to control the gland growth and so the glands grow without restraint; or 3. the analyzer responsible for the control may not be touched and the patient may have little change in his condition.

Actually, the analytical mind has many parts and many abilities. It contains the individualism, the personality, the ambition, the persistence in life, the vigor of action,

the observing and computing and imagining abilities, and, not the least, “I” itself. Other abilities and functional actions are also seated in the analytical mind, many more than can be accurately known at this writing, for ESP in particular is evidenced largely and is disturbed by anything which inhibits the analytical mind, a matter now under research in Dianetics.

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

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

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

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

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

The cells, as staunch conservatives, idiotically believe, it seems, that anything which was painful will always be dangerous, and they inhibit not only a repetition of the action in the exterior world of now but they inhibit a re-experiencing of a painful action in the interior world of then. Actually the analytical mind, by accurate computation and recall and with far, far more accuracy, contains a mechanism which inhibits repeating an action once painful. It computes even faster than the reactive

mind reacts, once the analytical mind has concluded, for instance, that putting a hand on the stove gets the hand burned. It is as if Man has evolved a highly competent captain in the analytical mind but the crew, uneducated and silly, still will not trust him, even though he is fantastically trustworthy and *far* more able to prevent disaster and gather benefits for the crew than the crew could.

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

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

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

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

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

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

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

eventual recompense was revilement from all quarters because he was now “understood” to be “lazy” and had demonstrated what he could do if he “just faced reality.”

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

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

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

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

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

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

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

If anyone has a strong self dynamic perverted by an engram which says “I am God,” then manifests and acts strongly in his imaginary role as “God,” he will, when that engram is cleared, demonstrate about two or three times the personal force on the

self dynamic. Only he won't be "God," he will become a powerhouse in some group as himself. If, when insane, he was thoroughly and violently certain that he could save Mankind, when the engram causing that is cleared, he may very rationally but with great force actually set about doing something to further Mankind.

So long as the strange belief was held that a man was only a stimulus-response animal and that his entire being was only a collection of aberrations, that his personality was only a matter of distortions of reality, no individuality or desire was safe from question or condemnation. This was a sort of slave psychology which, accidentally or otherwise, sought to block personal individuality and initiative. Under that philosophy one could be condemned, when he said he wanted to do something to further his name beyond his physical death, as an "egomaniac," whatever that is. When one had confidence in the ability of a group to sweep all before it, he could be called monomaniac. When he enjoyed sex, he could be called a satyr. And when he wanted to do something for Mankind he could be labeled a "paranoid," whatever *that is*. Because he could thus be assailed and pounded by these nonsensical and precisely indefinable terms, and because engrams could here and there distort these natural desires and make them unnatural, the society was pounded down, man by man, into a herd. Then one could talk of masses. One could defeat individualism. And anyone who desires such a defeat is espousing an action so thoroughly destructive that he must be, and can be shown to be, thoroughly aberrated. For Man is rich only in ratio to the number of individuals whose initiative and individuality will create a better future. Wars can take place only when this sheep neurosis can be brought about, for lions don't stampede when some aberree shouts "Kill all the Russians," for lions aren't likely to be afraid. But sheep will stampede. And then they will depend upon their individuals to save them. War can only happen where self-determinism is outlawed and the sheep psychology of "adjustment" rules the land.

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

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

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

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

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

As a final proof of such matters, there is the behavior of the so-called "manic." He seems very strong along one line. He is out to supersell, for instance, anything.

Nervous, driving, energetic, he attacks problems of selling with an attitude which amounts to violence. He cannot keep it up continuously for he becomes depressed. Then, in the general case, his cycle runs from high enthusiasm to deep depression and back to high enthusiasm again. The society is full of such people who pass for, and indeed are, normal to this period. The surface evidence here appears that he is suffering from a neurosis which makes him a supersalesman.

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

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

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

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

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

In all such cases, where the analytical mind has any basic dynamic worth mentioning it has been found that one way or another the victim of a manic which sent him in one direction while his basic purpose inclined him in another has been able to gather up, along the way of life, considerable data in the field of his basic purpose. The shift has not been arduous and has never been found to swing into a field where the person had gathered no data.

The analytical mind is strong and should never be undervalued. It is not only strong in the sense that it is incredibly resistant to aberration, but also in the sense that it can rise above and conquer engrams even without therapy. Of course it cannot remain forever above those engrams, for new engrams may at last force it to succumb. But a person undergoing dianetic processing with an eye to greater ability should never be taken in with the statement that all he has ever done or said has been because of engrams. Fully eighty percent of his thinking and his actions were clear analytical decisions. When he begins to find out how many engrams he had and how powerful they were he should not, during the course of therapy, resign himself to a belief that he was never competent to overcome them, for he very definitely was.

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

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

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Dianetics and Religion

L. Ron Hubbard

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

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

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

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

On the other hand atheism, which religion has found highly obstructive, has for its origin, according to our case histories, engrams. No "atheist" to date has remained an atheist after the engrams causing his objections have been removed. The atheist is activated by engrams as thoroughly as the zealot.

There are several cases on record of atheism having been altered to tolerance by dianetic processes and one case which joined a church after a release was effected. There are two cases of zealotism having abated to a sincere faith.

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

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

THE INTENSIVE PROCESSING PROCEDURE

November 1, 1950

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

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

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

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

INTENSIVE PROCESSING

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

The entire intensive processing is actually a package which begins and ends with psychometry. The purpose of this psychometry is to demonstrate to the preclear that intelligence and personality have advanced. This at once obviates any argument that nothing has happened when it has, accumulates to the Foundation case histories and, importantly, sends sets of psychometry into the country where they will be displayed to the advantage of Dianetics. It is not assumed that any vast advance will be made in every case. The best possible auditing is done for the time allowed of 36 hours and the results are what they are; most of them will be found to be very remarkable in the difference between before and after psychometries.

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

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

A complete schedule for an intensive process is as follows:

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

MONDAY: Six hours of intensive auditing.

TUESDAY: Same.

WEDNESDAY: Same.

THURSDAY: Same.

FRIDAY: Same.

SATURDAY: LAST TWO HOURS STRAIGHT WIRE TO SETTLE AUDITING LOCKS. PAST PLEASURE MOMENTS TO STABILIZE CASE. FUTURE PLEASURE MOMENTS.

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

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

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

The formula for the chemical assist at this time is simply glutamic acid and vitamin B1. B1 is given preclears as a matter of course, and it can hardly be considered as a part of the chemical assist. Hence the essential ingredient is glutamic acid. No difference between dextrorotatory and levorotatory glutamic acid has been observed so far as the case itself is considered. Mixed levo- and dextrorotatory is a common form of glutamic acid and should probably be used. The dosage of glutamic acid is 2 grams every half hour for two doses at the beginning of each daily session and then one 2 gram dose every succeeding four hours until the next session including night dosages. It will be discovered that when inadequate B1 is given with glutamic acid that glutamic acid will become ineffective after the first day or two. Hence the glutamic acid works best when backed by 10 mg of B1 with each 2 gram dose of glutamic acid. Higher dosages of glutamic acid are sometimes used on very reluctant cases.

Benzedrine often helps a case run. Benzedrine can be administered at the rate of 5 mg per day given at the beginning of each six hour session with the first dose of B1. If administration of Benzedrine is begun, however, it must be maintained throughout the whole of the intensive process. Skipping a day, it has been noted conditionally, sometimes inhibits the release of anaten. Which is to say that when Benzedrine is administered on Monday, on Tuesday, when none is administered, the case appears to be a little more difficult to run in that engrams do not as readily release and, if Benzedrine is still omitted, Wednesday may discover the engrams to be much more resistive. While this is based on a short series, there is enough evidence to warrant this caution. This is particularly true when glutamic acid is being given the preclear.

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

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

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

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

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

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

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

Chemical assist should be prescribed for the preclear by the medical director of the department before the assist is given to the preclear. Adequate literature supports these and even higher doses of glutamic acid.

During intensive processing the preclear should not starve himself. A diet of coffee and sandwiches might slow his processing. He should eat a high protein diet during the whole course of intensive processing. Chemical assist is possibly not as effective when the preclear does not eat well, the glutamic acid being absorbed as nutrition.

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

L. RON HUBBARD

LRH :-jh
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[Important Note re Free Wheeling: On June 28, 1951, in a lecture, "The Completed Auditor," to the First Annual Conference of Hubbard Dianetic Auditors, LRH gave a Final Report on Free Wheeling. In this lecture he said that free wheeling does not benefit cases, and does not reduce engrams.]

GROUP DIANETICS

1 November 1950

Group Dianetics is almost an accomplished fact. Worked on for the past three weeks, it has taken very sharp form. It is integrated from earlier work, but the new facts demonstrate that cleared individuals are not necessarily the immediate necessity of the cleared group. The group and the individual, as to engrams and processing, are different things. This is good news, since it means that we may have a chance against the anarchistic social orders of the world which, ungoverned as a group of nations and over governed as states, seem fatally inclined to get into another war.

L. RON HUBBARD

[The above is an excerpt from a paper entitled "Plans and Projects".]

LRH TAPE LECTURES

2—15 November 1950

5011C02	LECTURE	Standard Procedure Tools—Accessibility—Starting Case
5011C04	LECTURE	Affinity, Communication and Reality
5011C08	LECTURE	Child Dianetics
5011C09	LECTURE	Group Dianetics
5011C10	LECTURE	Handling Psychotics
5011 C 11	LECTURE	Educational Dianetics
5011C15	DEMO	Demonstration Research

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The Processing of Children

L. Ron Hubbard

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

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

There are three major steps in the processing of children:

1. Prevent restimulation.
2. Break locks.
3. De-intensify painful emotion.

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

For example, one set of parents tried desperately to keep their child from wetting the bed by continually telling him to go to bed and not to drink any water before he went. In spite of this "education" the child continued to wet the bed. Dianetic evaluation of this situation showed immediately that something in the immediate situation

around the child was stimulating an engramic command which caused the bed wetting. In this case, as in many others, the action taken in all good faith by dianetically untrained parents was not preventing the aberration, but rather was keeping it chronically keyed in. These parents found that commands which meant reactively that if you are told not to drink water you must urinate in the bed were contained in the birth engram. The actual engram content was:

“The water is going to come.”

“It’ll break and go in the bed.”

“Just lie there and let it go.”

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

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

In a child, returning is a simple and natural mechanism, and the technique of blowing locks is to use a combination of memory and recall. Ask the child, for instance, if his mother ever bawled him out. If so, try to get him to remember a specific incident. At this point many children will close their eyes and return to the event. If the child can remember the exact words his mother used, and the words of any other people in the incident, allow him to run through it as often as it interests him. Most locks will blow with a single recounting, and will cease to have any aberrative effect on the child.

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

THE ACCESSIBILITY OF CHILDREN

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

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

One little boy was almost completely inaccessible at the beginning of processing. He was very noncommittal about anything connected with his past life and completely

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

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

STEPS IN ADDITION TO PROCESSING

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

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

1. Standard processing procedures.
2. Dianetic education.
3. Shifting environment.

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

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

DIANETIC EDUCATION OF PARENTS

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

A small amount of education for the parents in the principles of Child Dianetics will sometimes accomplish more than the same number of hours spent in processing

the child. Perhaps the single most important point in such education is to make clear to the parents the importance of giving goals to a child, and that the most important goal is that of growing up to be an adult. A child should have responsibility and independence commensurate with his status as a child. He should have things which are wholly his, and about which he decides everything. But under no circumstances should he be possessed automatically of as much right as an adult in the sphere of the home. To give him this is to remove the main goal of his life: growing up. The child, cared for without question and trained toward nothing, loses his prime incentive in life when the adults around him do not enjoy themselves as adults, take pleasure in their rights as adults, and insist on their rights as adults. When a child is kept dependent and shielded and recompensed for being a child, his incentive for being otherwise is much reduced, with a consequent deterioration of ability and a serious reduction in the quantity of knowledge he will acquire since he does not see any real reason to acquire it.

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

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

EDUCATION OF THE CHILD

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

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

SEMANTIC RE-ORIENTATION

In one respect the auditor can perform a very important function in the education of the child. A child is almost always confused about the world around him because of the labels which have been placed on objects by adults who do not understand the serious nature of incorrectly labelling an object for a child. Consider the case of a child who has had no previous data concerning death who is read a poem about little tin soldiers and angels with golden hair. If this is his *first* understanding of the word "death" it must be very puzzling to observe the adult reaction to death. The impression made by this first misconception about the meaning of death must somehow be obliterated before any accurate communication on the subject can be made to the

child. The divergence between this first conception of death and all future conceptions forms a troubled area in the filing system of the analyzer which will tie up some of the available attention of the child until the tension is resolved. The technique for accomplishing this is simply to treat the original incorrect labelling as a lock incident and to lift the tension from it by close present-time contact with it.

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

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

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

Auditor: Is it just that problems bother you?

Little Girl: I guess so.

Auditor: Does anyone around here ever talk about problems?

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

Auditor: Has anyone ever called you a problem?

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

Auditor: Who might call you a problem?

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

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

SHIFTING ENVIRONMENT

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

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

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

In this respect it is interesting to note that *any person who countermands the authority of a parent also undermines the independence of the child*. The child's reality consists largely of his relationship to his parents. Any factor which comes between him and his parents is not good for the growth of the child. Any relative or other person who interrupts the communication between a child and his parents, no matter how well meaning his efforts, and especially if he attempts to set himself up as another, less

stem parent, is harming the health and sanity of the child. An auditor should use every possible means to have such a person removed from the immediate environment of the child.

SPECIAL PROBLEMS

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

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

Another special problem with children is that the child will sometimes not willingly enter a lock incident which appears light to an adult. One way of getting around this is to ask the child to imagine a television or a movie screen and to picture an incident similar to the lock on this screen. Quite often the actual lock will appear on the screen. One word of warning about this technique (which also may be used with adults on badly occluded locks). *Never tell the child that any part of any situation is imaginary or a delusion.*

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

DIVIDENDS

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

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

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

ORGANIZATIONAL MEMORANDUM

November 16, 1950

FROM: L. Ron Hubbard

TO: DIANETICS

SUBJECT: **AN ADDITION TO STANDARD PROCEDURE**

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

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

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

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

L. RON HUBBARD

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INSTRUCTION PROTOCOL

OFFICIAL

L. Ron Hubbard

FOR STAFF ONLY—NOT FOR STUDENT OR GENERAL ISSUE

November 20, 1950

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

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

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

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

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

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

Experience has demonstrated that psychotics may be enrolled and successfully released and trained. The strain on the school staffs, however, has been great; and the cost of enrolling a psychotic definitely exceeds the amount he has paid for his course. In Los Angeles, in August, about thirty percent of those enrolled, it has been estimated, were incipient psychotics. Turmoil was occasioned by this, training expense was raised well above training income in each case. This does not argue, however, that the enrolling and training of psychotics is without danger.

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

1. The student was run while tired or when lacking in proper food.
2. The auditing the student received was bad, extremely bad.
3. The student had in his environ, while in training, an individual who definitely and demonstrably sought the mental failure of the student.

4. Too many auditors worked on the student.
5. Dianetics, in the hands of some student, was crossed with an older therapy.

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

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

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

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

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

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

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

1. Entered after screening by psychometry and interview.
2. For the first week—a thirty-six hour intensive run and general indoctrination.

3. For the second week—training in theory.
4. For the third week—training in practice, strongly supervised by team captain, given adequate examples of auditing.
5. For the fourth week—additional training in practice; or, if good enough, given a new enrollee for a thirty-six hour intensive. (Does not count for permanent certification.)
6. For the fifth week, if enrolled—a thirty-six hour intensive on a chronic aberration case or any case.
7. For the sixth week, if enrolled—a thirty-six hour intensive on a chronic somatic case or any case.

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

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

L. RON HUBBARD

LRH:jwm.ddb.jh

STANDARD PROCEDURE LECTURES

Elizabeth, New Jersey

20 November—1 December 1950

L. Ron Hubbard left Elizabeth, New Jersey, for the West Coast on Saturday, November 18th, where he spent some time preparing a new book. When a preclear finishes reading this book, Ron said, “he won’t be a *book* auditor. He will be an *auditor!*”

—*The Dianamic*
20 November 1950

Not only did Ron start writing the book (see *Science of Survival*), but he immediately gave ten lectures to the Professional Auditor’s Course students at the Hubbard Dianetic Research Foundation in Los Angeles, California, starting Monday, November 20th and ending on Friday, December 1st. Notes on most of these lectures are included in the book *Notes on the Lectures of L. Ron Hubbard*.

5011C20	STP-1	Thought, Life and the Material Universe
** 5011C21	STP-2A	Spectrum of Logic—Tone Scale (also called Emotion, Parts 1 to 4) The mind as a computer, the use of infinity valued logic, emotion, the ARC triangle, and what is humor
** 5011C21	STP-2B	Spectrum of Logic—The Tone Scale (cont.)
** 5011C22	STP-3A	Auditor’s Code and Beginnings of Standard Procedure
** 5011C22	STP-3B	Standard Procedure (cont.)—Accessibility—ARC
** 5011C24	STP-4A	Case Entrance—Accessibility
** 5011C24	STP-4B	Case Entrance (cont.)—Points of Entrance—Non-Verbal Factors
** 5011C25	STP-5A	ARC and the Four Dynamics—Accessibility Chart
** 5011C25	STP-5B	ARC and the Four Dynamics (cont.)—Circuitry
** 5011 C27	STP-6A	Standard Procedure—Chronic Somatics—Stuck on the Track
** 5011C27	STP-6B	Straight Memory—Affinity, Reality & Communication—Tone Scales
** 5011C28	STP-7A	Valences and Demon Circuits (morning lecture)
5011C28	STP-7B	Title unknown (probable continuation of Valences and Demon Circuits)
** 5011C29	STP-8A	Circuits, Valences, Accessibility, ARC
** 5011C29	STP-8B	Straight Memory Techniques
** 5011C30A	STP-9	Rudimentary Data on Groups
5011C30	STP-9B	Questions & Answers (notes on this exist)
5012C01	STP-10	Group Dianetics

Official Publication of
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Elizabeth, New Jersey

Handling the Psychotic

L. Ron Hubbard

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

THE USUAL REACTION TO PSYCHOSIS

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

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

In a thousand years the phrases have changed somewhat, but the intent is still the same. "Kill him! Do away with him!" has changed to, "Take him away! Lock him up!"

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

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

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

The confusion of personality with the reasoning faculty is very much in evidence in the reaction of an average family to a psychotic break. For a day or so, the family will continue to regard the person who has had a psychotic break as a human being. Then, bit by bit, they begin to excuse his irrationality on the basis that he is "not himself". By this time, fear begins and irrationality sets in. The family will begin to avoid the use of the person's name in their conversation. "What'll we do with him? We

can't let him run around loose. He's liable to hurt someone. We'll have to get rid of him. He won't know the difference anyway, the way he is now."

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

THE ATTITUDE OF THE PROFESSIONAL

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

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

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

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

PRESENT OUTLOOK

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

Psychotics who have not been treated with shock of any type, or with surgery, may be successfully processed using the techniques outlined in *Dianetics: The Modern Science of Mental Health* as amplified by the material presented in *The Dianetic Auditor's Bulletin*. Data on the processing of psychotics is growing, and a new synthesis of these data will probably yield fresh techniques for the processing of psychotics, particularly in regard to accessibility. Such a synthesis will be made within

the next few months, and a full report will be made at that time. In the meantime, much can be accomplished through the use of standard procedure processing and the hints which are given in this article. Immediately, however, three things can be accomplished:

1. Persons who understand that a psychotic is merely a person who does not have enough attention in present time to be able to act rationally, can stop being irrational about psychosis.
2. These people can help to keep others from being irrational about a psychotic.
3. There need be no despair about psychosis. Something *can* be done.

THE CLASSIFICATION OF PSYCHOTICS

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

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

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

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

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

The dramatizing psychotic has formed, prior to Dianetics, the most incomprehensible and the most irrational of all the classes of behavior. They form the bulk of

those who are considered insane, and are generally thought to be hopeless unless they respond to shock therapy of one kind or another. A knowledge of engrams and the action of engrams is all that is necessary to enable a person of normal intelligence to understand the actions of a dramatizing psychotic. These actions are overt engrams—engrams face-to-face.

The psychotic who has part of his brain missing is not difficult to spot. He is not so much a case of irrationality, as of simply an inability to be rational. Something is missing from this person and it can be felt much more easily than it can be described. They may or may not dramatize, but if they do, it will not follow the same set kind of pattern which is followed by the dramatizing psychotic. Mostly, they simply are not able to control themselves in some fashion or another.

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

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

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

PROBLEMS PECULIAR TO PSYCHOTICS

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

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

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

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

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

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

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

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

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

FAMILY RELATIONSHIPS

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

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

It's like a problem in semantics. Reason and irrationality are on different levels of abstraction. One cannot be brought to bear on the other until it is transferred to the same level of abstraction. Once you do that, the problem disappears. Either you have irrationality battling it out with irrationality, or you have rationality. Dianetic processing is a means of transferring irrational patterns to the rational level of abstraction.

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

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

It is one of the problems of working with psychotics, that the people who are most genuinely interested in the condition of the preclear are least able to help directly

in the process. Nevertheless, it can be done. A member of a psychotic's family can successfully process the psychotic, and can achieve remarkable results. It has been done. It is being done.

ACCESSIBILITY

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

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

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

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

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

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

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

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

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

1. Never be a taskmaster. A psychotic is like a child in that you must deal very gently with the good reactions you get from him. He cannot be forced, and will react badly to any suggestion that processing will be forced on him. Most psychotics have

had too much forced on them already. They will yield to gentle persuasion backed with genuine affinity.

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

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

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

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

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

PROCESSING TECHNIQUES

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

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

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

A psychotic who has reached the stage where present-time communication is

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

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

WORKING NEAR THE BREAK

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

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

GENERAL WORKING RULES

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

1. Do not work when you are too tired. It is better not to audit when you are below a tone three.
2. Do not work when your preclear is too tired. This is especially dangerous in a near-psychotic.
3. Do not change auditors when it is at all possible to avoid the change.
4. Do not mix any other form of treatment with Dianetics. This is especially dangerous in an institutionalized psychotic. One preclear who had neared the point of release from a hospital was thrown into a temporary spin when one of the doctors used the probing, "you're responsible" type of questioning all too common in mental institutions.
5. Keep your courage no matter how violent your preclear is. If he picks up a chair and starts to hit you over the head, simply say in an even voice, "Go back to the beginning of that, please!" Most of the time he will do so. Remember that your preclear is acting sanely within the framework of the engram he is caught in. Of course you must defend yourself, but do so with your wits and you will accomplish something by it.
6. Remember that there is only one good way out of an engram, and that is through it.
7. Get Basic Personality on your side and work with it. You will like Basic Personality, and it will like you. No human being is basically not likable. Build affinity with your preclear.

8. Never give up. Something can be done.

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

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

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

STRAIGHT LINE MEMORY

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

The problem with a psychotic is one of getting enough attention units stabilized in present time so that he can begin real processing. The psychotic with attention units permanently in present time is no longer a psychotic, but a neurotic, and he will be able to live like a normal person while continuing his processing.

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

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

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

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

LRH TAPE LECTURES

Los Angeles, California

7—19 December 1950

501 2C07	LECTURE	A C R
* 5012C19	LECTURE	Chain Scanning

LRH TAPE LECTURES

(specific dates unknown)

	C	LECTURE	Effort—Axioms—Thought—Emotion
	C	LECTURE	Electropsychometer
	C	LECTURE	Group Auditor's Course
	C	LECTURE	How To Handle a Pc
03C22		LECTURE	Impulses of a Thetan (first morning lecture)
	C	LECTURE	Science Fiction
** 50	C A	LECTURE	Emergency Measures (when unfamiliar with the case) —Talk to Students [4 minutes]
** 50	C B	LECTURE	Push Buttons [10 minutes]
50	C	LECTURE	Emotion—ARC—The Tone Scale
50	C	DEMO	The Use of Q&A
50	C	LECTURE	Group Process for HAS Associate Groups
50	C	DEMO	Insulin Shock Demo
50	C	LECTURE	Outline of Dianetic Standard Procedure
50	C	LECTURE	Prenatal Engrams
50	C	LECTURE	Standard Procedure Steps
50	C	LECTURE	Tone Scale Emotion
50	C	LECTURE	The Triangle Puzzle

[While every attempt has been made to verify the correct date and title of lectures, we have been unable to identify the dates the above lectures were given. If you know correct dates for any of the above, please write to "The Editors" at the address given on page iv, giving full particulars.]

CERTIFICATION BOARD DUTIES AND RESPONSIBILITIES

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

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

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

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

FOR 4-WEEK STUDENTS

The student is expected to receive an oral and a written examination and a check on his auditing skill as measured by his actual performance in the 4th week on his intensive assigned preclear. Should the student pass these successfully, the Certification Board awards him a temporary certification as a Dianetic Auditor. This certificate is lettered exactly like the final certificate but it has no engraving on the border and it has printed diagonally across it in outlined letters, TEMPORARY CERTIFICATE EXPIRES _____ (date to be written in, date to be six months from the date of issue). The temporary certificate is conditional upon the temporary auditor's delivering to the Board of Certification, by mail or otherwise, completely satisfactory evidence as to his having released a mental aberration or a psychosomatic illness of some magnitude. This evidence must be in the nature of validation material and its protocol is severe. For the mental aberration case, psychometry must be given to the temporary auditor's preclear before and after, and the psychometry must be of a kind as to bear the most rigid examination. For the psychosomatic illness before and after medical examinations must be made with complete laboratory tests and X-rays where indicated. Such evidence must be signed by a doctor. The evidence, further, must be in compact form and yet must give the Dianetic history of the case.

The Board of Certification gives to each temporary auditor a printed or mimeographed form explaining exactly what is wanted by the Board before it awards permanent certification. The Board makes it known to the temporary auditor that the Foundation will furnish him with both preclears and testing service should he wish to remain at the Foundation and complete his work for permanent certification there, a charge being made to the certified auditor for such service.

FOR 6-WEEK STUDENTS

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

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

In accordance with the organizational memorandum about awards, the Board of Certification informs the administrator concerning the number of students who have been certified each week and the name of their instructor. Further, the Board of Certification reviews the psychometry of all persons processed by the Processing Unit and sends a statement to the administrator concerning those who, in the period between the before and the after psychometry, increased in their total intelligence factors 25 points, as registered by the California Test for Mental Maturity or a corresponding rise in a similar test and the name of the auditor who did the processing. This list of certifications of temporary auditors shall each week contain the names of all the students in the class with those temporarily certified designated and shall be in such form as to be conspicuously posted by the administrator. The processing list shall likewise contain the names or reference numbers of all those processed and those who attained the rise in total factors and the name or names of the auditors processing them, so that it can be posted. The Board of Certification is held responsible if the posting does not take place. In special cases of processing, where a processee is processed for more than one week, the Board adjudicates the award of five dollars for each temporary certification and ten dollars for each 25 point gain processee.

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

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

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

Another additional duty, consequent to the intimacy of the Board with the quality of the instruction shall consist of keeping the Director of Training informed as to the weak points of his instructors as represented by the examinations. The Board may also advise new methods of instruction to the Director of Training. The Board may also devise and advise the office of the president of such new methods of training.

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

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

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

Notes on the Lectures of L. Ron Hubbard

**Published
January 1951**

Notes on the Lectures of L. Ron Hubbard contains some of the earliest and best material on ARC, Spectrum of Logic and the Tone Scale.

It was compiled and edited by the staff of the Hubbard Dianetic Research Foundation of Los Angeles, California from two lecture series given by LRH in the Fall of 1950 when Dianetics was fast developing, and each new day brought announcements of basic and fundamental breakthroughs in the early research and developments of Dianetics. Being basic and fundamental, these early developments are still with us today.

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

Further data on the Oakland Lecture Series and the Standard Procedure Lecture Series, from which this book was compiled, will be found on pages 26 and 54 respectively.

160 pages, 9 illustrations, hardcover with dust jacket, glossary. Available from your nearest Scientology Organization or Mission, or direct from the publishers: Scientology Publications Organization, Jernbanegade 6, 1608 Copenhagen y, Denmark; or Church of Scientology Publications Organization U.S., 2723 West Temple Street, Los Angeles, California, 90026, U.S.A.

Dianometry

Your Ability and State of Mind

L. Ron Hubbard

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

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

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

1. Are you "sane"?
2. What is your native and inherent ability?
3. How long will it take to restore your native ability by dianetic processes?
4. What will be your status when cleared?

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

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

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

The chronic insanity is an acute insanity with the time factor lengthily extended. Most chronic insanities are, of course, complications of several engrams. The more

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

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often these insanities are restimulated, the more chronic they become unless they are more or less “permanent” (pre-Dianetics).

Here we have a spectrum at work. Measured by time of restimulation and degree of harmfulness to the individual himself or society we have gradations from intense and perpetual restimulation of engrams, through occasional restimulation—normal—through the dianetic release and to the dianetic clear, the optimum level of rationality. The clear is not subject to “restimulation” because he has no engrams which can be activated.

Degrees of sanity are possible. The term is very loose, however, and is not susceptible to the exact formulation desirable in an exact science. Sanity is too highly relative even for scientific use. For instance, a sailor who, in battle, functions well, obeys orders and kills members of the armed forces of the enemy is sane in battle. He may, however, be so insane ashore that he earns countless courts-martial, creates enormous trouble and may even have to be incarcerated to protect himself and his society. Another sailor may be so eminently sane ashore that he is rated up to petty officer, is given responsibilities, is depended upon by his superiors utterly and is generally looked upon as a model for all recruits. In battle this sailor may take one look at the Kamikaze, desert the gun which might have saved his ship, dive into a magazine full of explosives and be found, some hours later, when people are trying to get the vessel under way again, smoking chain-fashion and lighting his matches on lead azide fuses. The second sailor is sane ashore and insane in action. It depends, when one deals with aberrated persons, what kind of sanity one requires and what kind of insanity will not be detrimental to the job. In a navy which is meant to fight battles, the first sailor is infinitely more valuable than the second, swivel chair bureaucrats to the contrary, but it is the courage, not the aberrations of the first which made him of worth.

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

Sanity is the degree of rationality of an individual.

Rationality is defined as follows:

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

Complete rationality could then be defined:

Optimum rationality for the individual depends upon his lack of aberration and his accurate resolution of problems for which he has sufficient data.

By computation is meant his ability to resolve problems.

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

Old Aristotle reputedly held out for two-valued logic—at least that is the way he is interpreted. However, the world received quite an advance when Aristotle resolved and formulated some of the problems of logic. Before Aristotle there was one-valued logic, the will of the gods. Man acted because he was forced to act. Aristotle, a wild-eyed radical, came along and insisted Man had a right to be right or wrong according to the dictates of circumstance. Man had a choice. If Aristotle went off into that mathematician’s land of Never-Never, the syllogism which, in abstracts, seeks to evaluate concrete entities and proves only what it assumes, he still advanced ideas about thinking. Lately Man has considered logic to have three values—right, maybe, and wrong. None of these systems of logic begin to encompass what the fabulous

computational ability of the mind encompasses minute by minute. Logic could best be explained in terms of an infinity of values. From the theoretical but unobtainable ABSOLUTE WRONG, solutions can be graded through a theoretical midpoint of neither right nor wrong to a theoretical but unobtainable ABSOLUTE RIGHT. (See graph.)

The Evolution of Logic
From Ancient to Modern Times

Ancient	Aboriginal Logic Exists As The Logic of 2/3 World's	One Valued Logic No Decision. All Action Based on "The Will of Fate"
	Population Today as "Fatalism."	No Right—No Wrong
Dark Ages	Two Valued Logic	
		Wrong
		Right
Present	Absolute Right or Wrong	
	Three Valued Logic	
		Wrong
		Maybe
		Right
	In General Use 1949	

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

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

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

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

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

One of the reasons very right, slightly right, very wrong, slightly wrong, very true, rather true are used here instead of circumlocutions with new words—such as, for very right, “containing more right factors”—is that the scientist who, after all, fairly well runs this present world, has long since cleaved from metaphysics. Hegel, great man though he was, and Kant, with their metaphysical ABSOLUTE went so far as to deny Piazzi’s discovery of the eighth planet, inhibited the acceptance of Ohm’s law, proved Newton “wrong” and generally did things which, if they were necessary to maintain the Great God Absolute, nevertheless hindered scientific progress. “Truth beyond the realm of human experience” sounds well and is an authentic route for some things, but it doesn’t make washing machines run or raise better chickens or send any rockets to Mars: in short, Absolute Truth is a foreign substance in this highly integrated scientific society. Grammar lags back with the metaphysician’s Absolute Truth. The modern scientist is prone to apologize because his data is *workable*, rather than true. If the data is uniformly workable, it most certainly is *true*. Grammar, in trying to hold with metaphysics, impedes, as did metaphysics, science. So there are things very right, very true, very real, very accurate and very variably relative in general. Until a bright mind discovers a way to obtain and use data which cannot be sensed, measured or experienced, grammar had better regulate itself to the driving force of the society, science.

So here we have the formidable article, logic. It is computed, not dreamed and intuitively plucked from some ether. If a man, a group, a race or Mankind does its thinking on a sufficiently rational plane, it survives. And survival, that dynamic thrust through time toward some unannounced goal, is pleasure. Creative and constructive effort is pleasure. Some pleasure destroys more than it creates and so it is “immoral” (and by future prejudice becomes irrationally immoral, traveling as a social aberration; superstition is a parallel channel with immorality, no other proof of harm than prejudice). Some pleasure creates more than it destroys and that is “moral” or *good* pleasure. If a man, a group or a race or Mankind does its thinking on a sufficiently irrational plane—out of lack of data, warped viewpoint or simply aberration—the survival is lessened; more is destroyed than is created. That is pain. That is the route toward death. That is *evil*.

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

The process of logic consists of:

1. Finding out what one is trying to solve.
2. Formulating the question for solution.
3. Obtaining or recalling the data for the question and solution.
4. Evaluating the data to be used in the solution.
5. Comparing data with data, new conclusions with old conclusions.
6. Evolving a new answer or confirming an old one or deciding there is no immediate answer. All answers in terms of relative rightness or wrongness.
7. Action or conclusion.

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

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

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

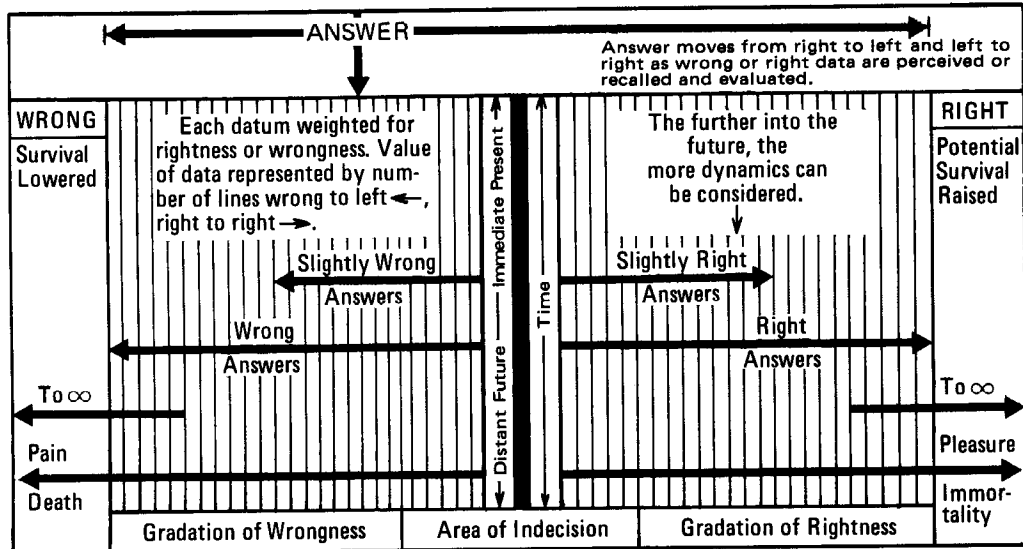
Obtaining data: Gun is cocked. I am in closed room. I am in a hurry to get to dinner.

Leaving gun cocked weakens spring. It will take over a minute to open breech.

Evaluating data: Gun is cocked—arrow moves far right. I am in closed room and guns go off sometimes—arrow moves far left, but is restrained by already having moved

Graph of Logic

(Simplified for illustration)



far right. I am in a hurry to get to dinner, been duck hunting all day and I'm starved. (Arrow moves to right but restrained again, two evaluations having been computed.) Leaving gun cocked weakens spring and this is a good gun—arrow moves a little farther to right. Breech in poor shape.

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

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

Answer point of arrow is well to the left.

Solution: Lay gun on bed, cocked. Action: Goes out door.

New data: Little boy laughing down hall.

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

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

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

Evaluation of data: Wife's voice—small motion of arrow to right. Stomach growling—another motion to right. Boy in danger—surge of arrow far, far to left.

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

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

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

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

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

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

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

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

In the *real* Universe, then, the entities of time, space, distance, energy and thought cannot be computed with Absolute Accuracy. All data is evaluated with the

precision necessary or attainable. Good data is usefully accurate data. Even when the margin of error is so tiny that no known instrument can measure it, it still exists.

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

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

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

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

In metaphysics, Absolute Truth, Absolute Mensuration, and Absolute Thought became a sort of mathematics by which some men tried to locate data beyond the realm of human experience. In German Transcendentalism, Absolute Truth was

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

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

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

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

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

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

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

misapprehensions. Reversely, a belief that a reality is an abstraction can also produce errors.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

$$PV = ADX$$

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

The worth of the individual would, however, be found to be different than his potential value and could be determined by means of vectors. His *worth* would be his net. His alignment of purpose with the optimum purpose would not necessarily be perfect. In the case of a dianetic clear it would be near the optimum purpose, but

dianometry does not have as its first duty the measurement of clears but of aberrated individuals.

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

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

In the case of hypothetical B. G., the engineer, we would take the PV equation somewhat in this fashion. He has had a formal education, has received his degree, has worked in routine company jobs for fifteen years. In this time he has become married and has three children who are happy and will be given the highest formal education available. B. G. has medium power to initiate and execute and medium ability to think. However he has aberrations to the effect that he must do precisely what he is told and no more. His worth on the first dynamic is a short positive. His worth on the second dynamic, because of his children, is a long positive. His worth on the third dynamic for his company is a medium positive, for his state a short positive since he takes little interest in it. His worth on the fourth dynamic is a very short positive. His worth is a medium positive. The relief of his aberration and general clearing not only frees his stet-valued education to permit him to engage upon projects requiring newer evaluations but also raises his power to initiate thought and execute solutions. His value to himself lengthens to a long positive, his value to his children lengthens, his value to his company lengthens to a long positive and to his state a medium positive, his value to Mankind, because he is no longer a cog but may initiate new ideas in engineering, lengthens to a medium positive. The worth is now a long positive.

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

These equations are not, however, in solely “cold, calculating” terms. For survival is no hard-headed, “cold, calculating” proposition. It is found that when the dynamics are freed, the amount of “free feeling” available for the enjoyment of life is enormously increased. The advance toward survival is pleasure, the reduction toward death is pain. Happiness can be defined as the overcoming of not unknowable obstacles toward a known goal or the contemplation—for a brief space—of attained or envisioned goals. As covered in Dianetics, pleasure is “immoral” only when it is also overweightedly injurious: all moral codes find their origin in the denouncement of some activity because, no matter how pleasurable it may seem, it is destructive; moral codes tend to become aberrations in a culture and, as aberrations, may well outlive their practical use, remaining as prejudice, not as reason—hence the arguments about morality. Hence, survival activity is creative and constructive. All creation and construction, however, by the laws of the cycles of change, is accompanied by some destruction. So long as Man’s

equation of creation and destruction progresses in favor of survival along all four dynamics, Man can continue to win. Thus worth can be established by the attainment of pleasure which is the reward of better than average survival.

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

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

Here we deal with relative values. The mind is capable of handling them without their being graded into abstractions such as mathematical numbers, for the grading of worth in mathematical terms would be to introduce a Delusion of Accuracy error.

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

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

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

The three cases Dianetics considers as separate classes for therapy are the cases which have sonic recall, the cases which do not have sonic recall and the cases that have "dub-in"—imaginary—recall. These cases are listed in their order of seriousness in therapy and the seriousness is considered only in time required. The sonic recall will take less time than the non-sonic, the non-sonic will take less time than the dub-in. But there are other difficulties encountered by a mind trying to think. There is lack of visio recall, there is "dub-in" visio. There are the shut-offs of emotion and pain and the "dub-in" of emotion. (There is no pain "dub-in.") The aberrative pattern of the individual is not much considered in therapy and can be anything from psychotic to "normal" without enormously changing the time in process of a preclear—patient.

Now any of these conditions can be present in any of the three types of mind listed below. Each one has some value as an inhibition to optimum thought processes. They are the mechanical aberrations which we consider. They influence an individual's position in the types below.

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

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

The three types of mind are as follows:

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

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

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

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

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

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

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

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

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

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

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

The result of this investigation is that we have here a potential Class A, probably very low scale, but certainly Class A. For when we look at the dynamic vectors to place an aberrated individual into a mind class, we consider how much must be *holding down* the dynamics and how far they will spring free when the aberrations are removed by Dianetics.

In terms of modern society, this man is, of course, something of a liability for he has aberrations and by contagion he is “infecting” associates as well as a member of the next generation.

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

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

The apparent Class C is evidently a Class C.

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

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

The apparent Class C is an actual Class B.

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

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

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

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

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

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

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

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

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

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

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

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

The fallacy of the belief that neurosis is responsible for ability is easily indicated by pointing out the paradox of the theory. The theory attempts to tell us that one is more rational when one is less rational, that one is more able to think the less one is able to think. And in terms of fantastic imaginings, the very aberrated do not dream, they have only nightmares. One ex-painter of wildly imaginative pictures, when cleared, not only regained the ability to paint which had ebbed away but could paint

even more wildly imaginative things than before. Imagination is a form of computation, the highest form. Spoil computation with aberrations and one spoils as well an active imagination. A hard life may teach a man he has to be a top dog, but that's *experience*. His engrams only teach him to go mad or lie down.

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

RECALLS: <i>Easy Case</i>	<i>Difficult Case</i>	<i>Very Difficult Case</i>
20 hrs each item	50 hrs each item	100 hrs each item
sonic	non-sonic	sonic "dub-in"
visio	non-visio	visio "dub-in"
pain	pain shut-off	emotional "dub-in"
emotion	emotional shut-off	no memory
good memory	poor memory	more demon circuits
demon circuit	2 demon circuits	severe and chronic
no chronic psycho-	mild psychosomatic	psychosomatic ills
somatic ill	ills	apathetic
good humored	angry	low dynamic
medium dynamic	high dynamic	named after parent
	named after family member	
loves parents	dislikes one parent	dislikes both parents
interestedly		and is propitiative to them. Prenatal area in foreign tongue
high ability to think	medium ability to think	low ability to think

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

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

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

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

To compute your dynamics evaluate on the basis you have desired to change or benefit one dynamic's field or another. If you want to change yourself, that's a fairly long One; if you get angry about sex or children, that may mean an average Two; if you are promiscuous, that is a badly blocked but a highly active Two. If you want to run clubs or change clubs or abolish clubs, that's a high Three. If you think it's dumb worrying about atom bombs, Dynamic Four is not only blocked; it probably is infinitely short in the first place.

To get your inherent mind Class, re-examine your dynamics as listed. Then see how docile you are, or how rambunctious. Then look at the job you are filling or mean to fill. If your estimate of dynamics said you were a low dynamic, if you are docile and if you are content to be a servomechanism and work without initiative, that's a Class B, apparent and actual. See some of the examples to compute a Class A and the level of

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

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

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Group Dianetics

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

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

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

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

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

Seventh. Theta. This is the dynamic towards the preservation of the body of energy sometimes called God . . . call it anything you want to, there is that something which man has always striven toward. He has a certain faith that he becomes imbued with and which makes it possible for him to do things that he never would have dreamed of doing before. To a boy whose life is all wrapped up in electronics and who is sitting on the edge of a cyclotron, God may well be a cyclotron. To an author, God might be a book, and to a mechanic God might seem to be a very fine racing car. But these would be rather short-sighted views for each individual.

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

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

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

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

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

The clearing of this engram consists of an examination by the whole group of the arbitraries, which is to say the orders and commands which were issued without explanation and which demanded instantaneous action on the part of other individuals in the group. The person issuing these orders, or persons issuing them, should demonstrate how the situation existed and the why and wherefore of these orders. In this way the engram is cleared out of the group. Rational discussion of this situation and communication of the situation restores the ideals and ethics of the group.

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

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

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

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

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

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

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

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

The toughness and resilience of the ideals, ethic and rationale of a group—that is to say, the group itself—is enormous and should not be underestimated in any degree. Any group can embark on the most arduous enterprises which would seem fraught

with all possibilities of creating moments of pain; but so long as it is understood that whenever an emergency status occurs and a selected member of the group issues arbitrary orders to take care of emergency situations, and that this issuance of orders must be scouted down in an effort to find the engram and the engram run, the group can then under no circumstances suffer any enduring harm save only whatever harm may have been done in the actual conflict itself, and this harm would not be to ideals and ethics but would be to individuals and MEST in the group.

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

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

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

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

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

All groups must have goals. Only the deterioration of the goals of the group or the reaching of all the goals of the group can bring about the decline of the group or the

individuals within it. It is therefore incumbent upon any group to have a postulated set of goals which are continuing goals; to have a major goal which cannot be reached all in a breath but also to have minor goals which go in progression toward major goals which go in progression towards super-major goals.

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

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

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

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

The ability of the group to conquer MEST is measurable by the amount of analytical thought there is in the group, by the ideals, rationale, ethic and dynamics of the group. These are Theta functions. They are analytical mind functions. A group set up on these principles and with this clearing process of groups in action would present the same aspect in comparison to other groups of men as a clear to a psychotic, since nearly all groups in the world today are severely psychotic.

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

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

On the third dynamic, the individual feels that he is assisting in the conquest of MEST. A very quick survey of this will demonstrate adequately that no individual by himself, unassisted by any other life form, could possibly conquer MEST. The arrangement of life is such that a graduated conquest is necessary—first, the lichen and moss, then other cellular life, then cells forming into organisms, and so on, make a

chain of conquest into now which permits the individual man to conquer MEST. Here is the evolutionary chain. It is not proceeding along MEST time but is in *now* and is going forward in *now* continually. Instead of evolution we have a graduated scale of Theta conquering MEST in *now*. Up to the point of an analytical level, the arranged scheme is to make an analytical level possible for the greater conquest of MEST. There is a graduated scale of conquest in *now* by which the individual man is able by being assisted by the lower forms of Theta plus MEST, or life, to conquer a much greater sphere. Here we see a workable plan of action as evolved by Theta interacting with MEST. Thus, one can see that the individual cannot, without considerable assistance on the part of other life forms and without the assistance of other individuals of his own species, conquer MEST. Hence on this level the conquest of MEST is a group action.

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

On the fifth dynamic one sees that Life is engaged in a conquest of MEST and that the individual cannot succeed in a conquest of MEST unless he observes his portion of the conquest as an assist to all Life's conquest of MEST and the conquest of all Life to his own conquest. This is true of the group and of mankind as a whole, also of the future.

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

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

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

We can see, through this, that whenever an individual begins to misalign himself with other dynamics, he is influenced by too much MEST which, entangled as in engrams, is mistaken by him to be Theta when it is actually the force of MEST. Hence the individual will seek to rule himself by force or handle himself by force rather than by reason. Additionally, he will seek to own and conquer his children rather than set them up as points of conquest for the future. In the group he will seek, if he is very aberrated, to consider the group itself as MEST and conquer the group, which of

course is intensely resisted by the individuals of the group since conquest of them drives them toward the dwindling spiral to death. Likewise, mankind's efforts can be disrupted whenever an individual amongst mankind is so thoroughly influenced by MEST and so enturmoiled by MEST that he considers mankind as MEST, or any group of mankind as MEST, and so conquers some portion of that group. Additionally, the conquest of MEST, as in the fifth dynamic, is primary purpose but it is also possible that MEST itself can be so entered into the individual or the group or mankind that MEST does not conquer MEST but merely produces more chaos. The conquest of MEST must be in harmony with the laws of MEST itself and can only be done with due observance to the laws of MEST. Thus MEST cannot be thrown into a more chaotic state and man expect to conquer that more chaotic state since he has rendered that more chaotic and less conquerable.

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

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

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

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

LRH TAPE LECTURES

9-18 January 1951

5101C09	LECTURE	An Essay on Management
** 5101C18	LECTURE	Accessibility
** 5101C18	LECTURE	Accessibility (Cont.) - Hurdy Gurdy Straightwire & Haywire

DIAGNOSIS AND REPAIR OF GROUPS

January 1951

Group repair is actually a study of the tone scale and mental equipment of the leader of a group.

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

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

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

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

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

Below 2.0, whatever his expressed intentions, the individual works as enTheta and enMEST and as the tone sinks to 1.0 will actually kill himself and other individuals or groups. He talks of death and emergencies. He advises powerful remedies for “potential death” situations. And although he may seem to work hard to “remedy” the situations he postulates, he will yet produce only reduced survival or death for himself, his associates or his group. He may seem to be working with the highest effectiveness, he may believe he is doing his very best and yet the end product of his endeavor will be reduced survival or death.

Napoleon used to choose his generals on the basis of all their qualifications and one final factor, “Is he *lucky*?” We are possibly looking at the anatomy of luck when we look at an individual’s position on the tone scale. Theta will attract MEST to it. And what do we mean by luck except an x factor by which an individual or group obtains MEST with minimal effort. An investigation, not yet made, might demonstrate that even in gambling a man’s luckiness could be forecast by his psychometry. As the accident prone collects accidents, so does the 2.0 and below individual collect bad luck. Those things with which he associates break or become involved as to ownership.

His friends seem to melt away. “Life goes against him.” A group, situated below 2.0 on the tone scale, has vast trouble with its possessions and property. It seems to alienate other groups. It is not lucky or prosperous. Actually, in both cases, the suicide spiral has been entered and the actions of the life cycle tend to require that the individual or the group commit suicide. EnTheta, once in action, contagates its turbulence into other Theta and organized MEST and when enough can be generated death can take place and another cycle can be begun, a new individual, a new group.

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

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

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

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

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

The highest quality leader who would bring the most to the group would handle ARC in a nearly pure state. He would work toward open and clean communication lines. He would attempt to effect the greatest affinity amongst the group and with the group. He would act only with the highest level of agreement with the group. And he would pay the strictest attention to the ethics of the group.

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

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

L. RON HUBBARD

THE CREDO OF A TRUE GROUP MEMBER

January 1951

1. The successful participant of a group is that participant who closely approximates in his own activities the ideal, ethic and rationale of the overall group.
2. The responsibility of the individual for the group as a whole should not be less than the responsibility of the group for the individual.
3. The group member has, as part of his responsibility, the smooth operation of the entire group.
4. A group member must exert and insist upon his rights and prerogatives as a group member and insist upon the rights and prerogatives of the group as a group and let not these rights be diminished in any way or degree for any excuse or claimed expeditiousness.
5. The member of a true group must exert and practice his right to contribute to the group. And he must insist upon the right of the group to contribute to him. He should recognize that a myriad of group failures will result when either of these contributions is denied as a right. (A welfare state being that state in which the member is not permitted to contribute to the state but must take contribution from the state.)
6. Enturbulence of the affairs of the group by sudden shifts of plans unjustified by circumstances, breakdown of recognized channels or cessation of useful operations in a group must be refused and blocked by the member of a group. He should take care not to enturbulate a manager and thus lower ARC.
7. Failure in planning or failure to recognize goals must be corrected by the group member for the group by calling the matter to conference or acting upon his own initiative.
8. A group member must coordinate his initiative with the goals and rationale of the entire group and with other individual members, well publishing his activities and intentions so that all conflicts may be brought forth in advance.
9. A group member must insist upon his right to have initiative.
10. A group member must study and understand and work with the goals, rationale and executions of the group.
11. A group member must work toward becoming as expert as possible in his specialized technology and skill in the group and must assist other individuals of the group to an understanding of that technology and skill and its place in the organizational necessities of the group.
12. A group member should have a working knowledge of all technologies and skills in the group in order to understand them and their place in the organizational necessities of the group.
13. On the group member depends the height of the ARC of the group. He must insist upon high level communication lines and clarity in affinity and reality and know the consequence of not having such conditions. **AND HE MUST WORK CONTINUALLY AND ACTIVELY TO MAINTAIN HIGH ARC IN THE ORGANIZATION.**

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

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

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

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

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

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THE CREDO OF A GOOD AND SKILLED MANAGER

January 1951

To be effective and successful a manager must:

1. Understand as fully as possible the goals and aims of the group he manages. He must be able to see and embrace the *ideal* attainment of the goal as envisioned by a goal maker. He must be able to tolerate and better the *practical* attainments and advances of which his group and its members may be capable. He must strive to narrow, always, the ever existing gulf between the *ideal* and the *practical*.
2. He must realize that a primary mission is the full and honest interpretation by himself of the ideal and ethic and their goals and aims to his subordinates and the group itself. He must lead creatively and persuasively toward these goals his subordinates, the group itself and the individuals of the group.
3. He must embrace the organization and act solely for the entire organization and never form or favor cliques. His judgment of individuals of the group should be solely in the light of their worth to the entire group.
4. He must never falter in sacrificing individuals to the good of the group both in planning and execution and in his justice.
5. He must protect all established communication lines and complement them where necessary.
6. He must protect all affinity in his charge and have himself an affinity for the group itself.
7. He must attain always to the highest creative reality.
8. His planning must accomplish, in the light of goals and aims, the activity of the entire group. He must never let organizations grow and sprawl but, learning by pilots, must keep organizational planning fresh and flexible.
9. He must recognize in himself the rationale of the group and receive and evaluate the data out of which he makes his solutions with the highest attention to the truth of that data.
10. He must constitute himself on the orders of service to the group.
11. He must permit himself to be served well as to his individual requirements, practicing an economy of his own efforts and enjoying certain comforts to the wealth of keeping high his rationale.
12. He should require of his subordinates that they relay into their own spheres of management the whole and entire of his true feelings and the reasons for his decisions as clearly as they can be relayed and expanded and interpreted only for the greater understanding of the individuals governed by those subordinates.
13. He must never permit himself to pervert or mask any portion of the ideal and ethic on which the group operates nor must he permit the ideal and ethic to grow old and outmoded and unworkable. He must never permit his planning to be perverted or censored by subordinates. He must never permit the ideal and ethic of the group's individual members to deteriorate, using always reason to interrupt such a deterioration.

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

15. He must lead by demonstrating always creative and constructive sub-goals. He must not drive by threat and fear.

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

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

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The Theory of Affinity, Reality and Communication

From Lectures By
L. Ron Hubbard

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

AFFINITY

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

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

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

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

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

COMMUNICATION

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

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

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

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

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

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

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

REALITY

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

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

A group of men who were isolated on a South Pacific island during the last war developed a curious (and, at times, hilarious) pastime which involved a little, brown, imaginary dog. The company commander, in particular, was always bumping into this dog, sitting down on this dog, or in some other way giving some private an opportunity to say, "Oh, please sir, don't hurt the mascot!" This game suddenly came to an abrupt halt. *Someone had actually seen the dog and everybody got scared!*

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

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

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

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

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

"Air is composed only of certain chemical agents."

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

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

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

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

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

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

It is obvious that for different classes of people in the world today, the atom has different degrees of reality. For centuries the philosophers and scientists of mankind have been attempting to go back of this obvious fact and find the ultimate sort of reality which may be causing whatever varying reactions people had to the universe around them. This attempt to track down ultimates is a wild logjam which can waste and has wasted more hours of thought and effort than any other snag which has ever caught the human mind. For all practical purposes, reality consists of your perception of it and your perception of reality consists, to a large extent, of what you can communicate with other people. Your communication with other people depends to a large extent, on your affinity for them. Your affinity for people is determined largely by your understanding of the person and your agreement with him about reality. The three-way interrelationship between affinity, reality and communication not only underlies all that is done in Dianetics but explains many things about life, itself. In Dianetics, the abbreviation ARC (pronounced A—R—C rather than *arc*) is one of the most useful terms yet devised.

ARC DOWN

Since each of these three aspects of existence is dependent on the other two, anything which affects one of these will also similarly affect the others. It is very

difficult to suffer a reversal of affinity without also suffering a blockage of communication and a consequent deterioration of reality.

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

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

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

ARC UP

Fortunately the spiral works both ways. Anything which will raise the level of affinity will also increase the ability to communicate and add to the perception of reality.

Falling in love is a good example of the raising of the ability to communicate and of a heightened sense of reality occasioned by a sudden increase in affinity. If it has happened to you, you will remember the wonderful smell of the air, the feeling of affection for the good solid ground, the way in which the stars seemed to shine brighter and the sudden new ability in expressing yourself.

If you have ever been alone, and in a dwindling spiral, only to have the telephone ring and the voice of a friend come across, you will have experienced the halting of a downward spiral through a lift in communication. This is particularly true if the friend happens to be a person with whom you converse easily and who seems to understand the communication which you try to give him. After such an experience, you are probably aware of a great deal more interest in the things around you (reality) and the increase of the feelings of affinity within you.

A troopship was slowly approaching the Golden Gate Bridge filled with troops who had been overseas for several months. As the ship slowly approached the bridge, all on board grew very quiet until at last no one was talking at all. Suddenly, as though

by prearranged signal, just as the prow of the ship cleared the bridge, the men in the front of the ship broke into a tremendous cheer which carried on down the length of the ship as she went under the bridge. Suddenly everyone was talking to everyone excitedly. Men who scarcely knew each other were pounding each other on the back as though they were brothers. America regained some of its reality for these men and communication and affinity suddenly went up. Fast!

Unfortunately, the spontaneous incidents which cause affinity, reality and communication to increase are not as common as the incidents which break affinity, reality and communication. In the case of a large break of affinity, dianetic processing is the surest and most efficient means of halting the downward spiral.

PROCESSING AND ARC

Returning to a moment when an ARC break occurred will bring back to a preclear the full effect of this break and will allow him to compute the effect which this break has had upon him. Once the analytical mind grasps the fact that this break has acted as a survival depressant and the incident has been recounted a sufficient number of times, it loses its force and the lock will have no further effect on the individual. The finding and reducing of ARC breaks is even more important to persons who are badly occluded or who are near a psychotic break than it is for the average individual. The reducing of the locks occasioned by ARC breaks is the quickest possible way to raise the tone level of a preclear and thus to procure the energy by which further processing may be made more efficient and fruitful.

The techniques for running locks which have already been outlined in the Handbook* and in previous issues of the *Bulletin* are quite sufficient for the reducing of ARC locks. However, there has come into being a fairly extensive technology which concerns itself primarily with the quick reduction of ARC locks. These techniques will be fully outlined in the forthcoming publication: *Dianetics: The Science of Survival; Simplified, Faster Techniques of Dianetic Processing*. Articles concerned with these techniques will appear from time to time in *The Dianetic Auditor's Bulletin*.

[* *Dianetics: The Modern Science of Mental Health* by L. Ron Hubbard.]

RADIO BROADCASTS

7—15 February 1951

Beginning in December 1950, L. Ron Hubbard gave a series of fifteen-minute lectures over 126 radio stations. On the West Coast of America they were broadcast daily, Monday through Friday, at 10:15 a.m.

These lectures were recorded on phonograph discs and were distributed to radio stations by Progressive Broadcasting Co.

Seven of the lectures given in February 1951 are listed below:

5102C07 R/BRCT	Group Dianetics—how to straighten out a group— the group and the individual
5102C08 R/BRCT	Dianetics—its ability to handle community's, individual's and nation's problems
5102C09 R/BRCT	Valence—Straight Memory
5102C12 R/BRCT	Valence—Grief and Valence
5102C13 R/BRCT	Husbands and Wives (etc.) Auditing Each Other
5102C14 R/BRCT	Communication Breaks: Seeing, Hearing, Speaking, Etc.
5102C15 R/BRCT	Tone Scale of Individuals and Nations

Official Publication of
The Hubbard Dianetic Research Foundation, Inc.
Elizabeth, New Jersey

The Problem of Sedation

From a Lecture By
L. Ron Hubbard

The first and most important thing which can be said about processing a person who is under sedation is: DON'T.

At first glance that seems to be an easy rule to follow, even though the reason for following it might not be so evident. Actually, however, a constant awareness of the possibility that your preclear might be taking light dosages of a sedative or a hypnotic is necessary if you wish to avoid the ill effects which might occur as a result of processing under sedation.

Processing should never be attempted until you have thoroughly checked with your preclear on the question of what drugs, if any, he has taken during the past week. The inquiry should not be general and routine. Many persons have become so accustomed to their daily dosage of sleeping pills or pain-killers that they do not consider their little pills as drugs.

Indeed, the prevalence of drugs in our present society is amazing to a person who has not become concerned with the problem. Luminal, nembutal, phenobarbital, et al are often treated as though they were a panacea for all ills. Too often the attitude has been: "Well, if I can't find the cause of the pain, at least I'll deaden it." In the case of a mental ill, the sentence would have to read: "Well, if he can't be made rational, at least he can be made quiet." Unfortunately, it is not recognized that a person whose pain has been deadened by a sedative, has *himself* been deadened by the same drug, and is much nearer the ultimate pain of death. It should have been obvious, but apparently has not been so, that the quietest people in the world are dead.

Aside from checking verbally with your preclear or with people who have been associated with him, the easiest method of obtaining evidence of the use of drugs is by watching the action of your preclear's eyes. Any unusual dilation or contraction of the pupil is an indication that drugs may be in the preclear's system, and a thorough investigation should be made before any processing is begun.

The suggestion that you need to investigate further into the possibility of drugs even though your preclear gives a negative answer to direct questioning is meant not only to guard against the general tendency to falsify the facts about sedatives or hypnotics, but to point out that drugs are sometimes not considered drugs, and that in some cases the preclear will be taking a sedative or a hypnotic without realizing he is doing so. This is, of course, especially applicable when dealing with a person who has recently been institutionalized. Indeed, in dealing with such a person, or with one who is still under treatment, you will often find that he has been given so much sedative that only a little more would bring him to the point of trance which is used in narcosynthesis.

It has generally been forgotten that the trance state used in narcosynthesis can be induced by simply adding to some of the drugs commonly used in sedation. The trance of narcosynthesis and the drugged state of sedation are not two different conditions, but merely two points on a spectrum. The administration of any sedative or hypnotic starts a person into this spectrum and breaks to some extent his communication with

his environment. This trance, whether light or heavy, is a step away from the ultimate goal of alleviating the cause of the disorder. Not only does it render a person temporarily inaccessible for processing, but because anaten is present it also creates a secondary engram of varying intensity, depending on the amount of sedation given. This type of engram, created (as it often is) in the midst of the turmoil and confusion usually associated with conditions of such a nature that sedatives have to be given, can be very aberrative.

WHEN TO BEGIN PROCESSING

For most sedatives or hypnotics, in average dosages, a three-day waiting period will be enough to bring the preclear back close enough to his current best state of awareness to begin processing. This is not true for all drugs. Demerol, for instance, seems to have some effect on processing for almost a month after the last dose is taken, if there has been a strong addiction to it.

If your preclear has been taking a sedative or a hypnotic, find out from his physician how long *any* effect from the drug would be noticeable, add two days to his answer, and then give your preclear a short run. If you contact material easily, but this material does not reduce or erase, wait a couple of days longer. When the reduction of engrams or locks seems to be normal for your preclear, begin processing. *Be sure to run as locks all sessions where reduction did not occur.*

WHAT MAY HAPPEN—AN ANALOGY

The whole field of research in the effect of chemicals on processing has scarcely been scratched. It is a field that has enormous possibilities, and is one of the main roads that will lead eventually to a physiological understanding of what has been observed in Dianetics. At the moment, however, our knowledge of this field is strictly limited, and it is possible to say only that the mind seems to work in a certain way. The analogy which best explains the observed action of sedatives and hypnotics is an electronic one.

Sedation seems to have the temporary effect of allowing the individual memories of a person to differentiate from each other. The analytical mind possesses some way of distinguishing between past events, and between abstractions made from these events—roses are red, a horse is a certain kind of animal, a church is a certain kind of building. Some type of insulation is present which keeps the charges containing the impulses which cause these ideas separated in the brain. Sedation seems to strengthen, temporarily, this insulation between the memories of different events in the mind.

A reactive mind is, of course, all the memories soldered together. If Mr. Jones thinks of a horse he will connect this horse with other horses, other events, other facts in his mind. If the horse memories are soldered into engrams which are connected with other engrams which have church memories in them, a horse will equal a church for Mr. Jones. If Jones is an average person he will, when not anaten, merely have a vague feeling that somehow horses seem to belong with churches—old country church with horses hitched outside, etc. If he is near-psychotic, or if this chain of engrams is in violent restimulation, there will be a compulsion to think of horses and churches as being equal to each other, and he will resent any implication that this is not true. If poor Jones is psychotic, he might insist on stabling his horse in the church.

The action here is that the charge contained in the engrams was so great that the insulation which would normally exist between the ideas and the words “horse” and “church” has been blown through and burned out. What is an engram but a series of percepts, shorted out and interconnected completely, soldered in by pain?

So we administer some drug or some herb which restores the effectiveness of the insulation in Mr. Jones’ mind. All of a sudden the memories will stand apart a trifle and you then have a person who is able to differentiate (slightly) between a horse and a church. So far, this sounds like a good thing, but let’s follow it further.

Now, since Mr. Jones is under the influence of the drug which acts as an insulator stiffener, he gives the appearance of some amount of rationality. We can talk to him and he will agree, rationally, that roses are red. He responds very well to this. He can think about it. He's in good condition. But let the effect of this drug wear off for any reason.

A horse is a church as roses are red. A horse with red roses is a church. A rose church equals a red horse. A rose horse means a church is red, or read. A horse rose up in the church and read. Mr. Jones will swear to it. The engrams say so.

The same identifications are made *plus* all the factors encountered under sedation. Everything is undifferentiated again. And a new engram has been added to Mr. Jones' repertoire. And this is a permanent addition. The engram will not key out again until properly processed.

Ordinarily, if you restimulate an engram which refuses to reduce or erase, it will not stay in restimulation more than three to eight days. A late life engram may stay in pretty stiff restimulation for three to eight days, but at the end of this time it will key out again.

If you put a person under sedation, because you have added a drug factor to the whole thing, it does not key out in from three to eight days. It just goes on and on. Your preclear has another permanent, soldered-in computation in his mind.

CONCLUSION

A great deal of work needs to be done to determine the exact effect of chemicals on processing. Enough has been discovered, however, to warrant a reiteration of the warnings about sedation in the Handbook.*

As for processing a person who is under sedation, one word pretty well sums up the advice which can be garnered from the research already done in this field: DON'T.

[* *Dianetics: The Modern Science of Mental Health* by L. Ron Hubbard.]

WICHITA LECTURES

Wichita, Kansas
9 April—21 May 1951

In the Spring of 1951, the Hubbard Dianetic Research Foundation moved from Elizabeth, New Jersey, to Wichita, Kansas. Wichita, being near to the geographical center of the United States, was an excellent location for the new National Headquarters of Dianetics. From here, the Foundation could more easily centralize and consolidate all the activities of Dianetics as well as offer a more comprehensive and better integrated program of courses, processing and publications.

On the evening of 21 May 1951, L. Ron Hubbard spoke for an hour and forty-five minutes to an audience which filled the lecture hall at the Wichita Foundation. This was his first major lecture in several months, as he had been engaged in completing *Science of Survival*, and he presented technological improvements and expansions and clarifications of theory. A recording of this lecture was made available to all groups and individuals in Dianetics.

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|------------|---------|--|
| * 5104CO9A | LECTURE | Time |
| * 5104CO9B | LECTURE | Motion |
| * 5105C21 | LECTURE | Introduction to <i>Science of Survival</i> |

Official Publication of
The Hubbard Dianetic Foundation, Inc.
Wichita, Kansas

Lock Scanning

From Lectures By
L. Ron Hubbard

During the work of developing the theories and techniques of Dianetics, many techniques were used which later had to be discarded. Some of them, such as the use of hypnotism, were found not to be useful at all, except in highly unusual instances. Instead, as the techniques progressed, some of the earlier experiments had to be run out as engrams and locks and this was the case with all attempts at working with hypnotism. As new data accumulated during the years, new techniques would be built and then discarded.

One of the techniques used about 1948 was finally discarded before the publication of *DIANETICS: The Modern Science of Mental Health*. After a phrase was erased in the basic area, the preclear would be asked to move rapidly forward to present time, contacting all incidents containing this phrase. This particular technique, utilizing a function of the mind we now call *scanning*, was discarded with extreme reluctance because, used in this way, it was very effective. It did not, however, do a complete, clean job and the reduction achieved in this manner did not seem to be permanent. In some instances it produced restimulation which had to be repaired by slower methods. It was not altogether safe. In the search for a technique that would be both effective and safe, this particular line had to be dropped.

Since the publication of the Handbook, however, several people have come across the phenomenon of scanning and have experimented with this technique with approximately the same results which were achieved back in 1948. Scanning through basic area engrams and the locks which lie on top of these engrams is one of the fastest ways yet devised of destimulating a case. Unfortunately, scanning in the prenatal area does not produce a clean erasure. It leaves bits of engrams lying around, and because it does not erase cleanly the engrams scanned from a case may be restimulated. The scanning of basic area engrams can be very dangerous, and should be avoided at all costs.

THE MECHANISM OF SCANNING

The process of scanning is somewhere between remembering and returning. It can be done either with eyes open or eyes closed, although better results are usually achieved with closing the eyes. It is accomplished by a narrowing of the selector mechanism of the mind to a class of data but not to the point of a specific incident which contains specific data. Remembering, of course, covers the wide range of all events connected in any way to the thing which you are remembering. Returning always ties the attention down to one particular incident and the percepts of this incident are recorded chronologically. Scanning is halfway between the two. Things are not remembered in generalities as in memory, nor chronologically within a single event as in return, but rather by a class of events with the particular section of the event in which the required data appears being foremost in the mind. In scanning, events appear in order of their occurrence but only those parts of the events which are catalogued together by virtue of similar percepts or similar meaning. The rest of the incident lies dormant and any charge it contains is not dissipated. Only the part of each event which applies to the subject comes into the analytical mind during scanning.

While this explanation of scanning may appear to be rather complicated, the actual process is a simple one to induce and can be achieved quite easily by any person who is at all familiar with the principles of Dianetics. The technique, however, could not be used so long as it contained the elements of mischance which I had noted upon my first contact with the phenomenon. Despite the obvious usefulness which would result if it could be rid of the element of danger for the preclear, it had to be discarded because in the hands of an inexperienced auditor scanning in the prenatal area can be extremely dangerous.

Recent work, however, has shown that if the division between locks and engrams is carefully observed, the scanning phenomenon can be used to achieve a reasonable amount of destimulation in a short space of time with no real danger of restimulation. With the single, strong admonition that **THE AUDITOR IS NOT TO ALLOW THE PRECLEAR TO ENTER INTO ANY MOMENTS WHICH CONTAIN PHYSICAL PAIN**, it was found that scanning could be employed on almost any number of subjects with very good results in the well-being of the preclear and in the progress of his case.

THE TECHNIQUE

The technique begins with explaining to the preclear that it is possible to contact events one after the other in rapid succession when they have some common subject matter or some common perceptic. Explain that this process usually begins with the first time or at least an early time and comes quickly up to present time. Then issue the one admonition that the preclear is not to enter any moments which contain physical pain and is to report to the auditor any time he appears to be contacting an incident which contains a particularly large amount of tension. Then, as a trial, ask the preclear to remember the first time he ever tasted watermelon (or some similar pleasant occurrence).

Do not let your preclear return too well to this first incident, especially if he returns easily and with full perceptics. A good memory of the event with the beginnings of a few direct perceptics is the desirable amount of contact. When a nice balance between memory and return has been achieved, ask your preclear to scan rapidly all incidents when he tasted watermelon. In all except very badly occluded cases, the preclear will respond readily and easily to this trial run. Then go back to the beginning of this chain of incidents and run through again, experimenting with the different possible speeds of scanning.

SCANNING SPEEDS

There are four main scanning speeds which are, of course, on a spectrum with gradations in between and much flexibility.

The first and slowest speed is *vocal rate*. At this speed a long chain of incidents will take a considerable length of time to run through since you ask the preclear to contact any phrases which are charged (or are aberrative) and to go over these phrases, speaking them as he contacts them. This is, in reality, a very quick and effective way of clearing out locks. At this rate, some of the locks contacted may be quite heavy and must be noted by the auditor and returned to and cleaned out before the end of the session. Sometimes the preclear will seem to want to remain in a particular lock until it has been blown. This may be due to a particularly heavy charge on the incident, or it may be the action of a holder. Holders are particularly important in scanning and an auditor should be on the alert for them and should utilize his opportunities to find and reduce them. In any case, the auditor would be wise to follow the preclear's desires, if he wishes to pay special attention to an incident or a particular phrase in an incident.

Some chains take as long as thirty-five to forty-five minutes to scan at vocal rate but some may go in as little as two or three minutes.

The second rate of speed is *non-vocal*, which is slightly faster. At this rate, the preclear's contact with each incident is sufficient to allow him to receive an impression of all the aberrative phrases used in each incident but he does not take the required

amount of time to speak each phrase as he contacts it. The principle feature of non-vocal rate is that the actual words of each incident are contacted by the analytical mind but may come into the analytical mind at a speed too great to be vocalized. The non-vocal running time for a chain of locks may be from about one-third to two-thirds the time for the same chain run at vocal rate.

At non-vocal rate, there appear tremendous differences in the actual job of auditing. The auditor simply sits patiently observing any play of expression in the preclear and watching for any indication that the preclear might be stopped at some point or other, might be contacting an emotional moment which needs to be explored, or might be reacting to an action phrase which needs to be reduced. In the main, however, the job of the auditor is to sit and watch while the preclear runs through the chain of locks and then to direct the preclear back to the beginning of the chain to go over it again. This is also true for the faster rates of scanning. For this reason it is almost always a good practice to have at least one scanning at vocal rate.

The third rate of scanning is *accelerated*. Accelerated rate is approximately five times the speed of vocal rate. Contact with events at accelerated rate allows enough time in each event to identify the event as to content or meaning and that's about all. It is almost as though the mind skimmed over all events in a certain classification, took one quick look and pushed the event back into the files again.

The fourth rate of speed appears mysterious to an auditor or an observer. Only the preclear really knows whether anything is happening at *maximum* rate of scanning. If the preclear's visio is good, he may get a flicker of many still pictures that merge and blend into each other and change so rapidly that they can hardly be identified. If he has good kinesthetic recall, he may simply make a few convulsive movements and then have run completely through the chain of locks at maximum rate. Maximum rate simply means as fast as you can go.

These rates of scanning are, of course, suggestions only, but most people seem to react well when the spectrum of scanning rates is divided up in this manner for them.

BASIC USE OF LOCK SCANNING

After your preclear has become somewhat adept at scanning, using either pleasure moments or light lock material for practice, you can begin the serious business of deintensifying any chains of locks which are interfering with processing or are aberrative to the preclear. It is fortunate that this development came along at about the same time as the newer developments in the running of individual ARC breaks and the hurdy-gurdy* system. Together with these developments, lock scanning can produce quick results in cases which heretofore needed to have a great deal of hard work before results would show. They at least partly solve the problems of accessibility.

Scanning out the locks from a person's bank individual by individual, or dynamic by dynamic, or subject by subject, is one of the quickest ways of obtaining a genuinely easy case. Only after a person's reactive bank has been deintensified to the point where he can remain in his own valence and where he has picked up many of his perceptics, can he be run to best advantage in the basic area. In the overall picture of clearing, it is a saving of time to have your preclear high in tone and in valence before running engrams. This statement, like all general rules, is subject to specific deviation and there are some cases which simply cannot be handled in this way, but this does seem to be a general rule and, if there is any trouble at all with accessibility, it is always a good rule to follow. Lock scanning is one of the techniques for raising your preclear's tone and destimulating his engram bank.

SCANNING A CHAIN OF LOCKS

The usual way to approach a chain of locks is to ask your preclear to settle well into the first lock on the chain. The first time through it is generally a good practice to

[* See *Science of Survival*, Book 2, Chapter 7, "Straight Memory," pages 77-80.]

go through at maximum rate. This will allow the auditor to gather some idea of the type of chain he is attempting to run and its length, since a little practice with any preclear will show the relationship between maximum and other rates of scanning and the auditor will then be in a position to judge how long the chain is going to take to deintensify. In addition to this, the preclear has a chance to warm up the material that is in the chain and the locks will come out cleanly and swiftly when proceeding to vocal-rate scanning. In some preclears, two or three times through at maximum rate is a good practice; in others, one. Some preclears, indeed, object to running a chain through at maximum rate until it has been pretty well deintensified by scanning at vocal or non-vocal rate. This is, of course, an individual matter and the preclear is right in whatever way he wishes to approach the subject of scanning. Usually, however, the best thing to do is to start off with at least one scan-through at maximum.

Next it is best to go through one time at vocal rate, asking for all aberrative phrases in the chain. This may be your slowest scan through the chain but it is also the scanning which produces the most deintensification. It is at this time that the auditor takes careful note of locks which need to be treated individually.

After the vocal-rate scanning, it is generally a good practice to proceed to non-vocal for one or two runs, perhaps asking for vocalization of any phrase which seems to have particular charge. At this point, if the chain has not been very heavy, it is not a bad practice to go back to maximum-rate scanning for three or four times, and if the scanning time at maximum rate has reduced to a matter of one or two seconds, the chain can, to all intents and purposes, be considered destimulated.

If the chain has been aberrative or highly charged, it is better to go through several times at accelerated rate before proceeding to maximum and checking to see how long a maximum rate run will take.

Your first run at maximum may take several minutes. If you proceed to run a light chain of locks purely at maximum rate and time the running of the chain, you will discover that the time for scanning goes up slightly and then goes down swiftly until finally a maximum-rate scanning of a long chain of events is practically instantaneous. A typical chain timed in this fashion might take one minute for the first running, one-and-a-half for the second, one-and-three-quarters for the third, and one-and-one quarter, one-half, twenty seconds, five seconds, two seconds for succeeding runs.

REDUCTION OF LOCK CHAINS

A chain of locks can be thought of as a single engram. When thought of in this fashion it becomes apparent that the signs of reduction of an engram would also be the signs for the reduction of a chain of locks. The main thing to note is the reduction of tension within the preclear as he goes through this material. Quite often lock scanning will produce a reduction in the familiar terms of yawns, tears, lessening of somatics, etc. In addition to the signs of reduction, it is also possible to measure the reduction of a chain by the length of time in which it takes to scan. This, of course, should not be considered completely unassailable proof that the chain has been reduced, since the preclear may be simply lightening the contact which he has with the chain on each successive trip through; but, coupled with other signs of deintensification, the lessening of running time is a clue that the chain has been reduced. As in many engrams, the second, third or fourth runs through a chain of locks will reveal additional material, sometimes additional locks. Indeed, at the end of running through a particularly aberrative chain, a preclear may have made available for his analytical thinking five or ten times the number of incidents of this type that were accessible before the run. One of the most important by-products of lock scanning is that it is tremendously effective in recovering a vast amount of usable experience for the analytical mind.

THREE SPECIAL CHAINS

In auditing a case which has already been processed for some time, the first chain which should be contacted and scanned thoroughly (on several occasions to make sure

that it is reduced well), is the chain of locks caused by previous sessions of auditing. This is a highly effective way of erasing any mistakes which a novice auditor has made in the past, and will recover any attention units lost at odd points during processing. Frequently an auditor will discover that the preclear, while in reverie, has misunderstood a comment of the auditor, and because of his close contact with the engram has been unable to evaluate properly what the auditor has been saying. This misunderstanding may have caused serious breaks in affinity, reality or communication, and scanning through all the auditing which a preclear has received is one of the quickest ways of picking up tone and of heightening the sense of well-being for any preclear.

Of especial interest to persons who have done a great deal of auditing themselves is the fact that their auditing usually forms a second chain of locks which can be scanned out in the manner described. Indeed, a steady job of auditing is quite restimulative and the technique of lock scanning is recommended most highly to a person who has done much auditing. If lock scanning on processing or auditing is done by a team of co-auditors, it is sometimes wise *not* to slow down the rate of scanning slower than the non-vocal rate since additional locks might be put on if the aberrative phrases were vocalized. This is only true in cases where there has been considerable tension about auditing or about being audited on the part of one of the members. If there is heavy charge on such incidents, however, some of this charge can be released by scanning at non-vocal, accelerated and maximum rates. After the situation has been brought up slightly in tone perhaps it will be possible to go back and release charge from individual incidents or from the chain at vocal rate.

In connection with this point let me issue a word of warning to all preclears: No auditor worth his salt as an auditor will be pleased if you do not repeat the aberrative phrases which have occurred during processing exactly as they seem to occur to you. To hint that such phrases exist or to compute as though they existed without actually blowing them as locks is ten times harder for the auditor than if you simply go right into the material and let the phrases come out as they were recorded in your reactive mind. The lock scanning mechanisms, for the first time, give a legitimate way of protecting your auditor from the full force of these locks, but even this cannot be used to dodge the issue. Once the scanning has improved the situation to the point where the auditor and preclear have resumed good processing relationships, it is important to go back and blow any specific incidents which still contain charge as single locks by standard procedure.

One other chain is of particular importance in Dianetics and will be found in most cases to contain a large amount of charge. This is the chain of invalidation of Dianetics. It can be divided up into smaller chains; such as, invalidation of Dianetics by bad publicity, invalidation of Dianetics by opposed authorities, invalidation of Dianetics by opposed relatives, invalidation of specific instances by interested parties and invalidation of Dianetics by too much fanaticism.

After having scanned these major chains of locks, it's sometimes a very good practice to ask for anything about Dianetics which still contains a charge and run out the incidents which are presented as a chain of locks.

ADDITIONAL USES OF LOCK SCANNING

Lock scanning can perform the usual duties of a canceller much more efficiently than any canceller ever devised. For most persons, it is more effective to go back and scan through a session of auditing than it is to use a canceller. The material which is removed from the reactive bank of an individual is, of course, highly aberrative to him. As such, the repetition of this material in present time almost invariably constitutes a light lock. For this reason, every Dianetic session should be scanned and the effect of the session reduced upon the person. This is especially true of people who have not yet started erasing material.

When a preclear may have been hypnotized in the past it is a good practice to use both a canceller and the scanning technique. Lock scanning has an obvious use for the more skilled auditor in correcting the mistakes of a poor auditor. No matter how poor

the auditing has been, a scanning of the auditing which the preclear has received will restore the original condition of acceptance of Dianetics and will allow the auditor to have a fresh start.

Of particular interest to some people is the use of lock scanning in chronological scanning through each day. This usually requires only a half hour or so even for people who are under considerable pressure and the result in the improvement of general well-being is immediately evident. Many previous students of the human mind have noted the therapeutic effect of a recheck of a day's activities before retiring. Lock scanning is the most efficient means yet devised for accomplishing this end.

CONCLUSION

Lock scanning does not replace standard procedure. It is only an adjunct to it. It can be used as one of the steps prior to the running of engrams or it can be interspersed with the running of engrams. If auditor and preclear adhere strictly to the rule that no events containing physical pain will be entered, lock scanning is not dangerous. Innumerable combinations of lock scanning, hurdy-gurdy, straight line memory and the running of engrams are possible and the auditor who understands all of these is capable of varying his attack to meet the individual situation of his preclear. Lock scanning is a valuable addition to the tools of Dianetics.

LRH TAPE LECTURES

Wichita, Kansas
June 1951

5106C	LECTURE	Validation Processing
** 5106C04	LECTURE	All Possible Aberration—1
** 5106C04	LECTURE	All Possible Aberration—2

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Preventive Dianetics

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L. Ron Hubbard

Preventive Dianetics is a subject which probably, in the long run, is even more important than the general subject of processing. It is fixing people up so they don't *have* to be processed. And the way to fix them up is to catch them at conception and keep them engramless from there on out.

The entire program could hardly be put into effect overnight, but there are intermediate steps which can be taken. That is to say, we have a means of determining what steps we should take in order to cause the minimal number of accidents in the society, the minimal number of deaths because of engrams, and the minimal number of sicknesses because of engrams.

It is a very simple formula. Around a woman who is injured, who has been jolted, shocked, or who has just received news causing her great grief, say nothing! Around *any* person who has been injured or who is anaten, say nothing, not even "Sh-h-h-h!"

The second stage is to prevent the key-in of already acquired engrams by keeping things very calm; by not quarreling, for instance, in the vicinity of a child. If no disasters are striking in the vicinity of a child, he may have a large bank full of engrams and never for a moment suffer the consequences of any one of them. This is an almost impossible goal, but it is one which should be sought.

In addition, one should give consideration to the pulling of attention units up to present time on a necessity level. An artificial necessity level can be created by placing someone athletically in danger of his life; by, for instance, dropping him off a yardarm, 75 feet down into the sea. A person whose whole life flashes before him when he is drowning is coming up to present time. Hardly anyone is not better off for having been almost drowned, provided the drowning itself does not become an engram. Without you lay down these specifications, it immediately becomes impossible.

We are so used to an aberrated society where everyone in it has engrams, that we look at the reactivation and restimulation of engrams as the normal, average procedure. It has become a part of our educational strata that if you do so and so to a person, you get such and such results. Actually, such a generality is impossible. You will find out, in dealing with aberrees, that if you do such and so to "A" and do the same such and so to "B," you are going to get two widely different reactions. But having read the novelists on the subject, and having been indoctrinated with the educational pattern, we erroneously agree that humanity reacts in a certain way. It doesn't happen to be true.

We are educated into the belief that when someone comes in and says, "Your mother is dead," the person replies, "Boo-hoo-hoo. I loved my mother very much," and thereafter goes into a sharp decline. One could feel very sad about mother being dead and yet, if he had no basic engram, after the funeral be in excellent shape. The painful emotion engram depends upon the physical pain engram for its action; it cannot take form if there is no basic engram on which it could append.

Consider a person who has no engrams. He could have a childhood wherein practically every day contained a parental quarrel and every teacher he had in school disliked him heartily, but these things would have no lasting effect on him. He would

get some odd educational data about the world, but he would calculate how to get around it, and he would probably be a rather likeable person.

The general breakages of affinity, for instance, would be almost impossible if there were no basic engrams. The breaking down of a person's sense of reality would not happen. If an engramless person were told rather consistently by somebody, "Well, you're wrong, you know; you're not right. You just don't *know* about these things," he would give a reasonable response instead of breaking affinity and communication and reducing his reality. If he were a child receiving such communication from a parent, the end product of this would be that he would have the idea that his parent was not quite bright. Furthermore, the number of illnesses would decrease markedly.

The prevention of the engram, all by itself, would give us a brand-new society. If everybody agreed to keep his mouth shut around a person who has been injured, who is ill or has any analytical attenuation, within a matter of 35 to 40 years there would be an entirely different society. If society, by some means or other, even without knowing a thing about Dianetics, its techniques of application, would just agree that it was worse than killing a man (without knowing what it was doing to him) to say anything around a person who was unconscious, or to quarrel with or otherwise disturb a woman who was pregnant, within the course of a generation there would be a marked change for the better in the whole society.

It's an odd thing that by accident somebody didn't uncover this one. Man's history demonstrates that he has stumbled onto all manner of mechanisms by accident. It's interesting that he never set upon this as being immoral. Well, he never knew it was immoral. Things that are immoral are things which injure, actually, visibly; and the engram is an invisible thing. So he didn't know about this, and it was never considered immoral.

But we are being too hard on Man because, actually, what has Man done now? He has all of a sudden uncovered it. Don't overlook that point. Now it will probably enter into the moral structure here in the next few years. Beat your grandmother, rob banks, do anything, but for God's sake keep your mouth shut around an unconscious person.

A young girl was in the hospital for an appendectomy. (One wonders why? Her mother died of cancer of the intestines—the girl was in her mother's valence, and a situation containing grief was immediately followed by the necessity for an appendectomy.) After the operation she was running a fever, and a Dianetic auditor, a friend of the family, dropped in to visit her.

"How old are you?" he asked the girl.

"I'm nine," she answered, although her present-time age was obviously in the teens.

Her grandmother, who had attended her during the time she had had mumps, was there in the hospital, just as she had been in those past days of sickness when she had said, "Well, now, honey—I'm going away, but I'll be right back to talk to you."

So the auditor asked the girl questions about the time she had mumps. She suddenly recognized the similarity of her present illness to the feeling she had had during mumps, and came up to present time. The doctors who had been treating her with penicillin returned to administer another shot—but she had no fever; she was in excellent condition. There were some very puzzled people there for a while.

What had happened? Here was the cure: an age flash. Age flash—straight-line memory as to what occurred at that age, and then up to present time. Down went the fever to normal almost instantly.

The indoctrination of people into silence in the presence of sickness is very, very difficult, until suddenly they experience something, such as the nurse who attended this girl during her appendectomy.

While the girl was under ether, one of the nurses had walked into the operating room and started to babble about the next patient scheduled for an appendectomy. The girl's father, present at the operation because he himself is a doctor, and knowing his Dianetics, motioned angrily for silence. The nurse reluctantly broke off conversation.

Later, he walked beside his daughter as she was wheeled from the operating room, and at this point the same nurse again approached, insistent upon getting her message off as soon as possible. The girl was not yet out from under the anaesthetic when the nurse remarked:

“She can’t hear anything. She’s unconscious!”

The father glowered at the nurse and barely restrained himself from striking her.

The nurse only stared stupidly at him, probably making mental calculations as to the father’s degree of balminess.

The girl came out from under ether while the nurse was busily buzzing around her room. The father was there still. The nurse, perhaps thinking to squelch the old man once and for all, spoke to the father:

“What were you talking about? You know that people who are unconscious can’t remember anything like that.”

The girl looked over and smiled at the nurse. “Were you talking about somebody talking?” she asked.

The nurse, smugly sneering, said, “Yes, I was. Now, do you remember anything about what happened back there in the operating room?”

The now thoroughly conscious girl replied, “Oh, yes. I remember what you said. You were telling the doctor something about the person who would be operated on after me.”

The nurse, looking very ill, walked out.

There are several general conditions of anaten, and thousands of situations wherein anaten is present—a person, for instance, who is just recovering from an operation is in a very perilous state. Apparently conscious, apparently able to speak, but at best, usually, in amnesia trance, he will come up into a light trance; and here is pain, and everything else.

To give you an example of this, there was a lady in a hospital who had delivered a child. She was hemorrhaging rather badly, and she continued to hemorrhage for several days—lightly, and then heavily again, and lightly. And people were getting concerned about her life, because one can’t keep this up forever.

I gave her a few quick questions on this order: “Whom did you see immediately after delivery?”

“Nobody,” she answered.

“When did this bleeding start?”

“About two hours after delivery.”

“Whom did you see immediately after the bleeding started?”

“Nobody . . . nobody . . . oh, yes! The nurse came in and said . . . said something, I’m not sure what. And then she said, all of a sudden, ‘I’ll roll you down, now. Now just lie there, quietly.’ “

I dipped back on the line, ran that thing out, brought her up to present time, took her out of that tail end of the incident, and the hemorrhaging stopped. It looked like straight magic to the MDs who didn’t know Dianetics.

Here was an instance of a nurse placing a human being in danger of losing her life. It is not a light thing; it is deadly serious. All the post operational complications could have been prevented completely. Just those little words—“I’ll roll you down, now. Now just lie there quietly”—left unspoken would have made all the difference.

INDUSTRIAL ACCIDENT PREVENTION

Preventive Dianetics enters the field of industry very solidly. Let us take a person who has worked for several years in the same area in, say, a steel plant. Naturally, every time he has been injured in that area, or every time he has been slightly anaten or restimulated in that area, he has received all the environmental percepts. There is the roar of the furnaces, the odor around there, the feel of the floor and so on.

One day he hits his head and somebody says to him, “Come over here.”

The possibility of keying something in at that moment is great, but we key it in with the additional bundle of all the environment where this person works.

Next, some weeks later he burns his hand; somebody says something to him—could be anything—and the environment is once more keyed in.

Finally, one day he comes to work not feeling so well. He has an engram in restimulation, and the restimulation of the environment, of course, is very responsible

here. He throws the wrong lever and two men die—two men leading different lives, who have no connection with him whatsoever but just happened to work in the same place. It doesn't take a very big mistake in a steel plant to kill someone.

An engram in restimulation in one chap caused him to practically cut his hand off. The engram, which said something to the effect that he had to cut his hand and said which hand, too, went into restimulation, and during a period of about three days he managed to do things with that hand which injured it three times. The last accident occurred when he endeavored to raise a stuck window with a broken pane and succeeded in carrying out the command of the engram. That is just an example of what an engram will dictate and a person unknowingly follow.

A doctor known to the Foundation suffered a dislocation of his shoulder. "I would feel so much better if I could get it out" was the engram at the bottom of that pile, as was found in a subsequent auditing session.

Have you any idea how much horsepower it takes to actually disjoint and disrupt a shoulder? It took him three years, but he finally found a way. Of course, he didn't know he was obeying an engram, but all of a sudden it came to him during processing. "That's why I had to get my shoulder out," he said, suddenly. "It was said at birth . . . 'If I can just get this shoulder out, he will be all right.' "

The "accident" in which he succeeded in satisfying the engram happened in this manner: He was in a hospital one day and happened to note that one of the X-ray machines had developed a short circuit, and that this machine stood within a few inches of a cold-water pipe. He playfully touched the X-ray machine and the pipe, lightly so as not to make too good an electrical contact. He seemed to be one of these inexplicable people who enjoy the feel of electricity.

Three days later, as he stood near the same machine talking casually to another member of the staff, he leaned on the X-ray machine and grabbed the water pipe with the other hand. He yelled for somebody to pull him off, but he had a very firm grip on the pipe. They pulled his shoulder out of joint during the rescue.

In the whole field of Preventive Dianetics nothing is more shocking than watching the curve of accident rates. In one industry they go up by two or three, and then fall off and none will occur for a while. You get the old railroad superstition: "There's been a wreck? There'll be two more." And there will be! It says so. There's the superstition which runs through the field, and a couple of guys will take it upon themselves to have the responsibility of getting those two other wrecks. And this is the reactivation of engrams, whether it is on an alarm reaction level, or whether it's on a mechanical restimulation level, or anything else.

It doesn't take many hours of research into accident reports to discover a very strange fellow, the "accident-prone." He walks around trying to find an accident, and when he fails to find one, he has one all by himself. He is the man who keeps hospitals, morgues, and cemeteries in business, although the unfortunate part of it all is that he causes so many injuries and deaths to others before he himself is finally removed.

Some of the data assigned to accident-prones, although not thoroughly checked, seems to demonstrate that there is a sort of telepathic thing about accidents, just as there is a sort of telepathic thing about mass hysteria. It would seem that an engram is the best broadcaster in the field of telepathy. All the evidence I have of telepathy announces that this was an engram which was broadcasting. The reactive mind and the animal body, you might say, long since developed an alarm system for the herd; and having developed this alarm system for the herd in that bracket, it now functions best in that bracket.

We are in the same spot, where alarm reaction telepathy is concerned, as with the mathematician's two-dimensional worm: he's busily crawling along on a two-dimensional plane, and one day he bumps into a post. He crawls on and says, "Nope! That would have to There's just no post there, that's all. There couldn't be!" He comes by another day, and he shoulders it again. He's aware of the existence of something, but of course he would be unable to think in the third dimension. We know there is something there—we keep nudging this post.

Did you ever walk into a room where people had been quarreling? Now you'd think, perhaps, rationally, that it might be just because you don't like to see these

people, but there's an actual sort of impact involved in it. I don't know what it is unless it is this form of alarm telepathy.

Sometimes two people who are strangers become involved in an argument. The first person will say, "Yeah, go soak your head!" and the second will come through with the other half of the engram, the other valence: "So's your old man!"

We have a tone scale operating, and we could draw a spectrum of affinity on it, starting at the top with love, cohesiveness, and going down through fear and terror to where affinity was a reverse charge and became grief. Toward the bottom of the scale, where we had a herd, for instance, which would have to be alerted toward some danger, we would get a fear shock reaction which would broadcast and cohere the herd into flight.

I am just telling you about this alarm reaction telepathy here in passing. It is not a necessary postulate to any part of Preventive Dianetics.

ON THE NATION'S HIGHWAYS

Preventive Dianetics is the heart and soul of accident prevention on the highways. It is an old, old saw with traffic departments that ten percent of the drivers cause ninety percent of the accidents. I'll go further and say that one hundred percent of the accidents are caused by engramic restimulation. If it's a mechanical failure, it means somebody failed in design; his ability must have been inhibited a bit for him to have failed so signally in design based upon principles in which he was so thoroughly educated. Or a mechanic might have had a headache that morning when he was fixing the steering apparatus, and so didn't quite seize down the bolts. Or the highway department might have been just a little bit careless about all this: a couple of engrams on the subject "Well, it doesn't matter anyway," maybe, on the part of some workman, and the sign that should have been there isn't there.

Have you ever noticed that in the vicinity of an accident, other accidents happen? Some foolish traffic department someplace started the practice of putting up crosses wherever a highway death had occurred. All of a sudden, the crosses would just pile right up there in that one spot, one after the other. They did away with the crosses, quick. The cross was a suggestion that there was death. Anybody coming by with one of these things to trigger said, "Yep! Here's my chance." Another cross.

That's one level. If you'll notice too, the observance of a sudden accident will cause other people in the vicinity of the accident to make mistakes immediately afterwards.

Joe Jones is driving down the road. He has an engram which makes him get exorbitantly drunk. And the same engram says, "I can't see straight," and "You don't know what you're doing." By some perceptic or group of perceptics this engram goes into restimulation, and screech! Across the road, into another car. Three or four people die in that other car—three or four people who had nothing whatever to do with Joe Jones' engram.

We are being, actually, as thoroughly brutalized and calloused on this subject of automotive accidents as were the Romans looking at the arena. We get in every year practically as many deaths as there were in our own army in World War I. And these aren't light accidents. They are destructive to lives and property.

People say, "We have to make the highways better." If you had people driving those highways who weren't emotionally disturbed in the direction of accident-prone, you could hang the highways at a 45-degree angle and no one would fall off them.

The ambitious young engineer who wants to make a good name for himself and build big cloverleaf's because they look so pretty, wants to see a great big highway project. He wants to see the state legislature hang on to the taxpayer these billions and billions and billions of dollars of highway improvement, and one of his chief arguments is "We are going to prevent accidents." But do they? No! We check over and find out how many accidents are now on this superhighway, and we find out there are more.

A small change in the licensing of automobile drivers would do away with about 99% of highway deaths and accidents. A very small change. It would merely be an arbitrary selecting out of those people who had had accidents. When a driver has had

an accident in which somebody was injured to a point of having to be hospitalized, revoke his license, and make it one hundred years in jail for anyone driving a car with his license pulled. After that the highway death toll would become negligible, because people who have accident-prone engrams would have been selected out. Highway accidents would then just about cease to happen.

THE PREGNANT WOMAN

A particularly important phase of Preventive Dianetics is encountered when dealing with the pregnant woman. People ask, "Should you audit a pregnant woman?" The question cannot be answered "Yes" or "No" unqualifiedly. If the woman's aberrations are causing her to do and be things which are injurious to the child to the point of costing its life, yes, audit. But if she can get by till after the child is born, leave it alone; you can give her a little bit of straight-wire without hitting grief discharges.

If the woman is encountering severe nervousness, morning sickness or debility, the auditor may find it necessary to process her, as she may give the child a very bad birth, or the child might be in danger of its life due to an abortion attempt. The auditor has to weigh these things, judge them and bring to bear a lot of thought on the particular situation. If the morning sickness is relatively minimal and she can suffer through without a great deal of injury to the child, he had best stick to Preventive Dianetics. He must realize that any engram he might run—particularly a grief engram—may transplant.

If you have ever seen a preclear undergoing processing roll up in a ball suddenly, or leap convulsively on the couch, you will understand that the intra-abdominal pressure is increased. When that pressure is increased, even mildly, we get a transmission to the unborn child. We particularly get a transmission in a grief engram. When mama cries convulsively, sobs in grief, that grief charge will transplant, and it will have the very interesting data in it, "Let's go over it again. Let's go back to the beginning. When I count from one to five, the phrase will flash into your mind. Come up to present time." These are very uncomfortable commands to have in an engram; it means that when a person gets to some part of the engram, he will have a tendency to go over it again.

Twenty years from now some poor professional auditor running this child, then a young man, will say, "Let's return now to the moment when—"

The fellow will say, "Owww!"

And the auditor will say, "What's wrong? Return now to the moment when—"

Preclear: "Owww !"

Then the auditor will say, "Who died?"

Preclear: "Nobody. Nobody died."

The auditor will check through carefully, find that no relatives are missing; they're all present, and yet there's a death there—somebody's dead. Somebody is dead all right—in one of mama's engrams. Maybe her great-grandfather, which puts the incident back three generations from the bewildered preclear. He couldn't possibly have known this great-grandfather, and yet he has an engram about his death.

If many of these grief engrams are run on a woman who is pregnant, she will give birth to a child who will give every evidence of having had a great deal of sorrow in his life.

A horrible thing takes place sometimes. If you ever run across a young girl who is pregnant and who is unmarried, check up on this one. Is she wearing something, lacing herself in such a way that her pregnancy will not become obvious to others? If she is, that poor child she is carrying is receiving a continuous engram for every moment it is laced in too tightly.

Cases of moral turpitude should never be handled in the fashion employed by society. The system is utterly wrong. No matter how wrong the act may seem, there is *no* reason to ruin the health of a girl and the sanity of a future child just to be moral. As many doctors have gotten into trouble by saying, a good contraceptive is more efficacious in these matters, and a knowledge of contraception is far better than an ignorance of sex. Some of the most serious cases to come to the auditor's attention will be people who have been born of a woman who conceived them out of wedlock.

MORALS AND ETHICS

Preventive Dianetics definitely enters the field of morals. Morals come about to reform harmful practices. Everything that is now immoral was at some time or other harmful to the race. A moral code is set up and goes forward in the society by contagion, even beyond its useful life span.

For instance, a lot of our present-day morals came into existence because venereal disease moved in on the society. Nobody could do anything about venereal disease, so they shifted the moral code so that it would take care of some portion of the venereal problem. Now we have penicillin and sulfathiazole, but the moral problem comes up against our wiping out venereal disease. Morals are initially practical considerations; but they have practically nothing to do with spirit. I've never been able to find morals aiding and abetting spirit. It's not that we want an immoral society. We want a *rational* moral society, and rational morality at this time demands, for instance, that venereal disease be brought into the open quickly as a disease, and that it be treated, because it can be stamped out of all the societies in the world now that we've got the weapons to do it.

That is where a moral, going forward by contagion, becomes in itself a social aberration. And, actually, the main part of your social aberrations that are carried forward now are old fragments of morals which we have even forgotten as a race. It would be difficult to trace their inception. First they were practical considerations, used for very definite purposes. Then they came forward, and broke up as their use was outmoded; but they came forward as a set code to become, then, an aberration, because now they are not rational any more. And what is an aberration? It is an irrationality.

Morals are fine. However, morals are not understood by this society today. Dianetics hopes to make them a little better understood, because it's a vital problem.

You look up "ethics" in the dictionary (this really stands a philosopher's hair on end) and you find it means "moral sense"; then you look up "morals" and you find it's "ethics." But morals are not ethics at all! Ethics have to do with a code of agreement amongst people that they will conduct themselves in a fashion which will attain to the optimum solution of their problems.

Morals, on the other hand, are things which were introduced into the society to resolve harmful practices which could not be explained or treated in a rational manner. So you had to create an artificial sort of a law which went forward, which would not be an optimum solution, but would block this and block that in an effort to keep something from happening. In other words, the morals were jackleg solutions all the way along the line. Didn't know what caused it, couldn't stop it in any other way, let's prevent it, let's invent a moral: that's actually the history of moral codes.

In this society today, if a moral code injures the life of an individual and does not enhance the life of any other individual, that morality is destructive and should be struck from the culture of the society. It's an unfortunate thing that several of those kicking around today hinder the society without aiding it. They get to be a rather involved problem, usually running into a severe financial burden, since an agency must be hired to enforce them. Blue Laws are legislated. Vice squads are recruited. There has even been an Organization for the Suppression of Vice Squads.

A certain vice squad had an ulterior vested interest in the morality of a community in which it operated, to the extent that it waged blackmail from information it gathered during enforcement of Blue Laws. The "vice" squadders waxed rich from their racket, until the organization for its suppression was formed.

Morality is more than questionable when it takes a high school girl, sends her to a doctor's office for an abortion, wrecks her glandular structure by so doing, and impedes her dynamics. It is more than suspect when it gives that same girl a deep sense of guilt, along with an engram which, kicking around and festering in any reactive mind, will undoubtedly trigger the majority of the other engrams in the bank. If we as people say this is necessary, the dwindling spiral of aberration has descended further than we might have guessed.

The auditor will often run across a case where a girl has been handled in this fashion. Usually, it is the high school girl who has gotten “into trouble.” She becomes a juvenile delinquent and a label is put on her so that she becomes a moral liability to society. Her parents sometimes ship her out of town to have an abortion. Sometimes a judge on the bench will declare that a “legal” abortion be performed on the girl, “in the interests of justice.”

On the other hand, if she has the child, the secrecy, the grief and the talking during the lowered anaten of the girl all add to a very nasty engram bank for that child.

As the auditor works back through one of these engram banks he will find himself wishing to God somebody had shot that judge or hanged those parents or throttled those gossipy old ladies, because he just has to wade and wade through the grief and secrecy, guilt and shame—all of these in the prenatal area of the so-called “illegitimate” person who is completely guiltless; his sole guilt being the fact that he was the biological reaction which occurred to his mother at the beginning of his own life span.

Thus enters the adoption problem. It sometimes happens that a preclear does not know he was adopted until it becomes evident that the dramatizations of his foster parents are not found in his prenatal bank. If a child is without his original parents, one of two things must have happened: the parents have been killed sometime after birth, too early for the person to remember, or it is what is called a moral turpitude or poverty case. There is something wrong in that person’s life, to cause his adoption after his birth. Upon this factor exist the racketeers who trade in children.

There is a vicious adoption market going on in which a thousand dollars buys a child. This has something to do with law-breaking, etc. But consider what the purchaser is getting—a rough prenatal engram bank. This history of adopted children is not as good as it might be; but even so, the child has been done an enormous favor. The dramatizations which are in the prenatal bank aren’t duplicated in the postnatal bank, leaving the words for the most part unrestimulated. Occasionally, however, the person has had enough material keyed in at the time of his adoption to make his case pretty difficult.

This calls for Child Dianetics in a hurry. In other words, the sins of the little high school girl so self-righteously condemned fall upon the head of an innocent child and then become inflicted upon well-meaning foster parents who had nothing to do with the original situation at all. In this way the very crooked course and hidden path of contagion runs through the society.

It is impossible to draw a line and say, “Don’t adopt children.” That would be no less than silly, because people want children and they will go right on adopting them. But when making a choice, look over the mother’s record. Under what circumstances was this child conceived? Were the mother’s parents very stem parents? Was the mother driven from home with the precious bundle in her hands? Or under her belt? These are considerations, very definite considerations.

FAMILY LIFE

Towards the prevention of the high divorce rate, Preventive Dianetics enters the field of marriage. The divorce rate today is at an all-time high, but many, many of these marital mishaps can be prevented.

People all too often choose their reactive-mind partners. That is to say, Gertrude actually marries Uncle Bill, only Uncle Bill’s name happens to be George, and the only similarity with Uncle Bill is maybe the way George wears his hat, or the tone of his voice when he laughs. Uncle Bill was Gertrude’s staunch champion all through her youth, so she, of course, marries Uncle Bill, only his name’s George. Very confusing!

And then she finds that—because restimulation makes her take on the valence she was occupying as a little girl—she does the things which please Uncle Bill; only these don’t please George. Up to the time of her marriage she was a strong, self-reliant woman—now she is a weak little simperer who has to be protected. She expects certain things from Uncle Bill. He took care of her a lot; took her swimming, was very nice to her and at one time when she was sick, he brought her all her meals in bed.

She initiates this “in bed” trick on George, only George doesn’t understand anything about Uncle Bill. He merely gets resentful toward a wife who insists on eating her breakfast in bed. His ally was a nurse by the name of Alice, and he thinks Gertrude is Alice.

So between Gertrude’s thinking George is Uncle Bill, and George’s thinking Gertrude is Alice, we find these people aren’t married to each other at all, but to a couple of allies. It is evident that such confusion of personalities will result in an occasional divorce.

Two reactive-mind partners restimulate each other enormously, but society demands that they remain together. Two people who should never be in sight of each other live together, restimulate each other, driving each other’s health and efficiency down in a dwindling spiral. And at the same time they may have a terrific compulsion to stay together! The engrams say, “I love you. I just don’t dare leave you. I’d die if we were separated.” And this husband, in whose coffee she would just love to put arsenic, has to sit there every morning at breakfast, across the table from her, because his engrams say, “I love her. I have just got to love her!”

How would Dianetic processing prevent divorce? The science of mental health cannot guarantee to resolve the old morals of society. Marriage is apparently a constrained and maybe just a tiny bit artificial institution of society. There is no evidence as to why it should be a truly natural institution, but we apply a natural law to it.

In the processing of a married couple you may be treating two people who are naturally antipathetic. Releasing them through processing may bring one of them up to a point where he suddenly decides, “Well, I don’t have to stay with this woman,” and then promptly leaves. Because of this, someone someday may throw an uncomfortable harpoon into Dianetics by saying that it breaks up marriages.

Dianetics, properly and unselfishly used, does not break up marriages. It brings together partners whose marriage is really on the rocks but who genuinely wish to remain together. The trick is to get each partner past the danger point, that crucial point where either would be raised sufficiently on the tone scale to decide that enough of marriage is enough. Beyond this point, it is smoother sailing.

It might be very productive of results to approach judges and lawyers before tackling couples. An attorney who is also a good auditor would, although his fees might come rather high, be able to sit at his desk and, by means of straight-line memory, salvage about half of the marriages headed for the rocks. He would be sitting in the driver’s seat. People coming to him for advice would ask, “What are the community property laws?”

“How old are you?” he would snap back. Age flash! It would solve quite a number of tangles.

A Dianetically wise person could avoid much of the possibility of marital misnavigation. Suppose a man is seeking a mate, or is courting. He should find out whether his prospective bride likes her papa. Be wary of a woman who dotes too much on papa.

The woman, picking a man, would look with a calculating eye on the man’s association with his mother. If he loves his mother dearly, really devotedly, and does exactly what mama says and when she says it, let him alone! He is a bad risk. Likewise, if he hates his mother viciously, take the nearest exit.

A well-rounded, rational relationship with parents indicates the best risk in a marriage partner. Note by close association how aberrated the parents are. Is there, or was there, any great amount of trouble with allies? Did they fight over grandma near this person, etc.? Realize that your prospective mate is potentially in the valence of one of the parents, and probably has the majority of the engrams of both. Look the family over carefully. Don’t just take the social look; take the Dianetics look! That’s a dirty, unromantic trick, you might say, but it is the *safest* rule to go by.

Preventive Dianetics has as its basis the prevention of acquisition of an engram; secondarily, when an engram has been received in spite of all due care and caution, the prevention of restimulation of the engram. When these two basics are successfully introduced into and generally practiced by society at large, a deeply gratifying decline in the number of social aberrations will take place. The dwindling spiral will not only be stopped, but will be turned upward into new heights.

SCIENCE OF SURVIVAL Prediction of Human Behavior

by
L. Ron Hubbard

Published June 1951

Science of Survival, originally subtitled *Simplified, Faster Dianetic Techniques*, was written by L. Ron Hubbard in January—April 1951, and the first copies of the limited manuscript edition were presented at the First Annual Conference of Hubbard Dianetic Auditors in Wichita, Kansas, June 25-28, 1951. (See following page.) This edition of 1,250 copies was a facsimile of the original typed manuscript. The first typeset, hardcover edition came out in August 1951.

Although its original subtitle stresses faster techniques, this text is actually noteworthy for being the broadest available work on the Tone Scale and on Affinity-Reality-Communication. Book One of this work is especially important to the student desiring an overall knowledge of Dianetics, and particularly to someone interested in homo sapiens. Here is the first appearance of the Theta-MEST theory and various speculations regarding it. The Tone Scale and behavior predictions and Affinity-Reality-Communication remain unchanged as basic theory until this day.

This book is built around the Hubbard Chart of Human Evaluation and Dianetic Processing. As L. Ron Hubbard said in February 1951, "The chart helps you to determine what kind of preclear you have, and what kind of processing to use on that preclear. It's a sort of two-minute psychometry."

Book One covers the columns of the Chart of Human Evaluation, and the data found here is still today indispensable to any person in any area of human relations whose success depends on proper understanding and accurate appraisal of human personality. The first five chapters of Book Two comprise a clear, brief statement of the basic elements of Dianetic auditing as of early 1951, including a description of how to apply Standard Procedure. The balance of Book Two covers the Dianetic Processing columns of the Chart, column by column.

Six Supplements to *Science of Survival* were printed during 1951-52, containing articles written by various Dianeticists. All articles contributed by L. Ron Hubbard are included in these volumes.

558 pages, 7 illustrations, hardcover with dust jacket, glossary, index, accompanied by the Hubbard Chart of Human Evaluation and Dianetic Processing. Available from your nearest Scientology Organization or Mission, or direct from the publishers: Scientology Publications Organization, Jernbanegade 6, 1608 Copenhagen V, Denmark; or Church of Scientology Publications Organization U.S., 2723 West Temple Street, Los Angeles, California, 90026, U.S.A.

**FIRST ANNUAL CONFERENCE OF
HUBBARD DIANETIC AUDITORS LECTURES**

Wichita, Kansas
25—30 June 1951

The First Annual Conference of Hubbard Dianetic Auditors was held by the Hubbard Dianetic Foundation at Wichita, Kansas, June 25 through June 30, 1951. One hundred and twelve HDAs, representing every section of the United States and Canada, met for the dual purpose of attending a special course of instruction on new techniques and to form an International Association of Hubbard Dianetic Auditors. Each member attending received a copy of the special student edition of *SCIENCE OF SURVIVAL: Simplified, Faster, Dianetic Techniques*, as well as a copy of the Hubbard Chart of Human Evaluation. L. Ron Hubbard lectured to the conferees every afternoon, Monday through Thursday, June 25-28.

Thursday evening, June 28th, the conferees attended a banquet given by the Foundation staff. The first limited edition copies of *Science of Survival* were presented at the banquet to those who had ordered the manuscript edition.

At the business section of the conference on Friday, June 29th, the Association of Hubbard Dianetic Auditors, International was formed.

On Saturday, June 30th, L. Ron Hubbard gave a final lecture with a question-and answer period, after which the conference was officially declared to be concluded.

5106C25	LECTURE	Introduction to Conference and New Book (3 reels)
** 5106C25	LECTURE	Techniques—Tone Scale (Parts 1, 2, 3, 4, 6)
5106C25	LECTURE	Theta-Mest (Survive and Succumb)
** 5106C26	HEV-1	Chart of Human Evaluation
** 5106C27A	VP-1	Validation Processing—Intro to Self-Auditing—Guk
** 5106C27B	VP-2	Chronic Somatics
** 5106C27C	VP-3	Demonstration (Validation Processing)
** 5106C28	CAC	The Completed Auditor, Part I—Auditing Techniques —The Dynamics—Interior and Exterior—Standard Procedure—Auditing—Lock Scanning—ARC Straightwire
** 5106C28	CAC	The Completed Auditor, Part 11—Intro, Extroversion —Past Deaths and Lives—Conclusion of Conference
* 5106C29	HDA-1	HDA Conference No. 1
5106C30	HDA	MEST, Theta, ARC—Part I
5106C30	HDA	Final Lecture at Conference (Questions & Answers)

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Education and the Auditor

L. Ron Hubbard

The first thing that an auditor has to find out for himself and then recognize is that he is dealing with precision tools. It isn't up to someone else to force this piece of information on him. The whole subject of auditing, as far as the auditor is concerned, is good or bad in direct ratio to his knowledge of his tools. It is up to an auditor to find out how precise these tools are. He should, before he starts to discuss, criticize or attempt to improve on a technique, find out for himself whether or not the mechanics of this technique are in existence, and whether or not this technique adequately handles the mechanics.

He should make up his mind about each one of the three principal kinds of enttheta: the lock, the secondary and the engram. Do locks exist? Do secondaries exist? Do engrams exist? There are two ways to answer this to his own satisfaction: find them in a preclear or find them in himself. These are fundamentals, and every auditor should undertake to discover them himself, thus raising Dianetics above an authoritarian category. It is not sufficient that an instructor stand before you and declare the existence of an engram. Each and every one of you must determine for yourselves whether or not the instructor's statements are true.

In the field of medicine some instructors declare that multiple sclerosis is the decay of nerve fibers, and that it is incurable, and that people who contract the "disease" die in a relatively short period of time. It must be answered in just this way on the examination paper, or the student will find himself with less than a passing grade. This is not instruction—this is obstruction.

In the first place, no one in medical school knows anything about multiple sclerosis, and in the second place it is curable, and in the third place it is not fatal. A good instructor would expect his students to question such a statement, and to find for themselves what can be done about multiple sclerosis.

There are two ways men ordinarily accept things, neither of them very good. One is to accept a statement because Authority says it is true and must be accepted, and the other is by preponderance of agreement amongst other people.

Preponderance of agreement is all too often the general public test for sanity or insanity. Suppose someone were to walk into a crowded room and suddenly point to the ceiling, saying, "Oh, Look! There's a huge, twelve-foot spider on the ceiling!" Everyone would look up, but no one else would see the spider. Finally someone would tell him so. "Oh, yes there is," he would declare and become very angry when he found that no one would agree with him. If he continued to declare his belief in the existence of the spider he would very soon find himself institutionalized. The basic definition of sanity in this somewhat nebulously learned society is whether or not a person agrees with everyone else. It is a very sloppy manner of accepting evidence, but all too often it is the primary measuring stick.

And then the Rule of Authority: "Does Dr. J. Doe agree with your proposition? No? Then, of course, it cannot be true. Dr. Doe is an eminent authority in the field." A man by the name of Galen at one time dominated the field of medicine. Another man by the name of Harvey upset Galen's cozy position with a new theory of blood

circulation. Galen had been agreeing with the people of his day concerning the “tides” of the blood. They knew nothing about heart action. They accepted everything they had been taught and did little observing of their own.

Harvey worked at the Royal Medical Academy, and found by animal vivisection the actual function of the heart. He had good sense enough to keep his findings absolutely quiet for a while. Leonardo da Vinci had somehow discovered or postulated the same thing, but he was a “crazy artist” and no one would believe an artist. Harvey was a member of the audience of a play by Shakespeare in which the playwright made the same observation, but again the feeling that artists never contribute anything to society blocked anyone but Harvey from considering the statement as anything more than fiction.

Finally Harvey made his announcement. Immediately dead cats, rotten fruit and pieces of wine jugs were hurled in his direction. He raised quite a commotion in medical and social circles, until finally, in desperation, one doctor made the historical statement, “I would rather err with Galen than be right with Harvey!” That is one method of accepting a fact—quietly determine the preponderance of opinion in favor of it, and then accept or reject it on that basis.

Man would have made an advance of exactly zero if this had been the only method of testing evidence. But every so often during man’s progress there have been rebels who were not satisfied with preponderance of opinion, and who tested a fact for themselves, observing and accepting the data of their observation, and then testing again.

Possibly the first man who made a flint axe looked over a piece of flint and decided that the irregular stone could be chipped a certain way. When he found that flint would chip easily he must have rushed to his tribe and enthusiastically tried to teach his fellow tribesmen how to make axes in the shape they desired instead of spending months searching for accidental pieces of stone of just the right shape. The chances are he was stoned out of camp. Indulging in a further flight of fancy, it is not difficult to imagine that he finally managed to convince another fellow that his technique worked, and that the two of them tied down a third with a piece of vine and forced him to watch them chip a flint axe from a rough stone. Finally, after convincing fifteen or twenty tribesmen by forceful demonstration, the followers of the new technique declared war on the rest of the tribe and, winning, forced the tribe to agree by decree.

Man has never known very much about that with which his mind is chiefly filled: data. What is data? What is the evaluation of data? For instance, if you have been in Dianetics very long the chances are that someone has glibly told you that he knew from psychoanalysis that if one could remember childhood experiences one could be relieved of certain psychosomatic pains. His conclusion from this tiny scrap of information was that Dianetics is not new.

In 1884 when Breuer first presented this tiny fact to Freud, he was unable to convince the eminent Doctor, but he managed to convince Freud in the next ten years. Then Freud convinced his literary agents. Medicine then fought Freud to a standstill, but eventually psychoanalysis emerged from the imbroglio.

All these years in which psychoanalysis has taught its tenets to each generation of doctors the authoritarian method was used, as can be verified by reading a few of the books on the subject. Within them is found, interminably, “Freud said” The truly important thing is not that “Freud said” a thing, but “Is the data valuable? If it is valuable, how valuable is it?” You might say that a datum is as valuable as it has been evaluated. A datum can be proved in ratio to whether it can be evaluated by other data, and its magnitude is established by how many other data it clarifies. Thus, the biggest datum possible would be one which would clarify and identify all knowledge known to man in the material universe.

Unfortunately, however, there is no such thing as a prime datum. There must be not one datum, but two data, since a datum is of no use unless it can be evaluated. Furthermore, there must be a datum of similar magnitude with which to evaluate any given datum. You cannot evaluate a mountain by comparing it to a grain of sand.

Man has always evaluated data to a certain point, and then said, "From here on is God." Strangely enough, with the passing of time and the acquisition of new data with which to evaluate, the line of demarcation between material knowledge and God was pushed further and further back, and today is being pushed even further back. Actually, in order to conceive God, man had to have a datum of comparable magnitude—and thus the "Devil."

Data is your data only so long as you have evaluated it. It is your data by authority or it is your data. If it is your data by authority somebody has forced it upon you, and at best it is little more than a light aberration. Of course, if you asked a question of a man whom you thought knew his business and he gave you his answer, that datum was not forced upon you. But if you went away from him believing from then on that such a datum existed without taking the trouble to investigate the answer for yourself—without comparing it to the known universe—you were falling short of completing the cycle of learning.

Mechanically, the major thing wrong with the mind is, of course, the turbulence of the physical pain engram, but the overburden of information in this society is enforced education that the individual has never been permitted to test. Literally, when you are told not to take anyone's word as an absolute datum you are being asked to break a habit pattern forced upon you when you were a child. Your instructor in Dianetics could have told you what he found to be true and invited you to test it for yourself, but unless you *have tested it* you very likely do not have the fundamentals of Dianetics in mind well enough to be comfortable in the use of any or all of the techniques available to you. This is why theory is so heavily stressed in Dianetics. The instructor can tell you what he has found to be true and what others have found to be true, but at no time should he ask you to accept it—please allow a plea otherwise. Test it for yourself and convince yourself whether or not it exists as truth. And if you find that it does exist, you will be comfortable thereafter; otherwise, unrecognized even by yourself, you are likely to find down at the bottom of your information and education an unresolved question which will itself undermine your ability to assimilate or practice anything in the line of a technique. Your mind will not be as facile on the subject as it should be. It is not through courtesy that you are being asked to check your data—you are being asked to become much better auditors by resolving your basic and fundamental concepts.

Any quarrel you may have with theory is something that only you can resolve. Is the theory correct, or isn't it correct? Only you can answer that; it cannot be answered for you. You can be told what other auditors have achieved in the way of results, and what other auditors have observed, but you cannot become truly educated until you have achieved the results for yourself. The moment a man opens his mouth and asks, "Where is validation?" you can be sure you are looking at a stupid ass! That man is saying, bluntly and abruptly, "I cannot think for myself. I have to have Authority." Where could he possibly look for validation except into himself, the physical universe, and into his own subjective and objective reality?

Unfortunately, Dianetics is surrounded by a world that calls itself a world of science, but it is a world that is in actuality a world of Authority. True, that which is science today is far, far in advance of the Hindu concept of the world wherein a hemisphere rested on the backs of seven elephants which stood on seven pillars, that stood on the back of a mud turtle, below which was mud into infinity.

The reason engineering and physics have reached out so far in advance of any other science is the fact that they pose problems which punish man so violently if he doesn't look carefully into the physical universe. An engineer is faced with the problem of drilling a tunnel through a mountain for a railroad. Tracks are laid up to the mountain on either side. If he judges space wrongly the two tunnel entrances would fail to meet on the same level in the center. It would be so evident to one and all concerned that the engineer made a mistake that he takes great care not to make such a mistake. He observes the physical universe, not only to the extent that the tunnel must meet to a fraction of an inch, but to the extent that if he were to misjudge wrongly the character of the rock through which he drills, the tunnel would cave in—an

incident which would be considered a very unlucky and unfortunate occurrence to railroading.

Biology comes much closer to being a science than others because, in the field of biology, if someone makes too big a mistake about a “bug” the immediate result can be dramatic and terrifying. Suppose a biologist is charged with the responsibility of injecting plankton into a water reservoir. Plankton are microscopic “germs” that are very useful to man. But, if through some mistake the biologist injects typhoid germs into the water supply—there would be an immediate and dramatic result.

Suppose a biologist is presented with the task of producing a culture of yeast which would, when placed in white bread dough, stain the bread brown. This man is up against the necessity of creating a yeast which not only behaves as yeast, but makes a dye as well. He has to deal with the practical aspect of the problem, because after he announces his success there is the “yeast test”: is the bread edible? And the brown bread test: is the bread brown? Anyone could easily make the test, and everyone would know very quickly whether or not the biologist had succeeded or failed.

Politics is called a science. The punishment for a mistake in the “science” of politics is so tremendous that this whole culture is on the verge of being wiped out! There are natural laws about politics. They could be worked out if someone were to actually apply a scientific basis to political research.

For instance, it is a foregone conclusion that if all communications lines are cut between the United States and Russia, Russia and the United States are going to understand each other less and less. Then by demonstrating to everyone how the American way of life and the Russian way of life are different, and by demonstrating it day after day, year after year, there is no alternative but a break of affinity. By stating flatly that Russia and the United States are not in agreement on any slightest political theory or conduct of man or nations, the job is practically complete. Both nations will go into anger tone and suddenly there is war.

Russia is very, very low on the tone scale. She is a totalitarian slave state and about as safe to have in the family of nations as a mad dog at a cocktail party. We as a nation could be very, very clever—we could try to put Russia back together again. We are a nation possessed of the greatest communications networks on the face of the earth, with an undreamed of manufacturing potential. We have within our borders the best advertising men in the world. But instead of selling Europe an idea we give machine guns, planes and tanks for use in case Russia breaks out. The more threats imposed against a country in Russia’s tone level the more dangerous that country will become. When people are asked what they would do about this grave question, they shrug and say something to the effect that “the politicians know best.” They hedge and rationalize by saying that after all, there is the American way of life, and it must be protected.

What is the American way of life? This is a question that will stop almost any American. What is the American way of life that is different from the human way of life? We have tried to gather together economic freedom for the individual, freedom of the press, and individual freedom, and define them as a strictly American way of life—why hasn’t it been called the Human Way of Life?

We are faced with an Asia which is awakening. Japan, having been induced to become a modern industrial nation, branched out into Asia with her ideas of freedom for the individual. She sold other backward nations on the idea that Japan would free them from the yoke of the white man, even though she realized that she was committing suicide by so doing. To quote from some political propaganda distributed in these countries by Japan, “You will cry for us when we are gone. But we have freed you. Don’t ever forget it, and don’t forget us.” Japan’s missionaries knew that Japan would go under when it came to a contest between her country and the Western World, but the seed she sowed is far from dead.

We, in the persons of Perry and others who sailed their ships into Asia, gave Asia the spark of freedom. Japan accepted the teaching and committed national suicide by attempting imperial expansion, involving us in a very long and terrible war. We cannot but wonder and sometimes become confused, nor can we blame the Asiatics for a tiny

bit of confusion now and then concerning the intentions of the Western World, when we try to fathom the actual nature of our political foreign policy. Do we, or do we not, desire Democratic principles and the “American” way of life for the Asiatic peoples?

Consider the U.S. support of China’s totalitarian regime headed by Chiang Kaishek. While we weakly spoke of freeing the Chinese from the yoke of imperialism we poured huge sums of money and war material into the hands of a government which practiced the very principles we spoke against! When this government finally fell there was no one ready to teach the Chinese the human way of life. If we had only sent out a few missionaries with a desire for these people’s freedom in their hearts saying, “Now if you would like to have radios, and automobiles, and safety razors, this is how you go about it . . . ,” things might have been different today. We had no one there, and even if we had, our support of the fallen government would have been ample proof to the people that we did not have their interests at heart. But somebody was there. Somebody was there with a propaganda aimed directly into the desires of the people who want just a tiny taste of freedom. Russian agents were there. “You are all comrades,” they shouted over loudspeakers and in public markets. “The way to freedom and equality is to shoot all the landlords and divide the land so that each of you has an equal share.” So Russia is first with the most, and we complain because she takes over!

In the field of humanities Science has been thoroughly adrift. Unquestioned authoritarian principles have been followed. Any person who accepts knowledge without questioning it and evaluating it for himself is demonstrating himself to be in apathy toward that sphere of knowledge. It demonstrates that the people in the United States today must be in a low state of apathy with regard to politics in order to accept without question everything that happens.

When a man tries to erect the plans of a lifetime or a profession on data which he himself has never evaluated he cannot possibly succeed. Fundamentals are very, very important, but first of all one must learn how to think in order to be absolutely sure of a fundamental. Thinking is not particularly hard to learn; it consists merely of comparing a particular datum with the physical universe as it is known and observed.

How, for instance, would you find out for your own satisfaction that there exists such a thing as a “lock”? Find a preclear who is also interested in verifying such existence and run down a lock chain, or have someone take you down a lock chain. Your instructor in Dianetics has done this a sufficient number of times, and has seen it done to others a sufficient number of times, to satisfy himself that a lock exists. But just because it exists for him, and he informs you of his knowledge does not mean that it exists for you. Unless you have made up your mind through comparison of the information with the known universe you will not be able to handle locks properly. When there is an authoritarian basis for your education you are not truly educated.

Authoritarianism is little more than a form of hypnotism. Learning is forced under threat of some form of punishment. A student is stuffed with data which has not been individually evaluated just as a taxidermist would stuff a snake. Such a student will be well informed and well educated according to present-day standards, but unfortunately he will not be very successful in his chosen profession.

Indecision underlies an authoritarian statement. Do not allow your dianetic education to lie on the quicksand of indecision.

Your instructor and the author of this article declare that an engram exists. Unless you have looked into the matter for yourself—unless you have actually run a preclear into an engram—the realization (1) that there is a time track, and (2) that physical pain can be stored and can be recovered, (3) that all the perceptics are registered during these moments of unconsciousness, will not be yours. Your knowledge concerning the engram depends exclusively upon what you have observed about that engram.

There have been volumes of articles written about techniques of running engrams. There are several possible techniques in existence which succeed in running them. There is one which seems to have worked out better than all the others. Make up your mind whether or not it works out for you.

First of all, find out to your own satisfaction whether or not there is an engram in existence. Then determine whether or not the technique in question will discover the

engram for you, and whether or not the technique really runs the engram. Having made certain that there is an engram, ask yourself what kind of technique you would evolve if you decided to do something about this object, the engram. How would you go about it? *Unless you have asked yourself this question and tried to come to a definite conclusion about it you will never come into agreement on the technique of running engrams!* You will be performing an authoritarian rote. You can learn how to run an engram by rote, but unless you decide from your own observation that there is an engram to be run you will be simply performing some ritual in which a mistake is very easy to make.

What is a secondary? That a secondary seems to depend for its force upon engrams underlying it is something that is still open to question. Every time a secondary is run there seems to be an engram sitting under it, but this does not mean that a secondary could not exist independently. It does mean that you can find engrams underlying secondaries. What is a secondary? How does it have to be run out? Why can't it be run out, if such is the case? These are questions you should ask yourself.

What are locks? How are they received, and how does the auditor run them out? What is the technique of straight line memory and how does it apply to locks? Why does straight line memory seem to be a validating technique? Why, when the preclear has a high sense of reality on something which he remembers, does his overall reality seem to increase with such running? What is lock scanning? *Why* perform lock scanning as a technique? What does lock scanning do? You can -and should find the answers to these questions to your own satisfaction, and you could not be classified as a good auditor unless you have done so.

An auditor who does not understand straight line memory has no business lock scanning a preclear, since he could hardly know what the anatomy of a lock chain is. It cannot be done well by rote. About the worst thing that could happen to a preclear is to drop into something and then feel that the auditor is thinking, "Now let's see—it was page 62 . . . or was it 63? . . . and the question was . . ." while the preclear lies there, suffering, and thinking, "Do something! Say something!" An auditor who is auditing by rote will make mistakes like that because he does not have the basic fundamentals as a part of his background of training.

A truly good auditor doesn't have to think twice. He knows "instinctively" that the auditing session itself should be run through either by straight wire or lock scanning. When the basic fundamentals are securely the auditor's own there is no need for him to be told this must be done.

You are asked to examine the subject of Dianetics on a critical basis—a very critical basis. It is not to be examined with the attitude that when you were in school you learned that such and such was true, and since you learned that first, the first learning takes precedence. A prime example of this is the literary critic who says, after reviewing a book, that the book is not a novel because it is not a cross-section of life. He learned in some seminar or other that a novel *had* to be a cross-section of life. His professor in literature gave him a passing grade because he answered the question "correctly" on his examination paper, and therefore a book is not a novel unless it is a cross-section of life. There is yet to appear a good definition for aesthetics and art, and yet they parrot a definition for a specific form of art!

Do not make the mistake of criticizing something on the basis of whether or not it concurs with the opinions of someone else. The point which is pertinent is whether or not it concurs with your opinion. Does it agree with what you think?

Nearly everyone has done some manner of observing of the material universe, and there is surely no one in Dianetics who has not done some small amount of observation of organisms. No one has seen all there is to see about an organism, but there is certainly no dearth of organisms available for further study. There is no valid reason for accepting the opinion of Professor Blotz of the Blitz University who said in 1933 that schizophrenics were schizophrenics, and that made them schizophrenics for all time.

If you are interested in the manifestation of insanity there is any and every form of insanity that you could hope to see in a lifetime in almost any part of the world.

Study the peculiarities of the people around you and wonder what they would be like if their little peculiarities were magnified a hundred fold. You may find that by listing all the observable peculiarities you would have a complete list of all the insanities in the world. This list might well be far more accurate than that which was advanced by Kraepelin and used in the United States today. If sanity is rationality, and insanity is irrationality, and you postulated how irrational people would be if certain of their obsessions were magnified a hundred fold, you might well have in your possession a far more accurate and complete list of insanities and their manifestations than is currently in existence.

If you will take the time and effort, then, of making a complete examination of your subject, introspectively and by observation, you will find that you have suddenly become an excellent auditor. The hard way is to sit down and memorize a third of a million words contained in *Science of Survival*—the method all too many educational systems employ in this age.

Examine some of the current theories in vogue, one of which is the belief that sex is the prime motivation of life. After you have thought about it for a while and compared it to the known universe you may find that someone has left out a factor or two from their calculations. Consider the theory that pain is the prime motivation of the human being. Ask yourself whether an organism keeps pain or whether he associates things with pain. You may suddenly find that you have extrapolated an engram. You might arrive at the engram independently, and in doing so come up with some brand-new workable concepts.

And then, having found the engram you begin to wonder how you can go about getting rid of it. You hit upon a theory that by stretching time from the 1/5 of a second it took to bum a preclear's finger to a full minute, the event can be assimilated analytically, and suddenly you have discovered something for yourself. And in so doing you might well discover a lot more. What you have been doing in Dianetics—the techniques, the theories and postulates—are highly workable, but they are not highly workable because the author says so!

Let a plea be entered that you review basic Dianetics all over again. Review with the purpose in mind of arriving at your own conclusions as to whether the tenets you have assimilated are correct and workable. Compare what you have learned with the known universe. Seek for the reasons behind a manifestation, and postulate the manner and in which direction the manifestation will likely proceed. Do not allow the Authority of any one person or school of thought to create a foregone conclusion within your sphere of knowledge. Only with these principles of education in mind can you become a truly educated individual.

#

ABERRATIONS AND GENIUS

Eccentric genius is a problem in communication. The urge to create and the urge to communicate are simply the dynamics at work.

Violinist A plays brilliantly. He is a great violinist because a heavy thrust of dynamic lies behind his ability to play. He communicates powerfully to other men. Aberrated, A's ability to play and his ability to express generally is great and this includes ability to express his aberrations.

Genius then *appears* to be more eccentric because it better expresses eccentricity residual. The eccentricity is not a drive in itself.

LRH

TEACHING

[ca. 1951]

If one wishes a subject to be taught with maximal effectiveness, he should

1. Present it in its most interesting form.
 - (a) Demonstrate its general use in life.
 - (b) Demonstrate its specific use to the student in life.
2. Present it in its simplest form (but not necessarily its most elementary).
 - (a) Gauge its terms to the understanding of the student.
 - (b) Use terms of greater complexity only as understanding progresses.
3. Teach it with minimal altitude (prestige).
 - (a) Do not assume importance merely because of a knowledge of the subject.
 - (b) Do not diminish the stature of the student or his own prestige because he does not know the subject.
 - (c) Stress that importance resides only in individual skill in *using* the subject and, as to the instructor, assume prestige only by the *ability* to use it and by no artificial caste system.
4. Present each step of the subject in its most fundamental form with minimal material derived therefrom by the instructor.
 - (a) Insist only upon definite knowledge of axioms and theories.
 - (b) Coax into action the student's mind to *derive* and *establish* all data which can be derived or established from the axioms or theories.
 - (c) *Apply* the derivations as *action* insofar as the class facilities permit, coordinating data with reality.
5. Stress the values of data.
 - (a) Inculcate the individual necessity to evaluate axioms and theories in relative importance to each other and to question the validity of every axiom or theory.
 - (b) Stress the necessity of individual evaluation of every datum in its relationship to other data.
6. Form patterns of computation in the individual with regard only to their usefulness.
7. Teach *where* data can be found or *how* it can be derived, not the recording of data.
8. Be prepared, as an instructor, to learn from the students.
9. Treat subjects as variables of expanding use which may be altered at individual will. Teach the stability of knowledge as resident only in the student's ability to apply knowledge or alter what he knows for new application.
10. Stress the right of the individual to select only what he desires to know, to use any knowledge as he wishes, that he himself owns what he has learned.

L. RON HUBBARD

WICHITA MONDAY LECTURES

Wichita, Kansas
9 July—6 August 1951

L. Ron Hubbard gave the following Monday lectures to Foundation students at Wichita, Kansas, in July and August 1951:

* 5107C09	VMP-1	Validation Processing
* 5107C09	VMP-2	MEST Processing
* 5107C09	VMP-3	Addenda—MEST Processing
* 5107C16	VMP-4	Some Educational Material
* 5107C16B	VMP-5	More on MEST Processing
5107C16	LECTURE	Validation Technique, Parts 1-5
5107C16	LECTURE	Advice to the Auditor
* 5107C23A	LECTURE	Time Track
* 5107C23	LECTURE	Basic Processing
* 5107C30A	LECTURE	Basic Reason, Part I
* 5107C30B	LECTURE	Basic Reason, Part II
* 5108C06A	LECTURE	Survival Processing, Part I
* 5108C06B	LECTURE	Survival Processing, Part II

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An Essay on Management

L. Ron Hubbard

A knowledge of Group Dianetics should include a knowledge of management, its problems and optimum performances. In Group Dianetics, the best organization can be seen to be one wherein all individual members of the group are versed in all the problems and skills in the group, specializing in their own contributions but cognizant of the other specialties which go to make up group life.

It is an old and possibly true tenet of business—at least where business has been successful—that management is a specialty. Certainly it is true that ruling, as Group Dianetics concerns itself with government, is a specialized art and craft not less technical than the running of complex machinery, and certainly, until Dianetics, more complex.

With our present technology about groups, it is possible to accomplish with certainty many things which before came out of guesses when they emerged at all. Management in the past has been as uncoded in its techniques as psychiatry, and management, without reservation, has almost always been a complete failure. Men were prone to measure the excellence of management in how many dollars a company accumulated or how much territory a country acquired. These are, at best, crude rules of thumb. Until there was another and better measure, they had to serve. To understand that these are not good measures of the excellence of management one has only to review the history of farms, companies and nations to discover that few have had any long duration and almost all of them have had considerable trouble. Management has failed if only because the “art” of managing as practiced in the past required too much hard labor on the part of the manager.

Until one has considered the definitions of wealth and expanded territory and has taken a proper view on what these things really comprise, one is not likely to be able to appreciate very much about management, its problems or its goals. Hershey, a brilliant manager with a brilliant managing staff, yet failed dismally as a manager because he neglected the primary wealth of his company—his people and their own pride and independence. His reign of a company ceased with his people—well-paid engineers and laborers, well housed, well clothed—shooting at him with remarkably live ammunition. The brilliant management of Germany which came within an inch of restoring to her all her conquests of former years yet laid Germany in ruins.

Before one can judge management one has to consider the goals of an enterprise and discover how nearly a certain management of a certain enterprise was able to attain those goals. And if the goal of the company is said to have been wealth, then one had better have an understanding of wealth itself, and if the goal is said to have been territory, then one had better consider what, exactly, is the ownership of territory.

Goals and their proper definition are important because they are inherent in the definition of management itself. Management could be said to be the planning of means to attain goals and their assignation for execution to staff and the proper coordination of activities within the group to attain maximal efficiency with minimal effort to attain determined goals.

Management itself does not ordinarily include the discovery and delineation of the goals of a group. Management concerns itself with the accomplishment of goals

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otherwise determined. In large companies the goals of the group are normally set forth by boards of directors. When this is done, the goals are assigned the nebulous word "policy." In governments goals, when they are assigned at all, generally stem from less formal sources.

Nations are so large that until they embark upon conquests they usually have few national goals which embrace all the group. The government personnel itself has the goal of protecting itself and exerting itself in management, and the remainder of the group bumbles along on small sub-goals. When a goal embracing a whole nation is advanced and defined the nation itself coalesces as a group and flashes forward to the attainment of advances. It is an uncommon occurrence at best that a nation has a goal large enough to embrace the entire group: thus governments are normally very poor, being management with only the purpose of managing. Asia Minor, given a goal by Muhammet, exploded into Europe. Europe, given a goal by certain religious men to the effect that the city of the Cross had better be attained, exploded into Asia Minor. Russia, selling five-year plans and world conquest plans and minority freedom plans, can have a conquest over any other nation without any large group goals. A good goal can be attained by poor management. The best management in the world never attained group support *in toto* in the absence of a goal or in the embracing of a poor one. Thus Russia could be very badly managed and succeed better than an excellently managed but goalless United States (for self-protection is not a goal, it's a defense). Marx is more newly dead than Paine. The goal is less decayed.

Companies obtain, usually, their "policy" from an owner or owners who wish to have personal profit and power. Thus a sort of goal is postulated. Nations obtain their goals from such highly remarkable sources as a jail bird with a dream of a conquered enemy or a messiah with cross in hand and Valhalla in the offing. National goals are not the result of the thinking of presidents or the arguments of assemblies. Goals for companies or governments are usually a dream, dreamed first by one man, then embraced by a few and finally held up as the guidion of the many. Management puts such a goal into effect, provides the ways and means, the coordination and the execution of acts leading toward that goal. Muhammet sat alongside the caravan routes until he had a goal formulated and then his followers managed Muhammetanism into a conquest of a large part of civilization. Jefferson, coding the material of Paine and others, dreamed a goal which became our United States. An inventor dreams of a new toy, and management, on the goal of spreading that toy and making money, manages. Christ gave a goal to men. St. Paul managed that goal into a group goal. In greater or lesser echelons of groups, whether it is a Marine company assigned the goal of taking Hill X428 by the planner of the campaign, or Alexander dreaming of world conquest and a Macedonian Army managing it into actuality, or Standard Oil girdling the world because Rockefeller wanted to get rich, the goal is dreamed by a planning individual or echelon and managed into being by a group. The dreamer, the planner, is seldom an actual member of the group. Usually he is martyred to a cause, overrun and overreached. Often he lives to bask in glory. But he is seldom active management itself. When he becomes management, he ceases to formulate steps to be taken as lesser goals to greater goals and the group loses sight of its goal and falters. It is not a question of whether the dreamer is or is not a good manager. He may be a brilliant manager and he may be an utter flop. But the moment he starts managing, the group loses a figurehead and a guidon and gains a manager. The dreamer of dreams and the user of flogs on lazy backs cannot be encompassed in the same man, for the dream, to be effective, must be revered and the judge and the task master can only be respected. Part of a goal is its glamor and part of any dream is the man who dreamed it. Democracy probably failed when Jefferson took office as president, not because Jefferson was a bad president but because Jefferson, engrossed with management, ceased his appointed task of polishing up the goals.

According to an expert on history, no group ever attains a higher level of ideal or ethic than at the moment it is first organized. This observation should be limited, to be true, to those groups wherein management has been assigned to the dreamer of the dream. For in those cases where the dream was ably supported, the tone of the group

remained high and the group continued to be brilliantly effective as in the case of Alexander whose generals did all the generaling and Alexander, a brilliant individual cavalryman, set examples and pointed out empires.

But whether a group has an Alexander or a wild-eyed poet or an inventor doing its goal setting for it, the group cannot be an actual or even an effective group without such goals for its achievement and without management brilliant enough to achieve those goals.

Having examined the source of such goals, one should also examine the character of goals in general. There are probably as many goals as there are men to dream them, probably more. Goals can be divided into two categories, roughly. The first would be survival goals and the second would be non-survival goals. Actually most goals are a combination of both for goals are occasionally set forth solely for their appeal value, not for their actual value. One sees that the goal of a nation which directs it to conquer all other nations ends up, after occasional spurts of prosperity, in racial disaster. Such a goal is not dissimilar to the money goal of most "successful" industrialists or boards. One might call such goals acquisitive goals entailing, almost exclusively, the ownership of the MEST accumulated through hard work by others. Technically one could call these EnMEST goals, for conquest of nations brings about the ownership of MEST which, by conquest, has been enturbulated into EnMEST and which will make EnMEST of the conqueror's own land eventually. Rapacious money gathering gains EnMEST, not MEST, and makes EnMEST of the rightful money of the acquirer. Such goals, since they tend toward death, are then non-survival goals. Survival goals are good and successful in ratio to the amount of actual Theta contained in them, which is to say, the ability of the goals to answer up favorably on a maximum number of dynamics. A survival goal then is actually only an optimum solution to existing problems, plus Theta enough in the dreamer to reach well beyond the casual solution. A group best catalyzes on Theta goals, not only to a higher pitch but to a more lasting pitch than a group catalyzed by EnMEST goals as in a war. It can be postulated that Theta goals could bring about a much higher level of enthusiasm and vigor than the most grandly brass-banded war ever adventured upon.

Another postulate is that a goal is as desirable as it contains truth or true advantage along the dynamics.

A group, then, can be seen to have three spheres of interest and action. The first is the postulation of goals. The second is management. The third is the group itself, the executors of the plans, procurers of the means and enjoyers of the victories.

These three factors or divisions must be satisfied to have a successful group or, actually, a true group. The divisions are not particularly sharp. The desires and thoughts of the body of the group influence and catalyze and are actually part of the goal finder. Management has to have the support of the group and the provision of the group to proceed at all and thus must have the agreement of the group for the best and most economical execution of orders. Management must have the confidence of the planning echelon or the planning echelon is liable to include the reform of management as part of the dream. The goal finder must be accepted and trusted by management or management will begin to look around for a new goal finder and, being management, not a goal finder, may take up with some highly specious ideas which management might then seek to make a sub-echelon to itself (the thing which causes most nations to cave in and most companies to collapse).

There are three divisions of action, then, which are interactive and interdependent. ARC amongst these three must be very high. A group which is hated by its management (often the case in the military) often gets wiped out; a whole system may be destroyed (as in American industry) when management and the group decide to become two camps. The death of the goal finder is not destructive to a group but even sometimes aids it, but only so long as the dream itself lives and is kept living. A management, for instance, which would interpose (for the "good" of the group) between the goal finder and the group is leveling death at the group by perverting and interpreting the character of the goal. Management cannot concern itself with the overall goal or plan; it can only execute and expedite the plans of accomplishing the

goal and relegate its own planning to ways and means planning, not goal planning. The traffic between the group and the goal finder should be direct and clean of all “interpretations” unless management wishes to destroy the group (in which case it should, by all means, undertake an interruption of communication between the goal finder and the group). The place of the goal finder is in the market place with the group or off somewhere sitting down thinking up a new idea. The place of management is in the halls and palaces, arsenals and timekeepers’ cages, behind the judges’ bench and in the dispatcher’s tower. Management leads the charge after the goal finder has assigned the cause of the campaign.

Management is subservient to goals but goal finding is not in command of management. So long as a management realizes this it will continue in a healthy state as a management and the group, modified by natural factors such as food, clothing and general abundance, will remain in excellent condition. When management fails to realize this, the goal finder, even when he is merely an individual who enjoys the making of vast fortunes, shifts the management. When the goal finder is actually high Theta and management forgets the quality of ideas (or doesn’t ever quite realize their potency) then, again and more so, management will be tumbled around, for a Theta goal finder has behind him a group and in a moment can become much more group than management and easily empties out the halls and palaces. A management that discredits its goal finder or perverts the communication of goals of course dies itself but, in dying, may also kill a group.

Management often takes the goal finder into its confidence and requests the solution to various problems. Management should understand that when it does such a thing it is not taking conference with more management, for the advice it will receive on technical problems, no matter how brilliant, is usually delivered with asperity, for the goal finder has no sight of tenuous lines of supply, quivering bank balances, raging labor leaders, leases and contracts unsigned or perilously inadequate. The goal finder sees goals; management sees obstacles to goals and ways of overcoming them. The first requisite of a goal finder is to see goals which are attainable only by the most violent ardues and which are yet sparkling and alluring enough to lead forward and onward his own interest (in the case of an EnMEST goal finder) or (if he is a Theta goal finder) his entire group. Management pants between the pressure of the group to attain the goal and the clarion call of the goal finder to go forward.

Yet there are specific means by which management can lighten the burdens for itself, recover and retain its own breath and be highly successful as management, which means that the group, by that management, must be highly successful if *its goals are kept bright*.

Let us concern ourselves only with true groups. The true group could be defined as one which has (a) a Theta goal, (b) an active and skilled management working only in the service of the group to accomplish the Theta goal and (c) participant members who fully contribute to the group and its goals and who are contributed to by the group; and which has high ARC between goal and management, management and group, group and goal. Here we have no management problems beyond those natural problems of laying the secondary but more complex plans of accomplishing the goals, pointing out and laying the plans for the avoidance of obstacles en route to that goal or those goals and coordinating the execution of such secondary, but most vitally important, plans. Management, having the agreement of the participants, is immediately relieved, by the participants, of some of the planning and, that plague of management, the tying of loose and overlooked ends. Further, management is not burdened with the actual location or cultivation of food, clothing and shelter for the group as in a welfare state, but is only concerned with coordinating group location or cultivation along secondary plans laid by management for the location and cultivation. Management is enriched by the advice of those most intimately concerned with the problems of participation and is apprised instantly of unworkabilities it may postulate. On the goal side it is relieved of the problem management has never solved, the postulation and theorizing of the primary goals of the group. Further, management does not have the nerve-racking task of smoothing out enturbulations and confusions which are the bane of every semi-group.

Now let us consider what might be meant by a true group as opposed to a pseudo-group. A true group falls away from being a true group in the gradient that ARC breaks exist between goals and management, management and group, and group and goals. In the case of a high Theta goal finder and a group in agreement with those goals, a bond between group and goal finder is so copper bound, cast iron strong, whether the goal finder is alive or dead as a person, that a management out of ARC with either the goal finder or the group will perish and be replaced swiftly. But in the interim while that management still exists, the group is not a true group and is not attaining its objectives as it should. This would be the first grade down from a true group toward a pseudo-group. The condition might obtain for some time if management were not quite a true management and not flagrantly out of ARC. The duration that such a management would last would be inversely proportional to the completeness of the ARC break. A severe perversion or break of ARC would bring about immediate management demise. A continuing slight one might find the management tolerated for a longer time. The break with the group, while the goal finder lives, can be of greater severity than with the goal finder without causing management to collapse or be shifted. Break of ARC with a goal finder finds management under the immediate bombardment of a group catalyzed, as a small sub-goal, into the overthrow of management. For this reason most managements prefer a good, safely dead goal finder whose ideals and rationale are solidly held by the group, and most groups prefer live goal finders because so long as the goal finder lives (in the case of a true group), the group has a solid champion, for a Theta goal finder is mainly interested in the group and its individuals and his goals and has very little thought of management beyond its efficiency in accomplishing goals with minimal turmoil and maximal speed.

The next step down from the true group toward a pseudo-group is that point reached where the goals exist as codes after the death or cessation of activity as a goal finder of the goal finder. Management, always ready to assume emergencies exist, being hard-driven men even in the best group, breaks ARC to some slight degree with the codified goals in the name of expediency. Being interested in current problems and seeing the next hill rather than the next planet, management innocently begins a series of such breaks or perversions and begins to use various means to sell these to the group. The group may resist ordinarily but in a moment of real danger may deliver to management the right to alter or suspend some of the code. If management does not restore the break with or perversion of the code, the true group has slipped well on its road to a pseudo-group.

The next major point on the decline is that point where management is management for the sake of managing for its own good, not according to the demised goal finder's codes of goals, but preserving only some tawdry shadow of these such as "patriotism," "your king," "the American way," "every peasant his own landlord," etc., etc., etc.

The next step down is the complete break and reversal of ARC from group to management, at which moment arrive the revolution, the labor strikes and other matters.

If management succeeds the overthrown management without the simultaneous appearance of a new goal finder, the old regime, despite the blood let, is only replaced by the new one, for management, despite critics, is normally sincere in its effort to manage and strong management, unless a good Theta goal finder springs up and carries through the revolution or strike, is faced with a continuing and continual emergency which demands the most fantastic skill and address on the part of managers and, oddly enough but predictably, the strongest possible control of the group.

We are examining here, if you have not noticed, the tone scale of governments or companies or groups in general from the high Theta of a near cooperative state, down through the Theta of a democratic republic, down through "emergency management," down through totalitarianism, down through tyranny and down, if not resurged by a new goal finder somewhere on the route, into the apathy of a dying organization or nation.

A true group will conquer the most MEST. Not even given proportionate resources with another group, it will conquer other groups which are not quite true groups. Brilliance and skill tend naturally to rally to the standards of a true group as well as resources. As a sort of inevitable consequence, MEST will move under a true group. The amount of MEST a true group will eventually conquer—but not necessarily OWN—is directly in proportion to the amount of Theta that group displays—Theta being many things including solutions along the dynamics toward survival. To display Theta the group must definitely tend toward a true group.

A truly successful management is a management in a true group. It is definitely in the interest of management to have as nearly true a group as it can possibly achieve. Indeed, management can actually go looking, for a group's completion, for a goal finder, or send the group looking for a goal finder and then, the goal finder proving himself by catalyzing the group's thoughts and ambitions, raise the goal finder's sphere of action as high as possible and abide thereby without further attempting to modulate or control the goals made (for management is necessarily a trifle conservative, is always liable to authoritarianism and is apt to be somewhat jealous of its power). Probably the most stupid thing a management can do is refuse to let a group become a true group. The group, if at all alive as individuals, will seek (the third dynamic being what it is) to become a group in the true sense. A group will always have around it a goal finder. Management in Industrial America and in Russia tries to outlaw, fight and condemn goal finders. This places the group in the command, not of management, but of a would-be martyr, a John L. Lewis, a Petrillo, a Townsend,* and management promptly has to go authoritarian and start killing sections of the third dynamic, which course leads to death, not only of the management but to the business or the nation.

Likewise a group should be tremendously aware of the dullness or the real danger of putting a goal finder into management or insisting that the goal finder manage. Hitler had a battle. He probably had a lot of other battles he could have written about if one and all had recognized what goal finder there was in him and supported his goal finding. Instead, current management threw him into jail and sorted itself out as a target for national wrath (for don't think the people weren't behind Hitler, regardless of what the Nazis try to tell our military government). Down went the Republic, up went Hitler as management. Down went Germany in a bath of blood. At best he was a bad goal finder because he dealt with EnMEST, and very little Theta. But he was a hideously bad manager, for by becoming one he could no longer be a good goal finder but, made irascible by the confusions of management, went mad dog.

Being rather low on the tone scale initially, most managements would be very chary of creative imagination level goal finding unless they knew the mechanics of the matter. And these demonstrate that it is unsafe to be without a goal finder, unsafe to suppress goal finders, unsafe not to keep trying for a true group continually and to fight very shy of letting anything drift toward the pseudo-group level. Management should stay in close tune with the group participants and give them as much to say about managing and ways and means as possible, and should avoid assuming the burden of caring for the group, and should assume and keep the role as servants of the group, at the actual command of that group.

Management and enterprises are most highly successful when they attain most energetically toward true group status.

There are certain definite and precise laws by which management can raise the level of its own efficiency and the level of production and activity of a group.

Save when it is necessary to establish a surprise element in an attack or to secure a portion of the group from attack, suppression of OPERATIONAL DATA is permissible to management. Suppression of any other than operational data can disrupt a group and blow management over. Any management which operates as a censorship or a propaganda medium will inevitably destroy itself and injure the group. A management must not pervert affinity, communication or reality and must not interrupt it. A

[*John Llewellyn Lewis, 1880—1959; U.S. labor leader. James Caesar Petrillo, born 1892; U.S. labor leader; president of the American Federation of Musicians 1940—58. Francis E. Townsend, 1867—1960; American reformer who in 1934 proposed pensions for persons over sixty.]

management fails in ratio to the amount of perversion or severance of ARC it engages upon and its plans and the goals of the group are wrong in the exact ratio it finds itself “forced” to engage upon ARC perversion or severance of ARC in terms of propaganda or internal relations.

A management can instantly improve the tone of any organization and thus its efficiency by hooking up and keeping wide open all communication lines between all departments and amongst all persons of the group and communication lines between the goal finder and the group. Fail to establish and keep in open and flowing condition one communication channel and the organization will fail to just that extent.

Communication lines are severed in this fashion: (a) by permitting so much EnTheta to flow on them that the group will close them or avoid them; (b) by perverting the communication and so invalidating the line that afterwards none will pay attention to the line; (c) by glutting the line with too much volume of traffic (too much material, too little meaning); and (d) by chopping the line through carelessness or malice or to gain authority (the principal reason why lines get tampered with).

He who holds the power of an organization is that person who holds its communication lines and who is a crossroad of the communications. Therefore, in a true group, communications and communication lines should be and are sacred. They have been considered so instinctively since the oldest ages of man. Messengers, heralds and riders have been the object of the greatest care even between combatants on EnMEST missions. Priesthoods hold their power through posing or being communication relay points between gods and men. And even most governments consider cults sacred. Communication lines are sacred and who would interrupt or pervert a communication line within a group is entitled to group death—exile. And that usually happens as a natural course of events. Communication lines are sacred and must not be used as channels of viciousness and EnTheta. They must not be twisted or perverted. They must not be glutted with many words and little meaning. They must not be severed. They must be established wherever a communication line seems to want to exist or is needed.

Any management of anything can raise tone and efficiency by establishing and maintaining zealously, as a sacred trust, communication lines through all the group and from outside the group into the group and from in the group outside the group.

The most vital lines of a group are not operational lines, although this may appear so to management. They are the Theta lines between any Theta and the group and the goal finder and the group. Management that tampers with these lines in any way will destroy itself. These actually have tension and explosion in them. It is as inevitable as nightfall that these lines will explode, when tampered with, at the exact point of the tampering. This is a natural law of communication lines.

A line is as dangerous to tamper with as it has truth in its channel. It is safe and even preserving of a line to cut it when it contains EnTheta. For example when a true line is cut, it charges a little power into the cutter and he has authority for a moment thereby. But it is only the authority of the cut line. If the line is thus made to perish, the cutter loses his authority. If there is much truth in that line, it does not give authority to the cutter, it explodes him.

A group has the right to exile anyone it discovers to be guilty of tampering with any communication line.

A management which will pervert an affinity or sever one may gain a momentary power, but the laws here are the same as those relating to communication, and an affinity tampered with will lower the tone of a group.

A management which will pervert or suppress a reality, no matter how “reasonable” the act seems, is acting in the direction of the destruction of a group. It is not what management thinks the group or the goal finder should know, it is what is true. A primary function of management is the discovery and publication, in the briefest form which will admit the whole force of the data, the reality of all existing circumstances, situations and personnel. A management which will hide data, even in the hope of sparing someone’s feelings, is operating toward a decline of the group.

A true group must have a management which deals in affinity, reality and communication, and any group is totally within its rights, when a full and reasonable

examination discloses management in fault of perverting or cutting ARC, of slaughtering, exiling or suspending that management. ARC is sacred.

Management should be cognizant of the differences existing in power. Management undeniably must have power but a management which confuses authority with power is acting, no matter its “sincerity” or “earnestness” or even conscious belief that it is doing what is right and well, in the direction of decay of organizational efficiency. Power which is held and used by rationale alone is almost imperishable. That power deteriorates and becomes ineffective in exact ratio to the amount of pain or punishment drive it must use to accomplish its end. The Theta of management becomes EnTheta in a dwindling spiral once this course is entered upon. For example, the punishment of criminals creates more criminals. The use of punishment drive on the insane creates more insane. Punishment drive against inefficiency creates more inefficiency and no management wisdom or power under the sun can reverse or interrupt this working law. Every management of past ages has been an enturbulated group rule seeking to rule an enturbulated group. Management has only succeeded when punishment drive was suspended or when Theta moved in over the scene from a goal finder and by sheer Theta power, disenturbulated the group.

The need of management is for power to advance secondary and vital plans and coordinate their execution by the group. The only power that ever works is derived from reason and the ability to reason. MEST surrenders only to reason when it is to become organized MEST. Punishment drive creates EnMEST where MEST was sought. It is the boasted desire of every management to acquire MEST for the group. By employing punishment drive on the group or on MEST a management can acquire only EnTheta control of EnMEST and that is death. Management, if enough free Theta exists in the group or if the goal is sufficiently Theta, gets away with punishment drive and can confuse the punishment drive it is applying with the existing Theta in the group and can delude itself into thinking that accomplishment occurs because of punishment drive, not because of existing Theta. Thus enthused about punishment drive, management then applies more of it with the result that the existing Theta is enturbulated. Sooner or later the group perishes or (fortunate group) saves itself with a revolt which carries a Theta goal. (Example: British Navy, bad conditions of discipline before first quarter of nineteenth century; mutiny of whole Navy for humanitarian handling of men; result, a more efficient Navy than Britain had ever had before.)

Power, and very real forceful power it is, can be sustained only when it deals with Theta goals and is derived from Theta principles. Authoritarian power, held by breaking or perverting ARC, enforced by punishment drive, brings to management certain destruction and brings to the group reduced efficiency or death. One, in considering these things, is not dealing in airy philosophic impracticalities but in facts so hard and solid they can be worn and eaten and used as roofs. We are dealing here with the basic stuff of management and group survival. It is to be commented upon that management has succeeded despite its use of punishment drive and because of existing Theta goals whether management knew it or not. This sums up not particularly to the discredit of managements of the past but to the highly resistant character of Theta goals. Management, failing to understand the true force of its power and the source of that power, seeing only that if it cut and perverted ARC it had power of a sort, has been the yoke around the neck of Mankind in most instances, not the proud thing management thinks it is or could be, keeping the wheels turning. Where wheels turned in the past it was usually because of highly vital Theta goals and despite management. Management, being a needful cog in the scheme of things, has been kept around by a hopeful Mankind on the off chance that it someday might be of complete use. A punishment drive management is the spoke in the wheel of an action being conducted by a goal finder and a group, not the grease for the wheel which management sincerely believes itself to be. A goal finder-group combination action is only enturbulated because of the lack of a good management or, much worse, the existence of a punishment drive management. Man would run better entirely unmanaged than in the hands of an authoritarian management, for the end of such a management is group death. A group would run better Theta managed with real Theta power than a group entirely unmanaged.

Management derives power most swiftly by acting as interpreter between a goal finder and a group. The power of the management is effective in ratio to the cleanness with which it relays between the goal finder and the group on ARC. Management loses real power in the ratio that it perverts or cuts lines between the goal finder and the group. When the goal finder exists only as a printed code, management can continue to prosper and can continue to serve only in the ratio that it keeps that code cleanly interpreted between archives and group. Management deteriorates and grows unprosperous in the ratio that it perverts or cuts the lines from code to group.

There is an intriguing factor involved, however: ARC lines. When they are slightly interrupted they deliver power to the individual that interrupts them. True, it is authoritarian power—death power. But a very faint tampering with a line gives authority to the tamperer since he is obscuring to some slight degree a section of Theta. His group is trying to see the Theta and reach it and if they can do so only through the tamperer and if they are convinced that the tamperer or tampering is necessary (which it NEVER is), then the group tolerates the tamperer in the hope of seeing more Theta. Mistaking this regard for him as something he is receiving personally, the tamperer cannot resist, if he is a narrow and stupid man, tampering a little more with the ARC line. He can live and is tolerated only so long as the Theta he is partially masking is not entirely obscured. But he, by that first tampering, starts on the dwindling spiral. Eventually he is so “reactive” (and he would have to be pretty much reactive mind to start such an operation) that he obscures the Theta or discredits it. At that moment he dies. He has put so much tension on the line that it explodes. If it is not a very Theta ARC in the first place, he is relatively safe for a longer period. The pomp and glory he assumes are not his. He makes them EnMEST and EnTheta and eventually corrupts them utterly and corrupts himself and all around him dies as management.

There is also a pretense of having a Theta goal without having one which intrigues management. Lacking the actual article the management postulates merely the fact that such an article exists and that management is the sole purveyor of this Theta goal. Usually such a management makes excuses for the goal not being in sight or existing by claiming that “it is too complicated for ignorant minds to grasp” or “it is too sacred to be defiled by the hands of the mob.” Management dresses itself in all the trappings of a Theta relay station, but as there is no Theta goal in the first place to give to the group, punishment drive has to be entered upon instantly. Hellfire has to be promised to those who won’t believe a Theta goal exists just over management’s shoulder. A flog has to be used to convince the group that the cause is just. However, a group is capable of generating some Theta on its own. There are always some minor goal finders around. Unfortunately these serve to buoy up a masking management by actually putting some Theta into circulation. Management can then keep on masking an empty altar. But as the altar is empty such a management is always afraid, instinctively. It starts to speak of rabble, the mob, the horrors of individual say in group actions. It speaks of anarchy and uses wild propaganda to stampede and enturbulate its group. The life goes, to some degree, down in every individual in that group and stays up only because of the minor goal finders in the group. Management, seeing here a rival or a threat of discovery that it exists not for the goal but for itself, starts in punishment driving the minor Theta makers, calling them revolutionaries whenever they advance a goal or idea and having them torn down from any tiny eminence to which their meager supply of Theta has lifted them. When the last of these goal finders is dead, the group is dead, management is dead and desolation reigns. This has been the cycle of management amongst men since first Man became civilized, save in those times and places where a real goal finder existed and where management actually began by being a part of a nearly true group. (See the history of Greece, the history of Egypt, the history of Rome, trace the course of Greek tyrannies. See also the history of various companies, and one readily sorts out those which began because of a goal finder and those which pretended a goal existed but had no goal finder for the group but only made goals for individuals—management itself. Three life insurance companies began because of real goal finders and they are the leading companies of America despite subsequent perversions of the goal and its subordination to individual profit.)

Now it so happens that a culture which has within it many examples of punishment drive masked management will begin to develop a spurious technology of management based upon mimicry of these masked punishment drive managements. The technology is most ably put forward for that period in Machiavelli's *Prince*. Almost any text on "military science" is a technology of masked management. However, such texts exist and are useful because they furnish a short-term method of assembling a unit to follow a cause whenever one appears. The technology of how a company evolves or a battery spots is not the technology of management but the technology of a coordinated group. Everywhere one looks in such a text on actual battle skill one finds that cooperation and understanding are the essence and that ARC is stressed amongst the group itself at every period and paragraph. But alas, the technology of the military management itself is so far from useful or factual that wars get won only because most armies have the same management system and that one wins which makes less errors than another and which has a better "cause."

For example, the communist main group in Russia is not a true group. Probably the United States is much closer to (but very far from) a true group. Thus the nation of Russia vs. the nation of the U.S., in a battle of culture would lose miserably. But an army of communists, working for a management which only recently lost its goal finders, Marx and Lenin, can have a "cause" couched in modern terms. All armies are considerably EnTheta and take only EnMEST. But a Russian army has a "cause" superior to a U.S. Army. Neither army has a true group cause, but the U.S. "cause" has not been restated in convincing modern terms. A second-rate and obsolete "cause" is as dangerous to have around an army as an obsolete weapon. The U.S. army "cause" does not include a conquest of MEST clause but contains only protection of status quo clauses. Once the U.S. drove hard on Theta goals. Because her people and culture are not much decayed and her technology is high, a U.S. with a "cause," as before, could easily outreach any Russian culture. And a U.S. army with such a "cause" would crush a vastly superior Russian force. Armies, understand, are short-term groups intimately concerned with the conquest of MEST which, no matter if they made EnMEST of it, is still a MEST goal until conquered. Thus armies can be thrown into action with far less reason than a culture, and, not so closely, ARC within the unit itself can be catalyzed. An army, then, builds its technology on fantastically high ARC on the private-corporal level and is governed by a fantastically low ARC on the management level. Because ARC is high in the bulk of the group and is commanded to be high (management of armies would reverse such a thing if they knew what they were effecting, one fears) by a low ARC management. Optimum in armies is that high ARC on the private-corporal level and management by a government which has high Theta goals and is itself high ARC. When this is attained armies explode out of Asia Minor and overrun Europe.

With such bad examples in a culture, management can develop an entirely false technology. Managers have to be geniuses to work with such technologies and ordinarily work themselves into a swift demise, as witness the presidents of the U.S. who can be seen, if you compare the pictures of the same president after just two years of being president, to deteriorate swiftly. The group one way or another will try to knock apart an authoritarian management or a management even slightly authoritarian. The management thinks this is all because of bad planning, tries to plan better, and thinks all can be righted by just a little more emergency punishment drive. The group revolts more. Management punishment drives more. And finally something has to explode. It is a lucky nation which blows into a Theta goal revolt early in this cycle. The government of the United States is overworked and inefficient as management because all the principles of its original goal finders are not applied and those that are applied are slightly perverted. And the same thing obtains with Russian management. (Example: read the works of Paine and the works of Jefferson in their original form and read also the letters and personal opinions of these men: you will find more Theta in those writings which has been overlooked than the whole U.S. government is using from those same goal finders. Read Marx and Lenin and look at the tremendous quantity of Theta untapped in those works.)

Bad management, then, like any aberration, goes by contagion. Because of a native existence of Theta goals even as to common survival and a country wealthy in brilliant people and natural resources, management can become a sort of priesthood because success reigns and management has never been loath to take credit for a group's production. But statistics will tell you swiftly that the great god "modern business management" is in continual trouble, is expensive, is uneconomical and that, by the duration of large fortunes and businesses, on the average such management as has been purporting to be management is almost a complete failure and is murdering outright the majority of enterprises of this country. The rise of unionism is not an index of the viciousness and willfulness of man but is, as it rises and wars against production, an index of the failure of management as it has been practiced as a technology. Unionism is not wrong. It is simply an unnecessary arbitrary existing because of the existing arbitrary of management operating on an authoritarian level, masking the absence of Theta goal finders and seeking to enforce that lack with punishment drive.

America fought for Independence from absentee management in 1776 and won. With the advent of Alexander Hamilton's banking system (a medal please for Burr*, traitor though he may have been) that part of Independence related to economics did a marked and remarkable slump back into the Dark Ages of fascism—or, Tyranny, as they called it in those days. Senator Bone, USS, once remarked to me, "I have fought since 1905 to place public utilities in the hands of the people. But I believe that, by giving them at last to the government, I have exchanged a fairly unreasonable for a very unreasonable master. It seems to me that when this country got rid of slavery in the Civil War we changed an outright form of slavery for a far more insidious brand—the tyranny of modern management." Fascism exists in America as almost the sole *modus operandi* of big business. And fascism or authoritarianism almost always murders itself swiftly since it is EnTheta and enturbulates the existing Theta. This is best exemplified by the management-labor upsets which have been increasing in volume since the early 1900's.

Economic tyranny alone could make possible the far less than ideal group ideology of communism. Where fascistic business management exists there socialism and communism can grow. State ownership of everything including the human soul and a communal ideology conducted with false propaganda by a rather fascistic group in Moscow are equally undesirable. The world is in tumult today because of three schools of management: fascism reserves the right to fire at will and devil take the men of production; socialism outlaws private property and builds up staggering bureaucracies about as efficient as Rube Goldberg's machinery; communism buffoons around with one-time high ethic tenets, building an empire on deceptions. None of the three are worthy of attention should a workable science of management come into being.

Such a science of management should obtain optimum performance potentialities and optimum living conditions for the group and its members. Such a science is postulated in Group Dianetics. It is not an ideology. It is an effort toward rational operation of groups. Its pilot project has worked. Other pilot projects will follow. In Group Dianetics, should its results continue to bear out its tenets, one is looking at the general form of the government of the world. That government will not extend, as administrator, out from the Dianetic Foundation. But the Foundation will probably train the personnel that governments send to it and will probably be the advisor to all governments. No empty dreams—we have in Group Dianetics a much better mousetrap.

However, if the Foundation is ever to accomplish a post as trainer of government personnel, a tutor to the world of all management, the Foundation had better become, of itself, the best example of Group Dianetics in existence.

In accordance with an ambition to put its house in order, it is suggested that any organization so desiring put into practice the following tenets:

1. Consider well its ideal and ethics. This is the province of goal finding.

[*Aaron Burr (1756—1836), American political leader; mortally wounded Alexander Hamilton in a duel in 1804; was charged with treason in 1807, and later acquitted.]

2. Consider well its rationale. This is the province of management, its planning and coordination.
3. Consider well its execution. This is the province of staff and individual members of the group.
4. Establish a general, flexible plan of government—adopting a constitution, selecting its officers with full agreement, adhering to its establishment and establishers.
5. Ever lean toward creative and constructive goals and execute its ventures creatively and constructively as opposed to “saving things,” “arbitrary emergencies,” and destructive planning and action.
6. Choose for its posts of trust high Theta personnel who plan creatively and constructively in expanding terms rather than “emergency” terms. Keep out of office the death-talkers who pervert or selectively censor communications or cut lines to gain power, who postulate opportunistic but dire realities and who, perverting affinity, have no love for Man.
7. Hook up an abundance of communication lines to fill their various needs, keep the communications terse, keep the communications wholly honest and drop no curtains between the organization and the public about anything.
8. Incline in the direction of creating affinity from group to group and group to management. Create and maintain high affinity with the rest of the world.
9. Create a high and ethical reality of a better world and then make it come into being. Make the organization a model of that better world.
10. Persevere in the continual raising of group tone. Persevere toward the goal of the highest individual tone. It is theoretically true that a high enough group tone level almost nullifies the necessity of individual clearing and that high individual tone creates a high group tone.
11. Self-generate the organization into a model of efficiency in all its departments and with high pride in his performance on the part of every individual member of the group.
12. Operate on the principle that the failure, in any department, of one individual or sub-group, by contagion, threatens the survival of all.
13. Understand thoroughly the principle that the amount of Theta in the group materially determines the longevity, greatness and general survival of that group and its members and that the amount of EnTheta in the group determines its proximity to death, and thus have done with the casualnesses and insincerities existing in a lowtoned outer society.

[Following the above article in the original DAB Vol. 2, No. 2, were reprints of “The Credo of a True Group Member” and “The Credo of a Good and Skilled Manager”. These are included in this volume at their original date of writing on pages 94 and 96 respectively.]

HOW TO PICK UP OCCLUDED DATA

Straightwire innocent (non-painful) moments.

Problem: The preclear cannot remember a bad moment he had with someone.

Action: Straightwire or scan good moments with this person until the bad moment shows up.

Problem (in detail): The preclear cannot remember a bad telephone conversation with a certain person.

Action: Straightwire or scan any and all telephones, then telephones ringing, then phone conversations with anyone, then any conversation with the person in question. Then contact the bad telephone conversation.

If it is still occluded, repeat the process.

LRH

THE “26” PERCEPTICS

from DAB Vol. 2, No. 2

Many months ago in one of his lectures, L. Ron Hubbard made the statement that there were not just 5 or 6 or even ten perceptics, but twenty-six of them, all of which should be available for recall. Since that lecture there has been a considerable volume of correspondence and verbal requests for a list of the twenty-six.

During the first annual conference of HDAs a list of perceptics was started and hung on the bulletin board where others could add a few perceptics of their own. Mr. Hubbard boiled the list down, combined duplications, and laughingly said, “Of course there are more than twenty-six.”

Following is the list as it stands today, although there are undoubtedly many more items which can be added. No attempt has been made to place them in any particular order of importance.

- | | |
|---|--|
| 1. Time | 26. Internal Temperature |
| 2. Sight | 27. External Temperature |
| 3. Color | 28. Balance |
| 4. Depth | 29. Muscular Tension |
| 5. Relative Sizes
(external) | 30. Saline Content of Self |
| 6. Sound | 31. Fields (magnetic) |
| 7. Pitch | 32. Time Track Motion |
| 8. Tone | 33. Physical Energy
(personal weariness, etc.) |
| 9. Volume | 34. Self Determinism (relative)
(on each dynamic) |
| 10. Rhythm | 35. Moisture (self) |
| 11. Smell
(4 subdivisions) | 36. Sound Direction |
| 12. Touch
(4 subdivisions) | 37. Emotional State of other organs |
| 13. Personal Emotion | 38. Personal Position on the
Tone Scale |
| 14. Endocrine States | 39. Affinity (self and others) |
| 15. Awareness of awareness | 40. Communication (self and others) |
| 16. Personal Size | 41. Reality (self and others) |
| 17. Organic Sensation
(including hunger) | 42. Emotional State of Groups |
| 18. Heartbeat | 43. Compass Direction |
| 19. Blood Circulation | 44. Level of Consciousness |
| 20. Cellular and Bacterial Position | 45. Pain |
| 21. Gravitic
(self and other weights) | 46. Perception of Conclusions
(past-present) |
| 22. Motion of Self | 47. Perception of Computing
(past-present) |
| 23. Motion
(exterior) | 48. Perception of Imagination
(past-present) |
| 24. Body Position | 49. Perception of Having Perceived |
| 25. Joint Position | |

[This list was updated and issued as HCO B 10 March 1970, *List of Perceptics-Dianetics Bulletin*, Volume VII, page 25.]

SELF ANALYSIS

by
L. Ron Hubbard

Published August 1951

Self Analysis, written by L. Ron Hubbard in July—August 1951 and published at Wichita, Kansas, is a simple self-help volume, designed for use for a few minutes each day by any reasonably stable person who can read and understand English. Also, through the use of these Straight Wire processes, an occluded person who could not run engrams or who had great difficulty in running engrams could often turn on his sonic and/or visio, at which point he could then graduate to Standard Procedure as delineated in *Science of Survival*.

In a Progress Report in early August 1951, the Wichita Foundation wrote to the field Dianeticists: "The fact appears to be that Ron, through the pages of this book, is auditing the preclear with a new kind of Straight Wire that lies on the concept level below language. As you read this book and put its process to work, you will find that it contains a great deal of power, particularly in occluded cases."

This book was modified by L. Ron Hubbard in 1953 for creative processing and called *Self Analysis in Dianetics* in Britain and *Self Analysis in Scientology* in America. These changes are discussed later in this volume on page 286. The original version is, however, the one used currently.

The first section is devoted to the key points of Dianetic theory, followed by the Hubbard Chart of Human Evaluation which one can use to find his position on the Tone Scale. The central part of *Self Analysis* is the lists of processing questions that are entitled: General Incidents, Time Orientation, Orientation of Senses, Standard Processing, Assists to Remembering, Forgetter Section, Survival Factors, Imagination, Valences, Interruptions, Invalidation and The Elements. At the end are special lists that are to be used in case of discomfort while doing the processes.

Today the *Self Analysis* Recall Lists form a key part of the Drug Rundown and are part of the ARC Straightwire Grade, though in these uses they are applied by an auditor in a standard session rather than by the preclear alone.

192 pages, hardcover with dust jacket, contains the Hubbard Chart of Human Evaluation. Available from your nearest Scientology Organization or Mission, or direct from the publishers: Scientology Publications Organization, Jernbanegade 6, 1608 Copenhagen V, Denmark; or Church of Scientology Publications Organization U.S., 2723 West Temple Street, Los Angeles, California, 90026, U.S.A.

HUMAN EVALUATION COURSE LECTURES

Wichita, Kansas
13—17 August 1951

"During the week of August 13 L. Ron Hubbard gave a series of five lectures, launching the Special Course in Human Evaluation, as another important branch of Dianetics. Among those attending were representatives of the major industries in Wichita.

"Personnel directors, teachers, ministers and in fact any individual whose work is the direct hiring or supervision of others is certain to be vitally interested in this course. Through the knowledge gained about the predictability of human aberration an employer is saved expense and possible danger to his organization by individuals who are dangerously low on the tone scale.

"Salesmen, too, benefit immeasurably from the knowledge of the tone scale and its applications. He approaches his prospect by matching that person's tone level, thereby gaining immediate agreement and an almost inevitable sale."

—*Dianetic Auditor's Bulletin*, Volume 2, No. 2

** 5108C13A	HEV-2	The Value of the Chart of Human Evaluation and Its Application
** 5108C13B	HEV-3	The Dynamics of Existence—Derivation and Uses of the Chart of Human Evaluation
** 51 08C1 4A	HEV-4	Life Force Endowment, Personality and Tone Scale Reaction to the Universe
** 5108C14B	HEV-5	Behavior and Punishment—Evolution on Theta and GE Lines
** 5108C15A	HEV-6	Tone Scale, Part I—How to Talk About the Tone Scale to the Non-Dianeticist
** 5108C15B	HEV-7	Tone Scale, Part 11—Chronic Position on the Tone Scale
** 5108C16A	HEV-8	Motion and Emotion and Its Relationship to Man and the Tone Scale
** 5108C16B	HEV-9	Motion and Emotion (cont.)—Physiology
** 5108C17A	HEV-10	Motion and Emotion (cont.)—Physiological Aspects
** 5108C17B	HEV-11	Review of Motion and Emotion—ARC Triangle

LRH LECTURES

20 August—20 September 1951

5108C20	LECTURE	Motion
* 5108C27	LECTURE	Motion and Emotion—Line Charge, Parts 1-5
* 5108C28A	LECTURE	Psychotics
* 5108C28B	LECTURE	Analytical Mind
* 5109C04A	PLS-12	Time and Motion (Geriatrics)
* 5109C04B		Illusion
* 5109C10	PLS-13	Arithmetic
* 5109C10	PLS-13	Mimicry
5109C10	PLS-14	The Cellular Postulate
* 5109C17A	LECTURE	Black Dianetics
* 5109C17B	LECTURE	The Cellular Postulate
5109C20	LECTURE	Introduction to Survival
5109C20	LECTURE	Effort Processing
51 .. C ..	LECTURE	Resolution of Effort and Counter-Effort (possibly same tape as 5203C08 HCL-11 or 5211C01)

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Basic Reason - Basic Principles

From a Lecture by
L. Ron Hubbard

By their very nature basic principles, every time they are examined, tend to become more basic. Critical exploration uncovers simple underlying fundamentals. Yet, in spite of this fact, the tendency of the greater number of people is to complicate a subject in relaying it. Rarely does one try to advance knowledge by making it simple. The usual fate of a new postulate is building it up into a complicated hokus-pokus that would stagger the original creator of the postulate!

Original thinkers of the stature of Newton presented their ideas very simply. Newton stated that there are three laws of motion: Inertia, interaction and acceleration. In relaying these laws some struggling scientists feel that if everybody understands it as well as they, their prestige is thereby lowered. So they strike learned attitudes before students: "Of course, there may possibly be some of you who can understand this—or part of it During the next four years there may be a *possibility* that I can instill *some* of the pattern into your minds, but of course you can't be expected to grasp it...." It's the same urge that navigators have for declaring navigation too difficult for the average person. Or a typical college text on elementary physics that starts out with "... the kinesthetic aspects and persistence of masses . . ." and goes on and on for pages and pages with words that stun the reader. Suddenly it is realized that the presentation is of the simple law of inertia—the tendency of a body to remain in motion if it is in motion or to remain still if it is still; a whole chapter to make that law complicated! Many individuals are upset, evidently, by going "backwards" in a subject toward simplicity, and insist on going "forwards" toward incomprehensible complexity and confusion.

This reaching back for earlier simplicities is the direction that any seeker after truth must take. Reaching a simpler fundamental, he takes the props out from under the thousands of complex, unworkable formulations which previously existed. The moment earlier simplicity is reached, complex data falls apart and becomes simple.

DIANETICS A NEW SIMPLICITY

When a person has been taught scholastically by authoritarian teaching methods a mass of facts forced down the student's throat on threat of failing—he finds himself confused when a new fundamental appears because he has to re-evaluate everything he knows about the subject. This may be characteristic of that group of people who complain that Dianetics is over-simplified. They are in reality complaining that a new fundamental has been discovered which makes it necessary to re-evaluate and jettison some thousands of ideas which before would not work properly. It took years for those individuals to accumulate, memorize and study the ideas, and, just as it is difficult to coax persons to give up some of their MEST, so it is very trying to be asked to give up some of their facts and ideas. Robbing a man of money is no more difficult than robbing a man of such a collection of ideas and facts. A complicated unworkable mass of doctrine has made the student feel important. He has not tried to resolve

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problems with his new-found knowledge, but has assumed that he knows all that is necessary to be known about the subject. A new simplicity is an attack upon this self-assuredness. He will resist. Thus it is that progress in the field of thought or of physics or chemistry is met, usually, not with acclaim, but with suspicion. What is acceptable to men is something within their frame of reference fitting a majority of their facts. Something which puts new facts into the field and removes old facts is usually combatted.

Dianetics is basically epistemology, the study of knowledge. Man's behavior is based on knowledge, or lack of it. The very act of trying to study without knowing what knowledge is is nonsense. We study the human mind because the mind is a computer for knowledge. A clarity of vision, an ability to absorb, recall and compute with data is absolutely necessary before the individual can adequately handle knowledge. Without these abilities, he is powerless against his environment. In order to assure this ability to use knowledge in the race of man, the computers of individual men must be brought up to a high level of efficiency. The aberrated mind is a problem of Dianetics because it is an imperfect computer. How can men learn what knowledge is when they are violating the basic principles of data?

SURVIVAL DEPENDENT UPON REASON

The goal of Dianetics is to spread some knowledge through the societies of men so that, improbable as it may seem, the species might survive and might even evolve into something better. So long as individuals have imperfect computers which cannot even recover the data most arduously impressed into them, the normal course of human events will, unfortunately, continue. The address of Dianetics to aberration is for the purpose of achieving reason in the individual. Any process which helps an individual to reason and work and live better is a valid process.

The dianetic auditor should evaluate for himself what he is trying to do with his preclear. He should evaluate all theory in this light. Dianetics is not tender and fragile; it does not have to be approached with the awe and reverence which is demanded in some fields. In Dianetics all theory and technique should be submitted to this test: Does it make people more reasonable?

EDUCATIONAL APPROACHES

Education can lie along two lines: The first is to give the student data. The second is to teach the student to reason with the data he has. Much modern education hardly recognizes the second method—developing the ability to reason in the student. When we ask why a man needs reason, we find that reason is the ability to extrapolate new data from the existing data. Knowing “all there is to know” about a subject is not enough. The individual must have the ability to know, as the necessity arises, the things that are *not* known by extrapolating them from data. There is a difference between memorizing and rationalizing. Knowledge is more than data; it is also the ability to draw conclusions.

The confusion between reason and memory has entered into Dianetics. People think that if they could just recall everything they had ever read they would be reasonable. They think that they must have percepts to be reasonable. But many a wide-open case in which the individual has the ability to recall practically everything that has happened to him is extremely unreasonable in behavior. Memory is not reason; it is a different order in the field of epistemology.

SELF-DETERMINISM AND REASON

Reason, the ability to extrapolate, is hand-in-glove with self-determinism. As soon as an individual feels that he has a right to reason, to extrapolate on data, he will do so. As his right to reason is inhibited, his self-determinism is inhibited in direct ratio. As self-determinism is inhibited, not only does he feel that he has no right to move where

he wishes or do what he wishes, but he feels that he cannot use the data he observes. The rehabilitation of a person's self-determinism is the rehabilitation of his ability to reason. They are almost the same thing. His ability to move and act at his own command approximates his ability to reason at his own will on his own data. Processing is not getting data out of the preclear; it is not assembling his life for him as a complete, consecutive play—it is increasing his self-determinism and his right to reason. A man whose self-determinism has been three-quarters rehabilitated may still have arthritis which hurts, but the auditor has done a good job. But if the arthritis is gone and self-determinism is diminished, the auditor has done a bad job.

TYPES OF PROCESSING CASES

There are two ways that an individual can be dominated. First, he can be made to do things with his physical environment or prevented from doing things with it. Second, he can be left alone, ignored. One becomes the occluded case, the other the wide-open case low on the tone scale.

The wide-open case has been invalidated during his lifetime until he feels worthless as an individual. He has been ignored and has been unable to get the attention he needs. One such case, at 0.2 on the tone scale, had been more or less deserted as a child. She was put into the sickroom and seldom attended except to be fed. Nobody played with her or read to her. Lack of strength or power to improve her position brought a complete invalidation as a person. She was not interfered with, just neglected. As an adult her perceptics were excellent, but ARC and reasoning were shattered.

The occluded case has had self-determinism interrupted by being manhandled with regard to MEST. He is told to get up, to go to bed, to pick something up, to put something down, to come in the house, to go outside. He is given shoes but is told exactly when to wear them and where not to put them and when he must polish them and how he must not scuff them. He is told that his clothes are his but that he has to take care of them and not get them dirty. When he receives any MEST, he is controlled in how to use it. He himself is controlled as MEST. He begins to handle his thoughts as he handles MEST; they begin to be moved off the time track and shunted here and there into occluded areas. His ARC may be quite good, but all his data is gone. He has a hard time in school because the educational system is based on the memorization of facts, and he had been forced to forget and remember so much that his command of data is poor. However, he has been forced to learn to reason at the same time, mainly by having to be shifty-footed! Any time he has entered the vicinity of older people, he has had to have an explanation for something he has or has not done. Not having much data to fall back on, and always having the necessity to come up with an answer, he has learned to extrapolate conclusions from the data in present time. He has learned to reason on an emergency basis.

Hence the occluded case extrapolates well on practically no data. He has confidence in his ability to fill in the blanks by reasoning things out. On the other hand, the wide-open case extrapolates hardly any at all, even though it has nearly all the data it has ever contacted. This case more or less worries about the correctness of data, and corrects the words of others because any departure from the known data is very uncomfortable for him. MEST is unreal to this case; he is careless and destructive of it. The occluded case, on the other hand, will acquire MEST.

These are the two main types of cases for processing. Sometimes one encounters a mixed type, but rarely. Sometimes one encounters an open case that is temporarily occluded, but never an occluded case that is temporarily open.

PROCESSING APPROACHES

Which of these cases is easier to rehabilitate? What responses can be expected in processing? The occluded case will show more benefit in terms of reasoning ability than the wide-open case. Processing recovers data for him. The more data he gets the

more actively he starts reasoning. However, this is not true of the wide-open case. Here the auditor must realize that he is trying to rehabilitate the preclear's reality as against the occluded case in which he is trying to draw data and perceptics into view. Perceptics then are no index of the ease with which the auditor can restore reason to the preclear.

It is an unfortunate thing in this society that women as recently as fifty years ago were considered chattel, MEST. There seem to be more wide-open cases among women than men for this reason. Society and the family expect something by routine in the culture of men. They don't expect as much of women. This is completely unfair. Many women have a whole lifetime of invalidation. They are given a 1.1 education; they are dominated so much that their only recourse is often covert hostility. The fact that they do not uniformly act at this level is a sign of their ability to rise above their education.

The little boy of the family who may be far more delicate than the daughter gets no sympathy when he is beaten up by the kid next door. He is told to take care of himself. All the hero tales he reads, from King Arthur to Hopalong Cassidy, tell him to be a 1.5. So we have the battle of the sexes: 1.5 against 1.1 ! Their education on the average postulates that this condition will exist. An auditor, in processing an inharmonious married couple, can predict with usual accuracy that this 1.5—1.1 conflict is taking place.

Some girls, on the other hand, are raised well and are found high on the tone scale; others are mauled around as thoroughly as the boys, and the result is the occluded case in women.

A test of perceptics should tell; the auditor whether the preclear is stronger on memory or on reason. He will then know whether to start on ARC processing or on MEST locks. Since a completely reasonable individual should be able to recall everything in his life and reason on it to the fullest extent, in the aberrated person who can recall everything, the auditor must rehabilitate the right to reason on that data in order to have a whole being. In the individual who is occluded, the auditor makes efforts to help bring data into view.

FUNCTION OF THE MIND

The consolidation of data and the resolving of problems relating to the survival of an organism, group or species is functionally simple, so simple it has been overlooked. So long as people failed to compartment function from structure, the confusion between the two prevented either from being satisfactorily identified.

The mind could be called the command post of an organism. Gradually, through the ages, it evolved greater and greater structural complexities in order to accomplish a functional simplicity which itself never changed. This evolution of the mind has increased the number of ways the mind could do this thing it was trying to do.

There is no reason to doubt that plankton thinks. Its thinking is not obvious because the organism cannot easily be observed to react to changes in the environment. In 1937 over a period of six weeks, certain experiments were made to demonstrate the thought processes of monocellular organisms. The subjects for the experiment were some slightly mobile bacteria in a drop of water. When cigarette smoke was applied to the drop of water, the bacteria were observed to retreat. This was repeated a few times, then steam was substituted for the smoke. The same reaction was observed. When the steam was first used, before any smoke had been applied, the bacteria did not respond to it in any way. This is obviously a process of learning—at a microscopic level.

These experiments seemed clearly to support the postulate that the basic unit of life was a cell and that as the cell behaved, so the most complex life organism behaved. That which is the purpose of a monocyte is also the purpose of the largest and most complex organism that exists. This functional definition of thought, with no regard to size or structure, was maintained and bore fruit. The monocyte is trying to survive and procreate. It must, therefore, approach and stay in the vicinity of pleasure and it must avoid pain. The two vectors of approaching pleasure and avoiding pain combine into one vector which is the survival not only of one cell but of the whole line of monocytes

through many generations. This is no different than the function of any other organism, no matter how large. The apparent differences are only those of complexity of the same function. A big organism has evolved so many ways to be mobile and so many ways to perceive and can combine them so much more intricately that it is easy to overlook that the purpose of the monocyte and the larger organisms is the same. The growing complexity of life organisms has been a development of better and better ways of approaching pleasure and avoiding pain in order to survive. This is a fundamental concept. It is a very simple concept.

ATTITUDES TO ENVIRONMENT

It is unfortunate that many schools of thought propagate the theory that the purpose of life is to adapt and that the person who does not is maladaptive. The purpose of life is not to adapt. An individual or a society which could get such an idea would be confessing that he or it was defeated by the environment and was propitiating the environment in the vain hope of not being killed for a little while anyway. Adjustment to the environment! If man had begun with the idea of adjusting to the environment he would have had to adjust to sabre-toothed tigers and mastodons; and that adjustment would have been even more unpleasant and fatal than adjusting to one's environment today. There wouldn't be any men around any more!

If adaption is the goal of life, what more beautiful life form is there than the plankton and the algae? They are very well adapted. There is nothing wrong with them. There is no reason for them to have gone on in any direction except as monocytes. They floated on the surface of the sea and nothing menaced them. The plankton live on minerals and sunlight. They convert eighty-six percent of the sunlight which strikes them into energy for their own use. This is very, very efficient—ten times as efficient as the operation of the human organism. The efficiency of the plankton is so high, according to the work of a great biologist, that food could be produced by photosynthesis to support one hundred persons for every one which is supported now in the world. An acre of algae, raised in a vat, will produce somewhere between two hundred and five hundred tons of food per year. It can be pitchforked out of the vat straight into the mouths of cattle. This is really an ideal life form. It is completely adapted to its environment.

But life does not seem to know that it is supposed to adapt to the environment: it keeps trying to adapt the environment to itself. Whenever an individual stops trying to adapt the environment to himself, he is on the road to an early grave.

The handiest and quickest way to estimate the tone of a preclear is by his relationship with his environment: Is he adapting it or adapting to it? If he is still trying to adjust his environment to himself, he will come up the tone scale easily. If not, he will try in every way possible to succumb, despite the efforts of the auditor. A person who is merely trying to adjust to his environment is dying. Any species which thoroughly adjusts to its environment dies.

A monocyte animalcule cannot adjust the environment to itself very well. A monocyte is not very mobile; it cannot swallow up a continent or get to the moon or the planets—which same might some day be necessary for survival. It becomes, therefore, very dissatisfied with being a monocyte and works its way up to being a sponge. As a sponge it discovers that it is still held down by MEST and cannot control MEST to any degree so it becomes an invertebrate; then it goes up and lies on the beach and becomes a quadruped and then a bird and so on. All this in the interest of controlling MEST.

THEORY OF NATURAL SELECTION

One must see this continual necessity of the organism to be in advance of the environment before one can appreciate the value of reason. The organism cannot discover how the environment is going to evolve test species to see if they survive. This is Darwin's *natural selection*. But it is only a small part of the process of evolution.

There are too many data about the development of various species that just do not fit into natural selection. In order to put forth the theory of natural selection, all the data which points to direction and planning in evolution has to be hidden and disregarded. It has long been known to paleontologists that the horn of the rhinoceros cannot be accounted for by natural selection. There are many things in evolution which evolved slowly and smoothly for no apparent reason unless it is admitted that planning and experimentation was going on as a part of the life process. All of life is a process of thought. There is every reason to think that theta, at least, is capable of planning. Man is on the highest level of reason known, but every life organism is using reason. The idea that "man thinks but all the rest of the universe just happened" is absurd.

The effort to explain life in terms of organisms adjusting to their environment leads to hopeless confusion. But when it is assumed that the organism is adjusting the environment to it, everything falls into place with great ease. In order to survive an organism must be theta, not MEST. It must be a causative agent. The individual who can change his environment can reason. If he cannot reason, he cannot change his environment. The wide-open case low on the tone scale will only be able to change the environment by destroying it, but he is still trying to change the environment. One way or another the organism will go on changing the environment until death.

CONTROLLED REASON

The better a man can reason the better he can improve his survival potentialities in his own environment. This may seem a rather obvious point to stress, but actually there is a philosophy which teaches, "Ignorance is strength, war is peace, freedom is slavery." Knowledge, learning, the ability to think and reason are not dangerous; quite the contrary. But how does one go about controlling a piece of MEST which is resisting, which is hitting back? One tries to destroy the means the MEST has of hitting back. And what do men hit back at men with? Reason. In order to control human beings as MEST one has to convince them that they have no need to use reason, that they only have to adjust to their environment. There doesn't seem to be any way to convince a human being of this through reason, so it is done with the use of MEST force. Whenever an individual is found to be thinking, he is cured of this "bad" habit by the application of a greater or lesser amount of MEST force.

The essential difference between a piece of MEST and a successful organism is the ability to reason, the ability to keep the environment under control. A successful organism cannot be owned, it has to be worked with. Whenever one tries to own a successful organism, the organism tries to gain control of the owner. The effort to own, control and motivate an organism as though it were MEST must be attended by a cancellation of that organism's ability to reason, because the reason of that organism has as its sole aim survival through the control of its environment. Most marital trouble comes from the effort of one of the partners to own, control and motivate the other. The partner who is being so dominated then retaliates with the use of nullification and covert hostility.

PROCESSING AS DOMINATION

Any processing which is done on an authoritarian basis is an effort to control and dominate the preclear. It may succeed in turning off chronic somatics, but it will inevitably lower the ability of the preclear to reason. Even good co-auditing contains some lowering of the self-determinism of the preclear. For this reason, the co-auditing team must be kept clear as a group at all times in order to minimize this reduction of self-determinism. ARC must be maintained at a very high level.

SELF-DETERMINISM EXPLAINED

The word *self-determinism* itself is misleading. The individual is not just determining himself. If he is to survive he must determine *everything* in his environment as

much as possible. *Pan-determinism* is what theta is seeking. Theta evidently feels that it owns the whole physical universe. Human beings spend their lives acquiring and controlling MEST. For minimal output of energy they want maximal action and control of MEST. Why do people buy big, flashy inefficient automobiles? They have in these automobiles thousands of pounds of active metal—roaring monsters of MEST that respond to the touch of a little finger. They will work thousands of hours and go without all sorts of pleasures in order to acquire one of these expensive-to-operate toys. If they were really properly adjusted to their environment, they would walk!

Maximal control of MEST for minimal output of energy is the output-input formula of theta. When theta undertakes to control too much MEST all at one time the MEST kicks back, and the theta for a short time will have to adjust to the environment. But this is a sign of failure. Very soon theta will be back on the offensive.

In processing, the auditor regains for the preclear his freedom of choice in the physical universe. This freedom of choice allows him to reason.

REACTION OF LIFE TO PAIN PERCEPTICS

Let us consider a fictitious monocyte and call it the “mono-percept”. It has just one perceptic. It can perceive light. It has to have light to live and it will die in darkness. This is fictitious as you know, because there is always more than one perceptic in an organism. If this cell has any ability to move at all, it will go in the direction of light and it will go away from darkness. Sight in this organism means: *light equals survival, darkness equals non-survival*. The basic unit of life lives on light. Moths and animals and even man all seem to have a turn-toward-the-light mechanism.

Let us consider, secondly, an organism of one cell which has only the perceptic of smell. With this sense of smell, the organism would be able to detect, let us say, food and poisonous substances.

Let us consider, thirdly, an organism which has only the perception of sound. If this organism lives in the sea, there would be two general classifications of sound. In one quarter would be surf, waves, tumult, noise, danger, non-survival—jagged sound waves. In another quarter would be quiet. Somewhere in the course of evolution, organisms developed an impulse to go toward a smooth sound, but in general organisms go away from noise. Jagged sounds mean surf, rocks, reefs, anger, tumult, storm, avalanche, boulders. Throughout evolution noise has meant death.

In the field of tactile the smooth, the silky, the velvet has a definite attraction for the organism. The rough causes a repulsion.

Each of these perceptics helps the organism to move toward survival and away from pain. The ordinary pain is a force impulse which drives the organism away from danger. The experiencing of pain is necessary to tell the organism when to avoid non-survival. The experiencing of pleasure is necessary to tell the organism when to seek survival. When all these perceptics are combined in one organism, as they normally are, the organism meets problems which must be reasoned out. For example, the organism may encounter a situation in which darkness (non-survival) and the smell of good food (survival) lie in the same direction. This is a conflict. Darkness means “no.” Good food means “yes.” Now these two answers must be compared to a third factor: Is the organism so hungry that it will die if it does not eat? If not, the organism can go further in search of food. This is the weight factor of basic reason. There is a yea-nay decision on every datum, according to the weight that datum has. When the data are so equally weighed that no decision is possible, the organism becomes anxious and uncomfortable until a new datum is found which throws the balance one way or another. Each perceptic which comes to the organism, whether light, sound, smell or temperature, has weight on either the yes side or the no side. This is all added up very quickly, and the reaction appears almost immediately in movement toward survival or away from non-survival. This process is reason. No matter how complex the reasoning becomes, it is still this same process. The greatest problems of the world, on an international level, still resolve on the basis of “How light is it? How dark is it? How loud is the noise? How good does the food smell? How long have I gone without food?

How cold is the water?" The answers to these questions come up in terms of action: yes or no, approach or retreat.

OPERATION OF THE MIND

There is a system of algebra called Boolean algebra used for setting up telephone switchboards. It is organized on the basis that to every question there can be a yes or a no answer. The operation of the mind can be demonstrated to be very much like Boolean algebra. If one asks every question that he must ask of the universe so that it can be answered with a yes or a no, he gets answers rapidly because this seems to be the basic operation of the mind. The most complicated problems can be worked out with Boolean algebra; pages and pages are required, but it can be done. The mind, however, has no problem about lack of space and equipment. Every computation in the mind is probably being run three or four times simultaneously. Nature is very lavish. A man building a machine tries to get the most function for the smallest amount of construction. Nature, on the other hand, if the job requires one piece of equipment will use five or five hundred or, in some cases, millions.

INTERRUPTION OF SELF-DETERMINISM

What is the efficient way then of destroying the ability of an organism to reason? It is to prevent these yes or no answers from being arrived at. It is to prohibit an individual from reaching his own conclusions from his own data. It is to inhibit him from acting upon his own data and to cause him to act upon data which is forced upon him. This is the most fundamental level of aberration: "If the food smells good, go away from it!" This is directly against the survival intention of the organism. This must be enforced with pain. When the organism attempts to run a series of computations on its own data, if this arbitrary datum is introduced, confusion and indecision result. When an organism is in this confused condition, another organism, or piece of theta, can take control of and direct this organism for its own ends. The less self-determined the organism is, the more it becomes MEST, and the more it can be controlled by other organisms in its vicinity. The less theta is clear, smooth and reasonable in this organism, the more easily it can be possessed by clear, smooth theta.

In training a dog, a man extends his own theta over the dog, and the dog becomes merely an extension of the man. The dog accepts his subordinate and dependent position, his dog's life. A cat or a human being will not accept such a position. A cat is an independent hunter and must make his own decisions. If a child is trained in such a way that much of his self-determinism is interrupted, he will not be a successful human being. He will not even be acceptable to the people who were so careful to train him into this apathy. Human beings cannot be trained successfully like dogs, no matter how many parents and other authoritarians there are in the world who think they can be or should be. A human being who is trained in an authoritarian manner will either die or retaliate. The trainer will have either a case of complete apathy to deal with or an angry rebel or, worse yet, a covertly hostile rebel. Human beings have to be reached with reason.

To aberrate an organism it is only necessary, then, to interrupt the reasoning process of this organism and force an arbitrary conclusion on the organism. This organism is then owned and must be moved and motivated by its owner if it is to survive. If it is not so moved and motivated, once its ability to reason is interrupted, it will not survive. A parent who trains his child this way is training his child *not to survive*.

In society every organism sees the whole world, including other organisms, as MEST. Organism A tries to control organism B. Organism B resents this and tries, in turn, to control organism A. Back and forth the conflict rages. This is the tumult which is called modern living.

IMAGINATIVE QUALITY OF MIND

Eventually in the development of thinking organisms, a point is reached where the organism begins to record the conclusions it makes for use at a later time. The mind

becomes very clever. It does not have to reason out every problem each time one is met. The mind merely calls up the conclusion which was previously reached about this particular problem. The organism begins then to take care of the future by imagining what is going to happen so as to be ready for it. The organism tries to foresee, through imagination, all the possible problems that will be met and to reach conclusions about all these imaginary problems so that split-second action can take place when the actual problem is met. This is imagination in its simplest form. As it develops, it becomes more and more creative until finally it becomes the imagination of the greatest artist and thinker. But imagination is, basically, postulating future problems in order to solve them now, and organisms do not long survive without this ability.

INTERRUPTED MOTOR ACTION

Whenever the motor impulses of an organism are not directly connected to these yea-nay decisions on perceptive data, whenever the conclusion of another organism is substituted for these, aberration results. Reactions become slower. The individual thinks of walking but doesn't walk. He misuses the MEST around him. This is the entire scope of aberration: interruption between perception and motor impulse. Perception can be interrupted in various ways, but the most effective way is by interruption of the individual's use of MEST: matter, energy, space and time. If he is prevented from going where he wants to go and doing what he wants to do, touching what he wants to touch and seeing what he wants to see, and if he is forced to go where he does not want to go and do what he does not want to do, to touch what he does not want to touch and to see what he does not want to see, he will become confused and he will be controllable.

An individual loses his ability to handle and control MEST in direct ratio to the amount of interruption there is between perception and motor impulse. An individual who wrecks an automobile does so because he fails to make a decision on the percepts which he has. He is receiving enough percepts to make it possible for him to avoid the crash, but he does not make any motor action on these percepts. Almost every accident requires such a state of confusion in the drivers of both machines. If there were perfect perception and motor action on either side, both would escape.

In processing preclears, an auditor discovers much about such circumstances. The auditor who runs an automobile accident out of a preclear will find, when the time factor has been stretched out, that a state of paralysis and inaction took place in the preclear just before the accident. One preclear in processing was discovered to have an inevitable impulse when he saw an accident approaching to continue and make it the most destructive accident possible. All this would take place in a split second, entirely unknown to the individual. Arbitrary data was being entered in from somewhere between the perception and the motor action of this individual. That is aberration.

So the survival of man depends basically upon his ability to reason. Man must be able to use his knowledge in order to survive; his best weapon is knowledge. Any new discovery or simplification is valid and useful directly in ratio to its enlargement of the individual's ability to reason with the knowledge he has. This rehabilitates the person's self-determinism. If Dianetics and the auditor save the preclear's self-determinism, they save all. They are giving the individual back to himself.

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All Possible Aberrations

From a Lecture by
L. Ron Hubbard

The Central Dynamic of the individual is the urge toward survival. As the urge is influenced by outside forces it either becomes suppressed or alloyed with the purposes of other persons who are forcing their wills upon it, thus becoming, to some degree, enturbulated.

A large vertical arrow serves to represent this Central Dynamic. As the dynamic is cut back or entered upon by suppressing influences such as the lack of the necessities of life—food, clothing and shelter—the arrow becomes more and more bent and warped until it is headed toward succumb, in the opposite direction. This is the direction of death. When the arrow points toward death it does so in the same ratio that the dynamic is enturbulated, and when it points toward survival it does so in the ratio that the dynamic is clean and clear. When pointing toward survival it reaches up into the high ranges of the Tone Scale.

Suppose we inspect this dynamic through a “magnifying glass. “ We find that the arrow is in reality composed of eight arrows, that the Central Dynamic is subdivided into eight parts; that is, SURVIVAL may be considered in terms of (1) Self, (2) Sex and Future Generations, (3) Groups, (4) Man as a Species, (5) Life (in any of its many forms), (6) MEST, the Physical Universe, (7) Theta (thought), and (8) The Creator.

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The First Dynamic is man's urge for survival for himself as an individual organism. Past philosophies were worked out on the basis that each man was a separate entity and that everything was done by him out of motives of selfishness, and that this First Dynamic was the only dynamic. Arranging everything in terms of receiving an individual reward for helping groups, mankind and life is a clumsy and unnecessary procedure.

The Second Dynamic is man's urge toward survival as a future generation. Through sex he creates other individuals, expressing through children the urge to survive. Past therapies and philosophies dealt exclusively with the Second Dynamic, attributing every motive man had solely to sex. These philosophies and therapies decayed with the passage of time. Because they attributed all evil to sex and declared sex to be evil, their proponents did not procreate and so are not with us any more.

Then Marx propounded a theory that the only important thing is the group. Entire nations operate on this one dynamic alone. They do a thorough job of working out everything in terms of the Third Dynamic, but it leads to a rather unbalanced situation, wherein the individual has no importance and the family is absorbed by the state. Mankind is scheduled for annexation by the state. Life and MEST belong to the state, spirituality is denied by the state, and the Supreme Being is replaced by the state.

Currently there is in California a philosophy which teaches that everything is attributable to man as a species, the Fourth Dynamic. It advocates that nations, groups and sub-groups should not exist as such—only man should exist. It stresses that the only urge man has to survive is as a species.

Man's urge to survive as Life and to cause all life to survive may be considered the Fifth Dynamic. He may erect bird havens, raise Pekinese dogs, or go to extraordinary lengths such as a certain cult in India which lives by the idea that the Fifth Dynamic is the only one. The members of this cult would never step on a cockroach because they believe the cockroach is Life, and that Life should never be subdivided into anything smaller.

The Sixth Dynamic embraces the urge to survive for the physical universe, or MEST. The "Cartoon Capitalist" falls into the category of a group believing that the most important thing in the universe is MEST. "Can I see it? Can I feel it? Can it be measured? Well, then it exists." He holds that man exists solely by virtue of mud having one day become animated. Such a materialist is often found in the scientific laboratory. He uses Boyle's Law, and can make tractors and atomic bombs and can even control the atomic bombs so precisely that when he pushes a button they go BANG! but somehow he has never learned how to control the thumb that pushes the button. The mud-to-man theory has been applicable solely to mud. The idea that structure controls function has failed to predict or control any function.

The postulate that function controls structure brings us to the Seventh Dynamic. This is the urge of the individual to survive as thought, or theta. Some day man may be able to start a flow of theta from one point to another, but even now it works well as a theory. Through use of the theta postulate human beings can be rather rapidly de-aberrated. Theta plus MEST equals life. Theta energy, whether from a divine Creator or from a battery somewhere in the sky, is not physical universe energy.

For a long time people have been talking about and fighting for and dying because of the Eighth Dynamic. Every Sunday morning people go to church to express their belief that the universe was created. Two or three thousand years ago the Greeks were talking about the Prime Mover, Unmoved. Every time the problem of the origin of the physical universe comes up we have to postulate a Creator or else have no answer to give.

These eight dynamics are all part of the Main Dynamic. The same thing can happen to each one of the divisions that can happen to the Main Dynamic. Just as the Main Dynamic can be hit, interfered with and suppressed until it changes polarity and goes toward Succumb, so may any one of the eight divisions be enturbulated and have less survival value. The eight dynamics are usually selectively aberrated. One's Second Dynamic can be pretty well out and his Fourth Dynamic practically nonexistent (but the rest of them functioning all right) and he'll get by. He could even have half of the First, Second and Third and all of the Fourth gone, and still pass for normal.

An individual has the urge to survive along each one of these lines. Life suppresses one after the other, and a changed pattern of overall survival appears. For example, suppose someone suddenly becomes afraid to own anything: he has had the Sixth Dynamic selectively suppressed. Another person believes that there is no divine Creator, and that life is just an accident: he is selectively blocked on the Eighth Dynamic.

Any of the dynamics may be suppressed in two ways. The first is the suppression which says “No!” A person who has been told since he was a child that he was worth nothing, that he was no good and that he would never be able to do anything is likely to have little or no First Dynamic. The First Dynamic changes polarity and starts pointing toward death. This person is capable of committing suicide, unless he is very strong on the Third Dynamic and can live for the group. He may, however, needlessly sacrifice his life for the group. This represents a suppression of the dynamic—the survival urge of the First Dynamic is not sublimated over into the Third; the Third is only more visible because the First has been suppressed toward death.

The second way of suppressing a dynamic is by enforcement: “You’ve got to be a good girl! You have to amount to something! We expect you to be a credit to your family!” After a few years of such commanding the girl who has been forced to be a great credit to her family is unable to do anything. She has been interfered with. Mama has entered her own dynamics into the dynamics of the child, with the resultant blunting of the child’s dynamics. If any dynamic is inhibited, it enturbulates, and if it is enforced, it enturbulates. Either way, it is pushed toward death.

The principle of self-determinism, to be workable, dictates that a dynamic should neither be suppressed nor too thoroughly enforced. On a spectrum from *shut off completely* to *center to maximum enforcement*, self-determinism would be found at the center. The individual who is surviving best is exercising all possible rational self-determinism in an environment which allows a maximum of self-determinism. In Europe, for instance, there is much talk of liberty, but the environment has been for so long so suppressive on both the First and Third Dynamics that the European’s idea of liberty is not nearly so expansive and all-inclusive as is ours. Self-determinism is a relative state of being—the more rational an individual is, the more self-determinism he will be able to exert and the more he must be allowed to exert within the limits of his environment. Of course, the more rational he is, the easier he will be to get along with and the better he will handle MEST. An individual whose dynamic has not been enturbulated is in full agreement and affinity with the world, and is in good communication with the MEST universe (sight, sound, smell, touch, etc.).

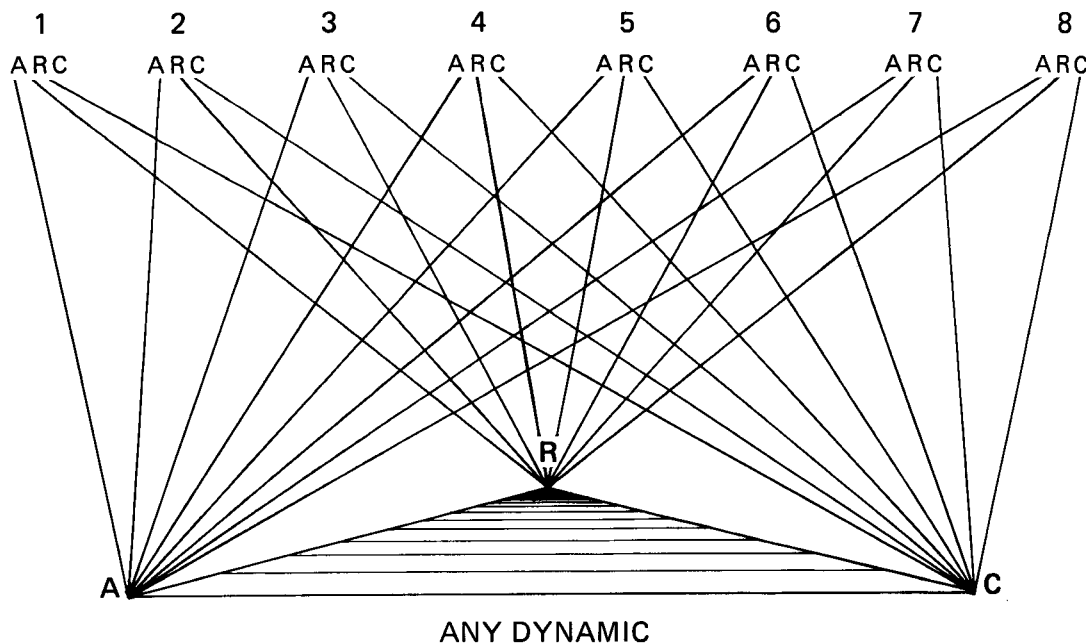
Anything that aberrates the individual’s urge toward survival will aberrate his self-determinism. This is the basic form of aberration. But how many manifestations does the basic aberration have? To answer this it is necessary to examine the component parts of theta: affinity, communication and reality. Theta must remain in affinity with, communicate with, and have agreement with other theta in its vicinity. All three together make for understanding. Computation, understanding, thought and education all depend on affinity, reality and communication.

A graphic representation of aberration would be particularly valuable if it could be seen to contain all possible aberrations. To provide this representation a chart, based on the eight dynamics, is drawn with an A-R-C triangle below, floating at some point on the tone scale, and the eight dynamics with their A-R-C relationships listed above. Lines connect the lower triangle with the dynamics above, representing suppressions of the lower triangle down the tone scale.

By use of this chart, and by following the line of reasoning suggested by the statement that *both “inhibition” and “enforcement” suppress a dynamic on the tone scale*, the auditor can predict any possible aberration that a preclear might have. Any seven of the dynamics may suppress or enforce the remaining one in an individual. The technique which has evolved from the use of the chart is called Dynamic Straight Wire.

*

* This is the next advance over Hurdy-Gurdy Straight Wire, which is outlined in *SCIENCE OF SURVIVAL: Simplified, Faster, Dianetic Techniques*.



Dynamic Straight Wire

Consider the suppression of the Second Dynamic by the Third Dynamic: what does the group think about sex? The first group which might come to mind is the family. The family's affinity on the Second Dynamic, when measured by the basic aberration that plagues society at the present time, is very low. Sex is not quite nice and certainly not to be considered as a communicable subject. Agreement within the family concerning attitude toward sex is rare indeed. What is it for? What is it like? When is it proper? Without agreement there can be little basis for reality.

If an individual has been or is a member of a church group which is selectively "thumbs down" on sex, he has been suppressed on the Second Dynamic by the Third. The auditor is interested in finding how a group affected this individual's Second Dynamic. He seeks to find incidents which enforced the dynamic, and incidents which inhibited it. "What did your family think about children?" It is not always necessary that an attack be made against an individual for aberration to manifest—the statements and attitudes of the persons around the preclear might easily have upset him, even though they were not directly aimed at him.

If the preclear has served a term in the army the auditor will have a broad field for exploration of aberration along the Second Dynamic. "What did the army think about sex?" This one is always productive of results. "Did you ever go on a three-day pass and find an 'off limits' sign in the choicest section of the city?" There are few occupied cities which do not contain a rash of "off limits" signs. "Did you ever attend an army lecture about venereal disease?" Of course he did, and if the usual gentle and genteel service communications on venereal disease were given, the preclear will have many locks on the subject.

One case was opened by working with the Second Dynamic as it related to the group in this way: A young man had been raised in a very self-righteous family, and attended church from earliest childhood. As he grew older a very likeable preacher became the man he most wanted to emulate, and one of this preacher's pet sermons was to call hellfire and damnation down upon the head of anyone who would think or talk about sex. When the young man went into the army he began to hear and see as a common occurrence those very things which his preacher had called down. The general attitude on sex in the army was so radically different from what he had been used to that the difference between the inhibition of one group and the enforcement of the other made him almost psychotic. The auditor used straight wire on both the enforcements and inhibitions on sex, and rapidly raised the young man's reality and general tone.

Sometimes a girl tells her auditor how nice her dear little pussycats are, but that men and women are awfully nasty. She says that if men and women were only as nice and considerate as her little pets everything would be all right. Somebody in this girl's vicinity has been talking about how bad people are, and demanding her agreement on the subject. Straight wire in search of such locks will soon relegate her pussycat to its rightful place in her life.

What of the suppressing effect of the First Dynamic on the Second? If an individual has been told that he doesn't love anybody and can't love anybody, he will have a hard time with his affinity for his children. If he has been told that he has to be right all the time and that he has to make other people do the right thing, his agreement with his children will come chronically down to 1.5 on the tone scale. He will dominate the children, or try to. If he has been told that he must talk, his children will have a hard time attracting his attention to their ideas. In considering the things in general that the preclear thinks about children and sex, the auditor is considering the suppressing effect of the entheta of the Second Dynamic on the theta of the Second Dynamic. He can in this way determine that the Second Dynamic is suppressing the Second Dynamic. With this in mind, the auditor immediately sees a set of questions to ask.

Suppression of the Second by the Fourth Dynamic is found in the teaching of sections of biology about man, what man is and what sex is in relation to man. Anthropological studies and the disagreements about children and sex in the societies studied may cause enturbulation.

As to the suppression of the Second by the Fifth Dynamic, a preclear from the farm has the subject of animal husbandry. One little girl had been standing unnoticed while her father was talking to a neighbor about breeding a prize cow. He was describing the procedure in great detail, when suddenly mama discovered that the little girl was there, listening. Mama violently scolded papa and sent the girl to bed. The girl was taken completely by surprise and utterly bewildered. Why should she be scolded and suddenly sent to bed and mama and papa have a fight? She worried over this for a long time, eventually becoming thoroughly frightened of animals. It was a relatively simple matter for the auditor to get considerable grief off the case concerning this one incident alone.

Suppression by the Sixth Dynamic is usually heavy because it is caused by MEST, producing engrams of physical pain, the basic cause of aberration. An engram is a break between Dynamic Seven and Dynamic Six, or theta hitting MEST too hard. Or it is a separation of Seven and Six, causing grief due to loss.

How does MEST influence the Second Dynamic? Many wealthy individuals have a prodigious amount of MEST under their control. The pretty girls who tag along with them advertise that MEST has an effect on the Second Dynamic. One of these individuals takes his beautiful admirers for rides in his automobile and has a wonderful time, but one day the automobile is stolen. There will be grief from this break between Six and Two. Or perhaps the same fellow wants children, but has lost his property and home. He feels that he can't support children without MEST, causing a break on the Second Dynamic. Physical injury affecting the Second Dynamic also comes in this category.

Communication comes in for a share of the breaks on Dynamic Two. One just doesn't talk about religion and sex in the same breath, for instance. Actually, in this society, communication about sex is inhibited in relation to every dynamic. Anyone who does not talk naturally and easily about sex has been inhibited, even if only by the general social aberrations on the subject. The use of Dynamic Straight Wire on the times a person has been cautioned not to speak of sex will uncover many suppressions of communication.

There are suppressions of the First Dynamic by the Third; for example the fellow who is self-conscious, who won't join a group because he feels uncomfortable in a group. This also works the other way, by suppressing his normal Third Dynamic by his First. Find out what this type of preclear has been told about groups. It might be that he had to form a group before he could even look at a woman. "You have to be married before you can go around with a woman," is a common example of the Third blocking the First.

The Third Dynamic may be blocked by the Third because other baseball teams beat the preclear's baseball team. Each time his ball team is defeated when he is a member of the team his Third Dynamic is enturbulated.

On the Fourth Dynamic, there are races in the world today which consider themselves suppressed by man. Somebody who had something to gain has convinced these groups that they are minorities, and as a consequence their ideas about the Fourth Dynamic are aberrating the Fourth.

An auditor processed a young Jewish boy by straight wire just on the basis of locks on the Third, Fourth and Fifth Dynamics. He came up the tone scale very markedly after running a few locks and secondaries from childhood in which somebody said, "I can lick you—you're a Jew, and Jews can't fight, and you don't belong to this club anyhow." His mother had taught him that he must get along with the rest of the human race, and that he must learn to be nice to people, and yet they delighted in kicking him around.

The Dynamic Straight Wire chart indicates every possible type of aberration that a human being can have. Each Dynamic can selectively aberrate every other Dynamic. Select each Dynamic in turn and place it at the bottom of the chart, and question the affinity, communication, and reality of each of the Dynamics in relation to the one at the bottom.

What would an auditor do about a preclear who is aberrated on the Eighth Dynamic? He would place Dynamic Eight at the bottom of the chart and find out how each of the dynamics has acted to influence the Eighth. To begin with, he inquires as to the affinity enforcement between One and Eight, the reality enforcement, and the communication enforcement; and then the affinity inhibition, reality inhibition, and the communication inhibition.

An auditor asks: "What is God going to do to you?" Answers appear such as, "God's going to take my soul."

Mama has said to him, "You know, dear, an angel will come to you in your sleep."

"He will?" the child answers. "Well. . . I don't know if I want to see an angel. What's this angel liable to do?"

"Oh, nothing, dear. All angels are good, except the ones that give you bad dreams."

"But I thought you said angels were good."

"Well, most angels are good, but some of them are bad," mama continues. "You know that angels exist."

"But Tommy says there aren't any angels, and Grandpa Dooley says there aren't any."

It is little wonder that there is considerable confusion between Dynamics Eight and One.

By using Dynamic Straight Wire a case may be unburdened of irrationalities and miscomputations which are aberrative, and be put into shape to run secondaries and engrams. It is a system for predicting all possible aberrations caused by the suppression of the Dynamics. Any Dynamic is capable of suppressing any other Dynamic. Many auditors have been restricting themselves to the effect of the First Dynamic aberrations on the First Dynamic, or the effect of the Third Dynamic aberrations on the First Dynamic, but these are only a small fraction of the aberrations which the preclear can have. All of the Dynamics in all of their combinations of aberration should be considered. Find entheta wherever it is and convert it to theta. What papa and mama have said around baby is very important, but it is very very far from being the only thing in the case. The preclear has gone to school, has belonged to the Boy Scouts or been in the army; he has belonged to a church and he has suffered through a summer camp. And often he has been hammered by some cynical atheistic fellow who tried to convince him that his religious beliefs are all wrong. All these things are discovered when using Dynamic Straight Wire. By using Dynamic Straight Wire an auditor can question a preclear on a much broader, more thorough basis than before.

From
The Hubbard Dianetic Foundation, Inc.
Wichita, Kansas

Validation Processing

L. Ron Hubbard

Past history of Dianetics has found too many auditors too often addressing the entheta or frozen theta on a case. Processing which should have been directed solidly toward the invalidation of aberrative experiences many times primarily validated them. As a matter of course the auditor neglected the analytical moments during the processing because he felt they were not important, that they would continue to exist. True, but by validating engrams and secondaries constantly the preclear sometimes becomes so introverted on the subject of engrams that he tries to run himself; he thinks about this phrase and that phrase, this enturbulating experience and that enturbulating experience until he is thoroughly restimulated. This is especially true of the low-tone case. Attacking entheta with too much entheta simply enturbulates, and nothing positive happens.

Theta has a peculiar characteristic of trying to attack enturbulated theta and disenturbulate it. The individual best survives when pleasurable experiences and prosurvival entities are brought into view. Hence tone rises, for preclears and cases move along more rapidly as theta moments are validated.

Let's suppose that for a while, without paying any attention to engrams and secondaries, the auditor addresses only the theta side of a lock chain. Can this make the preclear more reasonable and rational on a subject about which he is severely reactive? Could this validate his analytical mind?

As we know, an engram accumulates locks and secondaries which form in chains in the reactive mind. Before the engram was received the organism was potentially analytical on the subject of the content of the engram, and remained so even then until the engram was keyed in. Finally, however, after the addition of lock after lock piled on top of the secondary, the engram gained a greater force on behavior than the organism could reason around. Reason then became relatively impossible on the subject. How can we go about restoring reason on the subject contained in the engram without removing these locks and without running the engram?

Suppose the preclear has a certain chain of locks on the subject of women: one girl left without saying good-bye, another stabbed him in the back, and another ran off with his best friend, while another told him to his face that he didn't amount to anything. These locks all charge up the chain of engrams at the bottom which say bluntly: "Women are no good." Perhaps this preclear is very occluded, or the time available is simply not enough to enable running all the engrams on the subject, or the preclear is very low toned. How could he be made analytical on the subject of women?

The key lies on the same lock chain. Validate the analytical side of the ledger and neglect the reactive side. Run the subject of women as a chain of analytical moments and keep away from the reactive material.

"Do you remember anyone who gave you cookies?"

"Oh, yes. There was an old lady in our block that gave me cookies." (Aha, here is a woman who is some good!)

"Do you remember a teacher that you liked?"

"Yes, I remember a teacher who was pretty nice."

“Do you remember a girl you went with who was lots of fun?”

“Yes, there was one. I don’t remember her name now and I don’t know what she looked like, but I’m sure there was one.”

Then go back over the same material again, picking up the old lady who lived down the block, the nice teacher and the times he had fun with the girl he liked, and contact these moments.

As the preclear is calmly restrained from attacking the entheta, he may begin to experience a somatic. The more pleasure or analytical moments he hits, the worse the somatic may become. It is demanding attention. The somatic is actually at least one of the engrams on the track having to do with “Women are no good.” The auditor finds it difficult to resist the temptation of dropping down the track and running it. The auditor, too, is theta trying to attack entheta, but he must restrain himself. He must continue to run only the analytical moments on the subject, and suddenly the somatic will turn off again. There have not been a sufficient number of cases observed to date to see the permanency of the release, whether the somatic stays off permanently or merely goes out of restimulation. In the course of processing, however, the preclear becomes analytical on that chain, so there is some stability connected with this type of processing.

Some preclears go through two or three locks all right with validation technique, but suddenly dive into a reactive incident. The analytical mind, when asked to be analytical about a subject, begins to discharge the reactive mind. Keeping the preclear out of entheta on the chain may be illustrated by the conversation which occurred while running one case on validation:

“Oh, yes, I remember the nice old lady, and I remember my teacher. Gee, that first grade teacher—I certainly hated her . . . oh, she was terrible.”

“Did you like your second grade teacher?”

“Oh, she was all right. I didn’t have too bad a time.”

“Did you ever go on a picnic with one of your teachers?”

“Sure, we went to a picnic, and we had lots of fun; but do you know, that darned eighth grade teacher was there and she was such an old cross-eye”

“Now, what did you have to eat at the picnic?”

It isn’t easy to keep the preclear from dropping off into entheta; but what must be done is to validate the analytical mind. That thing which is validated grows stronger. Did you ever talk to a demon circuit while processing? If so, you know that after a short time the demon gets stronger.

Sometimes a chronic aberration is turned off by rote. Suppose this chronic aberration or somatic is “wearing of glasses”:

“How many lock chains are there connected with eyes?”

“Five.”

“Can you give me the names of these chains?”

“Yes.”

“Give me the name of the first chain.”

The preclear gives the name of each chain in turn. The auditor then starts with the first chain named and asks the preclear to scan vocally the analytical moments on that chain, unless the preclear is too far down the scale. If he is unable to scan, use Straight Wire or Repetitive Straight Wire. (Repetitive Straight Wire is done simply by remembering incident after incident on a chain, one at a time, and then doing the same thing again and again in the same order.) After he has run the first chain as long as he can on the analytical side of the ledger until he drops off into entheta, the auditor asks for the second chain. Although the chains are usually given out in the sequence that they should be run, the auditor might ask, instead of for the second chain, for the next chain necessary to resolve the chronic somatic.

Validation naturally makes vital use of present time also. The alert auditor will arrange plenty of present-time theta moments, particularly with the low-tone preclear; if not too many theta moments seem available in the past, these present-time moments can be reviewed. Environment for processing can be made pleasurable by perhaps a walk, coffee, sessions in the park. Also the auditor can draw out the preclear to feel he

is making a contribution to the auditor as a person, even in meager ways, as asking advice about purchasing a toy for his child or even taking the preclear along on the shopping tour. Giving good present day is valid processing!

Validation technique seems to be of definite value as a tool for the auditor. It takes skill and ingenuity to use as does any tool, but you will enjoy its use.

LRH TAPE LECTURES

24 September—1 October 1951

** 5109C24A	OCTSER-OA	Effort Processing—Description of effort and life energy as it pertains to effort processing
** 5109C24B	OCTSER-OB	Effort Processing (cont.)—Behavior bands on tone scale explained and motion tolerance
** 5110C0I	OCTSER-OC	Self-Determinism—Effort Processing
** 5110C0I	OCTSER-OC	Self-Determinism—Effort Processing (cont.)

OCTOBER MIDWEST CONFERENCE LECTURES

Wichita, Kansas

8—12 October 1951

"October 8th, 1951, found the Foundation (Wichita, Kansas) host to a number of interested Dianeticists coming together from sections of the country to gather information on latest developments in Dianetics. Fifty-one persons were in attendance.

"Passed out to the attendees was a little paper-bound book called *Dianetics: Axioms*. This book was written as a text to the October Midwest Conference and consists of a limited and curtailed list of the logics and axioms of Dianetics. It was typed personally by Ron on mimeograph stencils and run off for the conferees.

"Central attention was focused on the Hubbard lectures, presented at 8:00 p.m. from Monday until Friday evenings. Mainly they presented a scholarly study of the axioms underlying the science of human behavior, and lifted up a newly developed technique for Dianetic processing: Self-determined Effort Processing.

"Mornings were devoted to staff-conducted discussions on recent developments. The conference personnel formed co-auditing teams in the afternoons in order to most effectively master the approved methods and to experiment with these techniques on their own somatics and aberrations."

—*Dianetic Auditor's Bulletin*, Volume 2, No. 4

** 5110C08	OCTSER-1A	Axioms and Effort Processing—Demo of Effort Processing
** 5110C08	OCTSER-1B	Axioms and Effort Processing (cont.)
** 5110C09	OCTSER-2A	Dianetic Axioms, 1-14
** 5110C09	OCTSER-2B	Effort Processing—Statics and Motions—Difference between belief with and without understanding
** 5110C10A	OCTSER-3A	Dianetic Axioms, 14-32
** 5110C10B	OCTSER-3B	Theory of Epicenters—1
** 5110C11A	OCTSER-4A	Dianetic Axioms, 33-51
** 5110C11B	OCTSER-4B	Theory of Epicenters—2—Self-Determinism
** 5110C12A	OCTSER-5A	Dianetic Axioms—Randomity and Motion, Part I
** 5110C12B	OCTSER-5B	Dianetic Axioms concluded—What to look for in an effort engram

CHILD DIANETICS

Dianetic Processing for Children

Introduction by
L. Ron Hubbard

Published October 1951

Child Dianetics was compiled from the research and lecture materials of L. Ron Hubbard by the staff of the Hubbard Dianetic Foundation of Los Angeles, California, in January 1951 (before *Science of Survival*) and published at Wichita, Kansas. L. Ron Hubbard wrote the Introduction in August 1951 about the same time as the book was actually typeset. There he tells about this book:

"Child Dianetics is being published to fill a need.

"It is staff collected and staff written except for this introduction and that, necessarily, takes quite a while. Dianetics meanwhile has advanced considerably. The 'Theta-MEST' theory, Validation Processing, MEST Processing and other developments can spot considerable additional light on Child Dianetics. This book is published because of demand, not because it is up to date."

In his introduction, Ron tells adults about raising children: "The main problem with children is not so much how to process them to sanity as it is to live with them. The adult is the problem in child raising, not the child."

After a chapter on the Basic Dianetics Principles comes a chapter centering on "contagion of aberration." The Standard Dianetic Technique of the time is described and illustrated with many examples. The complete text of several sessions is reprinted so one can get reality on just how they were actually run.

At the end there is a look to the future of Child Dianetics and an excellent summary of Preventative Dianetics, Educational Dianetics, Dianetic First Aid, Dianetic Processing and Things to Remember.

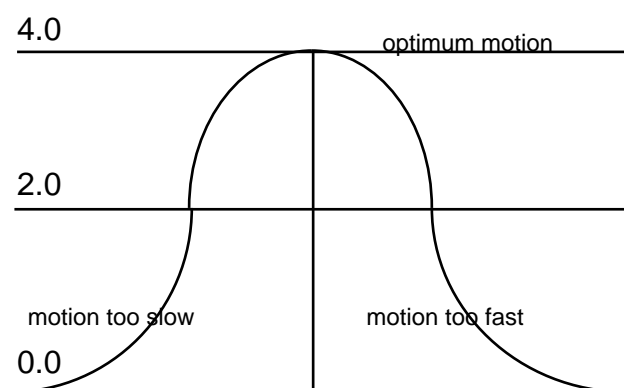
192 pages, hardcover with dust jacket, glossary. Available from your nearest Scientology Organization or Mission, or direct from the publishers: Scientology Publications Organization, Jernbanegade 6, 1608 Copenhagen V, Denmark; or Church of Scientology Publications Organization U.S., 2723 West Temple Street, Los Angeles, California, 90026, U.S.A.

Official Publication of
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Wichita, Kansas

Self-Determined Effort Processing

L. Ron Hubbard

The basic dynamic principle of existence is: *SURVIVE!* Underlying this dynamic and essential to it is *MOTION*, for survival is accomplished by a continuance of motion at a given optimum rate. To be at its best, an organism must sustain an optimum motion. When motion is either too fast or too slow, an organism becomes static, which is tantamount to death. There is a tone scale of motion, from static on the too-slow side to static on the too-rapid side with optimum motion between.



Motion has, as a component part, effort or energy applied in a given direction. The compelling or inhibiting of effort compels or inhibits respectively the organism's optimum rate of motion. To rehabilitate the individual, then, one must process out of existence any over- or under-motion or times when application of effort caused enturbulation.

The individual organism is engaged in a contest between itself, other organisms, and MEST. An organism seeks to maintain a motion pro-survival to itself and its symbiotes. To maintain this motion it must overcome the environment effort inhibiting or compelling its effort, termed counter-effort.

An example of this principle might be considered to be the act of driving an automobile. A driver, with an intentional line of direction, is suddenly caused to stop his forward motion because of a stop light. Although this does not usually bother him to any great extent, it does cause a slight lock since it is inhibited motion. To add to the confusion, a car speeding up from the rear bumps the stopped car, compelling a motion which was unintentional. At this point there is a slight *randomity** of effort on the part of the first driver. Any additional incident involves the driver in a contest to maintain motion of a survival tempo in a direction of optimum survival.

*Randomity is the misalignment, through the internal or external efforts by other forms of life or the material universe, of the efforts of an organism.

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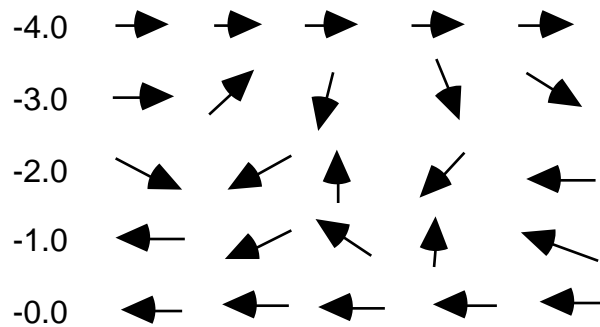
RATIONALITY DEFINED

The magnitude of the survival threat modulates the amount of effort demanded by a rational mind. Aberration is a failure to add algebraically the amount of effort necessary to the optimum solution of the problem. Such a failure can be caused either by a lack of data available to the individual involved or by his having met problems unsuccessfully in the past. In either case the individual unwittingly determined nonsurvival courses as to that effort by his own self-determinism at the time he accepted the counter-effort. Thus even the mechanism of restimulation is the individual's own self-determinism lifting the engram into present time.

In any engram the point of lowest awareness of effort is the deepest point of anaten. Here is the effort unsuccessfully applied in all directions so that there is no resolution of effort. Anyone who suffers from such randomness to any great extent comes to the point where he is no longer able to add up magnitude of efforts. He cannot be a rational being. Rationality is ability to recognize and meet the magnitude of effort (counter-effort) being applied to the individual.

NATURE OF MIND

The mind can be considered to be, basically, an aligned quantity which is pliable and amenable. It is directional, aligning the efforts of the organism or things of which the organism is a part. Gradually its original aligned vectors toward survival become turned around and are pointed toward succumb. This is illustrated in the following tone scale.



Physiologically the individual mind is capable of being impinged upon by inhibitive or compulsive efforts of others. In view of this we have postulated randomness. A race, a group or even a family without an agreed goal has randomness. Efforts to survive are being applied in many directions and some of them impinge on individual minds to deprive those individuals, if they allow it, of a portion of their self-determinism.

Every time a person's effort is compelled or impeded, he receives some degree of anaten. His energy is flowing in a certain direction; counter-effort throws the energy flow back upon itself. Because the central control unit has not received contrary directions, it continues the line of the original flow against the reversed vectors. Naturally the end result of the effort is blunted, confused. Continuing this flow of random vectors will carry enturbulation to the point of unconsciousness. Anyone applying enough effort toward survival can cause unconsciousness; he is trying to overcome more than he has ability to overcome. This may be exemplified by a person trying to lift a car until he becomes unconscious. He underestimates the magnitude of effort necessary for performance of the task. An unsolved problem is an effort which has not been overcome and thereby causes randomness of effort encysted in time. Anaten is the physiological manifestation of this randomness of effort.

ACCEPTANCE OF COUNTER-EFFORT

What is this process of giving up self-determinism? Observe an individual who is gradually succumbing to counter-effort control and you will see it is a matter of his central control unit being transplanted. Consider this person's "I" when it is in complete control and with full self-determinism as a motorman. The motorman has to be constantly alert as to where he is, what he is doing, what he has to oppose and what he has to overcome in order to keep aligned vector energy. Then watch this motorman participate in a boxing stance. Standing upright with arms extended, the body is hit. "I" goes unconscious as randomness overpowers, and "I" releases the control buttons. The last moment "I" was in control, the body was in an upright position; the next moment when "I" endeavors to regain control, all the levers have been changed. The body is flat on its back. It has been moved in time and space. "I" now tries to hook up with the motor control buttons again when none of them are the same. He grabs here and there, finally clutching onto some old control post that monitored the organism at another time in a point of consciousness. A counter-effort now controls the organism to some extent; a valence presides. This can be only of a harmful nature to the organism since harm was the sole purpose of that command post when it was previously in control.

PERCEPTION POSTS

New centers are constantly being formed for commanding an organism, but the same is not true of recording centers. Perceptics are always recorded at the central point. Hence it follows that as "I" is constantly forced to move farther and farther from the center, the individual loses his perceptics. In some situations, however, "I" is overcome to the extent that the "valence I" reaches completely over the entire surface of the mind until its central point coincides with "I" at its central point. This produces the wide-open case with all perceptics available. This assumed "I" looks valid; it is right there, all fingers on the buttons, yet not monitoring. It has no ability to reason or to handle the organism.

PROCESSING EFFORTS

Dianetic processing endeavors to strip the organism of its inhibitive or compulsive factors with emphasis on the self-determined efforts of the preclear. Moments when the preclear decided for himself upon non-survival courses are recovered and reevaluated, and "I" is gradually brought closer to its rightful position at the central command post.

In self-determined effort processing, the auditor's first step in the usual case is to assist the preclear to discover his effort along a survival course such as eating or going somewhere. He may attempt to recover for the preclear the actual physical conscious effort toward some MEST object, such as the act of lifting something in present time. When the preclear has re-experienced the sensation of his own physical effort, the auditor can then ask for the mental effort which ordered the action. By working carefully and patiently, he can at length encourage the preclear into actually re-experiencing the thought impulse and the motor control impulses on the sides of the head. Here is the central switchboard area which essentially is jammed up by counter-effort. The effort of the preclear to act against these counter-efforts may turn on tingling or painful sensations in the temples and sides of the preclear's head and down the spine.

The auditor can ask for and the preclear will usually experience the sensations of mental effort to engage on non-survival courses. (It is interesting to note that the engaging upon survival courses does not basically entail effort. The engaging upon nonsurvival courses, however, does, since obviously it was physical force which thrust the preclear onto these non-survival courses.) One asks then not for the times when the preclear underwent stress and agonies concerning survival courses. One wants, instead, the stress and agony of having to assume non-survival courses, and the decisions to make those efforts.

The purpose of effort processing is to remove beliefs, statics, too much or too little motion. Consequently the auditor wants to help the preclear to find his efforts to halt energy and matter, to start and stop motion, to resist, accept, change the physical universe. Together they want to find times when the preclear has held on to data (causing randomness) and run effort out of those beliefs and decisions. The auditor can ask for such basic efforts as the effort to engage in non-survival activity, the effort to do wrong, the effort to refuse to eat, his effort not to have affinity for himself, his effort not to communicate with himself. They can run out physical efforts to obey and should scan effort of all enforcements or inhibitions of ARC. Questions can range along any of the dynamics, but it is best to clean up the first dynamic first. Intersperse effort processing with some validation-MEST processing.

General questions on effort may throw the preclear into an engram along the chain being straight-wired for effort. It is probably wise also to return to engrams previously contacted and re-run them with effort processing. Once the self-determined effort is gone from an engram, the rest of the force is nothing and evidently the engram no longer has power to restimulate.

PROCESSING ENGRAMS

Engrams are run with Standard Procedure but with emphasis on effort instead of percepts.

In any engram there is counter-effort and there is the preclear's effort against the counter-effort. The exertion of force against the individual organism is not the same as the organism's force exerted against the environment. Should the preclear concentrate on the effort that opposed him, the counter-effort, he goes out of valence. To avoid this, the auditor uses such leading questions as "What *is your* effort in regard to the opposition?" "What *is your* effort to resist the counter-effort?" In this manner the external effort source can be invalidated and the "I's" opposition validated and experienced. For example, let us look at the basic area. There it is easy to get the womb's effort—that is, the pressure of the womb on the individual. Strive instead for the preclear's opposition to or expansion against that pressure of the womb, or his acceptance of it. With the sperm, do not go after the obstruction of progress but for the sperm's effort against that progress; and reduce efforts to the point where he is an unopposed sperm.

Self-determined effort processing is essentially for cases which can be gotten into communication with the auditor. In low-tone cases simple ARC validation-MEST processing is used in order to orient the individual in present time.

SELF-DETERMINISM VALIDATED

Effort processing, then, lifts up for emphasis the fact that only one's self determinism is important, and that the efforts and the counter-efforts against it are the aberrating factors. Rediscovering times for the preclear when he gave up his self determinism, and erasing the efforts involved in these postulates and incidents is giving back that individual's happiness and assisting him to move again in a survival direction.

WICHITA FOUNDATION AUDITOR'S COURSE LECTURES

Wichita, Kansas
15—26 October 1951

L. Ron Hubbard gave the following lectures to the Hubbard Dianetic Auditor Course students at the Foundation in Wichita, Kansas, in October, 1951:

** 5110C1 5A	FAC-1A	Postulate Processing, Part 1—ARC Effort Processing
** 5110C15B	FAC-2	Postulate Processing, Part 2—ARC Postulate Processing (effort processing, postulate processing, and postulate processing's relationship to self-determinism, epicenters and the tone scale)
** 5110C22A	LECTURE	The Human Mind Versus the Electronic Computer
** 5110C22B	LECTURE	The Human Mind Versus the Electronic Computer (cont.)
** 5110C23A	FAC-3	Three Methods of Processing
* 5110C23B	FAC-3	Three Methods of Processing (cont.)—On the 8th Dynamic
** 5110C24A	FAC-4	Foundation Auditors Lecture, Part 1—Overall Processing: Conclusion Processing and Effort Processing
** 5110C24B	FAC-5	Foundation Auditors Lecture, Part 2—The Dynamics, Self-Determinism and S.C.S.
** 5110C25A	FAC-6A&B	Chronic Somatics and the Service Facsimile
** 5110C26A	FAC-7	Evolution of Man According to the Facsimile, Part 1
** 5110C26B	FAC-8	Evolution of Man According to the Facsimile, Part 2
5110C26	FAC	Evolution of Man, Part 3

LRH TAPE LECTURE

Wichita, Kansas
29 October 1951

* 5110C29A	LECTURE	The Theta Facsimile, Part 1
* 5110C29B	LECTURE	The Theta Facsimile, Part 2

ADVANCED PROCEDURE AND AXIOMS

by
L. Ron Hubbard

Published November 1951

Advanced Procedure and Axioms by L. Ron Hubbard, published in late November 1951 at Wichita, Kansas, presents a more responsible look at aberration: "Each and every aberration of the human mind and the human body has an initial postulate to be so aberrated. Engrams are effective only when the individual himself determines that they will be effective." (LRH) Self-determinism is the key to the processing described in this book.

Advanced Procedure was the authorized advanced Dianetic procedure and was the fifteen steps that the auditor would use on his preclear in sequence.

The first edition was typed on stencils by L. Ron Hubbard from which 1,750 copies were mimeographed. A second edition was typed by secretaries on stencils and 1,500 copies were produced. The book then was put into regular hardcover format and has since sold a very large number of copies.

This book is a simple book, for it supplies the auditor with a step-by-step technique to produce a "fifteen," as a Clear was called at that time. "Fifteen" meant that he had finished the fifteen acts of *Advanced Procedure and Axioms*.

"... It was written as a companion book to *Handbook for Preclears*, and the 15 acts of *Advanced Procedure and Axioms* are paralleled by the 15 self-processing acts of the *Handbook for Preclears*." —*Journal of Scientology*, 11-G

Here are concise statements on locating and handling the Service Facsimile, running emotional curves, Effort Processing, Postulate Processing, principles and running of responsibility —together with the first real printing of the Logics and the Dianetic Axioms.

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An Essay on Authoritarianism

L. Ron Hubbard

January, 1951

Considering authoritarianism in the light of the basic tenets of Dianetics one rapidly discovers that one is dealing, in Group Dianetics, with the manifestation of group engrams. The parallel, in Individual Dianetics, would be the command power, in terms of pain and word content, of an engram.

The tenets of Individual Dianetics show us that thought and force-theta and MEST-become enturbulated in the person and manifest themselves as irrationality. The reactive mind is only the composite of all moments in a lifetime when thought and MEST were entangled chaotically. Out of this chaos thought, when conquered and driven by MEST, commands the individual without recourse to his reason as represented by his analytical mind. MEST force, impinging on the analytical mind, cuts off reasoning power and ability.

Reason could be said to be the orderly handling of MEST by theta. This postulates that the entirety of reason depends upon a harmony of conquest of MEST. Theta could be said to be complete reason; MEST could be said to be complete force.

As we notice in aberrated individuals, the more MEST they have enturbulated with theta, the less rational they are, and the less life and vitality they have. As the individual is processed, his reason rises in direct proportion to the amount of theta which is rescued from his engrams. And while our observations and conclusions of theta and MEST are far from complete—and may not be complete until theta itself is isolated as theta—empirical observation of the subject seems to make it evident that individuals, as far as their reason or unreason is concerned, might be plotted on a gradient scale between theta as pure reason and MEST as entire unreason. The amount of MEST enturbulated in the individual might be said to measure his position on such a scale:

Decreasing Rationality -----> Force Increasing

Wholly Theta Wholly MEST

Clear	Theta greater than MEST	MEST greater than Theta	Psychotic
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The conquest of MEST by theta seems to depend upon the theta's increased understanding of the laws of MEST and then an orderly use of the laws of MEST against MEST itself. By the discovery of some new natural law of MEST more MEST can be conquered. The conquest of theta by MEST seems to require the entrance of chaotic MEST into theta and the consequent driving out of theta by Force. The complete conquest of a body by MEST is death, wherein all the theta has been made to withdraw consequent to continued enturbation. Rebirth and growth of new organisms has been the theta answer to this problem until Dianetics, when theta, in one lifetime, can be rescued from MEST enturbation by direct processing. Exactly how

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far theta can go in doing this has not been entirely determined, nor how it affects geriatrics. But it is easily observed, even in a partial release, that theta, rescued from the enturbulence, is far more able to conquer MEST.

Postulates are as good as they predict new data which, when looked for, is found to exist. on a Group Dianetic level, the release of theta from enturbation compares to the release of or reduction of an engram. Release of theta from MEST, then, restores reason and removes Force from the situation. A group engram seems to be any area from which Force is emanating without reason, but such Force, not being obeyed, will administer physical pain. Hiring and firing threats, physical punishment as in some military organizations, jailing (reduction of the space and time controlled by the individual) are all MEST actions. The engram, unless obeyed, inflicts physical pain on the individual; it cannot be reasoned with and it lowers the self-determinism of the individual. The last sentence applies at once to an individual's engrams or to a group's engrams.

Apparently there is a law to the effect that theta and MEST, to survive, must interact. And that enturbulated theta and MEST war to drive out the theta on one hand and restore the MEST to chaotic action on the other. The theta gets free to come back for a harmonious conquest of MEST. The MEST gets free to continue its own combinations and recombinations, apparently, to a chaotic state of being MEST or, possibly, to attack or resist theta more ably. The latter postulated action of MEST seems to predict the more data, for MEST apparently attacks theta when enturbulated with it and surrenders to the reasonable organization of theta only after the most brilliant effort on the part of theta. But it seems that if theta is to attack MEST at all, then the attack begins by creating a turbulence, withdrawing from the turbulence with now some understanding of the MEST, and attacking again. All interactions of theta and MEST seem to begin with a turbulence which is then resolved by theta's withdrawing and assaulting again with a reasonable attack. MEST apparently wins, as in killing a person. But theta, by having organized a biological line, has a new carrier for the new attack. It is very curious, but if past lives are true data, theta would seem to have worked out a level in theta for a new attack as well as in life (lambda). Thus we get genetic lines. And, if there is any truth in past lives, we would have theta lines, just as individuated theta or the human soul.

This postulates that all theta is actually in *now* save as it has been swept away in the time stream. But there is something curious about time and it would seem that time is native to both MEST and theta and appears halted when viewed by one from the other. Theta might look active to timeless MEST, MEST might look active to timeless theta. One is standing still compared to the other. Thus evolution might be viewed as a now existing thing for theta where lower forms sweep out into greater complexity, all in now, until, with Man, analytical theta, or pure theta, can at last begin to manifest with a reasonable conquest of MEST. Hence theta is uniting with MEST as enturbation until it can extricate itself, with knowledge from and of MEST, to re-attack MEST, not through rebirth but in frontal onslaught. Possibly Man begins here his evolution into his highest level of reasonableness or his theta self. However this may be, for these are here but random postulates, we have highly valid examples of the similarity between the group engram and the individual engram.

MEST enturbulated in a group's theta is highly dangerous to that theta. MEST, in a group, could be likened to material possessions, and money (which can be a theta or a MEST thing depending on its use for the giving of charity or the purchase of power). The group which owns and fights mainly for the group control of matter, energy, space and time as *owned* things possessed by force, defended by force and the ownership perpetuated as long as possible by force, does not *own*. Here MEST would be seeking the ownership of MEST which is for theta a species of death. The group which harmoniously conquers MEST by reason will continue to have the use of that MEST.

As an example, Christianity owned the minds of men for two thousand years, while the saber of Genghis Khan cowed men and territory for less than eighty years. Christianity failed only when MEST, entering in, caused Christian to fight Christian and won again only when its basic ethic and ideal were restored. When all sides in World War I were conquering in the name of God so much MEST entered in that the

hot flame of Christianity died down so low that in many countries a new idea, Communism, completely supplanted it despite the fact that Communism is probably much less theta than early Christianity.

A harmonious control of MEST makes a control by force unnecessary. Just as the theta in a body must have harmonious (non-enturbulated) control of that body, so must those things which a group uses be possessed by harmonious control. The only trouble Dianetics really can have is from any group which holds by Force the things which Dianetics, by theta, flows over.

Example: Psychotics and prisoners which are the MEST of psychiatrists and the police. Dianetics, being much purer theta than psychiatrists or the police, will inevitably win, and without any slightest use of force.

The theta of a group would be its ideas, ideals, rationale and ethic. This is an actual force. If one does not think a group has its own theta, independent of but existing via its individual members, consider exactly how far a society would go without its culture—each individual would, without that culture, be reduced to his bare hands and complete non-communication of ideas. The culture is an accumulated soul which flows over and through a number of individuals and persists after the death of those individuals via other individuals or even other groups. A complete enturbulation with MEST means the death of a group—which is to say, a society without its culture ceases to exist. The culture is theta.

We have discussed *enturbulated MEST* and *enturbulated theta*. These are the components of any engram of the individual or the society. We had better assign to these special names: *enMEST* and *entheta*, combining their parts with the change of action in those parts. EnMEST could be considered MEST with a somehow reversed polarity. It is fighting to get free from theta. Entheta could be considered to be theta with a reversed polarity which is fighting to get free from MEST. As soon as polarity is reversed by the enturbulation, possibly by something not unlike the heat of fusion caused by the pain of irrational collision, the entrapped enMEST seeks to fight away from anything which even closely resembles entheta and so *attacks* all theta. The entrapped entheta, seeking to fight away from anything like enMEST, will fight or repel all MEST.

Entheta and enMEST will combine and stay combined until MEST separates them, as by death, and theta separates them as with Dianetics.

MEST, it would seem on some examination, has a natural attraction to theta. Theta has a natural attraction to MEST. They combine harmoniously as witnessed by life (λ). Show MEST and some theta will move over it. Show theta and some MEST will move under it. The action is almost automatic.

However, evidently, show entheta some MEST and the MEST will repel. Show enMEST some theta and the theta will repel. The only times when these, possibly, will not repel, is when there is a chance for the MEST to recover pure MEST from it (a postulate for which we have no momentary example) or when the theta has a chance to recover some theta, which we see happening daily in Dianetics.

When an estate is to be given into the trust of someone, the donor looks about for an idealistic, reasonable, honest man. When an idealistic man, such as an artist, looks about for a place to be, he turns from the embattled city and seeks a quiet countryside.

Note, however, that when pure MEST collides with pure theta there is usually a turbulence. Note further that a turbulence is evidently necessary for the theta to learn enough about the MEST with which it became enturbulated to back off and conquer a new area of MEST.

Example: Enterprises of any age generally begin with ideas and ideals being thrown over MEST. A turbulence occurs, even if a slight one, and from it the theta learns enough of MEST to conquer it smoothly. One has to learn that a cliff will cave in before he can buttress it against stopping a stream.

The goal might seem to be maximal unison of theta with MEST, with the creation of minimal enMEST and entheta.

Dianetics, as a group, is trying to attack a thing which normally repels both theta and MEST—entheta and enMEST. This can be done in the ratio that entheta is returned

into theta so more theta can attack more entheta and enMEST. Thus a clearing service. Theta can attack entheta and enMEST only when the theta is very high. And MEST is necessary to accomplish it (buildings and money). The highest theta is the highest reason which means the highest ideal, rationale and ethic. If the ideal falters the theta is also faltering and so the attack is unsuccessful. Hence the Auditor's Code. If enMEST is strong in the group either as individuals or as actual perversion of ethic, then the group falters and fails to succeed. In Dianetics, the group must have, by these mechanics, an enormously high ideal, a high ability to think and a strong group ethic in order to succeed.

It has been remarked that the ideals of any group are never higher than at the moment of their initial formation. This was before one knew anything about clearing groups. MEST can be controlled by a group, even a Dianetics group, so long as the control is not of enturbulated MEST, property in question, perverted mores of people, unreasonable prices, war with psychiatry, etc. etc. EnMEST comes about from a turbulent collision of theta and MEST.

Now we suppose that an effort to conquer enMEST with theta will succeed only when the group engaged in the conquest has continually restored to it its theta which was caught up in the collision. In this way the group can go on controlling more and more MEST and control it permanently. But if the turbulences remain uncleared, the theta of the Group will dwindle. Its ideal will fall low; its rationale will decrease.

Any group starting up in an established culture finds itself at once confronted with already existing enMEST both in the individuals (as engrams) and in the culture itself (as in group engrams). In fact, in an aberrated culture most of the MEST present is being attacked by entheta and enMEST, and most of the theta present is being attacked by enMEST. Such a group must be particularly careful to avoid patent enMEST in its acquisitions and obvious entheta in its dealings unless it recognizes the enMEST and entheta character of many of the things in its environ and drives against the enMEST to release it and the entheta to release it. In this way it can be certain to acquire more theta and more MEST in a harmonious control.

For example, the unclear title to a property must be swiftly cleared if the group wants to use it or the property must be abandoned. Land, no matter how small or how large, which is held by entheta is, of course, enMESTed; and enMESTed land, when theta seeks to control it, will make theta into entheta (lower the ideals and rationale of the group).

A new group has little choice but to handle enMEST and entheta or to associate with it. It has only two possible courses of action as a group if it wishes to survive. It must attack both enMEST and entheta, turn them as soon as possible into MEST and theta, or it must avoid enMEST and entheta and retreat from an action field and, monk-like, simply preserve the theta it has. Thus a dianetic group can either attack enMEST or entheta with punitive reason and keep itself carefully cleared meanwhile or it can find some true MEST, such as a valley or a desert, and become wholly self-supportive even unto issuing its own script, raising its own food and surviving serenely without spreading. Thus any new idea becomes a complete revolution, willy-nilly, unable to stop short of conquering a country or the planet by knocking out entheta regimes and knocking out land titles and entheta such as an atom bomb, or the idea becomes a cult wherein the "world" is abandoned for the sake of harmony.

The question of creation and destruction, for such a group, is answered by the equation of the optimum solution of dianetic theory. Entheta and enMEST are, however, reversed vectors. They must be separated and converted into theta and MEST or they must be nullified. No creation can be accomplished without some destruction. The equation of how much destruction and how much creation is answered by survival in how much time. As the time shortens, the amount of destruction necessary to the solution rises in proportion to the amount of creation which must be done or the amount of destruction which must be nullified in order to make creation possible. Any destruction tends to place in the group theta some entheta. The group, if it keeps itself cleared (keeps its end in view and its authoritarianism to a minimum), can deal with some destruction. That destruction must be held to a minimum for the solution of the

problem and the enMEST and entheta must be swept out of the group as swiftly as possible.

Alexander, for instance, began with a high ethic and rationale in his troops but the destruction accomplished burdened the theta with enMEST in the form of loot (enturbulated MEST) and lessened the ethic and rationale by introducing entheta. Alexander made his troops destroy their baggage several times. But this authoritarian action—a force action against force actions—further enturbulated the theta and MEST present. Alexander was forced to turn back short of his goal because his troops had lost their impetus and were to a large degree now operating under entheta reactions. Further he sought to conquer Man, not MEST.

Combat, as such, then, can be seen to have its uses and indeed, is often necessary according to an investigation of history. It is not the combat or the violence or the destruction which is important, it is the amount of entheta and enMEST which remains in the group, unseparated and unconverted, which destroys the group. But combat, once its immediate goal is attained—and that goal must be one of reason, not *owning*, or else it is not a theta goal—must be repaired by clearing out the theta and MEST of entheta and enMEST. An attack upon a community which is ruled by entheta and which is an enMEST community should first be attempted by reason and should succeed with ARC—which is to say, the action of theta. If, however, the community is an immediate threat to group and the time, for various reasons, is too short, or if the community is so solidly entheta and enMEST that it itself will not only not yield but prevents other communities from being cleared, the group has no choice but to attack with the most expeditious means available which, by minimal creation of enMEST (damage to property) and entheta (hate, etc.), keeps the task of clearing that community to the absolute minimum. The group, upon conquest, must then not attempt to *own* that community. It must give the community back to itself as soon as the entheta and enMEST are banished from it. Such service is worth the wages of the group but these must be contributed wages, not commanded ones. And in the line of combat, the group is, of course, forced to use the most effective and least destructive weapons it has if it is to use weapons at all. And its plan must be, for its attack, the most reasonable possible plan.

Now as this applies to the group action against the community, so it would seem to apply to the auditor's action against the entheta and enMEST of and around his preclear. And so it does. If a man's wife is invalidating him and hammering him into insanity faster than the auditor can free entheta and restore sanity, then the auditor must, to the necessary degree, interfere with the self-determinism of the wife or the family (group) of the preclear to either remove the preclear from the environ or nullify the wife or remove her from the environ. For the auditor must not be confused to the point where he mistakes entheta and enMEST action as self-determinism. It is not. Likewise the group has a problem when entheta and enMEST are present in an individual or a section of that group. The group can either convert the entheta and enMEST of the individual into theta and MEST or it can remove the individual from the group if that individual's presence is continually destructive to a point where he is making the group more psychotic than it can be cleared. However, there is a third consideration in this problem.

EnMEST and entheta are effective on a group in the ratio that they are given altitude by a group. Hence, the aberrations of the leader of a group may be reflected all through the group. The aberrations of a least member of the group will have no effect at all upon the group.

This stems from the axiom that the effect of an individual on a group rises in proportion to his altitude in the group. A man with a great deal of theta and a small amount of entheta and with a solid concept of the ideals, rationale and ethic of the group naturally rises to his own position in the group. If the group is a true group, which is to say, if its ideals, rationale and ethic are held solidly by all and if self-determinism exists in the group individual to individual and if the group goals are in fair view, then all the individuals of the group will more or less fall or rise into their natural positions in the group under their laws regulating such things.

But all groups and all life seem to have begun with impact and collision. Authoritarian (arbitrary) actions are necessary to begin groups. If the group remains rational or is cleared, the authoritarian action is undone in the natural evolution of the group. Otherwise its ideals and rationale and ethic will suffer and the group will dwindle.

Examining these various postulates and examples one begins to have some concept of authoritarianism. An action which is unreasonable, produces nothing creative and remains unexplained and is backed by threatened force, such as deprivation of some or much MEST, is the ultimate in authoritarian actions. As these factors drop away, the action is less authoritarian. Thus authoritarianism is a graded scale, not an absolute.

Arbitrary, without good reason, backed by force threat. Uncreative, unexplained.	—	Entheta, dealing with enMEST.
Arbitrary, good reason, backed by force. Unexplained.	—	Brief time duration available. Entheta but theta present.
Arbitrary, good reason, backed by force. Explained.	—	More time available. More theta, less enttheta.

Good reason (suppressor to group — Theta order. existing). Explained.

This is a crude scale. The actual scale is more complicated. But this serves to point out that enMEST and enttheta are active in a group when authoritarianism is present.

What does enMEST do when it seeks to drive out theta, its primary mission or, at least, action? This is evidently the simple problem of how one knocks out theta. One, when he knocks out theta, has only to sever communication, affinity and reality, or reverse their polarity into enforced communication, hate and lies and one drops the theta potential of the individual or the group. One drops his theta potential if one works on an individual by severing his ARC internally—by creating engrams in him or by charging up his engrams. One breaks the ARC of a group by stepping across its communication lines and either severing them or distorting them (reversing their polarity).

EnMEST and enttheta will assault the theta and MEST of a group by breaking or reversing the triangle of ARC or by taking the space, universe energy, matter and time away from the group or by damaging or perverting them.

The authoritarianist seems definitely to be driven mainly by enMEST and enttheta even when some theta and MEST are present in him. The highest level of authoritarianist is one who is almost but not quite insane and who yet can attach himself to ideals, rationale and ethic convincingly. He may convince even himself but he can be easily singled out in any group, for he has a tendency to *own* as MEST certain individuals and, depressing them, yet dangles MEST before them enough to form a clique. The authoritarianist is always *for* a clique, not for the whole group. Further, the authoritarianist can be spotted by the number of orders he issues which have small reason behind them, are backed by force or threatened force, and which he will not explain. He can be further located by the suppression he places on self-determinism of the various members of the group and on the self-determinism of the group itself as a group. Further, for the ideals and rationale of the group he supplants his own enttheta.

The authoritarianist often would rather take enMEST than MEST, thus, in possessing something, makes an enMEST thing out of it. There are neuroses, for instance, wherein a man would rather have stolen money than earned money. The authoritarianist will cloud any MEST with bad titles or disputes.

Acting in subordinate roles, the authoritarianist is recognizable for his action on communication lines. He cuts them, often out of a plea for censorship as a need for security. Security is only necessary in negotiations concerning enMEST, and while even theta dealing with enMEST must sometimes drop a curtain of security in an action, the authoritarianist's enMEST demands that all curtains be dropped. Reason, so caged,

inevitably perishes and the entheta wins and the enMEST wins by driving out theta and MEST.

A theta man, acting in too short a space of time, may issue authority and orders without explanation. But he clarifies them and abolishes them as soon as the emergency is passed. An enMEST man issues orders and authority without emergencies and then hides any cause he might have had and exposes others.

In subordinate roles the enMEST man, in severing the ARC of theta, will halt any and all communications he can which are actually ARC communications. He will let pass all reversed polarity communications. Or he will reverse the polarity of communications he is supposed to pass along. He apparently believes that he must protect himself and his friends with whatever theta he has in him whereas he actually destroys them and the basic intent was simply to destroy.

The enMEST man, the authoritarianist, accumulates Force greedily and all things which mean Force. He prefers them to be enMEST items and entheta Force.

Authoritarianism—or authority—exists in ratio to the amount a curtain is lowered across ARC lines. An authoritarianist responds to this law by bringing authority to himself by lowering curtains across these lines. Authoritarianism also exists in ratio to the amount of theta which can be given a reversed polarity. Thus the authoritarianist perverts affinity by pretended affection, or by “examples” of how much hate there is that either enforces him or he is “holding back”. He perverts reality by altering situations into greater desperateness than they contain or by reversing a desperate situation into something he declares to be calm or of no importance. He additionally perverts reality by interjecting data about disagreements where no disagreement exists. This is how authority is accumulated and held. But it is a perilous holding since it creates, by contagion, more enMEST and entheta and ordinarily ends in the death of the authoritarianist or other destruction to him.

Through these factors one can read the glimmering of an axiom that truth and theta are close to the same thing and that affinity, reality and communication are solid in direct ratio to the amount of truth in them.

The theta man, regardless of his past, will use truth to the full extent that he sees it and feels it. He will drop a curtain between himself and his target or the group and his target or change polarity of ARC only when he is attacking enMEST or entheta and will raise that curtain as swiftly as possible when the target is attained. Further, he uses such a device so sparingly that only the greatest emergency will cause him to employ it. In handling personnel he will never exaggerate or diminish his reasons for his treatment of them or his feelings toward them.

We live in a society here in America where the ARC is very curtailed or perverted, for the whole group ethic rationale and ideal burns very low. Our salvation lies in the fact that there is abundant free theta in the majority of people and that authoritarianism has become so solid in some quarters that their nullification springs into view enormous theta reserves.

We must ably understand what authoritarianism is, first so that it cannot be effective in our midst and second so that we can attack it, for it is a source of MEST and theta once we free them.

Obedience and effectiveness are not, however, to be thrown out just because authoritarianism might exist. During emergency the clearest group must act spontaneously and under exactly timed orders. One should, in times of lull, make very certain, however, that orders proceed from theta men, not enMEST men, so that when an emergency arrives one can be certain that, by exact obedience, the group may be forwarded toward its goals. And one should make certain afterwards that every order given had behind it true reason and that the reason was true.

In conclusion it should be pointed out that all things good evolve from reason. Reason, for our purposes, includes not only the thinking but the doing.

We have an interesting summation of this in the definition:

POTENTIAL VALUE EQUALS INTELLIGENCE TIMES DYNAMIC TO A POWER
(PV equals IDX)

The potential value of any group member must be weighed in terms of his actual potential value to himself and to the group and to Mankind. He will, if he is examined, demonstrate both intellectual value and dynamic value potentially. His ability to think brightly and to execute his assigns well may be potentially high. And then one must examine worth to himself and worth to the group or Mankind.

This paper contains some actions which are symptomatic of the authoritarianist. They may all be summed by the fact that the authoritarianist does what enMEST and entheta will do since he is mainly these—he will interrupt or pervert affinity, communication and reality and he will make enMEST of MEST. By establishing, through past record, how much he may have interrupted or perverted ARC and what he has done to actual MEST one has a measure of his current state. His potential value, then, may be, by observed performance, to himself or to the group, negative worth.

The worth of the individual to the group or himself or Mankind is something different than his potential value.

In Dianetics we can, when we have time and theta to spare, bring the authoritarianist up to a level where his potential value can be executed in terms of real worth, which is to say, knock out his authoritarianism by processing. But if we attempt this we must be extremely careful not to permit this individual to occupy any position where he can, by altitude, injure the group in any way. For although his actions may appear, in the ordinary course of affairs, highly reasonable, lag computation will destroy some MEST and theta in the group.

Because his authoritarianism is, of course, due to engrams, the authoritarianist is ordinarily an intensely aberrated person.

This is important: Authoritarianism can be discovered readily in psychometry. As a matter of fact a complete battery of psychometry was developed in the war which singles out the fascist and the authoritarian communist.

But this is also important: Education and example and reverence for the group ethic, ideal and rationale may nullify the potential authoritarianist's danger to the group and he may, thus educated, be used. And when it is a potent part of the group rationale how one can identify the authoritarianist, authoritarianism, sprung into view, may cease as a practice of the individual in question. One should not fear or use these tenets to escape obeying group orders. He should use these few partially developed data, hurriedly given to you here, to keep the group strong, bold and free.

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A Brief History of Psychotherapy

L. Ron Hubbard

Efforts to remedy physical and mental disorders and improve the minds and bodies of men have been attempted, evidently, since the earliest days of homo sapiens.

In the barbaric societies which yet exist in the world one sees what must have been the earlier methods still in use. The Australian bushman has his witch doctor whose chief tool is a magic healing crystal. One finds chants and drums in the Goldi region. One still finds a technique in China of "letting out devils" by a puncture. With drums, chants, yoga, rattles, herbs, prayers and electric shock, Man has fought a continuous battle with mental aberration and psychosomatic illness since the very dawn of Man.

In that Man's best weapon was his mind, he has worked ceaselessly to improve that weapon. He has continuously observed that an individual was as healthy and active and successful as he had a healthy body and a quick mind.

The searches of India go back into the ages before written history and demonstrate that India itself has long since sunk into an apathy on the subject, regardless of the data accumulated, for her goal is to abandon life as the only means of obtaining serenity.

Many, many ages after India's highest efforts, we find the early Greek absorbed in the problem, and his speculations formed until only yesterday the main bulk of knowledge used in the Western World on the subject of the mind. The Greek had an actual therapy which, though inefficacious, was yet pursued as more than nothing. This therapy had two divisions. The first consisted of shock treatments through the use of hellebore. The second consisted of what we now call "dream therapy" or "narcosynthesis" or "drug hypnosis." These techniques were poor enough so that the Roman resorted only to his household gods or to the deity of fever, Febris, for his remedies. But the early Greek treatment and the Asclepiadean practices in general are found in modern sanitariums. The additional experimentation of "psychosurgery," a technique closely approximated by the ancient Inca in Ecuador, has proven a complete failure and is seldom used by reputable mental practitioners, and then only as an experiment.

Convulsive shock from two thousand years ago, demon exorcism, gourd rattles, prayers and chants received their first rival—memory catharsis as developed by a Dr. Breuer—in Europe in the first half of the nineteenth century. Sigmund Freud later worked with Breuer and developed the libido theory, which became the background of psychoanalysis. Freud's development in 1894 was largely intuitive and he himself concluded it to be unworkable in 1920. Notwithstanding, Freud, repudiated even today by his own followers, was closer to truth than any other worker in the field in any age, as can be demonstrated.

After William James, in the last of the nineteenth century, a consistent but somewhat disorganized effort was made to apply the scientific methodologies to the human mind and much data was amassed in psychology; but the data was not well aligned, was mainly speculative, and so gave rise to countless schools of practice and investigation which remained in sufficient conflict to largely nullify an incursion by psychology into the society.

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The general practice of “mental healing” had deteriorated by the first third of the twentieth century from a ratio of around fifty human beings for every shaman or witch doctor in a barbaric society to one “mental practitioner” in the modern world to many hundreds of individuals. The percentage of alleviation of mental distress, however, continued about the same—an estimated twenty-two percent of the cases treated receiving temporary relief, but with the liability that the incidence of suicide amongst patients being treated markedly advanced.

This drop in the ratio of practitioners per populace is remarkable since the incidence of insanity in the society is evidently far higher than in barbaric societies. This might be construed to indicate that “mental healing” had lost considerable ground.

However, despite an inability to remedy, the psychologist and medical doctor tabulated considerable data about mental and physical illness. It was discovered, for instance, that some seventy-one percent of all Man’s ills apparently resulted from mental stress; and it was supposed, but was not proven since the methods of treatment were not known, that these would relieve if one could solve the problem of the mind itself.

The data amassed by the mental practitioner and psychologist became useful in the investigations of this science. Many of their phenomena were improperly observed but such was the wide and diligent latitude of their researches that they demonstrated many spheres in which the answer did not lie, a necessary survey for any investigation.

Some two hundred new phenomena about the human mind have been established firmly in the mental treatment area of this new science. Many phenomena discovered earlier by the psychologist and mental practitioner have been confirmed or re-evaluated.

Under quiet test for over a year in the hands of leading psychologists and mental practitioners, the application of this science has been found to resolve cases with considerable ease so that in at least one state all state government treatment of the insane is shortly to be placed under practitioners such as psychiatrists and psychologists who are skilled in this new science.

LRH TAPE LECTURES

Wichita, Kansas

4 November—21 December 1951

5111C04	LECTURE	AC&R
* 5111C12A	LECTURE	Basic Postulates
* 5111C12B	LECTURE	Prime Thought
* 5111C26A	LECTURE	An Analysis of Memory, Parts 1 & 2
* 5111C26B	LECTURE	An Analysis of Memory, Parts 3 & 4
* 5112C03A	LECTURE	Discussion of Advanced Procedure, Part 2
* 5112C03B	LECTURE	Advanced Procedures and Cause & Effect
* 5112C10	PLS-7	Dead Man’s Goals (E-Meter use in Dianetics)
* 5112C10	PLS-8	Resolution of Cases
* 5112C17A	LECTURE	Regret and Seriousness—Counter-Efforts
* 5112C18	LECTURE	Counter-Effort, Counter-Emotion, Counter-Thought
* 5112C21A	LECTURE	Regret and Seriousness, Part 1
* 5112C21B	LECTURE	Regret and Seriousness, Part 2
* 5112C21C	LECTURE	On Handbook for Preclears—Service Fac 1

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Postulate Processing

L. Ron Hubbard

The success of any organism in any environment is determinable by the measure of the degree the organism can change to control a new environment. When a higher organism accepts the obvious fact that its mind is practically the sole means for environmental control it must, to deem itself successful, possess an ability to change its mind, for as environment changes, thoughts must change. Unless that organism is constantly moving, erasing old conclusions and postulating fitting new ones, it becomes static and moves towards succumb.

An individual can thus become a product of his own statics, regardless of their point of origin; he makes a conclusion and is subject to it as long as he holds onto it as a belief. Non-optimum randomness is established when his data, beliefs and decisions are not in constant review and re-evaluation. The main point of tension in any engram or theta facsimile is the moment the individual made a postulate, drew a conclusion from his existing data, or made an agreement between himself and another entity at the height of pain. His self-determinism is tied up at that point.

AREAS OF STATIC THINKING

The auditor's objective when applying Postulate Processing is to raise his preclear from the state of compartmented static into a state of motion. It cannot be achieved simply by giving new postulates to replace the old. A first essential is to process the old conclusions and beliefs. Merely to make a new conclusion which violates an undetected static in one's past sets up non-optimum randomness; confusion exists between the new and the old. Actually, earlier postulates are to the individual the valid postulates, and will cancel succeeding ones to a great extent. Until the basic postulate is processed out, a later one is unalterable, and a new one laid on the same subject as the basic cannot but be invalid.

A baby lies in his crib and is unhappy about something the mother has done. "I'll get even with her," he postulates. "I'll not drink my milk. I'll be sick." Twenty years and many postulates later his wife asks, "Now dear, don't you think it's time you had a glass of milk?"

"No!" he answers. "Milk makes me sick! I have an allergy to milk."

And so he has; it began with that basic postulate back in the crib.

GENERAL AREAS OF POSTULATION

Every individual has made literally thousands of postulates in all areas of life. Of basic importance are those concerning decisions to survive, to know, to understand, to experience, to communicate, to agree to love, to want all emotions, to want all perceptics and desires. There are as well the opposing decisions not to survive, not to know, not to understand, not to communicate, not to agree, and not to want emotions. Decisions concerning any of these areas may be statics for which the individual has become effect.

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A central aspect of any case is the desire to experience; life has to experience in order to maintain itself in motion. Security and position are statics. When an individual's desire to experience fades away he begins to seek a static, a never-changing vista of what he believes to be security. He feels that once he has attained "security" he will then be better able to "experience," and yet he cannot attain his security goal without experiencing. He faces a paradox. He puts forth valiant efforts to climb to a "secure" position in life, unaware that he is climbing towards a static. To arrive is equivalent to death even though it means five million dollars in the bank, eight yachts and a fleet of Packard motor cars. From his "secure" perch he will not be able to experience life as he had imagined it, but instead will be spending his time defending and maintaining his hard-won position.

Some who strive for years toward such a goal reach it only to discover that the best way to experience life is with empty pockets. Experience is motion; reality. Security and position are illusions, achieved only by going through static cycles. Some men will shadow-box throughout the best years of their lives for the "security" of a dull, monotonous job. Not infrequently someone (who is truly experiencing, in all probability) invents a machine that does the job better, and suddenly the "security" vanishes. Self-confidence is self-determinism. It is one's belief in one's ability to determine his own causes. There is but one security and that is the security of self confidence.

The auditor's objective in the use of Postulate Processing is to give the preclear back to himself. The times in the past when any individual has desired others to create his security for him are abdications of his own post-of-command. The preclear has postulated away his self-determinism by deciding not to have himself. He will rise on the tone scale in direct ratio to the degree to which he assumes responsibility for his own problems.

Postulate Tone Scale

Above 4.0	An I-they-I series.
4.0	I am.
3.5	I am and they need me.
3.0	I'm working with them.
2.5	I'm even with them and I don't like it.
2.0	I'll be to spite them.
1.5	I'll be if I destroy them.
1.1	I'd be if I could get around them.
0.5	I'm not because they won't let me.
0.0	I'm not.

Processing moves a preclear up the tone scale from all the "I'm not's" to the "I am's," restoring basic self-determinism. At the bottom of the tone scale the organism is existing under another control center than the "I," accepting a postulate that it is MEST.

At 0.5 the organism is accepting the role under which it is MEST for another control center, and is not rebellious at the situation.

At 1.1 the organism is making some resurgence and effort to regain control.

At 1.5 the individual begins to make an obvious fight against the control center or environment.

When a person is at a point when "I" has control about one-half the time, he may be considered to be at about 2.0 on the postulate tone scale. At this point he argues with himself and with his environment.

At 2.5 the individual begins to feel he can stay in the game and pitch even though he is but a tiny cog in the great machine. His attitude, if expressed in his own words, might be, "I don't like it but here I am."

Not until one has reached 3.5 can he be assured of his own control.

At 4.0 the individual has full direction of his own command center. The person in

this bracket is almost entirely extroverted, and the body acts almost as an automatic response mechanism towards the environment.

Above 4.0 the auto-control center is far ahead of the environment, and not at all introverted. It is in this range that one would expect to find creative work rather than a more expert handling of the environment.

Any time anyone conceives that he has failed in any way he advances a conclusion as to the explanation of his failure, picking up a theta facsimile and presenting it as an excuse for failure; "Why, I thought the gun wasn't loaded," to quote an all too common excuse for failure. Another often heard is, "I had the right of way!"

The auditor assists the preclear to release these theta facsimile excuses to which he has been holding, not by handing the preclear's "sins" out to him, but helping him to recognize that he himself made the decision which resulted in an engram.

PROCEDURE

Simple questioning is sometimes the best method of going about the business of giving the individual back to himself. It helps him see the situation and come to understand that he is aberrated by his own choice. A computation such as this must not be forced. Rather, the preclear slowly comes to see the truth as he contacts his own decisions to be aberrated, giving a man a new respect for himself. The auditor, for example, asks, "When did you first make up your mind that you were going to be sick?"

"*I never* made up my mind to be sick. Nonsense!" the preclear usually answers, astounded that anyone might think he had wished his illness upon himself.

"Well, when might you have done so? Is there someone around whom you are sick more often than with other people?"

"Yes, my wife. When I go home I seem to get sick. That's funny; I never realized that before. I wonder why that is."

"Did you ever decide actually, analytically, to be sick around her?"

"No! But yes, yes—we did have a quarrel one day and—I remember now—I told her I had a headache and that I didn't want to fight with her any more."

"Is there any other time in your life that you decided to be ill?"

"No, I don't think so. No."

"What about your school days?"

"School? Well, that's different. As a matter of fact, yes. I remember—I can hardly place it, but there was a time in college I said I was sick so I couldn't take the final exam. In fact, I went around for two or three weeks showing everyone how sick I was. Sort of an out-of-valence feeling."

"How about grammar school?"

"There was the time when I told the coach I couldn't go out for gym because I had sick spells. I get a good memory on that one. It always worked!"

As the preclear proceeds he thinks to himself, "Am I doing this to myself after all? Why should I treat myself this way? Ridiculous! Incredible!" Suddenly he may recall some other data:

"My first day at kindergarten I was very sick. They had to take me home. I had decided I wasn't going to stay there because I didn't like the teacher. I really *did* get sick in kindergarten !"

He will, if expertly questioned, turn up many more times when he concluded it was better to be ill than otherwise.

In working with the very common aberration of glasses, the auditor may ask the preclear to remember a time when he did not want to see, to remember a time when he decided he could not see. He may offer some version of the following:

"My eyes have been bad ever since I was fifteen, but I never decided not to see. As a matter of fact, I was just never able to see.

"I do remember in prep school, though, I complained that the lights were hurting my eyes because I didn't want to sit in the study hall. The headmaster asked what was wrong and I told him, 'My eyes are bad.' They had me fitted with glasses. . . I had forgotten all this until just now."

There will be many postulates on the communication of seeing. Processing one or two postulates on one subject is not ordinarily enough to cause the aberration to relinquish its hold on the individual. There are dozens of them, and getting the earliest is essential.

There is a lie factor in the mind on the recovery of data which sometimes causes a delay of a day or two for asked-for data to appear, particularly in the case of the deep-agreement postulates. Times when the preclear as a child was beaten down into apathy until he had to agree created blind spots on the time track. Such postulates made on an obedience basis lock in data rather securely for a while. The auditor, by simply unburdening the preclear's decisions to obey, his decisions that other people knew best, can often open up great sections of the preclear's life.

Processing an individual's postulates is done mostly by Straight Wire. Whether or not the preclear has his full quota of perceptics is of little importance. Behind most postulates, however, is an enormous amount of effort and emotion which may have to be run before the postulate can be contacted; or on occasion the effort may be run simultaneously with the postulates. Often, merely contacting the postulate collapses the emotion and effort tied into it.

If a postulate does not de-sensitize on first recall, Repetitive Straight Wire is used. Help the preclear to recall a decision again and again, or try to get an earlier one on the same subject. If he does not experience relief, there is an even earlier key-in on the track. Later postulates are lying as a sort of burden on the earlier ones.

Sometimes postulates can be located by flash answers if not by Straight Wire, although only in a case reluctant to offer data would this be necessary. Ask: "What postulate do we need to resolve the case?" "What's the age?" "In the house?" "Hospital?" "Where are you?" The preclear may soon recall the incident, as did a preclear when he offered this memory data:

"My parents used to take me to my grandparents' home, and I hated to go—I was miserable in the house. I couldn't move or go anywhere." The auditor in this case went after the postulate concerning the first decision involving the desire to remain away from the grandparents.

As long as a preclear rationalizes as to why he failed, as long as he presents all sorts of reasons why he has to have a particular postulate, or as long as he blames somebody else for it, the central computation has not yet been reached. Work on emotional locks with Effort and Straight Wire. By feeding a person's postulates back to him he will come to see that he is in command of himself.

When a preclear comments about a situation look for the postulates causing him to make such comments. If he says he never did like other people, the auditor might reply, "When did you decide not to like other people?"

"I didn't decide at all," replied one particular preclear to this question. "I feel like this just because people are the way they are."

"When did you first decide they were the way they are?"

"Maybe I did decide at one time. I don't know when it was, unless it was in the army. And that was because I hated the cook."

"Do you recall when you made up your mind that you hated the cook?"

"I didn't like the cook because my mother . . . but that's silly."

"When did you first decide not to like your mother?" the auditor asked.

"I never decided that!"

"When did you decide that you had to honor your father and mother?"

"That was when I went to church. It's one of the Ten Commandments."

Thus it was found that the preclear was agreeing to obey and disliking it since he was three years old.

SCANNING A-R-C

Standing behind each enforcement or inhibition of A-R-C is a postulate concerning future action. Help the preclear to scan every time he decided to feel affinity for a person—the *instant* of decision—because the static lies at that point. Contact the times

the preclear agreed with anybody against his will. Exhaust the times he decided to go into communication with anybody by word of mouth, by writing, etc. Scan all the decisions on reality. And then, having finished scanning each leg of the triangle once, re-scan it. Applying Postulate Processing to A-R-C alone will knock out many somatics accepted from another person by the preclear. In order to make a systematic session, scan the A-R-C, inhibited and enforced, on each dynamic, using Postulate Processing.

BASIC GOALS

A basic purpose postulate lies at the beginning of every life. Each preclear should locate and re-experience this basic postulate. Straight-wire of the individual's goals and fears will often uncover this particular postulate and will materially assist the preclear to re-define his goals. Briefly, an outline for procedure could be summarized thus:

<i>Future goals</i>	<i>Future fears</i>
<i>Present factors</i>	<i>Present fears</i>
<i>Past goals (specific in time)</i>	<i>Past fears (specific in time)</i>
<i>Past conclusions</i>	<i>Past conclusions</i>

Straight-wire the preclear over these six areas, beginning with future goals. What are his main goals which concern his activities in the future? Sometimes he may say he cannot resolve a goal, and such being the case, ask what things he might be afraid of in the future (such as losing his job). Whether a future goal or future fear is found, trace out the present factors which make such possible or probable, and then ask what he is now doing in order to bring such goals into fruition, or to remove the fears from his horizon. It might be well to consider what factors if any are present in present time that are making such a goal possible.

Next, seek the past goals, specific in time. The question might be asked: "What are some past goals that compare with the future goals?" The points where the preclear concluded (in the past) that he could not have such goals are rather stickily fixed conclusions. Straight-wire these fears. Find what he has to be afraid of "right now." Is there anything of which he is afraid in present time? Is the boss unkind? When did he conclude the boss was unkind?

Nearly any preclear will find goals in the past which were in conflict. Locate these goals and the times of decision concerning them. Straight-wire on conclusions inhibiting his attaining of any goals, seeking always for the *instant* the decisions were made.

If there is but little response the first time, go over the six areas again, working the preclear's goals on all of the eight dynamics, but cleaning up the First Dynamic before going to the next. In this manner the preclear is assisted to regain his self-determinism, placing him in a positive approach to the future by removing fears and redefining his early goals.

DEEP AND LIGHT PROCESSING

There are now two kinds of processing in which we are involved: Light processing and deep processing. Light processing deals with postulates and effects and can be done either on an individual or co-auditing basis. Deep processing calls into use Effort and Advanced Procedure; and with it an auditor is mandatory. Postulate Processing combined with Effort and Advanced Procedure helps the preclear to pick up very early postulates, incident by incident.

Whatever the method, deep or light, by which postulates are reviewed, the individual eventually comes to the realization that he is the effect of his own postulates. He postulates a conclusion; he moves forward in time and becomes affected by that conclusion. An individual who can remember all the postulates and decisions he ever made is a well person.

“that won’t do you any good, it won’t do you a bit of good.” When papa isn’t looking, he tries to light that firecracker anyway. If he fails, all the way down the scale he goes into apathy: “I don’t want to light that firecracker. I don’t like firecrackers.”

Then a simple example of theta endeavoring to occupy space: A fellow wants to open the back of his car but the key will not move in the lock. He goes down the tone scale, eventually kicks the car. He is furious with anybody in it too (including his wife when she offers, “But, dear, if you will just operate it smoothly; Junior and I have no trouble.”) He may even get a crowbar and—when the car isn’t looking—try to apply it. That failing, he goes down further in tone about the whole thing, and, although he will not manifest grief (because men in this society don’t cry), he will walk away and say, “I didn’t want to get in the back of that car anyway.” As a matter of fact, he did. All his clothes are in there. Theta has failed in its survival attempt to conquer MEST.

THETA’S TENDENCY TO OWN OR BE OWNED

There is an additional theory underlying MEST processing. Theta has a tendency not only to extend itself but also to be extended over; that is, it is able to manifest itself as theta over the organisms around it or not able to manifest itself as theta over the organisms and MEST around it. An individual then is either self-determined, which is to say, theta controlled in his own right (in which case he is healthy and sane), or is controlled by organisms and MEST in his environment to the point where he himself is MEST. The individual, in other words, could be said to own or be owned. (When one starts owning MEST, the MEST starts owning him. Did you ever have to mow a lawn?) Ability to own and control and fulfill the various efforts of theta indicates self-determinism.

INTERPERSONAL RELATIONS

Ordinarily persons below 2.0 regard the organisms in their vicinity as MEST and this initiates the battle of the weak and the strong. Here is the general at 1.5 who treats Private Jones as MEST: “Stand at attention! Sit down! Stand up! Salute! About face! To the rear march! To the rear march! To the rear march!!” MEST! In other words, the attempt to dominate by nullification is to treat individuals as though they were MEST. And at some point on the tone scale individuals react to this domination as MEST. Above 2.0 a person tries to understand people, what they are thinking, what they are talking about, to reason with them in spite of the difficulty in trying to maintain a level of agreement with those below the 2.0 band.

Human relations are often worked out in this society on a 2.0 basis; worked out almost exclusively on a MEST basis with little attention to theta. It is a matter of who dominates whom. Not too long ago women were regarded as MEST, chattel. Racial prejudice is another fresh patch of blood on the nation’s history. In husband-wife relationships often one or the other considers the companion MEST; one is made to function as a physical universe entity and ARC is lost. Children too fall into the category of MEST, except for a few rare cases raised in high-tone environment. “My child,” is often the parent’s fond manner of alluding to his offspring. But that isn’t “my child.” That is Bobby—a person in his own right. Socialism sounds logical but seems never to attain its principles in practice because, low on the tone scale, it becomes a fine mechanism for the few to take everything away from the many. So we have the concept of interpersonal relations on a MEST basis, which is not at all a solid basis for survival. No one succeeds in owning another organism. It cannot be done.

Parents rarely give children a chance. To get angry with a child that is angry is rather unfair. The parent is a giant who, compared with the child, is about twelve feet high. The child acts in a “Little David” fashion in order to impress the giant and to hold his own against it, but the huge monster slaps back at him, saying, “Get mad at me, will you?” The child’s will is quickly suppressed.

Perhaps a child will say, “I want to go swimming, daddy.”

The parent answers, “No, you can’t go swimming today.”

“But Jimmy Jones goes swimming all the time.”

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MEST Processing

L. Ron Hubbard

The fundamental axiom underlying MEST processing concerns itself with theta or life force impinging upon the physical universe and attempting the conquest of that universe. In its conquest it attempts to create, conserve, maintain, acquire, destroy, change, occupy, group and disperse matter, energy, space and time—or MEST. The basic purpose of theta is survival and one of its methods toward survival is this conquest.

THE CYCLE OF CONQUEST

Survival is promoted by the proximity of MEST favorable to survival and by the absence of MEST inhibitive to survival. Theta is engaged upon a cycle of conquest of MEST which begins with an initial uniting, is followed by growth, which is followed by death so that the theta can separate from the MEST with its knowledge about MEST and return for a re-conquest and another cycle. Death could, then, be considered a necessary part of the activity of theta. Death occurs to the organism, but not to the theta and not to the MEST, although alteration takes place in mobility and form. The organism, then, avoids death by avoiding contra-survival matters, energies, spaces and times and by acquiring matters, energies, spaces and times which promote survival. Succumbing to death is a gradient scale as outlined above and as displayed on the tone scale. The loss of a small amount of pro-survival MEST, then, inhibits survival by just that much. The acquisition of contra-survival MEST or collision with it inhibits survival and promotes death by just that much.

Theta comes into harmonious conquest of MEST and remains there as long as it can maintain its own self-determinism in regard to what it is doing with MEST. When any particular unit of theta is forced by MEST or any other theta unit in its creation, conservation, maintenance, destruction, acquisition, occupation and dispersal of MEST, it is disturbed in its conquest; when it is inhibited by some other theta unit, some life organism or MEST itself from creating, conserving, maintaining, acquiring, destroying, altering, occupying, grouping and dispersing MEST, it is failing in its mission. When it is being forced to do what it would naturally do, when it is being inhibited from doing what it would naturally do, it is driven down the tone scale and finally to separation.

Observe human beings around you, particularly children, and you will see them going through this cycle. A child comes in and asks for a nickel. He can't have the nickel. He asks again for a nickel, this time rather antagonistically. He can't have the nickel. So he gets angry, has a tantrum, beats his heels on the floor. He still can't have the nickel. He becomes covert about wanting it, goes into grief, apathy, withdrawal. In other words, he goes through the whole cycle of the tone scale about one nickel. This is theta trying to acquire a piece of MEST.

Or consider theta in an attempt to destroy MEST as a part of its conquest: A little boy wants to blow up a tin can with a firecracker. Papa says no. So the boy says, "I am going to blow up this tin can with a firecracker." "No." Tantrum. "Be still," says papa;

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“I said you can’t go swimming.”

The child drops rapidly down the tone scale into grief, and from there into apathy. Finally he says, “I didn’t want to go swimming anyway.”

After this cycle of events has happened a number of times, he no longer goes through the anger band, but drops instantly into apathy, becoming an automatic reaction pattern. Eventually when the subject of swimming is brought up he merely says that he doesn’t like to go swimming, giving as an excuse that the water hurts his ears or eyes. Unless a child is growing up in a 3.0 or higher environ, he will encounter this negation reaction pattern.

Individuals in the 3.0 band operate by using data and by exchanging ideas; and children understand and use data as well as their parents.

Parents are likely to wonder what should be done about allowing a child to run around tearing up his room and breaking things. The answer, of course, is contained in the question: What is the child doing in a room containing expensive MEST? Such a room is certainly not a match for his limited data. See that he has a room in which there are toys that are *his*; and if he breaks the toys, remember that they are his to break or care for as he chooses.

ATTACKING SELF

As an individual follows the dwindling spiral downward in regard to MEST, he attacks smaller and smaller spheres of activity or MEST. If he fails on a large sphere, he attacks a smaller one, and failing that then attacks yet a smaller sphere until finally there is but the last sphere available for attack: His own body. Psychosomatic illnesses then become chronic and the individual slides downward toward death. Thus we see that when the theta of the individual is unable to extend itself over the organisms and MEST in the environ, it begins to attack the organism itself, for it seems to be inimical to theta to be owned or to be considered MEST. The attack on the organism of self is an attack on the only MEST available to the theta of the organism, and, more importantly, seems to be an effort on the part of that theta to remove the organism from the living so as to begin a new cycle with another organism where it may have a better chance to survive at optimum.

SYMBOLY OF LANGUAGE

Words are symbols for MEST action. They take on meaning as they are related to actual physical events. The definition of language is in terms of the physical universe and all communication of ideas is accomplished in terms of MEST communication. Language, then, becomes simply a symbol for MEST reality or MEST imaginary objects offered as reality.

Language itself is not so aberrative as has been previously validated; the aberrative factor is the MEST action underlying it. True enough, language has some aberrative elements (as is evidenced in the sentence, “He *rowed* the horse”), and the reactive mind has a glorious time with it. But these words are only symbols of reality. In the warning, “The tiger is biting you,” the danger is not the words, but the fact of the tiger’s biting you—not the language but the MEST action involved. Symbols, compared to the actual MEST actions, are unimportant in MEST processing.

A child of ten months gets into the sewing box. Mother can say, “Get out,” but what she says is not important. It is what she does. She forcefully drags him out of the sewing box. The baby has learned the meaning of a bit of language; hereafter “get out” means being pulled out of the sewing box. Later baby observes papa being pushed away while mamma says, “Leave baby alone and get out.” And baby suddenly gets the idea of leaving. How does he get this idea when the words are nothing but vibrations in air? They are not painful. True, but they tie up with something that was painful, that had reality—MEST action: Being pulled out of a sewing box. Baby goes on growing up, seeing, smelling, tasting, hearing, feeling, and somehow or other all the combinations of physical contacts with the material universe add up eventually into language. He learns by observing or experiencing with regard to matter, energy, space and time. Later on

the actions become translated into symbols but the actions themselves are basic on MEST chains.

Underneath all the action phrases which give most trouble in processing—phrases which hold the preclear on the track, which misdirect him, which deny him information, which cause information to be forced upon him, which up-bounce and downbounce him and group his time—are MEST observations. Meanings for these phrases are learned, after the prenatal bank has been filled with engrams, by the preclear's observation of MEST. The action phrase is only a phrase, so many syllables in the air, so many marks on a piece of paper. The MEST action is actual and real, having to do with motions. Each and every action phrase has its MEST counterpart. Recovering a chain of MEST action locks is more important than recovering a chain of action-phrase locks. Furthermore, every circuit in the case, however it is stated, has its MEST counterpart.

A person has the feeling of going through space when he moves on the time track. He thinks in terms of going up, down, sidewise; in reality, he is only moving through time. He has come to think in terms of motion when he is actually going through time because all the words that have been used to describe this are actually in terms of MEST motion: Matter, energy, space and time. To go up means to go up, so he is on the time track and hits a phrase "go up," and he moves into present time. Stupid reactive mind! It isn't the words "go up" that make him go up; it is the translation of the phrase reinterpreted by all the times he observed *going up* or was forced to *go up* physically. The swiftest method of causing the preclear to recover from obedience to action phrases is to clear him on MEST action locks, not on chains of phrases.

AIMS OF MEST PROCESSING

MEST processing deals with this root of aberration and physical condition by calling for physical manifestation rather than words. In the past the symbology of language was too often over-stressed to the neglect of the force behind those words. MEST processing reaches into that strata underlying language and processes the individual in the physical universe. It processes his communication lines directed toward matter, energy, space and time. With it words are used somewhat as dreams are used in psychoanalysis, to demonstrate where the actual lock lies.

PROCEDURE

Several approaches can be used in MEST processing procedure. We might begin by asking for a time when the preclear had an object taken away from him; we are interested in the actual departure of the object, not in the words which accompany the departure. Or we may find times when he drew his hand away from objects. One simple act like this may have collected hundreds of locks when the preclear drew his hand away from an object. A phrase describing the drawing away of the hand is not nearly so important and is not even considered to be a part of this chain.

We might ask the preclear, "Is there an action phrase in restimulation?"

Yes.

"Could you give me the phrase?"

"Get up."

"All right. Do you remember a time when anyone made you get up?"

"Yeah, my mother used to say that all the time."

The auditor doesn't want the phrase; it is just a shadow. What he wants to dig out is the time mother pulled the preclear out of bed. Or when brother booted him out. That is the lock desired. Mother could have boosted him out while saying, "Abracadabra. Baby needs a new pair of shoes." It makes no difference what she said. You want his actual actions of having had to get up.

Aberration on getting up could proceed either from being inhibited from getting up or sitting down, or on being enforced in either. The auditor and preclear seek for these. They search for the times the preclear watched somebody get up; the times he had

to get up every morning at six; the times mother took him by the feet, threw cold water in his face and got him downstairs, got some breakfast into him and got him off to school. Trace down such a “getting up” chain to the basic MEST action on the chain.

When a preclear is responding to too many holders, find the times he was held and made to stay in one place. More important, find when he was stopped. Who used to stop him? Who forced him into motion? What put him in motion? The objective is to find what the words stand for.

When the preclear has remembered an incident called for by the question asked, the auditor may request another such incident and yet another and another as called for by the one question. In other words, each question can designate a chain of locks to be scanned, a subject for Repetitive Straight Wire. For example, the auditor asks, “Can you remember a time when you were forced to stay in one place?”

“Yes.”

“Is there an earlier time when you were forced to stay in one place?”

“Yes.”

“Now, can you recall an earlier time,” and so on to the earliest incident on the chain.

The auditor should take particular care that he does not send the preclear into major engrams or secondaries. If he does so, he must be prepared to run out the incident as an engram or as a secondary, but only if the preclear’s position on the tone scale warrants it.

PRO-SURVIVAL/CONTRA-SURVIVAL PROCESSING

It will be noted that MEST processing can be divided into two portions. One is devoted to pro-survival objects or actions; the other to contra-survival objects. The difference between the pro-survival object and the contra-survival object is as follows: Harmony exists for the individual when a pro-survival object is near at hand and when the contra-survival object is absent. A point of indecision is reached by the individual, which is to say anxiety, when either a pro-survival object or a contra-survival object is at an uncomfortable distance from him. The tone scale for this purpose on the pro-survival object is, broadly: 4.0 when the pro-survival object is in comfortable proximity; and on down the tone scale to 0.0 as the pro-survival object, energy, space or time recedes and finally disappears. In the matter of the contra-survival object: 4.0 represents the absence of the contra-survival object, energy, space or time; and so on down the tone scale to the point of 0.0 when the object engulfs by proximity. The whole gamut of emotion is run in either case.

The validation technique, then, can be used in MEST processing by straight-wiring times when pro-survival objects, energies, spaces and times are in harmonious proximity, at least, not threatening to depart from the preclear, and when contra-survival objects, energies, spaces and times are entirely absent or, if in view at all, have no bearing on the preclear.

It might be noted that the period before the known approach of a pro-survival object, energy, space or time may contain more theta than the actual arrival, since this is anticipation toward a goal, and that the period immediately after the recession or departure of a contra-survival object, energy, space or time may contain theta. The achievement of bringing pro-survival objects, energy, space or time into proximity and the achievement of banishing contra-survival objects, energies, spaces and times are apt to be high analytical moments containing considerable free theta which is just idle after a long period of hard computation.

It should be mentioned again that the preclear must be impressed with the fact that he is being asked for MEST activity and not the word symbols describing activity. One of the ways to demonstrate this to the preclear is to ask him for actual departures and arrivals rather than the stated news that a departure or arrival has taken place.

It should be particularly noted by the auditor who is doing MEST processing that he is most in danger of getting grief into restimulation when a pro-survival object, energy, space or time has departed from the preclear and when a contra-survival object, energy, space or time has approached too closely to be rejected.

Similarly, he will find the anxiety of fear or terror manifesting itself when a prosurvival object is on the verge of becoming absent or when a contra-survival object has come almost, but not quite, to the point where it cannot be rejected. The auditor will find lying, deceit and covert hostility where a pro-survival object, energy, space or time appears to be on the verge of departing but has not decisively departed and when a contra-survival object, energy, space or time has demonstrated its force but still may be rejected. The auditor will find hate, anger and destruction manifesting themselves when a pro-survival object, energy, space or time is not actually departing but is not easily recalled and has already receded and where a contra-survival object, energy, space or time is not yet imminent enough to elicit fear but may still be destroyed. The auditor will find antagonism exerted by the preclear toward pro-survival objects when they are still in close proximity but are not quite under the control of the individual and toward contra-survival objects when they appear to be a threat but not yet a fixed threat to the individual. Boredom will be manifested when pro-survival objects, energies, spaces or times have become too distant to be in harmony but not distant enough to threaten actual departure and when contra-survival objects are in sight but pose no real threat to the individual. Happiness and cheerfulness will be found to manifest when the prosurvival object is in comfortable proximity or commingled with the individual and when the contra-survival objects, energies, spaces and times are either absent or very distant.

PROCESSING MEMORY RECALLS

It is one of the primary axioms of MEST processing that what the individual will do with MEST he will do with his own thoughts and ideas. Thus, if he has been forced to leave alone a great deal of MEST, he will leave alone a great many of his thoughts or perceptions or recalls. If he is forced to accept MEST, he is compelled to remember, and obsessive behavior will result. In other words, to improve the memory of this preclear, it is necessary to bring into view all the MEST, or much of it, which he has been forced to leave alone and to de-intensify the MEST which has been forced upon him. Forgetting and remembering are the basic abstract phrases of thought, so far as can be established at this time, for here the names of things as things and spaces as spaces grow into the complexity of the handling or rejecting of these objects and spaces.

Further, the same object, energy, space or time can be both pro-survival and contra-survival. A knife can be pro-survival when working for the individual and contrasurvival when working against him. This engenders an indecision in the preclear which is highly destructive of his ability to reason and make decisions and is a specialized source of anxiety. Mother, for instance, may be and generally is a source of considerable pain and restimulation and in this guise is contra-survival. However, the natural love of a child for a parent and the meaning the parent has in terms of food, clothing, shelter and care make this object a pro-survival one. Hence, there is an indecisiveness and a lack of resolution on the subject of mother. The same may be true of father or the grandparents. Evidently the reason allies disappear from memory can be found in the axiom that an individual approximates with his thoughts and memories his handling of MEST and the handling by MEST of him. The departed ally is fulfilling the basic definition of "forget" and departs in the thoughts as well. The mind can set aside and refuse to consider an item which contains too much indecision, with resulting occlusion. Here is the case of the mind compartmenting itself, recognizing that to stay sane it must lay aside insane subjects. Irrationality and indecision are, more or less, synonymous.

MEST processing, then, is of basic importance because it underlies thought and all symbols and communication representing thought. It dives into the vital area of theta conquering MEST, attempting to rehabilitate the individual's control and ownership of the organism and MEST in his environ. By releasing charge on MEST action, it establishes self-determinism in direct ratio to increased ability to handle MEST. Thus processing an individual in the physical universe and his communication lines directed toward matter, energy, space and time can raise him to a level where theta can continue successfully in its mission of creating, conserving, maintaining, acquiring, destroying, changing, occupying, grouping and dispersing MEST.

HANDBOOK FOR PRECLEARS

by L. Ron Hubbard

**Published
December 1951**

Handbook for Preclears by L. Ron Hubbard was the main theme of the Second Annual Conference of Hubbard Dianetic Auditors at which it was introduced (see following page).

This book contains a list of the Logics and Axioms, several essays on the ideal state of Man, and the Hubbard Chart of Attitudes. This chart is a chart of attitudes towards life, and might be called a "button chart" for it contains the major difficulties people have. It complements the Hubbard Chart of Human Evaluation but was specially prepared for this volume and type of processing. The book contains a large amount of data and is a backbone book to the subject whether one is simply studying or applying.

Intended as a companion piece to *Advanced Procedure and Axioms*, its 15 self-processing acts parallel the 15 acts of the latter. It was designed for use by the preclear as self-help, or as a workbook used by the preclear working with an auditor, or as a workbook used wholly by an auditor on a preclear.

192 pages, 2 illustrations, glossary, hardcover with dust jacket. Available from your nearest Scientology Organization or Mission, or direct from the publishers: Scientology Publications Organization, Jernbanegade 6, 1608 Copenhagen V, Denmark; or Church of Scientology Publications Organization U.S., 2723 West Temple Street, Los Angeles, California, 90026, U.S.A.

SECOND ANNUAL CONFERENCE OF HUBBARD DIANETIC AUDITORS LECTURES

Wichita, Kansas
27—30 December 1951

“Dianetic enthusiasm again mounted high in Foundation Halls with the arrival of the Second Annual Conference on December 27-30, 1951. Lectures, refresher courses, intensives to facilitate handling new processing approaches, renewing ‘auld lang syne’ were various objectives of attending members.

“Lectures, demonstrations and seminars evolved around L. Ron Hubbard’s latest book, *Handbook for Preclears*, introduced at this meeting, and *Advanced Procedure and Axioms*. His lectures presented mainly effort, emotion and thought processing, cause and effect and life continuum. They were delivered in the Crystal Room of the Shirkmere Hotel. Tapes of the lectures are available.”

—*Dianetic Auditor's Bulletin*, Volume 2, No. 6

5112C27A	DCL-1A	The Handbook for Preclears
** 5112C27B	DCL-1B	Definition of terms, Scientology and Milestone 1 defined
** 5112C28A	DCL-2A	Chart of Attitudes
** 5112C28B	DCL-2B	Chart of Attitudes, Part 2—Life Continuum Theory
** 5112C29A	DCL-3A	The Goal of Processing (The Ideal State of Man), Part I
** 5112C29B	DCL-3B	The Goal of Processing (The Ideal State of Man), Part 11
* 5112C29	LECTURE	Resolution of the Life Continuum Problem
** 5112C29C	DCL-4A	Cause and Effect and Remarks on Second Dynamic
** 5112C29D	DCL-4B	Use of Handbook for Preclears and Self Analysis
** 5112C30A	DCL-5A	Effort Processing—Notes on Children’s Illnesses
** 5112C30B	DCL-5B	Effort Processing—Yes, No, Maybe Remarks

Ron’s Home, Wichita
31 December 1951

On the Monday following the December Conference a group of Dianeticists met at Ron’s home for an informal discussion on auditing techniques. Having just attended his five lectures covering the latest theories, everyone was eager to have Ron demonstrate his skill in their practical use.

For a transcription of part of this discussion and demonstration, see the article “An Afternoon with Ron” on page 196.

5112C31	LECTURE	Counter-Efforts
5112C31	LECTURE	Discussion at Ron’s Home
* 5112C31	LECTURE	Discussion at Ron’s Home (cont.)

Official Publication of
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Wichita, Kansas

An Afternoon with Ron

On the Monday following the December Conference lectures a group of Foundation Affiliates and a few others met at Ron's home for an informal discussion on auditing techniques. Having just attended his five lectures covering the latest theories, everyone was eager to have Mr. Hubbard demonstrate his skill in their practical use.

After about a half-hour of discussion one member of the group asked a question concerning the chronic somatic of wearing glasses, about how quickly physical adjustment is encountered following processing, and to what degree. We pick up the conversation of the group at this point and proceed, presenting everyone's comments verbatim. Mr. Hubbard's remarks are italicized.

"If you have hit the real cause of having to wear glasses dead center, the change is instantaneous. If you are merely unburdening the problems of the preclear, his eyesight will get better gradually, up to a point. At that point any further improvement is dependent upon hitting the central computations on glasses. This obtains by running regret, blame, sympathy, etc."

"I would like to remark on a funny thing that happened to me once. A year ago I wore two pairs of glasses, one for everyday and one for reading. This got to be quite routine, and one day I changed glasses to read something someone handed me. I read the paper through and suddenly realized that I had actually put on the day-glasses to do the reading. I immediately put them back on, tried to read the paper again and couldn't."

"Tell me this: Who's dead?"

"In my family there was only my father who had glasses. He's dead, yes."

"How did you cause his death?"

"I wouldn't say I caused his death—I contributed to his death . . . that is, in a way."

"Well, how didn't you cause his death?"

"I didn't contribute to his death"

"Either way?"

"Maybe I might have contributed in one way"

"How?"

"He didn't like me. When I was crying around the house he used to get disturbed. It's a long story."

"How old were you?"

"They adopted me. My parents were disappointed because I wasn't a girl. And he didn't want me around. I disturbed him and the more disturbance I caused"

"Do you remember thinking this just after his death?"

"Ah . . . I did think so."

"Who said so?"

"I forget now."

"Did anybody tell you?"

"I wouldn't think so. Because he died when I was away from home."

"Would there have been any possible way for you to have kept him alive?"

"I thought of that."

"How could you have kept him alive?"

[* The Second Annual Conference of Hubbard Dianetic Auditors, held in Wichita Kansas, Thursday through Sunday, December 27-30, 1951.]

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“Ah . . . by financial support.”
 “*You didn’t give it to him?*”
 “No.”
 “*Do you remember regretting this?*”
 “Yes.”
 “*You contributed then. . . ?*”
 “In a sense. That is a computation.”
 “*Do you remember an early period in your life when you wanted to contribute?*”
 “I do, but rather vaguely, when I was a boy of six. He made me work to contribute.”
 “*Were you forced to contribute?*”
 “Yes.”
 “*Did you want to contribute?*”
 “No.”
 “*Did you want to before that?*”
 “I’m sorry, I didn’t hear”
 “*Did you want to contribute before you were six? Do you remember anything about that?*”
 “I don’t understand.”
 “*Were you made to do something that earlier you wanted to do ?* “
 “Well ... “
 “*Do you remember where you were when you regretted the contribution of financial support?*”
 “Yes, very distinctly. I was eight-and-a-half years of age, and I earned some money; he took the money away and bought me a pair of shoes, one of the first pairs of shoes I had. I was glad to have the shoes, but I didn’t think it was justified to take my money away.”
 “*Do you have a visio on that?*”
 “Yes!”
 “*The one visio that seems important to you—just get a feeling of regret on it.* “
 “I see the shoes. They were nice shoes, and the name on them was Salamander.”
 “*Just run a little regret off that now.* “
 “I wasn’t emotional about it.”
 “*Can you run the feeling of blame concerning the shoes?*”
 (Silence)
 “*Let’s run a little more regret.* “
 “The feeling of regret is a sensation of my own problems. A family problem. Regret I can feel.”
 “*What’s another visio you’ve got there, other than the feeling about shoes?*”
 “Other than the shoes?”
 “Yes. “
 “Oh ... I stole something, and father beat me pretty badly”
 “*Do you have a feeling of regret on that?*”
 “Yes.”
 “*Do you have a feeling of blame on it?*”
 “Yes, because my mother was punished for it too. He shouldn’t have done that.” (Strong emotion very much in evidence—then forced laughter.) “I don’t want to put on an exhibition here.”
 “*But you asked me to audit you.* “
 “Oh, I appreciate that, too. All right.”
 “*Feel the emotion of regret on that incident.* “ (Deep sigh) “*Did you succeed or fail in your effort to help your mother?*”
 “Neither. I would say I didn’t succeed, and I didn’t fail.”
 “*Do you get the feeling of being thwarted in your effort to help her?*”
 “I don’t quite” “*Do you get the feeling of being thwarted in your effort to help?*”

“Sorry, I don’t understand this word.”

“*What’s the effort to hold you in place when you try to get up to help her?*”

“The effort is hate; in other words, the inability of the position I’m in. He puts his knees on me, hits me and he pushes my face in the dirt.”

“*How do your eyes feel at that moment?*”

“They feel closed and red, and I scream. I am crying, and they hurt.”

“*Do you get your effort to repel those blows?*”

“Yes, I do.”

“*All right. Feel the effort again; your effort to get out of the dust.* “

“I rise up but he holds me down too tight. I scream and then my mother comes, and with her help I am able to push myself up and get away.”

“*What emotion are you feeling at that moment?*”

“Emotion of relief in a sense, like escaping an enclosure.”

“*Can you scan straight through this incident from the first moment that he challenges you, right straight on to the end of it?*”

“Yes.”

“*All right. Do so.* “

“Shall I vocalize it?”

“*No, just scan it through.* “ (Deep sigh, muscular movements of shoulders, shudders.)

“I’m through it.”

“*All right. Let’s pick it up from the first moment he touches you there and get your feelings of repulsion and disgust and effort to help, etc.* “

(Long silence)

“*Can you get a visio there of your mother in the house?*”

“Yes.”

“*Fine. Any regret on that? Run the emotion of regret as you watch.* “

“I have had a lot of emotion on it. A lot of grief.”

“*Have you run the grief out already?*”

“Yes.”

“*All right. Can you get the feeling of trying to stop mother’s feeling of grief?*”

“Stop her crying?”

“Yes. “

“I did tell her not to cry. I went over to her and said, ‘Mamma, don’t cry,’ and I cried too.”

“*Do you get a feeling of not really being able to help her there?*” “Yes, a feeling of helplessness.”

“*All right. Can you run that on the incident?*”

“Yes. It’s a mutual helplessness.” (Speaks very softly, throat constricted, tears flowing freely.)

“*Who are you blaming in that incident?*”

“Myself.”

“*How did you cause this?*”

“I stole, she got punished. He beat us.”

“*Now can you find just before that your effort to stop him, to push him away?*”

“No.”

“*What effort did you make to get up and stop him?*”

“I tried with my hands, of course.” (Long interval of silence, pc’s shoulders heaving, deep emotion in evidence.) “I felt much stronger. I push myself loose and I get away and he calls curses after me.”

“*Get your effort along that line.* “

(Sigh) “All right.” (Voice apathetic, although not deep apathy.) “*Now how far are you carrying it through?*”

“Through to the point where he left.”

“*Let’s pick it up at the first moment you are apprehended about the theft, and scan the emotion on it straight on through to the end.* “

(Silence for a few moments, then sighs) “I feel a tenseness on my spine . . . tenseness”

"Scan the emotion. "
 (Deep sigh, immediately) *"I'm through now."*
"Through to the end of it?"
"Uh huh."
"Okay. Let's pick it up at the beginning again, and scan the emotion straight on through, with all its variations. "
 (Long silence, then deep sigh) *"All right."*
"Let's contact the beginning now. I think you'll find a little more variation of emotion in there this time than you've been running. All right, again. "
 (Immediate deep sigh, silence, voluble crying for a few moments, short stretch of coughing, many tears) *"All right."*
"Let's contact it at the beginning again. There's probably even a little more variation in the emotion, in there, through the incident. Let's scan it again. "
 (Grief less in evidence, blows nose, sighs deeply, finally speaks with throat choked with grief.) *"Most emotion is on my mother. I have my mother's strong emotion."* (Deep sobs, changing to sighs) *"That's the end now."*
"All right. Let's scan through from the beginning to the end of it again. There's still a little more emotion there. Let's contact it. Straight through to the end. This time contact your thought stream. "
"Another incident comes up with a similar situation"
"Just roll this one. "
 (Few moments of deep sighing, heavy breathing.) *"He hits me . . . I'd like to kill him. I want to bite him, kick him; I did scratch him."* (Few moments of deep sighing, heavy breathing.) *"I felt his hate."*
"Tell me when you reach the end of it. "
"Yes, I'm at the end."
"All right. Let's contact the first moment of it and get your thoughts, or statements. You don't need to verbalize these as you swing through, still running the emotion. "
 (Indicates stomach, solar plexus. Emotion not so deep as formerly. Light sighing.) *"Pain down in here"* *"There's a lot of fear here."*
"See if you can contact it. "
 (Indicates arm folded beneath his body. Very deep, shuddering sigh.) *"My arm in this position presses into me."* *"All right."*
"Okay. Did you get any of your thoughts?"
"Yes"
"Contact the beginning of it and scan through it, and pay particular attention to your thoughts. What are the fears there?"
"Fear he might kill me."
"Yes, continue." (Deep sigh, says "All right," as breath expires.)
"Let's contact the first moment of it again. You'll probably find earlier thoughts than you "
"Yes, I have many thoughts on it."
"All right, contact those and go right on through the incident again. There may be a little more emotion that you can contact again. "
 (Sighs, quiet, little display of grief.) *"Uh huh."*
"All right. Let's scan it again. " (Blows nose. Emotion light, little display, sighs.) *"All right."*
"Okay. Let's contact it once more through the line. " (Few silent moments, short sigh.) *"All right."*
"Let's contact it once more. " (Few-moment silence, again short sigh.) *"All right."*
"Once again. " (Very short time, few seconds, indicates finished with incident.)
"All right, once more. "
"I don't have any more emotion on it."

“What particular thought in there is related to your eyes?”
 “A burning sensation.”
 “Yes, but what is your thought related to that burning sensation ? “
 “It hurts.”
 “Did you comment to yourself in the incident?”
 “Uh huh. Because the tears bum.”
 “Let’s sweep past that thought. “
 “I had to be taken to a doctor. He used to give me eye drops. My mother took me to him.”
 “Was he sympathetic?”
 “Yes.”
 “All right, once more. Let’s run past that postulate you made about your eyes in the incident. “
 “The ground is dirt, loose dirt—there was no floor—and he pushes my head down and the dirt gets in my eyes.” (Short silence follows.)
 “All right. “
 “Then I rub it—it hurts.”
 “Do you get your emotion there as that’s occurring? “
 “Yes.”
 “Let’s run your emotion on through. “
 (Short period of silence, deep sigh.) “I’m through it.”
 “Let’s run it again. “
 (Sobs again, blows nose. Indicates by gesture at end of incident.)
 “Let’s run it again. “
 (Pc laughs heartily.) “Do you want to know why I laugh?”
 “Why ? “
 “From what you said about eyes I started to think right away of my eyes and it brought me up to this point, present time, to when we started. I’m laughing about how I didn’t ask for it.” (Laughs again, then quiets down, silence, speaks again.) “It’s light now.”
 “Let’s run through that part about eyes again. “
 (Coughs, shows some emotion.) “What I said about eyes comes through again. A half-dozen incidents about eyes come through—when I went to a doctor, and he said I was short-sighted and must wear glasses, and I didn’t want to wear glasses. I bought glasses and then didn’t wear them. And then later a friend said, ‘You’re crazy! You ought to wear glasses—you’ll ruin your eyes!’ He somewhat persuaded me against my better judgment, and from then on I have had to wear glasses. He told me to wear them all the time, and I wear them all the time. All of this came up.”
 “Let’s scan through the emotion on that whole incident again. “
 “You mean the first incident?”
 “On that incident we have been running. Scan the emotion straight through. “
 (Sigh of boredom.)
 “All right, let’s run it again and see if there is a little more emotion there somewhere that we have not yet contacted. “
 “There is a heaviness. (Short silence) I’m very much in present time. As long as it’s purely a demonstration, how would it be if you would finish the session?”
 “How about scanning it one more time?”
 “I have a feeling of resisting.”
 “Who are you resisting?”
 “I am resisting myself, of course. And for a reason.”
 “Who are you blaming in that incident?”
 “A... that’s....”
 “Let’s talk about that incident. Run the emotion of blame straight through that incident. “
 (Sighs) “Of course, I blame my father for everything.”
 “Let’s run the emotion of blame again, straight through that incident. “
 (Shifts uncomfortably.)

“*Something more show up?*”

“It shifted, from the pressure in my spinal cord to—in here, on this side.”
(Indicates shoulder.)

“*Let’s run the emotion of blame straight through that incident again.*” (Short silence, deep sigh.)

“Okay.”

“*Let’s try it once more, this time get the postulates—your thoughts of blame, as you go through it.*”

“There’s a whole chain of it (expresses exasperation) in relation to the question; fear, regret and all other sorts of associations.”

“*Let’s get the blame off just that one incident now, just that one. Roll it straight through.*”

“All right.” (Long period of silence.) “In all fairness, I’m resisting, and I feel that I am resisting.”

“*Now; just let me ask you this question: Who are you blaming there?*”

“I’m blaming my father.”

“*All right. Has any of this blame slopped over into present time?*”

“Yes.”

“*Are you blaming your auditor a little bit because he is keeping you going on this?*”

“No.”

“*Who are you blaming in present time on this same emotion?*”

“I wouldn’t call it blame. I’d rather call it an awareness of having my analytical awareness in the incident here; I somehow keep on a given level and not let go completely, because if I let go completely I will cry a lot.”

“*Get your postulate in that incident that you’re ‘sure not going to show him.’*”

“I never wanted to show him I would cry.” (Hearty laughter.) “I didn’t want to show him that he wins.” (More laughter.) “That’s right.”

“*What do you want to do with this incident now?*”

“I would like to have it run again. I’m an auditor myself.”

“*Do you think there is very much grief left on it?*”

“No, but still I feel it a little bit.”

“*Sweep past the portion of it where you feel it in there.*” (Laughter, deep sigh.)

“*Find it?*”

“Uh huh.”

“*What postulate is it?*”

“It’s actually, in a sense, a visio of a channel of grief related to similar incidents.”

“*Another incident there?*”

“Yes, a whole”

“*Is there a tie-in in that incident when you think that this is going to keep on going, or it’s always this way, or a feeling of despair about it?*” “No.” “*Is there a feeling there that this is like many other times?*”

“Yes.”

“*All right. Let’s run that feeling in this incident.*” (Silence, deep sigh.)

“I’m through it.”

“*Got it?*”

“Yes.”

“*Let’s sweep through that a couple more times.*”

“As much as I try on this particular incident, they pop up. I try not to, but”

“*What’s the atmosphere of present time?*”

“Awareness.”

“*Awareness of what? What is the counter-emotion of present time?*”

“To resist.”

“*The counter-emotion of present time.*”

“The people in the room are having a counter-emotion.”

“*Do you feel that?*”

“Yes.”
 “All right. *Let’s feel it in your shoulders.* “
 “It has a little pressure, an effected pressure.”
 “*Let’s feel it in your back.* “
 “Yes”
 “*Let’s feel it in your knees.* “
 “They’re getting cold.” (Laughter.)
 “*Let’s feel it in your chest.* “
 (No response.)
 “*Is this atmosphere here friendly; unfriendly? How would you classify it?*”
 “A little too friendly.”
 “*Can you feel that?*”
 “Yes, I feel sympathy, sort of.” (Laughter.)
 “*How does it feel?*”
 “I don’t like it.”
 “*How does it feel to your eyes?*”
 “My eyes are a little watery.”
 “*How does this atmosphere feel to your eyes?*”
 “I wouldn’t say I have a specific feeling.”
 “*How does it feel to your nose?*”
 “My nose feels clear; I had a cold.”
 “*How does the chair feel under you?*”
 “Okay.”
 “*Feel the chair under you ?* “
 “Uh huh.”
 “*All right. What’s the atmosphere of the room, now? How does it feel to your eyes, or to your eyelids as they are closed ?*”
 “A feeling that everybody’s eyes are directed towards me.”
 “*How does it feel to your shoulders?*”
 “Not bad.”
 “*Your elbows?*”
 “There’s a little—I don’t know what to attribute it to—a little tenseness, a little rigidity, I would say.”
 “*Is that tenseness in the room here?*”
 “No.”
 “*How does the room here feel to you?*”
 “I feel a little ... a little ... embarrassed” (Laughter.)
 “All right. *Let’s call that the end of the demonstration.*”
 “Thank you very much.” (Opens eyes, sits up, reaches for glasses, puts them on, takes them off and wipes them, puts them on again.)
 “*Do you mind if I discuss with the group what we were doing and the reasons for it?*”
 “Not at all! In fact, if any questions are in the mind of anyone present, I’d be very happy to answer them”
 (Hubbard now speaks to entire group. No indication will be made as to the identity of the individual asking any particular question. Hubbard’s remarks continue to be italicized.)
 “*You notice that the computation came up immediately when we scanned a little regret and blame. Did you see how it works?*
 “*Next step was to try to find out something about a life-continuum in operation. This indicates the presence of personnel. Then we sought for a little regret on the individual concerned, worked with that for a moment, and suddenly the preclear dropped right into an incident, obviously the ‘stuck incident. Instead of running the effort out of this incident we began by running the emotions therein, one right after another. After working like this for a short time—for demonstration purposes not as long as I would have run it in a regular session—one knew immediately the postulates were beginning to fall out of the emotion. The postulates having begun to show up, we began to*

run them. Running the postulates brought the preclear into a little closer contact with the incident, and suddenly some more emotion showed up. So we ran emotion and more postulates appeared. Suddenly we are confronted with all sorts of material, indicating with certainty that there must be an 'endure' in action. 'Endure' gives the feeling that an incident will go on for a long, long time. The continued unwillingness to express emotion definitely demonstrated a postulate suppressing that emotion.

"Remember old-time Repeater Technique! In those days when the preclear said, 'Well, I feel too hot,' the auditor fired back, 'Well, run "too hot." ' 'You've all worked Repeater that way. We have a Repeater Technique in Postulate Processing which is not a harmful technique. There is a postulate present in every incident describing what the individual believes is wrong. If he says, 'I can't show emotion,' there's a postulate that suppresses emotion. If he says he feels too tall, there's a postulate there that makes him feel too tall. This, however, can be overdone when used as a method of processing. Don't wish off on your preclear a flock of postulates that he doesn't know are there.

"Running the incident will eventually cause that postulate to come up, and it's much better just to let it come up than to force it. But if your preclear is having a rough time of it and you decide that you'd like to remove a particularly bothersome postulate, just ask if there is such a postulate there. He will either observe that he is to some degree dramatizing and will look for it hurriedly, or he will not recognize that he is dramatizing. If you find that it is necessary to feed postulates on a suggestive basis, it is because the incident is soggy with emotion. This, then, is your monitor: How much emotion is present?

"Any of the central computation incidents will furnish almost unbearable pressure, as you will readily agree. It would be difficult not to emote on such an incident. There were two choices of procedure if that incident had hung up in any way—recall that he constantly mentioned alternate incidents—we could have run those variations or we could have picked up all the sympathy from the doctor. Sympathy affords a slight value to the continued wearing of glasses; and from this deduction we might have gone out on this track wherein the sympathy given by various doctors would be run.

"It would have been possible to complete the running of the entire incident without any discussion whatsoever of life-continuum, by running the emotional curve. When a preclear is asked to run the emotional curve, he will almost invariably present several incidents of various kinds, and eventually hand you the central computation. The running of the emotional curve will take the preclear quickly to the central computation.

"This particular incident, the beating, was preceded by the overt act, which, failing, became sympathy. The overt act in which he tried to protect his mother was picked up, but there is a more precise and central incident available in which he will be found to be protecting his mother, or trying to protect her and failing. Against whom was the earliest overt incident directed?"

"Mamma!"

"That's right. The preclear did something against mamma at a very early age, and now has to defend mamma. He weakened a portion of the interdependency of life by the overt act against mamma, and therefore takes it upon himself to assume the responsibility to defend that portion from then on. The grief and sympathy is a product of the earliest overt act against mamma. Doctors, sympathizing with the preclear's eyes, restimulated his feeling toward his mother. Each time they gave him sympathy they turned on the original overt act and depressed him down the tone scale. Sympathy re-echoes the original overt act against some portion of the dynamics.

"The effort the preclear made to defend mamma tipped us off immediately that mamma had been offended against, overtly and with full self-determinism. He didn't necessarily crave the sympathy from the doctors, but he accepted it, keeping the overt incident keyed in.

"This, then, is the viciousness of sympathy: because one 'sins against one of the dynamics, ever afterward, through the key-in of sympathy, one is forced to defend that dynamic against all enemies, real or fancied. "

"What kind of an act could one commit which would be against all mankind?"

"I don't know, off hand. What kind of an act do you think it would be?"

"I suppose, to separate oneself from mankind."

"Yes, how would one do this?"

"Since I'm not computing out of my own case, I can't answer."

"All right. The preclear will tell you. You as the auditor don't even have to know. You have only to start running regret, blame and sympathy and the preclear will hand you the central computation. If he's so sympathetic he has to protect all mankind, he's offended against every one of the dynamics."

"How would one offend against all dynamics?"

"One of the ways would be to offend against one's own form and shape. An individual who may make himself weak or ridiculous somehow or other computes that he caused a man harm and therefore has made all men appear weak or ridiculous. Each person is a representative, an ambassador of a race, and when one makes a confounded fool out of oneself, he, to some degree, offends against the entire race."

"It could go from dynamic one to eight to four, couldn't it?"

"Any number of combinations. Everyone has his own idea of what this combination is. The auditor has the 'fortune telling cards,' which invariably furnish him with the correct computation."

"Let's run over the steps again: There is basically an overt act against one dynamic, followed by a later effort which fails and is, of course, followed by sympathy. Then there is a later effort to defend that dynamic against any offender, which is essentially defending the world against oneself. Look for a time when failure occurred on that defense. Therein will be the computation. There will be several of these on each case."

"This might be a very profitable cycle to run just by itself."

"It is."

"With this method of computation in mind, what makes an atheist?"

"For an atheist God does not exist, or he unreasonably hates God."

"Why should one hate God?"

"You have the formula. First there is an overt act. There is offense against something and sympathy for it thereafter; that's the first step. Later the atheist is simply defending against other offenders this entity which he once offended. Ask, 'Who is this person sympathetic toward? What is this person sympathetic toward? How did God offend against this entity?' Go early enough and you will discover that the preclear thought God offended this person. Processing with these steps solidly in mind, incidents can be disconnected, and you get the computation on the case."

"I have a question. When you locate the original incident in which the preclear commits the overt act, how do you work with it?"

"With the emotional curve. Run the offense as another incident. At first the person will not care too greatly about it; then suddenly he will put forth an effort to force something through. His tone will degenerate into anger, then go on down the tone scale, because the person fails the moment the other dynamic fails. In the incident his anger only hurt the other dynamic. What he had wanted to accomplish by his overt act was action, and what he succeeded in accomplishing was inaction. So he has a failure on his hands and goes into sympathy."

"You just use the scanning technique, then, to get off the grief. Is that correct?"

"Yes, that's correct. Don't bother to verbalize—it takes too much time. Notice how fast our preclear was rolling through the stuff today. How long would that take under the old standard line of running? True, he still has grief on that particular line, but not necessarily on the one incident. We could unburden it now by continuing to run similar incidents, picking up sympathy and regret, or by trying to find the overt act against mamma. It wouldn't take long to blow it."

"Somebody recently said to me, 'I can spend hours just running one grief charge. If you spend hours running a grief charge, this grief is not prepared to blow. There's just too much of it. You can scan through it for thought; thought is relatively instantaneous.'"

"Ron, for the benefit of the group, while I was being run, I had a concept of a tube, a round tube. Grief seemed to be coming from a whole line of incidents through

that one tube, or incident. I felt I could cry for all the incidents just in this one alone.”

“That’s correct; there is only one emotional curve. “

“It tends to drain off where you tap it then.”

“That’s right. Let’s work out some computations using this auditing technique. A fellow is very protective of his little brother; he hates his grandmother. All right, what happened ?”

“Grandmother made him come in for meals at a certain hour.”

“What’s the whole picture, the whole curve?”

“Well, he hated little brother at first, then he sympathized with him.”

“He hated him and then what did he do?”

“He hurt him.”

“And then what did he feel?”

“Regret, sympathy, remorse, shame.”

“Go ahead. “

“Somebody tried to hurt little brother and he tried to protect little brother. This effort failed.”

“Who was the person who tried to hurt little brother?”

“Grandmother.”

“That’s right. Who’s the villain of the piece?”

“He is.”

“Who has he elected to be the villain?”

“Grandmother.”

“All right. Now try this one: A girl feels very sympathetic toward animals and hates men. “

“It has something to do with men in her life.”

“Men in her life?”

“She has harmed an animal, then identified that animal with all animals.”

“Forget what she has identified; what has she done?”

“She felt sympathetic for the animal.”

“She doesn’t identify it: she’ll only feel sympathetic toward one kind of animal in each incident.”

“She is trying to protect the animal from some man.”

“The girl loves animals; she hates men. She thinks animals are too darling, and people are cruel to them. All right, what’s happened?”

“Well, first she has harmed an animal, then felt sympathy and tried to protect the animal, failed, then she ...”

“Right! You see, it’s a specific drama that is played over and over. “

“Mr. Hubbard, I would like to know how hate comes off a case. By pounding, beating the cot, etc.?”

“Not necessarily. Sometimes it does become rather violent. It isn’t necessary to get the preclear to articulate every phrase; the phrases aren’t important. “

“Ron, you emphasized here that phrases are not important. I have found in many cases that a phrase leads into grief.”

“You’re forcing a person into a secondary. There is no doubt that this phenomenon exists. But do you recall when I said that you want to get this preclear up the tone scale past the counter-effort band? The fastest way to speed him to the top is the best way. Validating language as aberrative will slow his time en route.

“There seems to be some relation between emotion, the ability of the person to handle counter-efforts and the type of phenomena evidenced. Hanging onto ‘maybes’ slows progress also, and should be watched. Theoretically, you should be able to make a preclear a fortified man between the time he leaves home in the morning and returns at night. Environmental restimulation in home or work is relatively ineffective now.

“But shall we cover these factors once more? The auditor finds the individual is sympathetic towards some portion of the dynamics and is antagonistic toward another portion. There is a sympathy line and an antagonistic line. Some persons pick out an antagonist for a sympathy line; thus sympathy and antagonism can come to be intermingled. The auditor knows immediately that the individual has sometime offended

the thing towards which he is sympathetic. This sympathy could have wavered; it could have gone back to further antagonism and back again to sympathy. In other words, the preclear swings on this curve. The feeling could be, 'I hate you, poor thing, ' alternating between hating and sympathizing. The individual continues to dramatize the original curve on this subject.

"If the preclear says, 'I love my brother, but I hate him, ' the auditor asks, 'What did you do to him?' 'I took his car.... ' You run down the original incident to where he hit his brother over the head with a flatiron. His brother felt very cold afterwards, and suddenly he realized he had offended against life. Then he felt sympathy for his brother. Four hours later the brother revived, discovered the head injury, got a baseball bat and banged his torturer over the head. The preclear could wear the somatic of being hit over the head with a bat as the cause and reason for the hatred of the brother. He wears it as a badge that he has been offended against.

"At the bottom of a case is overt sympathy. Later the individual defends this entity against an antagonist. He either has to defend against the new antagonist or be the antagonist. So one has to hate, and the reason one hates is an effort to reject being something one does not care to be.

(Turns attention to the preclear.) "How do your eyes feel? Did they change any?"

"I have been paying attention to you, not my eyes."

"How about your eyes right now?"

"I feel my glasses need cleaning. I seem to see every speck of dust on the glass where it made no difference before."

"Here is an item which all of you might want to tuck into your notebooks: The absence of visio is the assignment of a tremendous amount of CA USE to another individual. A dub-in is a picture of somebody telling a story, and that somebody is occluded. A dub-in case has been surrounded by persons who constantly evaluated situations FOR the individual. His next step after occlusion is pictures. "

"I would like to ask about a preclear who has been psychoanalyzed. He runs symbolic garbage for hours on the second dynamic with very little fact."

"He is paying a penalty, as many of these cases are—self-punishment. Scan the analysis and run sympathy on doctors. "

"This rather explains the work of a chiropractor, doesn't it? He keys out the nerve block and interrupts the action of the facsimile. When the individual becomes restimulated because of the original overt act, it keys in again. So he goes back to the doctor for another unblocking."

"Check. A chiropractor brings a person up to present time but doesn't necessarily help him there. The use of tactile communication sometimes produces very marked results. The danger is that tactile can readily place the preclear in a hypnotic trance. "

"But tactile is touch. How does tactile cause trance?"

"Communication is defined as the use of those sense channels with which the individual contacts the physical universe. Any enforced communication will cause hypnosis. That is what hypnotism is: an enforced communication channel. "

"But touching a catatonic will sometimes cause his first moves toward"

"Certainly, because he goes into communication with you. But constant, monotonous stroking fixates attention units to that sense channel. Your desire is to accomplish an unfixed present-time attention, so should you use tactile, use it with randomness and not with a static stroke. Rather than stroking a man's back over and over, reach up every so often and hit him on the side of the head. "

(Nearing the end of the discussion, the group again directs interest to the preclear of the day.)

"Will you be audited when you get home?"

"Yes"

"And will you have a copy of this tape?"

"Yes."

"Make certain your auditor listens to it before running you. You are only three or four hours from taking your glasses off for keeps."

WICHITA FOUNDATION LECTURES

Wichita, Kansas

1 January—8 February 1952

L. Ron Hubbard gave the following lectures to students at the Wichita Foundation in January—February, 1952.

* 5201C01	LECTURE	A Service Facsimile
* 5201C07A	LECTURE	Survival
* 5201C07B	LECTURE	Question and Answer Period
5201C11	LECTURE	The Service Facsimile
* 5201C14	LECTURE	The Emotional Curve
5201C14A	LECTURE	Some Aspects of Dianetics on Society: the time element required for body to repair after Dianetics
5201C14B	LECTURE	Some Aspects of Dianetics on Society (cont.)
5201C21	LECTURE	The Anatomy of the "Overt Act"
5201C21	LECTURE	The Anatomy of the "Overt Act" (cont.)
5201C28	LECTURE	The Anatomy of "Service Facsimile"
* 5201C29	HDFL	Anatomy of Service Facsimiles (evening lecture)
5202C02	LECTURE	Psychogalvanometer, Mysticism Groups
* 5202C08	LECTURE	Summary of Service Fac Chain

See page 315 for further data on the technical developments of this time.

LRH TAPE LECTURE

Arcadia Theatre, Wichita

6 February 1952

On 6 February 1952 L. Ron Hubbard addressed the general public, including many members of the faculty and student bodies of the Wichita and Friends Universities, at the Arcadia Theatre in Wichita, Kansas. He announced "what may be the successful accomplishment of the knowledge and skills necessary to alter the basic nature of Man" and "that the savage and criminal instincts of Man can be eradicated, permitting him to attain at last a civilized culture in its true sense."

5202C06	LECTURE	Dianetics, The Modern Miracle
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Wichita, Kansas

Cause and Effect

From a Lecture by
L. Ron Hubbard

Each individual is representative of *cause* on all eight dynamics. Whether there is a common source of all life, with man a mere representative of that common cause, with all its characteristics, or whether an individual appears from an independent source is beside the point. Each individual is the potential of causation in any field of action anywhere—self, children, groups, mankind, the physical universe, all life and even the static *self*. Man *is cause*. When he is unable to be *cause* on any dynamic, he has failed.

Cause and effect necessarily inter-operate as a person experiences life. In order to live a man must have motion; hence he is forced to be *effect* at times as well as *cause*. For a certain length of time he can be *cause* only, without action, but cause without action is above 20.0 on the tone scale and is potential cause. A man can potentially pick up an ash tray. He postulated, "At this moment I am the cause of movement of this ash tray." Then he moves it; but he had to come down the tone scale into an optimum range of being in order to move the object.

When one decides to eat one becomes *cause*; the moment one eats he then becomes *effect*. A person *is cause*, then, before he becomes *effect*; becoming *effect*, it is not difficult to continue so until he becomes *cause* again. A young man may suddenly decide that he is tired of his daily routine, quit his job, buy a motorcycle and ride to Puget Sound. He became *cause* again, for a while perhaps, by deserting everything which was making him an *effect*. But to a large degree he deserted himself on the First Dynamic by so doing, almost as if he were dead. He began a new existence, and a new self. In such a manner does an individual become a chain of *effects*. When he achieves the utmost in effect, the individual is dead. Full effect is MEST—a dead body. Life, then, is an interplay of cause and effect.

Cause always precedes effect. The Prime Cause or thought of each individual was "To be," the decision to move from a state of not-beingness to a state of beingness; it was moving from Faith, the potentially causative life static, into active existence. Once undertaken, the decision "To be" enters into the sphere of motion or activity in life and continues thereon with consistency. The only thing that can happen after "To be" is modification. Upon the first decision, "I am now going to be," an individual starts handling motion; and as long as he handles motion, he *is*. And even when motion is handling him, he still is!

Each human being began with the Prime Postulate "To be" as he emerged from *cause* into the state of being. All decisions thereafter are but modifications of "To be" or "Not to be." As long as an individual answers positively, as long as he makes clean-cut decisions "To be" or clean-cut decisions "Not to be" on any subject, he remains sane regardless of external threats. But between the two confusion results. "No" is a state of not-beingness; "Yes" a state of beingness. The in-between state is "Maybe" and leads to insanity.

Adults usually force children into "Maybe" roles sooner or later. Innately, a child "knows" his prime postulate "To be" or "To cause." Meeting force and opposition, he enters a 'Maybe' existence, no longer quite the self-determined individual he started out to be.

ELECTIVE RANDOMITY

Oddly enough, at the time the individual made the original decision “To be,” he was in a state of “Knowing.” He knew everything there was to know. He knew, yet pretended he did not know, since that is the way to achieve action and progress. Such pretense provides the individual with counter-effort to overcome. Simply postulating that there is something outside himself which he does not control, of which he is not *cause*, produces motion. Thus, man, to experience, chooses randomness.

Man creates artificial mechanisms for developing such randomness. Government is divided into two opposed groups, the Democrats and the Republicans, for such a useful pretense. A university sets the “pinks” against the “yellows” so the school can fight itself and get action.

Knowledge is as a circle: At one point everything is known; at an adjacent point nothing is known. Illustrating this somewhat, the Egyptians had a meaningful character that is still carried forward on tarot cards. This person is pictured as proceeding down a road, blindfolded, with an alligator snapping at his heels. He knows everything, but uses none of his knowledge. There is a difference in having Faith and applying Faith, in having Knowledge and using Knowledge. With *knowing* there is potential action; hence people scatter throughout the world, learning, pretending all manner of things in a battle for existence.

Man is innately trying to maintain himself as *cause* on eight dynamics and trying not to be *effect* on any, because the state of not-beingness is the state of being affected by an exterior cause, and the state of beingness is the state of *cause*. Even at 1.1 an individual is still *cause*; he is less cause than he is effect but he is still trying. At 1.5 an individual is more overtly *cause*, demonstrating by destruction—it is easy to “cause” destruction but it takes great skill to construct. The highest point of the one scale is “*I am—I know.*” The lowest point is “*I am not—I do not know.*” As an individual descends the tone scale he does not cease to be *cause* until he is dead; then, evidently, he becomes the *cause* of a new self.

DESIRE FOR EFFECT

A person must want to be aberrated before he becomes aberrated. One has to have the desire to be *effect* in the areas where he is aberrated or on the subject of his aberration before he can suffer entheos to enter on that channel.

Freud was nearly right in his libido theory. An individual usually wants to be the most *effect* along the Second Dynamic. Along the Second Dynamic it is often the case that an individual does not desire to be *cause*—children are troublesome to raise, difficult to bear, and are usually frowned upon by society if born out of wedlock. On the subject of love people usually want to be *effect*; failing in this they easily accept negative effects.

Similarly, one may choose to sit in a theater and be affected, or desire to experience through art and music. When one fails in some way or other in experiencing the wanted effect, he becomes the effect of effect, rather than the cause of effect. He desires to receive sensations from life and fails to bring his desire into fruition.

INTERACTION OF MIND AND BODY

There is an interplay on the cause and effect level between the human mind and the human body. The human mind is *cause* and the human body is *effect*, especially noticeable with mystics who make the body an effect through negation. Bodily activity is associated with ability to be *cause*. During the bombing of London there were few, if any, individuals who went psychotic. The body during times of stress such as the bombing of London is so busy *affecting*, being cause of rescue and reconstruction, so busy keeping the body alive, that the mind stays sane. Action, in other words, is causative.

GROUP RELATIONSHIPS

In the fields of theta and MEST there are certain causes which are looked upon as natural laws or parts of a system. Operating within a group consistently following within these laws, the individual survives well; but trying to operate within a group which is unobservant of these laws, the individual is made an *effect*.

During the war, one man-of-war was used as a laboratory for learning how groups of men operate under stress, and whether the old naval code of the flog and brig are necessary for handling men. When one hundred and ten men were challenged with the idea that they could survive the war if each and every one of them took full responsibility for the ship, one hundred ten men arose to the challenge. Order came upon the ship. Seamen Second Class whipped their deck into perfect cleanliness to enable them to point out grease spots in the engine room. A court of justice was organized on the men's own volition, and no further justice was needed from the captain. They invented and imposed regulations resulting in satisfactory discipline. Basic to such unqualified success was the theory that every individual is *cause* on all dynamics, and when he is no longer able to be *cause*, he fails. Individuals work better together when each one knows he is *cause* and is permitted to operate as such. They cease bickering and work out a smooth operation when each functions as "I am." They forget the interplay of wishing onto one another the less tasteful tasks which are necessary in any well-running organization.

Through the pattern of social training human beings have been taught that in order to get compliance and cooperation from another individual that individual must be threatened with starvation, loss of security, cuts in pay and other scarcities. But individuation gives power. When one is worrying about his own power, he is a sick man. When he tries to rule for the sake of ruling, he is afraid to be *cause*. He so distrusts others around him that he cannot feel safe unless he has complete control over them. Exemplary of these were Hitler, Napoleon and Alexander the Great.

These points are all very pertinent to dianetic processing.

Those undergoing processing have been raised in an atmosphere dominated by one individual around whom others were an *effect*. The auditor must discover whether his preclear is still trying to be *cause*, or if he has resigned himself to being *effect*.

RESPONSIBILITY FOR ONE'S MEMORIES

A chief impediment against progress stems from a refusal by an individual to take full responsibility for his theta facsimiles. He tries to think away an unpleasant memory, blames it, plays volley ball with it, so to speak. For every ache and pain there is a memory for which a person will not take responsibility. Electing something outside his sphere of control as *cause* for that memory, he loses its control. Thousands of persons wear glasses because of a theta facsimile for which they refuse to take responsibility; other thousands suffer daily with headaches. And each facsimile becomes more painful or more troublesome as long as the individual allows it to control.

When one individual assigns *cause* to another entity, he delivers power to that entity. This assignment may be called blame, the arbitrary election of *cause*. Blaming something else makes that something else *cause*; and as that *cause* takes on power, the individual in the same act loses control and becomes *effect*. Assigning an enemy as *cause*, then, is a most efficacious method of making him powerful and self weak. When one ceases to handle a theta facsimile, it begins to handle him. When one settles down to using one's own memory and assuming responsibility for it, its ability to harm disappears. Processing is slanted toward reconditioning the ability of the individual himself to handle his own memory package.

Perhaps the most obvious symptom of the preclear who is low on the tone scale is failure to take responsibility. Not only is he anxious to avoid responsibility, but he assigns *cause* to various things by blaming others as well as his environment. Efforts towards social approval may lead him to place blame for his failings on others. Bill Jones desires to be "in the groove," in complete ARC with everybody and everything

in his environment. Everyone approves of Bill, but even so, he develops psychosomatic illnesses. He is trying so desperately to be approved by everyone that there is really no Bill left. He resigns all his independence and in short, himself. Life is restored for Bill by giving him back responsibility for his memories.

A person who constantly reiterates, "It's my fault; I am to blame," is sidestepping cause as much as is the individual who places blame on other sources. His pattern of thinking moves similar to this: "I'm sorry that I caused it; I'm sorry that I am *cause*; I'm sorry I'm alive; I regret being an active causative force." When he regrets being *cause*, he is making a declaration that he is not *cause*. Postulating that he is not *cause*, he must then find something to blame. This is the mechanism of rationalization. Any and all rationalization becomes assignment of cause.

A man is late for work: Full of regret, he walks into the office, blaming others— "The car broke down. The motor wouldn't start. My wife didn't get me up in time, anyway." Or he may blame self: "It's all my fault. I never get around in time for anything. I can't seem to do anything right." Either way, he is failing to be *cause*. Contrast the difference in the person willing to accept full responsibility for his tardiness. Entering the office buoyantly and seeing questioning eyes, some such comment as "Well, I'm late" suffices; and he plunges into work without negating to the bottom of the tone scale. This man controls environment and his own theta facsimiles.

PROCESSING CAUSE AND EFFECT

Just as a preclear must be processed up to self-determinism, so must he be processed into full responsibility for everything that goes on in the universe. Somewhere en route he may be expected to come into a static state on a high level where he elects to be *cause* of everything. From there he comes down into action. A little journey up through static and down again, and the individual will go out and elect randomness in order to stay in motion.

The auditor should try to rehabilitate an individual to be *cause* on all dynamics. One approach is to scan the times he was willing or unwilling to be *cause*: What has the preclear been willing to cause? Did he carry it out? Who or what made him fail? When did he want to be cause and become effect? What in his past did he cause that he did not desire to cause? Scan this willingness and unwillingness to be cause on all the dynamics. Make a list of all the things he ever desired to be but which somebody else postulated he could not be. Guilt, grief and sympathy will appear.

Then scan willing and unwilling with effect: When was the person willing to be effect? Just before the point at which an individual was willing to be effect, there is usually a failure on the part of that person. Question the preclear: "Of what are you unwilling to be the effect? What kind of effect are you unwilling to be? What kind of effect are you willing to be?"

Postulates lie at the root of *cause* and *effect*. Of primary importance is the individual's desire to be affected by life. At some time he decided to be affected by his environment since he was not getting fun out of being *cause*. He wanted life to push him around awhile. He got his wish; life affected him. Those postulates should be found.

There were times, too, when each individual knew full well that he was posing pretenses in order to achieve action. Pick up these postulates while processing and the preclear rises in tone. Especially pick up the moment when he no longer considered them to be pretenses. At that point life became serious.

SERIOUSNESS

Nearly everyone has had to convince somebody that they were valuable to the group.

Many individuals who were having fun in their activities have had to convince somebody else that they were valuable to the group. The group has long felt that people making a contribution should be solemn-faced, arduous and hard-working.

When someone accuses, “That isn’t really serious business. You should buckle down to your schoolbooks,” a child has to invent excuses as, “Oh, I am doing this to learn all about machinery,” even though he may only have been taking to pieces an old alarm clock. There is an occasional husband who is forced to convince his wife each evening that he put in a slavish day at work, when actually he enjoys the stories, the jokes on the foreman and the daily routine. Later he wonders why the work becomes so serious and such a drudgery. When one pretends about this business of living, he has to match up to his pretense.

When life becomes serious, a man becomes less *cause* and greater *effect*. If life gets really serious, his value drops to practically zero. Driving a car can become such serious business that one can wreck the car. Running a business can become so serious as to make it fail. There is a direct connection between insanity and seriousness:

Right	Wrong
Cause	Effect
Not Serious	Serious

What is the emotion of thinking something is serious? Scan it. Scan all the seriousness off the case. It is only when an individual progresses in life to a point where much seriousness is attached to things that he begins to have a hard time. The ancient Italian really knew what he was about when he considered that the only psychotherapy was laughter.

WHAT IS HIDDEN?

What is the preclear trying to hide from others? Hiding things makes for occlusion, often to the extent that the preclear hides them from himself. Occasionally the auditor will find the preclear who has developed an unenviable talent for remembering things that are not so, and has no talent at all for remembering things that are fact. If one starts lying about something it is necessary to keep those lies in mind. It’s death to forget what was told as a lie. One must concentrate so hard on what needs remembering that he often forgets the truth; this makes the wide-open case. Hiding can easily reach the point of substitution. It can grow to the place that the individual will not permit himself to have the right facsimile, but gets one either similar or one opposite to that one which should be in evidence. He desires pleasure, he gets pain. He wants laughter, he finds tears. Discover what the preclear is trying to hide from others and his decisions to hide it. What did he unwillingly cause that he is trying to hide?

Hiding a thing produces power. Because a thing is hidden and cannot be faced, it looks dangerous. Anything in a society that is surrounded by taboos, that is forbidden, will become aberrated in that society. It is thus possible to develop an entire therapy by addressing only one-half of the Second Dynamic.

CONSISTENT ACTION

Times of consistent and inconsistent action need review. When were the times when of the preclear’s own free will he decided an action and was forced to carry it out? Every time he changed his mind but was held to his original intent nevertheless, he became less able to handle his own postulates. When were the times when he was forced to become a person of his word?

A boy says, upon being presented with a new bicycle, that he will put it away every night. It’s a happy idea, all his own, to keep the bicycle from getting rusty. By the second week and a few mud puddles later he forgets all about the happy idea. Papa reminds him: “But you said You want to keep your word, don’t you? You want to grow up to be a good business man” The scene ends with a sound spanking and the boy putting away his bicycle every night because he said he would. Agreement with environment forces consistency.

SYMPATHY

Sympathy on a case can bog it down considerably. Times when one gave or received sympathy need to be run until the preclear arrives at a point where he regains a power of choice in giving sympathy. Running out sympathy, the preclear can arrive at a point where the human race cannot affect him strongly, or where he can choose the effect.

Sympathy is responsible for many “epidemics.” Josie has a cold. “Poor Josie. She feels so bad.” The sympathizer’s throat begins to hurt, too. “Oh, dear! I’m coming down with it too.” He looked at Josie, sympathized with her, and elected to blame what she was blaming; then became effect of that same cause. Reading the newspapers, one says to himself, “Isn’t it terrible, how terrible it all is,” assigning cause here and there; and after finally discarding the paper feels terrible too.

TRUST—DISTRUST

A person with little recall may be having difficulty with the trust—distrust “button.” He is not trusting himself. He began life trusting people; then the teacher plays a “harmless” trick, or his parents didn’t come through with their bargain to supply him with a Hopalong Cassidy gun belt. He began to distrust along Dynamic Four. Mistrusting along one dynamic, he tends to become suspicious of all others. Processing should include much time spent scanning the trust—distrust chain.

BLAME AND REGRET

On a broad scale, go over all the dynamics with the preclear for blame and regret. What are the times he accepted blame or blamed others? What does he blame? Who does he blame? Scan regret throughout the entire life-span of the individual. These two buttons are of extreme importance and should be given optimum time and attention.

FULL RESPONSIBILITY

It is evident that the goal of full responsibility is not attained by simply making new postulates. It is attained by discovering and reducing the preclear’s assignments of cause, by acceptance of his own facsimiles and finding when he pulled them into use, by scanning mis-emotion as regret, blame, and sympathy.

Does the preclear now accept the responsibility for having been *cause* along each part of every dynamic? He may recognize that he has never been *cause* of a group, but always an effect. He might realize that he had never begun a conversation, suggested a game or served as chairman. One very common computation here is, “Oh, I couldn’t do that! I’d be blamed for anything that went wrong.” Anything for which the individual feels any mis-emotion—antagonism, anger, fear, grief, apathy—is something for which he has not accepted responsibility; and there is mis-emotion only when an individual refuses to accept responsibility in that sphere of action. He can control anything for which he has accepted the full responsibility. He is unable to control that for which he has not accepted responsibility.

To be *cause* takes courage. A man has to be able to take all the consequences up to death. To be willing to be the cause means to be willing to be fully responsible for what people say. Is the preclear willing to be fully responsible for what people say of him or to him? Is he willing to take responsibility for war between the United States and a foreign power?

Understanding the laws of cause and effect gives an auditor a much broader perspective over the field of auditing. There is a point between *cause* and *effect* where one can produce maximum action; one can go far up the tone scale and come down again to motion. It’s fun as long as one remembers that it is pretense in order to get action. Only when one has an optimum consideration of *cause and effect* can one enter into the pretense called the business of living and experience it joyfully.

From
The Hubbard Dianetic Foundation, Inc.
Wichita, Kansas

Effort Processing

L. Ron Hubbard

Life energy, the moment it becomes impinged upon the physical universe, concerns itself with physical universe motion. This may be a trifle difficult to understand at first but it becomes obvious when one examines the nuclear physicist's formulae of composition of the physical universe.

Motion is the one thing common to everything in the physical universe. Matter is composed of atoms and molecules. Even in something as solid-appearing as a table, these atoms and molecules are in continually changing position; a molecule which might this year be at one corner of a desk may be next year at another corner of that same desk.

Additionally, and more importantly, atoms and molecules, those infinitesimal bits of matter, are evidently themselves composed wholly of motion. They have a center and around this center swing particles of energy much in the same way that the planets swing around the sun, but on a much smaller scale. And these minute particles, the center and the bits which swing around it, are themselves, evidently, nothing more than motion.

The *modus operandi* of survival is motion. Too much or too little motion brings about that state of organism motionlessness called death.

Thus, life energy, engaged in a conquest of the physical universe, is engaged upon a conquest of motion. Thus, the most important phase of thought and action is *effort*. Effort is force with direction, motion with purpose.

The organism is concerned with self-generated effort and the counter-efforts it receives from the physical environment. An individual initiates the effort to go forward; he receives the counter-effort of air pressure, the force of gravity, even his own clothing.

There is a law concerning effort and organisms. Life energy effects its conquest of the physical universe by taking the efforts of the physical universe and turning them back against the physical universe. Life learns by impinging upon the physical universe the laws of the physical universe and then uses those laws to conquer the physical universe. One sees this done in engineering continually. And any organism, with much greater simplicity, can be found to be utilizing the energy of food to produce more motion for itself. The basic food, as used by the algae, a tiny cell creature, is sunlight and minerals. That is all an algae "eats." A higher form of life lives on algae. And higher forms live on lower forms. But all the way at the top of this scale, food is basically sunlight and minerals.

The trick of taking the force of a tennis ball as it comes at you, and, by rolling your racket, returning it, is not unlike life's trick of using the motion of the physical universe to conquer the motion of the physical universe. There are many basic laws concerning this in the science of Dianetics.

Most important to an individual is the fact that effort he himself conceives to be necessary is the most important effort to him. This is *self-determinism*. One determines how much effort he is going to apply or withhold to accomplish certain thoughts and actions and then seeks to apply that effort. All thought is concerned with the estimate

of effort. When one makes a right calculation, its rightness is determined by whether or not the desired action was accomplished.

Self-determinism is all important in the organism. An organism is as successful as it is right. That is to say, it is as successful as it or its group is self-determined. Trouble enters when the environment begins to determine one's actions without recourse to thought. One begins to be a puppet dancing on the strings of the environment.

Counter-effort to one's self-determinism is simply the efforts which override one's decisions. One puts forth an effort. It meets counter-effort. If that counter-effort is sudden and strong enough, its impulse backs all the way into the awareness seat of the organism and unconsciousness ensues; here counter-effort has won and self-determinism is momentarily wiped out. However, the impression of that counter-effort remains.

Reduced to its lowest level, all pain is a randomness of molecules and atoms in the human organism caused by counter-efforts. Self determines the alignment of an effort, whether to move or remain at rest, and a severe counter-effort throws the atoms and molecules into mis-alignment. This is extreme randomness; this is pain.

The trouble with pain is that it remains as a facsimile of the effort-counter-effort moment. All the pain one has ever received is still on file and can be re-experienced.

When counter-efforts get into present time, they become what people have called "psychosomatic illnesses." These are simply past situations where pain was present, brought out of their right position in time and into present time where they do not belong.

Nothing is easier to prove than this part of Dianetics. Counter-efforts remain latent and can come into present time.

This list, used long enough, may exhaust some old pain you have. Your present attention is not only on the environment, it is upon an old pain or on dozens of old pains you didn't even "know" you were experiencing. You may be unaware of that wasted attention until your attention is taken to some other part of the body. This list simply takes your attention to some other portion of your body. You may feel groggy or you may feel a real pain when you practice this list. You will notice that when your attention goes to the part that hurts, the pain shuts off. You may also notice that the old pain tends to wear itself out when you re-experience it several times.

Direct your attention to the parts of the body named, each one in its turn. Concentrate on the *aliveness* of the part named. Feel as though you were wholly alive only in that part. If any pain turns on in some other part of your body, ignore it and go on with this list.

Feel the aliveness of:

- | | |
|---------------------------|----------------------------|
| 1. Your right hand. | 15. Your right ear. |
| 2. Your left hand. | 16. Your right cheek. |
| 3. The back of your head. | 17. Your forehead. |
| 4. Your right foot. | 18. Your left ear. |
| 5. Your left foot. | 19. Your left cheek. |
| 6. Your right knee. | 20. Your right shoulder. |
| 7. Your stomach. | 21. Your left shoulder. |
| 8. Your left knee. | 22. The back of your neck. |
| 9. Your back. | 23. Your brain. |
| 10. Your tongue. | 24. Your right side. |
| 11. Your loins. | 25. Your left side. |
| 12. Your right leg. | 26. All your fingers. |
| 13. Your right arm. | 27. Your nose. |
| 14. Your left leg. | 28. Your chin. |

Do not concern yourself with any pain or grogginess which turns on. Just keep doing the list. If you continue this practice, you might rid yourself of some serious psychosomatic illness.

This list, by the way, is a wonderful game for processing children. They will usually play it with you and thus you can turn off their coughs and sneezes, aches and pains in a large number of cases.

PROCESSING OF AUDITORS

by

L. Ron Hubbard

(From *The California Association of
Dianetic Auditors Journal* [THE CADA JOURNAL],
February, 1952, Vol. 1, No. 2)

The processing of the auditor requires that the sessions he has given preclears be run and that his general address and consideration in Dianetics be processed.

An auditor's case presents a problem somewhat different from the usual preclear. Before the service facsimile is attempted, before any other item is addressed in an auditor's case, his own efforts, emotions, and thoughts related to processing must be run. They should be run thoroughly. They should be run no matter what the auditor drops into from them. In short, they should be run. The auditor, by auditing others, has set up a computing circuit on cases, including his own, and it is about as easy to run as any other computing circuit. An auditor cannot be successfully audited until his own auditing of others is run.

The following efforts must be located and run for every run the auditor has given another:

1. Physical effort to make preclear move on track.
2. Effort to give preclear perceptics.
3. Effort to make preclear emote (tears, terror, etc.).
4. Effort to wait and wait and wait.
5. Effort to make preclear remember.
6. Effort to make preclear understand.
7. Effort to speed up preclear in work.
8. Effort to look and sound confident.
9. Effort to shut off exterior sounds from preclear.
10. Effort not to run own case while running preclear.
11. Effort to keep going despite restimulation.
12. Effort to give preclear strength to go through session.
13. Effort to make people believe in Dianetics and one's ability in it.

The following emotions must be run for each and every session:

1. Emotion not to appear baffled.
2. Emotional curve of failures.

3. Emotional curves of every session.
4. Emotional curve of strain.
5. Counter-emotion of environment threatening preclear (in auditing room).
6. Counter-emotion of preclear's pain, terror, grief, anger, apathy.
7. Counter-emotion of preclear's insults to auditor.
8. Counter-emotion of preclear's compliments to auditor.
9. All sympathy for preclear.
10. All feeling auditor is to blame for preclear's state.
11. Emotion to make people believe in Dianetics and one's ability in it.

The following thoughts (postulates) must be run:

1. Dianetics in general.
2. About individual preclears.
3. About own case.
4. Regret and envy on easy-running preclears.
5. Computations on cases which were wrong.
6. Thought to make people believe in Dianetics and one's ability in it.

HUBBARD COLLEGE LECTURES

Wichita, Kansas
18—25 February 1952

On 12 February 1952 L. Ron Hubbard founded the Hubbard College in Wichita Kansas. During February he delivered the following lectures to professional auditing course students:

* 5202C18A	LECTURE	Code of Honor
* 5202C18B	LECTURE	Care of the Body (and the cycle of birth, growth, decay and death)
** 5202C25A	HPC-1	Review of Progress of Dianetics and Dianetics Business
** 5202C25B	HPC-2 HPC-3 HPC-4	Summary of Aberrative Incidents (before time begins, fac 1, helper, 300-400 base, motivator for violence, basic to overt acts, world closed in incidents, how early track eases up, overt act incidents—resume of how these incidents run)

SUMMARY COURSE LECTURES

Wichita, Kansas
3 March—April 1952

During March 1952 L. Ron Hubbard gave the following lectures to professional course students at the Hubbard College. Transcripts of these lectures were rewritten as the first twenty-seven of the fifty *Professional Course Books*; the tapes and booklet were then sold to individual Dianeticists and Dianetic Groups as the "Summary Course."

** 5203C03	HCL-1	Introduction to Scientology: Milestone One
** 5203C03	HCL-2	Introduction to Scientology: Outline of Therapy
** 5203C03	HCL-2A	Demonstration by Ron of E-Meter, Running Entities
** 5203C04A	HCL-3	Axioms and How They Apply to Auditing
** 5203C04B	HCL-4	Thought, Emotion and Effort, and the Tone Scale
** 5203C04C	HCL-Spec	Description of Facsimile One
** 5203C05A	HCL-5	Thought and Preclears
** 5203C05B	HCL-6	Emotion
** 5203C05C	HCL-6A	Question and Answer Period
** 5203C05D	HCL-6 Spec	Demonstration of Auditing
** 5203C06	HCL-7	Effort and Counter-Effort
** 5203C06	HCL-8	Attack on the Preclear
** 5203C07A	HCL-9	How To Handle Facsimiles
* * 5203C07	HCL- 10	Indoctrination of the Preclear
** 5203C08	HCL-11	Resolution of Effort and Counter-Effort, Overt Acts
** 5203C08A	HCL-12	Indoctrination in Use of E-Meter, Parts 1 & 2
** 5203C08	HCL-12A	Indoctrination in Use of E-Meter, Part 3
** 5203C09A	HCL-13	Thought, Emotion and Effort, and Counter-Effort
** 5203C09B	HCL-14	Demonstration: Effort, Counter-Effort (Straightwire)

** 5203C10	HCL-15	Training Auditors: The Anatomy of Facsimile One
5203C10	HCL-16	The Anatomy of Facsimile One (Cont. Demo)
** 5203CIOC	HCL-17	Three Demonstrations—Running Effort and Counter-Effort
** 5203C10	HCL-18	Entities (Demo cont.)
** 5203C10A (description	HCL-19	History of Man Series 1: Organization of Data— Series 11: Main Theta Line & Sub-Theta Line of the philosophies and religions as routes to understanding)
** 5203C10B	HCL-20	History of Man Series III: The Theta and Genetic Lines of Earth—Series IV: Principal Incidents of the Theta Line
** 5203C	HCL-21	Anatomy of the Theta Body
** 5203C	HCL-22	How To Audit a Theta Line
** 5203C	HCL-23	Theta Bodies
5203C	HCL-24	Demonstration: Electropsychometric Scouting
5203C	HCL-24A	Theta Bodies
** 5203C	HCL-25	An Analysis of Memory and Human Aberration and Psychosomatic Illness, Part I
** 5203C	HCL-26	An Analysis of Memory, Part 11
** 5203C	HCL-27	How To Search for Incidents on the Track—I
** 5203C	HCL-27A	How To Search for Incidents on the Track—11
** 5204C	HCL-Spec	Electropsychometric Scouting—Battle of the Universes (MSH audits Ron)

LRH TAPE LECTURES

Phoenix, Arizona
15 April—6 May 1952

On 30 March 1952 L. Ron Hubbard announced the opening of his office in Phoenix Arizona, where he immediately set about producing four new books (*Electropsychometric Auditing*, *Symbolological Processing*, *Individual Track Map* and *What to Audit*), new editions of older books, and the Summary Course (27 booklets and taped lectures). He continued to audit, to do research, and to lecture, and moved the Hubbard College from Wichita to Phoenix in May.

*5204C15A	LECTURE	Phoenix Talk about Wichita and Purcell
* 5204C15B	LECTURE	Theta Body Lecture
* 5204C15C	LECTURE	Demo and Brief Explanation (whole track and bodies in pawn)
* 5204C16A	LECTURE	Anatomy of Theta Body
* 5204C16B	LECTURE	"Theta-Psychometer": Theta Body Demo (last on series)
* 5204C20	LECTURE	The Goals and Purposes of Theta and MEST
5205C06	LECTURE	Anatomy of Thought

TECHNIQUE 80 LECTURES

Phoenix, Arizona
19 May—21 May 1952

Transcripts of L. Ron Hubbard's Technique 80 lectures were rewritten as *Professional Course Books* 28 through 31. Also at this time, he was working on the book *Technique 88* which, expanded, became *Scientology 8-80*.

* 5205C19	T80-1A	ARC Triangle in Relation to Infinity, Beingness Along the Dynamics
* 5205C19	T80-1B	Definition of Technique 80, Emotional Wavelengths
* 5205C19	T80-1C	Tone and Ability
* 5205C19	T80-1D	Wavelength and Tone Scale
* 5205C20	T80-2A	Decision: Maybes, Time, Postulates, Cause and Effect in Relation to Dynamics
5205C20	T80-2B	Early Methods of Dealing with People, Entities
* 5205C21	T80-3A	Therapy Section of 80: Clearing Up Overt Acts, Dependencies
* 5205C21	T80-3B	Therapy Section of 80 (cont.)

Electropsychometric Auditing

OPERATOR'S MANUAL

L. Ron Hubbard

FOREWORD

Although the principal emphasis of this text is on the use of the ELECTROPSYCHOMETER, an instrument especially developed for use in Dianetics, the Modern Science of Mental Health, the data contained herein is equally applicable to any "lie detector" as used by police and in psychology laboratories.

The measurement of thought with a meter is not new; the understanding and accuracy of measurement is new.

Einstein is reported to have said that all an observer should be permitted to do is to read a meter and report the message of the meter. This is true enough. But the observer of a human mind can read it with a meter only if the meter is an accurate and constant meter, and only if he knows what questions to ask. The constancy of the meter and the questions to ask are the subjects of this operator's manual. E-Metering is a science and an art.

HISTORICAL DATA

It has been known to a variety of beings for a very long time that thought and electrical manifestations were closely associated.

This knowledge is to the sorrow of many. One can say with truth that this bit of information, the connection between thought and electrical impulses, is the most thoroughly overworked datum known.

In recent Earth times, less than two centuries ago, the relationship between physical activity and structure and electricity was "revealed." The first experiments were upon frogs and it was demonstrated that when a frog, even a dead frog, is shot with a current of electricity, his legs jerk. The "discovery" of galvanic action had a value which was not quite discernible to the scientific eye. But, one might say, with the jerk of a frog, the electronic era of the mind bowed into view on Earth.

The datum opened—or one might more truthfully say, re-opened—the doors of knowledge. Along this track of knowledge have lain and will lie more abuses and benefits to beings than in any other single area of information.

If electricity could make a frog's legs jerk, it naturally followed that it would make psychotics sane. Thus psychotics are electric-shocked wholesale, and although it rarely if ever makes any of them sane, it certainly makes them jerk, which in itself is an interesting manifestation—necessarily so since it has engaged the greatest "authorities" of "mental healing" for many scores of years. There is an excellent method of treating psychotics with electrical fields but it makes them well and does not make them jerk and so has not been surveyed.

Some half century ago, the police became electrified by the discovery that electrical impulses would betray guilt and, being quite fascinated with guilt detection in any form, slowly put the datum into use in the form of the "lie detector."

It has always been a popular sin to look into the mind of Man and see what he really thought. This public tacit consent, grown out of a public guilty conscience, no doubt, has considerably impeded the acceptance of "lie detectors" by juries. However,

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very few modern police forces are without this interesting instrument for reading the criminal mind.

The title and operation of the police “lie detector” are misnomers. In the first place they do not detect lies and in the second place the police have known too little about the human mind to know that their instrument was actually accurate to an amazing perfection.

These instruments should be called “emotion detectors.” And they do not have “vagaries” or errors and, used with a knowledge of the human mind and its actual history, they demonstrate an accuracy which borders on the incredible.

The standard police “lie detector” consists of three units. The first is a bloodpressure meter, the second is a respiration recorder, the third is a galvanometer.

The principle of the instrument is stated to be as follows: “An individual goes under emotional stress when he knows he is telling a lie. The lie causes a change in his heart rate, respiration and sweat. By measuring the rate of change of these, it becomes possible to establish whether or not the criminal is lying.” This explanation is very roundabout and why one talks about lying at all is a wonder. For the police officer is looking for a crime. The criminal under examination knows the police officer is looking for the crime and that if the police officer discovers it, the criminal will be punished. Thus *discovery*, fear of, is a considerable factor. But the actual emotion involved in the incident where the crime was committed is almost ninety percent of the charge which the police officer discovers with his recording.

A proof of this, that the charge recorded by a “lie detector” is the emotion residual in the actual moment of the commission of the crime, was worked out and put into action by myself in 1947. On before and after “lie detector” tests on the same crime, it was first shown that the criminal, according to the machine and very correctly, was guilty of a certain crime. The incident of the crime itself was then addressed by Dianetic processing and the entire charge of emotion removed from the incident. After tests then showed no machine reaction although the criminal was just as guilty and just as surely faced punishment if apprehended in that guilt by the machine. In the after tests the criminal lied. He stated that he had not committed the crime. The “lie detector” agreed with him.

The “lie detector,” then, is registering the emotion contained in past incidents or present time situations which depend on the charge in the past incidents. This applies to emotion. It also applies to effort and to physical pain. And it applies to thoughts when the thoughts overlie emotion or effort.

This is very simple. A man robs a bank. As he is going through the actions of robbery he is under heavy stress of apprehension, fear, anxiety and concern in general. This makes a memory, a “facsimile” which contains this stress and anxiety. When this man is put on a “lie detector,” any question which tends to throw the actual incident of the robbery into restimulation will cause a change to take place in his mind which influences his physical being.

The blood-pressure device is an ordinary blood pressure measurer. Effort or emotional stress causes the heart to beat more rapidly. This makes a memory of the heart beating rapidly. When the memory is touched by questioning, the heart action again approximates the way it was in the actual incident and so there is a change in the strength and in the rapidity of the heart action. This records on the machine.

The device measuring respiration records both the depth and rapidity of the breathing. When questioning touches upon an incident where effort or emotion affected the breathing, this same manifestation will occur again on the recorder.

The third measuring device of physical-mental change has been misunderstood. It has been thought that a galvanometer measured the sweat exuded and thereby increased electrical conductivity of the hands. This does not hold up under examination. The galvanometer measures, actually, the density of the body. Under various stresses the body is more or less dense and the density alters swiftly. Density naturally influences the ability of the body to conduct electricity. Thus, the galvanometer portion of a “lie detector” measures density-resistance of the body. A glance at a man

showing anger will show you his increase in physical tension. He is giving more resistance to his environment; when a trickle of electricity is going through him he is capable of changing its flow by changing his density.

Of the three separate parts of the usual "lie detector" two are impossibly complex and uncomfortable from the standpoint of the therapist.

Anyone keeping a standard blood-pressure meter on his arm for an hour will feel the discomfort very intensely; further, the instrument breaks down the capillaries and is physically destructive.

The respiration device tells much, but any auditor, simply by watching the preclear's chest, can divine as much as the respiration device. The psychotic breathes flutteringly and sporadically, with a pattern of long pauses followed by rapid breathing. Long sighing, very deep, means grief. Yawns mean a release of an incident. Snore mean that the preclear is asleep.

Of the three possible devices, then, one to measure heartbeat, another to measure breathing, a third to measure density, the first two are impossible to the therapist, being uncomfortable and not very sensitive.

A device measuring density, then, must be the only useful method in current electronics which would permit one to use the datum that there is a relationship between thought and electricity.

When I first attempted to use this density factor, however, no instruments of any kind existed which were adequate to the task. A Bell engineer whom I had asked for data on it, casually informed me that one sure method of measuring body density with a trickle of electricity would be to hook electrodes into the neurones of the brain. I explained that this was impractical as it necessitated first removing the skull and at least in my field it was desirable to have patients live. He shrugged and told me that it was still the only method.

The ordinary psychogalvanometer, the instrument used on police "lie detectors" and others for single use are of very little value, for they are insufficiently sensitive and are too slow. Further, a low-toned case cannot be gotten on the machine and a hightoned case is also out of reach.

In the early days I used to audit preclears by keeping my fingers on the pulse in their wrists and was crudely and unsatisfactorily able to detect when my questions were leading to a heavily charged incident. But I could tell almost as much from their hand positions and tensions. And no instrument had been manufactured which could assist.

During a series of lectures in 1950 in California, I mentioned this state of affairs and an HDA, widely known for his inventions in the motion picture industry, heard the statement, went home and built the first electropsychometer, the only instrument of its kind and the only instrument capable of measuring the rapid shifts in density of a body under the influence of thought and measuring them well enough to give an auditor a deep and marvelous insight into the mind of his preclear.

This instrument is not just an aid to Dianetics. It gives Man his first keen look into the heads and hearts of his fellows.

The nimble needle of the electropsychometer can detect with accuracy things which would have been otherwise hidden from Man forever.

The invention of the electropsychometer, like so many important things in this cynical and dull age on Earth, is not cited by our generation as very important. Yet in a future time historians may well spend pages and pictures upon it.

For if the truth be known, the electropsychometer utterly dwarfs the invention of the microscope, for Leeuwenhoek found the way only to find bacteria; the electropsychometer provides the way for Man to find his freedom and to rise, perhaps, to social and constructive levels of which Man has never dreamed, and to avoid perils in that route which Man, in going, would have found more deadly than any bacteria ever evolved or invented.

There may be those who underestimate this achievement; but they also underestimate themselves.

THEORY OF OPERATION

The first thing one should know to understand and operate an E-Meter (as Electropsychometers are called by auditors), is the concept of a “facsimile.”

In Dianetics it is conceived that a memory is a combination of motionlessness, its base material, and motion, the material of which the material universe is built.

This motionlessness is a “static,” a “material” which has neither wavelength, space nor time. This static is capable of holding the impression of motion, wavelength, space and time.

The entire physical universe is composed of motion. From atoms to mountains, one has only vibrations which, having a pattern in space and time, behave to form gases, fluids and solids. One could say that the physical universe itself was a series of motions, yet in motion, held on a background of motionlessness.

Consider a lake. Here the smooth surface mirrors, apparently in three dimensions, the trees and hills, flying birds, even the face of the spectator. Consider the surface the “theta” or thought, the picture in it the motion. Here is a good example of a “facsimile.”

A human being acts or perceives action in the physical universe. This action is more or less permanently engraved on his “theta.” He has made and stored a FACSIMILE of the physical universe.

Throughout his lifetimes, an individual is perceiving and “storing” facsimiles. Anything he has ever seen or felt or heard or done is stored somewhere and somehow in his “mind.”

A facsimile has a double action. It receives and it impresses. Anything which has been perceived and made into a facsimile can be activated and impressed again on the physical universe. One receives motion, one activates a facsimile and impresses motion on his environment. His body is part of his environment. He has perceived what has happened to and what he has done with and to his body. Every action is stored as a facsimile. Now, to accomplish action again he is able to take these stored facsimiles and use them to produce similar circumstances, actions and conditions.

Those thoughts which contain considerable thought, emotion or effort, including pain, can be called into action once more. When these facsimiles come into action again, they have the power of creating their identical circumstances on the body.

Further, any “heavy” facsimile (one containing considerable thought, emotion, effort—or pain) can be called into action on the body by another person. Suggest to a person how tired he looks and a “tiredness facsimile” will come into action and he will FEEL TIRED. An old memory of being tired activates at the suggestion of the other person and then an individual feels the primary characteristic of the facsimile—tiredness.

A facsimile contains a recording of each perception of which the body is capable, and these number well over half a hundred. Everything and anything which can be formed of motion is included, as an impression, in a facsimile. Weight, light, sound waves, heat, electrical fields and impulses, pressure, the quality of surfaces, all these and many more have their exact duplicates in memory. And when a memory containing any one of them is brought into “restimulation,” which is to say, recalled into present time, that factor of the facsimile is capable of re-impressing itself upon the physical universe. Memory, you might say, holds physical universe factors in trust and places them again into action on command.

A facsimile has, as its primary parts (made out of the motion of the physical universe), thought, emotion and effort. The pattern of the attention units in the facsimile determines the emotion in part, wavelength determines it.

Pain is an attention unit pattern of intense confusion. When a facsimile contains pain, the facsimile is “heavier,” which is to say, contains more compact motion, than other facsimiles. Similarly, a facsimile containing heavy emotion is “heavier” than other facsimiles. A facsimile which contains heavier effort is again more dense than other facsimiles.

Thus, the difference amongst facsimiles. One is dense and confused, another is light and containing even, flowing waves. Another is scarcely discernible, so fluffy is the perception it maintains.

Now you should understand a very important thing about facsimiles. Facsimiles themselves have no weight or wavelength, space or time. They have “pictures,” if in full color and motion and depth, of motion in space and time. A facsimile has no “size.” It has no geographical point of storage. It isn’t in a bin or a file or on a shelf or in a cell or connected to some neurone. This fact is adequately demonstrated by very exacting tests.

However, a facsimile has this ability: it can cause a reaction in the material universe by imposing itself again upon the physical universe.

If you want to test this, now or later when you will be working with your E-Meter, place the electrodes in the hands of a person. Then pinch that person. You will see the needle of the E-Meter duck. Now tell the person to go back to the moment you pinched him and “feel the pinch again.” He will do so and you will see that the needle ducks just as it did when you first pinched him. In other words, you made a facsimile containing pain when you pinched him. Now you command the facsimile to come back. You see it read again on the meter just as it did when you pinched him. If you make him go through the pinch several times you will find the needle action grows less and less. This, in essence, is a primary principle in Dianetics: that facsimiles exist. It is a prime factor in Dianetic processing that facsimiles can be reduced in intensity.

The entire test of any theory is its workability. And you will find that this theory works, and works so well that it should be called a law. For people become physically and mentally better by using the laws of Dianetics, and there is no other theory or law known on Earth which makes them better.

A facsimile is a “picture” of motion. When the picture comes again into play, it produces motion. When it is not in play, it is not producing motion.

The relative thought, emotion and effort of a facsimile, then, produces, when the facsimile is called into present time, relative thought, emotion and effort on the body and even in the environment.

Some action or motion happens to a person. Whether he is asleep or awake (as your E-Meter will prove for you if you ask what happened during sleep or any unconsciousness) that action or motion will be recorded as a facsimile. During the moment of the recording, the body is tense or limp, emotionally charged or careless, under physical strain or without such strain. When the facsimile is recalled into presence, by being attracted by some similar circumstance in the environment, it imposes again upon the body, the same conditions as when it was received—or if only lightly called, a shadow of those conditions.

The E-Meter works on a very easily understood principle. It measures the relative density of the body. The relative density is changed as the facsimiles change. The E-Meter then registers shifts in thought. And it registers in particular shifts in thought relating closely to the questions asked by the E-Meter operator. The operator asks, the facsimiles shift under his asking. The E-Meter measures the shift. Thus the mind is read.

MECHANICS OF OPERATION

If you understand the workings of a facsimile, it is very easy to understand the workings of an E-Meter and to audit with it. If you are a wizard in the field of electronics, if you have a Phi Bete in mechanics and a magna cum laude in meters and yet do not understand facsimiles, forget about results for you won’t get them. But if you are an utter dub on electronics, meters and physics and yet understand facsimiles, an E-Meter will work for you in a beautiful and awesome style.

So if HE is an expert in wires and solder and you are not, if HE knows all about ohms and you only know about omens, but if YOU know your facsimile theory and

HE doesn't, don't be awed. You will be able to make an E-Meter play Strauss while he can only make it play "where's the blasted part" on the repair bench.

In short, and I cannot say it enough or with loud enough capitals, the art of using an E-Meter does not depend in the very least upon a knowledge of electronics. It depends upon a knowledge of facsimiles.

The designer knew all you had to know about electronics in order to make the E-Meter work. If you have enough mechanical knowledge to turn on a dial switch or adjust a needle, you have all the mechanical skill needed to run this instrument.

Once he knows the theory of what is happening and knows what the facsimiles are doing, or are capable of doing, he can become an artist with an E-Meter; his preclears will get well rapidly, his auditing time per case reduces to as much as an hour where he needed fifty or a hundred before—but actually there is no time comparison, for without the meter he cannot get comparable results. One has to be a meter auditor to produce optimum results. An intensive run delivered without the pc holding the electrodes is actually a theft of the pc's money, no matter whether you think that is a sales talk or not.

The E-Meter is a sensitive but sturdy instrument. You cannot do very much to harm one.

The principle on which it works is very simple. Electricity comes into the machine from the wall plug. It is cut down in intensity by the circuits and resistances in the machine. A very small trickle of this electricity is permitted to run from one electrode (the can the pc holds) down through the wire, into the meter itself, out through the terminal and up the other wire to the second electrode (the other can), through the pc's body and so into the first electrode.

In other words there is a very faint current of electricity, barely discernible by the most sensitive preclears, running through the body of the preclear during the entire time that he is holding the cans.

This current of electricity is a very constant flow of a very minute amount. This is the secret and the superiority of the machine. Any old fashioned galvanometer might work except that it varies wildly every time somebody turns on a light or retunes a radio or pets a cat. A hundred thousand dollar electroencephalograph also puts a current through the body that is faint enough to register the effects of different thoughts. But the patient has to be in a wire cage to cut out electrical fields which come from car generators or the nearby trolley line or the doorbell. And the current has to be graduated through fancy transformers, specially cooled and balanced. And this hundred thousand dollar wonder isn't as much use to an auditor as his fingers on the preclear's pulse.

The E-Meter floats one current in another current and stabilizes the flow so that the meter reads minute changes of thought, and it reacts to outside fields only when they are very heavy and sudden, and, such fields being rare, keeps an even needle reading.

The E-Meter's trickle of constant electricity records on the dial of the instrument the relative density of the preclear's body. **DON'T MAKE THE ERROR OF THINKING THAT THE E-METER GOES THROUGH FACSIMILES.** It goes only through the body.

The preclear, under the questioning of the auditor, pulls into present time, usually without much conscious awareness of it, old facsimiles. These, on a sub-awareness level, modulate or change the density of the preclear's body.

The thought of the auditor translates into pc thoughts. These re-echo in the thought, emotion and effort of the preclear. The facsimiles of the preclear move into play. That is between the auditor and the pc.

The electricity measures density. This changes as the pc's facsimiles change the density of the pc's body.

Stress makes the pc's body more tense. This tenseness makes the body more resistive to electricity. This change in resistance shows up in a needle reaction. The facsimiles usually can shift very rapidly while the questioning is in progress. Therefore the density of the pc's body shifts rapidly. Thus the needle reads rapidly, following the changes very closely.

Any time a situation containing stress, whether it is the stress of emotion or pain or effort, comes into play under questioning, a reaction on the meter can be read.

One is interested in METER CHANGE. He is not interested even in which way the needle surges, but the usual charge shifts the needle to the left as you face the machine. Fear, being a dispersal of attention units, sometimes reads as an upsurge, but this is of no importance. The upsurge usually means a difference from unpleasant subjects shifting to pleasant ones. Or it denotes a pleasant experience, pleasure facsimiles being lighter than stress facsimiles.

All that you read from an E-Meter, then, is change. The amount of change tells you the amount of stress. Stress alone is aberrative (heavy emotion or pain or effort or thought). What the auditor wants to find is stress. The E-Meter tells him with accuracy where the stress is located.

An E-Meter detects a lie only because lies are emotionally full of stress. The lie is told, a stress facsimile moves in, the machine registers. That it detects a lie is very secondary in importance, mostly because it does not detect a lie but the stress of telling a lie. In the course of auditing, the E-Meter is never read for lies, but only for stress. A surge does not mean the pc is lying. It means he has stress connected with the question. And stress is what the auditor is trying to find. For stress is the thing which makes the pc ill and aberrated.

Further, when a THOUGHT is a stress, that thought gains its density from an underlying, usually earlier heavy emotion facsimile. And the heavy emotion facsimile gains its force from an earlier effort facsimile which contains pain. Thus, basically, the auditor, when he finds a thought dropping the needle, can expect to find an earlier incident where emotion is dropping the needle. And if he looks even earlier he will find that he has a physical effort facsimile, very heavy, probably containing pain.

The auditor is looking for the needle to swing enough to tell him that he has called up a heavy facsimile to the pc whether the pc is aware of it or not. When he sees it swing he then knows that he has detected a facsimile connected to his questioning. That's all he needs.

HOW TO READ THE NEEDLE

If you can turn on an electric light, you can set the dials of the E-Meter. The setting of the dials is too easy to be greatly discussed. The art and skill all lies in the interpretation of the meter needle.

The instrument is turned on simply by swinging the tone handle clockwise. It heats up in a few seconds. If you have left the electrodes touching each other (the cans), the needle will swing violently to the left and stick and this is bad for the instrument; so it is better to give the cans into the pc's hands and then turn the instrument on.

Turn the "sensitivity knob" so that it points straight up. Pull the range expander over to minus position (all the way counterclockwise). Now turn the handle until you get the needle reading in the black area of the dial. If the needle persists in remaining all the way over to the left, put the range expander so that it points straight up. Then work the tone handle (the big handle at the upper left) back counterclockwise until the needle is in the black area. If the needle is still over at the left solidly, put the range expander all the way over to plus and then work the tone handle. You can get a little more high range by putting the sensitivity knob all the way over clockwise.

The reason the sensitivity knob is carried straight up is that this gets an averagely good reading and good needle action, and by making this a standard position, you can get used to judging the needle swings. So don't ever carry it in any other position except in two cases: one, when you cannot get the pc "on the bottom of the machine, at which time you back off sensitivity until he will register; the other, when you are trying to get a pc back on the machine when he has gone off the top.

Otherwise, standardize. CARRY THE RED SENSITIVITY KNOB VERTICAL AT ALL TIMES SO THAT YOUR INSTRUMENT NEEDLE ALWAYS ACTS WITH THE SAME DEGREE OF ACTION. This lets YOU adjust to judging the charge on a facsimile relative to other facsimiles.

Always use the range expander in three positions only: all the way minus, straight up at neutral, or all the way plus. Don't vary the needle with the range expander or adjust the needle with the range expander. This again is in the interest of letting you get used to standardized readings.

Vary the needle, handle the machine, pull the needle back into the black all with the tone handle. Doing so, you learn to read constants. Vary only one thing. Then you can tell whether your pcs are coming up session by session or going down or what.

Now none of this is much in the interest of setting up the E-Meter to use. That is simple. It is in the interest of reading the needle. Are your pcs high or low toned? Are they getting higher in tone or dropping?

You can set the instrument constantly the same or be sloppy. If you are constant in your setting, the term BIG CHARGE always means "big charge" to you, small charge is what you call "small charge." By carrying the sensitivity knob in various ways, the same charge can be made to look big or small. Thus today you read BIG CHARGE with the machine set to magnify charge, and tomorrow you read SMALL CHARGE on the same incident. The charge didn't change, your settings did. So keep the settings constant as above and then the machine will be easy for you to interpret once you have begun to read it.

Carry the needle in the black area of the dial. You don't care where the needle sets. All you want to know is how the needle reacts and how much it reacts. Giving it the black area as a usual place gives it lots of room in which to drop to the left if you hit a heavy facsimile. If the needle is permitted to ride too far left as a usual position, a half a dial drop in charge will not be observed, for the needle runs into the left side of the meter and you don't know how much further it would have fallen.

Setting the needle with the tone handle also has a trick to it. If you, as an auditor, want to lose as much as possible, you may fall into the habit of asking a question and, before the needle can react as an answer, setting the tone handle. This is a very clever trick and keeps the auditor from winning. Just ask the question, set the tone handle, and the needle, being in motion, won't tell you a thing.

Always set the needle, then ask the question, let the needle behave as it will, and after that, if necessary, reset it again. Err on the side of not resetting it enough, rather than on the side of always resetting it. The reason for this is that the preclear often has sudden thoughts which make the needle react strongly and into which the auditor should inquire immediately with a "What did you think about just then?" This often gives unexpected clues.

The whole point of the instrument is to get the needle to react, to note how much it reacts and to note the characteristic of the reaction. Thus we want the instrument with a constant set (the knobs as mentioned earlier). And we want as little interference as possible with the needle readings.

With 1952 techniques, you will discover that any incident which drops the needle less than a quarter of a dial isn't worth auditing. The only exception to this is the "stuck needle" which is the most interesting of all.

Thus we are no longer interested in little eighth-of an-inch bobs except as they may lead in as clues to heavy drops. So it is not necessary to watch this needle with a magnifying glass.

When the incident has any importance, the auditor will find the drop as noticeable as dropping the baby on concrete.

The drop of the needle is customarily to the right. A sudden lift to

the left (as in figure 2) denotes a cheerful moment, usually, or enthusiasm. It once in a great while means fear, but the auditor, noting this, can easily tell the difference between the way the needle lifts for fear and the way it lifts for enthusiasm. Fear usually drops to the right.

There are five characteristic actions of the needle which are of interest to the auditor.

Above these is reaction itself. The auditor knows that needle action means facsimile change. A drop always means a heavier facsimile. It takes a very heavy facsimile to make a heavy drop.

The auditor should also know that the E-Meter action is NEVER in error. He should have full confidence in what the instrument tells him. If there is a drop, there is a facsimile which should be audited, either blown as a lock or addressed as itself.

The ONLY time the E-Meter registers on dub-in is when the pc is giving the auditor some tale of a MOTIVATOR (something that happened to the pc) in an effort to JUSTIFY an OVERT ACT. Once in every thousand facsimile reactions, a very upset pc will start giving a THIS LIFETIME account of a false incident. The E-Meter will register madly upon it. But it is very improbable AND it will not reduce when audited but keeps on registering the same after a few passes through the incident. The E-Meter is not lying. It is registering for an earlier life motivator and it is honestly registering a charge that is present. BUT the charge is on something the pc did to somebody else, even though he says it happened to him. In other words, the pc, not the E-Meter, is Lying. The pc may think he is telling the truth, he may believe fervently that this horrible thing happened to him. The E-Meter swings radically on the dial. The incident will not reduce. AUDITOR ACTION: take the substance of this incident and make the pc tell when he did it to somebody else. The incident will reduce and the action will subside on the meter. But, remember now, this is not ordinary or routine. It is rare. And it is resolved by the E-Meter. And the only criticism of the E-Meter here is that it persisted in saying there was charge here and in appearing to verify the pc's tale. Very far from all motivators act this way. This instance is given as the single frailty in interpretation known. Otherwise, verbatim, the instrument answers up with accuracy on motivators and overt acts and tells correctly which is which. Only when the instrument reaction will not subside after some recounting by the pc should the auditor suspect that the motivator is actually an overt act with the pc "begging" to be let have it happen to him instead. Even so there is always a motivator to match the needle swing in an earlier life, so the E-Meter was really only in error about WHEN.

The five reactions of the needle are as follows:

The first is the *single drop*. It is a slow downward sweep (to the right) which may go from a quarter of an inch to a whole dial. This means simply that a heavy facsimile has been brought into view.

The second is the *stuck needle*. The needle becomes motionless, is sluggish when it does move. This means that the pc is stuck on the track, usually in an apathy incident. It is a very important manifestation. The pc is taken out of it by light auditing with TECHNIQUE 80.

The third is the "*theta bop*." This is a narrow, nervous "hunt" of the needle. It goes from one end to the other of an arc perhaps a quarter to half an inch wide, giving a tiny jerk at each extremity. This means that theta is there still or thinks it is there. Auditing an incident which does this produces a remarkable rise in tone, and actually is the only incident manifestation which produces marked tone rise. So the auditor looks for the "theta bop" and audits it by preference over any other incident.

The fourth is the *wide, gradual upswing*. This is manifested by the needle proceeding gradually uptone to the left and means a gradual tone rise and denotes improvement. The auditor keeps on working, ignoring this save as an indication that he

is doing all right. As soon as he gets into a new, heavily charged area, he is going to get a cessation of this manifestation.

The fifth needle action is the *sudden jump to the left*. This jump means a release of charge. It is not too common.

Knowing these characteristics of the needle, the auditor can get excellent results.

E-METERING THE PRECLEAR

After an auditor has been using an E-Meter for a while, he can take one look at the preclear, set the machine and, putting the cans in the pc's hands, find he has set the instrument correctly.

Certain things assist him in this. If the pc invalidates the instrument, says, "Oh, one of them things. I hear as how they ain't regular," the auditor knows he is dealing with a case he will have to use a dredge on to find bottom. For this character sees in the E-Meter something which is going to "find him out," something he cannot cheat and lie around, something which will locate and bring sunlight into the dark caverns of his loathsome and horrendous guilt. In this E-Meter he sees a tattletale which will expose his extracurricular activities on the second dynamic, his masturbation at the age of one and the real reason dogs hate him, why he shoots ducks and committed grand larceny in college and makes improper proposals in the little boys' room. He doesn't spell it "E-Meter," he spells it "Enemy." And when put on the instrument he will usually register almost "off the bottom"; that is to say, the range expander will be over at minus, the tone handle so low the light flickers and the sensitivity knob so shut down that when asked about the time he murdered his mother, the auditor has to have a magnifying glass to see if the needle moved.

This case has to be detected with skill, of which good eyesight is the better part. This is an apathy case. Handle him on light 80 or he'll spin.

This case will also tell people afterwards that he "controlled the machine," a thing one cannot do except by getting tense or relaxing and giving the cans a squeeze.

As a tip, to get a better read on him, get some huge, massive copper wire as the leads to the terminals and make these leads as short as possible. Then maybe he'll read on the machine.

The usual normal case runs on the instrument set of vertical sensitivity knob, range expander all the way to minus, tone handle between 2 and 2.5.

A fairly live, quite dependable individual will register at neutral on the range expander knob and about 2.5 on the tone handle.

A very high-toned person will ride with the sensitivity knob vertical, the range expander all the way at plus, the tone handle well to the left (above) 2.5.

If somebody goes off the top of the instrument (and they will if their auditor is worth anything and knows 80 and 88), don't invalidate him to get him back on. Replace the white lead wires to the electrodes with fifty feet of single strand insulated wire for each lead, preferably thin wire. He'll come back on again. Or put a resistor ahead of either electrode terminal. Or connect the two electrodes together with ten or twenty feet of light iron wire. In other words, put resistance into the circuit.

For low-toned cases which have difficulty in getting on the machine, decrease resistance in the leads. For high-toned cases which fly off the top, increase resistance in the leads.

A man is as sane as he is undense. So there was something to the old folk saying about people being dense.

Some preclears mistake the cans for semaphore signals and wave them around. Some confuse them with cymbals and knock them together. Some are quite agitated about it all and jerk. Some have the idea they are holding nose scratchers or back scratchers.

For those who bang the cans, put a rubber mitt over one can. That lets them bang away without shorting out your readings.

For the nervous ones, learn to read through their jerks, for the jerks and squeezes make one kind of reading, facsimiles another.

And there is the pc who proudly shows you that he can make the needle react by putting fifty pounds of grip on the cans and shows you thusly that the instrument “ain’t reliable nohow.” He overlooks the fact that his changing grip reacts very slowly and distinctively on the needle and can’t be confused.

Then there is the preclear who thinks he is playing an ocarina and keeps lifting his fingers, making sudden, violent surges on the needle.

In all these, none are as bad as the pc who, just as you ask the incriminating question, coyly has to have a cigarette or gets a nose itch.

They do not know that these manifestations are each of them as good as watching the needle. For these are all dodges and they mean the pc *is in* an incident which is heavily charged. Light 80 will bring them up to a few less jerks.

In handling psychotics, don’t give them sedation and then put them on an E-Meter, for it only stirs them up and they get worse. Most of them cooperate after a fashion.

All these people can usually be persuaded into a recognition and remedy of their error.

It does not actually matter much whether the pc sees the needle as you work or not. Often, because you ask many questions which tend to contradict him, you will find his tone and general alertness will stay up if he does watch the needle with you. But if he does, don’t let him start charging off, altering his answers until he gets a needle reaction. You ask the questions. Get his answer and ask another. Stop his tendency to go into an argument with the instrument.

And remember this about the mind: It files first by time. Therefore, your best approach is by asking WHEN. And ask until you get a reaction on your numbers of years. And then, by small reaction adjust to bigger reaction. Ask GREATER THAN? LESS THAN? your query. If it bobs left, it’s NO. If it drops right, it’s YES.

Ask if it was tens of years ago, hundreds, thousands, millions, billions, trillions. Ask until you get a drop, even a slight one. And then go above and below that number until you get a really good-sized drop. That’s how long ago that facsimile was recorded. For facsimiles have sharp date lines in them even when all else is foggy.

And use the newspaperman’s questions: WHEN? WHERE? WHO? WHAT? HOW? and WHY?

This E-Meter will find lost articles for anybody simply by dividing up the area of the loss and going over each area with a question and then narrowing it down until you get a drop. It will spell words of towns, names, by dividing up the alphabet and asking. It sees all, knows all. It is never wrong.

And now you’re on your own.

Individual Track Map

L. Ron Hubbard

These charts give in brief form the three principal tracks in which the auditor is interested.

The auditor is invited to fill in these incident "boxes" so that he will know, at all times, what he has next to audit, what has been and what has not been reduced, where motivators lie and where overt acts are to be found. For this purpose some sample "boxes" have been drawn throughout the charts. The auditor should draw others. The numbers in the boxes refer to what should be written on the line after the number. Here is a sample "box":

1	E-Meter Before	1	V
2	E-Meter After	2	U
3	Overt Act No.	3	8,560,000
4	Date Contacted	4	Aug. 1
5	Date Completed	5	Aug. 5

The first line refers to the E-Meter *action* before auditing. This means HOW the E-Meter acted, not what the reading of the meter was. There are five ways a needle acts, as described in "Electropsychometric Auditing." For the purpose of the above box, these symbols are recommended for needle action:

V—violent, steep drops, half a dial or more.

M—medium drops, quarter of a dial.

L—light, barely perceptible drops.

S—stuck, fixed needle, very rigid.

U—upsurges (to left), a rising needle.

T—theta "bop," a hunting, jerky needle; a very desirable reading, meaning incident MUST be audited.

C—clear, or reduced.

This map is made for the use of TECHNIQUE 80 and TECHNIQUE 88. The essence of "80" is that no incident of any kind makes itself obnoxious unless the pc has used it against one of the dynamics. When it happened to the pc, it was the MOTIVATOR. When he "dramatized" it or tried to use it, it became an OVERT. When he used a motion (incident) too many times as an OVERT, he came to have a DED (short for DESERVED ACTION); with a DED he came to think of himself as being fair game for anything or anyone because now he deserved to have something happen to him. The auditor then must find the OVERT for every MOTIVATOR, a DED for every chain of OVERTS.

Thus the "box" is made out for any incident. If made out for an OVERT which has been found, add a note to give the number of the motivator.

Some incidents, being very standard, have names. All other incidents are numbered. The number of any incident is the number of years ago that it occurred.

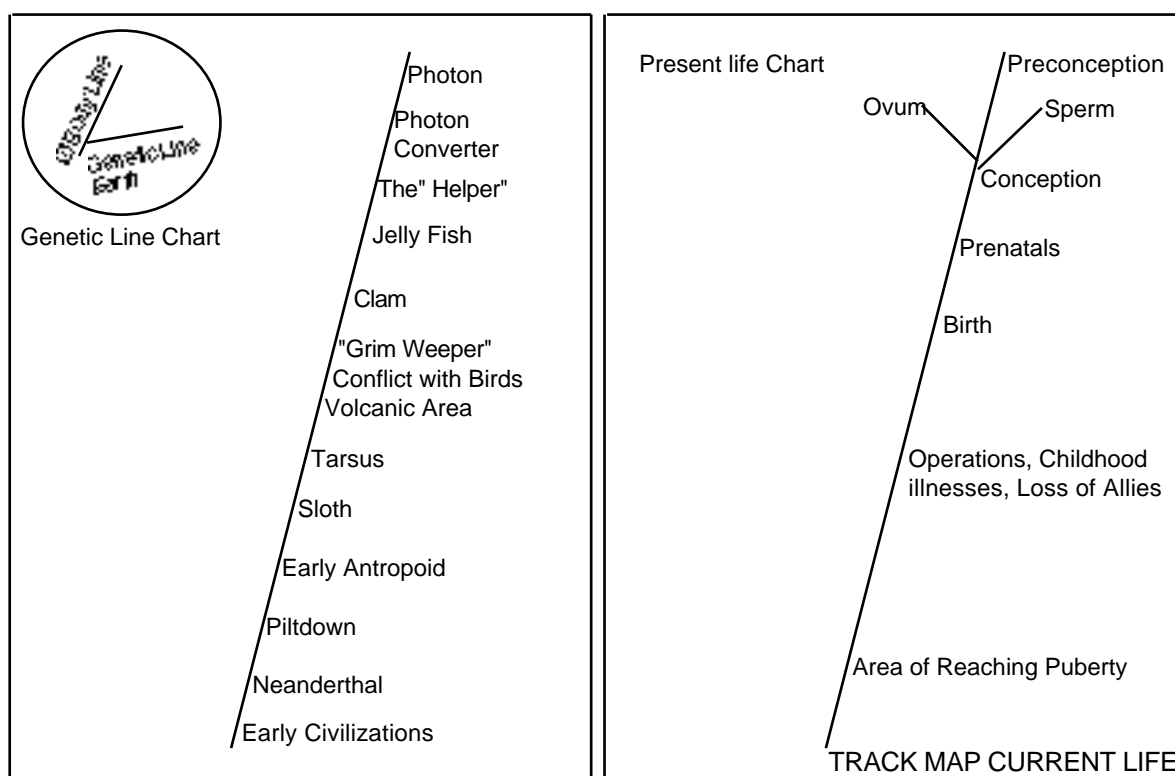
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Thus the first incident on the track has the largest number. This may seem paradoxical, but it is by far the easiest method of tabulation and is easiest to mark down on the chart. It will lead to a simple accumulation of much data. THE NUMBER OF ANY INCIDENT IS THE NUMBER OF YEARS AGO WHICH CAUSES A RESPONSE ON AN E-METER. This may be, as the charts indicate, hundreds of thousands or trillions. (You may not *believe* in incidents prior to this life, but if you want well pcs, you'd better audit them; large numbers of tests show that it is impossible to get recovery swiftly by addressing current life only.)

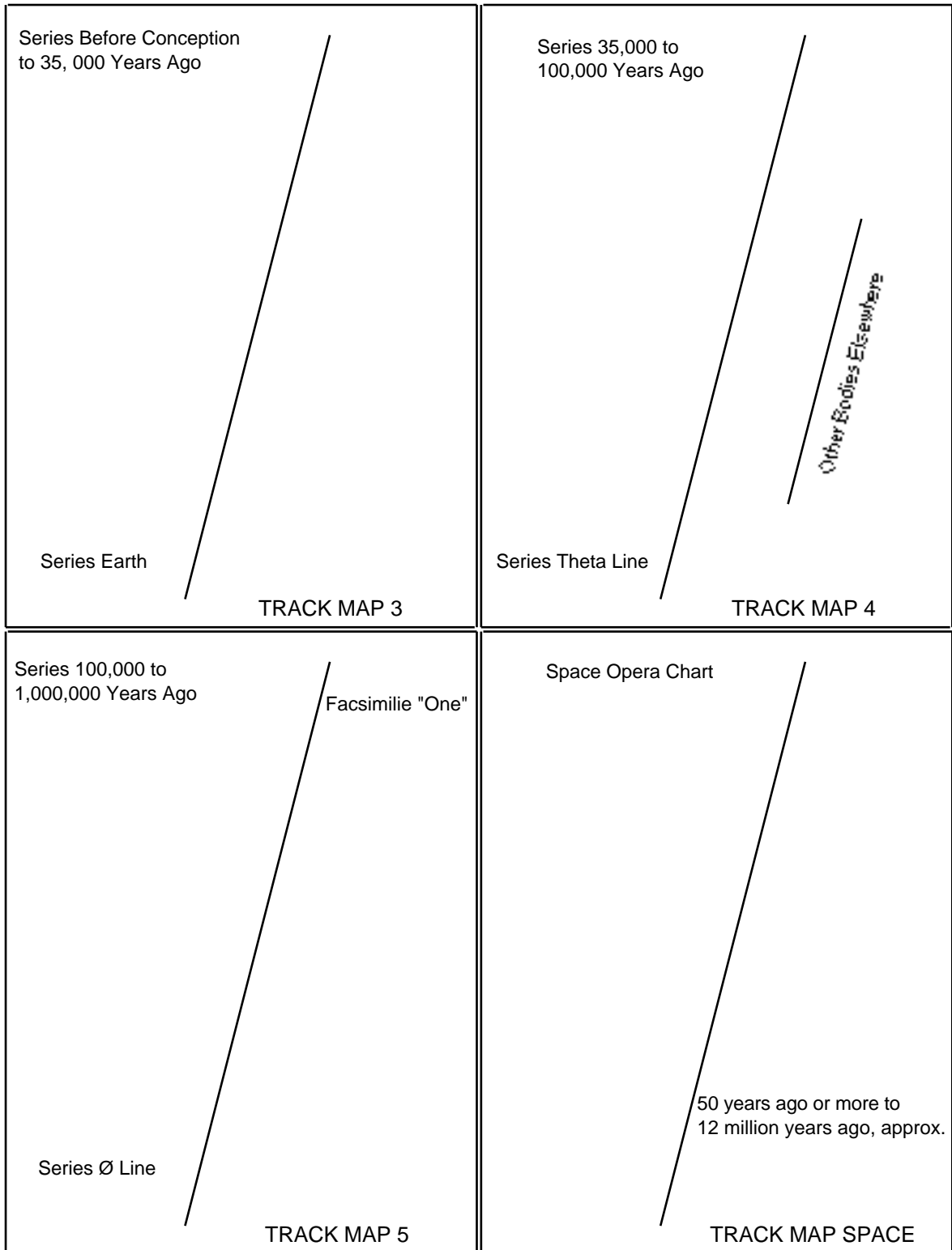
Don't be afraid to mark up this chart. Don't be afraid to discover new areas in it. If a chart isn't long enough for the area you are working, if you find the space too limited, paste in another sheet for that area. The numbering system permits this.

This is a chart of TERRA INCOGNITA for the most part. No explorer ever had a present of so much little known or unknown territory as the human time track. You and a pc and an E-Meter can do very great work by filling it in.

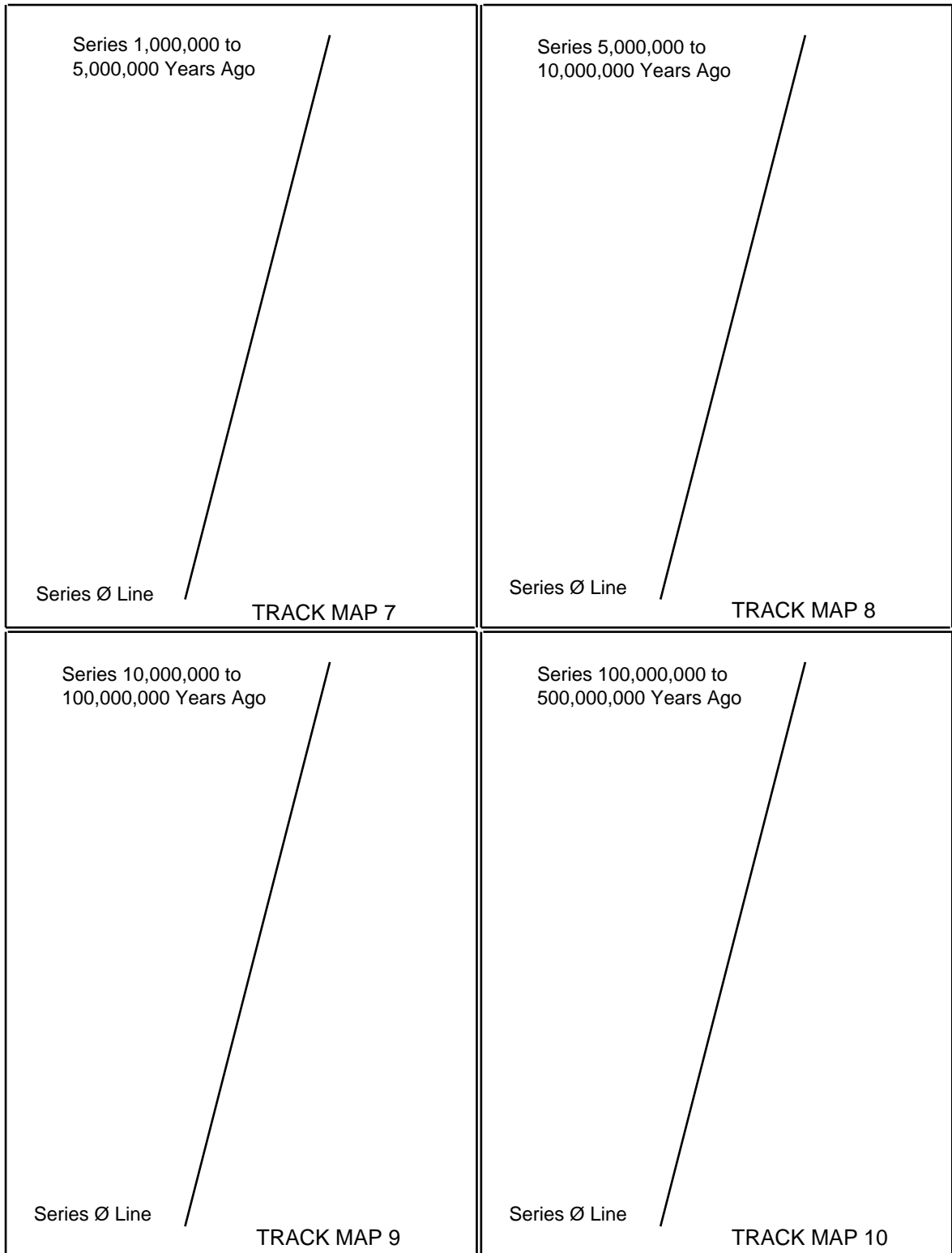
The companion works of this Track Map are *What to Audit*, "Electropsychometric Auditing," and *Scientology* 8-80. Leading to these are the Lecture Summary booklets of the Professional Course.



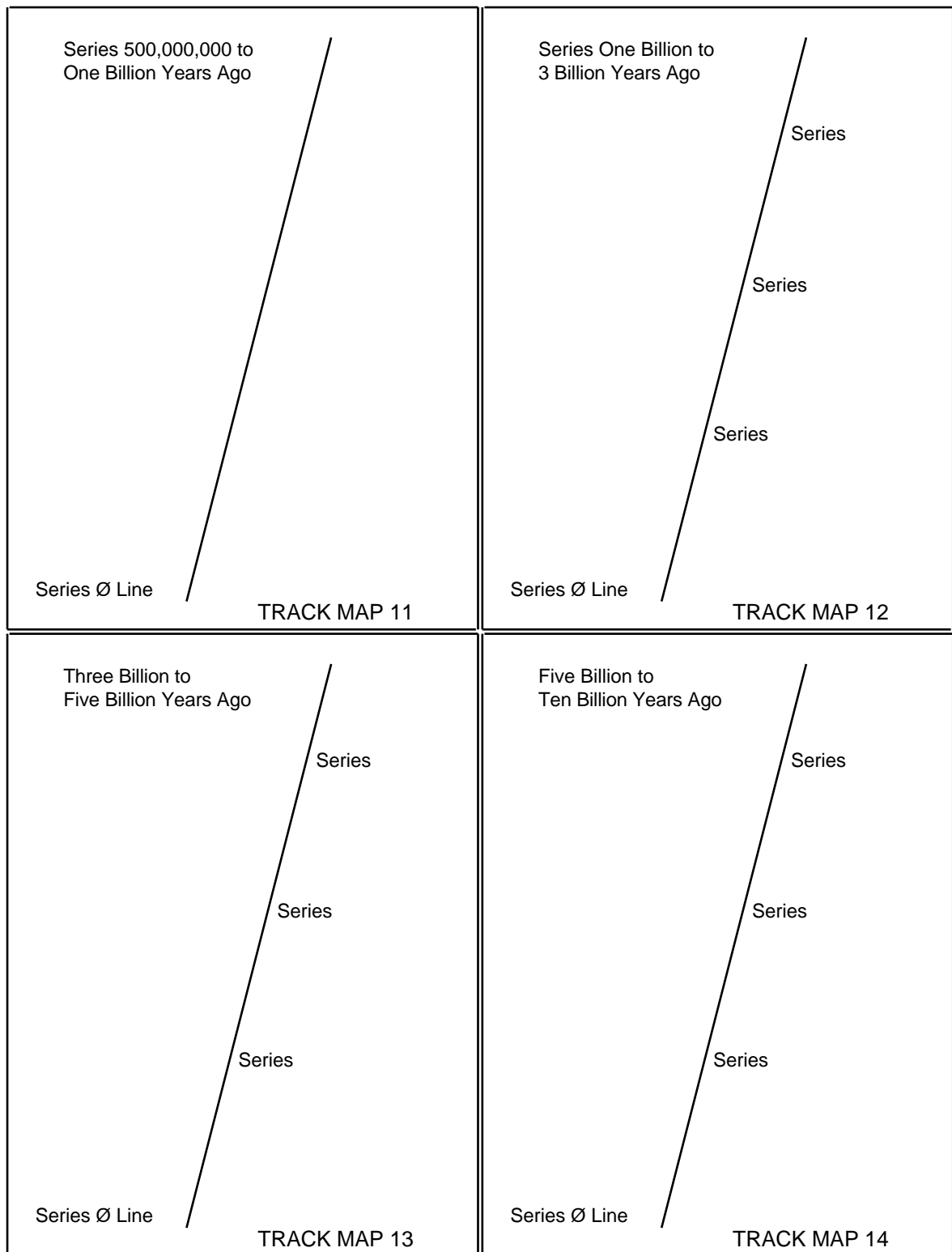
[Each of these track maps was originally on a page (8.5" x 14") by itself. As the original booklet is generally unavailable, they have been reprinted here in reduced size so that the student studying related material can see what the *Individual Track Map* was. They are not intended for use in this reduced size.]



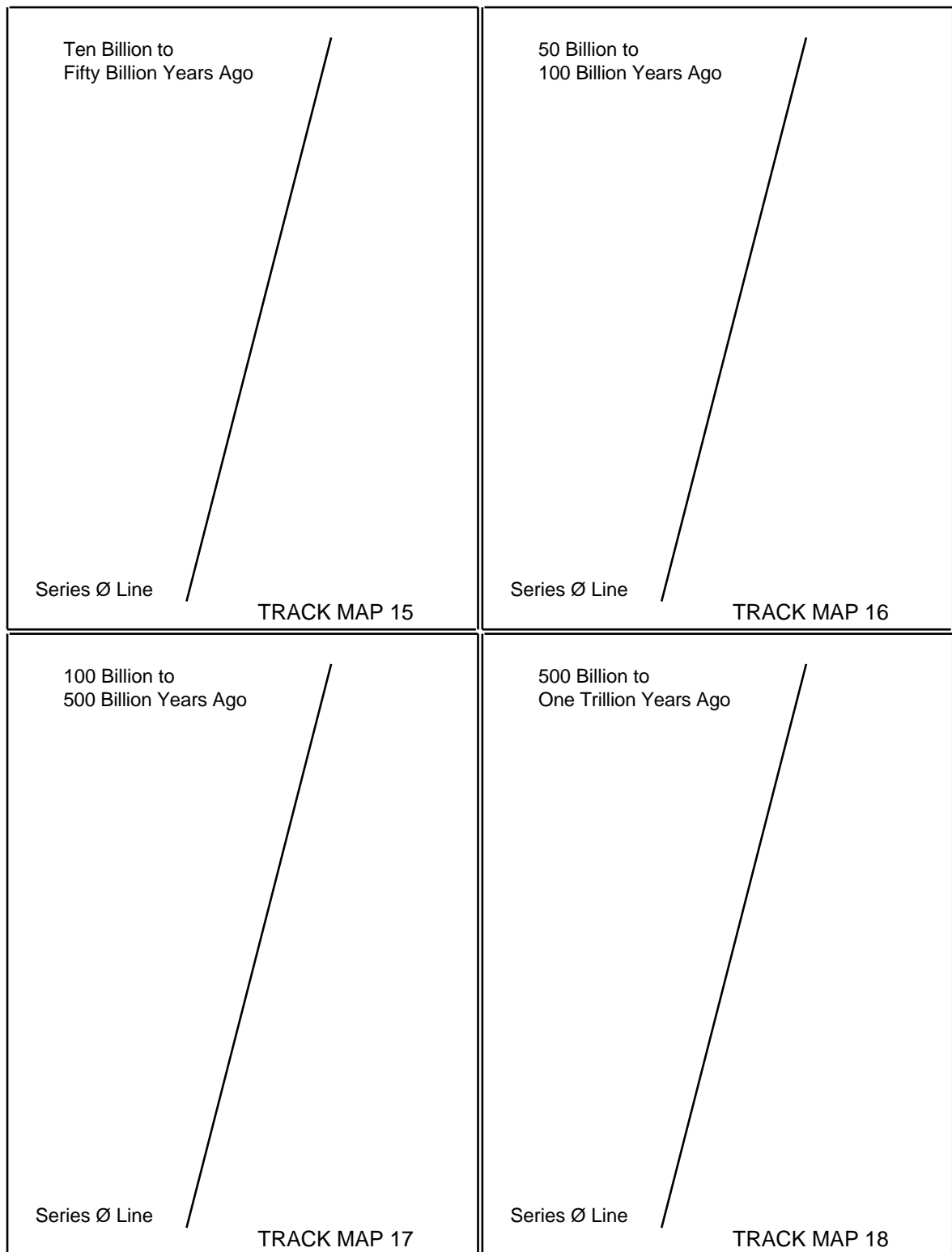
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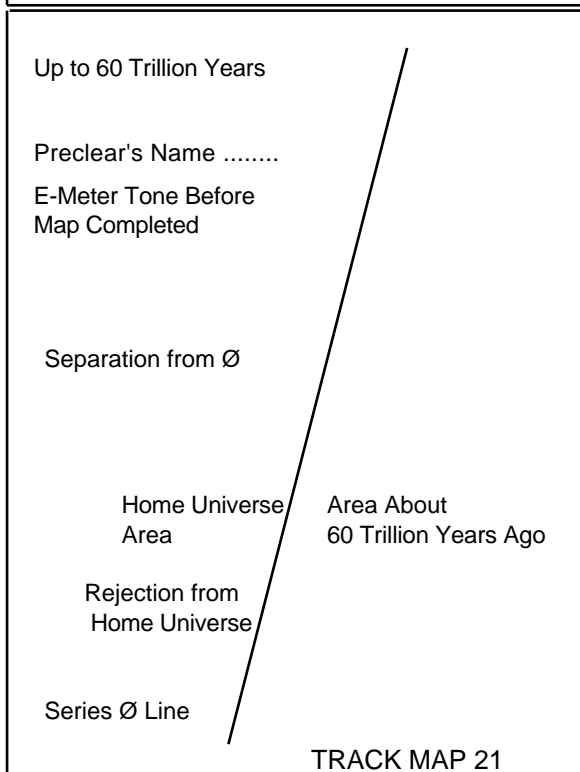
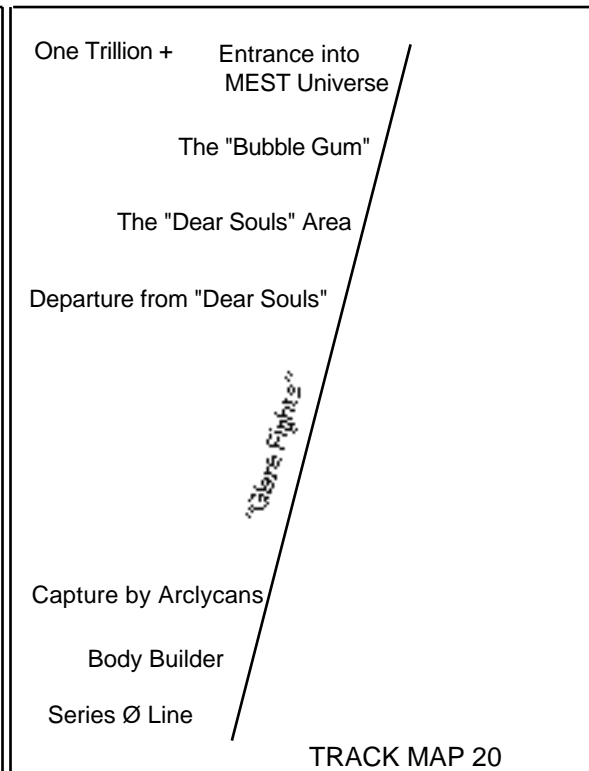
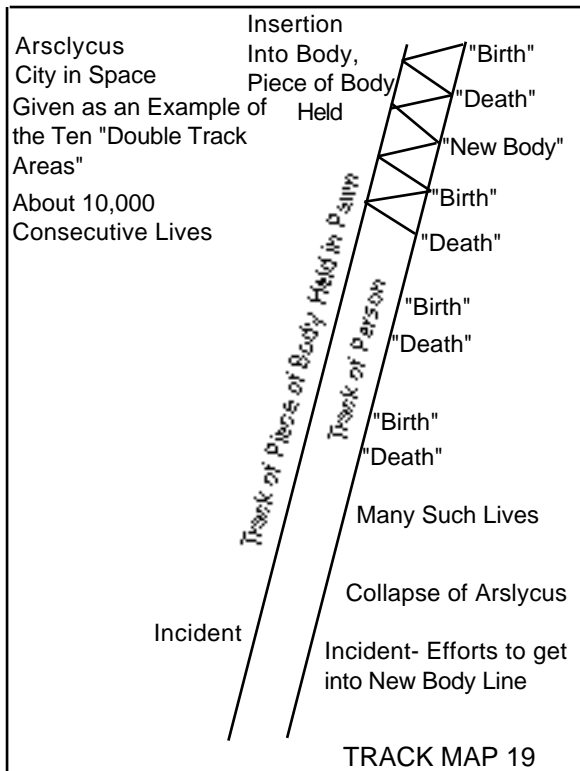
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A Key to the Unconscious Symbolological Processing

L. Ron Hubbard

THE WORK IN THIS VOLUME* IS DERIVED
FROM THE BASIC AXIOMS OF DIANETICS

FOREWORD

While this book* is primarily designed for counseling, it may be employed by less skilled operators in the alleviation of either anxiety or psychosomatic illness.

So long as study is given to the text and the question pages are used without departure, only benefit may accrue.

Symbols have often been used hopefully in an effort to unlock the unconscious mind and derive some answer to its terrible power over Man. The use of symbols is not new. Their employment with these evaluation techniques is new for here they are solidly backed by an understanding of what the unconscious may be expected to contain.

The symbol is not the thing. The symbol is a code form of the thing. Here we use symbols to discover reality, here there is no effort to codify symbols for the sake of codifying symbols. Attempts to standardize symbols have often been made. It had not occurred to past workers that symbols were not standard, but varied wildly from individual to individual.

Here the individual is permitted to evaluate for himself what certain symbols may mean to him and he is further pressed into seeking the reality of these symbols he has himself envisioned with these aids.

It is hoped that this volume will answer the many requests to produce a simple, workable method of counseling which would yet not interrupt the self-determinism of the individual or increase his dependence upon the counselor.

The Editor—1952

A BRIEF SUMMARY OF HOW TO USE THIS BOOK

The goal in using this volume is the rehabilitation of the individual ability to differentiate in general.

The process is based upon the axiom that identification is irrational and differentiation is rational.

It is further based upon the axiom that the psychotic is wholly concerned with the past and the problems of the past, the neurotic is concerned somewhat with the past and then only with the present, and the very sane is concerned only slightly with the past, somewhat with the present and energetically with the future.

The volume is used three ways by the same person:

1. It is used first without writing in it.
2. It is used second by finishing the symbols with colored crayon.
3. It is used third by labeling the separate parts of the symbols drawn.

The person being processed goes through the book first without making any marks in it. Page by page he views the unfinished symbols and decides what to make of them. The counselor then requires him, each time he has decided on a symbol, to tell what person or object or thing in the real universe, or what circumstance or state of

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[* References to "this volume" or "this book" refer only to this immediate text (pages 239-263) which was originally published as a mimeographed, staple-bound, 8 1/2" x 11 " booklet.]

being, the symbol represents. The person being processed then is required to recall an incident involving this person or object or state of being.

The volume is then turned upside down and the processee goes through it again, first completing the symbol, then finding a real person or object it represents, then discovering an incident involving the person or object. This incident is then identified with every precision so that the exact moment and circumstances are in view. And for each, the counselor demands another involving something this object or person, or similar object or person, did TO the processee. And each time the incident, or incidents similar to it or containing some of the elements of it, is recalled the processee is required to describe it and its elements until it is completely real to him. And if the incident seems of great seriousness to the processee, all similar incidents are recalled until the matter seems no longer important.

Now, working a section or five pages at a sitting, the processee finishes the symbols with colored crayons. And the symbols are then reduced to real incidents. And the color is identified for what it is to the processee, for it may mean much to him. But now the counselor wants to know what the processee did to the person or object and wants to know the action or emotion or thought which was overt or covert toward this object or person.

In other words, when the processee has completed a section, the counselor goes over it with him thoroughly, reducing each symbol into an actuality and then requiring the processee to discover what he did that was vicious and destructive to this actuality.

The questioning of the counselor is as follows:

"What do these marks mean to you in terms of symbols?"

"What does the symbol you have just named mean to you?"

"Who or what does the symbol represent in the real world?"

"Whom did you know in the past who was like that?" (Or "Who used such an object?")

"What did this person (or object) do to you?"

"Recall an exact incident when it happened."

"Where were you standing when it happened?" (And other questions which put the processee into the actual scene.)

If there were several times, "Recall the time most real to you."

"What is the earliest incident of this kind you can remember?"

Orient the processee in the incident. Have him glance through all such incidents until he is again in present time. (The less talking he does about what he THINKS about it, the better.)

Glance over this entire chain of incidents time after time until they no longer interest the processee.

WHEN THE SYMBOLS HAVE BEEN DRAWN follow the same process but this time alter it so that the processee addresses only incidents which the PROCESSEE has done to the object or person the symbol represents.

IN SCANNING THROUGH CHAINS AVOID ACTUAL PHYSICAL PAIN. IF IT IS HIT ANYWAY, RUN IT UNTIL IT IS DESENSITIZED. Get in particular when the processee administered this pain to another.

NEVER FORCE A PROCESSEE BACK INTO AN INCIDENT.

ALWAYS SCAN A CHAIN UNTIL IT HAS A HIGH SENSE OF REALITY TO HIM.

CHAPTER ONE

The general purpose of this volume is to increase the ability of an individual to differentiate amongst persons and objects and times to the end that his orientation in the environment is enhanced.

The process which is here set forth permits a wide range of self-evaluation and brings about a condition of increased self-confidence.

The counselor's skill is here expressed in his ability to widen the usages of the actual incidents which are recovered to view by the processee, as well as the skill he may employ in coaxing the processee to find actuality in the symbols he creates or finds.

The process has a very wide latitude, depending mainly upon how much the counselor may understand of the background technology of these processes, for the volume may be used merely as outlined on the earlier pages, or it may be used with an understanding of its texts, or it may be employed by a wide comprehension of the subject of Dianetics, in which many techniques exist which, by this method of discovering incidents by symbols, can alleviate the type of incident discovered.

The goal of the book is to bring into full view the latent and sometimes violent conflicts and turmoils which lie out of sight in what was once referred to as the "unconscious" mind. More bluntly, the use of this book brings to light those things for which the processee will not take the responsibility and for which he was unwilling to have been CAUSE.

In many individuals the symbol alone can be faced, but once that is faced, the person or object of the incident can be faced, and then, at last, the incident itself may be confronted and, by Lock Scanning or Repetitive Straight Wire, may be deintensified.

Skill in the use of Lock Scanning and Repetitive Straight Wire is very desirable. More deeply, skill in deintensifying heavily charged incidents is desirable. More deeply yet, the counselor may acquaint himself with the techniques of eradicating facsimiles entirely. For this volume's use may bring to view—and with forethought will always bring to view—basic reasons why light and conscious level incidents have been aberrative.

We examine in symbols, not the source of difficulty, but the key to a source of difficulty.

And we carefully permit the processee the fullest possible freedom of evaluation and self-determinism as this volume is worked, a thing many counselors, eager to help, sharply ready with advice and evaluation, may discover difficult, much to the detriment of the processee.

This volume permits the individual to find that he can help himself, easily the most valuable step which can be taken toward a high level of sanity.

CHAPTER TWO

The employment of this volume by the counselor should follow a set procedure, for if he is processing several individuals he may thereby keep an accurate accounting of the progress of each.

Each book is made up in such a way as to permit the instruction pages to be torn out. As a general rule, the processee should not be given the instruction pages, and it is not necessary to explain to him what is required save as he approaches each separate phase of the processing.

The volume, then, should have its instruction pages removed. Then it should be labeled with the name of the processee. A data page for this purpose is provided in the back of the instruction section and this, remaining in the book, keeps check on the progress of the processee.

These two things done, the counselor then gives the processee the remainder of the volume and lets him handle it and glance through it. The counselor does not need

to indoctrinate the individual in any way and does not need to explain any of the processes to him. He will find that processees, even children, even psychotics, fall readily into the game of WHAT DO YOU SEE IN THIS?

The general steps covered in the earlier section and more expansively in this section are then entered upon successively.

An important part of application is the attitude of the processing counselor. The entire effect of the book can be destroyed if the counselor is challenging, sarcastic or if he seems to want to "get something on" the processee. Additionally, an attitude of constant evaluation, such as "The reason you saw this was ...," will enervate the processee and bring him into apathy, for here the counselor is usurping the processee's right to evaluate. Further, the counselor should not become involved in arguments with the processee. If the processee says that this is a fire engine in a beauty shop, it is a fire engine in a beauty shop. The counselor should beware evaluating for the processee for an excellent reason: This process is aimed toward restoring the ability of the processee to evaluate. And there is yet another reason: The counselor unwittingly may begin to force his own aberrations at the processee in an effort to process out of him what should be processed out of the counselor.

Quiet, interested insistence that the processee see something and that he must then recall a real incident and must then process that incident will produce results which, while seldom dramatically painful to the processee, will be found to be very beneficial to him.

In general this is a slow process, which is to say that no sudden results are obtained, but in a certain percentage of cases results so sudden and startling as to reverse an entire personality will occur. The counselor should be expecting the former and only gratified at the latter.

CHAPTER THREE

THE GENERAL CAUSES OF MENTAL ABERRATION are simple in fundamental and complex only in development.

There are very few factors which mechanically underlie sanity, neurosis and psychosis alike. These are contained in the two hundred and nine axioms and logics of Dianetics.

AXIOM 25— THE BASIC PURPOSE OF REASON IS THE CALCULATION OR ESTIMATION OF EFFORT.

AXIOM 29— THE BASIC ERRORS OF REASON ARE FAILURE TO DIFFERENTIATE AMONGST MATTER, ENERGY, SPACE OR TIME.

AXIOM 30— RIGHTNESS IS THE PROPER CALCULATION OF EFFORT.

AXIOM 31— WRONGNESS IS ALWAYS MISCALCULATION OF EFFORT.

AXIOM 68— THE SINGLE ARBITRARY IN ANY ORGANISM IS TIME.

AXIOM 123—ALL EFFORT CONCERNED WITH PHYSICAL PAIN IS CONCERNED WITH LOSS.

From these axioms numerous therapeutic processes can be derived easily. A study and understanding of these principles permits the counselor to foresee the effects of various incidents on the mental state of the processee and so to be able to stress what should be processed in the case.

One uses one's computational powers, memory and past calculations and decisions to estimate past, present and future efforts. As an example of this, consider the simple act of opening a door and you will discover that it is necessary in the

present to estimate the future action of putting your hand upon the knob of the door and exerting force. Now, if one in the past has been consistently unable to open doors, he will take great care and possibly some time in estimating this effort and perhaps even approach the simple problem with some anxiety. If one has often opened doors and has consistently experienced something anti-survival when he did so, he will again be involved in the estimation of effort and he will take the data of the past, calculate in the present to know what to do with the future. He will calculate the effort of other things or persons in order to overcome them, resist them or give way to them.

Even imagination is involved in the estimation of effort, and one who imagines or daydreams consistently about being lazy is estimating how nice it would be not to have to experience or deliver effort.

When one has been balked and rendered indecisive about efforts—particularly that (indecisive) over a long period of time—he becomes at first wild in his estimations, then resentful, then afraid, and finally apathetic. His thinking is of the same quality as his success or lack of success in the estimation of past efforts.

Let us view the effort of a child to obtain a nickel. At first he merely asks for it. Not getting it, he begins to think up reasons why he should have it. Not getting it, he may become angry. And when each estimation, when put into action, fails, he at length says he does not want the nickel; he sinks into apathy about nickels eventually.

Now let us examine the reverse situation where the child does NOT want something. He is being made to take a nap. At first he playfully resists, then he resists in earnest. Then he becomes angry. And, as persistence in making him take a nap (counter-effort to him) continues, he finally cries. This unavailing, he sinks into apathy and takes his nap.

There is a scale of emotional tones which the counselor should know, for he can find anyone he processes fixed rather solidly somewhere up or down this scale. The tone scale could be called a scale of "Relative Success in Estimating Efforts." And it could be called the "Scale of Potential Survival."

This scale has an actual series of precisely measured wavelengths, but an arbitrary numerical value is given to each level.

4.0	HAPPINESS	FEW COMPUTATIONS CONFLICTING	USES EFFORT WELL
3.0	CONSERVATISM	MANY KNOWN CONFLICTS	USES EFFORT CAUTIOUSLY
2.5	BOREDOM	CONFLICTS KNOWN BUT OPPOSED	USES EFFORT POORLY
2.0	ANTAGONISM	CONFLICTS CONSIDERED DANGEROUS	STRIKES BACK
1.5	ANGER	UNKNOWN CONFLICTS BALANCED	HOLDS AND DESTROYS
1.1	COVERT HOSTILITY	MANY UNKNOWN	USES EFFORT COVERTLY
1.0	FEAR	SHARPLY FIXED ON UNKNOWN ATTENTION UNFIXED	USES EFFORT TO WITHDRAW
.75	GRIEF	HOLDS UNKNOWN PAINS	HAS GIVEN UP
.5	APATHY	DOESN'T KNOW OR CARE	EFFORT USES HIM

There are many aspects in this tone scale and many predictions of behavior are possible from it. The counselor would do well to become thoroughly acquainted with it in order to achieve superior results.

The processee will usually be found in one of the above classifications. From 2.0 up, to generalize, he can be considered relatively sane. From 2.0 down he can be found to be relatively insane.

Just as this is a scale of emotion, so it is a scale of computational confusion. At 2.0, the processee is in an antagonistic mood toward everything. And from there down his mood varies only to the degree that he has been unable to make his environment behave. From 2.0 down there is almost no real control of the environment and stimulus-response and close association the only method of "thinking." At 2.0 there are many "maybes" in the processee's life, most of which do not exist on a conscious level but have been submerged or denied to conscious thought. From there down the number of maybes and the depth they are buried increase markedly, until at apathy all is confusion and nothing is conscious.

The counselor is chiefly concerned with MAYBE.

A maybe comes about in a very simple fashion. A person receives motion which is antipathetic to his survival. Then, at some future date, he uses this motion and offends against another sphere of existence. As soon as he does this he is regretful and takes decision not to use this motion again. But this is unfortunate because he DID have the motion and he SHOULD have been free to use it, but he COULDN'T use it and still protect his survival along his various interest lines in life. Whether he merely started to use it and stopped (an overt thought) or simply expressed it emotionally (an overt emotion) or struck out with effort in trying to use it and then regretted it, the result was much the same. He has "decided" not to use this motion. But he has it and this seems to indicate that he can use it. But he can't use it and still remain social. This is a MAYBE.

When we find that a symbol leads to somebody who has done something to the processee, then, we find the processee holding on to a motion received from that person or a person like that person. And we can assume immediately that this motion is such that it cannot be used by the processee.

From 2.0 down we find the processee increasingly protective of the "horrible things which have been done to him" and increasingly unwilling, actually, to give up the hold such incidents have on him. FOR THESE INCIDENTS, THESE MOTIONS TO WHICH HE IS HOLDING SO TENACIOUSLY, ARE HIS JUSTIFICATION FOR HAVING USED THEM OR TRIED TO USE THEM LATER.

If a processee continually complains that he has been abused by some person, BE SURE THAT THAT PERSON HAS BEEN ATTACKED OR ABUSED BY THE PROCESSEE AND THAT THIS LATER OVERT SITUATION IS THE IMPORTANT CLUE TO THE CASE.

Aberration, then, stems from receiving actions or abuses from life which one cannot then use back against life and still remain social.

Aberration, then, is resolved by discovering first what the processee states has been done TO him and then, later, relentlessly tracking down the overt thoughts and emotions and efforts which the processee has done to those of whose actions he complains.

By making the processee go over and over first the act that happened to him and then the act that he did of a similar kind later, one after the other, the incidents become resolved, for they are taken out of the MAYBE classification. Processing, then, is a simple problem of resolving motions. And processing by symbols makes it possible to discover the real motions in the case.

CHAPTER FOUR

DIFFERENTIATION and IDENTIFICATION are two ends of a scale which could be called from Sanity to Insanity.

So long as an individual can "tell the difference" between one person and another, one object and another, he is sane. As soon as he begins to confuse his wife with his mother, or his coat with his father's coat, he is on the road toward insanity.

The identification of one person for another is very common. That does not mean that the fact should be accepted as a desirable one or that the average is necessarily sane. Any processee has many confusions and it is the task of the counselor to resolve these confusions.

Because all motion contains time, time could be said to be the one arbitrary. This would include space as an arbitrary since time cannot exist independent of space.

The processee will be found to be confused mainly about time. It is therefore very necessary to cause him to recognize with accuracy and clarity the TIME AN INCIDENT TOOK PLACE. And because space is interdependent with time, the location of the incident should be brought to view.

Location in time and space promotes a feeling of reality. Reality is thus enhanced by precisely locating incidents in time and space.

It may happen that the processee cannot recall anything that seems real to him. This is a dangerous condition. The break between neurosis and psychosis is easily established by the ability of the individual to recall things which are real to him. Therefore it is vital that the counselor establish for his own satisfaction, on each and every incident, whether or not it is real and accepted by the processee.

The consigning of an incident to time and space greatly promotes the ability to differentiate.

When a processee "identifies" badly, it might be said that all his memories were so highly charged that they drew magnetically together and formed a short circuit so that everything seems to be everything else. This state is best processed by orientations, getting anything at all into a proper time and space. Symbols markedly assist in bringing forth those things which must be made to be real for the processee, for he will only envision symbols when he is withdrawn from the actuality and he will only give those symbols which lead to an actuality.

The counselor must work continuously to separate in the mind of the processee those things which, one for another, he has identified.

[When the original booklet was used with a preclear, the above text pages were removed and only the following pages were given to him.]

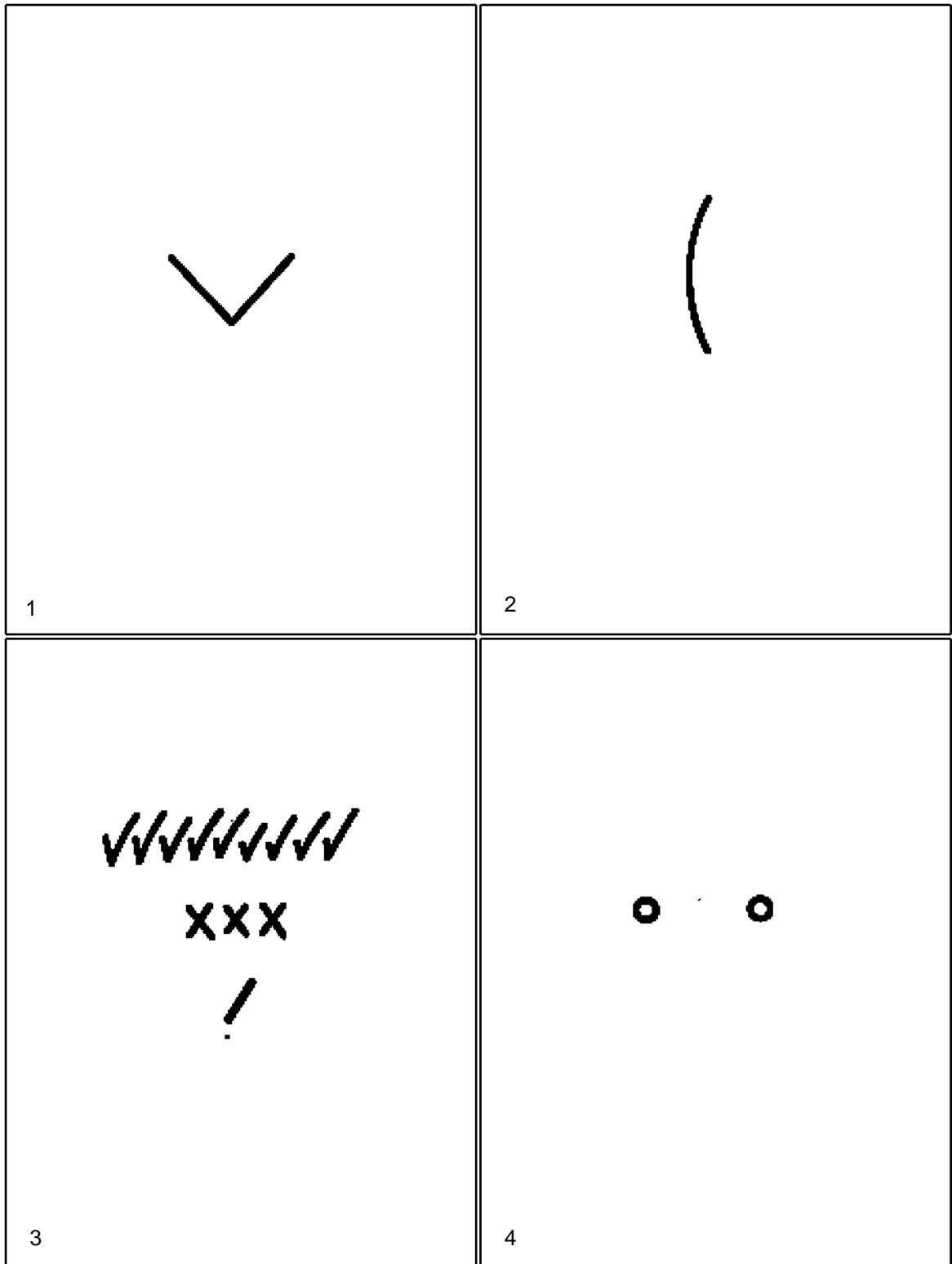
PROCESSEE

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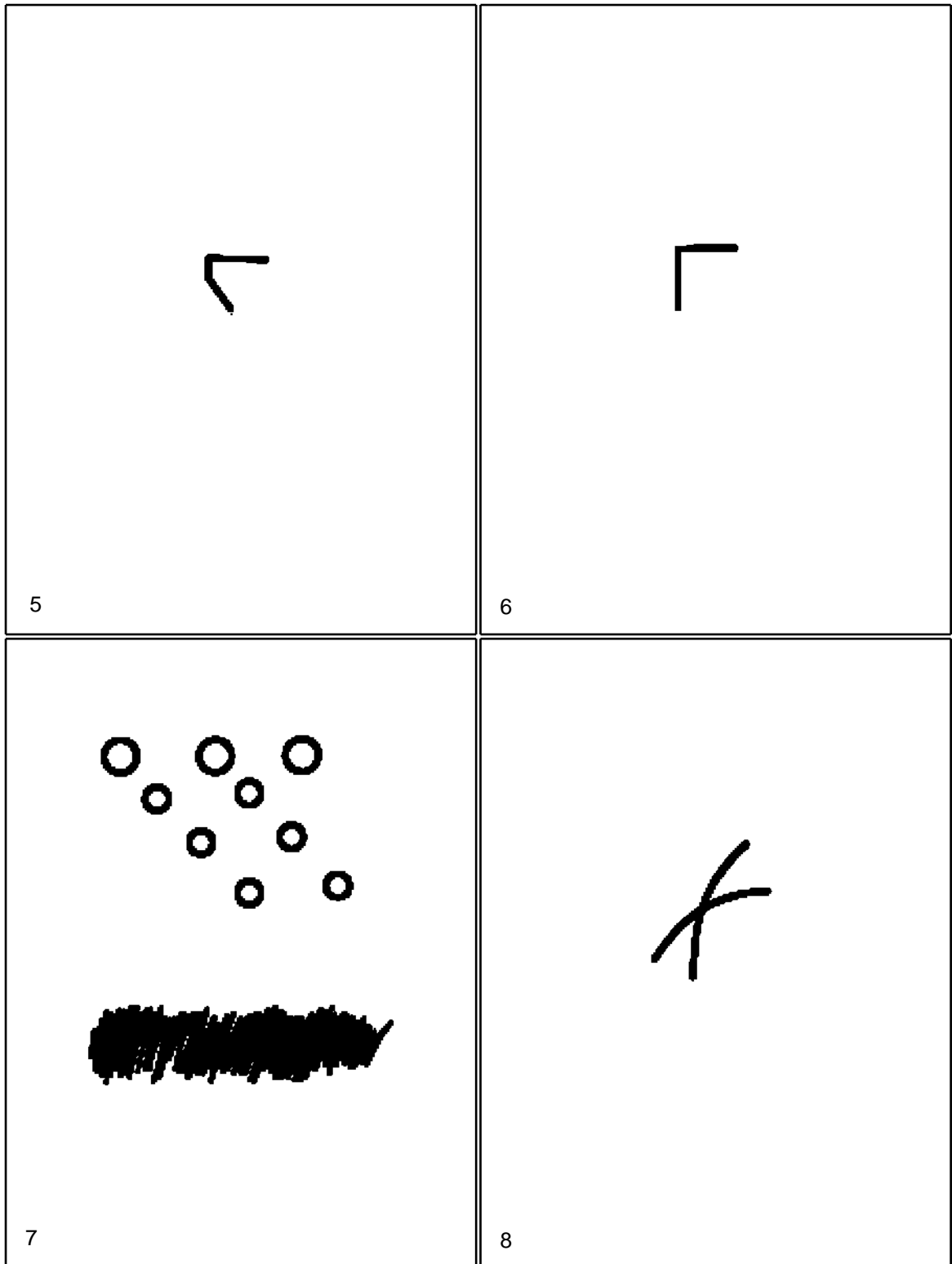
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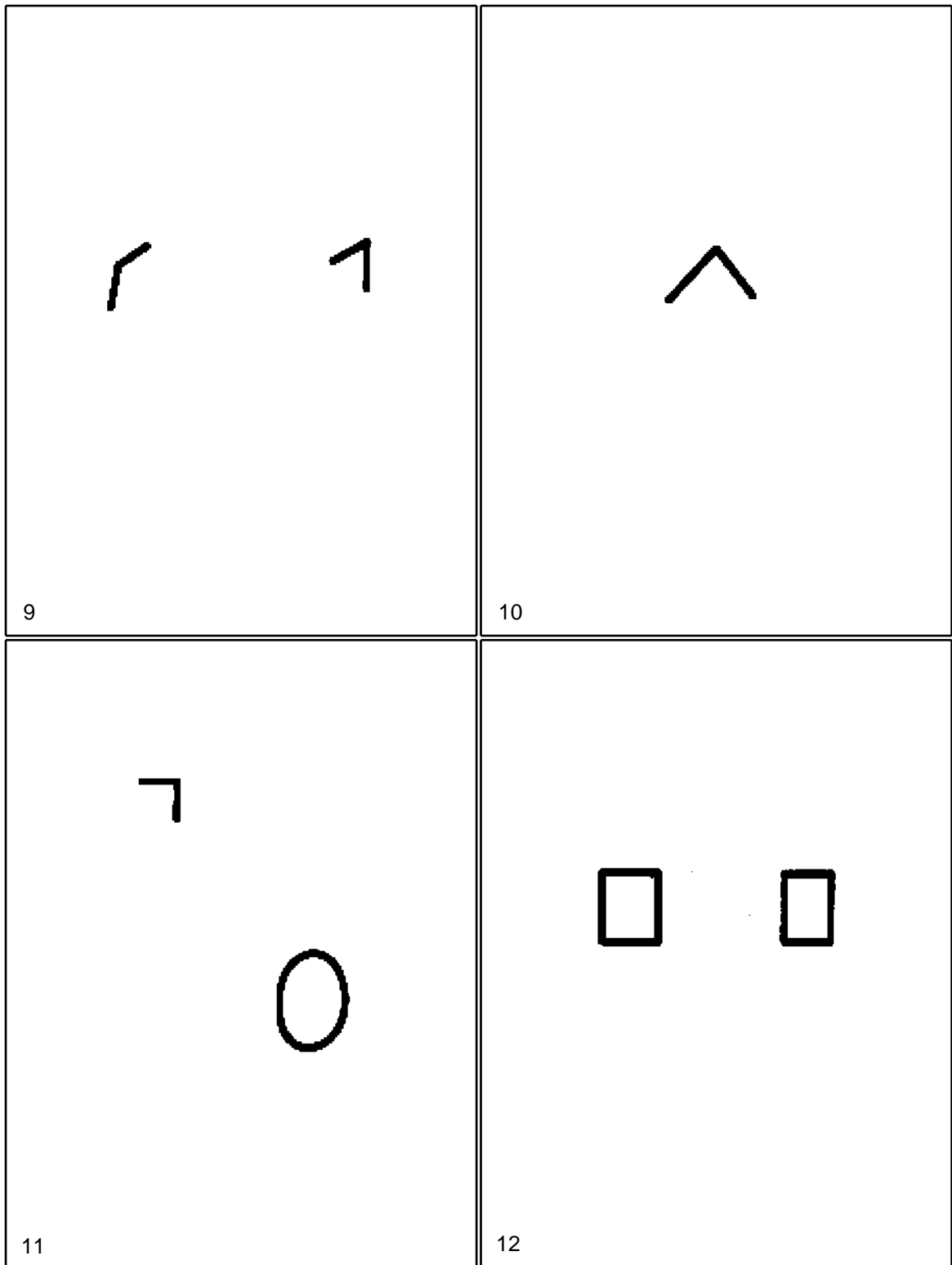
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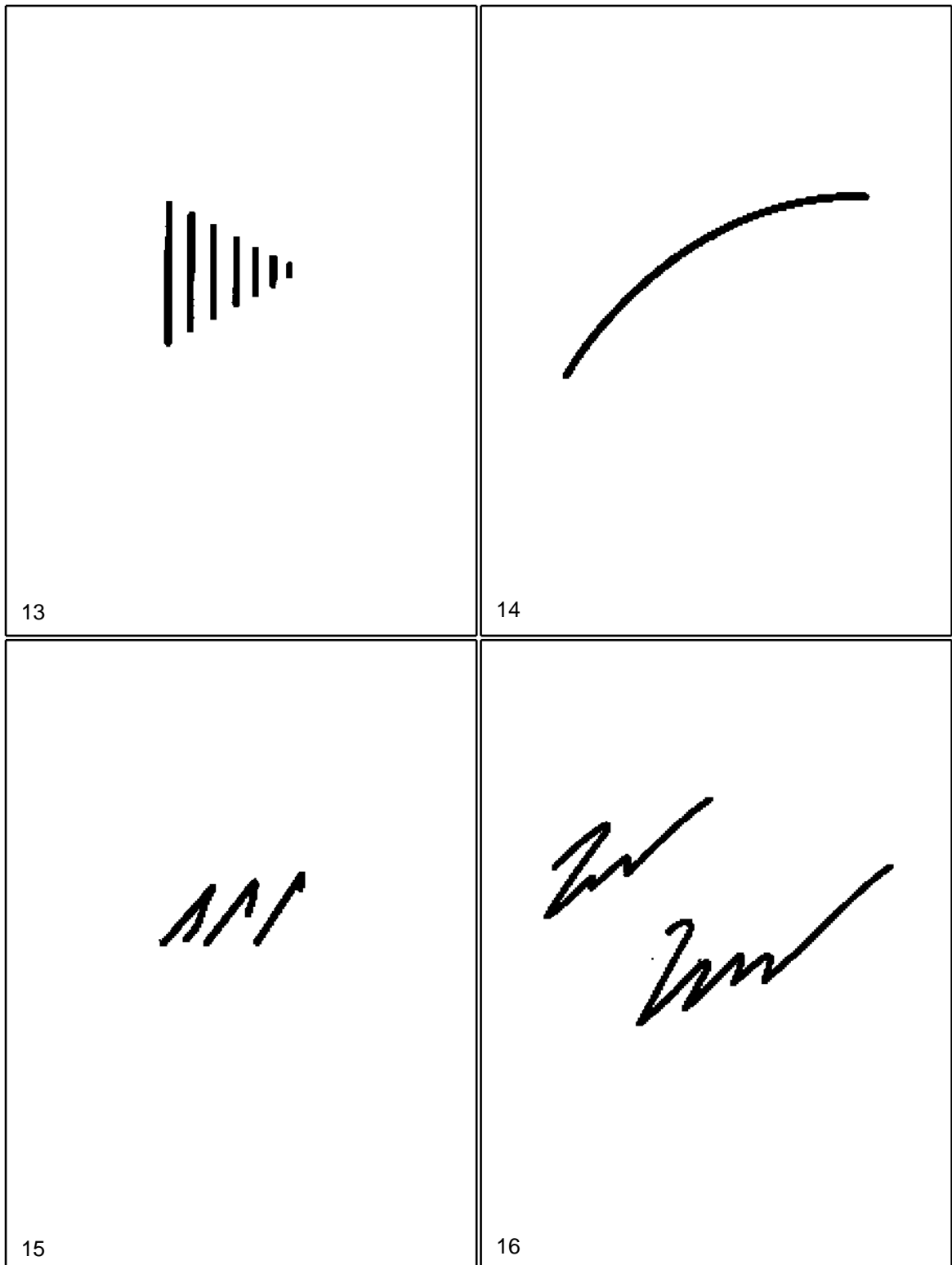
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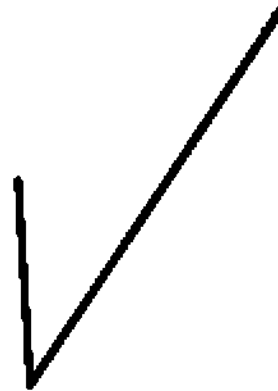
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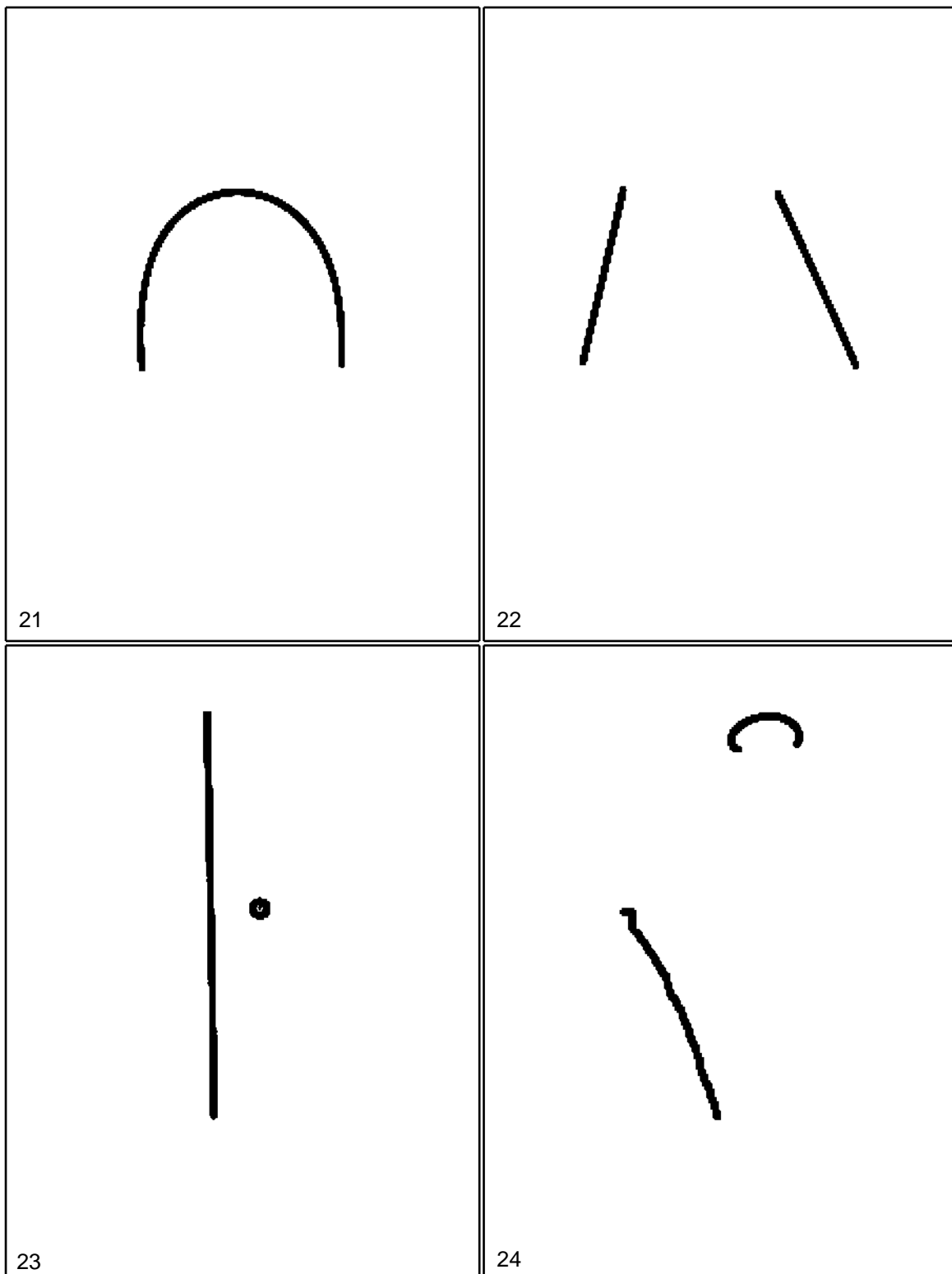


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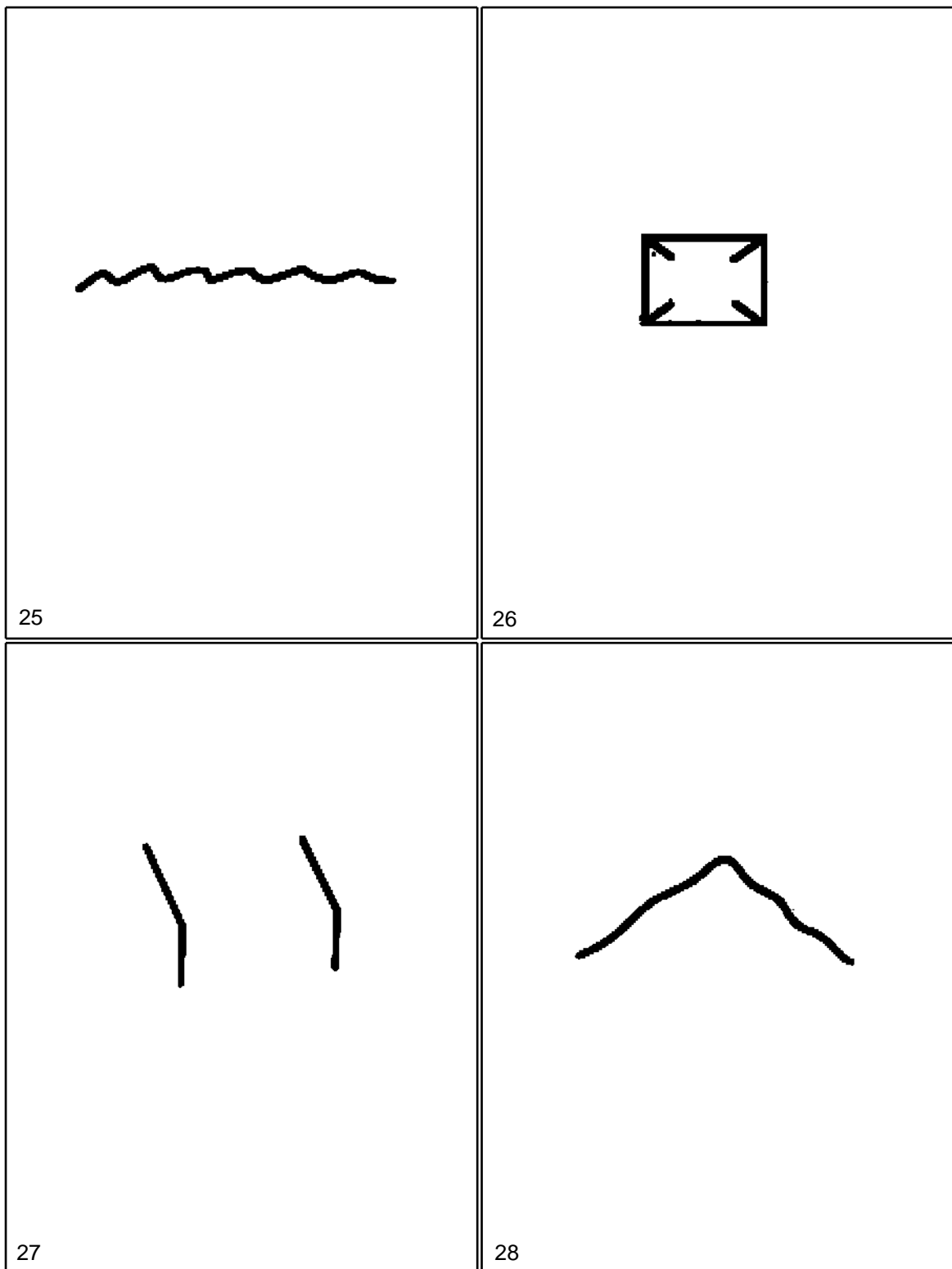


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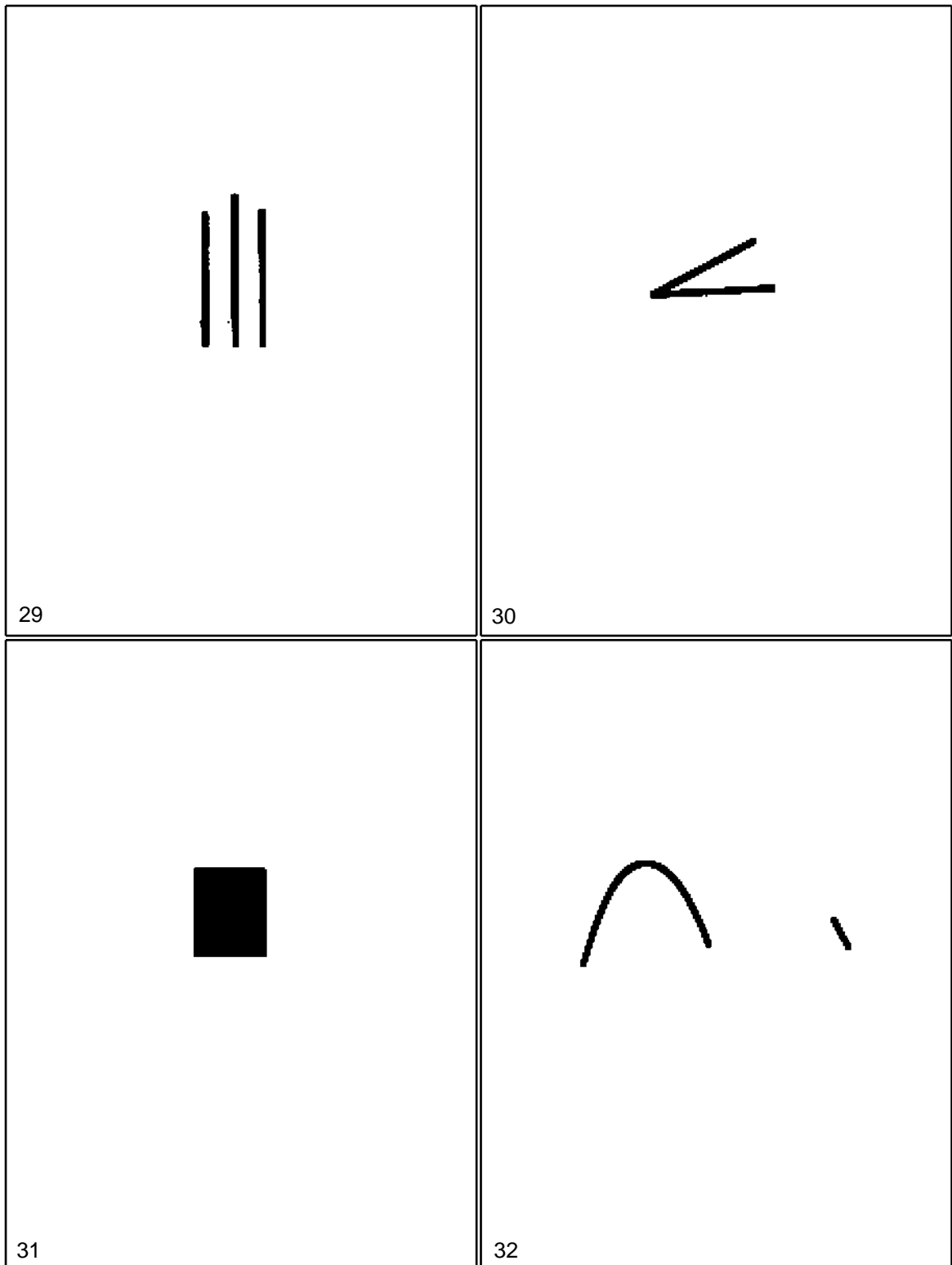
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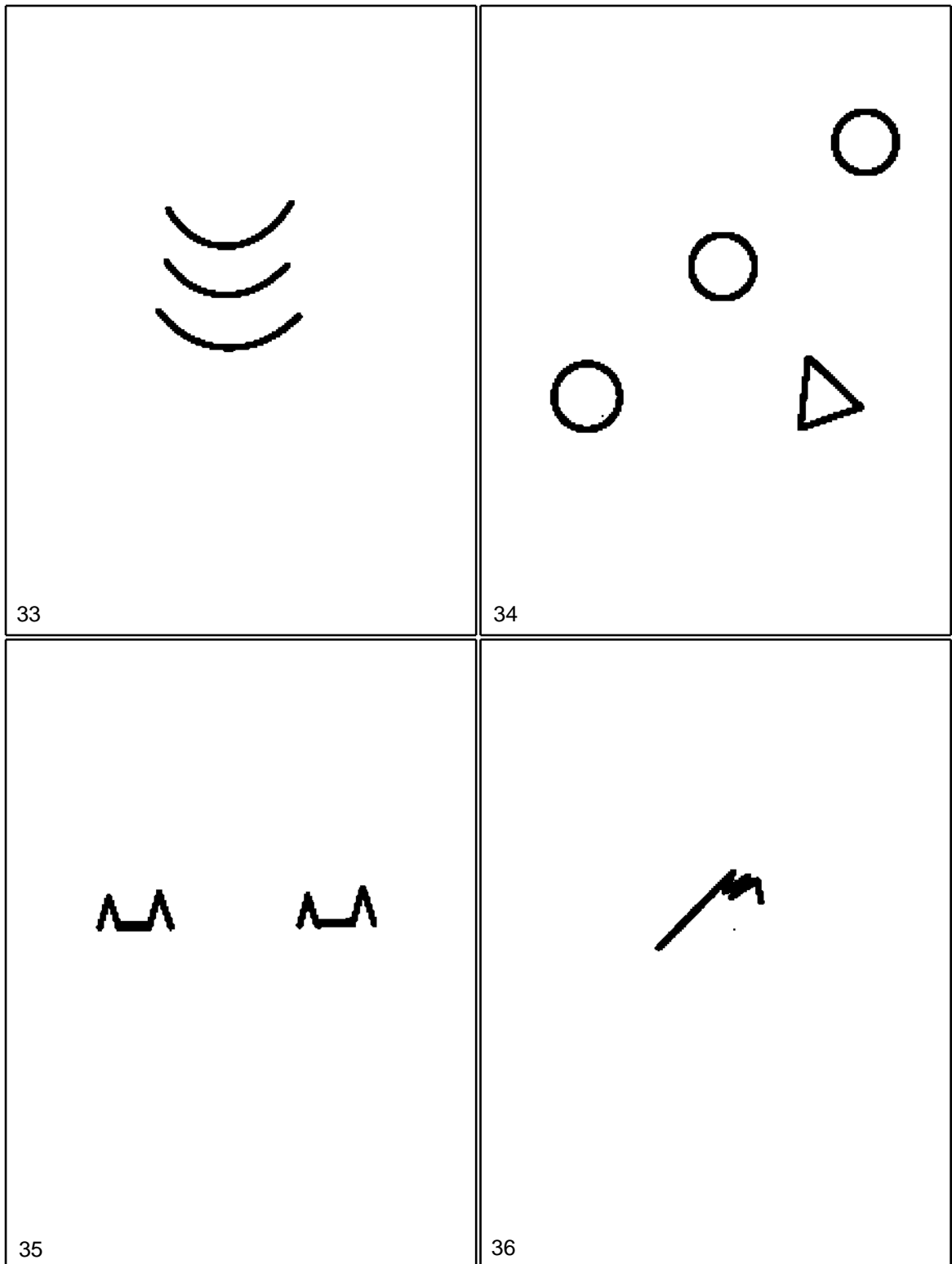
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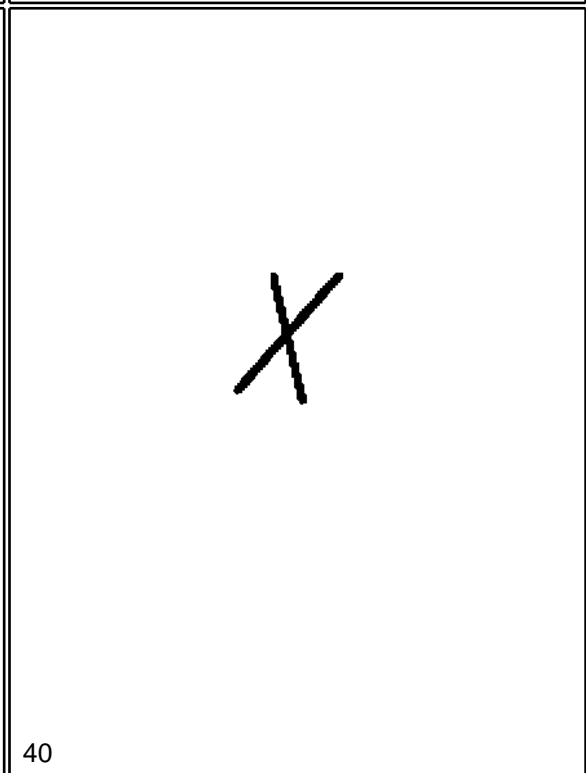
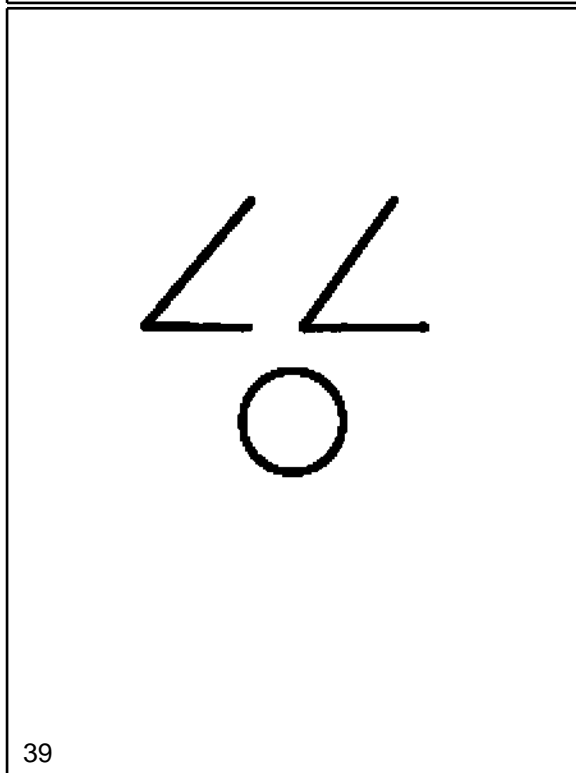
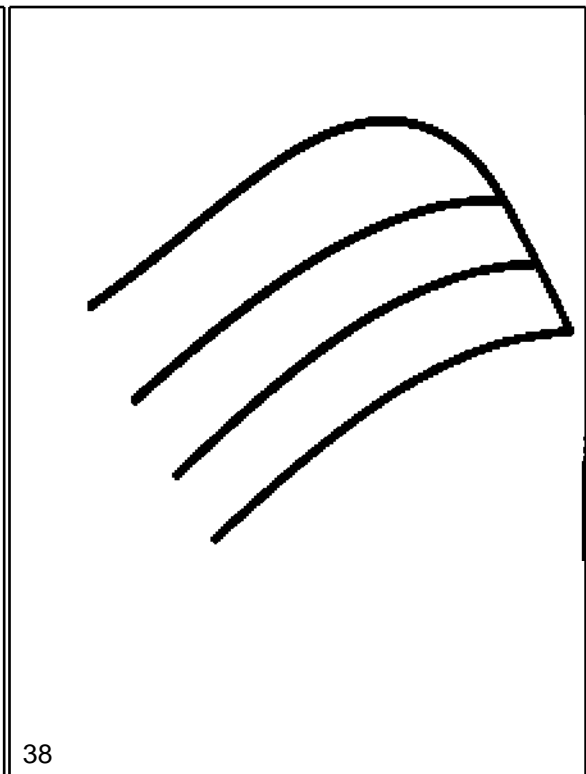
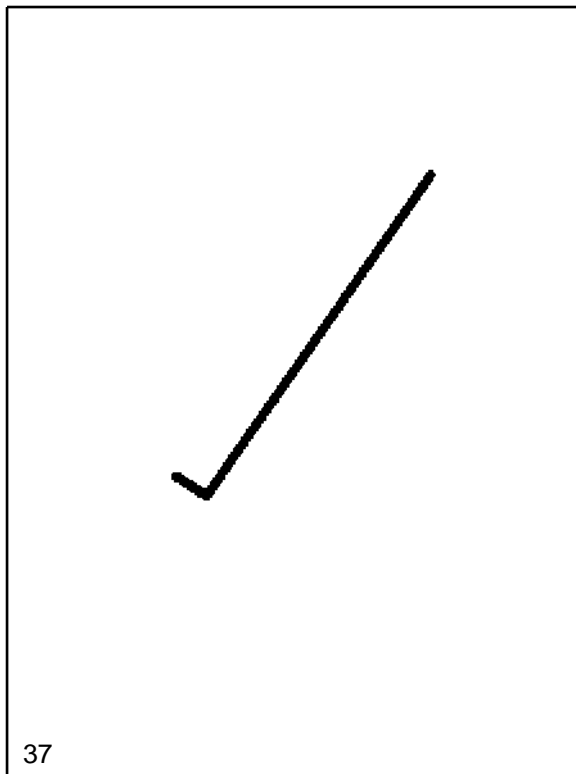
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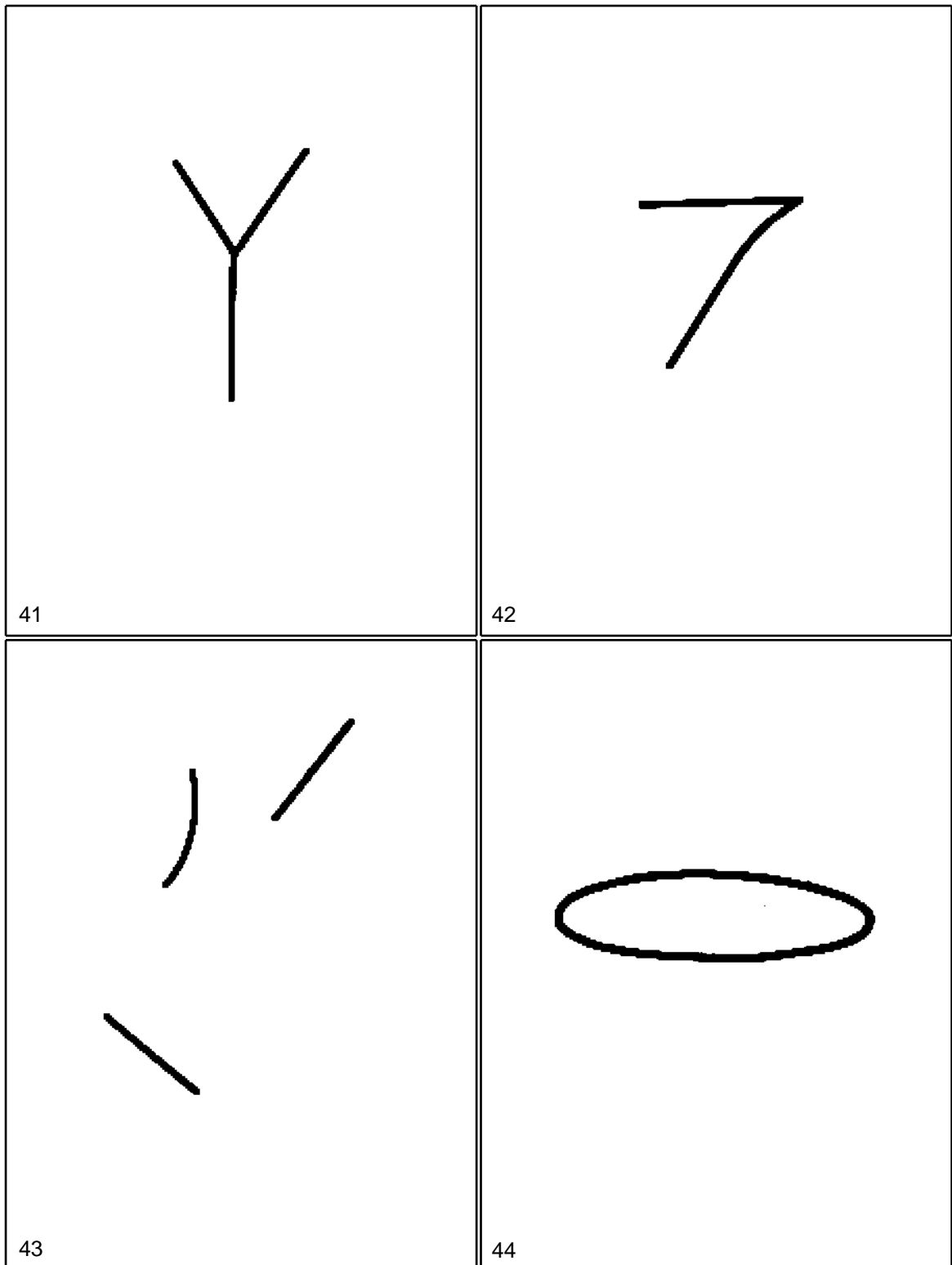
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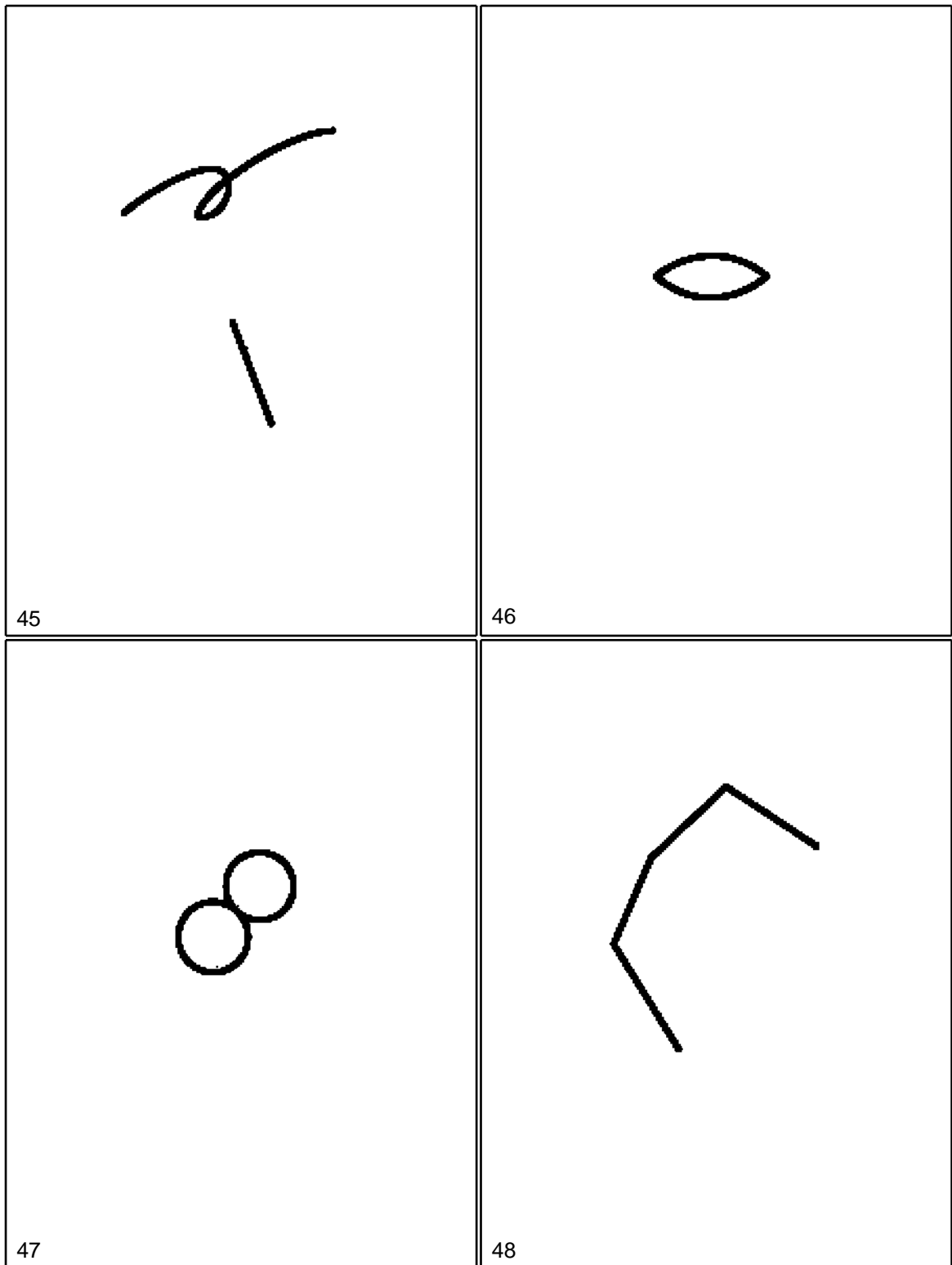
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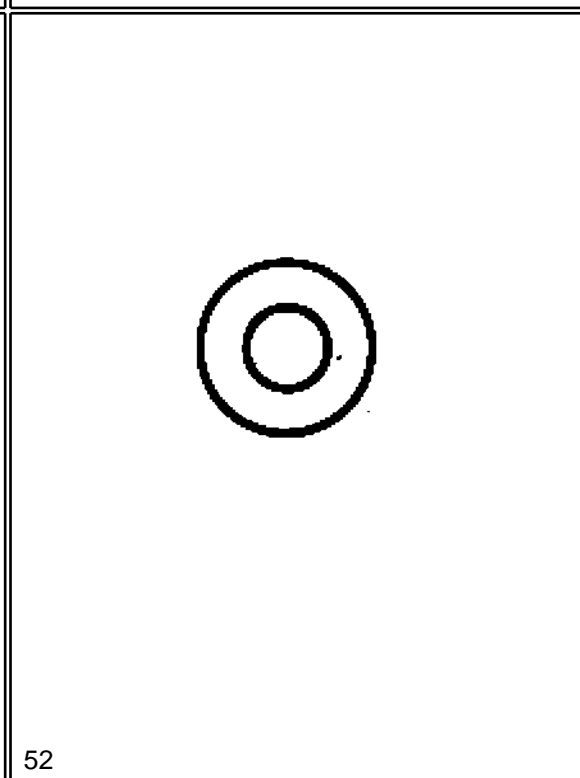
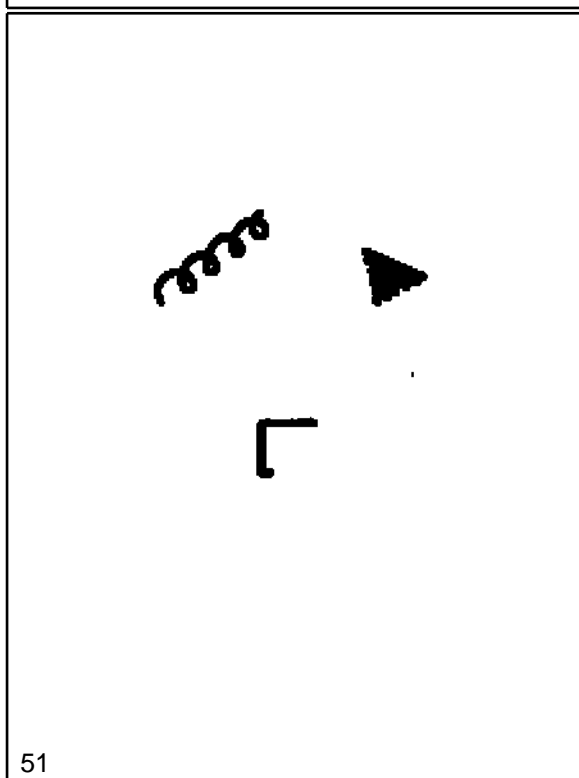
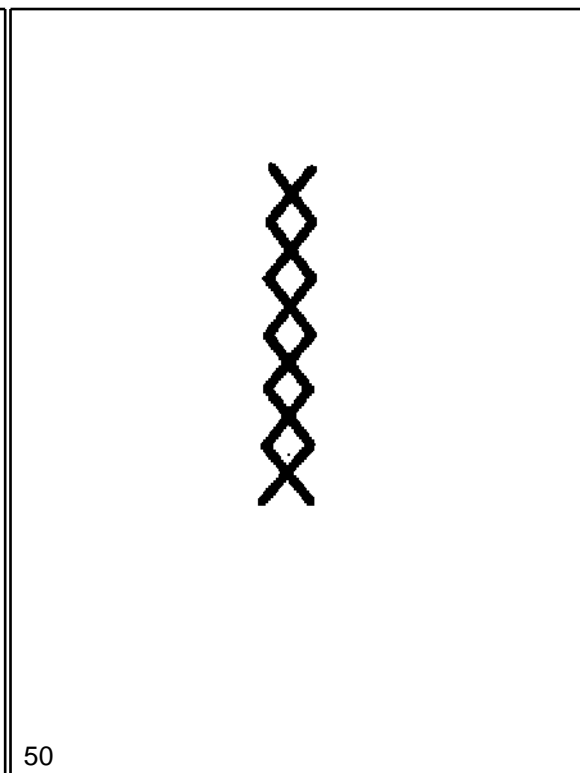
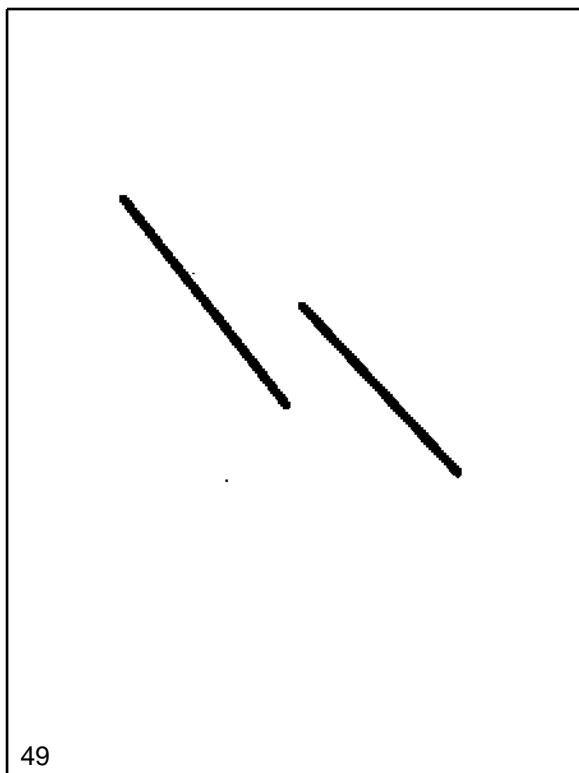
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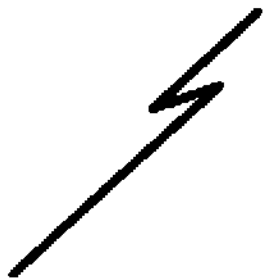
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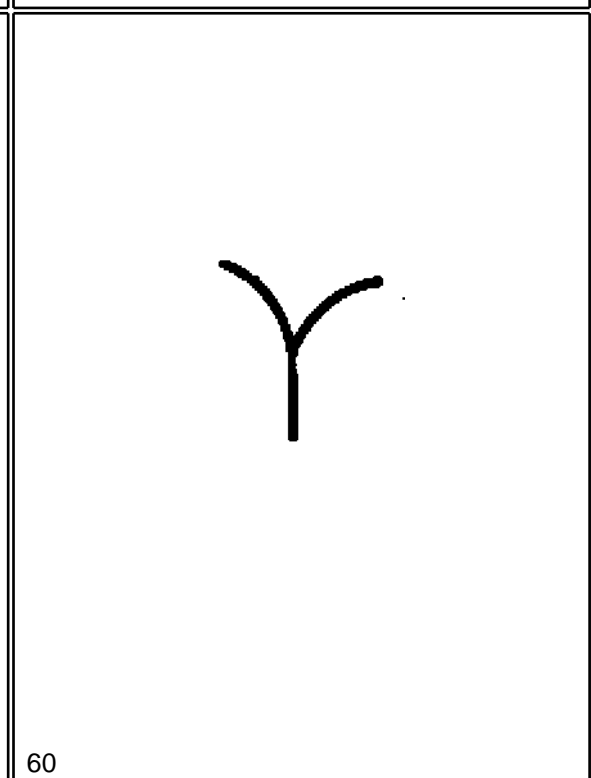
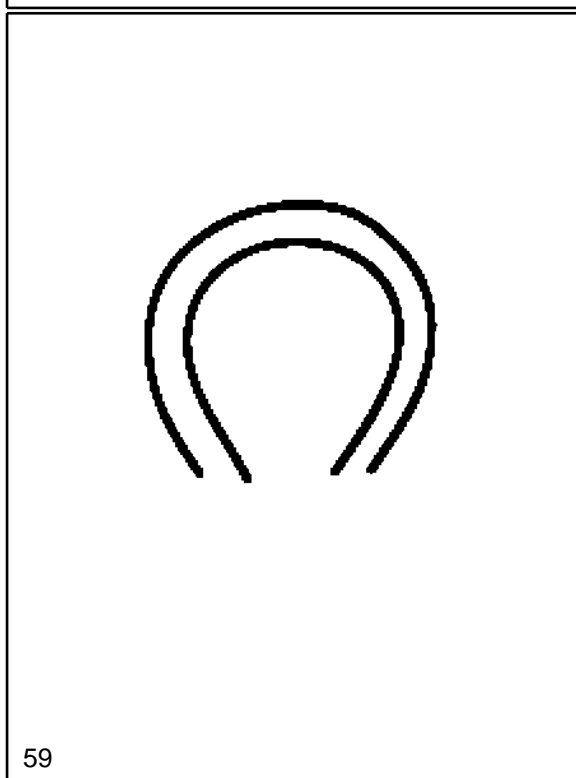
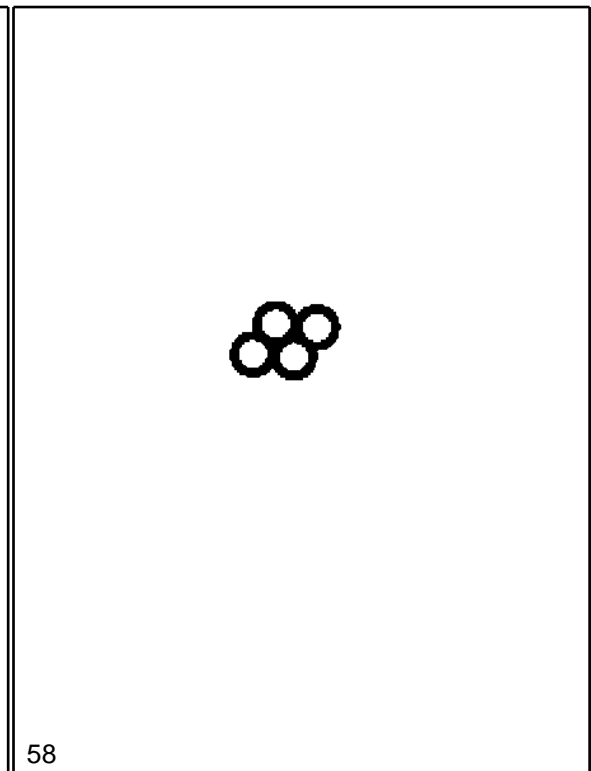
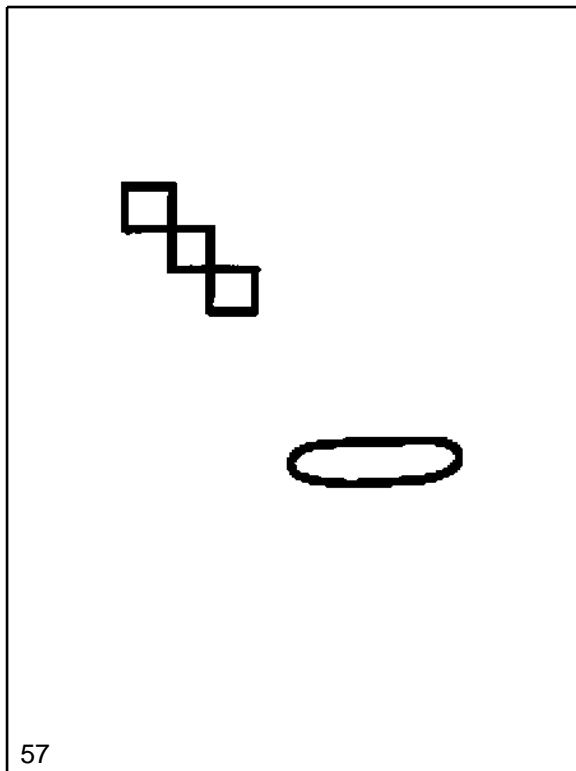


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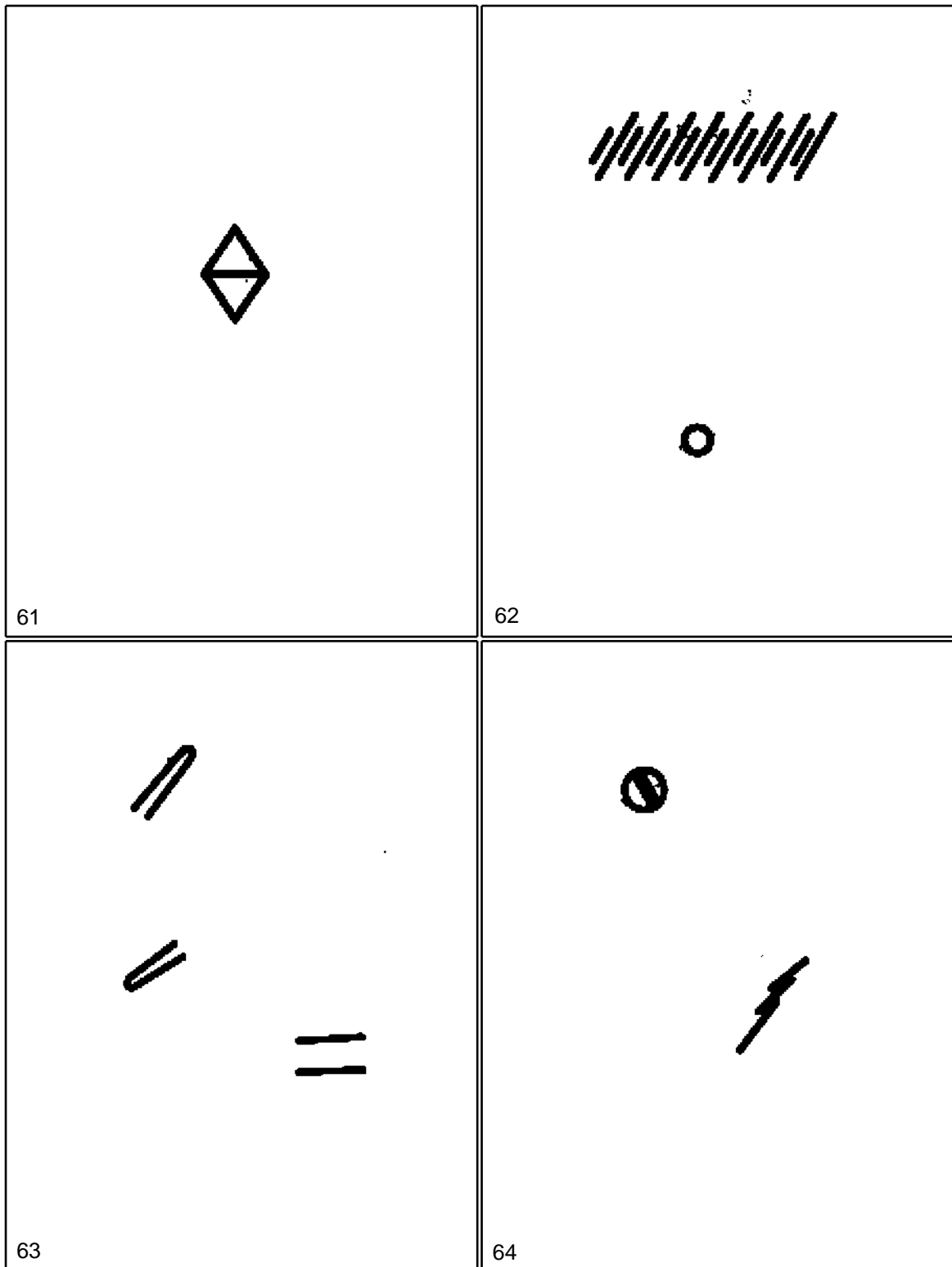


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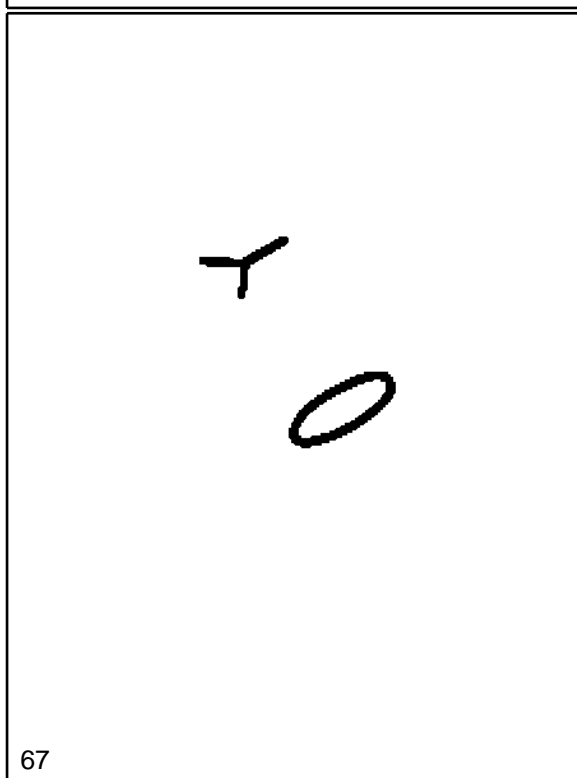
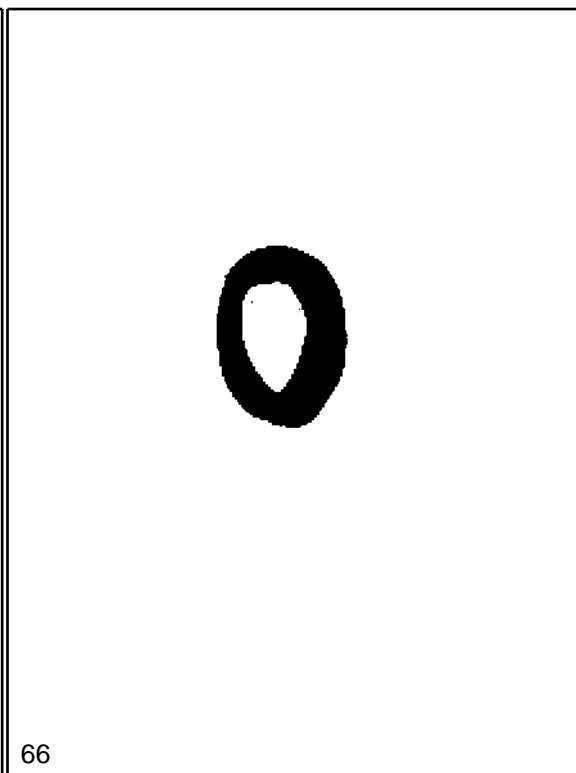
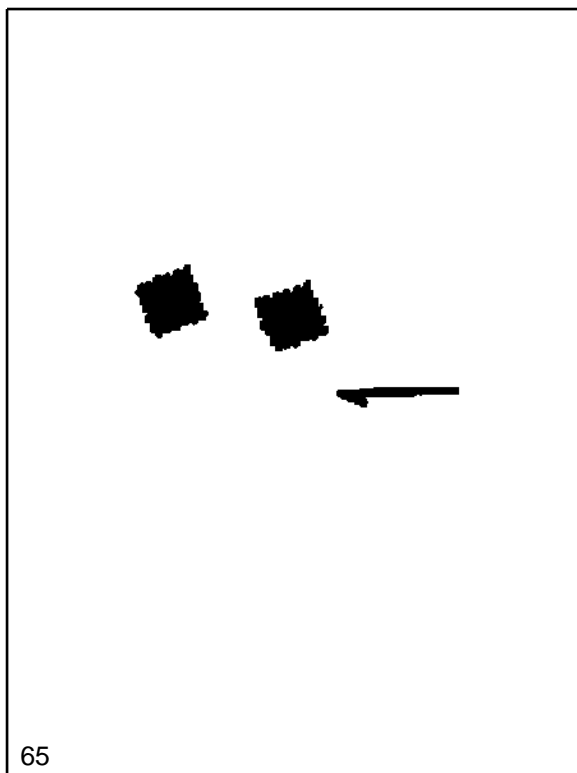
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SUMMER SESSION—TECHNIQUE 88 LECTURES

Phoenix, Arizona
23 June - 28 June 1952

“Nearly a hundred auditors attended the Summer Session in Phoenix, Arizona, June 23 to June 28 Those attending the session were given 22 hours of lecture by L. Ron Hubbard on the developments of Scientology in the field of processing. The subject of the lectures was ‘Techniques 80 and 88.’

“Three of the volumes which were on the waiting list of publications—the *Individual Track Map*, *Electropsychometric Auditing*, and *Symbolological Processing*—arrived in time to be issued to those attending.”

—*Journal of Scientology* 1-G, August, 1952

52C	T88	Technique 88: MEST, Counter-Emotion, Parts I & 11 (possibly included in T88 list below)
52C	T88	Technique 88: Thought, Emotion, Effort (possibly included in T88 list below)
52C	T88	Technique 88: Prediction Speed, Overts, Motivators, Ded (Lecture 3, Parts 1, 11 & 111) (possibly included in T88 list below)
52C	T88	Technique 88: Group Auditing, Tone Scale, SOP 8-C (Lecture 4) (possibly included in T88 list below)
** 5206C23A	T88-1A	Technique 88: Course Outline, Disentangling Body from the Thetan, Wide Open and Occluded Case, What Are Entities, Thetan/Body, Anatomy of Maybe, The Time Scale, Decision To Be
** 5206C23B	T88-1B	Technique 88: Matter, Solid Thought, Home Universe, Theory of Origin of MEST, Erasing Law on Time Scale, Incidents, Space and Time, Restimulation, Forgetting, Emotional Curve, Identity, Auditing
** 5206C23C	T88-1C	Technique 88: Mechanics of Aberration, Tone Scale and Maybe, Axioms, Effort, Nowness and Thenness, Axioms of Knowingness, Pervasion, Q & A
** 5206C24A	T88-2A	Technique 88: Motion and Maybes, Attention Unit Flows, Flares, Hypnosis, Control, Shock
** 5206C24B	T88-2B	Technique 88: Tone Scale of Attention Unit Behavior, Formation of Ridges, Around Hollow Spots, Attention Unit Running, Motionless Areas, Apathy Incident
** 5206C24C	T88-2C	Technique 88: Concept Running, Deds, Aloneness, Obsession and Motion
** 5206C24D	T88-3A	Validation and Invalidation
** 5206C24E	T88-3B	Overt Acts, Motivators and Deds
** 5206C24F	T88-3C	Overt Acts, Motivators, Deds (cont.)
** 5206C25A	T88-4A	Invalidation, Simplicity of Data, Counter-Effort, Aberrated Thought, Overt Acts, Motivators, Deds
** 5206C25B	T88-4B	Technique 88 and the Whole Track
** 5206C25C	T88-4C	Technique 88 and the Whole Track (cont.)
** 5206C26A	T88-5A	The Anatomy of Dramatization, the Actions of Energy
** 5206C26B	T88-5B	Acquisition of Bodies
** 5206C26C	T88-5C	Theta and Genetic Lines

** 5206C27A	T88-6A	Confusion, Action of Track as Result of Energy Behavior
** 5206C27B	T88-6B	Symbolological Processing
** 5206C28	T88-7A	Individualism
* 5206C28A	T88-7 B	Q & A Period

TECHNIQUE 88 SUPPLEMENTARY LECTURES

Phoenix, Arizona
8 July—4 September 1952

In July, August and September 1952, L. Ron Hubbard gave the following additional lectures on Technique 88 to students at Hubbard College in Phoenix, while completing the books *What to Audit* and *Technique 88*:

5207C08	T88 Supp-1A	Standard Process of 88, Black and White, Part A
5207C08	T88 Supp-1B	Standard Process of 88, Black and White, Part B
** 5207C08	T88 Supp-1C	Standard Process of 88, Black and White, Part C
** 5207C08	T88 Supp-1D	Standard Process of 88, Black and White, Part D
** 5207C24A	T88 Supp-2A	Behavior of Energy as It Applies to Thought Flows
** 5207C24B	T88 Supp-2B	E-Meter Behavior Versus Flow Lines and Patterns
** 5208C07A	T88 Supp-3A	Straightwire 88
** 5208C07B	T88 Supp-3B	Standard Process of 88
* 5208C07C	T88 Supp-3C	A Straightwire Process
* 5208C07D	T88 Supp-3D	A Straightwire Process
* 5208C28	LECTURE	Talk for Associates about Fellowships, etc. [20 min.]
* 5209C04A	T88 Supp	Where We Are At
* 5209C04B	T88 Supp	Creation and Use of Energy (remedy for over or under abundance)

A HISTORY OF MAN

by

L. Ron Hubbard

Published July 1952

A History of Man, originally titled *What to Audit*, is dedicated to Mary Sue Hubbard who helped Ron do the research at Wichita in late 1951, and at Phoenix in 1952. It was, at the time, the most complete existing account of the whole track, covering the present life, the genetic line, the theta body line, and large specialized sections of the whole track. Electropsychometric Auditing (see page 221) and Individual Track Map (see page 232) were companion pieces to this book and were meant to be used in conjunction with it.

A History of Man is the culmination of the Technique 80 and Technique 88 lectures given by L. Ron Hubbard in early Summer 1952.

Technique 88 is the process of locating the thetan, the "1" of the individual, and the auditing of the thetan. Technique 88 depends upon a knowledge of Technique 80 which is a mechanical process applicable to any thought or thought mechanism.

A later edition made a few revisions and added in references to Scientology 8-8008, and in some cases substituted "8-8008" for "Technique 88."

84 pages, one diagram, hardcover with dust jacket. Available from your nearest Scientology Organization or Mission, or direct from the publishers: Scientology Publications Organization, Jernbanegade 6, 1608 Copenhagen V, Denmark; or Church of Scientology Publications Organization U.S., 2723 West Temple Street, Los Angeles, California, 90026, U.S.A.

A STEP BY STEP BREAKDOWN OF 88

L. Ron Hubbard

SUGGESTED ROUTINE:

Symbological Processing on current life until pc is well in present time.

Return pc to incidents where the thetan can be located as outside and in good control of the body and run such incidents to orient pc.

In absence of an outside thetan, audit pc through failures to control self. Use an E-Meter to locate youngest entity (newest bank in the body) and audit its effort to control body. Then audit any transfer you can find. Then audit blanketings until pc finds thetan is without a body.

Where thetan is outside, where he belongs, audit pc in current life through any and all DEDs and DEDEXs and degrades.

Audit all present life transfers of the thetan, all switch and control transfers that can be found.

Run off all incidents in present life where thetan and body create boil-off. (Don't be surprised at thetan visios. You're auditing theta not MEST perception.) Inscan and outscan thetan through present life. This makes MEST Clear.

With E-Meter locate first implant about having facsimiles in thetan. Audit it.

Locate first borrowings. Audit them.

Locate first blanketings. Audit them.

Locate DEDs and DEDEXs of thetan and audit them.

Locate each and every transfer on track. Audit them

The thetan concentrates on the body. He is usually about arm's length from the body, concentrating on the body. When he is not concentrating on the body there is a disturbance in the area and the thetan is being distracted to another body or object. These distractions are important to audit.

Don't ask your pc to get any other visio on the scene than the visio of the body the thetan is manipulating. This is the usual thetan position and only interest.

Don't be dissuaded that the pc is not the thetan. That he thinks he is not is the aberration.

The most fixative emotions are resentment, antagonism and anger. These tend to fix the thetan on the body. They confirm a transfer as permanent.

The thetan's aberration toward the body is to want things to seem real to the thetan via the body. Actually the thetan should feel at least a little remote and detached as though he weren't quite present. This detachment will increase as auditing continues to the great benefit of the intelligence and ability.

The pc gets better the better the thetan gets and that's all the better the pc can get.

[The above text is taken from *What to Audit*. See previous page.]

THE JOURNAL OF SCIENTOLOGY

Issue 1-G [1952, ca. mid-August]

Published by
The Hubbard Association of Scientologists, Inc.
Phoenix, Arizona

What is Scientology?

L. Ron Hubbard

“Scientology” is a new word which names a new science. It is formed from the Latin word *scio*, which means *know*, or *distinguish*, being related to the word *scindo*, which means *cleave*. (Thus, the idea of differentiation is strongly implied.) It is formed from the Greek word *logos*, which means *the word*, or *outward form by which the inward thought is expressed and made known*; also, *the inward thought or reason itself*. Thus, *Scientology* means *knowing about knowing*, or *science of knowledge*.

A science is not merely a collection of facts, neatly arranged. An essential of a science is that observations give rise to theories which, in turn, predict new observations. When the new observations are made, they, in turn, give rise to better theories, which predict further observations.

A science grows. Its most important growth is not in numbers of facts but in the clarity and prediction-value of its theories. Many fields which call themselves sciences substitute fact-collecting for theorizing, others substitute theorizing for observation. Without both, there is no science.

The “exact” sciences contradict each other daily. This is not because their observations are wrong, but because they cling to old theories that conflict instead of finding the newer, simpler theories.

Scientology has introduced new simplicities of theory into the field of human thought and has brought the study of human thought up to a level at which it begins to embrace all thought and all life, not only of man, but of all organisms.

Scientology is not a therapy for the sick, although from Scientology such a therapy may be derived.

Thought is the subject matter of Scientology. It is considered as a kind of “energy”-which is NOT PART of the physical universe. It controls energy, but it has no wavelength. It uses matter, but it has no mass. It is found in space, but it has no position. It records time, but it is not subject to time. The Greek word (and letter ø) *Theta* is used as a symbol for thought as an “energy.”

-Reprinted from the Introductory Lecture to the Professional Course.

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THE JOURNAL OF SCIENTOLOGY

Issue I-G [1952, ca. mid-August]

Published by
The Hubbard Association of Scientologists, Inc.
Phoenix, Arizona

Electronics Gives Life to Freud's Theory

ASSOCIATIVE PROCESS QUICKLY BREAKS CASE WITH USE OF E-METER

L. Ron Hubbard

Years after free association as developed by Sigmund Freud had been abandoned as a therapy, the development in electronics has revised, at least in part, the techniques of the Viennese master.

In the days when none could expect a great deal from psychotherapy, Sigmund Freud introduced the advance of free association. In this technique, the patient was permitted to discourse freely and wandringly until the doctor could gain a clue as to the source of his trouble. The doctor sought to obtain his data by evolving, from the clues given, that in which the patient was seeking to escape, or what he was repressing. This was the famous system of mental catharsis as developed by Freud and Breuer in the years prior to 1894.

There were many difficulties with the technique of free association but the main one was the lack of positive evidence for the doctor on what the patient was avoiding, or repressing.

Years later, the technique is made workable for the first time by the development of an electronic instrument, the electropsychometer. While this instrument was developed primarily for the needs of Scientology, its inventor has furthered its use by developing, as well, what he calls "Technique 100," or "Associative Processing." The technique is so called since it imposes and even guarantees absolute honesty on the part of the patient and provides the doctor with adequate and useful clues.

It is said by those who have employed this process that they cannot see how analysis could possibly be conducted without the use of the electropsychometer. Now that associative processing has been developed, its importance in the field of psychotherapy cannot be slighted or even overestimated.

For the auditor or doctor who has minimum time to spend with his preclear, or patient, an E-Meter and a knowledge of Technique 100 can bring about an amazing shortening of the number of hours of processing necessary. With the aid of an E-Meter and the technique of associative processing, it has been estimated that the usual two-year psychoanalysis probably could be cut to three or four months. In the field of Scientology, it is said that an hour of associative processing is worth more than fifteen or twenty hours of straight memory questioning.

With reference to psychosis, or severe neurosis, the technique can be considered to be, and is considered to be, indispensable for both the auditor and the psychoanalyst. In this state it is especially difficult to pick from the babblings of a patient the clue for the material which, if brought to light, may relieve his stress.

Despite its importance, associative processing requires very little technical background or information. It can be utilized by one who has had no more than the most elementary instruction on a psychometer—such as how it is turned on, how the electrodes are connected, and how to keep the needle balanced in the middle of the meter.

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The patient is given the electrodes to hold. If he is particularly disturbed, they are strapped to his hands with adhesive tape, and a mitten is placed over one of the hands holding the electrodes so that banging them together will not disturb the needle reading.

The patient is permitted to talk freely, discussing anything he cares to discuss. The practitioner simply watches the needle on the E-Meter. The discussion of the patient will shortly cause him to approach the subject which must be relieved. As he begins to approach his clue, the needle of the E-Meter will take a sudden and sharp drop.

Before permitting the patient to discourse, the practitioner makes a pact with him, if possible, that at any time the practitioner says "Now!" the patient immediately will tell him what he was thinking about at the moment the word "now" was uttered. The pact includes, if possible, an agreement with the patient that one hundred percent honesty would be employed—thus Mathison's use of Technique 100, by which he meant one hundred percent honesty.

The moment the needle drops, the practitioner says "Now." The patient then tells him what he was thinking about while he was speaking. It generally will be something connected with his speech, and therefore is easy to detect if he is not telling the truth. Further, if he is not telling the truth, the needle will dive again, under the stress of the patient's repressing the information should the practitioner ask him, "Are you telling me the truth?" and the patient tells him "Yes." Otherwise the needle will drop in response to the charge of the data upon which the patient has touched.

The practitioner then requires the patient to give him a fuller amplification of the data which caused the needle to drop. The practitioner, still watching the needle, observes that on much of this data the needle does not react, but when it again drops suddenly, the practitioner repeats the word "Now," and once more the patient tells him of what he was thinking, below the strata of his speech.

By this route, considerable depth can be plumbed. The patient will unburden rapidly much of his repressed hatreds and conflicts.

The patient is made all the more ready to do so by the fact he knows the practitioner is watching the needle. This causes the patient to speak with much greater honesty than he otherwise would observe, for he conceives his mind to be "read" by the practitioner.

A practitioner should know the following manifestations:

(1) A sharp drop of the needle for emphasis to the right as you face the dial denotes the existence of a heavily stressed subject. It detects, for the practitioner, the existence and whereabouts of an emotional strain, which, if talked about, may release.

(2) A steadily rising needle, which is one that keeps drifting to the left as you face the dial, denotes an avoidance of a subject which, if probed, will bring about the reaction of fear. This shows, in most instances, an effort on the part of the patient to escape. The rise may be continuous and carry on for some time. The rise is halted by asking the patient what he would like to get away from, and why; whom he would like to get away from; what situation he finds unbearable in the past. When this is touched upon by the patient, the needle will stop rising and give a short sharp drop.

(3) An idle needle, one which is drifting slightly to the right and slightly to the left very easily and gently, denotes a comfortable status of mind on the part of the patient, and tells the practitioner that he is nowhere near any subject that distresses him, or, if it follows an emotional outburst, tells him that the outburst itself is spent, and that the subject now can be abandoned for the moment.

(4) A sticky, or rigid needle is one which does not change, but if it does, changes very slightly and with a jerk. This sticky needle can be interpreted, for the purposes of associative processing, as an effort on the part of the patient to hold back information, or even use physical effort to suppress information. The practitioner should ask the patient if he is attempting to keep the machine from reading (which the patient cannot) or if he is actively and consciously repressing some information. If this fails to resolve the "sticky" needle, simply ask the patient to get a whole concept of waiting

for somebody, or somebody waiting for him, or ask him to get a concept of somebody standing still, or the patient holding somebody still, and the needle may free. The patient should be reminded occasionally of the compact with the practitioner as to the 100 percent honesty, as most patients have many things which they are determined, very knowingly, to suppress and not bring to light.

With this technique of associative processing, the hidden data which the practitioner, if he is to advance the case, must bring to the surface can be detected and released. No other effective method of doing this is known at this time.

THE JOURNAL OF SCIENTOLOGY

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The Handling of Arthritis

L. Ron Hubbard

The disability commonly called arthritis is actually a chronic somatic of the depository type.

Calcium or other minerals become deposited in the joint structures or on the bones of the body, and there, impeding circulation and often causing swelling, occasion considerable pain.

Joint limitation of motion is often marked, and quite commonly progresses to a point where the individual must use crutches or a wheel chair. The arthritic may have any joint or area of his bone structure so impeded that the ailment may be manifested by claw hands, or hunched back, or stiffened knees.

Characteristic of the disability is a certain immobility of the body and muscles. This stillness is strongly contrasted to the spastic's twitching motions.

The sufferer from arthritis generally is subject to endocrine failure. The thyroid is deteriorated, the estrogen or androgen glands are relatively inactive. The glands which monitor the calcium in the body and its solution in the bloodstream are evidently particularly inactive.

Calcium in solution in the blood becomes deposited in areas having restricted, or sluggish, flow. In Scientology, it can be demonstrated that a restriction of circulation is present in those areas which have suffered previous injury. The injury, although perhaps forgotten, or suppressed, nevertheless can become active, thus placing a mental block over the area to become affected and inhibiting normal mental communication and physical functioning with and in that area.

The damage to joints in any arthritic can be demonstrated easily by testing the individual on an E-Meter where it will be discovered that the area affected indeed has been injured.

Arthritis, then, is structurally a deposit of calcium, or other mineral, in an area which has been restricted by an old injury. The injury is held in suspension and in place in the area by restimulation of the environment which contains some of the factors present when that area was injured. It is a condition of such an injury, in order to be in suspension sufficiently to cause arthritis, that the sufferer himself must have administered a like injury to another person.

The processing of the chronic arthritic may be pleasant or difficult. This depends upon where the individual may be found on the tone scale.

Arthritis occurs at three places on the tone scale. The first is .375, an area of extreme apathy where motionlessness in general makes it easy for deposits to occur. The second is its harmonic, .75, the area of grief, where the suppression of losses of allies or possessions causes a rigidity, a belated effort to hold that which already has departed. The third is the next harmonic, 1.5. This is the band of anger.

The .375 often is easy to process, but the apathetic state of the individual occasionally denies the auditor cooperation, even though it appears to be present. The .75 is best relieved by a discharge of grief, where this can be obtained; but grief in a chronic .75 is quite often occluded. The processing of the 1.5 is best effected by

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running anger, both the anger of others toward the preclear and the preclear's anger toward others.

All three levels of arthritis can be affected interestingly by running sympathy for persons who are in a motionless position, such as the ill, and by running sympathy of others for the preclear when he has lain in a motionless position, as in illness. The next most important thing to run is waiting, or enduring, both on the part of the preclear, or others, and when they have waited, or endured for him, or on his account. These incidents by themselves have commonly produced an alleviation of arthritis.

The complete and entire reduction of arthritis, so as to inhibit its return at any time in the future, depends on the running of electronic incidents by Technique 80, in particular its famous black and white process.

There are many things which can be done for the arthritic, many processes which can be used. It is impossible in this short space to give one of the many case histories of arthritis, under process, or to give all the techniques, or complications of cases concerning it.

Of all the ills of man which can be successfully processed by Scientology, arthritis ranks near the top. In skilled hands, this ailment, though misunderstood and dreaded in the past, already has begun to become history. Twenty-five hours of Scientology by an auditor who fairly understands how to process arthritis can be said to produce an invariable alleviation of the condition. Some cases, even severe ones, have responded in as little as two hours of processing, according to reports from auditors in the field.

PROFESSIONAL COURSE BOOKLETS

by L. Ron Hubbard

The Professional Course Booklets, also known as the *50 Course Booklets*, were compiled and rewritten from transcripts of lectures given by L. Ron Hubbard during the Spring and Summer of 1952.

The first 27 booklets parallel the 27 lectures of the Hubbard College Lecture Series given in Wichita in March 1952 (see page 218). Booklets 28 to 31 are taken from the Technique 80 Lectures of Phoenix, May 1952 (see page 220). The remaining 19 booklets are based on the Technique 88 Lectures of June 1952 (see page 264). Tapes of these lectures were supplemented by the booklets and together they formed the Professional Course.

These "50 Course Books" carried forward all the basic technology of Dianetics and Scientology, with particular emphasis on the material developed between January and December, 1952. They contained an enormous amount of material fundamental to an understanding of the mind, with many illustrations. They could be said to have comprised a study course in themselves, but were at the same time part and parcel of the Professional Course.

Although they are out of print and generally unavailable today, the data they contained can be obtained directly from the LRH tape lectures mentioned, obtainable from Scientology Publications Organization, Jernbanegade 6, 1608 Copenhagen V, Denmark.

THE JOURNAL OF SCIENTOLOGY

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The Running of Concepts

L. Ron Hubbard

The running of concepts is a new development in processing which replaces, to a large degree except in psychotic cases, what formerly was called Straight Wire.

Individuals commonly are able to obtain a concept much more easily than they can obtain a specific memory. Furthermore, when they run a concept, it is run out of an incident in which they are fixed, rather than out of the locks, where it does little good.

Concept Running is the term given to this portion of Technique 80, and Concept Running alone is used for the light process running of Technique 80.

The dictionary definition of concept is "an abstract general notion or conception." One has the concept, for instance, that another is tired, or that people are bored, or that he himself feels sorry for himself. Thought and emotion both are embraced in concepts.

Concepts are run on any and all dynamics.

Motivators, overt acts, DEDs, and DEDEXes (see *What to Audit*) all are run lightly on the conceptual level.

Heavy processing of effort and attention units is done as before with effort, counter-effort, attention units, and counter units.

The Hubbard Chart of Attitudes is one of the swiftest methods of Concept Running. Across the top of this chart we have concepts of a more or less ideal nature, such as I KNOW, I AM, CAUSE, CHANGE, WIN, etc. At the bottom end of the scale on this chart we have the reverse of these concepts, such as I KNOW NOT, I AM NOT, EFFECT, NO CHANGE, LOSE, etc. (The complete chart may be found in *The Handbook for Preclears*.)

In the first, the auditor merely requires the preclear to "get the concept of not being." In the running of changing concepts, the auditor requires the preclear to get first the concept "I know not," and then "scan" this up to the concept "I know." In other words, in the process known as changing concepts, one runs bottom scale up to top scale concepts. This can produce some very fast rises in tone and can take an individual out of incidents in which he is fixed.

Additional Concept Running is done on the emotional scale of the Chart of Attitudes, which goes from apathy, cowardice and fear, up to exhilaration. One can run these as single concepts, which is to say, one emotion, or as a changing concept, from a base emotion to a higher emotion. In the latter case, one actually is running a reverse emotional curve.

Concept Running also includes specific thoughts. It does not include phrases and the auditor must be careful not to let the preclear repeat phrases, since these will repeat him into unconscious periods of engrams. Let the preclear simply get the concept contained in a phrase, and feel this concept rather than express it.

One also can combine a thought concept with an emotional concept. He can ask a preclear to get a concept of not liking dogs and, as he gets the concept, to actually feel

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that he dislikes dogs. Quite commonly the incident occasioning this dislike will come into view.

In the running of concepts, it must not be omitted that a preclear is quite often too low on the tone scale to remember things that are absolutely real to him, times when he was in good communication, etc. Further, the running of concepts actually can blunt his reality if he is permitted to go into incidents which are too heavy with these concepts, a thing an auditor finds difficult to prevent and about which he should not particularly worry beyond this remedy: After every period of Concept Running, the auditor should cause the preclear to remember specific incidents on the time track which seem absolutely real to him, and in which he was in good communication, where he felt affinity, or affinity was felt for him, or good communication was being given to him, and where he was able to give reality to someone.

Conditions and positions and states also may be run as concepts: the condition of being poor, of being happy, the position of something being near, far, high, or low—either socially, professionally, or actually—and the state of something being still, somebody standing, somebody lying down, something being in fast motion. The concepts in these cases can be combined with the concept of the desire to stop somebody from moving, or to start somebody who is not moving into motion.

The key concepts on any case are those to be found on the Chart of Attitudes. One can amplify this chart by putting the words “Try to” or “Trying to” in front of these conditions. Such as, the concept of trying to know, the concept of trying to get somebody else to know, the concept of trying to be, the concept of trying not to be, the concept of trying to get somebody else to be cause, etc.

All Concept Running is productive of considerable result, but, as in any type of processing, it must be remembered the preclear can get only a limited number of concepts as overt acts before he has to get concepts as motivators. He has to get a number of concepts as motivators before he can get them as overt acts. Thus, be sure to run Concept Running along all of the dynamics. For example, here is a routine that can be followed:

1. Get the preclear to get concepts about himself.
2. Get him to get concepts about other persons. Get him to get concepts of trying to do something, or to be something about himself, trying to do or be something with or about others.
3. Concepts of others feeling emotion toward him.
4. Concepts of himself feeling emotion toward others.
5. Concepts of a state of beingness, such as tiredness on the part of others, as in making somebody feel tired, or in tiredness on the part of self.

A chart of all possible aberrations would demonstrate that concepts can be fitted into an inner play of dynamics, so that the first dynamic feeling tiredness then could be rotated into the remaining dynamics feeling tiredness. Or one could take a group feeling tiredness on the part of individuals.

There is a validation type of Concept Running whereby one merely runs happy or corroborative states and data, top tone scale material. This can be run quite successfully, and often results in keying out low-level engrams.

In running attention units and counter units, one quite occasionally finds it advisable to ask the preclear to get a concept. The preclear is never asked to get a phrase. Because of newer and more efficacious techniques, phrases have not been run for almost a year.

Concept Running will be found quite as effective as Straight Wire, which it replaces.

SCIENTOLOGY 88

by

L. Ron Hubbard

Published September 1952

Scientology 88 was a unique limited edition, hand-written by L. Ron Hubbard on special lithographic plates, printed in blue and bound in hard white covers lettered in gold. It was a special memorial edition, prepared especially for those people who had contributed to the Hubbard Association of Scientologists when offices first opened in Phoenix, in gratitude for the aid they had given.

Also known as "Technique 88," the text of *Scientology 88* was expanded into *Scientology 8-80*, as the first ten chapters.

"In these simple techniques it may be difficult to discover the depth of data which is Scientology, just as it was difficult in the complicated techniques of Dianetics to discover a simple therapy.

"Dianetics was a productive field, a valuable step, but it was experimental in application. Scientology is no experiment. Twenty-two years of research are behind it—three years of widespread application are behind it.

"Scientology is essentially 'knowing how to know.' It produces a state of mind wherein it becomes possible to know *Why* you are here, *How* to attain your goals.

"I am very proud to give you these techniques. I have spent some eighty thousand hours in intensive investigation over the last many years to bring about Scientology."

L. Ron Hubbard

Although out of print today, the technology from *Scientology 88* can be found in *Scientology 8-80* (see page 288).

An auditing formulae to
make a Theta clear.

① Read questions to PC from
Handbook for Preclear until auditor
has confidence.

② Run Beauty - high current
life until all occlusions gone.

③ Run by Black and White any
electronic incident which shows
up while doing ②. Alternate
such incident with current life
until current life clears.

④ Run all blanketings.

⑤ Run most distant body
preclear can contact. Run out.

⑥ Run closer and closer bodies
until preclear is clear.

[The above is the last chapter of Scientology 88 (see preceding page). When Scientology 8-80 was printed, incorporating the data from Scientology 88, the rundowns had changed so this was not included. It is reproduced here so the student can follow the evolution.]

TECHNIQUE 88 SUPPLEMENTARY LECTURES

London, England
21—24 September 1952

In mid-September, 1952, L. Ron Hubbard flew to London, England, where he immediately began to train auditors, work on *Scientology & 8008*, revise *Self Analysis* for the *Self Analysis in Dianetics* edition, establish an organization and launch research projects—in short, to boom Scientology in Great Britain.

His first series of lectures to London Professional Course students were as follows:

** 5209C21A	T88 Supp	Basics of Scientology and Dianetics, Lecture 1, Part I
** 5209C21 B	T88 Supp	Basics of Scientology—Nature of Flows (elasticity of flows), Lecture 1, Part II
* 5209C21C	T88 Supp	Basics of Scientology—Stuck Flows, Part III
** 5209C22A	T88 Supp	Scientology—Tone Scale Characteristics, Lecture 2, Part I
** 5209C22B	T88 Supp	Scientology—Flows, Tone Scale, Lecture 2, Part II
** 5209C23A	T88 Supp	The Resolution of the Second Dynamic—Case Level V, Lecture 3, Part I
** 5209C23B	T88 Supp	Blanketing—Exteriorization, Lecture 3, Part II
** 5209C24A	T88 Supp	Scientology—The Three Types of Energy Flows, Lecture 4, Part I
** 5209C24B	T88 Supp	Activity of the Auditor (in theta clearing), Lecture 4, Part II

THE JOURNAL OF SCIENTOLOGY

Issues 3-G, 4-G & 5-G [1952, ca. late Sept., early Oct. & late Oct.]

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Danger: Black Dianetics!

L. Ron Hubbard

Death, insanity, aberration, or merely a slavish obedience can be efficiently effected by the use of Black Dianetics. Further, adequate laws do not exist at this time to bar the use of these techniques. The law provides that only the individual so wronged can make complaint or swear out a warrant for offenders using these techniques.

A person on whom Black Dianetics has been employed seldom retains the sanity or will to make a complaint, or does not know he has been victimized. In addition, persons claiming such offenses against their persons are commonly catalogued by doctors as suffering from delusion. Thus the employer of Black Dianetics can escape unpunished under existing legal procedures.

One invites, by the release of such powerful and insidious methods, the censure of those who seek to hold society together. But a little thought will tell one that these techniques are better released and known to many than hidden and known to but a few.

A shabby, inefficient, and fifth-rate shadow of these techniques has been employed by Russia and other governments. The cases of Mindzenty, Vogeler, and Oatis reflect a faint forerunner of such methods. Even the United States government, honorable above most governments, has sought better ways to “influence” human beings.

Hypnotism is a rather old and untrustworthy method of influencing or enslaving others. However, hypnotism is very unreliable even when it can be effected upon an individual. The mechanisms of hypnotism, quite incidentally and of no great importance, are circumscribed in Black Dianetics.

One could not release this furiously violent poison unless one first had the antidote. Processing, even that contained in *Self Analysis*, can undo Black Dianetics unless, of course, the victim has been driven into suicide or past the point of no return—a feat which is not difficult, but a condition which is not desirable where the operator seeks real advantage.

Several people are dead because of Black Dianetics. Hundreds of thousands are dead because of the atom bomb. Thousands may die because of Black Dianetics.

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Millions may die because of nuclear physics. But also because of nuclear physics man may reach the stars. And because of Scientology we may some day win a world without insanity, without criminals, and without war.

Efforts to influence and prevail over the minds of individuals, groups, and nations have been exerted since the dawn of time. These efforts have utilized every known means of psychic and physical phenomena.

One of the earlier broad efforts consisted in the field of astronomy where, in Chaldea, Babylon, and other early civilizations, priests procured power by predicting solar and stellar activity such as eclipses and comets. By first stating the phenomena would occur, the priests would be held to be in league with the gods by a populace which beheld the spectacular occurrences. The courses of men and nations could thus be swayed by a body of men with recourse to phenomena known to them and yet unknown to the vulgar.

Another effort of swaying minds occurred in Persia and Syria between the 11th and 13th centuries A.D. A sect known as the Assassins utilized the popular belief in Muhammetan Paradise to rule, viciously and powerfully, a large segment of the known world. This sect enforced its will upon the rulers and influential men of its time by assassination, and, indeed, that is the derivation of that word. The leaders of this sect would ply religious young men with hashish and then transport them to a marvelous garden which contained all the sensual delights recounted in the Koran, even to the forty black-eyed houris. The young men, believing themselves in Paradise itself, would be told that they could not remain there unless they obeyed the slightest wish of the sect and that they could not return unless they were actually dead. The young men, so bedazzled, were then returned to the “world of the living” and were used to slay important persons, for what mattered it that the assassin was killed, since he would, at worst, return to “Paradise.” Thus any ruler or influential man in the world, once threatened by this sect, would obey its mandates as to tribute or the passing of new laws.

In India, down through the millennia, various methods of influencing human thought have been practiced with greater or lesser success. One of these wandered into the western world and became known as “hypnotism.” The variability of its success was such and the extravagant and unfounded claims made for it were so out of the ordinary that even today there are many people who do not believe it exists.

The basic technique of hypnotism consists of one individual, the hypnotist, relaxing or coaxing into quiescence another individual called the “subject.” The operator then makes certain suggestions to the subject and the subject may, during the session or after it is dictated, obey. Hypnotic subjects are in the minority and skilled hypnotists are few and so this method of influencing minds has had limited scope.

Further, the hypnotist claims curative powers in hypnotism and a careful examination of the field demonstrates that hypnotism is far more harmful to a mind than beneficial. Thus hypnotism, a curious phenomena, is not greatly employed. But it has, nevertheless, been employed to the harm of individuals and the “betterment” of operators.

It is claimed by hypnotism’s zealots—and it has them in plenty—that a hypnotized subject will not perform immoral or dangerous acts. Experiment demonstrates a limited truth in this but it also demonstrates that a hypnotic subject can be influenced against his best interests. The charlatanism in this field is very great.

Other methods of influencing and swaying minds are all about us. They range from the cold brutality of threatened death to the extensive practice of advertising. Each depends upon some natural phenomenon or phenomena, whether known or unknown.

The Loophole in Guarded Rights

Whenever phenomena become known to a small number of unscrupulous men, these, by secrecy, can employ it to the enslavement of many. This, in a thimble, is the history of the race.

It was inevitable that once natural law concerning thought became known, it would be utilized by individuals to enslave, reduce, or even to murder others.

Invalidation of Dianetics is now, fortunately, rendered impossible by the vigorous program of proof and testing to which it has been subjected. However, an invalidation of Dianetics as a process by which aberration can be relieved, works in the direction of permitting Black Dianetics to be employed without censure upon luckless human beings who may not even know that it has been so employed.

The processes of Black Dianetics can be remedied by what might be called White Dianetics, in most cases. If any group desired to use the phenomena discovered in Dianetics to enslave an individual, a group, or a nation, its first step would be to place White Dianetics out of bounds, to illegalize its practice, and to condemn the tenets contained in it. To debar the general public practice of White Dianetics is to make possible a general unpublic practice of Black Dianetics.

At the present writing, there is one certain method of disenfranchising a human being. In 1215 A.D. by the Magna Carta and in 1791 by the Bill of Rights in America, certain liberties of person and property were delineated and given to certain nations.

In the absence of any known natural law relating to sanity beyond the legal definition that it is the "ability to tell right from wrong" without saying what right and wrong are, clauses relating to sanity were, perforce, omitted from such documents. Thus a wide loophole was left in civil and criminal structure. For whatever a sane man's rights may be said to be, it is only necessary to declare him insane and his rights vanish. He has no right to property. He has no right to trial. He has no right to be confronted by his accusers. All processes of law are suspended the moment an individual is declared to be insane. Indeed, on this whisper, even his friends may desert him. He must have an appointed guardian for all his affairs to whom he cannot object. He can be spirited away into a public jail without other than a complaint that he is not sane. There he is examined by men whose pretense it was to be able to distinguish sanity from insanity and who, themselves, are suspect of being insane in most part. An individual so accused can be incarcerated without any other legal process and can be given "treatments" which will leave him a hopeless imbecile for the remainder of his life. Or he may simply be killed by attendants.

Electric shock, "psychosurgery," other types of shock "treatment" are at this writing accepted treatment of the "insane." Adequate documents exist to demonstrate that these "treatments" never cure anything, that they often break a man's spine or leave him even unable to control simple body functions.

All this waits for the individual the moment he is pronounced "insane." He is disenfranchised, his property is forfeited, he passes into hands which have the power of life and death over him.

Thus we see that even the Magna Carta and the Bill of Rights are worthless in the hands and under the manipulation of the unscrupulous.

In order to have a true bill of rights a citizen would have to be given rights to his sanity and to his life. These are two rights which cannot now be guaranteed. Until they are guaranteed, the Constitution, to many, is a mockery.

In one insane asylum, at the behest of a government, a man that government considers dangerous is held as "insane."

After Pearl Harbor in 1941 any naval captain who dared cry "Treason!" when he saw how high administrative orders brought about a debacle was shipped, quickly and without any recourse to friends or courts, to insane asylums.

Thus it is possible, even now, in this "enlightened age" for a group of men to function much as did the assassins, even without Black Dianetics. By using the public fear of the insane, a fear born from the unknowns of insanity, anyone can be discredited and imprisoned.

By using Black Dianetics, insanity itself can be brought about with considerable ease.

In these turbulent times, with an A-bomb hanging over every city, civil law is more and more withdrawn from the citizen, censorship is more and more strict. Disaster breeds secret control and enslavement. In event of a national disaster such as that envisioned in an atomic war, it is not necessarily true that civilization may be destroyed, regardless of what the president says but it is true that disaster may assume a magnitude sufficient for any small group to seize control of the remaining populace, a control very close to complete slavery.

In order to resolve insanity, it was necessary to release the natural laws discovered in Dianetics. When they were released it became possible to create insanity at will. And even more insidiously, complete control of a human being can be effected without insanity being demonstrated by him.

The release of these laws and the whole of Black Dianetics is necessary if a long range program of prevention is to be effected. So long as Black Dianetics remains the property of the very few, a very great many more will suffer eventually than those few who will die because of the publication of this material.

Thus, the first basic principle of Black Dianetics: *So long as a natural phenomenon remains the knowledge of a few and is denied to the many it can be utilized to control the many.*

The first law of Dianetics which you should know is as follows: *The human organism receives and records all perceptions while under duress and in a reduced state of consciousness.*

Should you wish to know complete derivations of this law and its proofs, you are invited to study the science itself. Here is contained only sufficient material to delineate Black Dianetics in full.

Records of Mind Are Permanent

Man, for all his years, took the observation for the fact that when a human being was no longer able to control its own operations and functions and so long as it, again in control, could not recall what had occurred, that the material was not recorded. This was wholly unwarranted as an assumption.

Let us examine, first, pain. Pain, technically, is caused by an effort counter to the effort of the individual as a whole.

The individual is a colonial aggregation of cells. Each cell is seeking to live. Each cell and the whole organism is basically motivated by a desire to survive.

The entire physical structure is composed of atoms and molecules, organic and inorganic. While the individual is alive and conscious, these atoms and molecules are in a state of optimum or near-optimum tension and alignment.

On the receipt of a counter-effort such as that of a blow or, internally, as in the case of drugs, shock or bacteria, the optimum or near-optimum tension and alignment of these atoms and molecules, as contained in the nerves, muscles, bones, and tissues of the body, are disarranged. The result is a slackening or speeding of the motions of the physical body in such a way as to cause misalignment and maltension of the atoms and molecules.

This is pain. Counter-efforts to survival cause this effect to take place. The technical name of this effect is *randomity*. The directions of motion of the various portions of the body are disarranged into random vectors or patterns. Pain results in loss, invariably, the loss of cells or the loss of general alignment.

When pain departs, it is still on record. The record of that pain can be called again into existence.

If you wish to make a very simple test, simply go back to the last time you hurt yourself. Get as full perceptions as you can of the object which hurt you and the surrounding environment. Seek to contact the painful object again. Unless you are badly occluded, you should be able to feel that pain once more. If you yourself cannot make this test because you are occluded, ask your friends to try it. Sooner or later you will find someone who can recall pain.

Another test: Pinch yourself and then go back to the moment you did it and feel the pinch again. Even if you are occluded you should be able to do this.

In short, pain is stored on record. But that is not all that is stored. The whole area of any randomness is stored in full. The atoms and molecules rearrange themselves, when pain is recontacted, into the pattern they had when that pain was received. Hence the pain can come back. But also the effort and all of its perceptions can come back when either the pain or the general randomness come back.

The misalignment caused by a blow, shock, drugs, or bacteria causes an inability of the control center of the mind to function. Thus, the control center of the mind can go unconscious, can be overwhelmed by this misalignment.

After consciousness is regained, whenever the control center of the mind tries to recall what happened, it can recall only the randomness. It is trying to recall a time when it could not recall and thus draws a blank.

Man thought that if he could not recall a thing, then it didn't record. This is like the little child who hides his eyes and then thinks you can't see him just because he can't see you.

With every area of randomness thus created by injury or illness or shock or drugs, there is stored as well the counter-effort to the body. The effort impinged upon the

body by the blow or the other misaligning factor also was stored. This is physical force. When it comes back upon the body, it comes back as physical force. It can distort features or the body by being in constant “restimulation.”

Restimulation is occasioned by some part of the early recording being approximated in the environment in the present. This calls up the old area of randomness. The body, confused, registers the old counter-effort.

Nearly everyone has these counter-efforts of the past being, some of them, exerted against him in the present. His sub-level awareness is tied up in resisting old counter-efforts—blows, sicknesses, drugs—which once affected him and drove him into unconsciousness.

The moment an individual wholly concentrates his attention elsewhere these old areas may exert their force again.

Feel the aliveness or full sense of being of each one of the following. Feel wholly alive only in the member of your body named:

- | | |
|--------------------------|--------------------------|
| 1. The right foot. | 7. The back of the neck. |
| 2. The left foot. | 8. The nose. |
| 3. The right cheek. | 9. The right hand. |
| 4. The left cheek. | 10. The tongue. |
| 5. The toes. | 11. The left-hand. |
| 6. The back of the head. | 12. The stomach. |

If you have gone over these members, investing carefully, aliveness only in each, you probably will have received various aches and pains in areas where your concentration was not fixed or at least experienced grogginess. Try it several times.

Processing cleans up these old areas with resultant rise in health and sanity.

Black Dianetics uses this mechanism to implant new compulsion.

SELF ANALYSIS IN DIANETICS

by

L. Ron Hubbard

Published October 1952

In the Fall of 1952 L. Ron Hubbard revised *Self Analysis* for use in Creative Processing by rewriting the Processing Section text and the introductory texts of each list and changing the commands to get the preclear to mock up the items. This new book, **Self Analysis in Dianetics**, a companion to *Scientology 8-8008*, was published in October 1952 in England. The same text was then published in April 1953 in the United States with the title changed to *Self Analysis in Scientology*.

It was this book that was used in certain British schools in early 1953 with resultant increases in IQ and reading ability and decreases in absences (see pages 319-328 and 332).

In order to teach the use of *Self Analysis in Dianetics* with groups, L. Ron Hubbard delivered six hours of lectures which were taped and made into the London Group Auditor's Course (see page 306).

The original *Self Analysis* is the one now in use and it has replaced this Creative Processing Version which is now out of print.

STANDARD OPERATING PROCEDURE FOR THETA CLEARING LECTURES

London, England
October 1952

The material in these lectures given by L. Ron Hubbard to the professional course in London in October, 1952, parallels *Scientology* 8-80, as well as the article "Procedures for Theta Clearing" in *Journal of Scientology* 6-G, page 289.

This is Standard Operating Procedure 1. Copies of these tapes were flown to Phoenix and Philadelphia in the United States and incorporated into the professional auditors' course with Techniques 80 and 88.

5210C	SOP-1	Title unknown
5210C	SOP-2	Title unknown
5210C	SOP-3	Title unknown
** 5210C	SOP-4A	"Summary of Technique 8-80", Thetans, G.E. Line
** 5210C	SOP-4B	Present Time Use of Energy Manifestations
** 5210C	SOP-5A	Theory of Flows—Counter-Elasticity
** 5210C	SOP-5B	Flows
** 5210C	SOP-5C	Basics of Scientology—Black and White Processing, Discharging Flows
** 5210C	SOP-6A	Basic Summary on SOP of Technique 8-80
** 5210C	SOP-6B	Phenomena of the Thetan
** 5210C	SOP-7A	Service Facsimile Chain (Section E, Act 5. SOP, Scn 8-80 Making a Theta Clear)
** 5210C30A	SOP-8A	The Role of Earth (incidents from the fourth and fifth invader forces—their brief role on earth as a prison)
** 5210C30B	SOP-8B	Illusion Processing and Therapy

LRH TAPE LECTURE

1 November 1952

5211C01	LECTURE	Resolution of Effort and Counter-Effort
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SCIENTOLOGY 8-80

by

L. Ron Hubbard

Published

November 1952

Scientology 8-80, much expanded from *Technique 88*, is the long-awaited "How to Audit" which was to be the companion of *What to Audit* (later titled *A History of Man*). This work was delayed, according to L. Ron Hubbard, because of testing of the "Black and White" technique (a process included in *Technique 88*). This technique is a considerable extension beyond the data given in the Summer Session course (Phoenix, June 23-28, 1952), but has that course as its basic.

Working on the basis that the individuality and the actual substance of the person is an electronic field, L. Ron Hubbard spent considerable time investigating all the manifestations of energy and its behavior. These manifestations are few in number, and are readily identified. Once their manifestation on the life field is understood, the running of the basic incidents of the case becomes quite simple.

This book is an excellent rendition on the subject of the thetan and electronics. It also contributes something to the field of electricity

and nuclear physics by pointing out some omissions in fundamental electricity which, when remedied, make electricity more usable. It pokes a hole in the theory of alternating currents and then fills it. A contribution to basic science possibly comparable to some of Faraday's work, it should be in the know-how of those broadly interested in Dianetics and Scientology. It contains the entire technology of Black and White processing, the manifestations of energy (flows, dispersals and ridges), the tone scale for the thetan and other data. It is an extremely valuable text. The technology itself is essential to the education of an auditor.

112 pages, 10 drawings, hardcover with dust jacket, glossary. Available from your nearest Scientology Organization or Mission, or direct from the publishers: Scientology Publications Organization, Jernbanegade 6, 1608 Copenhagen V, Denmark; or Church of Scientology Publications Organization U.S., 2723 West Temple Street, Los Angeles, California, 90026, U.S.A.

THE JOURNAL OF SCIENTOLOGY

Issue 6-G
[1952, ca. early November]

Published by
The Hubbard Association of Scientologists, Inc.
Phoenix, Arizona

Procedures for Theta Clearing

L. Ron Hubbard

This is Standard Operating Procedure for Theta Clearing. This IS THE ROAD. It applies to all cases of whatever kind. It does not change or vary from case to case.

This process is done in steps. The auditor with EVERY preclear makes no other judgment than to begin with Step I and, failing to accomplish that immediately, to go to Step II; if he fails to accomplish this immediately he goes to Step III and so on. When he is able to accomplish a step he labels the case as that step number, i.e., a III. He then begins working with that step. After a few hours of work he again starts at the top with the pc with Step I and progresses on through. Eventually the pc becomes a Step I.

Step I: POSITIVE EXTERIORIZING. Ask the preclear to step a foot back of his head. If he does, make him go back further, then up, then down, practicing placement in space and time. Then one asks him to see if there are any items in the body he would like to repair and proceeds to let pc repair them according to pc's own ideas as to how he should do it. Then educate the pc by making him create and destroy his own illusions into finally getting a certainty of illusion and from this a certainty of perceiving the real universe with all perceptions. (Note: The most real universe is, of course, one's own illusory universe and should be completely rehabilitated before one attempts to perceive or handle or worry about the MEST universe. Rehabilitated, sonic, visio, etc., of the MEST universe are clear and very certain. Clear perception in early stages is not a test of being outside. The only test is whether the pc KNOWS he is outside.) Failing the first line of this step, go to Step II.

Step II: NEGATIVE EXTERIORIZING. Ask the preclear NOT to be a foot back of his head. (See sub-zero tone scale where all commands reverse.) Give him commands in the negative which will be obeyed in the positive sense. Then orient him in space and time (the thetan can be out of time badly) and thereafter treat him as a Step I case. Failing this step, go to Step 111.

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Step III: BY ORIENTATION. Ask the preclear, still inside, to locate the inside of his forehead. Ask him to put a pressor beam against it and push himself out the back of his head. Supplement this by asking him to reach out through the back of his head and grab the wall with a pulling beam and pull himself out. Ask him to steady himself outside and then, by means of beams, to raise and lower himself while outside and to move to various parts of the room while still outside. By orientation as a thetan, placing himself as a thetan in time and space, he becomes sure of his whereabouts. Have him find and cast off old lines which have their terminals fixed to radiators and water taps so the energy will drain out of him. The III ordinarily has enough lines to cause him to snap back in the head when he releases beams. Failing this go to Step IV.

Step IV: RIDGE RUNNING. Ask the preclear to give himself a command to walk. Let him locate the white flow line which results inside his head. When this line goes dark, have him locate the tiny inside skull ridge that stopped it. Have him run the flow from this barrier (these barriers are tiny ridges, each having a thought with it such as “Can’t walk” or “Too bored to walk”) back toward the spot where he told himself to walk. It will run white for a moment, then go black. Have him give himself the command to walk again and “watch” this flow line. It may run through two or three tiny barriers and then stop. Again have him run the “objection” to walking. Have him watch this “objection” flow until it goes black. Then have him give himself the command to walk again and so on and so on. He will wind up at some outside point. Now have him give himself the command “Listen” and have him run this and its back flows on “black and white” until he is exterior on the subject of listen. Then use the command “Talk” similarly. Then the command “Nod,” then the command “Move.” Give “Look” last for it may “blind” his perception of black and white. He may each time get out to a distance in another quarter. If he can do all this start with Step I again. Failing this step, failing to “see” black and white energy manifestations, go to Step V. (See *What to Audit*.)

Step V: DED-DEDEX RUNNING. Audit the preclear on DEDs and DEDEXes with particular attention to blanketings. Audit him also very heavily on “Creative Processing” (*Self Analysis*, British Edition). Then go through steps again. If pc is immediately perceived to have little or no reality on ANY incident, go to Step VI.

Step VI: A-R-C STRAIGHT WIRE. Drill, by direct questioning, on locks until pc can remember something really “real” to him, something which he “really loved,” something with which he was in communication. Then drill him on creating illusions until he is certain he has created one which really isn’t real, which he is certain HE put the emotion and perceptions into. (See *Self Analysis*, British Edition, with attention to “End of Session Processing.”) Then go through steps again. Failing Step VI after a quick test, go to Step VII.

Step VII: PRESENT TIME BODY ORIENTATION. Have preclear locate a part of his body and recognize it as such. Have him locate furniture, fixtures, auditor in room. Have him locate the town and country he is in. Get him to find something in present time which is really real to him, with which he can communicate. Work on this until he can do this. Then go to Step VI. Then go to Step I.

The Bibliography for SOP Theta Clearing is as follows: *Dianetics: The Modern Science of Mental Health*, *Science of Survival*, *Self Analysis* (British Edition as revised Fall, 1952), *What to Audit*, *Professional Course Books*, *Scientology*: 8-80.

[Also in this issue of the *Journal* was a list of terms and definitions used extensively in the theta clearing techniques. This same collection of terms, with some revisions and modifications, can be found as the Glossary of *Scientology* 8-8008.]

LRH TAPE LECTURES

London, England
6—16 November 1952

** 5211C06A	LS-1	Methods of Research, the Thetan as an Energy Unit, Part I
** 5211C06	LS	Methods of Research, the Thetan, Part 11
** 5211C06B	LS-2	Creating Different Space and Time—Responsibility —Code of Honor, Part I
5211C06	LS	Creating Different Space and Time—Responsibility —Code of Honor, Part 11
** 5211C07	LS-3	Have as Homo Sapiens and as Thetans, Clearing by Communication “Have”, Part I
** 5211C07	LS	Have as Homo Sapiens and as Thetans, Part 11
** 5211C14D	LS-4A	Be, Have, Do (time, space, energy, in relation to do), Part I
** 5211C14E	LS-4B	Be, Have, Do (cont.), Part 11
5211C16	LS	MEST-Self-MEST Universe in Connection with Creative Processing

LOGICS AND AXIOMS LECTURES

London, England
10—12 November 1952

** 5211C10A	L&A-1&2	Introduction—The Q List and Beginning of Logics
** 5211C10B	L&A-3&4	Logics 1-7
** 5211C12A	L&A-5&6	Precision Knowledge—Necessity to Know Terminology and Law
** 5211C12B	L&A-7&8	Logics 7-9 and 10-23

LONDON PROFESSIONAL COURSE LECTURES (Standard Operating Procedure, Issue 2)

London, England
10—21 November 1952

** 5211C10	LPC-1	Introduction to the Course—Definitions of Dianetics and Scientology, other philosophies
** 5211C12C	LPC-2	8-8008 Continued, Time and Space
** 5211C14	LPC-3	Time, Create, Destroy, Have
** 5211C14B	LPC-4&5	Standard Operating Procedure, Issue 2, Steps 7, 6 & 5
** 5211C14C	LPC-6&7	SOP Issue 2, Step 5 (cont.) and Creative Processing Assessment
5211C17	LPC-8	A R C
5211C17	LPC-8A	A R C (cont.)
** 5211C17A	LPC-9	ARC, Motion, Emotion, Tone Scale, Flows, Ridges, Part I
** 5211C17A	LPC-9	ARC, Motion, Emotion, Tone Scale, Flows, Ridges, Part 11

* 5211C17B	LPC-10	Creative Processing—the basic anatomy of creative processing, MEST universe, MEST, self universe, hypnotism, Part I
* 5211C17B	LPC-10	Creative Processing, Part 11
* 5211C17C	LPC-11	Ridges
** 5211C17C	LPC-11	Ridges, Self-Determinism-Tone Scales
** 5211C19A	LPC-12	Attention, Part I
* 5211C19B	LPC-13	Attention, Part 11
* 5211C19C	LPC-14	The Control of the Individual by an Unknown (Sound)
* 5211C19C	LPC-14A	What is Cause?
* 5211C19D	LPC-15	Responsibility
* 5211C19D	LPC-15	Responsibility (cont.), Tone Scale of Responsibility
* 5211C20A	LPC- 16	Creative Processing, Lecture 1, Validation of M EST, Have and Agree
* 5211C20B	LPC-17	Creative Processing, Lecture 2, Validation of MEST, Have and Agree (cont.)
* 5211C20C	LPC-18	Creative Processing Directed Toward Breaking Pc's Agreement with Natural Laws of the MEST Universe, Lecture 3
** 5211C20	LPC-18A	Creative Processing (cont.)
* 5211C20D	LPC-19	Creative Processing (cont.), Lecture 4
* 5211C20	LPC-19A	Creative Processing Directed Toward . . . (cont.)
* 5211C21	LPC-20	Assessment of Pc—The Dynamics: Be, Have, Do
5211C21	LPC-21	Creative Processing—How Different Levels of the Tone Scale React in Regard to Handling Illusions
5211C21	LPC-21A	Structure and Function as Regards Mechanisms of Processing—Clearing by Comm. “Have”

THE JOURNAL OF SCIENTOLOGY

Issue 7-G [1952, ca. late November]

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Phoenix, Arizona

Sanity Needs Creation-Destruction Balance

SPACE, TIME AND ENERGY HAVE THEIR PARALLELS
IN START, STOP AND CHANGE

L. Ron Hubbard

Self-determinism seeks as its goal the attainment of the goal of theta itself.

Theta has the capability of locating matter and energy in time and space, and of creating time and space.

Any action requires space and time, for space and time are necessary to motion.

Motion can be defined as change of location in space, and any change of location requires time.

Thus we have an interacting triangle, one corner of which could be labelled space, another corner time, and the third energy. Matter is not included in the triangle because matter is apparently cohesion and adhesion of energy.

The cycle of a universe could be said to be the cycle of creation, growth, conservation, decay, and destruction. This is the cycle of an entire universe or any part of that universe; it is also the cycle of life forms.

This would compare to the three actions of energy, which are Start, Change and Stop. Where creation is Start, growth is enforced Change, conservation and decay are inhibited Change, and destruction is Stop.

The two extremes of the cycle—creation and destruction or, in the terms of motion, Start and Stop—are interdependent and are consecutive.

There could be no creation without destruction; as one must eradicate the tenement before building the apartment house, so, in the material universe, must destruction and creation be intermingled. A good action could be said to be one which accomplished the maximal construction with minimal destruction; a bad action could be said to be one which accomplished minimal construction with maximal destruction.

That which is started and cannot be stopped and that which is stopped without being permitted to run a course are alike actions bordering upon the psychotic. Unreasonableness itself is defined by persistence in one or the other of these courses of starting something which cannot be stopped (as in the case of an A-bomb) or of stopping something before it has reached a beneficial stage.

Unlimited creation without any destruction would be insane; unlimited destruction without any creation would be similarly insane.

In actuality, insanity can be grouped and classified, detected and remedied by a study of creation and destruction.

If one discovers in an individual where he will not use force, or cannot tolerate force, he will find where that individual will also refuse to be responsible. The definition of responsibility is entirely within this boundary.

An assessment of a case can be done by use of the accompanying graph. We see here *creation* with a line pointing straight downward and find there the word *insane*;

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under this, we list the dynamics. Wherever along any of these dynamics the individual cannot conceive himself to be able to create, on that level he will be found aberrated to the degree that he does not believe himself able to create. This might be thought to introduce an imponderable but such is not the case, for the individual is most aberrated on the first dynamic and, rightly or wrongly, conceives that he could not create himself. This goes to the extent, in *homo sapiens*, of believing that one cannot create a body and, rightly or wrongly, one is then most aberrated on the subject of his body.

Potentially, because of the character of theta itself, an individual in an absolute and possibly unattainable state, should be able to create a universe. Certainly it is true that every man is his own universe and possesses within himself all the capabilities of a universe.

To the extreme right of the graph, we have the word *destruction* and a line pointing downwards toward *insane*, and beneath this, the list of the dynamics. That individual who can only destroy along any of these dynamics and cannot or will not create could be said to be aberrated on that dynamic. He is aberrated to the degree that he would destroy that dynamic.

Looking again at the column of *creation*, one finds the individual aberrated anywhere along the dynamics in that column where the individual will only create and will not destroy.

In the *destruction* column, one finds the individual aberrated on any dynamic in that column where he will not destroy.

Use of this graph and these principles enables the auditor to assess hitherto hidden compulsions and obsessions on the part of the preclear.

This is an auditing graph. If one looks at it in another way than auditing, he finds laid out what has been occasionally posed as a philosophy of existence. Friedrich Nietzsche, in his book *Thus Spake Zarathustra*, presents as a desirable code of conduct unlimited willingness to destroy. In order to survive in any universe, conduct must be regulated by a sense of ethics. Ethics are possible on a reasonable level only when the individual is high on the tone scale. In the absence of such height, ethics are supplanted by morals which can be defined as an arbitrary code of conduct not necessarily related to reason. Should one attempt to regulate his conduct on the basis of unlimited creation or destruction, he would find it necessary to act without judgment to put his philosophy into effect. It is noteworthy that the late Nazi regime can serve as a clinical test of the workability of a scheme of things wherein unlimited creation and destruction are held as an ideal.

THE JOURNAL OF SCIENTOLOGY

Issue 7-G [1952, ca. late November]

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Phoenix, Arizona

The Components of Experience

L. Ron Hubbard

The physicist long has been on a carousel with regard to the component parts of the material universe.

He has had to define time in terms of space and energy, space in terms of time and energy, and energy in terms of time and space, and matter as a combination of all three. When three factors exist at such an altitude in a science, there can be no further clarification unless the material can be related to experience of an equal magnitude.

The current definition in Scientology has this liability: if self-determination is the location of matter and energy in time and space, and the creation, change and destruction of time and space, then there is no comparable data by which to evaluate this level. The physicist has found the interrelationship of time, space and energy to be invaluable and has, indeed, produced a civilization from this interrelationship just as, with our definition of self-determinism, it is possible to deaberrate an individual and increase his potentialities in a way never before suspected possible, and with a speed which exceeds all past estimates, even in the science of Scientology.

Because we are now working from a higher understanding than time, space and energy, it is possible to compare these to experience in such a way as to broaden their use and modify their force or increase it. Control of time, space and energy now comes well within our capabilities.

Space, time and energy in experience become Be, Have and Do, the component parts of experience itself.

Space could be said to be BE. One can be in space without change and without time; one can also be, without action.

The essence of time is apparently possession. When possession ceases, the record of time ceases. Without possession, change cannot be observed; in the presence of possession change can be observed. Thus it is deduced that time and possession are interdependent.

The past could be subdivided into Had, Should Have Had, Didn't Have, and Got, Should Have Gotten, Didn't Get, and Gave, Should Have Given, Didn't Give.

The present could be subdivided into Have, Should Have, Does Not Have, and Giving, Should Be Giving, Not Giving, and Receiving, Should Be Receiving, Not Receiving.

The future is subdivisible into Will Have, Should Have, Will Not Have, and Getting, Will Be Getting, Will Not Be Getting, and Will Receive, Will Not Receive.

In each of the above—past, present and future—the word would apply for any individual or any part of the dynamics to all the other dynamics.

The way one knows there was a past is by knowing the conditions of the past. The most revelatory of these is the facsimile which was taken in the past. However, without any possession in the present stemming forward from the past, the past becomes unimportant; or, because possession ceased, the past is obliterated. The single matter of the body of a past life not being in the present life invalidates the existence

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of the past life to the individual who then does not—or does not care to—remember it. Yet the facsimile can be, nevertheless, effective upon him.

Energy, whether in the field of thought, emotion, or effort, can be summed into DO. It requires beingness and havingness in order to achieve doingness. Here we have the static of space acting against the kinetic of possession to produce action in the field of thought, emotion, or effort, the various categories of doingness.

Should one care to test this as a process on a preclear, he will find that the missing portions of the preclear's past have to do with loss of something. Loss itself is the single aberrative factor in living. It long has been known in this science that the release of a grief charge was an important single improvement in the preclear. Grief is entirely and only concerned with loss or threatened loss. Pain itself can be defined in terms of loss, for pain is the threat which tells one that loss of mobility or a portion of the body or the environment is imminent. Man has pain so thoroughly identified with loss that in some languages the words are synonymous.

Loss is always identified with HAVE, for if one doesn't have, one cannot lose.

The Hindu sought to depart into his Nirvana by refusing to have anything to do with Having. He sought thus to promote himself into Being. He saw that so long as he retained a grasp on a body in any degree he was Having, and thus was pressed into Being.

Having and Being often are identified to the degree that many people attempt exclusively to Be only by Having. The capitalist judges his own beingness solely by the degree of possession, not even vaguely by the degree of action he is able to execute.

Possessions absorb and enforce time; only without possessions would one be able to regulate time at will. This is a singular attribute of the cleared theta clear, and to him possession of MEST is extremely unimportant.

One can make up for a lack of Having by Doing, and by Doing accomplishes Having and thus regulates time.

Having enhances either Being or Doing, as is sometimes severely recognized by one who would like to take a vacation or a trip to foreign lands.

Doing can enhance either Being or Having; a balanced Doing slants in both directions, but if one Does without Having, his Being increases, as is well known by anyone who insists on doing favors without recompense and without gain.

There is an optimum speed of Doing. If one travels less than that speed, he has little Being and Having; if one travels greater than that speed, he has to abandon both Being and Having. This is applicable especially to the MEST universe. The case of a race driver is in point. He must assume a contempt for Being and Having in order to achieve the speeds he does.

When change is too rapid both Beingness and Havingness suffer. When change is too slow both Beingness and Havingness suffer. For Change is essentially the redirection of energy.

In the assessment of a preclear, one can easily trace, by use of the triangle, Be, Have and Do; and by placing this over a second triangle with space at the point of Be, time at the point of Have, and energy at the point of Do, find where the preclear is overbalanced and why the preclear cannot handle time or why he is trying to occupy too much space without being able to fill it, or why his life is complicated with too much havingness and has reduced his beingness to nought.

In the MEST universe as well as in a constructed universe, these three factors should be balanced for orderly progress.

SCIENTOLOGY 8 - 8008

by

L. Ron Hubbard

Published

December 1952

Scientology 8-8008 was written by L. Ron Hubbard in England in October—November 1952. He had the first copy with him when he flew to the United States and presented it at the opening of the Philadelphia Doctorate Course on December first.

It was used as the professional course textbook. It is written as a self-contained unit and is an exciting book to read, having a style that is staccato and crisp. It conveys the maximum amount of information in the minimum space.

As originally written it contained Standard Operating Procedure, Issue 3, and the entire professional course as given in Phoenix, Philadelphia and London followed this text, the 62 lecture hours of that course being organized as an expansion of the book and technique. Issue 4, went by rapidly one weekend early in the Philadelphia Doctorate Course, and Issue 5 was used for the balance of the course. The last issue of Standard Operating Procedure was number eight (SOP-8), which was broadly communicated in May 1953. Then came Short 8, SOP-8A, SOP-8L (life), SOP-8C (clinical), SOP-8D (delivery of heavy cases), SOP-80 (operating thetan).

Later editions of this book have successively added more material to the original text including: The Factors (April 1953), SOP-8 (May 1953), Certainty Processing (June 1953), Six Levels of Processing—Issue 5 (11 November 1955) and Games Processing (14 February 1956). All of these will be found in these volumes.

160 pages, hardcover with dust jacket. Available from your nearest Scientology Organization or Mission, or direct from the publishers: Scientology Publications Organization, Jernbanegade 6, 1608 Copenhagen V, Denmark; or Church of Scientology Publications Organization U.S., 2723 West Temple Street, Los Angeles, California, 90026, U.S.A.

PHILADELPHIA DOCTORATE COURSE LECTURES

Philadelphia, Pennsylvania

1—18 December 1952

L. Ron Hubbard gave the Philadelphia Doctorate Course to a class of 38 auditors in Philadelphia, Pennsylvania, from Monday, 1 December, through Friday, 19 December 1952. As reported in the *Journal of Scientology* 9-G, "A total of 62 lectures were delivered to these candidates by Mr. Hubbard, each lecture an hour in duration. The material covered included a wide analysis of human behavior, the handling and control of homo sapiens, the highest level of atomic and molecular phenomena, a complete coverage of Standard Operating Procedure, Issue Five, and a full expansion of the new professional course textbook, *Scientology 8-8008*.

"Some 70 charts were drawn by LRH in the course of his lectures and are being made directly into a book which will be used by students studying this course in the future. Students are also having prepared for use a class work booklet which summarizes all old processes, in which they must be expert. A text on Creative Processing, which is for professional application to preclears, is also under preparation.

"The lectures were recorded fully on plastic tape by a professional sound engineer using high fidelity equipment, the first high fidelity tapes ever made of Mr. Hubbard's lectures.

"These tapes, the book of charts which illustrate the tapes, the class work booklets, the advanced text *Scientology 8-8008*, and the Creative Processing text, comprise the complete equipment of the doctorate course."

The tapes and the book of charts are available today, as is the book *Scientology 8-8008*, to which additional material on Creative Processing was added.

** 5212C01A	PDC- 1	Scientology: How To Understand and Study I t
** 5212C01B	PDC-2	E-Meter: Description, Demonstration
** 5212C01C	PDC-3	Creative Processing, Demo of E-Meter Auditing
** 5212C02A	PDC-4	Locks, Secondaries, Engrams, How To Handle
** 5212C02B	PDC-5	Gradient Scales of Handling Space, Energy and Objects
** 5212C02C	PDC-6	The "Q": Highest Level of Knowledge, Axioms, Energy Phenomena of Thought and Facsimiles, Differentiation
** 5212C02D	PDC-7	A Thetan Creates (MEST) by Postulates—Q2
** 5212C03A	PDC-8	The Track of Thetan/G.E., Space/Time
** 5212C03B	PDC-9	Anatomy of Processing—Energy Phenomena/Sensation
** 5212C03C	PDC-10	Specific Parts of Self-Determinism, Spacation
** 5212C04A	PDC-11	Spacation: Energy Particlesand Time
** 5212C04B	PDC-12	Spacation: Locating, Space, Time
** 5212C04C	PDC-13	Spacation: Anchor Points, Origin
** 5212C04D	PDC-14	The Logics: Methods of Thinking
** 5212C04E	PDC-15	The Logics: Infinity-valued Logic
** 5212C05A	PDC-16	Cycles of Action
** 5212C05B	PDC-17	The Tone Scale: Moving the Pc up the Scale
** 5212C05C	PDC-18	Conditionsof Space/Time/Energy
** 5212C06A	PDC-19	Axiomsand Logics—Further Data
** 5212C06B	PDC-20	Formative State of Scientology: Definition of Logic
** 5212C08A	PDC-21	ARC/Cycles: Theory and Automaticity
** 5212C08B	PDC-22	More on Automaticity
** 5212C08C	PDC-23	ARC, Force, Be/Do/Have

** 5212C09A	PDC-24	What's Wrong With This Universe: A Working Package for Auditor
** 5212C09B	PDC-25	Flows: Reverse Vector of Physical Universe
** 5212C09C	PDC-26	Flows: Characteristics of
** 5212C09D	PDC-27	Flows: The Part Force Bears in Clearing
** 5212C09E	PDC-28	Flows: The Part Space Bears in Clearing
5212C09	LECTURE	Plus and Minus (could be same tape as 4 above)
** 5212C10A	PDC-29	Flows: Pattern of Interaction
** 5212C10B	PDC-30	Flows: Rate of Change, Relative Size, Anchor Points
** 5212C10C	PDC-31	Flows: Basic Agreement and Prove it!
** 5212C10D	PDC-32	Flows: Dispersals and Ridges
** 5212C10E	PDC-33	Anatomy of the Genetic Entity
** 5212C11	LECTURE	Single Data and Its Evaluation
** 5212C11A	PDC-34	8-8008: Understanding the Phenomena
** 5212C11B	PDC-35	The D.E.I. Scale
** 5212C11C	PDC-36	Structure/Function: Selective Variations of
** 5212C11D	PDC-37	Chart of Attitudes: Rising Scale Processing
** 5212C11E	PDC-38	Rising Scale Processing
** 5212C12A	PDC-39	Game Processing
** 5212C12B	PDC-40	Games/Goals
** 5212C12C	PDC-41	SOP Issue 3: Postulate, Creative Process
** 5212C13A	PDC-42	Standard Operating Procedure (SOP)
** 5212C13B	PDC-43	On Auditing—How to Succeed/Fail, Assess
** 5212C13C	PDC-44	SOP: Assessment (cont.)
** 5212C13D	PDC-45	Development of Scientology: Characteristics of Living Science
** 5212C13E	PDC-46	Goal: Rehabilitation of Thetan, Case Step 1
** 5212C15A	PDC-47	SOP Issue 5
** 5212C15B	PDC-48	SOP Spacation
** 5212C15C	PDC-49	SOP Spacation (cont.)
** 5212C16A	PDC-50	SOP Spacation Step 3, Flow Processing
** 5212C16B	PDC-51	SOP Issue 5
** 5212C16C	PDC-52	Memory (Not Human Memory)
** 5212C16D	PDC-53	Memory and Automaticity
** 5212C17A	PDC-54	Summary to Date: Handling Step 1 and Demo
** 5212C17B	PDC-55	Demonstration on Step One (cont.)
** 5212C17C	PDC-56	Discussion of Demo: Above Agreement With Flows
** 5212C17D	PDC-57	Continued Demonstration Step 4
** 5212C18A	PDC-58	About the "P rest" Tone Level: Psychometry
** 5212C18B	PDC-59	Chart of Havingness
** 5212C18C	PDC-60	How To Talk About Scientology
** 5212C18D	PDC-61	How To Talk to Friends About Scientology
** 5212C18E	PDC-62	Your Own Case: To You the Student

LRH TAPE LECTURES

1952 (specific dates unknown)

52 .. C ..	LON LECT	Activity of an Auditor
52 .. C ..	LECTURE	Attention Units, Tone Scale of
52 .. C ..	LECTURE	Confusion—Mest Bodies
52 .. C ..	LECTURE	Entities

THE JOURNAL OF SCIENTOLOGY

Issues 8-G—12-G [1952, ca. early December—15 March 1953]

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New Data Doesn't Invalidate Early, Proven Techniques

L. Ron Hubbard

J of S EDITOR'S NOTE—Auditors and preclears too often complain that Scientology is invalidating itself; that today's techniques are making those of yesterday obsolete. L. Ron Hubbard, in a recent lecture, said definitely that you audit the preclear, not the technique; that the first book still will do exactly what it said it would do, and new developments have only one purpose: to give auditors newer and better tools with which to work.

Because we feel that this lecture is of extreme importance, it has been edited somewhat, and is being reprinted serially in *Scientology*. This is the first chapter.

In the opinion of many people, this science changes—rapidly, radically, sporadically and unpredictably. When someone tells you this, you know he does not know his Scientology.

In *DIANETICS: The Modern Science of Mental Health*, in a chapter called “The Cell and the Organism,” there is a statement (though not in these words) that the structure of the human body is a series of efforts and counter-efforts. In the chapter on emotion, there is a discussion on unburdening the misemotion by which the body is controlled. There is a statement that emotion is a theta thing, which we can use though we do not fully understand it.

This consistency of theory from the time of the first book to now is easily observed. There is one major error along the line, of which I know: the theory of valence. One glaring error out of all the hundreds of theoretical building blocks of this science is not a bad record.

Valence, as we used it, was wrong. We do not want anyone getting into valence. We want him to get out of valence. Why? Because if he is thoroughly inside his body, the thetan has almost ceased to exist, and the Genetic Entity is in control of the organism to a large degree.

Nowadays we are using Technique 80. That was not in the first book. But does Technique 80 invalidate what was in the book? No! In the first book we got around what we now do in Technique 80 by finding the basic on the chain. You can bypass the whole of Technique 80 if you can find the basic on the chain. But that is a long and tiresome search, and now Technique 80 makes it unnecessary. Instead of running down chains of this and chains of that, looking for the first counter-effort on the line, Technique 80 just picks up any effort and counter-effort anywhere on the line and takes it from there. Still, finding the basic on the chain was a workable technique, though it required much greater art and many more hours than Technique 80.

Technique 80 says that we can use any effort or counter-effort anywhere we find it and unravel the track from that point. What has the preclear done with this countereffort, and what has this counter-effort done to him?

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The motivator and the overt, the DED and the DEDEX: that is Technique 80.

This is considerably easier than looking through all tangle and confusion of incidents for the basic on the chain, but that does not mean that the auditor should never have heard of basic-basic. Because one fine day he may find a preclear who can go back to the first moment of pain or unconsciousness in the life and run it out—and blow the rest of the track clean.

The processing in the first book was designed for the wide-open case. In a tougher case, you had to know how to shoot demon circuits, as they were called. We don't shoot demon circuits much any more, but now and then you may get a preclear who is being told what to do and think by a voice inside his head, and if you know what it is to shoot a demon circuit you can just turn it off at will and go on to the next problem.

There was a lot of art involved in processing in those days. Some demons had to be attacked by running imaginary incidents. The more difficult the case, the more art was required.

We have been replacing art with technology, until now the case which was a great challenge in 1950 is only the standard routine, but that does not mean that the firstbook case no longer exists. There are still cases which have to be processed by 1950 methods before they can be processed by 1952 methods.

The first-book case is stuck in a prenatal engram. He is spouting the words of the incident. The auditor ignores concepts, attention units, effort, emotion, thought, and so on. He just gets the preclear to tell him what is happening. The incident runs and reduces. Pretty soon the preclear begins to laugh and line-charges all the way up to present time—or scans the locks, as we would say it now. A great improvement has been made in the case, because the auditor knew enough to use the appropriate methods—first-book auditing for a first-book case.

Book One addressed the psychotic. But every time we turn around, we find that our sights have gone up. In 1950 we were trying to take a case and process him up to the point where he would no longer rub his mashed potatoes into his hair. Now we are trying to recover the full identity and knowingness of the being and causality of the immortal, imperishable self, forevermore.

It is quite a different goal.

PART II

Thetan, to Be “Sane,” Must Learn How He’s Been Caring for Body

One thing which was not covered by the first book on Dianetics, because we did not know the answer to it, was the difference between the wide-open and the occluded case. We observed a difference which we could not explain.

Now we know that the occluded case, instead of becoming wide-open with processing, wakes up as a thetan and begins to run on the whole track, while the wideopen case, before beginning to run on the whole track, shuts down and becomes an occluded thetan. The wide-open case is wide open because it is running not as a thetan but as a Genetic Entity. When you have processed this case for a while, on the genetic line, in prenatales, in late life, in whatever has to be run, then it will stop running as a Genetic Entity and begin running as a thetan. Then, instead of having a MEST body under its own somatic direction, you have a thetan, in terrible condition, with a MEST body inserted into the middle of him.

The upgrade is from a quite sane MEST body to a quite insane thetan. But here is the catch: the thetan can handle his own affairs and get along in the world. He is not considered insane by the society—only by us. He has enough horsepower to override

his aberrations—or to use them to the disadvantage of everyone else. He may be crazy, but he also may conquer the world. Our problem is to unaberrate him so that he can conquer the world with reason instead of with force.

One of the things that this thetan has to find out, before he can be sane, is that he has been wasting a lot of his strength in “taking care of” his MEST body. And how has he been “taking care of it”?

You may get a pretty big line charge from this thetan when he finally realizes that he has been “helping” his MEST body by crushing it in a vise of energy. The preclear has headaches. Something feels like a tight band around his head. He has been trying to help this MEST body by throwing tractor waves over it, by feeding it engrams to run so that it will be better off, and he has this MEST body as if he had a long wire around it, choking it. He says, “Boy, I’m going to do a wonderful job for this body and get it well!” He chokes it some more.

At no moment does he realize that he is out there with all that horsepower and that this MEST body does not have the insulation to stand it. He is feeding in tremendous electrical impulses. He strikes this body with lightning every few hours—just to keep it in good condition—and he wonders why he has a blank feeling in his prefrontal lobes.

Then, suddenly, in processing, he realizes the horrible truth. He is complaining about this terrible somatic across his eyes and in his jaws, and then he says, “—Oh, my God! I’m doing it!” He suddenly discovers that he can tighten up or slack off this somatic at will, and he is very embarrassed about the whole thing. “I’ve been doing it to me!” He has been using this tractor wave for so long that he has forgotten how to control it.

Or you will find a thetan who is obsessed by the image of some individual. He just can’t get this individual out of his mind. And then he will discover that he has a tractor wave around this individual and is holding this individual in one place and not letting him get away. The facsimile bothers him and the individual obsesses him because of his own efforts to keep the individual close to him. He is putting out a tremendous effort to hold on to facsimiles of certain wavelengths, similar to his own, and at the same time he is complaining that he can’t get rid of these facsimiles.

In the first book we had: What has been done to the preclear? That was pretty low on the Responsibility Scale. Now we have: What has the preclear done to himself? That is much higher on the scale. Unfortunately, if the preclear is pretty low on the scale, he may have to run what was done to him before he can run what he has been doing.

In December of 1951, some individuals heard the first half of a lecture which said, “All you have to do is be self-determined!” So they went off to be “self-determined.” But they didn’t hear the second half of the lecture which said, “But you have to run engrams first.” Some of those individuals are now sitting around in apathy, anger, boredom, or hydrophobia, growling, “Well, that’s your reality ! “ They just went up the pole a little ahead of the technique.

I have no doubt that there will be a technique for doing this—possibly next year, possibly tomorrow morning, possibly ten thousand years from now. But right now we have to process preclears at the level where we find them.

PART III

Preclears Must Be Audited According to Their Condition

A preclear must be processed according to the condition he is in.

If he is near the top of the Genetic Entity scale—if he is about as high as he can go as a Genetic Entity, but the thetan is asleep or in terrible condition—you will be able to

process him by the first book. This process will appeal to him. And the funny part of it is that this is the process which will work on him.

Your goal is to unsnarl this case and get him up to the point where he can perceive energy manifestations. You are not trying to clean up every engram on the genetic line. You are only trying to get him unburdened enough so that his thetan can take over.

Of course, you can use Technique 80—but do you have to? Perhaps this case can go back to the first moment of pain or unconsciousness in his life and blow out a whole chain of material in practically no time. He will come up the tone scale.

As you bring him up, he will get premonitions of danger. He will sense death in the afternoon. He will want to stop processing. And why? Because the Genetic Entity is about to come under the control of the thetan. The Genetic Entity feels pretty fine, but the thetan is a wreck. Naturally the preclear wants to stay as he is.

Now, while this case is running as a Genetic Entity, he will have somatics. You had better process them out. You may find that this person cannot take much more than first-book processing. With it you can make him feel a lot better. This does not mean that you should forget what you have learned since reading the first book—it means only that you should not forget what you learned when you read the first book. On some cases you can use it: on some cases it is all you can use.

For the occluded case you will need another level of processing. *Science of Survival* and the later 1951 techniques, particularly effort processing, are what he will accept. If you can get him into effort, he will be overjoyed. He will run efforts and counter-efforts with great enthusiasm.

But then, using the E-Meter, you will notice that he is showing signs of dropping into whole-track material. You may try to nudge him in that direction. You may say, “It sounds as though you are outside your body, running it from a distance.”

Oh, no—he’s not going to have anything to do with that. He’s right where he wants to be—stuck in a body. And he’ll run efforts and somatics, and sometimes secondaries. If you try to get him out of his body, he will refuse.

Then, there is the individual who is always outside his body, watching it, walking around it. In early processing we tried to get these individuals into their bodies. We told them to get into valence.

These preclears got upset about being told to get into their bodies. They didn’t like that kind of processing. All this time they have been walking around a body saying, “I wonder why I am tied to this post.” All the auditor has to do is say, “Yes, you are tied to this post, but now we are going to get you untied and off of it.” That is processing which this individual will gobble up. Black-and-white, ridge running, and the late techniques will be just what this individual wants.

The point in all this is: GETTING IN ADVANCE OF THE IMMEDIATE GOAL OF YOUR PRECLEAR SWAMPS HIM. The preclear must be processed at his own level. That is why the auditor must know both the old methods and the new methods.

In processing, you should not overlook the things we learned in 1949 and 1950, and you should not overlook the things we will learn in 1953 and 1954. Don’t believe that we have to accept just what we have now. Don’t believe that “this is it.” What we have today is no more IT than the first book was IT. New techniques do not make the old ones unusable. They make them better and more understandable and MORE usable, on the cases for which they are designed.

If you know your old materials and your new materials, you are going to solve more cases. You will not take a preclear who is exteriorized and try to sell him on getting into his body. He doesn’t want a body. You will not take the Genetic-Entity preclear and try to get him out of his body before he is even a healthy Genetic Entity.

What we are doing with the new techniques is not throwing out the old techniques but making them more applicable to processing. Before *Science of Survival*, we had very little in the way of a map of human behavior. When we got that map, we found that first-book processing fitted into a certain slot and made sense there. Very little has been added to that chart in *Science of Survival*, but something has been added to its applicability. The behavior of motion on the tone scale has made that chart more usable.

If you know about motion, you can use the chart better. But knowing about motion is not a substitute for knowing the columns of behavior and manifestation. It is a refinement.

Scientology is being refined and improved, but it is still Scientology.

PART IV

Preclears Should Be Processed; Education Isn't Auditor's Task

Don't educate your preclear: process him.

In the early days, before 1950, I processed many people by what later became Dianetics. Most of the people I processed don't know to this day that they have been processed by Dianetics. If two of my clients had even got together, one of them would have said, "Isn't it wonderful! Zoroastrianism has been known about all these years!" And the other would say, "Where did you hear about that?" "Down at First and Asafetida Streets," (which is where I was practicing). "Oh, really?" the other would say, "Well, I know a fellow down there, too—it must be a different fellow, though—he talks about electronics all the time."

In other words, a preclear would come in and say, "I hurt," or "I'm unhappy," and I would just use anything on him that worked. Pretty soon he would say, "What is this you are using?" and I would have to tell him something. But what could I tell him?

Did you ever go down to the library and pick out a book that had been read by many people? You look through it and you find the lines that are marked. The people who read this book didn't read it to learn a single, cockeyed thing. All they were looking for was something that would agree with them. They would comb through the book, page after page, and finally they would underline "God is good."

Do you re-educate people like this? No. The preclear says, "This stuff you are doing is Chinese acupuncture, isn't it?" You say, "Sure, sure. Let's go over that again, now."

Another says, "You know, I learned all about this by reading Sneeze's *The Breeding of Cats*. After I read that, I figured out all these techniques myself." You say, "Well, well! You discovered my source. That's wonderful! Now, how about running that again?"

You don't try to educate your preclear. He says, "Well, well. This is related to the work of Gutsbaum, isn't it?" You happen to know that Gutsbaum was a chemist who did some work on dyes and had nothing to do with teaching elephants to speak German—which is what he is talking about—but you say, "Sure, that's right. And then what did your mother say?"

If you pound him in the head and correct his data, you may send him down the tone scale further in one instant than you could bring him up by 20 hours' processing.

Inside of every preclear there is a tiny little spark which says, "I have yet a core, an idea, which is my own. I am nearly gone, wiped out, but I still have this."

Perhaps the preclear has the idea that the sun is really the source of all life. As a child he got this idea, and it seemed right to him. So, it's right to him! Don't extinguish this idea in the hope that you will improve something else, because you won't.

He says, "I did some studying on the Egyptian Sun God, Ra, in the University." He didn't do any studying in the University. He did it when he was six years old. He says, "I have thought about it quite a bit." Do you look him squarely in the eye and say, "That is old, superstitious malarkey. That is a lot of bunk!"? No, you don't.

Who knows? Perhaps this preclear's highest aesthetic concept is the sun. Perhaps his secret joy is the idea that the sun will bum people to a crisp if they stand in it too long. Perhaps he thinks it is God smiting them. Perhaps he merely likes to stand in it

himself. You, as the auditor, must not overlook the fact that you are dealing with a human being.

To agree with the preclear endlessly, to spend all of your time agreeing with his aberrations, is destructive to him and destructive to you. But you have processes to use on him, and you have to agree with him to the point where you can get the processes to work.

When the processes work and his self-determinism increases, he will make up his mind about the Sun God, Ra—without any mention of the subject from you. You are trying to increase his self-determinism. If, at the beginning, all you can find of his self-determinism is the Sun God, Ra—then, agree with it.

Trying to re-educate a preclear while you process him is no good. He will find out for himself, as he comes up the tone scale. You can give him a new idea now and then, if he wants one. But don't try to *change his* ideas. They may be all there is left of him.

You are working with basic laws, powerful laws. If you have to educate your preclear to make these laws work on him, you haven't got your subject down worth a nickel.

PART V

Auditor First Should Know Tools Before He Goes in for Artistic

The auditor is both a technician and an artist.

We still have art in processing, but thank God we don't need as much as we used to. The more and better technique an auditor has at his command, the less he has to be an artist. But some auditors persist in being very "artistic" about some little corner of this science while ignoring the rest. A real artist is not above using his technique. A real artist has many techniques to use.

Compare, for example, Rembrandt and the dilettante. The dilettante does not know how to paint, so most of his energy goes into selecting the "right" brush or the "apt" line or the "perfect" pigment. Rembrandt does know how to paint. He picks up the first brush that comes to hand, touches it to the palette and—wham! A color. Rembrandt can be an artist, because he has a lot of technique with which to be an artist. The dilettante has no technique, and so he only plays the role of the artist.

There is a standard way to run an engram. There is a standard way to diagnose a case. There is a standard technique to use for every level of the tone scale.

On the wide-open case, you can run Responsibility. Times when he took responsibility. Times when he shifted responsibility to others.

On a case in which you cannot find the first engram, you can use Technique 80: motivators, overts, DEDs, DEDEXes.

Dianetics, Science of Survival, Self Analysis, Advanced Procedure and Axioms, Handbook for Preclears, Technique 88—each *is* applicable to a case at a certain level. There is not one of them that does not apply somewhere. The wide-open case will need first-book procedure until he gets out of the incident he is stuck in. Then he will need rehabilitation in A-R-C, agreeing and disagreeing with affinity, reality, and communication flows between him and the environment. The occluded case will need later techniques.

These are the tools of the trade. They are graduated against the level of the case. They are just as solid and usable as the tools in a plumber's box.

When you start to audit, know these tools. After you know them, you can be as artistic as you want about using them, because then you will have the techniques to be artistic with, and you won't have to use a gallon of art to every eye-dropper of technique.

LRH TAPE LECTURES

London, England
12—14 January 1953

After completing the Philadelphia Doctorate Course, L. Ron Hubbard returned to London, England, to spend Christmas with his family and to continue several research projects he had in progress there.

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| * 5301C12A | LECTURE | Agree and Disagree |
| * 5301C12C | LECTURE | Anchor Points—Driving Them In and Out |
| * 5301C14 | LECTURE | Group Processing and Individual Processing |

PHILADELPHIA DOCTORATE COURSE SUPPLEMENTARY LECTURES

London, England
14—23 January 1953

L. Ron Hubbard gave the following lectures in London, which are supplementary to his Philadelphia Doctorate Course lectures (see page 298). They cover Standard Operating Procedure, Issue 5.

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|------------|-----------|---|
| * 5301C14A | PDC Sup-1 | SOP 5 Long Form Step 1: Quality of Mock-ups at Different Levels of the Tone Scale |
| * 5301C14B | PDC Sup-2 | Processing of Step 1: Cyclic Aspect of Scientology Research |
| * 5301C16A | PDC Sup-3 | SOP Long Form Step 11: Stage Fright, Commanding People |
| * 5301C16B | PDC Sup-4 | Demonstration |
| * 5301C19A | PDC Sup-5 | SOP Long Form Step 111: Differentiation on Theta Clearing |
| * 5301C19B | PDC Sup-6 | SOP Long Form Step 111 (cont.): Spacation |
| * 5301C21A | PDC Sup-7 | SOP Long Form Step IV: Gita, Space, Case Conditions |
| * 5301C21B | PDC Sup-8 | SOP 5 Long Form Step IV (cont.) |
| * 5301C23A | PDC Sup | SOP 5 Long Form Step V |
| * 5301C23B | PDC Sup | SOP 5 Long Form Step VI |
| * 5301C23 | PDC Sup | Concluding Long Form of Step V—Admiration Processing |

LONDON GROUP AUDITOR'S COURSE LECTURES

London, England
March/April 1953

"The Group Auditor's Course of six hours fits people to apply *Self Analysis in Dianetics* to adults and children. It is being given away, run every Saturday afternoon complete, by the HAS London. Teachers and others regularly attend it. New faces continually show up (about eight or ten new ones every Saturday). Many of the new ones enroll for the day or night courses. The people attending it are getting wonderful results in schools and elsewhere. It has just been taken into a training school of the Royal Navy. Those who attend three Saturdays get a small certificate as a Group Auditor for which they are not charged. That is, they hear these tapes three times."

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|------------|-------|--|
| * 53 | LGC-1 | Educational System, How to Group Process |
|------------|-------|--|

* 53	C	LGC-2	History of the Organization, Self Analysis
** 53	C	LGC-3	Mechanics of the Mind, Source of Data, Group Auditing and the Tone Scale
* 53	C	LGC-4	Gradient Scales, Admiration Particle
* 53	C	LGC-5	Creative Processing
* 53	C	LGC-6	Mock-ups, Certainty, Group Processing

LRH TAPE LECTURES

March 1953

5303C..	GR/PROC	Group Processing
5303C ..	LECTURE	Notes on 18 Hours

LONDON SPRING LECTURES

London, England

23 March—24 April 1953

L. Ron Hubbard gave the following series of lectures on SOP-5 to London students in March and April 1953:

* 5303C23A	SPRL-1	Review of Dianetics, Scientology and Para-Dianetics/ Scientology
* 5303C23B	SPRL-2	What's Wrong With the Pc
* 5303C24A	SPRL-3	SOP Issue 5: Steps 1 to 7
* 5303C24B	SPRL-4	SOP Issue 5: (cont.)
* 5303C25A	SPRL-5	The Elements With Stress on How To Run Matched Terminals
* 5303C25B	SPRL-6	The Elements With Stress on How To Run Matched Terminals (cont.)
** 5303C26A	SPRL-7	How and When To Audit
** 5303C26B	SPRL-8	Present Time
* 5303C27A	SPRL-9	SOP Utility
* 5303C27 B	SPRL- 10	SOP Util ity (cont.)
* 5303C27C	SPRL-11	Beingness, Agreement, Hidden Influence, Processes
* 5303C27D	SPRL-12	Types of Processes (cont)
* 5304C07A	SPRL-13	Data on Case Level 5, Step for Case 5
* 5304C07B	SPRL-14	Data on Case Level 5 (cont.)
* 5304C07C	SPRL-15	Exteriorization—Demonstration and Explanation
* 5304C07D	SPRL-16	Demonstration (cont.)
* 5304C08A	SPRL-17	Case Level 6 & 7
* 5304C08B	SPRL-18	Case Level 6 & 7, Psychotic (cont.)

On 24 April 1953, one day after he wrote The Factors, L. Ron Hubbard gave these lectures in London:

* 5304C24A	SPRL-19	The Factors
* 5304C24B	SPRL-20	SOP 8

HOW TO LIVE THOUGH AN EXECUTIVE

by L. Ron Hubbard

Published April 1953

Subtitled "Communications Manual," this is a valuable text on industrial communications. It presents a specific system for communications that could be implemented in government or business. It gives the solution to the executive who is so hampered by the great burden of communication that he is unable to fulfill his proper function which is planning.

Recognizing that the role of the executive is planning and supervision, L. Ron Hubbard originated and formulated the system covered by this book. He had two chief objects in mind. One, to save executives' time and make it possible for them to fill their proper role in an organization. Two, to reduce the confusion amongst employees and workers, who, served by inadequate communication channels and methods, can have no clear understanding of the problems and concerns of management.

It includes a discussion of the group mind, and how it is different from the minds of the individuals in the group. The communications system presented is in part a method of constructing a "brain" for this group mind to function through. The system itself has a capacity to recall what has happened to the organization.

132 pages, 13 diagrams, glossary, hardcover with dust jacket. Available from your nearest Scientology Organization or Mission, or direct from the publishers: Scientology Publications Organization, Jernbanegade 6, 1608 Copenhagen V, Denmark; or Church of Scientology Publications Organization U.S., 2723 West Temple Street, Los Angeles, California, 90026, U.S.A.

THE JOURNAL OF SCIENTOLOGY

Issue 13-G [1953, ca. early April]

Published by
The Hubbard Association of Scientologists, Inc.
Philadelphia, Pennsylvania

Marital Scientology

L. Ron Hubbard

The name of this article could also be “Don’t kill your mother-in-law: mock her up!”

The severest criticism that could have been leveled at Dianetics was entirely overlooked by the critics. This is not unusual, for a person, to be a critic, must first have assumed that he could not create anything. It required a certain creative ability to understand what went on early in Dianetics, for the marriage and divorce rate was considerably shifted by processing. Fortunately, there were more marriages and more saved marriages than there were divorces, but this did not mean that there weren’t divorces.

Husbands and wives who had for years been coming to an explosion point, faced with the technique of Book 1, exploded; in many cases, beyond marital repair. Mismatched in the first place, grown sour in harness, buckled down by an economic system which could not have been bettered by the Devil himself, it took very little to tip over what would have happened anyway.

One of the most serious parts of this was the husband-wife auditing team situation. Husbands and wives tried to audit each other with too high a percentage of failures.

To understand what takes place in a marriage it is necessary to understand why a husband-wife auditing team is so often unsuccessful, and will, now and then, blow up a marriage. And the answer to this is also the answer to why marriages blow up. The introduction of the factor of co-auditing team into the marriage is the only catalyst necessary to something which will already give trouble.

From now on in these articles, you’re going to hear a lot about communication, for the solution of the problems of communication, and the gaining of an understanding of its anatomy have resolved the problem of auditing as well as marriage. Communication, then, is the root of marital success from which a strong union can grow, and non-communication is the rock on which the ship will bash out her keel.

In the first place, men and women aren’t too careful “on whom they up and marry.” In the absence of any basic training about neurosis, psychosis, or how to judge a good cook or a good wage-earner, that tricky, treacherous and not always easy to identify thing called “love” is the sole guiding factor in the selection of mates. It is too much to expect of a society above the level of ants to be entirely practical about an institution as basically impractical as marriage. Thus, it is not amazing that the misselection of partners goes on with such abandon.

There are ways, however, not only to select a marriage partner, but also to guarantee the continuation of that marriage; and these ways are simple: they depend uniformly upon communication.

There should be some parity of intellect and sanity between a husband and wife for them to have a successful marriage. In Western culture, it is expected that the women shall have some command of the humanities and sciences. It is easy to establish

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the educational background of a potential marriage partner; it is not so easy to gauge their capability on the second dynamic or their sanity.

In the past efforts were made to establish sanity with inkblots, square blocks and tests with marbles to find out if anybody had lost any. The resulting figures had to be personally interpreted with a crystal ball and then re-interpreted for application.

In Scientology there is a test for sanity and comparative sanity which is so simple that anyone can apply it. What is the communication lag of the individual? When asked a question, how long does it take him to answer? When a remark is addressed to him, how long does it take for him to register and return? The fast answer tells of the fast mind and the sane mind, providing the answer is a sequitur; the slow answer tells of down-scale. Marital partners which have the same communication lag will get along; where one partner is fast and one is slow, the situation will become unbearable to the fast partner and miserable to the slow one. Further, Scientology when applied will be more swiftly active in the case of the fast partner and so the imparity under processing will grow beyond either's ability to cope with the matter.

How to audit a marriage and keep it a marriage is a problem a large number of auditors would like to have answered. It is not too difficult a problem. One simply takes the slow communication lag member of the team and processes that one first, for this will be the harder, longer case. By speeding up the slow one, parity is neared with the fast communication lag partner, and no objection will be offered. If the fast one is chosen for processing, or if both of them enter processing at the same time, the ratio will not be neared but widened and a marital breach will ensue.

The repair of a marriage which is going on the rocks does not always require the auditing of the marriage partners. It may be that another family factor is in the scene. This may be in the person of a relative such as the mother-in-law. How does one solve this factor without using a shotgun? This, again, is simple. The mother-in-law, if there is trouble in the family, is responsible for cutting communication lines or diverting communication. One or the other of the partners, then, is cut off the communication channel on which he belongs. He senses this and objects strenuously to it. Under processing particular attention should be given to rehabilitating his sense of being on communication lines.

Jealousy is the largest factor in breaking up marriages. Jealousy comes about because of the insecurity of the jealous person and the jealousy may or may not have foundation. This person is afraid of hidden communication lines and will do anything to try to uncover them. This acts upon the other partner to make him feel that his communication lines are being cut, for he thinks himself entitled to have open communication lines, whereas his marital partner insists that he shut many of them. The resultant rows are violent as represented by the fact that where jealousy exists in a profession such as acting, insurance companies will not issue policies—the suicide rate is too high.

A person who is jealous has something wrong on the subject of communications and, in selecting the partner to be processed first, the auditor should select the jealous person.

Rapidity of communication is aberrated in some types of psychosis, but here it is also non sequitur and is rapidly and hysterically told about the cat. This is very easy to notice: even psychiatrists can tell it.

The subject of Marital Scientology could not be covered in many chapters, but here are given the basic clues to a successful marriage—Communicate!

ADMIRATION PROCESSING

15 April 1953

1. Convince any step 5 case that he can mock up or create a particle or flow to be known as ADMIRATION. (The step 5 case is anyone capable of using energy flows.) The particle or flow of ADMIRATION should be slightly of the frequencies of WONDERMENT and ACCLAIM.
2. Processing can be done in three ways. Select the one the pc can do best. The three ways are: ENERGY FLOWS, CONCEPTS, MOCK-UPS.
3. ADMIRATION PROCESSING is based on the following demonstrable theories:
 - a. Those things which are not admired, persist.
 - b. Undesirable conditions persist until ADMIRED.
 - c. The SERVICE FACSIMILE is simply a persistence of non-admired things; which resolve when ADMIRED.
4. It is not necessary to FEEL the ADMIRATION. Just know that it is in the mock-up.

An enormous number of particles or flows were tested to isolate ADMIRATION as the most effective frequency or wavelength of thought. An enormous number of things to admire were investigated and only the following have been found to produce marked effects (favorable and speedy) on the pc to date.

1. A mock-up will alter when its imperfections are ADMIRED. Imperfections of the pc, mocked up in front of him, will alter and succumb to ADMIRATION. Imperfections in others will do the same.
2. The running of ADMIRATION on FAST and SLOW COMMUNICATION lines is intensely workable.
3. RUN ADMIRATION OF—ADMIRE—NOT ADMIRE:
 1. FAST—SLOW COMMUNICATION
 2. HOLDING—BREAKING COMMUNICATION
 3. AGREE—DISAGREE
 4. PAY—NO PAY
 5. GIVE PAY—TAKE PAY
 6. IDEAS
 7. BEINGNESS
 8. DOINGNESS
 9. HAVINGNESS
 10. WANTINGNESS
 11. GETTING INTO TROUBLE
 12. BEING IN JAIL: Produces marked effects in that the THETAN is in jail in the body.

STANDARD OPERATING PROCEDURE (SOP 5): AMENDED

- STEP 1: same; but add, improving perception by ADMIRING the imperfection of each perceptic.
- STEP 4: same; but add, ADMIRATION of imperfections of childhood home MU.
- STEP 5: same; but add, ADMIRATION PROCESSING.

L. RON HUBBARD

From: L. RON HUBBARD
London

Through: The Office of L. Ron Hubbard
30 Marlborough Place
London N.W.8, England

ASSOCIATE NEWSLETTER

23 April 1953

Several items of interest to associates are submitted herewith.

The first is *The Factors*, which announces the gaining of the highest echelon planned at this time in Scientology. This will be printed in the next issue of *The Journal of Scientology*. The entire issue is devoted to its expansion and explanation. By its results are being achieved which embrace all levels of case and with it we can guarantee auditing with no vaguest qualms.

The current lecture series is designed for the training of HCAs. It contains *The Factors* and SOP 8. It is 20 hours in length, is quite basic. It is best given in extension of the first 12 lectures of the Summary Course and the six hours of the Group Auditor's Course.

An HCA course then consists of these items, a total of 38 hours of lecture on tape. It is being given in 30 days in Phoenix and Philadelphia and London. Phoenix and Philadelphia are charging \$250 for it. In the doctorate schools an additional month is given for an additional \$250.

These schools credit associate training. Thus a graduate of an associate school, an HCA, can procure his higher rating, H.G.A. and his B.Scen., with an additional month's training in Philadelphia or Phoenix. These schools, however, reserve the right to make an HCA review material.

The degree of Doctor of Scientology is given after the B.Scen. has completed a series of cases and has completed a paper demonstrating his application of Scientology to one particular illness and proving Scientology as efficacious on that illness: the illness selected must be passed upon by my office to guarantee wide coverage of Man's ills. It takes at least a year to get a D.Scen. after graduation.

The course would probably be an HCA at an associate or doctorate school, a B.Scen. at a doctorate school, a D.Scen. through a doctorate school. D.Scen.'s will probably be scarce for a long time to come. Only five have been issued to date.

THE GROUP AUDITOR'S COURSE of 6 hours fits people to apply *Self Analysis* to adults and children. It is being given away, run every Saturday afternoon complete, by the HAS London. Teachers and others regularly attend it. New faces continually show up (about eight or ten new ones every Saturday). Many of the new ones enroll for the day or night courses. The people attending it are getting wonderful results in schools and elsewhere. It has just been taken into a training school of the Royal Navy. Those who attend three Saturdays get a small certificate as a Group Auditor for which they are not charged. That is, they hear these tapes three times.

The Group Auditor's Course is being sold from here for \$28.50. It is air-freighted at a cost of \$8.25. This is a total of \$36.75. It is less than cost.

The 20-hour HCA course is slightly more expensive due to our difficulties in getting tapes copied. There has been a tape strike and tapes are at a premium here. We have managed to reduce this price to \$8.75 per reel. Air freight makes this \$10.00 per reel. The set, then, is \$200.00 with air freight included.

Both these courses are being mailed daily. If you have an order here it is being filled or is already in the mail. Because of customs red tape in America there are about ten days involved en route.

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I have not heard from some associates regarding HCA certification price and conditions. Because we do not want a large flood of HCAs and you may want to train some without certification and because the HCA gets as well a year's professional membership in the HAS, the price is \$55.00. A notarized statement signed by the associate as to the student's skill and attesting that he has heard and passed an examination upon the tapes submitted and has done the required work must accompany the request for his certification. This request and the statement and the full name and home address of the student and a membership application in the HAS must be sent to me personally at 30 Marlborough Place, London, N.W.8, with check, cash or money order (international) for \$55.00. The certificate is airmailed directly to the student unless the associate indicates otherwise. Airmail these requests, for airmail takes three days, regular mail 17 days. It costs 20 cents to airmail a half ounce to here.

Any funds due and owing to the HAS by reason of past training or books should be sent here. The HAS accounts will be credited in Philadelphia.

The Philadelphia office of the HAS is at 237 N. 16th Street, Philadelphia 2. The HUBBARD FOUNDATION has again raised the standard in New Jersey, at Trenton. A new clinic is being established in the same building as the HAS. The state of Scientology is so good that it ran out of quarters. It is occupying about 30 rooms in the Philly area now (Trenton is just across the river).

The move from Phoenix was too bluntly accepted by the field. We moved the publications office only because we couldn't get the facilities in Phoenix. The HAS main office and legal office is STILL IN PHOENIX. The doctorate school is STILL IN PHOENIX. However, address HAS mail to Philly or to me, preferably Philly. HUBBARD PROFESSIONAL SCHOOL mail and HAS mail for Phoenix should go to 4248 N. 32nd St., Phoenix, Arizona. The doctorate school is operating now at this Phoenix address under the direction of R. Ross Lamoreaux.

The following are the associate addresses: D.O. McElvain, Hubbard Associates of Puget Sound, Inc., 311 West McGraw Street, Seattle 99, Washington; Doris Colbury Graffam, 1904 Sul Ross, Houston 6, Texas; Hardin Walsh, Scientology Council, 7070 Hollywood Blvd., Hollywood 28, Calif.; George Seidler, Institute of Self Knowledge, 859 Balra Drive, El Cerrito 8, Calif. (San Francisco); Earl Cunard and Refa Postel, Detroit Dianetic Center, 8901 Dailey Court, Detroit 4, Michigan; Adele and Roman Mazurek, Chicago Dianetic Institute, 855 N. Dearborn St., Chicago 10, Illinois.

The doctorate schools are: The Hubbard Foundation, 122 N. Mole St., Philadelphia, Pa.; Hubbard Professional School (or Phoenix Scientology Institute), 4248 N. 32nd St., Phoenix; The HAS, 163 Holland Park Avenue, London, N.W.8.

Clinics are assumed to exist at each associate address. A central clinic is located at 237 N. 16th St., Philadelphia—the Hubbard Consulting Center.

On the subject of rumors, America sure likes to close terminals with a lot of chatter. In three years, I have never heard a true story in circulation about anyone. What a wild record! Recently so many reports reached me in various ways about Walsh in LA that I wrote some real mean letters in that direction. Further data revealed that not one of these reports I had received was true.

How do you break up an organization? You just tell one section of it how bad another section is until it falls apart. Simple? How do you kill Scientology or Dianetics? Why, just convince everyone that "while the work is all right, Hubbard is... well" How do you lose business? They tell your potential students and preclears that "while the subject may have merit, the people who run that associate school"

Just like many a preclear starts trouble amongst auditors. Auditor A helps him but he tells Auditor B that Auditor A is a dog. Auditor B gets self-righteous and tackles Auditor A. They discover that this pc gave a wrong-end-up account of the whole thing.

Should you believe a psychotic 1.1 pc? Or does he cause more trouble if you listen? Should you believe the Great American Grapevine? Believe the Martians have

landed, believe that the sun has just exploded, believe that water runs uphill, but believe John Public's favorite comm line? Never!

Here is some fact for a change. The Detroit squabble is tough on the guys there and it got plenty of headlines BUT the fight is about RUNNING A SCHOOL WITHOUT A LICENSE, not about Dianetics or Scientology, no matter what the papers are printing. The police there will make none of it stick. If they do, God help Detroit. But the point is that Detroit did not inquire about licenses in the right quarter and didn't play it vault safe; the first foundation in New Jersey, which had a schnook for an attorney, missed the same boat, got in the same trouble.

Dianetics and Scientology are not and will not be under responsible attack from any quarter that can matter. Bills against it have now been defeated in EIGHTEEN STATE LEGISLATURES in three years. Most of them never got out of committee. The only thing that can hold us back is the shadow that we might have opposition. When one discovers after three years that opposition doesn't exist, he ought to abandon the idea and crowd on the steam.

So stand steady under rumor fire and know there is not and never will be serious competition or opposition except in our own minds. Stay true to our goals and to truth and we will attain these goals. I think they are worth attaining.

L. Ron Hubbard

ASSOCIATE NEWSLETTER

28 April 1953

It probably has not occurred to the field at large what I am trying to do in relationship to theta clearing and aberration. Theta clearing, even to auditors who have taken the course, continues to be something very special, perhaps allied with religion, perhaps a mystic practice, and possibly just another form of Christian Science or plain Hubbardian nonsense.

In order to understand what has taken place in theta clearing, an auditor would have to have fairly good command of Book I. *Dianetics: The Modern Science of Mental Health*, published about May 9th, 1950, described the state of affairs wherein the analytical mind was perfectly sane but, because it was in proximity to the reactive mind, could not behave uniformly or predictably and could not reach optimum solutions because of the stimulus-response mechanisms of the reactive mind which were built in during moments of pain and unconsciousness. Therapies were designed and set forth in that book to reduce the effectiveness of the reactive mind and to free the analytical mind in such a way as to permit it to compute more reliably and actively and to permit Man to reach something like his possible potential as a man.

Science of Survival, following that, still addressed the problem of the reduction of the reactive mind. The first editions of *Self Analysis*, *The Handbook for Preclears* and *Advanced Procedure and Axioms* all have the same goal: the reduction of the reactive mind. It was realized that the self-determinism of the individual could only be trusted at such times as it was not being influenced by unconscious and hidden influences which would cause it to act in an aberrated fashion.

Early in 1952—January 1st, to be exact—I was already well launched on another idea: Instead of attempting the resolution of this problem in terms of the reduction of the reactive mind, would it not be possible to put the analytical mind in such a state of alertness as to make it capable of handling and nullifying the reactive mind? There ensued a considerable investigation of the reactive mind to find out what had to be handled. Overt acts and motivators, DEDs and DEDEXes, and the bewildering confusion of the whole-track aspect and borrowed facsimiles brought into view the fact that the reactive mind was not something that was going to be handled very easily. Several key engrams were picked out which, when reduced, made a remarkable change in the behavior and attitudes of an individual. Fac One was one of these; others on the genetic entity line were found and stressed.

And then it was discovered that there were two reactive minds. One reactive mind was that which belonged to the genetic entity, the other reactive mind was that which the thetan himself, the preclear himself, took along with him on the whole track. These two reactive minds, combining in influence, posed a problem which could not be easily handled in terms of engrams and demonstrated adequately why homo sapiens could never get above 4.0, the goal of *Dianetics: The Modern Science of Mental Health*. The goal of that first book was realized—it was realized over and over on many people; but others found fault with the results and there were some cases which could not be solved by routine auditing and which required very expert skill indeed. As always, as in any wildcat therapy which enters in from unreliable quarters, what we called the wideopen case was easily resolved. The wide-open case continues to be easily resolved, but below this level, in terms of recall, the problem is quite difficult. The training and experience an auditor requires to achieve results on the more difficult cases was

beyond the scope of the Foundations to provide. I myself, no matter what results I could get with cases, could not be expected to audit two billion human beings, and it was obviously necessary that if we were going to have a sane world, we would have to audit two billion human beings. What, then, was the answer to this conundrum?

The formulations of Scientology are based on no other concepts or precepts than those of Dianetics, except that those of Dianetics are addressed to the treatment of man as an individual by a new form of psychotherapy in the attainment of a goal of a better man. These are not the goals of Scientology. Scientology attempts to achieve the highest level of knowingness and beingness possible, whether the person remains a man or becomes something else. Scientology is a popularized word which means exactly the same thing as epistemology—which word, I think you will agree, is not acceptable to the general public. What does Scientology do? It handles the problem of the reactive mind by subtracting the analytical mind from the proximity to the reactive mind or minds, puts the analytical mind into the kind of thinkingness and beingness it should attain and then permits it again to associate with the reactive minds. We have turned the problem exactly around and answered it exactly on a 180° vector. Instead of treating the reactive mind, I have found it possible to separate the analytical mind—which we call the thetan—from the body and, while it is separated, treat it until it is capable of handling with great ease any quantity of aberration in the reactive mind. This is the process on which we are working.

Would you please tell me how this process differs actually from the goals we first embraced? It differs only in trying to attain a higher level of beingness than was ever envisioned in *Dianetics: The Modern Science of Mental Health*, and it differs in bringing the analytical mind up to the point of handling the reactive mind instead of reducing the reactive mind until it can be handled by the existing analytical mind. We have something now which well exceeds the definitions and activities of psychotherapies, for we are dealing solidly in the field of knowledge. It is now our purpose to put minds into a condition whereby they can know, all by themselves and without further coaching. A preclear who has been brought up to a high condition of operating thetan knows that he knows.

Our process, then, is not to teach people to know; our process is to put people into a condition wherein they can know. We do not puny data and knowledge; we puny a process which brings people up to a level where they themselves can accumulate all the data and knowledge which they desire. Scientology is the science of knowing how to know. It is almost incidental that it incorporates in its structure ways and means of achieving the goals of *Dianetics: The Modern Science of Mental Health* and exceeding those goals. But why the formulation of Scientology should in any way separate the loyalties or confuse those who were first interested in *Dianetics: The Modern Science of Mental Health* is quite beyond me.

As in all fields of research and activity, the inventor is imitated by those who desire to make money from his inventions. It is an old experience in a capitalistic society that the capitalist will seek to take from the inventor his invention and then, holding that invention at a certain level of saleability, puny it. A discouragement of continued research, wherever I met it, caused me to abandon that terminal of discouragement. This naturally led to a certain amount of enturbulence, but it also led to an all-out endeavor to attain the goals which we have now attained.

Aside from telling you in a way which you can probably understand better than before what we are trying to do with Scientology, this newsletter also tells you that we have attained a process of knowing how to know, represented by a paper called *The Factors* and by Standard Procedure 8, which is not likely to change for a long time to come, for it rapidly produces the results which we desire.

I am not, and will never pretend to be, a philosopher. The task of a philosopher is to go off and philosophize. Philosophers normally philosophize all the years of their lives, and in the books of philosophers all the absurdities and wisdoms of men can be found. My entrance into this field of better minds was a forced one: I had a feeling

that man ought to progress. It was with astonishment that I discovered that man, for all his prate of science, psychotherapy, all his yap of mysticism and philosophy in general, did not even vaguely know how to improve himself. Those systems of improvement which were in existence were actually control operations and were harmful to the individuals who practiced them. I was an expert in hypnotism and mysticism, mostly for my own amusement and not as any preconceived plan. To these things I combined a knowledge of the material universe found in nuclear physics to bring man up to a level where he could operate as a culture instead of the pigpen type of civilization in which he laughingly believes himself to be progressing. This was done mostly by an observation of man himself in the environment rather than observation of books man has written about man. This search for the tool which could improve men's minds so that man could improve has been and always will be a bypass, a detour, in my life. If it is called achievement, then I care nothing for it. The true achievement is in its application and its use as a tool by which the culture of man can be improved from the mere barbarism which he now enjoys where he can be lifted from a level of war and famine and pestilence, of crooked courts, of predatory governments, sanctimonious religions and raw barbarianism under a hundred thousand guises. Here on earth there is an opportunity to construct a civilization such as earth has not before enjoyed. A tool has been provided by which this can be done. The application of this tool, not its invention, is the goal. That the forging of the tool has come to a successful conclusion does not mean that the job is concluded.

It is not our purpose to be selective, competitive, credit-happy and generally foolish about organizations and personal activities in the achievement of this goal. This tool must be employed to make each and every one of us above such things. It is up to us now to do a job which man has never before been able to do.

We can process with Standard Operating Procedure 8 not only individuals but groups from five to five thousand—five million if we had the speaker systems. There is no lack of personnel to process. Man at large, however, does not know that he has a reactive mind. It is not up to us to convince him he is crazy so that we can make him sane. It is up to us to employ such salesmanship as we can to make the able far more able. We will succeed in direct ratio to the number of people we make more able.

At this writing, our organization is in a rough but workable for- . We have associates spotted out here and there across the world. At these Centers people can be trained and from these Centers the impetus can go out to stimulate man into conceiving a better beingness. I do not believe personally that a perfect organization can be brought into being, because we must perforce include in our ranks people whose motives we will not know until it is too late. Instead of trying to be selective, our Centers should put out such pressure for forward progress that these unhappy persons and connections are simply swallowed up in the general good. Even now there is competition amongst the associates, competition exists in Philadelphia; there is much snarling and snapping going on in our own ranks. I cannot guarantee you that everything is going to be perfect; all I can ask you to do is to see that the individuals most closely connected with this operation are the best-processed individuals we have. There is no excuse now not to be clear. A good thorough-going operating thetan should not take more than fifty hours of auditing. Certainly we can afford this as individuals. I have set an example in this, and am in a better state of mind and action today than I have been in any of the years in my life.

You may see me recruiting from strange sources to get a show on the road in the societies of man. You must expect in an advance to find yourself allied to auxiliary troops with whom you might not ordinarily care to associate. This does not mean that our goals are less; it means that our goals are greater than partisanship. We are not disagreeing with man and we are not trying to fight man into shape. He will not fight into shape. We want to agree with man and get man to agree with us until he is in shape.

Tapes and materials are going out from here and from Philadelphia as fast as they can be mailed. Sometimes they are scarce and a little time has to go by before they can

be manufactured, but every possible pressure to get the show up to speed is being applied.

I ask you for your loyalty and cooperation and I ask you, as well, for your occasional tolerance and patience. I am honest and I am sincere. I need your help, you need my help, but most of all man needs our help, for we are today the only team even vaguely in shape on the face of Earth capable of pulling him out of the mud and setting man on a road toward destiny.

L. Ron Hubbard

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Child Scientology

L. Ron Hubbard

Save the child and you save the nation.

If, in the course of the next fifteen years, Scientologists were to specialize in the group processing of children, it might well follow that all of the goals of Scientology would thereby be realized. Thus, by processing children between the ages of six and ten, we would achieve in fifteen years a sanity and alertness never before obtained in that portion of the populace between the ages of 21 and 26, the age bracket which contains the energy and influence most strikingly felt by a civilization.

Child Scientology could very well be, in terms of practice, the most important single field of endeavor in the science. So used, without other addresses or assistances, Scientology might well bring about the condition of world peace—even if only by eradicating, through the restoration of sanity, the enthusiasm of youth for the sham glory of war. Therefore, we address here a subject which is broader than “what will I do to cure Johnnie’s sneezes.” Whether or not we are interested in those sneezes, whether or not we have tolerance or intolerance for children, whether or not we care to give time to the problems of child adjustment and sanity, each of us who has a vested interest in the continuation of Earth and of Man should be willing to invest some of his industry in the investigation and application of the group processing of children.

Hence, this article is written, not to those who are interested in children, not to those who have family problems, not even to those whose duty it is to instruct children, but to anyone interested in the goals of Scientology.

In order to utilize Scientology in the attainment of the goal of a sane stratum of the populace, do you need special training? No, not beyond the contents of this article and a knowledge of the book *Self Analysis in Scientology*, a simple text.

What passport do you need to help children? None.

What recommendations, papers, figures, historical documents, statistics, and other buffoonery do you need to assist children? None.

Is there any lack of groups of children? No. Where are groups of children to be found? In schools, in hospitals, in orphan asylums, in children’s societies, in boy and girl organizations such as the Boy Scouts, in the YMCA’s, in Sunday Schools, and anywhere that interested people forward the battle to prepare the child of today to become the sane adult of tomorrow. Theirs has been a gallant struggle in the face of almost insuperable odds. It is time these people had some help.

Historically, child therapy has been as difficult as it is now simple.

Let us be very blunt—we are not interested in the problems of the child’s mind. In Scientology, we are no longer concerned with the inopportune and conceited short-

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circuit between epistemology and the human brain which has resulted in the “science” of psychotherapy. The Scientologist practicing with groups of children should disabuse anyone in authority of any lingering thought that the Scientologist might be using psychotherapy. The concern of psychotherapy is with the thinking processes of the human brain. The concern of the Scientologist is purely with the beingness of the child, which is to say his spirit, his potentialities, and his happiness. A Scientologist working with children, who permits himself to be led into arguments concerning psychotherapy is permitting to exist and be part of the argument the erroneous concept that gains in learning and behavior are attainable through a rearrangement, by direct address, of the physical habits or fears of the child.

It is possible to reform a child’s attitude toward existence by working with his mind. The best results in the field of psychotherapy were obtained by Dianetics, but even prior to Dianetics, many child psychotherapists had obtained considerably improved attitudes and behavior on the part of children by directly addressing the individual child and forming with the child a personal friendship which opened the child’s interest sufficiently to permit an awareness of the existing conditions of present time. This was possible because the child’s awareness of present time could be suppressed by incidents which, having force and stress contained in them, sought to represent in themselves that they were present time. But this does not say that the optimum results are obtainable by this process of addressing the past in order to heal the present. Psychotherapy could be said to be a series of processes by which the past is addressed to remedy the present or by which physical matter, such as the human brain, is rearranged (as in a prefrontal lobotomy) in order to inhibit odious conduct in present time. The 500 or 600 percent gains obtainable by the application of Child Scientology to groups of children are not obtainable by addressing the past to remedy the present.

Scientology increases the beingness and potentialities of beingness of the child in present time in order to secure the capabilities of the child in the future. It does this by exercising the capabilities of beingness of the child, and is about as closely related to psychotherapy as penmanship might be, or, for that matter, any other subject in the school curriculum. Thus, no one can reasonably object, on the grounds that psychotherapy is being practiced, to the education of the child in present time so as to fit him for his future.

It will be very difficult for the Scientologist to keep himself from being led into this snare, because tests in child psychology on those in his group will indicate that their reading ages leap under this process, that children who have never been able to master even rudimentary subjects begin to learn, and that behavior which, in the past, has been highly lacking in good order and discipline turns markedly for the better. These and many other advantages to be gained in the application of Child Scientology to groups of children cannot be classified as psychotherapy simply because they attain the goals of psychotherapy. Because a thing obtains the goals another thing hoped to obtain, is no reason to assume that the two are identical. This obtaining of goals was never accomplished in terms of groups by psychotherapy, and, indeed, psychotherapy never attained these goals—even on individual children. But that person who immediately proclaims that we now have child psychotherapy simply because we have Child Scientology is making an extremely bad error in thinking and in semantics.

Significantly, camping out, hiking, hobbies, and excellent and personable group leaders have obtained results similar to these, down through the ages. But one does not classify these as psychotherapy. What we have done in Scientology is render available to those in authority over groups of children the means of procuring results of magnitude in the absence of highly personable instructors, camping out, hobbies, individual attention to the child, perfect home life, and other intensely desirable but very scarce commodities. Any expert in the field of child study can inform you that it is possible to take any child and, by giving him enough time, improve him. Parents can tell you this. Anyone, in short, could have gotten results from a child by sufficiently devoting himself to the child’s interests. When one realizes that this might consume dozens or thousands of hours per child, one sees immediately that without the fundamentals of Scientology the mass resolution of the problems of children is impossible. The question

has been “How do we do it without devoting this special time to each and every child, since it is not possible to devote that time?” The answer, of course, lies in the fact that a group of 30 or 500 children simultaneously can be given Child Scientology by one untrained person, and that these children will accrue the various gains to be realized in the past only by individual address and interest.

What is the process given to groups of children?

Taking a copy of *Self Analysis in Scientology*, the instructor, the Scientologist, the scout leader, or other person, delivers to the assembled group imaginary scenes to envision. The children envision these scenes, one after another.

The imaginary scenes are taken from the lists found in *Self Analysis in Scientology*. They are selected and re-formed from these lists in accordance with the ability of the children to understand them.

This process is continued for about 20 minutes per day. It may be continued for as short a time as three weeks for any group of children with excellent results, but, more optimally, may be incorporated permanently into their routine activities.

The Scientologist will discover in his first session that the children in the group divide roughly into three classes: (1) those who cannot get any mock-ups at all, (2) those who get them too fast or too slow, and (3) those who get them well. He divides his group into three sections. He gives processing—as described above—to each of the sections, processing those who cannot get mock-ups the most, and processing those who are too fast or too slow slightly more than the third group, which is given the continued routine processing. Ordinarily, it will be found that the three groups will assume a parity in a short time, and so can be continued as one group.

The person delivering the lists must know that he should not give special attention to individuals in the group simply because these individuals are having trouble, for this would mean to each child in the group that he or she would have to have trouble so as to get individual attention.

The instructor must also know that the children often become quite active, dramatic, and emotional when they do this process, for they find it a great deal of sport, and, in the case of a school, he should be prepared to have complaints from adjoining rooms, should he be so unwise as not to arrange for a suitable period of the day for processing.

The instructor or Scientologist should know that a child will occasionally “boil off.” This, as a manifestation of unconsciousness, is very mild, and simply means that some period of the child’s life wherein he was unconscious has been slightly restimulated. He should know that all he has to do to arouse the child from this state is to have him remember something that is real to him, a time when he was in good communication with somebody, and a time when he felt that somebody loved him.

The person applying the lists should also know that he should not rebuke, criticize, evaluate, or tease the children because of their mock-ups or their troubles with them. He should also know that he must not evaluate these mock-ups or try to interpret them as dreams, since whatever relationship they may have to dreams and regardless of how fascinating they may be, their interpretation will reduce the effectiveness and ability of the child. In fact, their evaluation for the child is actually destructive to his pride and beingness, and such interpretation not only has no part in his processing but is expressly forbidden as being intensely harmful.

What else can be expected immediately?

A small percentage of the children will not respond at all. A small percentage will become worried because of the activities and noise of the other children. A small percentage will be unchanged, though responsive. The remaining 75 or 85 percent will

advance variously in their intelligence quotients, their behaviors, and their personal abilities (in particular, their ability to learn).

By experience, no disabilities will occur because of this process, excepting those which are occasioned by sudden upsets in home life or by reason of teasing or evaluation on the part of an applicator.

By all standard tests of learning ability, reading skill, differentiation, and so forth, it will be discovered that the group, as a group, has progressed very far beyond what anyone has ever had the right to expect from the application of any form of child improvement. This should not be labelled a wild claim; it is rather a sober fact which is based upon very wide, careful testing and observation under many differing conditions, under many types of instructors, and under many groups of children.

Quite incidentally, and certainly of no great interest except that it makes good telling, psychosomatic difficulties, perception inhibitions (such as stuttering), and various other disabilities, the correction of which is classed entirely in the field of psychotherapy, have a tendency to deintensify or disappear in the child who is part of a group undergoing this processing. Such improvements—no matter how dramatic they may be—are not the reason why this processing is given to the group, but instead are simply an added bonus, and entirely a by-product. Indeed, it is a rather grim joke that Scientology so employed and without direction toward the release of such ills, does rather routinely what medicine has been unable to do. It is of no great concern to the Scientologist that this happens. Certainly, he does not want to prevent it from happening, but he must not lose sight of the fact that he is not processing a group to make it happen. He will be given his greatest thanks as a result of such cases and his benefits will be measured by them, but this should not turn his head from the main goal of the process, which is to make a group of able children far more able. Parents, for instance, who have spent thousands of dollars on little Johnny's asthma, discover one day, after he has been part of such a group for some time, that he is no longer troubled with asthma. Further, it is doubtful if he will ever be troubled with asthma again. Parents presented with such evidence have a tendency either to become angry or to be grateful, depending upon their level of sanity.

The group auditor is not there to cure, heal, repair, patch up, treat, advise, counsel, or otherwise to mend children. By definition, the group auditor is one who works to create a new state of beingness in a group of people by the administration of lists prepared by the H.A.S. or himself. It should be clearly understood that we are attempting something which has never happened before. We are achieving a state in people which has not previously existed. We are taking another step forward with Man. We are not trying to bring children back to normal, nor are we trying to remedy existing conditions. We are factually striking out to attain a level of culture and civilization higher than those attained before, in which we include any period of any nation anywhere. The group auditor has about as much relationship to psychotherapy as a stonemason at work on a new city has to the proprietor of a junkyard. The group auditor is not working to return children to normal. They have never been other than they are and, in the absence of what we know now, never could have been what we hope them to be. People who try to classify the group auditor as one who is making children normal by treating them are actually insulting the group auditor. In the absence of Scientology, or whatever it would have been called had it been discovered in the past or future, such repair work was the best that could be done. The attainment of gains by the eradication of something differs considerably from the attainment of gains by the creation of something. All processing in Scientology today is positive-gain processing and is, in fact, creative; the work of the auditor is creative whether he is working on an individual or a group.

The special problems of individual children which confront the group auditor should be referred by him to a professional auditor, or handled by himself as a professional auditor providing he is trained in that capacity. Therefore, parents or interested persons desiring special consideration for individual problems should be directed elsewhere by the group auditor. The group auditor's interest is in terms of mass production. He is creating with his work a new state of beingness, a new type of childhood.

This is a state that is desirable not simply because it contrasts with former states, but desirable because it means a better civilization or perhaps one might say, a civilization.

What theory underlies this?

The group auditor needs no more theory than that contained in this article and in *Self Analysis in Scientology* to succeed in his work. Indeed, he need not even have a solid grip on that much theory for the process to work for him. However, in the absence of background data, many things may strike him as strange or unexplained, and, lacking the data, he may believe himself to be dealing with an imprecise thing and so wander off course. Thus, the best group auditor would be the one who is best founded in theory and who is a professional auditor as well. The next-best group auditor would be one who has studied this article and *Self Analysis in Scientology* and who has attended the tape-recorded lecture course consisting of six hours of lectures on this subject, which is available at the H.A.S., at associate offices, or as reels from the Publications Section of the H.A.S.

Although this is apparently very simple—that we just get a child to imagine something and the child is then better—and although people will occasionally try to tell the group auditor that it has been long known that creative imagination plays a considerable role in the life of the child, yet mock-up processing from prepared lists is based upon fundamental precisions which are quite invariable.

With much too much simplicity, it can be stated that here the imagination is being utilized in such a way as to bring it under the control, direction, and self-discipline of the child. The knowledge that we are not actually dealing with imagination as it has been classified in the past, and that in reality we are dealing with quite another function—namely, clarification of the role of imagination—at least makes one feel himself conversant with what is happening.

In mathematics, even in that pallid thing called arithmetic, it is necessary to observe and realize the existence of a problem and the factors of the problem, and to combine these to predict an answer. In the entire field of life, it is imagination which delivers answers. If one cannot imagine he cannot predict. The factors of life are more complex than the factors of arithmetic, but they do not differ so far as mental functioning is concerned. There are simply many more of them. One can teach a child by rote that two plus two equals four, but many an instructor and many a parent with the fondest hopes for the future of a child have, after the child's education was complete, discovered that the child either cannot or will not utilize the data to resolve problems in his own existence. In such a child, the ability to imagine the answer by recombining existing factors has not been developed or disciplined. Many an engineering school has been embarrassed by turning forth honor graduates who yet failed dismally in the reduction of rudimentary practical problems to workable solutions. Even a thing as apparently precise as mathematics yet requires, in the good mathematician, an enormous amount of imagination. In general, symbols and figures, statistics and data, serve only to assist the functioning of the mind in a solution of problems. These are at best crutches to be utilized by an active intelligence. The mind is always the servo-mechanism of mathematics, a thing which even the better mathematicians are apt to overlook. Thus, when we are trying to teach a child, whether to be proficient in geometry or in handling his body, we must teach him as well to predict a future state of beingness; if he cannot predict a future state of beingness, he cannot resolve problems. As a statement, the phrase "prediction of a future state of beingness" almost encompasses the function of the human mind. Prediction of beingness is somewhat different from simple prediction. It is not necessary to have pictures to tell one what is going to happen, but it is necessary to have the potentiality of imagining what is going to happen to accurately assess a situation.

Thus, it may be seen that the inhibition of the imagination of a child directly results in the inhibition of the child's ability to resolve problems relating to his own environment and his own life. This nullification of imagination should not exist;

however, the individual should be able to utilize this imagination, and the imagination should be under the discipline of the individual. A good instructor realizes that it is the discipline of the student's mind by the student himself which accrues to the student the benefits of education.

The discipline of the imagination is essential in any learning process. The infant and the child are peculiarly prone to utilize their imaginations in such a way as to make their imaginations utilize them. Their imaginations are not wild; they are simply not founded upon fact and are not correlated with the existing state of affairs. At night, the child is hounded by nightmares and delusions; by day his imagination conjures up for him images based upon factual and unimportant data of his environment which frighten and inhibit him. He is given to believe, then, that there is some hidden thing in his vicinity which is inhibitive to his further survival. Delusion is imagination out of control. The control and discipline of imagination and its employment for the artistic and practical gains of the individual would be the highest goal of a training process. There have been great instructors in the past, great teachers who could lead their students forward by their own personal magnetism. Their effort was centered upon giving the student into his own hands, and this was accomplished by causing the student to desire to discipline his own beingness. However, the discipline of beingness is not necessarily the limitation of beingness. It is better to be able to decide and control a few things to be, than to be under the whip of an imagination which drives one to be a great many things, none of which are under one's control. These processes, then, aim directly towards disciplining the imagination and bringing it under the control of the individual child.

Throughout the day, and every day of his life, the child is told that things do not belong to him. If he is given a pair of shoes, he is informed that they are not his shoes by the first command from the parent that he polish them. In the case of nearly all children, even though they seem to have possessions, they themselves do not believe themselves to own anything. Their bodies, their minds, their toys, their clothes, their habits, their mannerisms, and their likes and dislikes, are all under the continuous impact of the MEST universe and other intelligences. There is something, however, which a child can own—an image which he creates himself. In fact, he will only attain to those images which he does create for himself, because, in his opinion, any attempt to reach images created for him by others (particularly by duress) is antipathetic to his survival. At every hand he is driven from possession and driven from beingness, for the child can possess only those things which he feels free to be.

The creation and control of mental images performs another function in that it utilizes and disciplines energy. In creating mental images which he then controls, the child discovers first that he can own something, next that he can control something, next that here is something he is free to be, and next that he has control over mental functions. Dignity and purpose are native to the child; badness and uncontrol are not. Thus, by envisioning images the child comes into possession of his own beingness and is convinced that he is free to be something. The change which comes with this realization is not an ultimate or absolute thing, for there is a gradient scale of beingness and there are always new heights above any last plateau reached. This is a gradual and continuous process, this creation of beingnesses (or, symbologically, mock-ups), and the process continues in any phase of life so long as the person has life in him. The direct attack on this problem by the use of mock-up processing results as one would expect; it brings the child under his own discipline and makes him capable of being what he wants to be, not what he is forced to be. At the same time, it renders him less reactive toward disciplinary actions undertaken for his own good and toward educational measures which are provided for his future security. Acceptance will be found to replace resentment of education.

The goal of an instructor is to instruct. There is an old story about the Rough Riders, a regiment in the Spanish-American War. Their most famous exploit was the taking of San Juan Hill, yet there is an incident in this which is worthy of our notice. The orders of the day were posted and stated explicitly that they were to "jump off" from El Caney at five o'clock the following morning and were to take San Juan Hill.

The Rough Riders awoke at 4:30 a.m. to discover that one small thing had been omitted from their plans: they had, as yet, to take El Caney. Thus, before they could execute their orders they had to assault and take another objective, which they did take with severe losses, and from which they finally carried out the main assault, many hours overdue, again with enormous casualties. Thus it is that a military organization can suffer frightfully from trying to fight one battle when another has to be fought first. The instructor is supposed to educate children, the camp leader is supposed to entertain them, and the hospital nurse is supposed to make them well. Yet, standing as an obstacle before each one of these and any other individuals attempting to handle children, is, in actuality, the lack of a child. Bluntly, the child is not there. He is sitting in the classroom but his mind is elsewhere. He is in the hospital as a body, but is maundering about the scene of the accident which sent him there. He is supposed to be having a good time in camp, yet he is actually at home playing with his dog. Any attempt to work with a child is an attempt to contact and get into communication with the child. Unless one can get into communication with the child he cannot perform his duties as pertain to that child.

The task of communicating with a child does not begin with talking to the child. It begins with finding a child to talk to. There are many tricks which lead a child's interest sufficiently into present time to allow one to communicate with him. Anyone dealing with children knows that this is the primary problem in that task. But it is a very terrible strain trying to maintain the child's attention in present time while one communicates with the child. If one had a process which made it possible for the child to be in present time and to get him there easily, that process would, of course, be very welcome to the child. The group processing of children, or the use of the same process on an individual child, is a workable answer to this problem.

There is no reason to go back into the past after the child (as in psychotherapy) if one has a modus operandi to bring the child into the present. You certainly would not actively go after things which easily came to you. Application of these lists in this fashion to groups of children brings them into present time, and thus to their instructor or leader. Consequently, once he has used it, an instructor finds this processing as necessary a part of classroom activity as ringing the school bell. It is one thing to get the body into class; it is another thing to get the mind into class. The instructor is being paid to instruct, but before he can instruct there must be somebody there to be instructed. This is terribly elementary, but it is a problem which has been overlooked, and it is a problem which, in many cases, has made education an arduous process. Children in present time are very easy to look after, very easy to instruct, and very easy to live with. Children out of present time, bent on revenge, and fresh from a quarrelsome breakfast table in an antipathetic home, form a noisy and rebellious group. The behavior of a child out of present time is not easily predicted, and this unpredictability is a considerable strain to the child's leader. A child out of present time walks off the curb into heavy traffic, falls down fire escapes, gets hit with gymnasium equipment, hurts himself in games, and causes those multitudes of upsets which make the life of a child shepherd an onerous one, at times.

The problem of the parent in the home is no different from the problems of the instructor. The continual nag-nag-nag necessary with children is occasioned solely by two things: one is that the child has no real understanding of his role (for it has never been explained to him) and so has no beingness in the house as part of the family, part of an economic unit, or part of a work team; and the other is that the child is not there. The more one corrects and punishes the child, the less the child is there, since, in essence, correction is "go back into the past and pick up punishment data to remind you that the future is going to be unpleasant."

The process of mocking up is peculiarly suited to children, for in the main they possess brilliant ability. An adult preclear is filled with envy at the ability of a child to obtain mock-ups and control them. The time to salvage a human being and get him out of the past into the present time is when that human being is a child, for he thus benefits most from his environment and all his education within it. Out of present time, the data and experience are going nobody knows where.

All the theory one needs to know in order to apply Child Scientology to groups is contained here. There is a great deal to know in addition to this (although almost all of it is as simple) and it should all be known before much individual work is done on a particular child. This, however, will suffice for groups.

What is a mock-up?

A mock-up is not a mental image but an additional beingness. One is afraid and troubled by those things which he cannot be but must fight. One's effort is mainly expended in fighting shadows in the belief that these shadows are things which one must not be or cannot be. The limitation, rather than the increase, of beingness is the common course of existence. One finds out "by experience" (most of it incorrect) that he cannot be a great many things. His ability to be is also his ability to communicate, for the things which he is are those things which demark the amount of space he can occupy.

A mock-up, then, is more than a mental picture; it is a self-created object which exists as itself or symbolizes some object in the MEST universe. It is a thing which one can be. One can be it because one can see it. Those things which one cannot see, he cannot see because he cannot be them. In terms of human experience, beingness is space. Space is a viewpoint of dimension. The points which mark an area of space are called anchor points, and these, with the viewpoint, alone are responsible for space. The creation of anchor points, then, is the creation of space, which is, in itself, the creation of beingness. The essential in any object is the space which it occupies. Thus, the ability to be an object first depends upon the ability to be the space which it occupies.

When one puts out pictures which he himself creates, he at once demarks space and occupies, with his own creation, an area of space. Thus, he knows it is safe to occupy this space. Thus, he knows that he can be that space. Thus, he can be that object. It does not follow that he is that object simply because he creates that object, but he has assumed by its creation that there is a new thing which he can be and a new space which he can occupy.

A mock-up, then, is a picture, preferably in full color, with three dimensions and in motion. There is, however, an astonishing variety of disabilities connected with mock-ups. The mock-ups of one individual are flat, those of another have no color, and yet another gets them only on the far side of a black curtain. Some mock-ups have no motion in them, and some have too much. The term "mock-up" embraces all these conditions.

"Mock-up" is derived from the World War II phrase which indicated a symbolized weapon or area of attack. Here, it means, in essence, "something which a person makes up himself."

The mock-up actually contains energy and mass. It occupies space. It should be under the control of the individual.

A mock-up differs from a delusion in that in order for a thing to be a mock-up, it must answer three conditions: (1) it must be created by an individual, (2) he must know that it is his, and (3) he must get it under control so that it does not do things unless he commands it.

A mock-up can be of anything, and it can be located in any direction or at any distance from the individual creating it.

The ability of an individual to get a mock-up is an index of the individual's distance from present time. That person who gets very clear, brilliant mock-ups which are definitely under his control and which do not perform erratically without his consent, is in present time. This graduates on down to an inability to get mock-ups of any kind, which means one is very far from present time.

One can generally establish the quality and character of a person's mock-ups, and, consequently, the distance of that person from present time.

How will other factors in the child's environment affect this process?

The child who is a member of a group can be expected to have many factors in his environment which are antipathetic to his best survival. Such things as quarrelsome

homes, lack of parents, and physical disability, all occasion problems for the group member which are beyond the scope of the applicator of these processes. Children who have special problems need special processing. This does not mean, however, that these special problems would not be alleviated in greater or lesser degree by the child's being a member of a group which is being given Scientology. Many remarkable gradual or sudden recoveries from disabilities, as well as adjustments to antipathetic surroundings, have been noted and logged when these techniques were in their experimental stages, but such recoveries or adjustments should not be expected of the process.

A child who receives Scientology as part of the group can be expected to cope better with those problems which are assailing him than he could in the absence of Scientology; just as a child who is poorly fed at home can be expected to do better if he receives a hot meal in the middle of the day at school.

Invalidation of the benefit he might get from group processing might be given the child by a neurotic parent. One case has been noted where the child returned to the group after a short absence and was unable to get any mock-ups of any kind whatsoever. It was discovered, however, that as the work progressed without any further special attention than noting the child was suffering from a sudden disability, the ability returned. The parental admonition, in other words, had no lasting effect upon the child. It might be a matter for caution on the part of the applicator not to discuss the process with the parents, although this would be rather an extreme measure, taken to prevent such invalidations and resultant temporary inabilities, in a small number of cases.

One applicator who consistently did not give end-of-session processing after having given ten minutes of mock-ups to his group, found that one child was badly out of present time as a result of the process. The error in this case was the omission of end of-session processing, as contained in the back of *Self Analysis in Scientology*; the total damage involved was the momentary inability of the child to demonstrate an arithmetic problem. The child was only a little way out of present time. He had become so entranced with his mock-up that he was still with it.

Children occasionally experience sharp pains while doing mock-ups, and in such instances, they're letting go of old incidents and punishments. The end-of-session lists take care of any such occurrence.

It is noteworthy that a group undergoing this processing during an epidemic of measles had a lower loss-of-attendance rate than the other classes in the same school which were not undergoing processing.

Here's how it is done.

The applicator opens his copy of *Self Analysis in Scientology*, goes to the beginning of the list, looks for a mock-up (the first one in that list that he can use for delivery to children), and says, "All right. Now let's see if we can get a picture of you enjoying something." He pauses, and as soon as it is apparent to him that the majority of the class have such a picture, he gives the next application.

After a short period of this, he asks for a show of hands to find out how many have been getting mock-ups easily. He then selects this group out of the group, and then asks for a show of hands as to how many got no mock-ups at all and selects this group out. He then has three groups. He can, himself, render processing to each of these groups separately; or he can delegate the processing of the no-mock-up group to a student of that group, and the processing of the too-slow group to another student, retaining for himself the easy group. It is desirable that he retain the processing of the easy group for himself, because this group will be the largest group and out of it will come the very best results. He should always remember that he is trying to make the able more able, and he should repress in himself any instinctive closure with the most nearly disabled.

The two groups which are not as able as the easy group are processed exactly as the main group is processed; the reason for their separation is that the less able hold back the able, and the ability of the able rouses the envy of those who are poor at the game and tends to press them into apathy about it.

The applicator gives approximately 15 minutes of Scientology out of the lists to his group, and then gives the group the end-of-session list which is Exercise 14 of the book *Self Analysis in Scientology*. This consists of: (1) rapidly sketching over the session, (2) sketching over what has been going on again, with particular attention to how each member has been sitting, (3) going over the session again with regard only to present-time surroundings, (4) fixing each individual's attention upon a pleasant object near to him now. This is repeated until the group is refreshed, and requires only five or ten minutes. The total period of application of the entire process is about 20 minutes, and should be done at least once a day for a period of three weeks to get a very marked change in a group. When achieved, however, such a change is then noted to be considerable. Children who have never been able to study before, or who have been very poor at their lessons will be found to be interested in and good at them.

There's a special case of the child whose school work is of a low quality, yet who has a very high I.Q. This child is found to be unable to mock up anything he hasn't actually seen. He would be able to mock up his instructor, and he would be able to mock up a glass of soda water, but he would not be able to mock up his instructor drinking a glass of soda water since he has not actually seen this. This child should be watched for; it will be discovered that the mock-ups he gets are not really his. This is remedied by simply changing them until he knows they are his. He is actually a no-mock-up case although he can get pictures; a picture is not a mock-up, a mock-up belongs to the preclear. If a child cannot mock up creatively, his work will bear no relationship to his I.Q. If a child has a high I.Q. but no creative mock-ups, then his work will be poor.

This is all the background one needs to apply Scientology to groups of children or groups of adults. Groups of adults are handled in exactly the same way, and they respond as well as, but with not quite the same lucidity as, children. On this basis, an individual can build with his own experience. Such experience is essential to a deep insight into what is happening, for nothing written here beyond the basic data can supplant the actual experience of taking a group and bearing with it for several weeks and then seeing what has happened to it and in it. This, in itself, is sufficient recompense for the trouble taken.

It is expressly recommended that the professional auditor take up the processing of groups of children by going to local schools and institutions and getting the consent of those in charge to conduct this game. He need have no qualms about what might happen, for, as tests have proven, the institution and even the highest authority in relation to that institution will not be anything but pleased with what occurs (unless, of course, some intensely personal factor enters).

A professional auditor would do well to acquire the six-hour taped lecture course on group processing which supplements the above data, and give it free-of-charge to school teachers and others in his area. First and foremost, it will accomplish the goals of Scientology, and second, but sometimes important to an auditor, here is opened the most certain source of preclears known, for parents who are aware of the benefits being achieved with the child are prone to see that the child gets even further benefit in the form of professional processing. People, wisely or not, will pay more to have their children well than they will pay to have themselves well. Thus, even in the narrowest economic sense, it is extremely good business for a professional auditor to give great quantities of his time to the processing of groups of children or adults. He can be certain that he will get auditing assignments at least equal to the amount of time invested with such a group.

This particular highway of approach to the problems of the world has been found workable. It is extremely easy to introduce these processes into a school and to incline instructors into their use. It is easy to put these processes to work in nursing homes, in veterans' establishments, and in many other places. The amount of help an individual can deliver per capita with these processes easily is greater than with any other single method now in existence, for he is giving men back to themselves, and there is no greater gift at his command.

SCIENTOLOGY 8-8008

UNLIMITED TECHNIQUES

As of May 1, 1953, we have several techniques which are susceptible of being audited without time limit. These we call Unlimited Techniques. They are Positive Gain Processes. Engram running, Expanded Gita and all negative gain processes can be audited with benefit only a short time. Double Terminal is an excellent assist—it cannot be audited more than a few hours before the case must be patched up with an unlimited.

HOLDING MEST POINTS: The pc is requested to shut his eyes and to locate and then “feel” the upper two corners of the room and sit there without thinking, just keeping contact, being interested in the two upper corners of the room. Circuits clamor and other interesting things happen. He must not cease from his interest in the two corners. Can be done for thousands of hours, evidently, always with benefit. Gets pc to PT.

COMPARISON: Two similar MEST objects are observed in fact (not in memory) by the pc and compared one to the other. Then two new objects or spaces are observed, their difference noted. This is done outside and inside with cars, people, trees, grass blades, anything. Spaces, of course, are different because they have different boundaries. You see what happens: He is matching terminals and then stopping the discharge by seeing differences. This is one of the most valuable techniques we have, simple as it is. Can be done for thousands of hours. Pc uses MEST (body's) eyes.

DUPLICATION: The pc is shown a MEST object, person or space. Then beside it he mocks up a mock-up like it. Then he finds the difference between them. Of course he cannot get mock-ups of any duration or value at first. He simply keeps it up, each time taking a new object, person or space, each time noting the difference. This triggers out the automaticity of making facsimiles. It cuts down the competitive feeling about his own and the MEST universe. Can be audited endlessly, always with benefit.

LIST MOCK-UPS: *Self Analysis* and similar lists.

SPACATION: Putting out one, then eight anchor points to make a box in space either in general or around mock-ups or objects. This is the creation of space.

UNMOCKING: Practicing seeing through MEST objects or spaces, done by creating new space where they are and in which they do not exist.

You see what makes a technique unlimited: It builds up confidence in pc's own universe as in straight LIST MOCK-UPS; or it causes pc to confront the existing state of present time and discover that the MEST universe seldom bites; or it gives the difference between one's own universe and the MEST universe and raises ability to differentiate between them. Unlimited techniques are all differentiative, all deal with present time.

L. RON HUBBARD

From: L. RON HUBBARD
London

Through: The Office of L. Ron Hubbard
30 Marlborough Place
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ASSOCIATE NEWSLETTER NO. 2

[1953, ca. early May]

Associate, please send me name and address of every HCA you have in your files, including every HDA and B.ScN. I have no roster of auditors and wish to compile a directory of professional auditors. The omission of any name, including your own, may mean its omission in the directory by oversight so please make your list as complete as possible. I am putting all HCAs on a direct mailing basis for my office here in an effort to collect case reports. Volume of releases is the best publicity weapon which we have. If one HCA gets one cure in sinusitis, it makes very little impression, but if 45 HCAs get 45 cures in sinusitis we have cured 45 cases of sinusitis, and I can put it forward as a demonstration of what Scientology is doing. I wish to circulate case report sheets which can be sent to me here and compiled. It is about time that we had a central filing of this now that our processes are at a level where we can assure results.

We must continue to work together as a very close team for very many reasons. We must recruit the HAS and swell its membership ranks as high as possible. There are various kinds of members: early issues tell you about them. Membership in the HAS is membership in an organization which is determined to free Man.

As of a letter of 29th April, Hardin Walsh has been requested to handle mailing to 70 groups with which he is in contact and to furnish those groups with Group Auditors' Courses. Group Auditors' Courses are therefore available from Philadelphia and from Los Angeles. Any associate can sell Group Auditors' Courses (six hours of tapes) to anyone for any price he cares to charge. Because of the complications of manufacture, it is suggested that people requesting courses be referred to Los Angeles, Philadelphia or London, where the tapes are already being manufactured and shipped daily.

The Phoenix office of the HAS has not been closed. The main legal office of the HAS is in Arizona. The HAS can be addressed there c/o R. Ross Lamoreaux, 4248 North 32nd Street, Phoenix, Arizona. R. Ross Lamoreaux is operating the doctorate school in Phoenix. It is running at an advanced level over its former status. It is charging the same price. It is giving the advanced course in one month to those who have recently been certified by associates. Ross credits any associate HCA and reduces his doctorate fee accordingly. Doctorate level schools, then, are located in Phoenix, Philadelphia and London, as before. There is no change in this program, but there has been some change of address.

I am specifically looking to any associate for the management of his area, and even greater than his area. Do not worry about overlapping: there is no dearth of public. Don't worry about duplication of function: the idea is to get people trained, to get people processed and to keep this information going out.

You have a very stable package of information now. It consists of: *Self Analysis in Scientology*, in hard cover ordered from the HAS in Philadelphia, \$3.00 per volume; the Communications Manual, ordered from Philadelphia, \$3.00 per volume; *Scientology 8-8008*, paper cover, HAS London, \$5.00 per volume; the 50 course books, \$25.00 per set.

The doctorate schools are giving a B.ScN.; associates are giving an HCA. Groups may obtain the first 12 lecture tapes from the HAS in Philadelphia and the Group

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Auditors' Course of six hours in tapes. These items listed are all staple commodities.

Outside of the fact that *Scientology 8-8008* is being revised at the moment, I do not expect these publications to change for many years. Added to them is *Introduction to Scientology* by Richard de Mille, procurable from Los Angeles associates. I do not know what discounts he will care to give. *Self Analysis in Scientology* and *How to Live Though an Executive* (the Communications Manual) are suitable for bookstore distribution in your area. Where you give an order to the HAS to be shipped to a bookstore, your discount is 50%; your general discount for books is 40%. Remember to allow for and include postage.

You may re-manufacture and distribute at your discretion, providing proper credit is given and no details or data are omitted, SOP-8, its Appendix and The Factors. The HAS will put these out in printed form shortly.

Any associate should constitute himself an office of the Hubbard Association of Scientologists as an organization and should take memberships, form chapters and hold chapter meetings and get the HAS into shape as a local organization.

If you have not sent money for your tapes to London, please do so, for we are shipping straight out without regard to cash and your order is probably already on its way. There were more tapes and the cost was slightly greater than you were informed in an earlier letter.

In case you missed it before, send a notarized statement as to the skill of your HCA applicant signed by the person in charge of the associate office, and a check for \$55.00 to me here in London, and a certificate, properly lettered and signed, will be sent immediately to the home address of the applicant or, if the associate elects, to the associate for his remailing. The applicant will also receive his membership card as a professional member in the HAS.

The first part of this job has been done, but it is only the first part of this job. It was my task to get workable techniques which could be used on more than one individual and techniques which could produce rapidly a high level of effectiveness in Man. We have those techniques.

I do not personally see any reason to go on looking for faster techniques because my experience tells me that they probably do not exist. We are at the roof of this universe. There are hotter techniques, but not for MEST universe. I know three principle data beyond those I have released. It is not likely that I will divulge them, for they are not important so far as the job we have to do is concerned.

Thus this stream of communication coming from my office and from me at this time is signaling a shift of emphasis in operation and finds me no longer buried in investigation and out of communication but devoting my time to the improvement of business and public relations and the improvement of general acceptance of Scientology. It has moved as fast as I have worked on it and I am trying to move it rapidly forward now. Please adjust your own viewpoints and those of the people in your area to realization of this.

Please send me the letters you are receiving from people so I can write personal answers to them. I don't care how long it takes the letters to get here. If you are processing any preclear or have processed any preclears, you will find out that a letter from here enquiring after his health and asking for a report will do much to improve his general attitude and alertness, for it is simply a token of somebody else being interested in him. I don't much care whether I have to answer these letters or not, or whether I have them for my own viewpoint, but I wish to be of all possible service to associates; and you will find, I am sure, that this will show up in your accounting books on the blue side of the ledger.

If you don't think we are going places, let's look at the developments of just the past few weeks. Aside from the American picture, the HAS in Great Britain has come up to a level of financial stability which assures its continuation. The main problem now is adequate quarters. Here in Great Britain every week several schoolteachers are trained to use *Self Analysis* in their classes, taking the free Group Auditors' Course at the HAS headquarters. A few weeks ago I addressed the London Head Teachers' Association (D.O.9) and the invitation of that body to address it was probably an effort to expose a "charlatan"; and, although some of the bigwigs of the public school system were present with that definitely in mind, at the end of the talk which merely concerned itself with the education of children and bringing them up to present time and the use of their imagination, there was no dissenting voice. On the contrary, there was considerable compliment, and since that time official ripples are nonexistent.

Little by little, then, the public school program of group auditing is moving up into official status and one of these days will be a standard part of the curriculum. That may not happen for some time but it is on the road to happening. All we have to do here is maintain a constancy giving that course every week, making sure people know about it, keeping the books available and simply keeping it rolling. It requires no real effort to keep it rolling, since once it was started, it was bound to continue.

In New Zealand, in Auckland, an associate school is going in to serve the down under area. The personnel is on the way there, the tapes have been made and are on the way, and the manager of that school has completed his training with honors here at the HAS. In other words, the South Pacific has an associate.

The Middle East now has an associate. Owen Nasr, going back to the Lebanon, is establishing an associate quarter there. The tapes are on their way and he is ready to get going. Strangely enough, that area's educational stratum speaks English, so here is the area of primary knowledge being invaded by Scientology.

Most important, probably, is the fourth doctorate school which is going in in Germany. You can imagine the appeal of Scientology to a country which has had all roads blocked and its reality badly smashed. More important than this is the proximity of that doctorate school to the Russian zone. This doctorate school will be conducted in German and will take in all the Teutonic-tongued nations. The various standard texts are at this time undergoing translation into German.

Aside from these associates and the new doctorate school, which are, of course, something very special, groups are continuing or starting up in many other nations. The amount of enterprise being demonstrated by auditors in areas where the ploughing must be of the most primitive kind, where no great wealth and no high level educational mean exists, rather puts to shame operations existing in wealthy areas where the population almost averages the first year of high school in education which have difficulty in remaining solvent.

Your attention is called to some data concerning what the public wants which does not appear under that heading in the recent material. In SOP-8 on Step IV, Expanded GITA, a workout of wasting and accepting under duress pain demonstrates the sensation hunger which exists in the individual. This technique lays bare for the first time the actual thirst for agony, its receipt and delivery, of homo sapiens. If you have had this run on yourself or if you run it on a case or two, you will be startled to discover an apparent goal and desire on the part of the thetan.

Throwing this over into the general public, one finds then that the general public very aberratedly will patronize those places and those techniques which will deliver pain. Those techniques are preferable which deliver pain in good quantity without permanent damage. The protest of the general public against people delivering pain is actually a protest against other people getting pain and the protester receiving no pain. Pain is a precious commodity. If you were to tell people that

these techniques were extremely and intensely painful, but that they left no permanent damage, and brought the person up to a level where he could obtain more livingness and beingness than before, you would find an immediate response, according to what I have worked out here in terms of preclears. I have not made this experiment but it seems indicated in the light of what turns up with Expanded GITA on the subject of pain.

The psychiatrist will continue to be supported, the surgeon will continue to be supported so long as they can be hired to waste pain at a price. People are trying to waste pain although they really want pain. This is a rather strange outlook. However, it is true that an individual up the scale is cured of this obsession for pain. Individuals who appear quite sane to you or me are actually too low on the tone scale to demonstrate this desire for pain. As you bring them up the tone scale they pass through a wide band of desire for pain. When they get up above this, for the first time they begin to appreciate what sanity is. Anything which is scarce becomes valuable. Thus pain, if it becomes very scarce and is prohibited, becomes automatically valuable and is desired. The prohibitions in use against having pain, against touching hot stoves, get an idea into the head of the preclear that pain is valuable, that he can't have it and it is therefore desirable. Institutions such as war, hangings, psychiatry, will continue in any society so long as this desire for pain exists.

You might make a test of this by telling people that these techniques were productive of far greater pain and agony than any other technique ever invented but that they leave no permanent damage on the individual. Just make the test and let me know how it comes out. You understand, of course, that above this band and into the realm of sanity this desire for pain does not exist. This is merely a comment on the fact that homo sapiens is actually *below* the level of sadism and masochism.

As an additional comment on techniques you will find SOP-8 resolving a lot of things which we have found it difficult to touch before. It is fantastic that the craving for work disclosed by running Expanded GITA is so strong in the individual. The very lazy person who won't work, won't work simply because work is so scarce that he can't have it. Running Expanded GITA remedies this. It is remarkable to see people going into action after a very few minutes of this process. Those people who complain how hard work is are simply complaining so that other people will be driven off the work they are doing. Those people who complain about how hard work is are actually unproductive because work is already quite scarce to them and although it's lying right in front of them, they know that they don't dare touch it; they want to drive people off from it, but they themselves can't have it. This is remedied very easily. Run wasting work and such people come well up very rapidly.

This aspect of work is very pleasant to contemplate, for it means that people processed are going to see immediate reaction and that people who are around those people are going to observe a change in them. There is no change as desirable in the society at large as seeing a lazy man become ambitious. I recommend this process very strongly (Step IV, Expanded GITA) to auditors who can't find preclears. If they will waste preclears for a while and waste working on preclears for a while, they will find themselves capable of procuring far more people to process than they ever have before. An auditor should waste processing. He will find it is so scarce that he himself can't have processing. Then immediately after that he finds that it is so valuable that only he can have processing. Then on the next step up he realizes that it is quite plentiful and so he can give it to people.

Wasting anchor points is right up there with the more important things of Expanded GITA. In order to perceive this universe at all, somebody must have had to convince the individual that he had anchor points out there someplace. The thetan has to have anchor points in space which he uses to see anything; if a thetan can't see anything it means that he doesn't think he has any anchor points out there, or, if he has had anchor points, that he has now lost them. Thus rehabilitation of the visio depends upon wasting anchor points for a while: having other people take them away or break them. Naturally, there should be anchor points clear out to the various limits of the MEST universe which one had once—or thinks one had—and has now lost. By far

the most important single button in this whole line is healthy bodies and sound minds. You will find that preclears will waste these for a long time before they can have anything like a healthy body or a healthy part of the body. You will also find sex playing a remarkably strong role and remaining unsolved until eating is run. Eating is that thing of which sex itself is a symbol.

I am totally revising *Scientology 8-8008* as the professional course textbook and putting into it SOP-8. The copy for this probably won't be available for another five or six weeks. A surprisingly small amount of change is necessary to bring this book up to date. Nothing is being deleted from this volume. What is getting stressed is communication: it is found that communication is terribly important; communication outranks by far affinity and reality. Processing space, beingness and communication is the road through to fast clearing. Any kind of communication, even painful communication, is more desirable than no communication; just as the thetan would rather be anything than nothing.

Speaking of communication, the *Journal of Scientology* is taking a pretty long while getting settled down as might be expected. The Children's Issue is probably in the mails as this is written. This edition probably more or less makes up for the delay, for it is a twelve-page issue devoted to group processing and children. Immediately following this issue is an issue called "This Is Scientology." Copies of this issue will be available for 50 cents per copy. This is actually a textbook and will be another twelve-page issue. It will contain a simplified rundown of the whole procedure, including The Factors, and is actually a breakdown of The Factors into a book.

This is the third Associate Newsletter although you are probably not aware of the fact that a news service has begun here. In fact, I have not been aware of it myself until I realized that with a raised communication level, I had quite a bit of information here which should start going out. Having pretty well completed this job and having techniques which are doing well in auditors' hands, I am giving more attention to getting the information out. I will continue to send you these newsletters, for I think they are a needed communication line. The data contained in them is probably more intimate than would be circulatable to professional auditors and certainly far more intimate than that which could run in the *Journal of Scientology*. In addition to this newsletter I am contemplating a paper to go out every week to professional auditors. This would be the professional newsletter and would carry case data, case reports and so forth. It is for this professional auditors' communication line that I want the names and addresses of all the HDAs of whom you have any knowledge. I have no list of HDAs and only a limited list of HCAs.

I have a small Gestetner mimeographing machine and either myself or the secretary here cuts the stencils and Susie and I then run them on this Gestetner. They are then mailed by my secretary, so you can see that this is a sort of informal communication line. However, data keeps piling up here and organizational matters keep cropping up. You send in letters to me and then I answer them, but the information is of service to other associates and would be useful to professional auditors.

This is the beginning of a new cycle. You may or may not realize how thoroughly I meant what I said in the early Fall of 1950 and, indeed, you are probably not aware that I said it at all; but I made a forthright declaration that at that moment I cut loose from any and all managerial organization and activities, for I had discovered that I could not even vaguely continue in a managerial capacity and conduct my researches and write material and give lectures as necessary.

I had become aware of the fact, and become convinced of it by September of 1950, that I had evidently done with preclears many odds and ends and extra flourishes which I did not know enough about to communicate to auditors and that the subject was too difficult to teach, and I left organizational activities because, having become aware of this fact, I knew I would have to get up and dust to finish the subject off and bring it to a conclusion so that it was workable in the hands of the many. We didn't want a specialized expert subject. The only excuse I had for putting it out at all

was that it was much, much better than anything which had existed prior to it, and the reason I continued to put out the techniques I developed was that they were much better than techniques we had had before.

Auditors have a tendency to overlook the fact that each one of these techniques made man the owner of a better psychotherapy. Auditors are not aware of this and don't understand this mostly because they don't understand the general lack of psychotherapy and its absence in man's knowledge prior to 1950. If an auditor knew and had worked in the field of psychoanalysis or psychology prior to 1950, he would know-oh, so well—that the techniques of Dianetics put a real weapon in his hands.

I have been criticized for being optimistic about each process as it came out. That's very true: I have been, mostly because it was a good process when used properly and partially because I considered that, having fired the first shot, it was up to me to keep people encouraged toward the final goal. Maybe I overdid this; I don't much care whether I did or not: the point is, the decision to leave management alone in September of 1950 was evidently a sound one, for here, in the Spring of 1953, we have a SOP-8, a technique which, while it might not lift the dead out of their graves, yet solves anything we want solved in this universe. Of course, it can be improved, but, my experience here is telling me, not very much.

Most of the criticism of my management capacity was levelled at me from September onwards of 1950. The criticisms should have been couched, "Ron won't take any part in management," for it was my opinion that it was much sounder, even if things went completely to hell in the Foundations (which they did), to keep on with investigation, knowing that the organizations would eventually be as sound as the subject and no sounder. You will see this work out.

A sound, simple, uncontrovertible subject delivers into our hands the best basis I know of for a smooth-running organization. The public coming to us and going away satisfied is all we need; they're not just satisfied here in England, they're hysterical. They come back a couple of days after a session walking two feet off the pavement. This is all we needed and we've got it, so here you find me back in management.

Hello !

LATE BULLETIN

Theoretically, anything an associate wants to know is also desired information by other associates and the doctorate schools. Thus much that is contained in the Associate Newsletter is in response to some inquiry whether or not that is so stated. Thus I may omit a direct answer to your letter and answer your letter instead in this bulletin.

The Associate Newsletter has limited circulation. It goes to the doctorate schools, to associates and to centers. It is not intended for HCAs, groups or the general public. However, students may be interested in many of these items. But the student is more properly and directly addressed by the professional auditor's publication. I am at this time putting out news as follows: The Associate Newsletter, The Professional Auditor's Bulletin, *The Journal of Scientology* and personal correspondence. Additionally, papers such as SOP-8 and The Factors are to be circulated. The news is intimate to the general operation in the order of The Associate Newsletter—business and promotion; The Professional Auditor's Bulletin—technical and promotional on a professional auditor and professional student level; *The Journal of Scientology*—broadly of interest, general members.

The Associate Newsletter will come out fairly often. The Professional Auditor's Bulletin will come out every couple of weeks. *The Journal* remains on a twice-a-month level. One has to be an associate or a center to get the Newsletter, one has to be a professional auditor or student to get the Bulletin. *The Journal* is sent to subscribers.

PUSH THESE BOOKS: *Self Analysis in Scientology*, *The Communications Manual*, full sets of Course Books. You get 40% discount. Push *Journal of Scientology* subscriptions: you get 40% discount on every one you send in: you collect \$3.50; you send in, on your stationery, the subscriber's name and \$2.10 cash. Post a notice to this effect.

Send all cash for books and subscriptions and tapes you buy (from Philly only) to Philly. Send all certification fees and data and tape cash (for London mfg. only) to me at 30 Marlborough Place, N.W.8—London.

IF YOU WANT BUSINESS, ONE NIGHT EVERY WEEK GIVE FREE PROCESSING USING SHORT 8A to groups of people in your place. Advertise it in the papers that you are processing groups of professional and working people to make the able more able. SHORT 8 and SHORT 8A (better) will give them, on only two hours a week, miracles. You will get professional processing and students from such a group. Start it and it will grow. This and giving the GROUP AUDITORS' COURSE free will, in a very short time, swamp you with business. Professional auditors will be asked, as well, to start such groups. This is how we can begin to clear Man. We've got the process.

LRH

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“The Old Man’s Case-Book”

L. Ron Hubbard

(The following material is an extract from the case-books of Dr. Hubbard or advice he has given in letters or personally to auditors concerning the running of cases.)

Mr. Brennan, HPA (Gt. Britain), phoned me concerning the treatment of an eighteen-months-old baby expected to live one week according to medical opinion. Medicine as usual had given up the case and the family as well, evidently, as the family doctor had insisted that a consulting Scientologist be brought in. The baby was conscious and fairly alert. Mr. Brennan was informed that this is a very trying type of case and results on it are not within reasonable expectancy.

He was informed of procedures as follows:

Leukaemia is evidently psychosomatic in origin and at least eight cases of leukaemia had been treated successfully by Dianetics after medicine had traditionally given up. The source of leukaemia has been reported to be an engram containing the phrase “It turns my blood to water.”

The reduction of an engram in an eighteen-months-old baby by Dianetics is, of course, impossible; therefore keying out procedures or automatic type running or direct communication with the thetan are indicated.

The first procedure Mr. Brennan was given was to have the baby get two anchor points in present time. This to be done with tactile and the baby’s hands. The theory of this is, of course, that contact with present time is contact with the material universe. By slightly agitating, pleasantly or unpleasantly, the fingers of the baby, thus attracting his attention to his fingers for a period of time—at least two or more hours—there is a possibility that the baby could be brought into present time. This, of course, is a key-out of an engram.

The second procedure given Mr. Brennan was a somewhat imaginative one based upon the conduct of two mocked up matched terminals. The MEST universe is a two terminal universe; by having one object of everything there is no discharge of the environment; thus the MEST universe remains constant. By mocking up two terminals facing each other, both the same, a preclear often experiences physical reaction and the charge on that type of terminal can be found to dissipate without the preclear knowing what has happened. This is a limited technique used in assists. In this case it was suggested that two effigies made out of pillows and clothes or two dolls similar to the baby be placed in sight of the baby, facing each other, and that the baby’s attention be permitted to rest on these two objects. By doing this, there is a faint chance that the charge on the baby itself might discharge automatically.

The third technique consisted of a type of processing used on animals. The basis of this is that man’s health is proportional to his belief in his dangerousness to his environment. Animals are processed by building up in them the belief that they are

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capable of frightening or driving something away. A cat or a dog is taken and gestures are made at its hands. The moment it makes the faintest return gesture in retaliation, the auditor backs up as though frightened. He does this very quietly, for the animal is liable to be frightened itself at this first venture. The animal is led more and more to strike out at the auditor on a gradient scale, until the animal is very cocky and confident about its approach to the auditor. It will be found that neurotic or depressed cats, dogs and mice will alter their social behavior and will become well if this process is followed. This is about all there is to animal therapy. It was suggested that this be tried with the baby by getting the baby to strike back. It was particularly cautioned that the first advance the baby made should be met by the auditor with the very gentlest of withdrawals, for the baby is quite often surprised if an exclamation of fear and a sudden gesture of withdrawal are made. This is the application of gradient scale, getting more and more of something built up.

The final method is one which has been reportedly used by several auditors with success. The baby's body, facial expressions and voice are disregarded as communication mediums. The auditor addresses the thetan and continues in confidence that the thetan understands him. The auditor applies Step I and, even though the baby gives no sign of understanding, the auditor goes right on working Step I. He exteriorizes the thetan, orients the thetan in the room by putting the thetan in various places of the room, and then eventually asks the thetan to patch up whatever is wrong with the body by locating deposits of energy on nerves or in other places in the body, turning them white and discharging them. The auditor continues this process for several sessions, each time going back to the first part of Step I and going through Step I completely; then completing an orientation and asking the thetan to patch up the body. This reportedly works. I have not myself done this to babies. I have been informed that it has worked on babies as young as four months. In working babies I normally use the first three steps given above.

BIRMINGHAM LECTURES

Birmingham, England

21 May 1953

* 5305C21	BL-1	Three Universes
5305C21	BL-2	Three Universes (Cont.)
5305C21	BL-3	Tone Scale - ARC, Present Time
5305C21	BL-4	Tone Scale (Cont.)

From: L. RON HUBBARD
London

Through: The Office of L. Ron Hubbard
30 Marlborough Place
London N.W.8, England

ASSOCIATE NEWSLETTER NO. 3

[1953, ca. mid-May]

Enclosed herewith, prior to release, is Professional Auditor's Bulletin No.1, which is sent to you for your information, particularly the last part.

We have here a new type addressing machine. It has the faculty of being able to run off reels of gummed labels from its stencils and does so with great speed. This means that as I collect the mailing list, I can repeat and bundle up this mailing list in a gummed roll for your use should you wish to utilize it. If you will send me any current and valid mailing addresses which you have, provided you've collected a sufficient number to warrant the trouble here, I will be happy to send in return this master mailing list. I am sure that pooling our names and addresses should prove profitable and beneficial to all of us.

Could anybody tell me what goes on in Seattle? McElvain of the Hubbard Associates of Puget Sound has written me a couple of times and then the line has gone silent. I don't seem to be able to get anything out of them. Maybe somebody amongst you knows more about this organization than I do: if so, shoot the data to me.

GROUP PROCESSING PLAN

The following arrangements, possibly with some modification, are tentatively being established by a group of consulting Scientologists at 237 North 16th Street, Philadelphia. The plan is not yet in operation but it is based on group processing experience obtained in the professional school in London and in British public schools.

The group process which will be used in this instance will be Short Eight. It will be administered, probably, in the auditorium at 237 N. 16th on several nights each week. It will be delivered there for about two hours by a professional auditor between, probably, the hours 7:30 to 9:45, with a fifteen-minute break between the two hours. It may be that a slightly shorter period will be adopted; but, in any case, the processing period will not be under two hours. The difference will come in the number of breaks that are taken.

The processing will be regularly scheduled and will continue to be given regardless of audience.

By direct mail means, advertisements in suitable publications or papers, it will be announced in a very dignified way that the HAS has embarked upon a program of free processing for the working people and executives of the city with the goal of making the able more able. It will be stated that this is educational and aimed at improving reaction time and intelligence quotient and at rehabilitating the goals and energy of those who work hard to keep the culture running. The actual advertising copy will be adjusted against the response and what is learned from those who attend the sessions.

Exactly in keeping with the plan announced in Professional Auditor's Bulletin No. I as to the material at hand, it is believed that the processing itself will pay for itself and that it will provide preclears and students for organizations in that area.

Although this is subject to modification as to its procurement of persons to take the free processing and in its actual performance, it is offered here as a general outline of what is intended.

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TAPE SHIPMENTS

The doctorate schools at Phoenix and Philadelphia have received all the late 1952/1953 tapes; that is, a set of Philadelphia lectures made there in December, 1952 on Standard Operating Procedure No. 5 (Expanded) and called SOP-5 (Expanded), the Group Auditor's Course, a set of six hours made for use with *Self Analysis in Dianetics* (or *Self Analysis in Scientology*) for group auditors, and the London Spring lectures on latest procedures and theory, 20 hours in all, called the HCA tapes. Those associates who have ordered the HCA course may have as yet received only 18 hours; the other two hours which come at the very end of the series are also being copied and will be sent on very soon. Joanna Walsh's HCA course is being shipped on May 27th. I have no note of the Chicago associate asking for tapes; if Roman and Adele Mazurek want them, will they please write? No order has been received by the London HAS.

All tapes ordered with the exception of the last two hours of the HCA course have been shipped.

GENERAL

News on the general scene looks very good. I am in receipt of floods of letters from auditors congratulating me on these new techniques. On every hand I am hearing of cases busting which have been hanging fire for as long as three years. And, in addition to this, these people are not even in possession of what I said was the final solution; they are in possession of SOP-8. SOP-8 is a gunshot safe technique which can be put in the hands of people who are not particularly well trained. The solution of Case V requires much longer assay and will be the subject of PAB No. 2. You will get airmail copies of PAB No. 2, whereas they will go out regular mail to the list of auditors.

This whole thing wound up as simplicity itself. You're going to hear of Scientology as "the science of certainty." Anything we consider certain, which is to say the three universes and the multitude of viewpoints of them and the repair and increase of the awareness of these certainties which is awareness itself since certainty itself is knowledge and certainty alone is awareness, are the meat which we underline as Scientology.

Now we take whole-track facsimiles, prenatals, engrams under pain and unconsciousness and anything else there's ever been a question about—anything on which anybody has any slightest possible maybe—and we call these things para-Scientology. These are the things one can be or cannot be aware of, but the time to judge whether or not they exist or whether they do exist by the individual is when he has a high enough awareness level to observe. If his awareness level isn't up there, there is no reason why we should try to shove them down his throat. In other words, we're going off on a complete certainty. A case advances as fast as it is certain.

SOP-8A, which is not released, does nothing but establish certainties and on a gradient scale brings the person up in terms of certainties, higher and higher and higher until he knows. We take no interest in what he finds out when he knows how to know. We've given him some hints in the past as to what might lie around for him to find out; we're only interested in his becoming certain.

With this line of approach I think any and all opposition or questioning we have ever had will simply be wiped out flat. It makes a very simple basic subject which thereafter can become more and more interestingly complicated as one advances into higher levels of certainty. But one never runs for a guess when he can grab a lead-pipe cinch. Right now, we're going to deal with the science as a lead-pipe cinch. This ought to make it a lead-pipe cinch in terms of salesmanship and getting the job done. I was keeping this shot in the locker. It will be pointed up in 1 6-G. Professional auditors are going to get it and we are ready to hit our stride. I think these techniques all by themselves will override and make silly any opposition we have had. It was my theory originally that this is what would happen and, sure enough, it is happening here. The more simple and the more certain this science gets in England, the better student reaction we are having and the better field reaction.

The keynote of processing Case V (as a little advance notice) is “is here” and “isn’t here.” In other words, the theta-MEST theory, “there is something,” “there is nothing.” This can be run in terms of brackets, it can be run as matched or double terminals and it can be run on any thought or subject. It is best to be applied for a Case V simply by running these two things.

The technique is broadened by “there isn’t anything here,” “there is something here” in any numb or painful part of the body. You simply run these two things alternately over any place in the body that has no feeling or where it does have feeling, and you get rid of chronic somatics so fast that it’s wonderful to behold. This goes additionally into “there isn’t anything there,” “there is something there.”

Now you understand that there is a certainty about “there is something here” and there’s another certainty on “there is nothing here.” These two intermixed become an uncertainty or a maybe. We avoid the maybes. We can even go so far as to run a question occasionally like, “Is there sex?” and then “There is sex” and “There isn’t any sex”; but we avoid, to a large extent, the maybe area. You start running maybes and the case goes downscale; you start running certainties and it goes upscale.

The most certain certainty there is is that “there is something,” “there is nothing.” We don’t care what the something is and we don’t care what is absent to make it nothing. You’ll find out that any maybe on any subject will resolve by running brackets on “There is something,” “There is nothing.” These are certainties. We never deviate from the certainties and we don’t give a damn for the computations of the preclear. We don’t, in other words, ask him what he thinks. We never care what he thinks and we don’t let him think. He’ll figure, figure, figure himself to death if we permit it.

Now it happens that the most certain certainty is blackness and this is the last certainty. So your V turns the last thing on of which he can be certain, which is blackness. There isn’t any lighting shade or shade of lightness which has the same certainty as blackness. Here’s a man who has a terrific amount of certainty. It’s all black. Now, of course, although he has blackness, he has no pictures, so we can run something like “There are pictures,” “There are no pictures.” We can even run it as concepts, although this isn’t as good as positioning it out from somebody. A variation on this is “It is solid,” “It is not solid.” One of the high levels of certainty is solidity. A Case V has engrams packed round him so tight that he’s practically solid.

By matching terminals—that is to say, getting one person facing another person in terms of mock-ups and having each agree on the certainty that something exists and the certainty that nothing exists, and having these things be somebody else putting them up and the preclear putting them up—we resolve an awful lot in an awful hurry.

A remarkable thing about this technique is that it can be audited very easily. The main danger is that the auditor starts going into a lot of things he shouldn’t touch; which is to say, he lets the preclear figure computations, tries to force things on the preclear, tries to get him to run this or that.

Now we come to the entities. The entities are important, they have always been important, but I didn’t have anything that would gunshot them. This “reach” being the basis of uncertainty and being the basis of insanity (can’t reach, can reach, must reach, must be reached, can’t be reached) is a basic resolution of a case, but even in brackets, matched terminals and all other things, it becomes very tough auditing. In fact, it is so tough, I wouldn’t trust it into the hands of a preclear. You can have some preclear who is apparently being audited only during sessions but, believe me, he goes home and starts auditing. He starts running this “reach” all by himself and he’s a gone goose, for it is uncertainty plus, even to the degree of insanity. In fact, you can reproduce the emotion of insanity in any pc merely by having somebody hold something way, way out from him in mock-ups and having him get the feeling that he must reach it.

Now on the matter of entities, we find out that the entities themselves are working against the preclear. They are pretending to be there and pretending not to be there and so forth. We simply run these on “There is something here,” “There isn’t anything here.” The entities will put up pictures of all sorts and descriptions to try to distract the attention of the preclear. The pictures are ignored.

You will find that in a V one-half of the body is darker than the other half. The dark part of the body is pretending it isn't there. This goes back on down the track to the clam and so forth. Case Levels IV and V on "We are taking care of the reactive mind, we are directly processing the reactive mind."

The main trouble with most thetans is "they cannot reach away from MEST." It is very important in this case to give attention, if you were running reaching, to this fact. If they can't reach away from MEST, they can't reach away from circuits, and so they go on figure, figure, figuring. Quite incidentally, they can't get out of their body. A faster way to run this is "There are bodies," "There aren't any bodies"; "There is a future," "There isn't any future"; "I can create something," "I can't create anything." You will find a person has to hold onto things which he no longer believes himself capable of creating. That actually is the gist of the techniques. More of a rundown is given to them. We run certainties, in other words, and we get places with these cases we have never gotten before.

PERSONAL NOTE

I am going over to France for the summer because I have an enormous amount of material to write and I have to give a lot of heavy concentration to getting us curriculums and texts very precisely lined up and very simply done and so that I can finish up the summary of discoveries and materials in an understandable way. What I am actually doing is making ammunition. Now there happens to be something like a shortage of cash around here and I am asking you to actively remember what I am up to in these coming months. In the first place I have started a heavy communication line flow, timing it to coincide with hot and fast results for auditors plus ways and means for auditors to make money, plus ways and means to get Scientology on the road. It costs me quite a little money to keep this communication line running—not just these Associate Newsletters: the communication line is much broader than that.

The only reason you had a lot of competition around was because there was a scarcity of information, a scarcity of books, a scarcity of cheap material, a scarcity of results. I have set myself to remedy these scarcities. It is my belief that if results start to be obtained in the field, plus the fact that if auditors start to make money by processing groups and by other *modus operandi* which I have here at hand and will release from time to time, that more and more people will be trained. The more people who are trained, the more this information is let loose into society, whether those people become practicing auditors or not. Therefore we should never go on the basis of refusing training, except, of course, when a case is so psycho that it's impossible to keep an orderly class with such a person in it. I have ways and means of obtaining income, but the best method former enemies of this subject used was the denial of income and funds to me. They did this very grandly and, for lack of funds, I have been unable to function as widely as I could. All kinds of rumors, wild stories which hurt my personal reputation and so forth, could go around simply because of this scarcity of communication. As long as this scarcity of communication existed, then, anybody pushing the ball along in Scientology got hurt whether he realized it or not, for he could be fought by E-therapy and Q-therapy and P-therapy. And these things existed because Dianetics was not producing the results that it ought to produce, mostly because it was too hard to train people into a technique which was easy.

Now we have a super-simple technique and if we get heavy on the communication lines—buying advertisements in national magazines of a very conservative nature and so forth—we will find ourselves relatively unopposed. I am depending to a large degree upon the Associates to produce sufficient income in this direction to keep up a communication line flowing in that direction. I am assembling master mailing lists and doing other expensive things, and I daresay it will cost me about \$2,500 a month to keep the ball rolling and to keep new publications coming up, for I now have the job of standardizing this whole work across the field. This means I have to go through everything, recodify it; that means the books have got to get into print, and that means, too, that we have to publish those books and sell them cheaply. So your role in the commercial side of this is not a light one, and I am depending heavily upon it.

Over in France living is not very expensive, and I am not apt to be very bothered in this highly concentrated effort. I would very much like to travel round the U.S. and give talks at various Associate addresses, but I do not believe it would be economical at this time. Let's make sure we have all the powder properly prepared and the ammunition ready to go, have everything sleeked down and nailed down, and then I will give talks anywhere and everywhere. I figure it will take me about a year to get everything written that should be written and everything put together the way it should be put together for rapid teaching and rapid use. So it will be about a year from now that I will be able to come around and say hello. I mention this at this time because I have had several offers from you to give a series of lectures and this will tell you when those offers are being accepted. They are accepted at a slightly extended date. If we work hard, and if everything goes well, we will be talking to thousands where we would only be talking to hundreds now.

My own frame of mind these days, if anyone is interested, is incredibly relaxed. I am getting an enormous amount of work done; and yet, at the same time, I am getting in an enormous amount of leisure. I didn't know before that one could work like mad and loaf all the time at the same time: this is a new experience.

I write this in the throes of getting visas, shipping papers for my motorbikes and racing car and amidst the mounds of paper which Great Britain and Europe consider absolutely necessary for any move from one room into another. The paper is far more important than the person.

It is astonishing that Scientology is doing so well in Great Britain. It is traveling slowly, but with good security as it goes. However, the general public is hardly aware that it exists and I have just made probably the most disastrous lecture in terms of attendance in the city of Birmingham up in the middle of England. There were 100 people present, and every one of them was deeply interested in the subject and well advised about it. They probably constituted all the people in that area who had even heard of it and they were well informed of it, but as far as general public attendance or any curiosity audience is concerned, it didn't exist. In view of the fact that the lecture was given in the Town Hall which seats anything up to 2,500 or 3,000 people, this 100 made about the emptiest looking hall you ever wanted to stare at from a lecture platform. Any talks I've given in Great Britain have found the audience small, well informed in Dianetics and Scientology, very intense and with the typical British slow burn on all jokes told. It's almost as if the Dianetic population of Great Britain was static, yet it increases; but as it increases, it gains entirely conquered territory. One of the most interesting facts in Great Britain is the personal courtesy I am shown and the almost complete lack of enturbulence and wildcat activities. You never saw such a calm vista; it would drive any of you mad because it just doesn't seem to expand. Yet it does expand. Now with the new ideas about groups, however, this expansion should be more rapid. I will soon modify group processing on reports as I get them in, for experience is bound to bring about some changes. The question is simply "How much processing can a person take as a part of a group?" The answer is, evidently, "quite a lot," but I am approaching it cautiously.

I want to thank those of you who are writing me quite regularly and point out that there are a couple who don't. I need to know what's happening with you and, to be frank, I need and like the communications.

You're going to see a change of curriculum very shortly with some additional material, but this has nothing to do with the tapes you have on hand. It is mainly in the field of what an auditor does to become a Doctor of Scientology. The training in the doctorate level schools is going to be rather different—not in terms of how it's administered, but in subject matter—from the HCA schools. It will fall upon the shoulders of the HCA school to teach all there is to know on the subject of Scientology. It will fall upon the shoulders of the doctorate schools to cram into people the additional knowledge and presence to make expert psychotherapists. Thus you can teach in the HCA schools a great many people who will not become auditors even

though they are certified. Auditors who have been around for a long time will get a crack at this new material.

We are about to do a terrible thing to the general morale of psychotherapists in America. I have just gotten through a complete review of Freudian psychoanalysis, and I find out, Lord knows how he did it, that Sigmund Freud was hitting some very hot buttons. He was not hitting *the* button and he was not hitting buttons which had any therapy value with any technique he could possibly have invented. I don't know how psychoanalysis has survived as long as it has, but the techniques with which he was fooling around and the computations on which he was working were so wide apart that it is a wonder that he didn't produce complete raving insanity on the part of about 80% of his people. Any and every diagnostic conclusion drawn by Sigmund Freud can be found to have validity and can be processed in the preclear. This is not the fastest way to clear preclears, but it certainly is the fastest way to get into the sordid depths of the reactive mind and stir it around. Running reaching and suppression with all the Freudian diagnostic labels converted into Scientology finds us capable of resolving any problem in psychoanalysis. We can do a two years' psychoanalysis and do it properly and correctly in any small number of hours. Now, if you're very bright, you can figure out from that what we are about to do. This is extra-curricular and in addition, but it certainly does suddenly monopolize psychotherapy. Freud's books certainly are doing well out there on the bookstores.

The additional training, aside from a brush-up for the individual in the doctorate school, will include, according to my present plans here, a fast review of Freudian psychoanalysis to the end of obtaining a fast and certain command of diagnosis and definition as outlined by Sigmund Freud. Next a command of philosophy as represented in the books of Will Durant which give a fast and accurate review. Next, a fast glance through of general semantics, although it looks at this time as though I will have to write a short enough book as none of the books now existing are sufficiently comprehensive to be susceptible to easy teaching. Further, we have made certain changes in the subject. Next, a history of psychotherapy. Next, an outline of psychology, experimental psychology and psychiatry as practiced. Next, a short look at a study of giant brains of the electronic type.

Naturally a person could not possibly assimilate that in a short time. Therefore what we are going to do is give him once-over-lightly, make sure he's absolutely on the beam with this additional subject matter, give him some extended training in Scientology itself, and then, with his work assigned, direct him after he leaves the doctorate school in a long course of study which may continue at least a year. At the end of that time he must have produced various results, have case histories to submit, have applied Scientology in some specific illness or field, and be able to pass examinations on the subjects I've just listed. In this way, we will get a trained expert in the field of the humanities. And we will, furthermore, be able to point to our doctors as people who, although very intensively trained for a short period, did long and arduous work in the actual field under our supervision. And we'll be able to claim that with their professional formal training and their field work, we are the best trained people in the world on the subject of the humanities. In other words, from the poorest trained, we intend very thoroughly to graduate into the best trained. An HCA, for instance, could undertake a study of the work as outlined after he leaves an associate school, take his doctorate training at any time in the future from then on. It would be necessary for him to go to a doctorate school, but it doesn't matter whether he goes to it in the first part of his year or in the last part. The point is that there is just so much information he will have to soak up, and just so many hours he will have to put in in a classroom. Therefore it is up to the Associate to turn out a good, solid, accurate auditor who, by rote if necessary, can resolve any and all kinds of cases, and who is capable of understanding and applying the goals of Scientology. This is the HCA by definition.

Although I hadn't particularly counted upon it, all the above work I have outlined in the doctorate school depends to a large degree upon my burning the midnight oil and boiling it down into acceptable material, so that people can be trained on it. Actually, the amount of actual data involved in the above subject is slight. It is our

purpose to teach what data was or is on that subject, not to teach what somebody's concept of that subject was, but to teach what was basically considered to be that subject. No brief, accurate textbook exists on any of those subjects, and this writing is quite in addition to the writing I mentioned earlier, which is getting Scientology straightened around; so you can see I will be quite busy. Turning out a synthesis of a subject when you have Scientology to orient that subject is, however, quite simple; although the experts in those subjects would faint when you said that. You could state Freudian psychoanalysis from beginning to end in 5,000 words.

I hope you are aware of the fact that the Axioms as such have not suffered any damage in later work and are as valid today as they were. There are a couple of higher level Axioms and there are more Axioms just ahead of the first Axioms, but these do not sweep aside or knock out any of the later Axioms. Thus, I hope you include training in the Axioms along with your regular curriculum. I have found out that auditors who knew the Axioms did a tremendous job of auditing and auditors who didn't know the Axioms sooner or later wandered off to practicing Indian swamp ritual or some other offbeat practice.

You can find data in these Newsletters for working preclears and data to add to your training and perhaps be tipped off way in advance before anything happens, thus bringing you up to a better level of security about what's going on.

L. Ron Hubbard

P.A.B. No. 1
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via The Office of L. Ron Hubbard
30 Marlborough Place, London N.W.8

10 May 1953

**GENERAL COMMENTS, GROUP PROCESSING and
A SUMMARY OF NEW WORK: CERTAINTIES**

This is the first issue of the *Professional Auditor's Bulletin*, mailed as of May 10, 1953, from 30 Marlborough Place, London N.W.8. It will be followed from time to time, probably every fortnight, with its successive issues.

The bulletin is airmailed where the professional auditor to whom it is going has provided airmail postage, a sum of \$10 for one year of 26 issues. It is sent regular mail to all others. Airmail arrives into the United States and other parts of the world in four days. Regular mail arrives in seventeen days. The cost of the bulletin is covered in the professional membership fees of the HAS and although I am putting it out and paying for it, it is to be considered a service of the HAS.

The content of this bulletin is technical and promotional. Its intent is to give you and your preclears the best possible processes and processing available at the moment it becomes available. And it intends to assist you in getting preclears. And it intends to arm you with statistics which will make your arguments stick. And it hopes also to help us organize into a team and coordinate our work with the associates and groups. Its outright intent is to make professional auditors as a class wealthy and respected.

Why this sudden burst of enthusiasm from Ron after all these years of comparative silence? The answer is SOP 8, SOP 8A, SHORT 8, SHORT 8A. I've up and took "El Caney."* In September of 1950 I found that the science wasn't working too well for many on many cases. I forthrightly and loudly said that I was going to leave business and organization alone and continue with investigation until I had a process that worked fast for everybody on anybody. I said I was going to do that and let organizations go to hell if they did but that the subject would go as fast and far as it worked and that a fast, workable general process was the basic of a sound organization and that I would get that first. I continued to release everything I discovered and did what I could to keep up morale without actually going into organization itself. I didn't care who or what this antagonized or what it did to press or what rumors would start. The only answer to any problem we had was a fast, completely workable process. Parasitic publications, money mad millionaires, crooked, dishonest and incompetent management were not important when stacked up against a workable process for all.

If you read the enclosed paper on what I am trying to do you will see that our very first goals, the control of the reactive mind and betterment of the analytical mind, are reached. Instead of reducing the reactive mind until it is tame, we detach the

[* El Caney was a strategic village near Santiago, Cuba, which had to be taken by the American Rough Riders during the Spanish-American War before they could attack their intended main objective of the day which was San Juan Hill. See LRH comments in *Child Scientology*, Journal of Scientology 14G, April 1953, page 324.]

analytical mind and boost it up until it can handle ANY reactive mind. How does that differ from Book One? You bought that goal. Now we are achieving that goal.

Not a scrap of your training has been wasted. True your patience has been tried, in many cases beyond endurance. Many of you have taken your loyalties elsewhere. Many of you have panned me mercilessly. Sure, why not. I let you down by overestimating the ability of auditors to handle a process, by underestimating how tough some cases can be. Or you let me down by calmly or frantically demanding of me a non-human job of sweeping up all the aberrations of Mankind and handing out the answer tied with a silk bow. Any auditor who knew his business got results from May, 1950 forward. But lots of cases stalled and too much Book One processing actually started cases down instead of up, a thing which doesn't happen now. Well, who cares who has done what. That was yesterday. This is today, May, 1953, so let's come up to PT and get a good look at what's happened here.

Guess what! We can process groups of from five people up to as many as we can reach with speaker systems if necessary. And we can get excellent results all the way. And anybody in any group so processed should see some change in himself as a result. Now because group processing is gunshot stuff, special auditing is quite vital to reach above the group high.

What does this mean to the auditor? It means he can process groups for free and get the special auditing which results in good pay. It means that at least one night per week a professional auditor can group process a group with SHORT 8 or 8A at no charge to any member of that group. And it means that any member of that group will feel that something has happened in just those two hours in the group. And it means that some of them are going to want special—personal—auditing. So the professional can fill up his appointment book with paid auditing in the ratio that he gives free group auditing.

Does group auditing work? Ask the instructors and students at the professional schools where they do nothing else these days. And are you going to get results on the individual preclears? On the occluded cases, on the neurotics who WANT to be sick? You sure are if you only use SOP 8 or 8A and leave the engrams alone.

If we start out as a group of skilled people to audit whole sections of the population, we'll attain every goal we ever thought a good one to attain. Thus group auditing just doesn't get preclears for you, it goes right out on the main line and gets the job done. Of course some auditors will tend to settle down and get fat when they have a wide group and a good practice but men's communities are always subject to this thing.

Today, instead of going all out on an IDEAL level and having to have everything "just right" before we begin, let's look over our tools, collect our groups and begin. Maybe if we do that first, everything will get "just right" second. In other words, let's get terribly PRACTICAL about this. Let's realize we aren't all white knights but let's realize too that we aren't all goldbricks and bums either. Let's realize that each of us has to eat, but let's also understand that there's enough business to keep us all eating and forego a spirit of "competition" by which some would eat and, because of gossip and rumor, others would starve. And let's keep the snapping and snarling amongst ourselves and snap and snarl if we must, but present at the same time a good unified face to the public and meet *their* snaps and snarls with a blank refusal to condemn other HCAs or the organization. Let's be a team and make it our individual responsibility to keep the team going. Not one of us will lose by it.

The thing which solves all our problems in economics is ABUNDANCE. So long as preclears are scarce, we will have team difficulties. The moment they become plentiful, teamwork of the very highest sort becomes possible.

Now what will create that abundance? A group process which changes for the better the members of the group so much that they KNOW we have something will bring in members of that group for individual processing to a sufficient extent to keep us in a good state of solvency. We have that process in SHORT 8 or SHORT 8A. It gets around the fact that some people can't get mock-ups. By substituting tactile for sight, it even reaches the blind.

How would we put this group processing formula to work? Well, the package is very standardized both as to procurement and delivery. Our slogan is "making the able more able" and our appeal is to people to increase the cultural level and production standards of the country. In a newspaper, a magazine, on the word-of-mouth line, by sending direct mail invitations to lists out of the classified phone directory (such as to all osteopaths or all registered nurses, etc., etc.) we collect, as an HCA, the first group. On a certain night, say Thursdays, of each week, we pack into our own quarters or into a hired room at a hotel, we process this group for two hours using SHORT 8 or SHORT 8A. We charge them nothing, not for the hall or anything else. We sell them nothing. But we have available certain things.

First we have available a little sheet, neat and brief, even part of the first *Pro Course Booklet*, which says what SCIENTOLOGY is. Then we have, on the back of that sheet, what professional processing is, how much, and the name and address of the auditor of this group. We make clear on this sheet that our purpose in processing people is part of an international effort to make the able more able in order to bring about, in their fields, a bettered society for Man. We don't get glowing or fanatical and we don't condemn the existing society.

Next we have available membership forms in the HAS, again making it clear that we don't care if anybody joins or not. The auditor collects, as a membership fee £2.10.0 or \$7.50 U.S. and he sends £1.15.0 or, in the U.S., \$5.00 to the main office of the HAS along with the form. The HAS makes out the card of membership and returns it to the member and sends as well, for one year, the magazine *Scientology*, a fact which is made plain on the form available for the group.

On hand also is a form which requests special processing. This again has the auditor's name and phone number on it. But it doesn't pressure sell individual processing.

Also to hand are various texts on Dianetics or Scientology. The auditor can procure these, in most cases, at a 30% discount from associates or the main HAS office.

Revenue from books and memberships should itself pay the auditor well for processing a group, and pay the costs of mailings. But the auditor will have respect and effectiveness and response to the degree that he is casual about selling and to the degree that he stresses this as part of a program to raise the cultural level of Man by putting its leaders into a very high state of effectiveness, and other similar arguments.

An auditor can also give the Group Auditor's Course for teachers and others but he will find this a convenience only and should not look to it to produce revenue beyond good public relations unless, of course, he has started out on the line of processing children by interesting teachers in processing children, as groups, with *Self Analysis*, as discussed in the *Journal*, Issue 1 4-G. An auditor can carry forward both programs.

An associate, by advertising and direct mail procurement of people to be a member of groups, can turn off such persons to auditor's groups, benefiting only by training. And indeed, with auditors doing the auditing and associates doing training and general advertising and good will, all this not only could work out but is working out in several quarters.

Well, you've got SOP 8A coming shortly. SOP 8, mild as it looks, tears cases to pieces and assembles new people. SHORT 8A is effective on both groups and individuals and is very easy to audit. You may cling to the idea that the pc has to suffer through engrams even if SOP 8 makes him well. If so, use some yourself. Waste some pain and find out why.

And now your own case. A lot of auditors are here to help their own cases. SHORT 8A, if you have the persistence, if used without deviating from it, is a self processing technique. And it can make you clearer than Book One ever could have made anybody. But nothing beats good auditing from a good auditor so look to you and another pro being a co-audit team. No pro can be audited by some pc he's taught. If he thinks he can, he's fooling himself.

Write me. I've got answers here. You need me and I need you. So here, with PAB No. 1, let's get, as a team, a show on the road.

L. RON HUBBARD

SUMMARY OF NEW WORK—MAY 8, 1953

CERTAINTY ITSELF IS KNOWLEDGE. A DATUM IS
SECONDARY KNOWLEDGE.
THE MOST CERTAIN CERTAINTY IS PERCEPTION.
THE LEAST CERTAINTY EVALUATION.

A triangle of certainties would indicate the following formula of certainties. There are three universe-types, on each one of which one can achieve a certainty. The most important of these types is one's own universe; the second most important is the MEST universe; the third most important is the class known as "others' universes." A certainty on each one of these universes could exist in each of three time categories. The most important of these is the present for each universe; the second most important of these from the standpoint of desirable certainty is the future of each universe; and the third most important of these is the past of each universe. Two conditions of certainty can exist for each class of universe and for each time aspect of universes, and one is a certainty that it exists and the other a certainty that it does not exist. Thus we have eighteen certainties derived from this formula. The rehabilitation, then, of any one of these certainties will find a resurgence in the case; the rehabilitation of all these certainties, if possible, would take one theoretically to the highest possible levels of the tone scale. In addition to these there is the certainty of controlling and a certainty of not controlling. There is also being the effect of these as a certainty and a cause of these as a certainty. As we proceed down from one's own universe, i.e. mock-ups, and a certainty that they are there, are not there, or can be controlled, we are going into important but less desirable certainties. This tells you why *Self Analysis* mock-up processing present time is such a desirable process. This process has the following advantages:

1. It unfixes the attention or remedies a dispersal of attention by putting one again into control of his attention.
2. It creates new space and, when one banishes the mock-up, it banishes space, which is to say uncreates space.
3. It opens communication, for communication is the interchange between an awareness viewpoint and a dimension point.
4. It creates beingness since beingness is dependent upon space.
5. It creates forms which one can be or destroys forms which one does not want to be in terms of his own universe.
6. It utilizes the control of objects.

By taking the catalogue of eighteen certainties and applying these steps or working out these steps in each one of them, one can see that one has an expanding perimeter of certainties. The most desirable certainty, of course, is certainty of one's own universe. From this all other things proceed. But the problem is enterable in any corner of the triangle and the individual rehabilitates accordingly. Any point of this triangle of universes or triangle of certainties, if increased in certainty, will increase the certainty on the other two corners of the triangle, and any suppression on any corner of the triangle will suppress the other two corners of the triangle.

The professional auditor in processing this has these processes at hand, then:

Differentiation in one universe: one object in the universe differentiated from a similar object in the same universe, and this for each of the universes, and including differentiation between thereness and not-thereness.

Differentiation between one universe (which is to say, one corner of the triangle) and another universe (or another corner of the triangle) which is to say differentiation between one's own universe and the MEST universe, the MEST universe and another's universe, another's universe and one's own universe.

Creation of objects for each universe and the destruction of objects for each universe.

The task of the auditor would seem to be indicated under the heading of pulling apart or unconfusing one universe from another universe. For instance, one has no certainty whatever when his own universe is confused in his mind with the MEST universe, or when his own universe is confused in his mind with another's universe. The preclear has been making facsimiles continually of the MEST universe and has used the MEST universe as a pattern of the facsimile pattern of his own universe to such a degree that his own universe appears to be at first glance simply a duplicate of the MEST universe. Taking an object in the MEST universe and then putting a mock-up similar to it beside it and seeing the difference between the two, will resolve eventually not only this confusion but will resolve the automaticity which causes the preclear to continue to make facsimiles of the MEST universe.

Of all these awarenesses, awareness of present-time circumstance of any of these universes simply rehabilitated in all forms of communication (by which is meant perception, not talk and ideas) simply continued on and on and on produces all the desirable results and gives a certainty to the future and the past and of the various aspects of these universes.

You can see easily now that communication embraces both the creation of space, the beingness and performance of particles, and that greatest certainty exists at the instant of actual observation. Therefore the auditor is most interested in communication when he considers the relative values of communication, affinity and reality.

COMMUNICATION

What are the values of Affinity, Communication and Reality with relation to each other from the standpoint of behavior or the auditor?

Affinity is type of energy and can be produced at will.

Reality is agreement; too much agreement under duress brings about the banishment of one's entire consciousness.

Communication, however, *is far* more important than affinity or reality, for it is the operation, the *action*, by which one experiences emotion and by which one agrees.

Communication is not only the *modus operandi*, it is the heart of life and is by thousands of percent the senior in importance to affinity and reality. And this is easily demonstrated, for only if the auditor concentrates on communication can he resolve problems, predict behavior and alter or control minds. Sharply then, alert to this value of communication and do not go on trying to make a thirst for love, make love all or a hope for agreement the all. The important answer is found *always* in the *modus operandi* of communication. Communication is at once the strongest hope for resolving any problem of behavior and the weakest commodity in the case one confronts. Fail to obscure the singular magnitude of communication when evaluated against agreement and affinity and fail with cases. It almost does not matter *what is* communicated if it is communicated.

The one test of aberration is communication lag index. How long does it take to get an answer from the preclear? He is as aberrated as he takes time. He *has* in the degree that he handles particles. The *handling* of particles, of motion, is communication. Reality is the *consideration* of particles. Affinity is the opinion about particles and sensation. Consideration is not beingness. Opinion is not beingness. Only communication ranks with beingness.

The only accurate test of whether or not a case is improved is whether or not there is a communication change. By communication change we also mean *perception* change. Perception is all. And any form of communication is known alone by perception.

A thetan can be what he can see. He can see what he can be. If he can't see it as a thetan (not as MEST eyes) he can't be it. If he can't be it he can't see it.

A viewpoint puts out anchor points. It now has space. How does it know it has anchor points out? Because it can see them. How does it know there are anchor points at all? Only because it can see them. Then how does it know it has space? Because it can perceive. How does it perceive? By knowing. By knowing a datum? No, by being certain. Knowingness is being certainness. One is as certain as he can communicate. He can communicate as well as he can *be*.

Further, one is as *responsible* as one *can communicate*. One is not responsible for that with which he cannot communicate. One will fight only that with which he cannot communicate.

How does one communicate? The method of permissible communication is via MEST. One places his ability into hands, eyes, etc. and by sound waves, light particles and others, communicates. He has "put the blame on MEST." Actually all these particles are his own *immediate* creations by agreed upon, implicitly believed ritual. His body, even the sun, are there because he co-believes with many other viewpoints that they are there. He mocks up the MEST universe continually as can be tested by comparison of a MEST universe terminal with a mock-up terminal many times, each time noting the difference. The circuit that automatically mocks up MEST comes to view and under control.

Get an invalid by whatever means, pleasant or unpleasant, into communication with a withered limb and it will heal. It requires hours, perhaps, of massage (and the massage or sensation must be sufficiently irregular to continue to command his attention) but it will work, not because of faith but because of continuously commanding the invalid to perceive his leg.

There are many levels of communication. The best is self-determined communication by postulate containing no effort. But any is better than none.

The best communication is by the thetan's own creation, dispatch and return of dimension points. That which he thus perceives is really real to him and he takes full responsibility for it. He puts out golden clouds of "flutter" in order to so perceive. Simply by putting out, by postulate, this flutter the occluded case can, after several times trying, unmask the black facsimile behind which he is hiding. This is direct thetan communication, the best.

Beingness, communication, space are, in action, synonyms. The 0.2 case has no space. Get him to communicate, he has space. He may feel his body and facsimiles are rock hard. Get him to communicate, to waste anchor points in Expanded GITA (following) and be things and he becomes less aberrated, less in pain, less solid.

If a person cannot communicate, if he has a long communication index lag, he has no great beingness, no space. Spacation (following) solves it, imitating beingness solves it, doing routine mock-ups of any kind solves it (for these are anchor points which make space), and any communication betterment process solves it. Even finding present time solves it.

Thus, see the role that communication plays in the game called Existence.

THE DOUBLE TERMINAL ASSIST

The process known as Double Terminaling is an ASSIST. As in the case of admiration processing, the running of double terminals cannot long be continued on a case without the benefit turning into a downgrade. The downgrade in tone, when reached, whether in a few hours or many with the process, indicates that a POSITIVE GAIN PROCESS is now indicated, for the preclear has, in running a negative gain process, come into an uncertainty. The state of uncertainty, whenever noticed or reached in any preclear, is remedied by the prompt use of such things as *Self Analysis* or certainties in any one of the three universes.

One double-terminals as follows: He has the preclear mock up something or someone facing its duplicate, then he gets another such pair beside, in any position, the first pair. It will be noted that the mock-ups discharge one against the other like electrical poles. A double terminal may also consist of an unmatched pair such as a mock-up of a husband facing a wife and, parallel to this, the husband facing the wife again. Or a person facing an inanimate object, then, beside that pair, the same person as another mock-up facing the same object as another mock-up. It will be observed that when TWO pairs are used, there are, even so, only TWO COMMUNICATION LINES. The lines are more important than the terminals; one wants two communication lines, parallel to each other. This, of course, requires four terminals.

Injuries, engrams, emotions, existing mental states, postulates, aberrative persons, deformed body members, either side of the body against the other side, anything, in short, that could be run in Dianetics can be double-terminaled. Accidents can be run out with particular ease with it. A Case V can double-terminal emotions or concepts although he cannot see the mock-up. In case the pc becomes ill acutely while double terminaling, continue the action until the symptoms go away, for they are part of the operation.

The pc unable to remain out of his body is a problem in terminals. The body as one terminal, and the pc as a thetan as the other terminal, snap together because the body is too heavily charged. Thus the pc cannot stay or even get outside. Have him mock up own body and create and uncreate space until he can stay out.

[Enclosed with this PAB were SOP 8, Short 8 and "The Factors," which are also part of the *Journal of Scientology* 16-G, page 374.]

P.A.B. No. 2
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
4 Marylebone High Street, London W.1

[1953, ca. end May]

**GENERAL COMMENTS SOP 8 and
A SUMMARY OF SOP 8A**

GENERAL COMMENT

According to the letters I have been receiving SOP 8 fell like a minor bomb in some quarters: and all the letters are reporting the sudden resolution and dissolution of cases which had previously been considered very difficult. Some of the letters reflect the fact that none of the materials of Scientology had been available because the auditor had been out of touch. But the main thing which is being reflected is the sudden understanding of what I've been trying to do in Scientology. It had not occurred to many that the effort to treat the reactive mind was lengthily unnecessary if one could actually separate out the analytical mind and bring it up to a point where it could handle any reactive mind. Where we want the strength in validation is of course in the analytical mind. I went into this pretty thoroughly in Issue 1 5-G of the *Journal of Scientology* released a short time ago, and it is wonderful and beautiful to me (1) how auditors everywhere completely missed the point and (2) how I had overlooked telling them what the point was. It is very gratifying in some quarters that this realization alone makes us all friends again.

I am also getting some early reports on groups and some suggestions concerning the handling. One of the suggestions is of very great interest. After one has a group formed and is group processing it, it is very well worth his while to take the names and addresses of his group members and make a personal call around on these people, without any formal appointment, and ask them how they're going along and if the group processing did them any good and so forth. This all by itself seems to produce the personal contact necessary with some to ask for private and personal auditing. This is a pretty easy thing to do after all. One simply makes sure that he gets the names and addresses of everyone who comes into the group and then one calls around on them personally after they've been there a time or two and finds out how they're getting along. The same auditor also remarked that most of his preclears came from the vicinity of preclears where his results had been successful, and that he did his best acquisition of preclears by writing to all of his old preclears at regular intervals and asking them how they're getting along. In other words, after he'd processed a preclear, he made a point, about a week later, of writing him a letter asking him how he was getting along. About three weeks after that he wrote him another letter. About a month after that he wrote him another letter. And then he let a period of about three months elapse and wrote him again. This quite often produced an additional intensive run and it certainly produced, in the vicinity of the preclear, new preclears.

I have also received the comment that hardly any auditors ever took me at my word when I said that one could simply go out on the street and stop people who had

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things obviously wrong with them, make an appointment and process the person and get paid for it. Every auditor who has tried this has found that it was a successful method of getting the word around. One simply stopped somebody on the street, inquired after his health, asking him how he got that way. Then he simply tells him he's going to give him some processing. An auditor who has a professional card on him with a definition of Scientology printed on the back of it, can give the person a card, but he should not count on the person to make any advance because that person is out of communication. If a person has anything wrong with him, that person can be reached but that person will not reach. Therefore it's up to the auditor to do the reaching. If he sits and waits for the public to come to him, the public who has anything wrong with it cannot and will not come to him simply because they cannot reach out away from themselves and communicate, but they can be communicated to and can be reached, and are actually quite obedient to anybody who reaches to them. This is such a workable method of getting a practice going that we are considering installing it as a necessary act in professional training.

I received a letter not long ago from an auditor who had gone around the manufacturing plants and had pushed his way in to see a big enough name to get action with the proposition that he cut down the loss of work hours of the company by giving emergency treatment to absentees who were just then costing the company money. He also stated that he was able to walk through plants and pick up the names and addresses of people who were absent and then tell the management he was going to send them back to work, which he did. This was intensively productive of interest, and was quite remunerative.

Remember and do not forget that in the building of a practice and its continuance, one is dealing only with people who can be reached but who will not reach. These people are dramatizing "must not reach," but only a few of them are dramatizing "must not be reached"; and all of them can be reached but it is up to the auditor to go out and do the reaching. Any occluded case is actually dramatizing to some degree "must not be reached." An auditor who is an occluded case is liable to take himself out of the general swim and wait for the lame, halt and blind to come to him. The lame, halt and blind do not come to him for the simple reason that they are waiting for him to come to them. They do not know he exists.

Many of you would consider it brassy in the extreme to go from house to house down one block after another and ask at each door if there were anybody chronically ill in the household; then explain what he was there for and say he was going to straighten them out and make an exact statement that his fee was so-and-so. An auditor who would not do such a thing actually is going to have a poor practice. An auditor who would not do such a thing is suffering from stage fright. Under new techniques which you will know about, this auditor should simply run the concept in brackets: **"Audiences exist" "Audiences do not exist"**, and not fumble about any uncertainties but simply run the positive and negative of the fact that audiences do and do not exist. This stage fright will turn on and off and go away; and after that he can go out and procure preclears. He can run in concepts, mock-ups or in brackets **"People exist" "People do not exist"** and without touching any in-betweens discover, after he's done quite a bit of this, that he's capable of reaching people. In order to have any kind of a practice it is necessary for the auditor to reach people because the practice which he will build will be built out of people who must not reach. Anybody who has anything wrong with any part of his body simply cannot get into communication with it. This means he cannot reach that part of his body. If a person cannot reach a part of his body how can he reach another person? And how can he reach an auditor? An auditor who waits for people to come and apply to his group for entrance, who waits for preclears to come and knock at the door, is liable to sit there for a very long time. He must practice on quite a few people in any given area before the word starts to get around. All he has to have is a few successful cases and the word will begin to get

around and people who can reach will be bringing around people who can't reach. But even so, this is a slow way to go about it.

The number of hours of auditing which preclears need is steadily reducing and an auditor could actually start building his practice in terms of very short sessions, seeing a great many people for a very short time rather than seeing one person for a long time.

It has been observed that a lot of auditors impede their practice by standing around trying to explain what Scientology or Dianetics is to somebody. A patient doesn't want to know what Dianetics or Scientology is: he wants to get well. The auditor is most successful with new preclears who simply says, "I am a consulting Scientologist; we handle all sorts of human difficulties and malfunctions. Now what's yours?" And sails on from there to get results. By explaining there is something new in the world he is immediately bringing the preclear into the state of uncertainty of "Will it work or won't it work?"

Burke Belknap wrote in to say that one of the first things he did with a preclear was to run concepts on the basis of auditors were no good, the thing wouldn't work on him, nothing would ever change. This is very excellent. Under present techniques this could be run in this fashion: **"Nothing will ever change" "Everything is going to change."** One runs this in concepts, mock-ups, brackets, and runs it until he has a preclear that's going to change. It doesn't take very long to do this. He will immediately discover that the preclear isn't changing because the preclear's afraid that if he starts to change, everything will go into complete confusion. When the preclear discovers it doesn't, he is then willing to change. You could work the most beautiful techniques in the world on a pc who was trying madly to stay stable, and produce nothing if you did not first shake loose the fear of change. You are trying to change this pc's communication lines, therefore it's necessary for you to hit the case on the basis of change. Another thing: you want to make your pc more aware; he will get as well as he becomes aware. If you want anybody to become aware, you have to raise their communication line. If a person is madly holding onto communication shut-offs, how can he become more aware? The test as to whether or not a case is getting well is whether or not that case suffers a communication change. The communication lag index is the most important method of telling whether or not a person is sick or well. A person who answers quickly (and rationally) is in much better condition than a person who answers after a long consideration. A person who's being impartial, conservative, etc., is hung up on a maybe so hard that it would take tugs to get him off.

One old-time auditor has written in to tell me that auditing still remains an art and no matter how hard I try to teach it as a rote, it will still be an art. This has some truth in it. Therefore, if an auditor wants a pc to get well, the auditor had better be a shining example of something that is well. This in itself inspires certainty and confidence. More important than this, a person has to have a very high level of communication before he can indulge in art. One is actually to date creating new people rather than repairing old, broken down homo sapiens. Creation is the work of the artist. In order to do very well, run **"Something can be created" "Nothing can be created"** on himself until he recovers all those artistic impulses of his youth. True enough, it will help his auditing.

I recently had an interesting example of how case level influences the numerousness of a practice and the number of results which an auditor got. Two auditors were in the same area. One had had a lot of successes and had a good practice; the other had had several failures and had a very poor practice, and was, in fact, thinking of chucking it all when SOP 8 and the Group came out and revived his activities. The second auditor was an occluded case. Now, with these techniques which take apart an occluded case, there isn't any excuse for an auditor to be occluded and be low in tone. By the way a trained Scientologist can to a marked degree audit himself. This isn't

possible for somebody who isn't trained in the subject because that somebody runs across all sorts of computations and circuits and starts to figure, figure, figure, and almost drives himself mad because he's into so many maybes. A person can stay in the field of certainty and audit himself. He's got to have enough training and enough sense to stay in the field of certainties and not wander off into uncertainties and speculations. Anybody who starts self-auditing should audit to technique which is laid out in front of him. Anything I am giving you in the way of technique in this bulletin can be done by an individual on himself. However, he should be very careful not to stray off. The technique starts exciting circuits into action and the auditor starts doing figure, figure, figure, which is very far from certainty.

In Issue 16-G, which may be a bit delayed, I am laying out this whole subject of Scientology as "Science of Certainty." Scientology deals now in nothing but certainties. Those things which are uncertainties, such as metaphysics, spirits, other worlds, space opera, whole track, GE Line, are all being put into the bin called para-Scientology. The auditing we do is directed towards the establishment of certainties, and in itself works only with certainties. Prenatals, engrams and facsimiles—anything which anybody would consider uncertain does not belong on the main line.

What is the level of awareness which we will accept as being a level of awareness? It would be: Can a man stand looking at a tree and know that he is standing there looking at a tree, or if he is blind, can he stand there and feel a tree and know that he is feeling a tree? This man is sufficiently aware to be considered for our purposes fairly sane. Awareness goes from there on up into expanding certainties. How aware is awareness? It is as aware as it is certain. What is knowledge? Knowledge is certainty. Is data knowledge? No, data is not knowledge. A certainty is knowledge. Therefore knowledge depends upon perception. Is certainty an absolute? No, it is relative. What are the two ends of the spectrum of certainties? Here you're looking straight at the theta-MEST theory. There is nothing, there is something. Here you have the nothingness of the static and the somethingness of all motion. Now, what are we considering, then, at the bottom level of all acceptable certainty? It is a certainty when one is standing looking at a tree and one sees a tree; or, if one can't see, having no MEST vision, one can feel a tree: that is certainty. And that is the bottom level of certainty that we're going to accept as a certainty. What's the top level of certainty? Well, we're not interested in the top level of certainty because it goes too high to observe. In the last bulletin I talked about three universes. There are numbers of viewpoints of these universes and one is as certain as he is certain of these three universes. But one can become more certain than that to the degree that he is aware. Communication establishes awareness as a mechanism. The three universes give us something of which to be aware. Therefore, this perception is in itself certainty and this certainty is in itself knowledge and thus we can achieve what we would consider an acceptable certainty. What is an acceptable certainty? It is a certainty that the three universes exist in terms of perceptions: one's own universe, the MEST universe and the other fellow's universe. When we have established these, we will find that an individual can assume viewpoints which are not dependent upon the body and can perceive these universes as an analytical mind directly. We don't ask anybody to be certain of this until it happens. Thus from these three certainties with MEST eyes, we go into these three certainties on a direct level. What we will call a "stability" for want of a better word at this time and to replace the word "clear" about which there is a tremendous amount of confusion, would be one who can, without the assistance of MEST eyes, perceive with complete certainty the three universes from many viewpoints. We reach this state with a person by leading him up the gradient scale of certainties, taking him at the certainty level where we find him, wherever that is—even if it is psychotic, neurotic or normal level—and raising him on upscale until he is certain of his own universe, the MEST universe and other people's universes.

You have observed the phenomenon of people who were theta exteriors getting back into the body and not being able to get out again. This is because they were

actually insufficiently aware and because they ran into this one single aberration: "They must not reach away from MEST."

If you think for a moment that it is the purpose of Scientology to produce something intensely spectacular like a ghost that can move cigarette papers or mountains, you have definitely gotten the wrong idea. We are interested in well men, we are interested in people with well bodies who think straight and who co-operate on optimum solutions. We are not making magicians. There are a great many things which a thetan or the analytical mind can do, but all these, until you are certain of them, belong in the field of para-Scientology and are only interesting data. We have no interest in their truth or untruth. If you start filling your pc full of an education about the whole track and electronic incidents and other doubtful things, you are giving him more and more uncertainties and he'll start on down tone scale. By giving him a gradient scale of certainties, you will surely and securely bring him up the line to stability. The actual horrible truth of the matter is that an individual below the level of what we are calling "stability," will continue throughout the remainder of his life going on down tone scale. We can make a 4.0 in Dianetics by very arduously swamping up via negative-gain processing the reactive mind, and he will remain relatively stable and with greater longevity, and is as defined in the first book; but we have not put aside the normal course of ageing in the body nor have we completely proofed this individual against the shocks and upsets of existence which would come from new incidents of pain and unconsciousness. It has been completely overlooked that the first "clear" was a relative thing and definitely not an absolute thing. It was an intensely hard thing to gauge. An auditor had to be a very good expert on the subject to produce anything like a 4.0 because the uncertainty in the auditor himself about what he was doing would introduce uncertainties into the pc and so would impede the processing. I fought this for a couple of years before I got it through my own head that pcs reacted to my certainty, got their recalls back simply because I was certain they would, and were content to drill never beyond their own depth but always in the level of what they could reach when they could reach it. A few auditors achieved this but they were all certain people. Even so we got lots of clears, but the bashfulness of the beast dropped him out of sight, for everybody insisted on making a circus curiosity of him and everybody was so uncertain about his state that they very often took an uncertain clear and turned him into an aberree again. I have had this thing happen to theta clears. Man is not exactly kind to his fellow man. Man is basically good, but, believe me, he has a long way to travel up the tone scale to reach that basic goodness. If you don't believe that Man can be slightly unkind, look what the more aberrated amongst us say about yours truly.

Now you have some sort of idea about what I mean by a positive-gain process. A positive-gain process is a positive-gain of certainty; a negative-gain process, although it eradicates engrams and alters the pattern of behavior of the individual, actually makes that individual at times more uncertain than before, for he has been plunged into things he didn't know were there and in fact has been made wrong. If you keep on using negative-gain processes such as erasure, remember to back them up right away with positive-gain processes. Otherwise you've not brought the pc up toward being a "stability."

Now in the last bulletin I told you I'd resolved this problem and sent to most of you SOP 8, "The Factors" and Short 8. I sent those along so you could get acquainted with them, not because they contain all the basic information you should have to work them. There is a philosophy and goal behind that *modus operandi* which must be employed in order to produce the results which are expected. And you don't have the final technique on this, for that requires the essay which follows. There is a whole process which is devoted to and dedicated solely to cases of Step IV and V. This we call SOP 8A. SOP 8 solves these when they are not too bad, but SOP 8A should be immediately employed the moment it is discovered the pc's very uncertain of his own

mock-ups or if he is occluded. The IV and V steps work in SOP 8 but there is a much faster way of going about it which blows the occluded case. Within these faster processes and SOP 8A we also resolve at one fell swoop special kinds of trouble; any pc who steps up with a special somatic or a special worry is run on SOP 8A. It then is actually an office technique and in 10 or 15 minutes produces quite marked changes in the individual. I will not say how many hours it takes to resolve a completely occluded case, since some cases are more occluded than others, but it doesn't take very many hours. All this got shockingly simple, and if you don't do it simply, you're simply working yourself unnecessarily, putting the pc through a lot more things than he should go through.

In the first place, in the use of SOP 8A, we omit any explanations to the pc. If he happens to know Dianetics or Scientology, that's tough, but it is included in the techniques of SOP 8A. These things can be self-audited, but remember, auditor, that they can only be self-audited by a trained Scientologist. These buttons are hot. It is not even a dramatic statement to say that one had to walk along the edge of hell to find these techniques and that these techniques lie straight through insanity itself. Thus, when one is auditing a pc, he can expect momentarily, even in one he has considered very sane, fantastic reactions.

An auditor recently mentioned to me that everyone around a certain area considered anything I had labelled as "unlimited technique" and a "positive-gain technique" as a necessarily faint or weak technique. Just because a thing could be done forever seemed to indicate also that it was weak in its operation. The matter of two anchor points to the back corner of the room and holding them there was considered by the auditors round the area to be a faint technique. Actually that is about the hottest technique you ever threw a pc into. To understand this you will have to understand that "reach" and nothing but "reach" is in itself the basic center of the hurricane called insanity. You have somebody reaching with theta energy to the corners of the room. He is not supposed to reach away from MEST. You could run simply the concept of *must not reach away from MEST* and produce some very interesting results in an individual. When a person has been told to hold the corners of the room in this fashion as in SOP 8, an auditor should expect repercussions, if not during the session, certainly during the next day or two. The technique has to be done over and over because there is an enormous amount of material which it sets loose. The individual is made thereby to let go both sides of the engram. He is holding the engram in to him and not knowing that he is doing so and he feels the effect of doing so and holds it out from him. You're asking him simply to let go and reach MEST. He's reached MEST, he's not supposed to reach away from it. Certainly all of his old holds on the bank will disappear and the technique is very effective and it can be done for long periods of time. Do not think for a moment it is a faint technique; it definitely isn't. Any of those unlimited techniques are powerful above and beyond running engrams as the Empire State Building is bigger than a doll house. So make up your mind to the fact that you have a handful of dynamite. You have to use it for a little while to discover this and then use it for a little while longer to be certain that, carried through, it brings about the desired result.

It is definitely none of my business how you apply these techniques. I am no policeman ready with boards of ethics and court warrants to come down on you with a crash simply because you are "perverting Scientology." If there is any policing done, it is by the techniques themselves, since they have in themselves a discipline brought about by their own power. All I can do is put into your hands a tool for your own use and then help you use it.

Now one further comment: There is a further issue of "The Factors" which contains two or three new lines. The basic motivation and the reason behind the decision to be is the desire or curiosity, the enforcement and inhibition of production

of effects. Don't mistake it for a moment and think this is not the center button. It is the reason behind beingness: the production of effects, the enforcement of effects, the nullification of effects. All the pc is trying to do when he first comes to you is to produce an effect upon you; don't forget this. He is using sickness to produce effects. Any effect is better than no effect. Anything is better than nothing. Any sensation is better than no sensation. Any circuit is better than no circuit. And as far as badness and goodness are concerned, these things are evaluations, determined by viewpoint. So anything bad is better than nothing. This should explain human behavior to you as nothing before did. What is your pc trying to do? He's trying to produce an effect. How sick is he? He's as sick as he has to be in order to produce an effect. If he's sick at all, it means that he hasn't been able to produce effects without being sick. If you try to take away from him the modus operandi of producing effects, i.e. his service facsimile or his sickness, you're in for trouble. Thus you have to rehabilitate in him the belief that he can produce effects and that he could obtain good effects from others. His goal is to produce effects upon others and obtain good effects from others; that's all his goal and that's why he's being what he is being. That is the reason behind the decision. You've many times asked what is the reason for all this? The answer is to produce an effect. What is the basic mechanical operation of producing an effect? It is reaching, pushing and pulling. Reaching is the keynote of this. What is the basic certainty? The basic certainty is dual; there is a positive and a negative certainty; there is no in-between certainty: there either is an effect or there isn't an effect, so the basic certainties are **"There is an effect" "There is no effect."** The next basic certainty to that is **"There is no beingness" "There is beingness."**

I am not going to try to give you very much in this bulletin. There are other bulletins to follow. I want to know whether or not you want these bulletins. Thus I am writing down here the basic heart of SOP 8A which follows:

A SUMMARY OF SOP 8A

In order to be and to produce effects one must have knowledge. Knowledge is certainty. Certainty is awareness. Awareness change is the indication of effect. One must then be able to produce changes of awareness, which is merely changes in communication, in order to be certain he has produced an effect. Certainty of the production of effects and uncertainty as to the production of effects are the up and down of lifetimes.

"There is something here" "There is nothing here" are the basic certainties of beingness. One runs a chronic somatic simply by picking out an area of the body which is painful or numb and having that area of the body alternately state to the pc by having him run the statements in that area or having him run feelings which approximate the statements in that area **"There is nothing here" "There is something here," "There is nothing there" "There is something there."** Does one for a moment ask what the something is or let the pc evaluate about the something or nothing? No, he certainly doesn't. All manner of queer sensations, covertnesses, malice and so forth turn on in the areas; we're not even vaguely interested in these reactions and these effects. The pc will try to pass them off on us as effects; we're not interested in that, we're interested in getting that area of the body alive or over its pain. Any numb area of the body run in this fashion will recover feeling; any pain in the body any place will recover a normal state if this is done.

To realize the full value of SOP 8A one must know something about entities. The pc has compartmented off various parts of the body for which he takes no further responsibility. These appear to be individuals operating against him. Actually these parts of the body have individual characteristics and answer up on E-Meters. These are basically demon circuits but they are the things which produce the circuits; they are

the things which hold on to facsimiles, they are not themselves facsimiles. Each one of these is holding on to numerous facsimiles, and they supply these facsimiles to the pc. The pc says he's not responsible for this. We run in each area where there is any disturbance, first in the pc and then as though it's happening out in front of the pc alternately, **"There is something here"** **"There is nothing here,"** **"There is something there"** **"There is nothing there."** This knocks out the entities and, therefore, automatically knocks out the mechanisms which are making the pc sick. We don't care whether there are entities or aren't entities; it's simply that he is certain that something is deviling him from a certain area. He is certain of this; we can be certain of it because he complains of it. We use this technique to knock it out. The word "entity" simply designates an area of the body which has an independent point of communication.

Going back to the theory of epicenters, one then finds that there is a sub-brain in various parts of the body. When one is dealing with a Case IV or V, he is dealing with the reactive mind and he has to take apart the reactive mind to some degree in order to produce freedom for the analytical mind. The epicenters would be such parts of the body as the "funny bones" or any "judo sensitive" spots: the sides of the neck, the inside of the wrist, the places the doctors tap to find out if there is a reflex. These things are sub-brains picked up on the evolutionary line probably—we're not even interested in where they come from, we're not even interested in the pictures they hold; we are interested in the fact that they have a monitoring effect on the body and the individual. We run these on the above techniques and we produce a considerable change in the reaction in communication of the individual.

We recall at all times while running this technique that we are dealing with a positive in the vague certainty, but nevertheless certainty, of "something," and in the negative certainty of "nothing." And what do we have here? We have the theta MEST theory. How simple is this problem? This problem is the direct application of the theta-MEST theory to auditing as directly as it can be applied. Life is essentially nothing but something which can produce an effect. There is one thing Life must not be and that is nothing. You can run on a pc as a matched or double terminal **"I can be nothing"** **"I can be something,"** **"I can be nothing"** **"I can be something"** and produce a considerable release in him since he has been forcing himself all along the line to be something so that he could produce effects, and he has never been able to be anything. Of course he can't be anything, he is nothing. Fear of being nothing, then, is the driving fear. **"There is no future"** **"There is a future."** These are essentially dichotomies, but they are more precise dichotomies than we have ever run before.

We handle the whole problem of pictures simply in this fashion. **"There are no pictures"** **"There are pictures."** Any occluded case vaguely remembers having recalled pictures. Pictures start to turn on when this is run or start to drop out. We can apply this to any mechanism, and we can apply it with creative processing, we can apply it with any concept running, we can apply it with brackets, we can apply it with matched terminals. A matched terminal is simply a mock-up, no matter how black, facing a mock-up.

Why is the occluded case occluded? He actually isn't occluded, he's holding on to the last certainty he has anything to do with. There are several things which turn a case black. One is the defection of a friend. This is the loss of another viewpoint. Another is simply loss, and loss in any form. What happens when an individual loses something? He starts holding on to any certainty he can hold on to. The most certain certainty he can hold on to is blackness. No light or painted object is as certain as a completely black object. Blackness is an effort to disappear and hide. Blackness has many uses. When blackness shows up, one can run "can't reach" and he will have wider blacknesses there.

A person gets into blackness which is like glue. This can be run on the positive negative basis of **“There is something” “There isn’t anything.”** Does one run this to agree with how long the blackness stays on and when it turns white and when it turns black again? No, one does not, because this is agreement with the MEST universe. One runs these things almost at random.

Betrayal is the action of having things pounded in and held against one. Ridicule is the action of having something taken out away from one and held there where one cannot reach it. Both of these things are matters of reaching. If one wants to go on and run reaching concepts one must be prepared to run into the hottest of suppressions and the hottest compulsions he has ever been called upon to handle. It may be necessary to run some of these. However, the concepts of **“There is something here” “There isn’t anything here,” “There are pictures here” “There are no pictures here,” “Pictures can affect me” “Pictures cannot affect me”** and particularly **“There is change” “There is no change”** produces superior results to running reaching. One must know about this button *reaching* because it is THE button of insanity. Compulsion to reach and the inability to reach combined produce a state of mind which one wouldn’t wish on anyone.

Sex plays a very heavy part in all of this because it is the symbolism of mock-ups and many other things. Thus one would do well to **run “There are men” “There aren’t men,” “There are women” “There aren’t women,” “There is sensation” “There isn’t sensation”** in order to resolve this problem. But basically below all this there is **“There is something here” “There is nothing here,” “There is something there” “There is nothing there.”**

Does one pay any particular attention to blackness? Yes, sometimes it is necessary. It will be found in an occluded case that one side of a body is blacker than the other. This comes about from an old imbalance of control centers. One control center is reaching and ignoring the other control center. The control center which is ignored and can’t reach is black. Thus one finds the blackest part of the body that part of the body which is the most disabled by the other part of the body. Fears of war and of anarchy inside the body which come about in terms of control centers have nothing to do with the analytical mind. The analytical mind is very puzzled as to why this body is suddenly so disobedient. One can run the basic combination of something and nothing here, something and nothing there on the body or on an idea of the body.

Is it better to run things in the body or away from the body? It is usually better to run things away from the body as this has the effect of putting out anchor points. When one runs too many things close to the body, one has the effect of concentrating the individual’s attention on his own body. This actually has a tendency to collapse his space. Thus these concepts should be run at a distance from the body.

One handles one of these concepts as long as the pc can hold it there as “certain there is nothing” or “certain there is something.” This is very beneficial in terms of matched terminals. One runs matched terminals by having the pc put them up as though they were himself facing himself and then as though somebody else is putting them up facing somebody else on the same concept and on others putting them up for others. In this way, one runs out matched terminals and brackets simultaneously, a combination of techniques which is very effective.

Does the pc have to have a mock-up in order to put up a feeling or concept in front of him? No.

It must be kept in mind that the basic disability of the pc is to reach away from MEST; it is not to reach MEST and it is not not to reach MEST; it is the disability to reach *away* from MEST. MEST has a gravitic attraction for him and he’s gotten to the point where he can’t escape it and therefore all of his space is collapsing.

It will be discovered that running any of the techniques of SOP 8 on a positive negative basis on a low level case is beneficial. Thus one has a V level case with his MEST eyesight compare two MEST objects which are similar and then see nothing in those two spots with his MEST eyes. This runs “there is something,” “there is nothing.” He can do this. You have to run these alternates on a IV and V because he’s incapable of getting up to a level of disobedience of MEST laws. One wants to get him up to a disobedience of MEST laws as fast as possible because this gets him into command of energy rather than being the effect of energy.

The trouble with a V is that he cannot permit himself to be reached while he himself must reach. This can be run directly or much more swiftly with the basic technique. In view of the fact that one is holding on to blackness because it is a certainty, one has to have a higher level of certainty on something else before he can let go of any of the blackness. The more MEST one loses, the more sensation one is suddenly denied, the less one feels he can create, the more one has to hold on to any certainty he can reach; and when that certainty is as low a level as blackness, an auditor really has to do some auditing in order to give the individual a high enough level of certainty so that he can let go some of the blackness. The blackness is being held in place in most instances by things which are no longer under the control of the pc. Thus it is an automatic holding-in-place. The pc is not directly doing this himself.

This is a preview of the process. The only thing that one must do and be careful of in the process is to keep the preclear from figuring, thinking, guessing, wondering and so forth. One has to deal in certainties; the certainty of nothing and the certainty of something are the basic certainties of life itself.

SOP 8A attacks the problem of uncertainty armed with new and important data which ranks with the discovery of the engram. The first is that certainty is knowledge and knowledge is certainty. Art itself is certainty, and where one has failed in the arts, he has failed simply because too many uncertainties have been introduced. The anatomy of maybe could be restated as the anatomy of uncertainty; and with this I have evolved the fact that uncertainty stays in suspension in time simply because one is holding on so hard to certainties. Thus by processing out the certainty on any subject, one processes out at will, paying no attention to it, the uncertainties on that subject. One does not process the uncertainties, one processes the certainties. The pc’s holding on to the certainties and trying to avoid the uncertainties; thus the uncertainties are available for processing. The techniques I evolved to take care of this concern brackets, matched and double terminaling in terms of brackets; which is to say a person putting a thought out in front of him facing another thought for himself, having two thoughts out there as though placed there by somebody else, and having two others placing thoughts out there for others. This can be done by the most occluded case. It can also be done by mock-ups and one gets an automatic discharge on the double terminal system. This runs out and exhausts aberrative material. The things which are there to be exhausted are the certainties. The auditor who possesses uncertainties is playing into the hands of aberration.

The next important datum is the matter of viewpoint. People have viewpoints confused. Viewpoint is only a point of awareness from which one can perceive. That is an actual viewpoint. People think of viewpoints as a method of thinking about something from a certain attitude. This is an uncertain affair and is a circuit. If one can see something completely, he certainly doesn’t do a lot of supposing and predicting about it. One must get rid of the circuit compulsions in order to get perception. The greatest scarcity is the scarcity of viewpoints. This brings him out to the point where he thinks he’s avoiding other people’s opinions. Opinions are unimportant. The points of awareness from which things can be viewed are important; and this law comes forward with this: That a person most heavily uses the viewpoint of another when the other has evaluated for him. Any person is heavily using the viewpoints of people who have

evaluated for him. Thus, where he has had an ally who is dead, he has once had a viewpoint which was alive and now can no longer use that viewpoint. This is the basic loss and the basic occlusion. It is the loss of a viewpoint. If mother, father, grandmother, grandfather, etc., at all evaluated greatly for the pc, then the pc's using their viewpoints. He is as occluded as he has lost these people; hence his blackness. The viewpoint has arrested it somewhere in time and he cannot see beyond that spot; this brings him into the past. He is doing a life continuum and is in the valence of that person who has evaluated the most for him. The technique to run is being able to reach and not being able to reach other viewpoints. These life continuums show up automatically and, more importantly, they resolve. Another factor which has arisen here is the fact that one wants a viewpoint in order to create an effect and therefore will assume the viewpoints of those who create the greatest effects.

Running in matched terminal brackets **"I (he, she, it, they) have a viewpoint"** **"I (he, she, it, they) do not have a viewpoint,"** **"I (he, she, it, they) do not want viewpoints"** **"I (he, she, it, they) want viewpoints,"** **"I (he, she, it, they) cannot reach a viewpoint"** **"I (he, she, it, they) can reach a viewpoint"** "gunshots" the reactive mind and the thetan and resolves all of his aberrations of whatever kind. One runs these only so long as the person runs them in a mood of certainty. The moment he gets uncertain (which will show up on an E-Meter) he switches over and runs the other side of the dichotomy from that which he was running. He holds each one as long as he is certain; he uses this technique simply over and over. Where one has spotted a specific life continuum, he runs **"I have the viewpoint of (grandfather, grandmother, mother, father)"** **"I do not have the viewpoint of (the person)"** and reversely **"(The person) has my viewpoint"** **"(The person) does not have my viewpoint."** He runs this in matched terminals and brackets.

Of course, the reversal of *to reach is withdraw*; *reach away from* is not quite the same as *withdraw*, but *withdraw* serves. That which is wrong with a V is that he cannot withdraw from MEST and MEST and engrams will not withdraw from him. He is in a situation where he hopes he cannot be reached and that "they" will never reach him. His conviction that he cannot withdraw is such as it would never enter his mind unless an auditor told him to run it. The idea of withdrawing or anything withdrawing from him is novel and unsupportable. Immediately below this, of course, there is a level where everything has withdrawn from the person. This is handled by **"(Any dynamic) will not withdraw"** **"(Any dynamic) will withdraw"** and is assisted by running **"They will reach me"** and **"They will never reach me"** and running with **"Bodies will not withdraw"** **"Bodies do withdraw,"** and this is assisted by running **"There is space"** **"There is no space."** The glee of insanity and other manifestations show up. One must remember to run whenever he touches these reach and withdrawal techniques, the certainty that there is something there and the certainty that there is nothing there afterwards, because the phenomena which show up in running such techniques are so explosive that they leave a V considerably unsettled. He must then reach a certainty on the matter by running out the certainties of something and the certainties of nothing.

This is actually all there is to the solution of a Case V. He has an uncertainty about everything. He has to figure about everything; he has to know before he goes, and he has to hide but he knows he can't hide, and he depends on logic to serve for all of his predictions because he can't look. An amazing array of complexities can arise and an amazing number of "new techniques" can be developed off these basics. However, it is well to remember that these are the basics and when one strides too far off them, examining single pictures, he should remind himself that he will do better running on the pc or himself techniques which take care of all pictures; for the number of pictures are limitless.

There are thousands and thousands of variations of this and this is far from all there is to know on this subject, but it is easy auditing and it will work easily for you

in the resolution of cases. I will have considerably more data on this in succeeding bulletins. It got awfully simple, didn't it?

I would appreciate those HDAs, HCAs and BScns who are not yet members of the HAS to apply for early membership. Founding Members who are also HDAs or HCAs are automatically professional members from here on. Professional membership brings with it a year's subscription to the *Journal of Scientology*, brings the *Professional Auditor's Bulletin*, brings direct referral service. Professional membership is \$25 per annum. Only professional memberships valid are those of Founding Members, those who have graduated from associate or doctorate schools since the 1st of January, 1953, and those who have already submitted their professional membership. Anyone else has had his professional membership run out and should renew it. Fees for professional membership should be sent by personal check or cash to the HAS in London, 163, Holland Park Avenue, London W.11, England. This does not mean that all professional memberships are in the British organization; it simply means that this is the coordination of communication headquarters at this time. Professional memberships can also be procured from Philadelphia. Those who are not professional members already amongst certified graduates are, at this time, in the minority.

I am going over to France for a while to get some material assembled. These bulletins will continue. I am very glad to hear from you. What you care to write is very acceptable and will, whether positive or negative, assist other auditors. My address will continue to be 30 Marlborough Place, London N.W.8, England.

L. RON HUBBARD

ASSOCIATE NEWSLETTER NO. 4

[1953, ca. end May]

This newsletter concerns itself with the training and skill of auditors.

I have had considerable experience in training auditors, but I only occasionally check up on auditors who have been trained in the various schools. Ordinarily the results are quite good in these schools, but now and then the results are so sour that I wonder what could have happened. Naturally, under a policy which trains anyone who comes in, one is going to get duds. But if one gets a dud he should certainly let the old man know about it, for sooner or later I get involved in some kind of scramble concerning this dud and some cases messed up.

You would be surprised at the amount of traffic of this character I have had in the last three years. Generally it is based upon just one thing: the dud didn't even vaguely know what Dianetics or Scientology was. Quite commonly, he had been trained thoroughly in metaphysics, mysticism, psychology, or booja witch doctoring. When he was trained in whatever school, he received the information with no conviction whatsoever. Occasionally this lack of conviction is traced to a lot of wild rumors about my own character which then disabused him of any idea that he should accept these "opinions." Training which is done with this color is rather detrimental. I don't happen to care very much what people think about me, but where it enters into the skill of an auditor, and where it will continue through to mess up a preclear, it becomes quite important.

Germane to this I spent the other evening on the phone—literally that, about two hours—with an auditor who was busily processing a preclear who had suddenly gone into a large maybe about continuing processing. Mentioning no names, this preclear had previously had a mystic master of some note and renown and this mystic master had come to me and had informed me that this neophyte in his cult was being processed by one of my auditors and had informed me that this auditor was paying no attention to the fact that this girl through concussion or some such thing had only half a brain.

This auditor phoned me and, frankly, I have never seen a longer communication lag in anyone. It was from ten to thirty seconds, and the answers he gave me and the data he gave me were all salted down with "maybes." This auditor, by the way, had not been granted certification but was practicing more or less professionally. His attitude toward me was extremely challenging. He referred to Dianetics and Scientology as "your stuff." A review of the student record later demonstrated that this man, during the entire training period, had been subjected to considerable marital difficulties and during the training period had missed, day after day. Further investigation revealed he had been trained in mysticism and in psychology. He had proceeded to go through an entire period of training and what had leaked into his head as Dianetics and Scientology, as disclosed in a long and arduous cross-questioning by myself with this communication lag intervening, bore little or no resemblance to anything taught in any training school. He did not know nomenclature, he did not know techniques; he knew how to run an engram, perhaps, but Matched Terminals were called Double Terminals by him; brackets were unknown to him. He claimed he had fished around in "your stuff" and, while he had found that nobody could possibly be "exteriorized" (his own case was never opened and he himself had no interest in opening it) and had evolved a "technique" in which he "fished up" the anchor points of the preclear "just like you

said in your stuff' and then Double Terminalled them (while he was actually only getting two of them up whereas a Double Terminal gets four of them up) and so achieved some effect upon the preclear according to him.

In the first place, he had no idea of what an anchor point was—he thought it was a person; in the second place, he had jumped Standard Operating Procedure “because it was a drill,” even though he had never tested it to find out if he had gotten results by it. He had developed a “sensitive insight into preclears, and was able to evaluate for them their troubles,” and yet was unable to recall ever having been told by an instructor or on a tape that evaluation for a preclear was *verboden*.

Careful and arduous cross-questioning determined that this individual had processed this woman with Matched Terminals, yet he did not know the difference between a limited technique and an unlimited technique, which was old news in the school where he was being trained. Although it had been said to him probably no less than twenty times, he did not realize that a limited technique was one that you employed until it was proven to be very uncomfortable upon the preclear, at which time you went into an unlimited technique—which is to say a very positive contact with-reality technique—and carried on with the latter until the preclear was upscale enough to carry on again with the limited technique. Expanded GITA, Matched Terminalling, Double Terminalling, running of concepts are all limited techniques, just as the running of engrams will eventually lead into the depths if continued too long. Very, very close questioning against a considerable communication lag elicited the fact that this individual of all things was not sufficiently up on his business to know that the next-to-the-last list in *Self Analysis in Scientology* (or *Dianetics*) existed. He had never heard of the technique whereby the individual was asked to remember something that was real to him. Not only that, but it had never occurred to him to apply Standard Operating Procedure to the preclear with half a brain, which would have led him directly into Step VI whereby this was indicated.

If he had used Standard Operating Procedure, he would have discovered in the first 15 minutes of auditing that his preclear was a neurotic; he would have discovered also that this preclear's case would not have advanced an inch until the next-to-the-last list in *Self Analysis* had been run. As it was, he had used about 18 hours more or less of processing on a neurotic who had a physiological infirmity and had succeeded in hanging the person up on a maybe.

In addition to this, it was somewhat amusing to note that the auditor's name, which will go unmentioned, was the kind of a name which lends itself to an engram phrase. An example of this would be (an actual case) where the individual had severe asthma and was named Sneezy and had lost his asthma simply because a professional auditor asked him one day whether or not he was trying to live up to his name. An individual (a thetan) is trying to *be* something rather than nothing and he will try to be the literal meaning of his own name and try to dramatize it. Well, a thetan can never be. The auditor in this case had a name which lent itself peculiarly to failure and this had never been touched in the school.

Evidently what had happened in this case was that the auditor had absented himself continuously and when present had sat in the back of the room and had never obtruded into the instructor's notice. He had then failed in his examinations and, instead of continuing on at the school until he could pass the examinations, had simply drifted out into the public and had represented himself as a certified auditor more or less and so had gotten things into a beautiful snarl.

Many auditors, however, who go through schools come out with something less than certainty on the subject of Dianetics and Scientology. They are pounded with whole track and other uncertainties, have no subjective or objective reality of these things and may have sat for weeks clinging hard to the fact that God was good and that all was illusion, and yet might have assembled enough glib information to pass an examination. Such people are liabilities. You can't avoid them and I can't avoid them, but we can do all we can to prevent this happening.

It is essential that an auditor leaving the school leave with a certainty that the materials he has been presented with work. He should leave with the certainty that he

can produce an effect with the materials he has been taught, and that moreover he can produce an effect with them as they have been taught and as they are represented. It is peculiar that the only failed auditors, the only rebel auditors, we have are those who never learned the techniques with which they were presented.

This poses a peculiar teaching problem. It is first a problem of getting the student into the classroom, not just as a body but as a mind; and it is dependent secondarily but very importantly, upon (and read this twice) processing out of him in terms of Matched Terminal Brackets every certainty he has had in the past that some process of the mind did or did not solve all of his problems. In processing this individual the instructor will put himself very far ahead by making sure that the student's co-auditor knows that the first duty in a school where an auditor is being trained, is to get rid of the plus certainty and the negative certainty on current lifetime subjects dealing with the human mind or the human body. This is a very simple thing to do.

It is a very easy thing to understand what is wrong with somebody who cannot be trained in Dianetics or Scientology. This somebody has been trained in medicine, in psychotherapy, in psychology, in mysticism and has gone through exactly this cycle. At first, with high hope, he has assumed that the materials being taught to him in medicine or whatever, were absolutely, completely and ultimately the last word and would solve all of his problems. He finished the course or went out into practice with the realization that those things which he had been taught were so much buffoonery. Now between these two positive and negative certainties, that the thing did work and then that it did not work, lies a tremendous maybe. It is this maybe alone which produces first the uncertainty in study and second the tremendous communication lag of such people. This is the reason they cannot be trained easily in Dianetics and Scientology. They have in the past been very certain first that something worked and then have been very certain that it did not work. The resultant maybe impedes all further training.

This is the student who gives the instructor a great deal of trouble, who asks non sequitur and senseless questions, who involves the class in endless arguments which are not germane to the subject, and who spoils the entire atmosphere of a school. This individual has collapsed communication lines. He collapses upon the instructor and utilizes precious minutes in utter balderdash. I repeat, it is because he has first had a certainty on some subject such as medicine or psychology and has then afterwards had another certainty; and the first certainty was that psychology would solve everything and the second certainty was that psychology would solve nothing. This is the anatomy of *maybe* in terms of intention and concept.

When any student continues to collapse communication lines upon the instructor, which is to say, talks a great deal to him, comes up to him after class, questions and doubts, upsets other students, this is what has happened, and this is what must be processed in the student. The first moment the student shows up with this manifestation, the instructor should know instantly what is wrong with this student, and he should assign to another student the task of "certainty processing" which is nothing more nor less than matching terminals of "I am sure psychology works" "I am sure psychology doesn't work." Then somebody else as a matched terminal saying "I am sure psychology works" "I am sure psychology doesn't work"; and then others saying to others "I am sure psychology works" "I am sure psychology doesn't work." By running the certainties only and by never touching the uncertainties, this individual is at length given freedom from the circuit which is generated by these two certainties, for he is holding on to the certainties in the face of all the uncertainties which lie between. (Now read all that again.)

The instructor is continually being subjected to the uncertainty of students. Thus the instructor has to enter into a convincing attitude. He has to start convincing students of the existence of engrams, of the existence of this, the existence of that, against all these doubts. He has to continue a convincing attitude. This is not good for the instructor, but it is not particularly harmful. His first step should be to get rid of via the above processing the students who require all this convincing. The next thing he should do is to run the Certainty Processing on himself to the effect of "Dianetics is

the solution” “Dianetics is not the solution,” “Scientology is the solution” “Scientology is not the solution.” He should also run “There are engrams” “There are no engrams,” “There is whole track” “There is no whole track,” “Hubbard is right” “Hubbard is wrong,” each in matched terminals, which is to say the idea or the person with the idea facing the same person with the same idea in brackets until he himself is free. The instructor might also do well to run “I need processing” “I don’t need any processing,” “There is something wrong with me” “There is nothing wrong with me,” again in matched terminal brackets, and each time anything is run in Certainty Processing it is run with the feeling of certainty, and in matched terminals, that the opinion is correct.

In the case of the student whose case will not move it will be found that the student is under the compulsion not to let anything happen, and this is resolved by “I must not let it happen” “I cannot prevent it from happening” and “I must maintain control” “I must lose control,” for this is a compulsive case. A little lower on the tone scale the student will be found to respond to “They are preventing things from happening” “Nobody can prevent things from happening.” The general subject comes under the heading of “Things happen” and “Nothing happens,” which last is, of course, the gunshot on the case; the others are the compulsive and inhibitive factors.

Training is essentially picking up the communication speed of the individual by utilizing techniques which break up old communications systems. If in training auditors these things are followed, we will find that we will have less trouble in the field with preclears. Further, we will find that we have less rebellion, for we have a condition in many people whereby they must produce any effect as better than no effect. The foremost reason behind life is to cause an effect. A person gets too far down the tone scale, and he becomes desperate about causing an effect. Hence you get your very rebellious auditor who is unwilling to utilize knowledge of somebody else to produce an effect, but must design something to produce any kind of an effect. The result of this, due to the lack of training of the “originator,” can be very harmful to our general forward motion.

In addition to all this, it is extremely important—I repeat, *extremely important* that the auditor knows, and knows that he knows, how to do all those techniques listed as effective procedures in the Appendix of SOP-8. He should know these things backwards and forwards and in his sleep. If he gets out of a school without learning them, then you have an opponent, and I have an opponent, and that opponent is uncertainty. The public perceives this man, this woman, as having gone through a school. They do not perceive any result except rebellion, upset, a low-toned case, and we are damaged accordingly.

With existing procedures, there is no real excuse to let a student go through school in a very low-toned state, and there is certainly no excuse to recommend certification for such a student. One should be pretty tough on a student concerning his knowledge of fundamentals. What we call fundamentals are those things which are listed as effective procedures in SOP-8. If an auditor can do these things, he will produce effects; if he can produce effects, the society will alert; if society alerts, our goals of sanity for man can be accomplished.

Alert particularly to this manifestation of collapsed communication lines. Collapsed communication lines simply denote a complete lack of admiration in the life of the preclear. Admiration Processing will get the person who has severely collapsed lines into trouble, but nevertheless Certainty Processing on the subject “There is admiration” “There is no admiration,” “There is applause” “There is no applause” can do wonders for such a case. This is the case that is giving us a bad time; an instructor should be hard-boiled enough to turn around to a student and say, “Look here, if you want to get your certification, I have a task for you, and that’s to uncollapse these collapsed terminals on this student.”

The entire process of auditing has to do with withdrawing communications from individuals. This is based upon the idea that communications are harmful and that the body cannot handle communications. It is an excellent technique that “The body can handle communications” “The body cannot handle communications” in matched

terminal brackets. The frailty of the body is almost a cult in this society; if any cult exists, this is it. By communication we mean anything from talk, through letters, through sex tactile, to bullets. This process of withdrawing communication finds the auditor going downscale if the auditor has not had resolved in his case reach and withdraw: the two primary actions of putting out and bringing in anchor points. This is resolved by “I can reach (an any dynamic)” “I cannot reach (an any dynamic)” and “I can withdraw (an any dynamic)” “I cannot withdraw (an any dynamic).”

By the Auditor’s Code, if he follows it, he is inhibited from reaching into the preclear with a communication but must withdraw communications from the preclear. We already know how much this can do for a case. Let’s consider the auditor’s case and realize that students will become auditors. Thus in students the entire category of reach and withdraw, as above, including desire, enforcement and inhibition of reaching and withdrawing, should be resolved in the GE; otherwise the GE is going to grab hold of the thetan; and the auditor, one day, even if he is a theta clear, will not again be able to get out of his body.

Perhaps it requires a lot of auditing to get an individual over the idea that he cannot withdraw from MEST, but this is dependent upon the fact that the preclear is dependent upon MEST. Those things upon which the individual is depending are those things which have a command value over him. This would include father and mother, and it would also include, more importantly, the MEST universe. That thing upon which the individual most depends is that thing upon which the individual has the greatest amount of aberration. That person who has most evaluated for the individual is that person whose viewpoint the individual is liable to have. We used to call this *valence shifting*. We can still call it that, but it’s actually an enforcement of viewpoint.

We have, then, as primary aberration: the curiosity about, desire for, enforcement of and inhibition of, viewpoint. And we mean by viewpoint not the opinions but the actual perceptions of the individual.

In passing here now, let me mention the genus of facsimiles. Facsimiles are a compulsive duplicating of the MEST universe. The fact that one must duplicate the MEST universe is represented in facsimiles and accounts to us for the first time for why the low tone exists on the wide-open case. Eidetic memory is not desirable, for memory is not of this category. This is quite a wide departure from Book I, but these things which an individual re-perceives in his memory are not necessary to his memory, for we have gone way above anything like this at 4.0. The occluded case has eventually rebelled against the idea that he had to duplicate everything in the MEST universe.

In the training of students it is desirable not that the student knows so much nomenclature, but that the techniques, if he performs them, work. He cannot know this if his ears are closed, his eyes shut, and his point in time stopped on a maybe when he was 22 and had just finished becoming a Doctor of Philosophy.

GENERAL NEWS

I am going over to the Continent of Europe. My purpose in going is to stir up some interest in Scientology. I will be stopping at the various spas and have an idea of entering this little hot bomb of a racing car I have in a few of the all-outs in Europe. The car has a 2 1/2-litre souped-up Jaguar engine. It is built of hollow steel tubing and aluminum and weighs nothing. Its brakes sometimes work but its throttle never fails. I have also a British motorcycle which might do well in some of these scrambles. Motion has gotten altogether too slow. I think by spreading a few miracles around the spas, I will be able to elicit considerable interest in Scientology. This should come back in terms of students to the British HAS, but more importantly it might serve to do something active in the matter of war.

In Great Britain, auditors who have been trained in SOP-8 are doing excellently well and two notable cases which had hung fire have resolved on Certainty Processing.

In view of the fact that foreign exchange is what it is, my tour of the spas and the production of, if possible, a few miracles amongst the lame, halt and blind, falls directly upon American shoulders. The HAS in Philadelphia is breaking exactly even. The British HAS, due to the inability to export funds, cannot contribute to this activity, but has contributed markedly to research and investigation these last many months and should have a breather. Certification funds, therefore, are what are counted upon to effect whatever is effected in Europe. The new doctorate school in Germany will not be functioning actively for almost a year. I may have a few light moments which have to do with speed, but the truth of the matter is I sail pretty close to the wind on finance. The bulk of the money I receive goes out immediately upon testing techniques, the PAB newsletter and other services, and when I find myself with any excess cash, I generally finance some operation that happens to be limping. I was looking at my account books the other day and I find out that the money I have invested out of my own writing in Scientology is quite great. Very little of this has ever been realized back and, if one were dealing on a profit and loss sheet, one might wonder why I had ever indulged in such a level of research and investigation; but I am afraid that there are a lot of us who feel that, but who feel as well the game is worth more than the economic profit. I wish all of us felt like that.

The point is I am going around to the various spas and in the process of this I am going to get together summaries of the various things necessary to the doctorate course and make tapes and write books to summarize this data, for as far as I am concerned, cases are cracking up far too rapidly under existing processes, which includes Certainty Processing, to cause anyone much concern. I have done what I set out to do many years ago, which is to say, develop a technique. Now it is going to take me years to get this down into workable form in terms of public interest.

You see one of the examples of that in Issue 1 6-G, the copy for which has already been mailed to Philadelphia. 1 6-G is an entire book. The funds which you send away in this direction for certification and in percentage are entirely the funds on which I am operating. With these funds, I am trying to get into a highly acceptable public form the technologies which have been involved and the experience we have gained. For instance, I have to boil down and put on tape the entire subject of Freudian psychoanalysis. It doesn't exist unfortunately in a native and fundamental form. Likewise I have to get together all co-related material where Scientology applies to the society at large. It's going to take me twenty years to knock together everything that is to be known and which I have found out.

These funds also serve to keep auditors happy in the field. I am making it my business to try to give them a successful business. This is a new departure in policy on my part, but only because I have found it necessary. The auditor, ordinarily, lacks imagination enough to establish himself. He's like a fellow with ten-dollar gold pieces who doesn't know what to do with them. Thus I am continuing to service the auditors you graduate and continuing to spread the word throughout America and the rest of the world, but particularly America, on the subject of what we're trying to do. Thus, keep the ink in your pen because I am depending on you to put in on checks to me so that we can get this show on the road.

Germane to funds, I am recently in receipt of material from George Seidler suggesting an alternative in certifications and carrying with it the news that Sequoia University would like to authorize associates to give certain courses. With all due respect to Sequoia University and the project, I have to hand legal opinion that this protection will not stay the heavy threat when levelled. I think we have a better idea and I think Sequoia University has its role and will eventually be woven through the woof and warp of what we are doing. It happens that I have under preparation summaries of psychology, psychoanalysis and so forth which your certification fees are going to finance. Now just why a large portion of these certification fees should go to Sequoia University, I am not quite sure. I do know that if a large portion of them do go to Sequoia University, I will be strapped down financially in the preparation of this material and, believe me, material costs money. I estimate that the tapes you play cost

about \$800 an hour. That might be a shock to you, but it is a sober fact. It isn't because I spend money like water, it's because those tapes are made only after a great deal of outlay in terms of testing and in terms of organization and material; and, even then, it is very cheap investigation. If this condensation of general semantics, psychoanalysis, psychology, electronic brains, etc. were being done by Sequoia University, I could see some point in this.

Issue 16-G will very soon be in your hands. It is 50 cents per copy and I am sure that continuing copies of it will be published. It contains the second issue of *The Factors*, an entire breakdown of Scientology, SOP-8 and Short 8. I don't see it changing for a long time to come and in addition to existing course booklets which are still quite vital, I recommend to you that you train out of this issue as the court of appeals, for students reading it before they enroll will be disappointed if they find anything less than this level of certainty in the school. This issue has an enormous number of advance orders already. The issue was late simply because I was waiting for the test reports on the techniques and mailed the copy only when I had those. Issue 16-G is actually a complete book. It is also necessary for the student to have *Scientology 8-8008*, *Self Analysis in Scientology* (or *Dianetics*) and the *Professional Course Booklets*. Without all this material he would be lost. The first and second books of *Dianetics. The Modern Science of Mental Health* and, what do you know, old 8-80 has come up for a further look, for it dealt with communications within the body. The Axioms were never as valid as they are today, just as they appear in the *Handbook for Preclears*. Thus you can shove a lot of material at a student.

Ross, by reports, is doing very well with his doctorate school. Detroit is recovering and Ann Arbor, in the same state, is dealing with an influx of activity, possibly stimulated by the adverse publicity. According to my reports here, we have quite a large enrollment throughout the various associate areas and this enrollment, with the certainty of Certainty Processing, and the materials in its hands, can make a very large dent in America.

To repeat, I remind you that certification fees should be sent to 30 Marlborough Place, London N.W.8, until further notice. There will be immediately returned, first a letter stating that the student whose application has been received has been certified and next the certificate of that student. Letter and certificate will be sent to the address designated by the associate, either to himself or to the student directly.

Your attention is called to the fact that man does not want to get well. He wants to produce an effect. Low on the tone scale the only effect he can produce is destruction and pain. It is also called to your attention that according to Evans Farber, a disciple at one time of Howard Scott's, money is the attention unit of a social group, and that as much money comes in to any part of that social group as it attracts attention. Your success depends upon the production of an effect, your finance depends upon attracting interest. If you find finance faltering, you will discover immediately why if you realize that the financial system is a communications system and that communications systems are the background of what you are doing. A person who is trying to prevent communications from occurring will try to prevent money from being received. If a person finds himself diffident about money, he need only run "I can have money" "I cannot have money" and, in addition to that, the negative and positive on accepting and delivering communications. Money is not a sordid subject, it is the measure of the amount of attention you are attracting. If you are trying to prevent observation from viewpoints, you will not make money.

Things are looking up. The fears which are being voiced have been voiced for three years without materializing. The solidarity of our team, frail as it may appear sometimes, has never been better.

Three associates have written me suggesting that financial arrangements between myself and associates be changed from a flat rate for every certificate, and that a percentage of training fees be forwarded to me on the entire training income of the associate. One has suggested 15%, one has suggested 10%. If you would like to shift to this ultimate plan of 15% of the training fee of everyone enrolled, I would be very happy to pay into the HAS the sum necessary for his professional membership, give each student the *Journal of Scientology*, whether certified or not, and supply without further charge certain training materials for each student. This would definitely be in the interests of better training. I could give each student, for instance, a complete set of *Professional Course Booklets* and some other materials, and they could be shipped personally to the student on evidence of his enrollment and the payment of his fee to the associate.

Doctorate schools have a slightly different problem and are not included in this discussion, but the shipment of the booklets and so forth to the doctorate schools could also be instituted.

Here's what we are facing. We need the *Journal of Scientology* being widely circulated, we need the *Professional Auditor's Bulletin*, we need various other promotional lines. I have changed the policy of the publications section toward the procurement of students rather than the procurement of income on books. This means, of course, more students, better promotion, and a greater amount of available material at very low price. It also means that the HAS income will drop. If you cared uniformly for this 15% arrangement, you would find materials were being paid for to a large extent and promotion was being paid for to a large extent out of an organization which was not in itself making money out of promotion. I think that the circulation of materials at very low cost would mean a very great deal in stimulating business, but it would also mean that we would all have to recognize our responsibility in keeping the HAS going in Philadelphia. Issues of the *Journal*, one after the other, would carry material at very low cost and books would be brought out and circulated at very little cost.

I think this is what we all want. In order to accomplish this it would seem wise to shift, then, over to a 15% basis with the recognition that the 1570 was paying for training materials, public promotion, as well as the development of those materials by myself. I have an enormous amount of codification to do, and the many training booklets which are still necessary and which answer the questions which are being asked about the applications of Scientology in various fields could be cared for. I would hand out certificates on the same representation. Fees would be paid to the International Office in London. Materials would be authorized to be shipped from Philadelphia to the student from London and money sent from the International Office to the Philadelphia Office to cover this.

In the process of evolution, our organization is showing up what is most desirable. I wish you would give this matter some thought; because of the recentness of enrollment on the latest materials, no certification cash to amount to anything is to hand. If you approve this plan, simply change the order of things on your books and send 15% of your training fees received from, on and including, 1st April forward to the HAS, 30 Marlborough Place, London N.W.8. Your certifications will be honored as you submit them. *Course Booklets* will be immediately sent to your students and any student who has enrolled since April 1st. The other materials will be forwarded through.

There are now four ratings: HCA, HGA, B.Scen., D.Scen. The HGA certification is intended to designate auditors who have considerable experience and whose reputation is well known, but who do not necessarily have credits and attendance at the doctorate schools. It means Graduate Auditor and is intended to compare with a Dean of Psychiatry. I am following, more or less, in certifications a time-honored pattern which was first begun in the field of medicine and was later followed through in the philosophic and healing arts. It has been customary for the founder of a subject, such as one or another branch of medicine, one or another branch of psychiatry or psychology, to act as the certifying and training agency; and, indeed, today the British Medical Association grants degrees in no other way. And the only degrees for medical doctor granted

in Great Britain which are accepted in the BMA are based on the very type of training which we are doing. We are in the stage of doctors training doctors. Back in Freud's day, and continuing through to the present, deans of psychiatry arrived there solely by association with those trained by Sigmund Freud. I tried two or three times to get away from this and each time got slapped around in the mails.

An HGA certification is by nomination or by selection. The nominal sum of \$28.00 is charged for certification in HGA to cover the cost of certificates and handling. The point of the HGA certificate is to shuffle through HCAs and HDAs and find those who are consistently producing excellent results and to form a grade by which these results can be recognized. B.ScN. is there to signify training in a doctorate school and eligibility for further training and experience to the grade of doctor. A doctor eventually will be required to have a rather wide command of psychotherapy, philosophy, psychology and other allied things, including Freudian psychoanalysis.

L. Ron Hubbard

[Enclosure: PAB No. 4]

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This is Scientology The Science of Certainty

L. Ron Hubbard

FOREWORD

For nearly a quarter of a century, I have been engaged in the investigation of the fundamentals of life, the material universe and human behavior. Such an adventure leads one down many highways, through many byroads, into many back alleys of uncertainty, through many strata of life, through many personal vicissitudes, into the teeth of vested interests, across the rim of hell and into the very arms of heaven. Many before me have made their way across these tumultuous oceans of data, where every drop of water appears to be any other drop of water and yet where one must find THE drop. Almost everything I have studied and observed has been evaluated otherwise somewhere, at some time, in relation to this or that.

What equipment must one have to venture upon these wastes? Where are the rules-books, the maps, the signposts? All one perceives when he peers into the darkness of the unknown are the lonely bones of those who, reaching before, have found their hands empty and their lives destroyed. Such a thing is a lonely drama; one must cheer one's own triumphs and weep to himself his despair. The cold brutality of the scientific method fails far back, almost at the starting point. The airy spirallings and dread mysteries of India, where I drank deep, lead only into traps. The euphoria of religion, the ecstasies of worship and debauchery, become as meaningless as sand when one seeks in them the answer to the riddle of all existence. Many have roved upon this unmapped track. Some have survived to say a fraction of what they knew, some have observed one thing and said quite another, some looked knowing and said naught. One engaged upon such a quest does not even know the answer to that most important question of all: Will it be good for man to loose upon him, all in a rush as an avalanche, the knowingness of eternity?

There are those who would tell you that only a fiend would set you free, and that freedom leads at best into the darkest hells, and there are those to inform you that freedom is for you and not for them, but there are also men of kind heart who know how precious is the cup and drink of wide, unbounded ways. Who is to say whether man will benefit at all from this knowledge hardly won? You are the only one who can say.

Observation, application, experience and test will tell you if the trek has been made and the answer found. For this is the science of knowing how to know. It is a science which does not include within it cold and musty data, data to be thrust down the throat without examination and acceptance. This is the track of knowing how to know. Travel it and see.

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THE FACTORS

(Summation of the considerations and examinations of the human spirit and the material universe completed between 1923 and 1953 A.D.)

1. Before the beginning was a Cause and the entire purpose of the Cause was the creation of effect.
2. In the beginning and forever is the decision and the decision is TO BE.
3. The first action of beingness is to assume a viewpoint.
4. The second action of beingness is to extend from the viewpoint, points to view, which are dimension points.
5. Thus there is space created, for the definition of space is: viewpoint of dimension. And the purpose of a dimension point is space and a point of view.
6. The action of a dimension point is reaching and withdrawing.
7. And from the viewpoint to the dimension points there are connection and interchange. Thus new dimension points are made. Thus there is communication.
8. And thus there is light.
9. And thus there is energy.
10. And thus there is life.
11. But there are other viewpoints and these viewpoints outthrust points to view. And there comes about an interchange amongst viewpoints; but the interchange is never otherwise than in terms of exchanging dimension points.
12. The dimension point can be moved by the viewpoint, for the viewpoint, in addition to creative ability and consideration, possesses volition and potential independence of action; and the viewpoint, viewing dimension points, can change in relation to its own or other dimension points or viewpoints. Thus comes about all the fundamentals there are to motion.
13. The dimension points are each and every one, whether large or small, *solid*. And they are solid solely because the viewpoints say they are solid.
14. Many dimension points combine into larger gases, fluids or solids. Thus there is matter. But the most valued point is admiration, and admiration is so strong its absence alone permits persistence.
15. The dimension point can be different from other dimension points and thus can possess an individual quality. And many dimension points can possess a similar quality, and others can possess a similar quality unto themselves. Thus comes about the quality of classes of matter.
16. The viewpoint can combine dimension points into forms and the forms can be simple or complex and can be at different distances from the viewpoints and so there can be combinations of form. And the forms are capable of motion and the viewpoints are capable of motion and so there can be motion of forms.
17. And the opinion of the viewpoint regulates the consideration of the forms, their stillness or their motion, and these considerations consist of assignment of beauty or ugliness to the forms and these considerations alone are art.
18. It is the opinions of the viewpoints that some of these forms should endure. Thus there is survival.
19. And the viewpoint can never perish; but the form can perish.
20. And the many viewpoints, interacting, become dependent upon one another's forms and do not choose to distinguish completely the ownership of dimension points and so comes about a dependency upon the dimension points and upon the other viewpoints.
21. From this comes a consistency of viewpoint of the interaction of dimension points and this, regulated, is TIME.
22. And there are universes.
23. The universes, then, are three in number: the universe created by one viewpoint, the universe created by every other viewpoint, the universe created by the mutual action of viewpoints which is agreed to be upheld—the physical universe.

24. And the viewpoints are never seen. And the viewpoints consider more and more that the dimension points are valuable. And the viewpoints try to become the anchor points and forget that they can create more points and space and forms. Thus comes about scarcity. And the dimension points can perish and so the viewpoints assume that they, too, can perish.

25. Thus comes about death.

26. The manifestations of pleasure and pain, of thought, emotion and effort, of thinking, of sensation, of affinity, reality, communication, of behavior and being are thus derived and the riddles of our universe are apparently contained and answered herein.

27. There *is* beingness, but Man believes there is only becomingness.

28. The resolution of any problem posed hereby is the establishment of viewpoints and dimension points, the betterment of condition and concourse amongst dimension points, and, thereby, viewpoints, and the remedy of abundance or scarcity in all things, pleasant or ugly, by the rehabilitation of the ability of the viewpoint to assume points of view and create and uncreate, neglect, start, change and stop dimension points of any kind at the determinism of the viewpoint. Certainty in all three universes must be regained, for certainty, not data, is knowledge.

29. In the opinion of the viewpoint, any beingness, any thing, is better than no thing, any effect is better than no effect, any universe better than no universe, any particle better than no particle, but the particle of admiration is best of all.

30. And above these things there might be speculation only. And below these things there is the playing of the game. But these things which are written here Man can experience and know. And some may care to teach these things and some may care to use them to assist those in distress and some may desire to employ them to make individuals and organizations more able and so give to Earth a culture of which we can be proud.

Man

23,1953

Humbly tendered as a gift to

by L. Ron Hubbard, April

THIS IS SCIENTOLOGY

Scientology is the science of knowledge. It contains many parts. Its most fundamental division is Scientology itself and Para-Scientology. Under Scientology we group those things of which we can be certain and only those things of which we can be certain. Knowledge itself is certainty; knowledge is not data. Knowingness itself is certainty. Sanity is certainty, providing only that that certainty does not fall beyond the conviction of another when he views it. To obtain a certainty one must be able to observe. But what is the level of certainty we require? And what is the level of observation we require for a certainty or a knowledge to exist? If a man can stand before a tree and by sight, touch or other perception know that he is confronting a tree and be able to perceive its form and be quite sure he is confronting a tree, we have the level of certainty we require. If the man will not look at the tree or, although it is observably a tree to others, if he discovers it to be a blade of grass or a sun, then he is below the level of certainty required and would not be able to grasp Scientology. Some other person, helpfully inclined, would have to direct his perception to the tree until the man perceived without duress that it was indeed a tree he confronted. That is the only level of certainty we require in order to qualify knowledge. For knowledge is observation and is given to those who would look. Things about which there is observational difficulty, such as mirror mazes, items hidden in smoke, objects guessed at in the dark, are outside the boundaries of Scientology.

In order to obtain knowledge and certainty, it is necessary to be able to observe, in fact, three universes in which there could be trees. The first of these is one's own universe; one should be able to create for his own observation in its total form for total perception a tree. The second universe would be the material universe, which is the

universe of matter, energy, space and time, which is the common meeting ground of all of us. The third universe is actually a class of universes, which could be called "the other fellow's universe," for he and all the class of "other fellows" have universes of their own. A complete clarity on all three universes would be well above any goal attempted even in Scientology, and it is not necessary that one be as certain as this of three universes before one can be certain of Scientology, for certainty of Scientology requires only the same order of certainty one would have to have to know he was confronting a physical universe tree.

Para-Scientology is that large bin which includes all greater or lesser uncertainties. Here are the questionable things, the things of which the common normal observer cannot be sure with a little study. Here are theories, here are groups of data, even groups commonly accepted as "known." Some of the classified bodies of data which fall in Para-Scientology are: Dianetics, incidents on the "whole track," the immortality of Man, the existence of God, engrams containing pain and unconsciousness and yet all perception, prenatals, clears, character, and many other things which, even when closely and minutely observed, still are not certain things to those who observe them. Such things have relative truth. They have to some a high degree of reality; they have to others non-existence. They require a highly specialized system in order to observe them at all. Working with such uncertainties one can produce broad and sweeping results: one can make the ill well again, one can right even the day which went most wrong; but those things which require highly specialized communication systems remain uncertain to many. Because Dianetics is placed in this category does not mean it is disowned; it means simply that it is a specialized thing based on theory which, no matter how workable, requires specialized observation. It does not mean that Dianetics will cease to work, but it means that Dianetics is not easily or quickly forwarded into a complete certainty. Yet Dianetics is more of an exact science than many which have before borne that name; and Dianetics is an intimate part of Scientology, for it is through its special communication processes that the data was won which has become Scientology.

Also under the heading of Para-Scientology one would place such things as past lives, mysterious influences, astrology, mysticism, religion, psychology, psychiatry, nuclear physics and any other science based on theory.

A doctor, for instance, may seem entirely certain of the cause of some disease, yet it depends upon the doctor's certainty for the layman to accept that cause of the disease. Here we have a specialized communications system. We may have an arduously trained observer, a highly mechanistic observation resting upon a theory which is not, even at this late date, entirely accepted even in the best circles. That penicillin cures certain things is a certainty to the doctor even when penicillin suddenly and inexplicably fails to cure something. Any inexplicable failure introduces an uncertainty, which thereafter removes the subject from the realm of an easily obtained certainty.

Hypnotism, no matter how certain the hypnotist may be that he is effective on some people, is a wild variable and, even in expert practice, is a definite uncertainty. The use of drugs or shock produces such variable results that they class far down a gradient scale which would begin with a fair degree of certainty and which would end with almost no certainty of any kind.

We have here, then, a parallel between certainty and sanity.

The less certain the individual on any subject, the less sane he could be said to be upon that subject; the less certain he is of what he views in the material universe, what he views in his own or the other fellow's universe, the less sane he could be said to be.

The road to sanity is demonstrably the road to increasing certainty. Starting at any level, it is only necessary to obtain a fair degree of certainty on the MEST universe to improve considerably one's beingness. Above that, one obtains some certainty of his own universe and some certainty of the other fellow's universe.

Certainty, then, is clarity of observation. Of course above this, vitally so, is certainty in creation. Here is the artist, here is the master, here is the very great spirit.

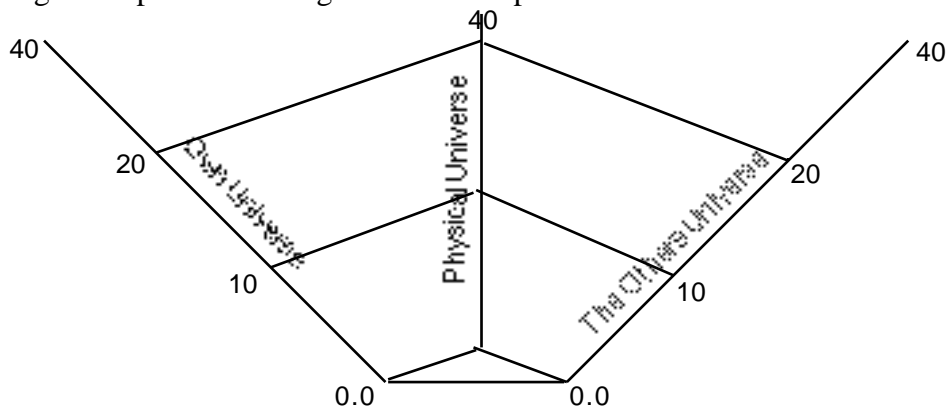
As one advances he discovers that what he first perceived as a certainty can be considerably improved. Thus we have certainty as a gradient scale. It is not an absolute, but it is defined as the certainty that one perceives or the certainty that one creates what one perceives or the certainty that there is perception. Sanity and perception, certainty and perception, knowledge and observation, are then all of a kind, and amongst them we have sanity.

What will Scientology do? It has already been observed by many who are not that doubtful thing, the “qualified observer,” that people who have travelled a road toward certainty improve in the many ways people consider it desirable to improve.

The road into uncertainty is the road toward psychosomatic illness, doubts, anxieties, fears, worries and vanishing awareness. As awareness is decreased, so does certainty decrease; and the end of this road is a nothingness quite opposite from the nothingness which can create. It is a nothingness which is a total effect.

Simplicity, it would be suspected, would be the keynote of any process, any communications system, which would deliver into a person’s hands the command of his own beingness. The simplicity consists of the observation of three universes. The first step is the observation of one’s own universe and what has taken place in that universe in the past. The second step would be observation of the material universe and direct consultation with it to discover its forms, depths, emptinesses and solidities. The third step would be the observation of other people’s universes or their observation of the MEST universe, for there are a multitude of viewpoints of these three universes.

Where observation of one of these three is suppressed, hidden, denied, the individual is unable to mount beyond a certain point into certainty. Here we have a triangle not unlike the affinity, reality, communication triangle of Dianetics. These three universes are interactive to the degree that one raises all three by raising one, but one can raise two only so far before it is restrained by the uncertainty on the third. Thus, any point on this triangle is capable of suppressing the other two points and any point of this triangle is capable of raising the other two points.



THE TRIANGLE OF CERTAINTY OF AWARENESS

This drawing could be called the scale of awareness. It is also the scale of action and the cycle of action. The numbers represent entirely arbitrary levels which yet can be found to mean levels of predictable attitudes. It would be found that humanity at this time hovers in terms of awareness at the level of 2.0, slightly above or slightly below; here is scarcely any awareness at all compared to the awareness which is available. It is very puzzling to people at higher levels of awareness why people behave toward them as they do; such higher level people have not realized that they are not seen, much less understood. People at low levels of awareness do not observe, but substitute for observation preconceptions, evaluation and suppositions, and even

physical pain by which to attain their certainties. In the field of Zen Buddhism there is a practice of administering a sudden blow by which is obtained a feeling of certainty. Here is a relatively false certainty—the certainty of impact, although all certainty actually is derived below the level of 10.0 from prior impact for its conviction. After a brutal accident or operation under anaesthetic, it can be observed that individuals will sometimes react with an enormous conviction which yet does not seem to be based upon any fact. A certainty has been carried home to them in terms of a physical impact. This, then, is not a self-determined certainty and the self-determined certainty carries one into high echelons. The mistaken use of shock by the ancient Greek upon the insane, the use of whips in old Bedlam, all sought to deliver sufficient certainty to the insane to cause them to be less insane.

Certainty delivered by blow and punishment is a non-self-determined certainty. It is productive of stimulus-response behavior. At a given stimulus a dog who has been beaten, for instance, will react invariably, providing he has been sufficiently beaten, but if he has been beaten too much, the stimulus will result only in confused bewilderment. Thus certainty delivered by blows, by applied force, eventually brings about a certainty as absolute as one could desire—total unawareness. Unconsciousness itself is a certainty which is sought by many individuals who have failed repeatedly to reach any high level of awareness certainty. These people then desire an unawareness certainty. So it seems that the thirst for certainty can lead one into oblivion if one seeks it as an effect.

An uncertainty is the product of two certainties. One of these is a conviction, whether arrived at by observation (causative) or by a blow (effected). The other is a negative certainty. One can be sure that something is and one can be sure that something is not. He can be sure that there is something, no matter what it is, present, and that there is nothing present. These two certainties commingling create a condition of uncertainty known as “maybe.” A “maybe” continues to be held in suspense in an individual’s mind simply because he cannot decide whether it is nothing or something. He grasps and holds the certainties each time he has been given evidence or has made the decision that it is a somethingness and each time he has come to suppose that it is a nothingness. Where these two certainties of something and nothing are concerned with and can vitally influence one’s continuance in a state of beingness or where one merely supposes they can influence such a state of beingness, a condition of anxiety arises. Thus anxiety, indecision, uncertainty, a state of “maybe,” can exist only in the presence of poor observation or the inability to observe. Such a state can be remedied simply by eradicating from the past of the individual, first the conviction that the matter is important, next the conviction that it is totally unimportant, next all the times when he was certain of the somethingness and then all the times he was certain of the nothingness. One merely causes the individual to observe in terms of the three universes.

We face, then, two general types of mind. One is an analytical thing which depends for its conclusions upon perception or even creation of things to perceive and bases its judgment on observation in terms of three universes. This we call the “analytical mind.” We could also call it the spirit. We could also call it the “awareness of awareness unit.” We could call it the conscious individual himself in the best of his beingness. We could call it the mathematical term *thetan*. Whatever its name we could have precisely the same thing, a viewpoint capable of creation and observation of things created which concludes and directs action in terms of the existing state of three universes, as they are observed directly.

The other type of mind resembles nothing if not an electronic brain. It receives its data in terms of conviction, delivered by force. It is directed by and reacts to hidden influences rather than observed influences and is, to a large extent, the reverse image and has reverse intentions to the analytical mind. This we call the reactive mind. It is an actual entity and it operates in terms of experience and theory. It sets up thinking machinery around uncertainties and the course of its thinking is downward. It seeks to direct and dictate out of pain and the effort to avoid pain.

The primary difference between these two “minds” is that one, the analytical mind, is without finite duration, and the other, the reactive mind, is susceptible to death.

These two minds are a certainty since they can be observed by anyone, even in himself. He knows he is aware of things around him, and he knows that he has definite desires which are perfectly reasonable and he knows, if he is a homo sapiens or animal, that internal commands and compulsions, even those which tell him to eat and tell his heart to beat, are not directly within his control.

All thinking can then be divided for our purposes into thinking based upon direct observation and conclusions from observation, and thinking which has to know before it can be or observe. Analytical thought can be called analytical thought because it directly observes and analyzes what it observes in terms of observations which are immediately present. The reactive mind concludes and acts entirely on experience and with only a fragmentary regard to things present which could be observed. The reactive mind begins and continues with uncertainties; and, where the course of the analytical mind is progressively upward, the course of the reactive mind is progressively downward.

The reactive mind comes into being as a servant of the analytical mind, and is set up by the analytical mind to work upon and store data about the basic uncertainty that there might be something and there might be nothing. The reactive mind then continues in growth and from the servant, if the analytical mind does not observe it, tends to become the master.

The goals of the two minds are not separate goals. The reactive mind is a makeshift effort on the part of the viewpoint to perceive things which it believes to be unperceivable except by comparison of uncertainties. Both minds are seeking to persist and endure through time, which is to say, survive. The analytical mind can, unless it becomes too uncertain and by that uncertainty has set up too many reactive mechanisms, persist indefinitely. The reactive mind pursues the cycle of life span.

The analytical mind seeks by creation to cause an effect; the reactive mind seeks by duplication, borrowing, and experience to cause an effect. Both minds, then, are seeking to cause an effect, and this is their entire motivation for action.

Each of the three universes seeks to persist indefinitely. Each is continuously caused, and each is continually receiving an effect. Each has its own adjudication of what it should receive as an effect and what it should cause.

Time itself consists of a continuous interaction of the universes. Each may have its own space; each has its own particular energy.

The urge of any of these three universes towards survival is subdivisible for each of the three universes into eight dynamics. There are, then, four groups of eight dynamics each: the eight dynamics of one's own universe, the eight dynamics of the physical universe, the eight dynamics of the other's universe, as well as the eight dynamics of the triangle itself.

These dynamics could be subdivided as follows: the first dynamic would be that one most intimate to the universe which could be said to be the dynamic urging the survival of self. The second dynamic would be that one of the persistence of admiration in many forms in one's own and the other's universe. This admiration could take the form of sex, eating, or purely the sensation of creation such as sex and children. In the physical universe it would be that light emanation similar to sunlight. The third dynamic could be said to be that dynamic embracing persistence of groups of objects or entities. The fourth dynamic would concern itself with an entire species. The fifth dynamic would concern itself with other living species and would embrace all other living species. The sixth dynamic would embrace, in terms of survival, the space, energy, matter and forms of the universe as themselves. The seventh dynamic would be the urge to survive of the spirits or spiritual aspects of each universe. The eighth dynamic would be the overall creativeness or destructiveness as a continuing impulse.

Each impulse is concerned wholly with systems of communication. Communication requires a viewpoint and a destination in its most elementary form, and as this grows more complex and as it grows more "important," communication grows more rigid and fixed as to its codes and lines. The reason for communication is to effect effects and observe effects.

Each of the three universes has its own triangle of affinity, reality and communication. These three things are interdependent one upon another and one cannot exist independent of the other two. Affinity is the characteristic of the energy as to its vibration, condensation, rarefaction, and, in the physical universe, its degree of cohesion or dispersion. Reality depends upon coincidence or non-coincidence of flow and is marked mainly by the direction of flow. It is essentially agreement. Communication is the volume of flow or lack of flow. Of these three, communication is by far the most important. Affinity and reality exist to further communication. Under affinity we have, for instance, all the varied emotions which go from apathy at 0.1 through grief, fear, anger, antagonism, boredom, enthusiasm, exhilaration and serenity in that order. It is affinity and this rising scale of the characteristics of emotion which give us the tone scale. The tone scale can be a certainty to anyone who has seen other beings react emotionally, who has himself felt emotion, and who has seen the varied moods of the physical universe itself. The periodic chart of chemistry is itself a sort of tone scale.

There is a downward spiral on the tone scale and an upward spiral. These spirals are marked by decreasing or increasing awareness. To go up scale one must increase his power to observe with certainty; to go down scale one must decrease his power to observe. There are two certainties here. One is a complete certainty of total awareness which would be at 40.0 on the tone scale, and the other is a certainty of total unawareness which would be 0.0 on the tone scale or nearly so. Neither end, however, is itself an absolute for the analytical mind, and the analytical mind can go below 0.0 of the reactive mind. However, these two classes of certainty are very wide in their satisfaction of the qualifications of a certainty. Because the two extremes of the scale are both zeroes in terms of space, it is possible to confuse one for the other and so make it appear that total awareness would be total unawareness. Experience and observation can disabuse one of this idea. The scale is not circular.

The characteristics and potentiality of the top of the scale or near the top of the scale are unbounded creation, outflow, certainty, going-awayness, explosion, holding apart, spreading apart, letting go, reaching, goals of a causative nature, widening space, freedom from time, separateness, differentiation, givingness of sensation, vaporizingness, glowingness, lightness, whiteness, desolidifyingness, total awareness, total understanding, total ARC.

The bottom of the scale and the vicinity around it includes death, inflow, certainty, coming-backness, implosion, letting-come-together, pulling together, holding together, withdrawing, effect goals (ambition to be an effect rather than a cause), contracting space, no time or infinite time in a moment, connectingness, identification, identity, receivingness of sensation, condensation, blackness, solidification, noawareness, no understanding, no ARC.

These various characteristics or intentions are observable for any dynamic and any universe.

Between these two extremes is the mean of action where complete freedom to do any of these things of the top or bottom of the scale is exercised. Therefore, somewhere between 3.5 on the tone scale and 36.5 there is action.

The above conditions of top and bottom of the scale, of course, reach away from the extremes and toward each other.

As awareness becomes more fixed, intentions become less flexible in action. Communications systems become more rigid, more complex and less susceptible of alteration. One alters these communications systems, however, by raising or lowering certainty on the three universes.

The principal difference between the analytical mind in a state of awareness itself, and the reactive mind, is that the analytical mind, highly aware, knows that it is not the thing but is the viewpoint of things. Of this it can be very certain as it increases in awareness.

The reactive mind conceives itself to be the thing.

The analytical mind is in a state of becoming without reaching the point of being. The reactive mind conceives itself to be in a state of being and so resists becoming.

Perception is accomplished by the analytical mind in a high state of awareness by its own outflow and inflow or by its receipt of inflows which it can outflow. The reactive mind perceives by inflow only, and makes complete recordings of the inflow.

The analytical mind is capable of developing its own energy. It is the energy of the analytical mind which empowers the reactive mind, but the reactive mind can be empowered as well by the energy of other minds and by the life energy contained in any living thing. Thus the reactive mind can become the servant of all things, it can believe it is anything, it can believe it is owned or has the identity of anyone, regardless of whom it was created to serve. The analytical mind serves itself in a continuing knowledge of serving itself, but it serves as well and knows it serves the other two universes.

The analytical mind extends from it points or observes points extended from it and thus conceives space. Space is only the viewpoint of dimension. The dimension depends upon those points which give it boundary. Within these dimensions called space, the analytical mind can create energy and form and thus, by change of form, beget time.

Whether created by or within any one of the three universes, flow of energy is accomplished by setting up a terminal and flowing toward it from a viewpoint a stream of energy or by setting up two terminals and causing a flow between them. Each universe could be said to be a two-terminal universe, but flows can be set up on a basis of more than two terminals. The basic unit of any universe in terms of energy is two. This, however, does not restrict or qualify the number of viewpoints which any universe can have. A physical universe, however, is observably a two-terminal universe and a two-point universe, and it is also observable that the other two universes set up almost invariably two terminals or more and utilize two viewpoints each.

Very low on the scale in terms of awareness, the analytical mind conceives itself to be the reactive mind and so does not act or perform to put out dimension points so as to get space, and does not generate for its own accountability energy. It does, however, always generate energy whether it admits it is doing so or not.

The concern of two viewpoints is attention. Each viewpoint is apt to be curious about or desire the attention of another viewpoint. The most valuable part of an attention interchange is admiration. Admiration is a special particle. It is a universal solvent. It is the very substance of a communication line, and it is that thing which is considered desirable in the game of the three universes. Admiration goes into the interplay of the universes in the form of made-up objects or even in the form of bodies. These made-up objects could be called "creative pictures." These, as they become more complex in form, take on the aspect of a life of their own and become animated beings.

Two viewpoints setting up terminals to be viewed by the other viewpoint demand attention one from the other and will invent all manner of "reasons" to command the continuing attention of the other viewpoint. One of the primary methods of operation is to make one's object or action of object so strange that the other viewpoint cannot look away. Another is to make the object or action of object so artistic or colorful or interesting that the other viewpoint cannot look away. Another method is the command by force for attention. Another method is to inhibit the attention so as to invite it solely to one's objects. One can plot this as a cycle of demand for attention with curiosity below 40.0, desire below that, enforcement down to as low as 1.5 on the scale, and inhibition at 1.1 on down. The lowest methods of this scale are quite observable amongst men, and the primary operation, very low on the scale, is inhibition of attention elsewhere. By cutting the communication lines of another viewpoint, an effect is created on the other viewpoint by which that viewpoint fixes with whatever emotion (since any attention is better than no attention) upon the products or objects of that one who cut the communication line. There are many methods of cutting communication lines. A common one could be summarized as "It's too horrible over that way for you to look." Viewpoints are thus given the understanding that they are surrounded by horrible things which they have never perceived and which, indeed, have never existed but which are said to be there so that they will be forced to give attention.

Hidden influences are the commonest methods of enforcing attention. Of course, any analytical mind is itself a hidden influence since it cannot as itself be perceived. Only its energy and objects can be perceived. Thus comes about the worship of the hidden influence, the fear of the hidden influence, the neurosis about hidden influences.

The goal of seeking attention is to receive the particle admiration. One creates effects simply in order to create effects, but he is given the bonus of admiration when he creates sufficient effect or, what is most important, when he demands, commands and is able to effect admiration by duress.

It might be said that there was no eating until one was so furious about not being admired that one slew as a punishment. The tiger, walking through the woods with his beautiful stripes, it could be humorously offered, would never have eaten a thing and would not be eating today if some monkey had not chattered insults at him instead of admiring him. The tiger compelled the admiration of the monkey by pinning him down and eating him up. It can be observed that the eating of living flesh or live cells delivers a kind of admiration to the taste, and it can be observed that under torture, duress of all kinds, the tortured one will suddenly, if degradedly, admire his torturer.

Energy pictures which we call “mock-ups” are created things which themselves contain admiration. It could be said that these are prior to bodies.

The acquisition of admiration by pain, by eating, or by devouring something that belongs to somebody else was later succeeded by a better communications system which would prevent eating on such a rigorous scale. This thing was sex, which is an interchange of condensed admiration particles which forwards new bodies into being. So far as the body of homo sapiens is concerned, its desire not to be eaten has been answered evidently by sex, and sex performs the function of continued survival of form. Thus, so long as one has the symbol of sex to offer, one feels relatively secure and when he does not have that symbol to offer, one feels insecure.

But of this evolution of admiration and of evolution itself, we have no high degree of certainty as we first begin to observe, and it is offered here as an explanation of why it is a thing we do not particularly need and a thing of which we will or will not gain a future certainty as we go up the scale of awareness. Many things are non-existent low on the scale. Many things are uncertain on the scale at low levels, which become high level certainties up on the scale; but this certainty only depends on the positiveness of observation or the positiveness of observation which says the thing does not exist. It is not the purpose of Scientology to present an uncertainty and then demand that it be accepted, for here is the gradient scale of a process by which one can become more certain. If there be immortality or even the lack of necessity on the part of the analytical mind to be a specific object, then one will find it out in due course as he is processed. If they do not exist, again one will find it out. This would be a matter of progressive observation. Where a thing exists in the form of an uncertainty it has a tendency to plague the reactive mind, for the reactive mind itself deals only with uncertainties and its convictions are based entirely on blows and pain.

A very basic uncertainty comes about on the subject of applause. High on the scale one performs for an effect and knows that it is an effect, whether or not there is any attention or admiration, which is to say applause. A little lower on the scale, one desires a nod or the actual substance of admiration. If it does not come, he is not concerned. But even lower on the scale the individual actively invites and requests applause. Lower than that, he becomes angry in the absence of applause. Lower than that, he exhibits fear, grief, and apathy in the lack of applause. Apathy is the realization that there will never be any applause for any effect.

That which is not admired tends to persist, for the reactive mind does not destroy. One can become fixed upon producing a certain effect simply by insisting that it be admired. The longer it is not admired, the longer one is likely to persist in demanding that it be admired, which is to say exhibiting it, until at length it breaks down scale to a lower level and he realizes it will not be admired, at which time he becomes the effect of it. Here one has become the effect of one's own cause. Here is the psychosomatic illness which began as a pretended infirmity in order to create an

effect. Perhaps it was once applauded but not sufficiently, and after a while was not applauded at all, and one was forced to applaud it himself and believe it himself and so it came into existence and was for him a certainty. This, too, is the course of responsibility which degenerates into irresponsibility. At the top of the scale one knows that he is causing the effect. Lower on the scale he says he is not causing the effect (even though he is causing the effect, only *he* knows he causes it). Even lower on the scale he does not take the middle step; he causes an effect and instantly believes that something else caused the effect rather than himself and that he is the effect of the effect.

One can see cause and effect working in terms of viewpoints. If one has not been applauded for many things, one will begin to take the position of the audience. One does the trick, creates the thing, and then goes out front, sits down over the whole theatre and applauds it, for one can be a knowing viewpoint from many places. This is often the case with a writer who is seldom confronted by his readers. Indeed, most editors are so low toned that they cut off all the admiring letters of a writer and leave him to wonder. As other things influence the writer, he goes down scale to a point where he believes the things he writes are not admired, and so he has to go out and sit in the audience. This is the first step to becoming the effect of his own cause. After a while he thinks he is the audience. When he does this, he is no longer the writer. Thus with the painter, thus with anyone.

The little child is quite bent on causing effects and getting things admired. He is continually being evaluated in terms of what is to be admired.

Evaluation is the reactive mind's conception of viewpoint. The reactive mind does not perceive, it evaluates. To the analytical mind it may sometimes appear that the reactive mind has a viewpoint. The reactive mind does not have a viewpoint, it has an evaluation of viewpoint. Thus the viewpoint of the analytical mind is an actual point from which one perceives. Perception is done by sight, sound, smell, tactile, etc. The reactive mind's "viewpoint" is an opinion based on another opinion and upon a very small amount of observation, and that observation would be formed out of uncertainties. Thus the confusion of the word "viewpoint" itself. It can be a point from which one can be aware, which is its analytical definition, and it can be somebody's ideas on a certain subject, which is the reactive definition.

Because the analytical mind and reactive mind in men can become confused one with the other, one is most prone to assume the actual perception point of that person who has most evaluated for him. Father and mother, for instance, have evaluated about art, habits, goodness, behavior, badness, how one should dress, what manners are, to such a degree that the child has no choice, it seems to him, but to assume their "points to look from," and so we will find the child observing things as his father or mother would observe them and even wearing his father's glasses or his mother's glasses as he grows older. He has confused evaluation with actual perception. Where he has been told that he is bad looking, ugly, ridiculous, unmannerly, crude and so forth by somebody else continually, his reactive mind (which, like a prostitute, cares nothing for its master and serves anyone) eventually causes him to lose his viewpoint of himself and he sees himself not by observation but by evaluation as something undesirable. Of course, he would rather be something than nothing. He has, indeed, a horror of being nothing. So it is better to be something ugly about which he is guessing than to be nothing at all, and so he persists and continues as he is. Furthermore, because he has been talked to so much about talking, about looking, about perceiving in general, he has gotten the idea that his communications system is unalterable. His whole business of living actually is a communications system with the motivation of causing effects. Thus the lower he is on the tone scale the more he persists without change except downward.

The characteristic actions of the energy produced by the analytical mind are summarized above in terms of the top and bottom of the scale. However, the most important of these seem to be reaching and withdrawing. In the MEST universe, we have start, stop, and change as the characteristics of motion. The analytical mind, however, with its dimension points, is more concerned with reaching and withdrawing. This

is the way it perceives. It can control by creating or using energy such as that in the physical universe, and it uses this energy to start, stop, and change other energy. But in itself, its handling-of-dimension-points direction consists of reaching and withdrawing. Compulsive reaching, compulsive withdrawing, bring about many odd and interesting manifestations.

The sensation of pain is actually a sensation of loss. It is a loss of beingness, a loss of position and awareness. Therefore, when one loses anything, he has a tendency to perceive less, for there is less to perceive. Something has withdrawn from him without his consent. This would be the definition of loss. This brings about eventually a condition of darkness. This could also be called an ARC break. If he has lost something, the guilty party is probably in the other two universes. It is either the physical universe or another's universe which has caused the loss. Thus he has less communication since he is unwilling to communicate, which is to say, put out things in the direction of something which is going to take them and carry them away without his further consent. This brings about a reduction of the desire to be aware which is the reduction of affinity, reduction of agreement (reality) and the reduction of communication in general. In a moment of severe disappointment in one's fellow man, the universe around him actually grows dark. Simply as an experiment, one can say to himself that he has the only viewpoint there is, that all other viewpoints are simply mocked up by him; he will get an almost immediate diminution of lightness around him. This is the same mechanism as the mechanism of loss. The result of too much loss is darkness.

Another mechanism of the darkness and unawareness settling over a person is brought about by the loss of a viewpoint which has greatly evaluated for one. One has had a mother or a father who overevaluated about everything, and then this parent or guardian or ally in life, such as a teacher, died or inexplicably disappeared. One was depending for actual looking, seeing, hearing, upon the continued existence of this individual. Suddenly that individual goes and all becomes dark. After that one is not able to perceive one's own universe, for one was most of the time actually perceiving the lost person's universe, and now that universe is no longer there, which gives one the idea that he has no universe to perceive. This even dims his perception of the physical universe, of course, because of the interdependence of the triangle of the three universes.

When one has had an insufficient amount of admiration from sexual partners, the physical body, which depends mainly upon sex for its sensation and continuance to almost as great a degree as upon eating, will actually begin to change viewpoint to the other sex. Thus we find some older men becoming as women, some older women becoming as men. Thus we get the failure of the androgen and estrogen balances and the resultant decay of the body. Here in the matter of sex, one finds reaching and withdrawing rising to considerable magnitude. The reactive mind operating the body conceives itself to be withdrawing and does not know from what it is withdrawing, for it perceives itself to be under the compulsion of reaching and does not know for what it is reaching. In terms of processing, it is withdrawing from or reaching toward sexual partners. When it withdraws a great deal, or when it has been withdrawn from a great deal, the reactive mind conceives the body to be covered with blackness. This resolves in terms of sex and eating. It should be fully understood, however, that this is the resolution of the problem of the body and this resolution is employed only when the analytical mind cannot be brought itself into an immediate height of awareness, using SOP 8. When one addresses the body itself, and only the body, one addresses the subject of sex and the subject of eating in terms of reaching and withdrawing. The particular processes used on this are called Matched Terminalling or Double Terminalling. This is done in the following fashion. Even when the individual cannot create forms of his own, he can at least create two ideas in front of him. He can put a form with an idea or an idea itself facing another idea out in front of him, both of them exactly alike, "withdrawing from sex" "reaching toward sex." He will very often find other terminals he did not create suddenly appearing. When he has run withdrawing, those things he puts up will be black and the object from which it is withdrawing will

be white. He should get the idea that the whitish object is reaching and the blackish object is withdrawing. He should then run this identical terminal as though it is being put up by somebody else not himself, again with withdrawing for blackness, reaching for greyness. And then he should run it as though somebody is putting it up for somebody else other than himself. These three causations of putting up this identical idea facing itself are himself, another for him, and others for others. This is called Matched Terminalling. Double Terminalling simply puts up two pairs of matched terminals. The pairs may each be of two different things but each pair contains one thing the same as the other pair; in other words, husband and wife is one pair and husband and wife is the other pair. These, parallel, give one the two-terminal effect necessary for a discharge. One will find that these terminals discharge one against the other. However, this is a physical body technique and it is limited in use. If one becomes very ill in doing it, he should turn to what is called later on an unlimited technique; or he should do the next to the last list in the book *Self Analysis in Scientology* and do it over and over, or he should simply go straight through Short Eight. It has many remedies. This Matched Terminalling for oneself, others for oneself, and others for others on the subject of reaching and withdrawing on sex, can of course be considerably expanded as a technique. It can have in it compulsion to reach, compulsion to withdraw, compulsion to reach while somebody else is withdrawing, compulsion not to reach, and it can be addressed in terms of all those complexes and things which Sigmund Freud observed empirically while investigating in his practice.*

Sigmund Freud observed, even as you may have observed, that a person's concern and trouble with his body commonly began at the age of puberty, and that a cure of his ups and downs did sudden changes at those points where he was defeated sexually, where his sexual impotence ceased and where it increased. Dr. Freud unfortunately developed no fast or deeply workable techniques to resolve problems posed by these observations, mainly because the selection of sex as the prime motivator was not the selection of the basic mechanics of beingness. However, the brilliance of Freud's theories and his extrapolations from a limited amount of data, and his courage in standing before a whole world and declaring that an unpopular subject was the root of all evil, has no parallel in history. The complexes he mentioned, each and every one, are discoverable in the mind by direct observation or electropsychometry and are resolvable in the body by the technique of "Matched Terminals in Brackets" which is the proper name for the above.

Where the level of the case is Step IV or Step V or below in SOP 8, it is necessary to free the analytical mind of the grip of the body. The analytical mind cannot withdraw. The body is most swiftly reduced to compliance by running the second dynamic. This is very far from the end-all of processing, but it is the fastest method I have developed for remedying occlusion or accomplishing exteriorization in low step cases. In sex and eating, the body desires to be an effect most strongly and in these things one does find the strongest desire on the part of the body in terms of immediate accessibility. The analytical mind, on the other hand, can create its own sensation, but it has become dependent upon the body. Even so, it is that part of the beingness which desires to give sensation rather than receive it. Thus one has the conflict of desire to give sensation crossed with the desire to receive sensation on the part of the reactive mind. The body's desire to receive sensation is so strong that an extremely powerful and persistent uncertainty ("maybe") develops, and the primary conflict of the analytical mind and the body's reactive mind comes about. I cannot help but give forth my own admiration to a man who, working without prior art, without electropsychometry, without nuclear physics, without any broad observation of primitive tribes or ethnology in general, separated from his conclusion by every convention of his age, yet hit upon and set forth with the weight of logic alone, the center of disturbance in the human body. He did not live to see his theory completely validated. He was deserted

* L. Ron Hubbard studied Freudian psychoanalysis under the tutelage of Commander Thompson (MC) USN, who was one of Freud's star pupils. Commander Thompson studied under Freud himself in Vienna to introduce to the United States Navy the theory and practice of psychoanalysis, and was sent to Vienna for that purpose.

by his students, who began to write fantastic theories, completely unworkable and far from the point, which yet were better accepted. In discouragement, at the end of his career, he wrote a paper called "Psychoanalysis, Terminable and Interminable." Freud, with no method of direct observation, spoke of prenatals, birth trauma, and verbally, if not in writing, of past existences and of the continuing immortality of the individual. No praise can be great enough to give such a man, and the credit I give him for my own inspiration and work is entirely without reservation or bounds. My only regret is that I do not know where he is today to show him his 1894 libido theory completely vindicated and a Freudian psychoanalysis delivered beyond his expectations in five hours of auditing.

The analytical mind can be processed directly, and it improves simply by changing its mind about things. But so long as it believes itself to be closely dependent upon the reactive mind and the body, it cannot change its opinions. These opinions, however, are not simple shifts of mind. They are changes of experience. The analytical mind must discover that it can perceive, that it can perceive accurately in three universes, that it does not need to be dependent upon the body and that it can handle any reactive mind. This is done by increasing its powers of perception, increasing the number of viewpoints it can assume, and increasing its ability to locate spaces, actions and objects in time and space, and by increasing its ability above that to create space, energy and objects. This is done by drills and by the procedures of the first three steps of SOP 8.

It should not for one moment be thought that one is trying to perform by the gradient scale of increasing certainties in Scientology all the tricks and exhibitions of which the ancients speak. We are not even vaguely interested in moving physical universe objects, throwing lightning about, or in creating solids which can be seen by others. We are only interested in the rehabilitation of the analytical mind to a point where it can handle any reactive mind, whatever its proximity to that reactive mind. We are not interested, in other words, in the objective reality from another viewpoint of the capabilities of the analytical mind in performing various types of tricks. Whether it can do these things or not do these things falls into the realm of Para-Scientology, for it is completely beyond the ability to be certain where the analytical mind is not processed well up and where the observer is very low on the tone scale. We are not trying to achieve the certainty of mysticism, necromancy, or, to be blunt, the Indian rope-trick. We are trying to make sane, well beings.

The analytical mind, when it is in close proximity to the body, is unwittingly continually restimulating a reactive mind which, some say, evolved through very difficult and savage stages. Just as Freud said, the suppression in the mind is the suppression of things so bestial, so savage that the preclear undergoing professional processing is extremely shocked. Almost anything, and almost any impulse, including a thirst for pain and a desire to create any kind of effect, no matter how bad, will manifest itself while processing the reactive mind. Cannibalism, purely for sensation, so as to get the last remnants of admiration of the tortured and dying being, becomes a subjective certainty to the preclear who undergoes processing and has to have his reactive mind addressed before he can be himself, which is, of course, his analytical mind. The more suppression this reactive mind gets, the more it restimulates its beastliness. The analytical mind is basically good. It has suffered from this proximity to the reactive mind. It is no wonder that Plato wrote as he did in an essay about the conduct and behavior of man. It is no wonder that states are completely convinced that man is a beast and must be held in check at pistol point. The wonder is that, in a civilized world, so few crimes are committed. Our desire is to reach the basic goodness of the individual and bring him into a level of activity where he does not have to do terrible and gruesome things in order to produce an effect. There are various levels as one goes up scale where these manifestations seem to be the all and everything of existence. One becomes completely downhearted at the thought that one goes upscale simply to get to a point where he can kill and maim and hurt with impunity. One's feelings of honor, ethics, all his finer beingness, is revolted at the idea that this is, in actuality, life. He should say instead that this is life in a stupid conflict of uncertainties. The goal is not

to get above such things and ignore them. The goal is to achieve the basic decency which is inherent in all of us.

Although I have given you here “Matched Terminal Brackets” on the subject of reach and withdraw, with particular attention to sex, you must understand that this is a professional auditor’s technique. The first three steps of SOP 8, when they can be done, can be done by alert, interested people. From Step IV down, a professional auditor is not simply desirable, he is completely necessary. This technique which I have given you here turns on, when one runs its compulsive aspects, particularly when one runs *must* reach and *can’t* reach, the emotion which we see in sanitariums which is called insanity. And although the turn-on is brief and temporary and would wear away in about three days, an inexperienced auditor could become quite frightened. Simply by carrying on with the technique or by getting back to unlimited techniques or by taking *Self Analysis* with its next to last list, these things could be remedied; but these techniques walk on the rim of hell where they are addressed to cases below the level of IV. If the test subject or the preclear cannot make space, which is to say Step III of SOP 8, let a professional auditor have him. The professional auditor, by using “Matched Terminal Brackets” of reach and withdraw with attention to sex, will be able to exteriorize this analytical mind and turn on its perceptions. This is skilled work, however, and is a little too shockingly intimate to the seamier side of life for tender hands and tender minds.

Even the operation of wasting which is contained in expanded GITA is capable of turning on a vast amount of illness and somatic on the part of the preclear. Expanded GITA is a limited technique, which is to say it can be audited perhaps only for ten minutes, and at the most for 50 or 60 hours, without finding the preclear on the downgrade. One has to turn to an unlimited technique such as contained in Short Eight if the preclear becomes too ill trying to waste things.

Just because an unlimited technique is labelled unlimited, is no reason why it is a faint technique. These unlimited techniques are extremely powerful. They’re very simple, but again, when one of them becomes too strong for the preclear, it is necessary to turn to something simpler and easier.

Simply getting the idea in two places, the idea, so to speak, facing the idea “There is nothing,” will turn on a sick sensation in many preclears. This fear of being nothing is very great. He will be anything rather than nothing.

A safe technique is that technique which always—I repeat, always—deals in things of which the preclear is certain. When one deals with uncertainties, one is dealing with circuits. One can use double terminalling, which is to say, two pairs of matched terminals, of the preclear being certain of things. One never runs things or puts the preclear up against things of which one is uncertain or of which the preclear is uncertain, if one wishes the preclear to come on up the tone scale. As an example of this, on any object, thing or idea, on any psychosomatic ill or any numb portion of the body, one has only to run “There is something there, there is nothing there.” Have it saying, “There is something here, there is nothing here.” One can do a complete bracket on this, having the numb or painful or injured area saying, “There is something here, there is nothing here,” having it then say, “There is something there, there is nothing there,” having the preclear say about the area, “There is something there, there is nothing there,” and then the preclear about himself, “There is something here, there is nothing here.” This makes a complete bracket. This turns on and off interesting somatics. A professional auditor could get the somatic or numb area to get the feeling it is reaching while the preclear is withdrawing, the preclear reaching while it is withdrawing, and bring about a change in any somatic.

As one is dealing with communications systems, one must realize that communication depends upon certainty of despatch and receipt, and certainty of what it is that is being despatched and received. Thus one does not deal in uncertainties. There is something, there is nothing, are, of course, observable certainties because one is topscale, the other is bottom-scale. One does not say what the something is and, of course, nothingness needs no qualifications.

In the case of the person who has been and is trying to become again, one should run out by concepts the former successes, the triumphs of that person and the times

when he was absolutely certain he had failed. One does this with double terminals or "Matched Terminal Brackets." This is a professional technique.

It was mentioned to me by Meredith Starr, one of the great mystics from Cyprus, that Jung had once had a great experience and had sought ever since to recover it. He gave this as another man's opinion of Jung. This gives you some clue as to what happens to someone who has a great triumph. He ever afterwards is not seeking to duplicate the triumph, he is seeking the triumph itself. This puts him back on the time track. This is particularly applicable to old people. One hangs, then, on to certainties. The certainties are important. The uncertainties are important only in their production of psychosis.

It is possible to take a sick animal and rehabilitate his idea that he is dangerous by dodging every time he strikes out, no matter how faintly, at one. It is possible to rehabilitate an individual who is very low on the tone scale merely by coaxing him to reach out and touch the material universe and, touching it, to be certain that it is there, and having touched it, to withdraw the touch and to be certain that he could withdraw.

Certainty is a wonderful thing. The road toward realizing what certainty is has led these investigations through many uncertainties. One had to find out what was, before one could find out what could be. That work is done. It is possible to take large groups and, using Short Eight, to bring them, each and every one, into higher levels of certainty. And bringing them into higher levels of certainty brings them into higher levels of communication, communication not only with their own bodies but with others and with the material universe. And as one raises that level of awareness, one raises also the ability to be, to do, to live.

Today this world suffers from an increasing incidence of neurosis brought about by a dependency upon mechanical things which do not think, which do not feel, but which can give pain to those that live. It suffers with an overdose of agreement that there is only one universe. So long as it believes that there is only one universe, that there is only one universe to study, to be studied, only one universe to agree with, it will continue to seek the lowest end of the scale, which is to say, that point where all universes become one universe. Where the triangle vanishes to a single point it vanishes completely, and where one studies but one corner of the triangle and ignores the other two corners of the triangle, and agrees only with one corner of the triangle such as the physical universe, one will tend toward that point where that corner of the triangle is coincident with the other two corners, and this is death.

The curse of this world is not actually its atom bomb, though that is bad enough. The curse of this world is the irresponsibility of those who, seeking to study but one universe, the physical universe, try to depress all beings down to the low order of mechanically motivated, undreaming, unaesthetic things. Science as a word has been disgraced, for the word science means truth and truth means light. A continual fixation and dependence upon only one universe while ignoring the other two universes leads to darkness, to despair, to nothingness. There is nothing wrong with the physical universe; one should not cease to observe the physical universe, but one certainly should not concentrate upon it so that he can agree with it and its laws only. He has laws of his own. It is better, far better, for the individual to concentrate upon his own universe than to concentrate upon the MEST universe, but this in itself is not the final answer. A balance is achieved in the three universes and certainty upon those universes.

All control is effected by introducing uncertainties and hidden influences. "Look how bad it is over there, so you'll have to look back at me." Thus slavery is effected solely by getting people to fix on one thing. That one thing in this case is the physical universe. Science, so called, today produces machines to blow your nose, produces machines to think for you, produces every possible argument as to why you should consider your body frail and unexpendable. Science, under the domination of capital, creates scarcity. It creates a scarcity of universes in fixing one upon one universe only. Those things which are scarce are those things which the individual has lost his faith in creating, in having. An individual who cannot create has to hold on to what he has. This leads him into holding on to what he has had. Where he has had a certainty in the past that something existed, he begins to grip it closer and closer to him; his space

lessens, his beingness lessens, he becomes less active. The reactive mind that cannot create children, has lost its hope of creation. It then can influence the analytical mind into believing that it can no longer create. The analytical mind creating artistically in the MEST universe and not in its own universe at all, and not in other people's universes that it can recognize, goes down scale until it meets on its own level the reactive mind. And here at this level we find the enslaver, the person who makes things scarce, the fellow who uses his ethics, so called, to enforce his crude judgments and to make things out of beings that could be men.

Here, where the reactive mind and the analytical mind have come into a parity, we have the only effect that can be produced—the effect of pain. Where we have an active desire for pain masking in a thousand guises, where every good impulse high on the scale is turned into a mockery, here we have crime, here we have war. These things are not awareness. These things merely act on a stimulus-response mechanism. Up scale is the high, bright breadth of being, breadth of understanding, breadth of awareness. To get there all one must do is to become aware of the existence of the three universes by direct observation.

STANDARD OPERATING PROCEDURE 8

STEP I—Ask preclear to be three feet behind his head. If stable there, have him be in various pleasant places until any feeling of scarcity of viewpoints is resolved. Then have him be in several undesirable places, then several pleasant places; then have him be in a slightly dangerous place, then in more and more dangerous places until he can sit in the center of the Sun. Be sure to observe a gradient scale of ugliness and dangerousness of places. Do not let the preclear fail. Then do remaining steps with preclear exteriorized.

STEP II—Have preclear mock up own body. If he does this easily and clearly, have him mock up own body until he slips out of it. When he is exteriorized and knows it thoroughly (the condition of all exteriorization) do STEP I. If his mock-up was not clear, go to STEP III immediately.

STEP III—SPACATION. Have preclear close his eyes and find upper corners of the room. Have him sit there, not thinking, refusing to think of anything, interested only in the corners until he is completely exteriorized without strain. Then do a spacation (constructing own space with eight anchor points and holding it stable without effort) and go to STEP I. If preclear was unable to locate corners of the room easily with his eyes closed, go to STEP IV.

STEP IV—EXPANDED GITA. (This is an extension of Give and Take processing.) Test preclear to see if he can get a mock-up he can see, no matter how vague. Then have him WASTE, ACCEPT UNDER DURESS, DESIRE and finally Be Able to TAKE or LEAVE ALONE each of the items listed below. He does this with mock-ups or ideas. He must do the sequence of WASTE—etc. in the order given here for each item. He wastes it by having it at remote distances in places where it will do no good, being used or done or observed by something which cannot appreciate it. When he is able to waste it in vast quantities the auditor then has him accept it in mock-up form until he no longer is antagonistic to having to accept it even when it is unpleasant and great force is applied to make him take it. Again, with mock-ups, he must be able to bring himself to desire it even in its worst form; then, by mock-ups of it in its most desirable form he must come to be able to leave it entirely alone or take it in its worst form without caring. EXPANDED GITA remedies contra-survival abundance and scarcity. It will be found that before one can accept a very scarce (to him) thing, he has to give it away. A person with a milk allergy must be able to give away, in mock-up, enormous quantities of milk, wasting it, before he can accept any himself. The items in this list are compounded of several years of isolating what factors were more important to

minds than others. The list lacks very few of the very important items, if any. Additions to or subtractions from this list should not be attempted. *Viewpoint, Work and Pain* should be heavily and often stressed and given priority.

Waste, Have Forced Upon, Desire, Be Able to Give or Take, in that order, each of the following: (Order of items here is random.) *Viewpoint, Work, Pain, Beauty, Motion, Engrams, Ugliness, Logic, Pictures, Confinement, Money, Parents, Blackness, Police, Light, Explosions, Bodies, Degradation, Male Bodies, Female Bodies, Babies, Children Male, Children Female, Strange and Peculiar Bodies, Dead Bodies, Affinity (Love), Agreement, Beautiful Bodies, People, Attention, Admiration, Force, Energy, Lightning, Unconsciousness, Problems, Antagonism, Reverence, Fear, Objects, Time, Eating Human Bodies, Sound, Grief, Beautiful Sadness, Hidden Influences, Hidden Communications, Doubts, Faces, Dimension Points, Anger, Apathy, Ideas, Enthusiasm, Disagreement, Hate, Sex, Reward, Eating Parents, Eaten by Mother, Eaten by Father, Eating Men, Eaten by Men, Eating Women, Eaten by Women, Start, Broken Communications, Written Communications, Stillness, Exhaustion, Women Stopping Motion, Men Stopping Motion, Changing Motion Women, Changing Motion Men, Changing Motion Babies, Changing Motion Children, Starting Motion Men, Starting Motion Women, Starting Motion Children, Starting Motion Objects, Starting Motion Self, Omens, Wickedness, Forgiveness, Play, Games, Sound, Machinery, Touch, Traffic, Stolen Goods, Stolen Pictures, Homes, Blasphemy, Caves, Medicine, Glass, Mirrors, Pride, Musical Instruments, Dirty Words, Space, Wild Animals, Pets, Birds, Air, Water, Food, Milk, Garbage, Gases, Excreta, Rooms, Beds, Punishment, Boredom, Confusion, Soldiers, Executioners, Doctors, Judges, Psychiatrists, Alcoholic Liquor, Drugs, Masturbation, Rewards, Heat, Cold, Forbidden Things, God, The Devil, Spirits, Bacteria, Glory, Dependence, Responsibility, Wrongness, Rightness, Insanity, Sanity, Faith, Christ, Death, Rank, Poverty, Maps, Irresponsibility, Greetings, Farewells, Credit, Loneliness, Jewels, Teeth, Genitalia, Complications, Help, Pretense, Truth, Lies, Assurance, Contempt, Predictability, Unpredictability, Vacuums, White Clouds, Black Clouds, Unattainables, Hidden Things, Worry, Revenge, Textbooks, Kisses, The Past, The Future, The Present, Arms, Stomachs, Bowels, Mouths, Cigarettes, Smoke, Urine, Vomit, Convulsions, Saliva, Flowers, Semen, Blackboards, Fireworks, Toys, Vehicles, Dolls, Audiences, Doors, Walls, Weapons, Blood, Ambitions, Illusions, Betrayal, Ridicule, Hope, Happiness, Mothers, Fathers, Grandparents, Suns, Planets, Moons, Sensation, Looking, Incidents, Waiting, Silence, Talking, Knowing, Not Knowing, Doubts, Fac One, Remembering, Forgetting, Auditing, Minds, Fame, Power, Accidents, Illnesses, Approval, Tiredness, Faces, Acting, Drama, Costumes, Sleep, Holding Things Apart, Holding Things Together, Destroying Things, Sending Things Away, Making Things Go Fast, Making Things Appear, Making Things Vanish, Convictions, Stability, Changing People, Silent Men, Silent Women, Silent Children, Symbols of Weakness, Symbols of Force, Disabilities, Education, Languages, Bestiality, Homosexuality, Invisible Bodies, Invisible Acts, Invisible Scenes, Accepting Things Back, Games, Rules, Players, Restimulation, Sexual Restimulation, Space Reduction, Size Reduction, Entertainment, Cheerfulness, Freedom for Others to Talk, Act, Feel Pain, Be Sad, Thetans, Personalities, Cruelty, Organizations. TRY FIRST: *Healthy Bodies, Strong Bodies, Good Perception, Good Recall.**

WARNING: Should your preclear become unstable or upset doing this process take him to STEP VI. Then return to this list.

COMMENT: The mind is sufficiently complicated that it can be expected to have computations on almost all the above. Thus there is no single clearing button and search for it is at the dictate of a circuit, the mechanism of circuits being to search for something hidden. Thus, your preclear may begin to compute and philosophize and seek to find the “button” that will release all this. All this releases all the buttons so tell him to relax and go on with the process every time he starts to compute.

NOTE: Running the above will bring to the surface without further attention the “computation on the case” and the service facsimile. Do not audit these. Run EXPANDED GITA.

STEP V—PRESENT TIME DIFFERENTIATION. EXTERIORIZATION BY SCENERY. Have preclear, with his body's eyes, study and see the difference between similar real objects such as the two legs of a chair, the spaces between the back, two cigarettes, two trees, two girls. He must see and study the objects. It is not enough to remember the objects. The definition of a CASE V is "no mock-ups, only blackness." Have him continue this process until he is alert. Use liberally and often.

Then exteriorize by having the preclear close his eyes and move actual places on Earth under him, preferably places he has not been. Have him bring these up to him. Find two similar things in the scene and observe the difference between them. Move him over oceans and cities until he is certain that he is exteriorized.

Then, preferably while exteriorized, have him do STEP I.

This case has to know before he can be. His viewpoint is in the past. Give him present time viewpoints until he is a STEP I by the methods given for STEP V.

(COMMENT: PRESENT TIME DIFFERENTIATION is a very good general technique and resolves chronic somatics and improves tone.)

Assume other people's viewpoints as a drill—not what they think about things, but as they look at things in the material universe. Attempt to be in the location of a leaf, blade of grass, car head lamp, etc., and view the universe.

STEP VI—A-R-C STRAIGHT WIRE using next-to-last list of *Self Analysis in Scientology* which asks preclear to recall something really real to him, etc. Then use the lists in *Self Analysis*. This level is the neurotic. It is identified by the preclear having mockups which will not persist or which won't go away. Use also PRESENT TIME DIFFERENTIATION. Then go to STEP IV. At any drop in tone, return case to STEP VI.

STEP VII—PSYCHOTIC CASES. (Whether in or out of body.) The psychotic appears to be in such desperate straits that the auditor often errs in thinking desperate measures are necessary. Use the lightest possible methods. Give case space and freedom where possible. Have psychotic *imitate* (not mock up) various things. Have him do PRESENT TIME DIFFERENTIATION. Get him to tell the difference between things by actual touch. Have him locate, differentiate and touch things that are really real to him (real objects or items). If inaccessible, mimic him with own body, whatever he does, until he comes into communication. Have him locate corners of the room and hold them without thinking. As soon as his communication is up go to STEP VI, but be very sure he changes any mock-up around until he knows it is a mock-up, that it exists, and that he himself made it. Do not run engrams. He is psychotic because viewpoints in present time are so scarce that he has gone into the past for viewpoints which at least he knew existed. By PRESENT TIME DIFFERENTIATION, by tactile on objects, restore his idea of an abundance of viewpoint in present time. If he has been given electric shock, do not process it or any other brutality. Work him for very brief periods, for his attention span is short. *Always* work psychotics with another auditor or a companion present.

NOTE: All steps for all cases. If in doubt as to condition of case, test with STEP VI.

NOTE: An operating thetan must also be able to manufacture particles of admiration and force in abundance.

APPENDIX NO. 1 TO SOP 8

(Any alterations in SOP 8 will appear in appendices, as they are expected to be minor and to make no radical change in the design of the steps in general.)

STEP I—The Operating Thetan must be able to manufacture and experience to his complete satisfaction all sensations including pain in mock-up form, and all energies such as admiration and force. It will be found that some STEP I cases will not be able to manufacture admiration particles.

STEP II- Be very careful not to make a lower step preclear, while still in a body, mock up his own body too long. Any mock-up will appear if it is simply put there often enough and long enough—providing the preclear doesn't spin in the process. The long-term manufacture of mock-ups of one's own body and of admiration may not produce quite the results expected—communication lines which should remain shut may open with bad results. These lines that are shut appear like hard, black cords to the preclear.

There are two types of techniques in general, POSITIVE GAIN and NEGATIVE GAIN, as defined in the above text. POSITIVE GAIN Can Be Administered in Unlimited Amounts Without Harm. NEGATIVE GAIN techniques such as the reduction of engrams and locks, double-terminalling, black and white, are often limited in the length of time they can be given. After a few hundred hours of early type auditing the case could be found to slump. Thus we have in POSITIVE GAIN the unlimited technique which improves the analytical mind. In NEGATIVE GAIN we have a *limited* (in terms of the time it can be audited) technique. In SOP 8 the following steps and processes may be audited without limit: STEP I, STEP III, STEP V, STEP VI, STEP VII. The following steps are limited and should not be audited many hours without changing to another type (unlimited) for a while, after which the following steps could be resumed: STEP II, STEP IV.

The following steps can be used on groups: STEP III, STEP V part I and part 2, STEP VI, STEP VII.

APPENDIX NO. 2 OF SOP 8

CERTAINTY PROCESSING

The anatomy of maybe consists of uncertainties and is resolved by the processing of certainties. It is not resolved by the processing of uncertainties.

An uncertainty is held in suspense solely because the preclear is holding on so hard to certainties. The basic thing he is holding on to is "I have a solution" "I have no solution." One of these is positive, the other is negative. A complete positive and a complete negative are alike a certainty. The basic certainty is "There is something" "There is nothing." A person can be certain there is something; he can be certain there is nothing.

"There is something" "There is nothing" resolves chronic somatics in this order. One gets the preclear to have the center of the somatics say "There is something here" "There is nothing here." Then he gets the center of the somatic to say "There is nothing there" "There is something there." Then the auditor has the preclear say toward the somatic "There is something there" "There is nothing there." And then he gets the preclear to say about himself "There is something here" "There is nothing here." This is a very fast resolution of chronic somatics. Quite ordinarily three or four minutes of this will resolve an acute state and fifteen or twenty minutes of it will resolve a chronic state.

This matter of certainties goes further. It has been determined by my recent investigations that the reason behind what is happening is the desire of a cause to bring about an effect. Something is better than nothing, anything is better than nothing. If you will match terminals in brackets "There is nothing" you will find that a lot of your preclears become very ill. This should be turned around into "There is something."

The way one does Matched Terminals is to have the preclear facing the preclear or his father facing his father. In other words, two of each of anything, one facing the other. These two things will discharge one into the other, thus running off the difficulty. By bracket we mean, of course, running this with the preclear putting them up as himself to himself; as though they were put up by somebody else, the somebody else facing the somebody else; and the matched terminal again put up by others facing others.

The clue to all this is positive and negative in terms of certainties. The positive plus the negative in conflict make an uncertainty. A great number of combinations of things can be run. Here's a list of the combinations:

The button behind sex is "I can begin life anew" "I cannot begin life anew," "I can make life persist" "I cannot make life persist," "I can stop life" "I cannot stop life," "I can change life" "I cannot change life," "I can start life" "I cannot start life."

A very effective process: "Something wrong—" "Nothing wrong—" "with you, me, they, my mind, communication, various allies."

A very basic resolution of the lack of space of an individual is to locate these people and these objects which you've been using as anchor points, such as father, mother and so forth, and put them into matched terminal brackets with this: "There is father" "There is no father," "There is grandfather" "There is no grandfather." In the compulsive line this can be changed to "There must be no father" "There must be a father." One takes all the allies of an individual and runs them in this fashion.

The basic law underneath this is that a person becomes the effect of anything upon which he has had to depend. This would tell you immediately that the sixth dynamic, the MEST universe, is the largest dependency of the individual. This can be run out, but then any dynamic can be run out in this fashion. "There is myself" "There is no self" and so on up the dynamics. "(Any dynamic) is preventing me from communicating" "(Any dynamic) is not preventing me from communicating" is intensely effective. Any such technique can be varied by applying the sub-zero scale as found in *Scientology 8-8008* which is also to be found in an earlier issue of the *Journal of Scientology*.

One runs any certainty out because he knows that for this certainty there is an opposite negative certainty and that between these lies a maybe, and that the maybe stays in suspense in time. The basic operation of the reactive mind is to solve problems. It is based on uncertainties about observation. Thus one runs out certainties of observation. The most general shotgun technique would have to do with "There is sex" "There is no sex," "There is force" "There is no force." This could be run, of course, in terms of matched terminal brackets or even as concepts, but one must not neglect to run the overt act phenomenon, which is to say getting somebody else getting the concept.

The processing out of certainties would then embrace "I have a solution" "There is no solution." These two opposite ends would take care of any individual who was hung on the track with some solution, for that solution had its opposite. People who have studied medicine begin by being certain that medicine works and end by being certain that medicine doesn't work. They begin by studying psychology on a supposition that it is the solution, and finish up believing that it is not the solution. This also happens to superficial students of Dianetics and Scientology; thus one should also run "Dianetics is a solution" "Dianetics is not the solution." This would get one off the maybe on the subject.

We are essentially processing communications systems. The entire process of auditing is concentrated upon withdrawing communications from the preclear as predicated on the basis of the body and that the preclear cannot handle communications. Thus "The preclear can handle communications" "The preclear cannot handle communications" is a shotgun technique which resolves maybes about his communications.

An intensely interesting aspect of Certainty Processing is that it shows up intimately where the preclear is aberrated. Here is the overall basic technique. One runs "There is—" "There is not—" the following: *Communications, Talk, Letters, Love, Agreement, Sex, Pain, Work, Bodies, Minds, Curiosity, Control, Enforcement, Compulsion, Inhibition, Food, Money, People, Ability, Beauty, Ugliness, Presents*, and both the top and bottom of the Chart of Attitudes, positive and negative in each one.

Basic in all this is the urge of the preclear to produce an effect, so one can run "I can produce an effect upon mama" "I cannot produce an effect upon mama," and so forth for all allies, and one will resolve the fixations of attention on the part of the preclear. Thus fixations of attention are resolved by Certainty Processing, processing out the production of effect.

One can occasionally, if he so desires, process the direct center of the maybe, which is to say doubt itself, in terms of Matched Terminals. This, however, is risky for it throws the preclear into a general state of doubt.

The key to any such processing is the recovery of viewpoints. "I can have grandfather's viewpoint" "I cannot have grandfather's viewpoint" and so on, particularly with sexual partners, will prove intensely interesting on a case. "There are viewpoints" "There are no viewpoints," "I have a viewpoint" "I don't have a viewpoint," "Blank has a viewpoint" "Blank has no viewpoint" resolves problems.

One should also realize that when one is processing facsimiles, he is processing at one time energy, sensation and aesthetics. The facsimile is a picture. The preclear is being affected by pictures mainly, and so "There are no pictures" "There are pictures" forwards the case toward handling pictures, which is to say facsimiles.

A person tends to ally himself with somebody whom he considers capable of producing greater effects than himself, so "I, she, he, it can create greater effects" "I, she, he, it can create no effect" should be run.

When one is processing, he is trying to withdraw communications. Reach and Withdraw are the two fundamentals in the action of theta. Must Reach and Can't Reach, Must Withdraw and Can't Withdraw are compulsions which, when run in combination, produce the manifestation of insanity in a preclear.

"I can Reach" "I can't Reach," "I can Withdraw" "I can't Withdraw" open up into the fact that remembering and forgetting are dependent upon the ability to reach and withdraw. You will find that a preclear will respond to "You must" or "You can," "You must not" "You cannot," "There is" "There is not" forgetting and remembering.

The only reason a person is hanging on to a body or facsimile is that he has lost his belief in his ability to create. The rehabilitation of this ability to create is resolved, for instance, in a person who has had an ambition to write, with "I can write" "I cannot write"—and so forth. The loss of this creative ability made the person hang on to what he had. The fact that a preclear has forgotten how to or no longer can himself generate force makes him hold on to stores of force. These are very often mistaken by the auditor for facsimiles. The preclear doesn't care for the facsimile, he simply cares for the force contained in the facsimile because he knows he doesn't have any force any more.

It should be kept in mind that reaching and withdrawing are intensely productive of reaction in a preclear. But that preclear who does not respond to *Reaching* and *Withdrawing* and *Certainty* thereon, is hung up in a very special condition: he is trying to prevent something from happening. He also prevents auditing from happening. He has lost allies, he has had accidents, and he's hung up at all those points on the track where he feels he should have prevented something from happening. This is resolved by running "I must prevent it from happening" "I cannot prevent it from happening," "I must regain control" "I must lose all control."

Blackness is the desire to be an effect and the inability to be cause.

"I can create grandfather (or ally)" "I cannot create grandfather (or ally)" solves scarcity of allies. "I want to be aware" "I want no awareness" is a technique which is basic in attitudes. Run this as others, in Matched Terminal Brackets or in EXPANDED GITA.

Certainty there is a past, Certainty there is no past; Certainty there is a future, Certainty there is no future; Certainty it means something else, Certainty it does not mean anything else; Certainty there is space, Certainty there is no space; Certainty there is energy, Certainty there is no energy; Certainty there are objects, Certainty there are no objects.

SHORT 8

This is a short form of STANDARD OPERATING PROCEDURE 8 of *Scientology 8-8008*. It can be used on any preclear without any survey of the case and

will not get him into any difficulties and should resolve his various computations. This can also be used on groups. Just do the lettered steps in order.

(A) Next-to-last list in *Self Analysis*, Remembering Something Real etc., until auditor is certain preclear has and can do so easily. In a group ask for a show of hands the moment something real is recalled. Take those hands that went up in a couple of seconds and use them for the rest of this. Take the no-hands or slow hands as a special group under somebody else and simply drill them on this step until their speed is well up. Then put them back into the main group, or keep all in one group and so on.

(B) Examine and compare two similar MEST objects or spaces and tell the difference. Keep this up for at least 20 minutes. It can be kept up for hours with astonishing case improvement.

(C) Run *Wasting Healthy Bodies*, then *Accepting Them Under Duress*, then *Wasting Them*, then *Accepting Them Under Duress*. Do this for 20 minutes or an hour until preclear or group shows signs of relief or amusement.

(D) Run next-to-the-last list of *Self Analysis* for five minutes.

(E) Run DUPLICATION. This process is the basis of making facsimiles. Have preclear or group look at a MEST object, then have him or them mock up a mock-up similar to it but beside it. Have the MEST object and the mock-up compared to tell the difference. Some people get none of the duplicates for quite a while but will eventually. Some start making much fancier objects of the same sort. In any result, keep this up for 20 minutes.

(F) Have preclear or group close eyes and locate the corners of the room behind them and keep interested in those corners and not thinking for several minutes.

(G) Have preclear or group move MEST scenery under them individually but at the command of the auditor. The scenery is, preferably, that not before viewed by the preclear or preclears. Don't let them invalidate what they see. This is Exteriorization by Scenery. Keep up for 20 minutes.

(H) Do next-to-last list of *Self Analysis*. Five minutes.

(I) Examine and compare two present time objects.

(J) Have one of the members go to the window and look out of the window. Have the remainder of the group assuming his viewpoint to see what he sees out of the window. Do this for ten minutes.

(K) Start at beginning again and use list over and over. What they waste each time through can be changed to work and anchor points. Avoid pain with this Short 8. Run "healthy bodies" for it instead.

SOP 8 is a professional auditor technique which deals with the problems of the reactive mind. SOP 8 from Step IV down and including Step IV is a professional auditor technique. Short Eight is done by someone who has been trained, preferably by a professional auditor. It can be done on a group no matter how large. Self Analysis in Scientology is a group technique aimed at the rehabilitation of one's own universe so as to bring it up to a level of comparability with one's observations of the MEST universe, and can be delivered to groups of children or adults by a person trained only through the text of Self Analysis in Scientology. Associates have courses in group auditing which are given free of charge and which consist of six hours of tape lectures by L. Ron Hubbard on the administration of Self Analysis in Scientology and the general techniques of group auditing.

THIS IS SCIENTOLOGY, SCIENCE OF CERTAINTY, was written especially for the *Journal of Scientology* by L. RON HUBBARD and contains a summary of his work for the use and interest of the general public.

[The above text starting from "STEP IV—EXPANDED GITA", page 390, up to "APPENDIX NO. 1 TO SOP 8", page 392, was reissued as HCO B 7 May 1972, *Expanded Gita*.]

P.A.B. No. 3
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via The Office of L. Ron Hubbard
30 Marlborough Place, London N.W.8

[1953, ca. mid-June]

CERTAINTY PROCESSING

The anatomy of *maybe* consists of uncertainties and is resolved by the processing of certainties. It is not resolved by the processing of uncertainties.

Issue 16-G is recommended to you for your processing and your public representation. It contains the anatomy of *certainty*.

An uncertainty is held in suspense solely because the preclear is holding on so hard to certainties. The basic thing he is holding on to is "I have a solution" "I have no solution." One of these is positive, the other is negative. A complete positive and a complete negative are alike a certainty. The basic certainty is "There is something" "There is nothing." A person can be certain there is something; he can be certain there is nothing.

"There is something" "There is nothing" resolves chronic somatics in this order. One gets the preclear to have the center of the somatics say, "**There is something here**" "**There is nothing here.**" Then he gets the center of the somatic to say, "**There is nothing there**" "**There is something there.**" Then the auditor has the preclear say toward the somatic, "**There is something there**" "**There is nothing there.**" And then he gets the preclear to say about himself, "**There is something here**" "**There is nothing here.**" This is a very fast resolution of chronic somatics. Quite ordinarily three or four minutes of this will resolve an acute state, and fifteen or twenty minutes of it will resolve a chronic state.

This matter of certainties goes further. It has been determined by my recent investigations that the reason behind what is happening is the desire of a cause to bring about an effect. Something is better than nothing, anything is better than nothing. Any circuit, any effect, any anything, is better than nothing. If you will match terminals in brackets "**There is nothing**" you will find that a lot of your preclears become very ill. This should be turned around into "**There is something.**"

The way one does Matched Terminals is to have the preclear facing the preclear or his father facing his father; in other words, two of each of anything, one facing the other. These two things will discharge one into the other, thus running off the difficulty. By bracket we mean, of course, running this with the preclear putting them up as himself to himself; as though they were put up by somebody else, the somebody else facing the somebody else; and the matched terminal again put up by others facing others.

The clue to all this is positive and negative in terms of certainties. The positive plus the negative in conflict make an uncertainty. A great number of combinations of things can be run. Here's a list of the combinations:

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The button behind sex is **“I can begin life anew” “I cannot begin life anew,” “I can make life persist” “I cannot make life persist,” “I can stop life” “I cannot stop life,” “I can change life” “I cannot change life,” “I can start life” “I cannot start life.”**

A very effective process: **“Something wrong with (you, me, they, my mind, communications, various allies)” “Nothing wrong with (you, me, they, my mind, communications, various allies).”**

A very basic resolution of the lack of space of an individual is to locate those people and those objects which you’ve been using as anchor points, such as father, mother and so forth, and putting them into matched terminal brackets with this: **“There is father” “There is no father,” “There is grandfather” “There is no grandfather.”** In the compulsive line this can be changed to **“There must be no father” “There must be a father.”** One takes all the allies of an individual and runs them in this fashion.

The basic law underneath this is that a person becomes the effect of anything upon which he has had to depend. This would tell you immediately that the sixth dynamic, the MEST universe, is the largest dependency of the individual. This can be run out, but then any dynamic can be run out in this fashion. **“There is myself” “There is no self”** and so on up the dynamics. **“(Any dynamic) is preventing me from communicating” “(Any dynamic) is not preventing me from communicating”** is intensely effective. Any such technique can be varied by applying the sub-zero scale as found in *Scientology 8-8008* which is also to be found in an earlier issue of the *Journal of Scientology*.

One runs any certainty out because he knows that for this certainty there is an opposite negative certainty and that between these lies a maybe, and that the maybe stays in suspense in time. The basic operation of the reactive mind is to solve problems. It is based on uncertainties about observation. Thus one runs out certainties of observation. The most general shotgun technique would have to do with **“There is sex” “There is no sex,” “There is force” “There is no force.”** This could be run, of course, in terms of matched terminal brackets or even as concepts, but one must not neglect to run the overt act phenomenon, which is to say getting somebody else getting the concept.

The processing out of certainties would then embrace **“I have a solution” “There is no solution.”** These two opposite ends would take care of any individual who was hung on the track with some solution, for that solution had its opposite. People who have studied medicine begin by being certain that medicine works and end by being certain that medicine doesn’t work. They begin by studying psychology on a supposition that it is the solution, and finish up believing that it is not the solution. This also happens to superficial students of Dianetics and Scientology; thus one should also run **“Dianetics is a solution” “Dianetics is not the solution.”** This would get one off the maybe on the subject.

We are essentially processing communications systems. The entire process of auditing is concentrated upon withdrawing communications from the preclear as predicated on the basis of the body and that the preclear cannot handle communications. Thus **“The preclear can handle communications” “The preclear cannot handle communications”** is a shotgun technique which resolves maybes about his communications.

An intensely interesting aspect of Certainty Processing is that it shows up intimately where the preclear is aberrated. Here is the overall basic technique. One runs **“There is—” “There is not—”** the following: **communication, talk, letters, love, agreement, sex, pain, work, bodies, minds, curiosity, control, enforcement, compulsion, inhibition, food, money, people, ability, beauty, ugliness, presents,** and both the top and bottom of the Chart of Attitudes, positive and negative in each one.

Basic in all this is the urge of the preclear to produce an effect, so one can run **“I can produce an effect upon mama” “I cannot produce an effect upon mama,”** and so forth for all allies, and one will resolve the fixations of attention on the part of the preclear. Thus fixations of attention are resolved by Certainty Processing, processing out the production of effect.

One can occasionally, if he so desires, process the direct center of the maybe, which is to say doubt itself, in terms of Matched Terminals. This, however, is risky for it throws the preclear into a general state of doubt.

The key to any such processing is the recovery of viewpoints. **“I can have grandfather’s viewpoint” “I cannot have grandfather’s viewpoint”** and so on, particularly with sexual partners, will prove intensely interesting on a case. **“There are viewpoints” “There are no viewpoints,” “I have a viewpoint” “I don’t have a viewpoint,” “Blank has a viewpoint” “Blank has no viewpoint”** resolves problems.

One should also realize that when one is processing facsimiles, he is processing at one time energy, sensation and aesthetics. The facsimile is a picture. The preclear is being affected by pictures mainly, and so **“There are no pictures” “There are pictures”** forwards the case toward handling pictures, which is to say facsimiles.

A person tends to ally himself with somebody whom he considers capable of producing greater effects than himself, so **“(I, she, he, it) can create greater effects” “(I, she, he, it) can create no effect”** is quite effective.

When one is processing, he is trying to withdraw communications. Reach and Withdraw are the two fundamentals in the action of theta. Must Reach and Can’t Reach, Must Withdraw and Can’t Withdraw are compulsions which, when run in combination, produce the manifestation of insanity in a preclear.

“I can reach” “I can’t reach,” “I can withdraw” “I can’t withdraw” open up into the fact that remembering and forgetting are dependent upon the ability to reach and withdraw. You will find that a preclear will respond to **“You must”** or **“You can,” “You must not” “You cannot,” “There is” “There is not” forgetting and remembering.**

The only reason a person is hanging on to a body or facsimile is that he has lost his belief in his ability to create. The rehabilitation of this ability to create is resolved, for instance, in a person who has had an ambition to write, with **“I can write” “I cannot write”**—and so forth. The loss of this creative ability made the person hang on to what he had. The fact that a preclear has forgotten how to or no longer can himself generate force makes him hold on to stores of force. These are very often mistaken by the auditor for facsimiles. The preclear doesn’t care for the facsimile, he simply cares for the force contained in the facsimile because he knows he doesn’t have any force any more.

It should be kept in mind that Reaching and Withdrawing are intensely productive of reaction in a preclear. But that preclear who does not respond to Reaching and Withdrawing and Certainty thereon, is hung up in a very special condition: he is trying to prevent something from happening, he is trying to maintain control. If he prevents something from happening, he also prevents auditing from happening. He has lost allies, he has had accidents, and he’s hung up at all those points on the track where he feels he should have prevented something from happening. This is resolved by running **“I must prevent it from happening” “I cannot prevent it from happening,” “I must retain control” “I must lose all control.”**

Blackness is the desire to be an effect and the inability to be cause.

“I can create grandfather (or ally)” “I cannot create grandfather (or ally)” solves scarcity of allies. **“I want to be aware” “I want no awareness”** is a technique which is basic in attitudes. Run this as others, in matched terminal brackets or in Expanded GITA.

Certainty there is a past, certainty there is no past; certainty there is a future, certainty there is no future; certainty it means something else, certainty it does not mean anything else; certainty there is space, certainty there is no space; certainty there is energy, certainty there is no energy; certainty there are objects, certainty there are no objects.

Professional membership in the HAS gives you the *Journal of Scientology*, *Professional Auditor's Bulletin* and other services as they are developed. It gives you as well professional standing. A certificate of membership for framing is sent to all the professional members. All the latest materials are sent to professional members and the fee assists in the general public interest in Dianetics and Scientology. We have here now Scientology, the Science of Certainty. We have sidestepped all the questionable material and have techniques which are built on things of which people are very certain. This is the beginning of a big push. Your membership fee is necessary to make it possible. Founding Members and Fellows of Scientology are professional members, where they are HDAs, in perpetuity without further payment. Send your \$25.00 membership fee by check, U.S. money order or U.S. cash to the International Office of the HAS located at 30 Marlborough Place, London N.W.8. Your card and certificate of membership will be forwarded to you. Give the number of your certificate and the school that issued it.

There are a few auditors in the field whose experience is such as to command considerable respect from other auditors. The grade of Hubbard Graduate Auditor has been instituted and is awarded by nomination from other auditors or by selection from the HAS to designate those auditors whose experience and results have brought them into prominence. The doctorate schools award BScn and HGA, but only HGA by nomination. This is more or less an honor award. Please send your nominations for such auditors through to the International Office. A small fee is charged to cover the cost of handling and certifying and the certificate itself. The fee is \$25.00. When HGAs are awarded the *Journal* carries notice of the fact. Be very certain in your own minds that this is not an effort to get another \$25.00; it is an effort to winnow out the very good auditors and give them a public recognition which their work actually elicits. While it does not in any way reflect upon the students who attended, the main reason for severance with the last Foundation was its diploma mill attitude about certificate awards, and it gave certificates to all comers. This has since, as it did then, posed many problems. The HGA certificate is an effort to recognize the merit of the really good auditors and to remove from their minds any feeling that their skill has not been recognized and to give the public certain auditors of whom they can be very confident.

END

From: L. RON HUBBARD
Sitges, Spain

Through: The Office of L. Ron Hubbard
30 Marlborough Place
London N.W.8, England

ASSOCIATE NEWSLETTER NO. 5

18 June 1953

After a fast and violent passage across most of the countries of Europe, we are catching our breath in Spain. We will be here for quite a while.

We went to take a look at what all the fighting has been about, the invasion routes as they appear in peacetime, the nations experiencing recovery. With Susie in a racing car and myself on a motorcycle we crossed Belgium, Germany, Luxembourg, Austria, France and part of Spain. We covered the primary invasion routes of two wars and looked over the probable fighting terrain of the third. Diana remained in England with her nurse, to be flown here in a few days.

I came down to Spain for a rest and to organize the material for the doctorate degrees. Living is better here than in many other places and it is certainly beautiful enough to encourage anybody.

We are at the Hotel Miramar in Sitges, Spain. This is Old Catalonia and although Spanish is the general language, Catalanian, the native tongue, predominates and slurs the imported Spanish.

Exchange in Europe is so outrageously bad for American and British money that none could afford touring Europe as such. A loaf of bread, a gallon of gas and bills of large denomination in U.S. and U.K. currency vanish. It is an incredible fact, useful only to those who wish to export products to Europe. And this export is being done on a large scale. Belgium is full of American cars, large new ones, and other equipment is in evidence elsewhere.

Germany, speaking of materiel, is almost crushed flat. France is used to war, builds of stone so that the materials will not get scattered about, rebuilds when the shooting is done—I suppose France has been doing this for thousands of years.

I had two important things to do in Europe. One of them concerns doctorate degrees. You may have heard of Milan degrees. These are acceptable in universities throughout the world. I am making similar arrangements for doctorate degrees in Scientology, a fact which is at this writing confidential, for it will be a very large shock, when accomplished, to state legislatures and others that Scientologists have better degrees than psychiatrists and psychoanalysts. Of course we will have to have curriculum and study to support that fact in fact. And the most important part of any training we do will be HCA and HPA level training. We must not overlook the fact that to be well respected we must be well represented. Good representation, first and last, is the auditor getting good results with exactly what we teach.

I must prepare the complete curriculum for the doctorate degree before it can be authorized and in our schools, and by correspondence this curriculum must be put into action. I have already made the proper contacts in Austria and am making them in Spain. It needs about two thousand dollars which I am now collecting in order to bring about the highest possible level in doctorate diploma. Amazingly enough, I find myself very well accepted in European professional circles and much amusement in these at the American news stories about my work. Their knowledge of Dianetics, slight as it is, has brought them far toward thinking of American doctors necessarily as a lot of quacks. The axioms are what did it, for these created the first wide organization and codification of the field of the human mind according to these people. Of course, this doesn't displease me.

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The people you are training this very moment, as well as those you have trained, are going to benefit intensely from this doctorate arrangement upon which I am now working and you yourselves will benefit from it to the extent of dominating the field of the mind with it. I am trying very hard to do all that I can to assist you in several vital ways. I have every confidence that you will not let me down.

With Issue 16-G you see a new simplicity. As always people will mistake a change in form for a change in substance. Changes in form have been necessary in order to establish communication on material which has never been communicated until the last three years. Gradually you find me stripping the vocabulary of our science of coined words and putting in their places common words which mean exactly what they say. As the material is better communicated it works better. As several old-time auditors have already said, it all works. But it doesn't work for that one who has not been communicated with about it. Hence a wide variation in communication forms and the appearance of continual simplification of what we know and what we can do.

My communication channel is from you to 30 Marlborough Place, London N.W.8, and from there to me. From me to London and to you.

I will have some news for you in a very few weeks on the subject of doctorates which will astonish you even though I have given it a preview here.

And now I must get to work.

Ron

THE JOURNAL OF SCIENTOLOGY

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The Limitations of Homo Novis

L. Ron Hubbard

(J of S Editor's foreword: L. Ron Hubbard pulled no punches when he wrote these words, first published early in 1952. The importance of theta clearing could not be more clearly or vigorously described)

The theta being is the principal target of the auditor.
The preclear *is* the theta being.

A homo novis is limited in his self-determinism by all the economic and social restrictions of an aberrated society. He is not free of the need for food, clothing or shelter. He dies when you get him too cold, he perishes when the oxygen content drops too low. He is living in a tolerance band which keeps him cramped to the face of one second-rate planet in a tenth-rate system, prey to all the ill will that blows. Is this being free or self determined? Maybe he is good enough to overlord his fellows into a security for himself never before possible. But that is his only real route toward security. He must fight and command for his three squares, he must use police protection in order to keep himself free of bullet holes and bumper marks. Compared to a homo sapiens, homo novis is very high and god-like. Compared to a truly self-determined being, homo novis is an ant ready to die under anybody's misstep.

This universe is a rough universe. It is a terrible and deadly universe. Only the strong survive it, only the ruthless can own it. Given one weak spot a being cannot long endure, for this universe will search it out and enlarge it and probe it until that weak spot is a festering wound so large that the being is engulfed by his own sores.

Fighting this battle for survival, and fight it he must, a being in the MEST universe cannot seem to afford decency or charity or ethics; he cannot afford any weakness, any mercy. The moment he does he is lost—for he is surrounded by chilled, coarse rock and molten energy which, no matter the state of aberration of his social surroundings, will engulf him the instant that he ceases to obey the very laws of MEST.

This is a universe of force. It is not a universe of reason. Brutal, unthinking, without decency or mercy, MEST force awaits with punishment any being with any weakness.

The possession of a MEST body is a liability, for through that body the being can be given pain, can be regimented by the routine demands of eating and care from harm until at the very, very highest he can be but a puppet dancing to the spin of some unthinking planet under the strong glare of a remote and careless sun. Under these conditions a being, burdened with the care and liability of a body, made uncertain by an unknowingness, bows to strange and nonexistent gods, resorts to terrible makeshifts in lieu of justice, cringes before the mightier bomb, the sharper blade.

You have examined an engram. A standard engram is simply the collision of the body with the MEST universe with sufficient impact to produce the confusion of attention known as "unconsciousness."

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Should you care to make a test, just run “care of the body” as a total therapy. You will discover that by running out the postulates of a pc about his body and its care and his injunctions and insurances to others that they care for their bodies you can produce soaring changes in tone. An entire book can be written concerning this therapy. An entire book has been written about it—the first book in Dianetics. This therapy could be styled, “The efforts of a theta being to reconcile the frailty of a MEST body with the ethics of a theta being.” They do not reconcile, these two. Schopenhauer, Zeno and names without number in philosophy have been trying to make this reconciliation for eons. One says, “Defeat it all and die, for only by dying can you defeat it.” Another says, “You can’t win, therefore the only victory is in refusing to try to win.”

Christianity and a million other -anities have struggled with this problem, and the result is a pot-pourri of answers, none of which can reconcile the problem. You have a soul—it goes off somewhere, you don’t know about it. You are a soul, you don’t know about it.

Today we live in a vast cult called “Worship the body.” Medical doctors, school teachers, parents, traffic officers, the whole society unites into this war-cry, “Care for the body.” This stems from the concept that the body is all that one has, that he will have just one body, that his total devotion is the care of that body.

A body is a vegetable. It is not even a sentient vegetable, for it lacks perception in the whole theta range. Like any vegetable it grows from seed and has habit patterns which help it survive. And, like any vegetable, one way or another, it gets used by others.

Early theta beings saw MEST bodies acting and being as though they were selfmotivated. This was a curiosity. The early theta being did not know that these MEST bodies depended wholly for their wits upon the guidance of a decayed theta being. The bodies looked like entities of considerable force and skill. The theta beingness of them was hidden and unapparent. Thus, even theta beings have been fooled by MEST bodies.

A MEST body, whether it belongs to the race of Man or the race of ants is only an animated vegetable. Given a theta being to guide it, it becomes part of a composite such as homo sapiens. Here we have a theta being, decayed into unknowingness, devoted to the care of a MEST body. The “I” of this body, the actual volition of it, all its wits and skills are theta things derived from the guidance of a theta being. By itself the body would live, walk around, react, sleep, kill, and direct an existence no better than that of a field mouse or a zombie. Put a theta being over it and it becomes possessed of ethics and morals and direction and goals and the ability to reason; it becomes this strange thing called homo sapiens, a being above animals and yet an animal.

Give this MEST body a psychotic theta being and you get a sort of Frankenstein’s monster. Give this MEST body a nearly unconscious theta being and you get a zombie.

The body is a carbon-oxygen engine which runs at 98.6°F. The theta being is the engineer running this engine in a homo sapiens. There is already an entity running this engine, the genetic entity, but there is here only a total devotion to avoiding pain, seeking survival factors of the meanest sort, begetting new MEST bodies. Every cell in that body has its own theta—the genetic entity is theta. A theta being is something else entirely.

In the first place, the theta being came into being without the need of a MEST body, without the need of motors. It is close to a perpetual motion machine in that it can create energy and impulses. It thinks without facsimiles, it can act without experience, it can know simply by being. When we have talked of optimum performance in Dianetics or Scientology, we have talked about the actual top level capabilities of the theta being, not the capabilities of the MEST being. Early work in Dianetics treats of the composite called homo sapiens and treats that composite for what it is, an identity of several parts which act in greater or lesser coordination. You can go right on treating this composite being as a unit, you can go right on treating him and getting results for which you will be praised. But you must know that you are not treating the actual identity when you treat the MEST body. You are furthering a composite, and actually you are subscribing to the International Cult called “Care of the body.”

You can, at your own choice, go on living with and processing this composite known as homo sapiens and create homo novis. You can use Dianetics to make hitherto impossible strides. But be advised that in this choice you are living with paradoxes which no philosopher in all the ages ever reconciled—the injustice of death, the depravity of human beings as in Plato, the penalty of assisting another, the impossibility of having good ARC and survival too, the liability of being kind and merciful and every “unanswerable” religious paradox known. You, by persisting in yesterday’s reality are persisting then in problems which have never been resolved with the factors accepted. You are demanding of a MEST-theta composite that he be self-determined when every zephyr from a hard universe contains death for him and can turn him like a top; you are demanding that he be “careful” when his only salvation is to be carefree; you are saddling him with all the unanswered riddles of an aberrated life in an aberrated world. And you are condemning a preclear to the dwindling spiral—for the theta being as part of the composite decays fast and soon dies forever in the rigid apathy of MEST.

Thus Scientology is given you. In lieu of this data the only thing which could be given Man is the answering salute to the gladiators—they who are about to die.

As an auditor, the choice is yours to make—the paradoxes or the answer.

P.A.B. No. 4
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via The Office of L. Ron Hubbard
30 Marlborough Place, London N.W.8

[1953, ca. end June]

BEINGNESS and CERTAINTY PROCESSING

The reason behind beingness is the drama of cause and effect. It has been isolated that the total reason for activity which explains all other activities is "to produce an effect." In this we have a dimensionless CAUSE ambitious only to produce an EFFECT and to handle effects which are produced on it.

BEINGNESS is the modus operandi of effects. The thetan would rather have less than more identity and becomes only when he cannot otherwise produce an effect.

The one thing a thetan is afraid of being is what he is in terms of this universe: nothing. Thus it is better to be anything than nothing. So it is better to handle, produce or have any effect than to handle, produce and have no effect. Thus the service facsimile, thus the conduct of the preclear.

Awareness on high scale is aware of producing effects and of effects without proof via energy. Awareness lower on the scale requires the proof of perception and thus energy and force.

As one moves from pure CAUSE into beingness one becomes involved with his own developed energy and the energy of others. Living is the battle of effects. Dying is the final dramatic effect one who has a body can always produce.

The thetan is never otherwise concerned than with effects. The problem of awareness and of effects in general is communication. Communication, not affinity or reality, is the monitor of any processing.

The phenomenon of facsimiles is produced by the thetan to prove to himself what he has done. He knows without facsimiles. He is already low in tone when he starts dealing with them. Energy, force, responsibility and perception are the same order of problem and thing.

Occlusion is the loss of viewpoint of effects. When one has lost a viewpoint with which to perceive effects and upon which he depended for all perception of effect he is very occluded. Viewpoint and evaluation are, aberratedly, synonyms. Thus a law: a person takes the viewpoint of that person who has most evaluated for him. If that person then dies, the result is the apparent loss of that other's viewpoint which brings about loss in general. This is solved by remedying the need of the now dead viewpoint.

Communication is defined as any RITUAL by which effects can be produced and perceived. Thus a letter, a bullet, the output of theta "flitter" are all, to us, communication. Men communicate with women with difficulty mainly because they have found that women cannot handle their communications: force and sexual particles. But men

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communicate even more poorly with men for there is no particle adequate. Women communicate poorly with men because they have found danger in the receipt of any male communication. Hence the breakdown of interpersonal relations. Women find it all but impossible, for instance, to communicate with women; there is no particle.

Awareness is the first requisite of a communication system. If one is TOO aware, he is hurt. If one is not aware enough, he is hurt. A bad communication is a sudden impact. Gentle communications are seldom remembered.

Any certainty can be classified as knowledge. Certainties exist in three universes from many viewpoints. Awareness of a heavy flood of energy becomes a certainty.

Any certainty, just as any effect, is better than no certainty. Thus we find the preclear suspended on the track anywhere he has had a high certainty. Thus his suspension in electronics and such. A certainty is positive or negative—that something exists, that something does not exist. Run, as though it speaks, **“There is something here”** and **“There is nothing here”** in any numb or painful body area, and then the pc the same as though he speaks to it, and the somatic will abate or the numbness vanish. This can be applied to the outer areas around the preclear as well.

Matched or Double Terminals in brackets is a fast and effective technique. It is run on certainties. One runs only those things of which the pc is certain. They alone create a “maybe” and a “maybe” alone aberrates. A high level process is Matched or Double Terminals in brackets: **“I want more awareness”** with the emotion of certainty; **“I want less awareness”** with an emotion of certainty. **“I want no awareness”** **“I want some awareness.”** This pin knocks a case that is hanging fire into a willingness to perceive and, hence, communicate better. One resolves also the problem of lost viewpoints with brackets on **“I have my (mother’s) viewpoint”** and **“I do not have my (mother’s) viewpoint”** and on all persons who saw or evaluated for the preclear. Also in brackets **“(Any dynamic) can handle communications”** **“(Any dynamic) cannot handle communications.”**

The key theta actions are “REACH” and “WITHDRAW.” The auditor is trying to withdraw communications from the preclear. This restimulates in the auditor trying to withdraw or wait for communications in his own past. An auditor must match-terminal **“I must (must not) withdraw the communication”** on himself to get into good shape to audit.

My best to you.

RON

ASSOCIATE NEWSLETTER NO. 6

[1953, ca. early July]

This is a brief one about organization. It has taken me three years to try to fit some kind of organization and some kind of processing to our present society. You may think that founding a science was tough—tougher has been organization. You've no idea of the state of managers in the United States today and you've no idea of the incredible occurrences in the early foundations. Well, just as we are beginning to get national polite recognition (*Time* June 8, *Medicine* and other publications) we have, I do believe, an organization which (1) can't be swept away by carelessness or organized attack, which (2) gives us the benefit of versatility on the part of many managements, (3) permits me to investigate, write and publish without terrific economic duress (for it would stun you to know that NO earlier organizations spent a thin dime on this one), (4) which permits a service organization, the HAS, to provide publications and national service, and (5)—most important—which gets the job done.

I have been some time trying to evolve what we are doing. It's quite one thing to plan a thing, quite another to see it go into action in MEST. I've made a lot of fits and starts trying to straighten things out with everybody's agreement and liking and I think, from what I hear from you, that we've just about got it in the following form:

The associate schools train to an HCA level, giving whatever courses below that rating they desire, such as basic and group courses. A unit, more or less the HAS, gives a correspondence-associate assist course in the history of psychotherapy, psychology, general semantics, electronic brains and Freudian psychotherapy; this comes before, during or after HCA training and is not required for an HCA. With field practice and this correspondence course, the HCA qualifies toward a doctorate. The doctorate course is a very high level course and leads to a very superior degree ranking with or above psychiatric degrees. What we call doctorate schools teach lower level courses and the doctorate course (otherwise they wouldn't be able to survive until we had the demand for the upper-upper level course) but someday become a sort of university finishing school. An HCA who finishes his general correspondence course and does a lot of field work can qualify for an HGA as a designation to denote experience and senior standing. Thus we have the ratings of Group Auditor (GA), HCA, HGA, B.Scen. (pending doctorate) and D.Scen. (awarded from a very high source abroad). There would be an additional course but it wouldn't, at least at this time, be a course leading to anything but better auditing; I get occasional requests to be studied with and someday I'll have to run a clinic to make this possible, but this matter is no great concern to an associate for the only people who are demanding it are real old-time HDAs and HCAs. Associates also run clinics if they choose and clinics exist without schools. This is pretty clear cut and agreed upon amongst you, from what comment I have had, and follows a general trend.

The HAS on its part issues to every student the moment he is enrolled and paid up in the associate school and has his name passed into the Philly HAS, a set of 50 course books, a *Self Analysis*, a *Handbook for Preclears* (so he'll have the Axioms) and a copy of "This Is Scientology." He is put on the PAB list as a conditional professional member and is made a conditional professional member of the HAS. He is also sent, thereafter for a year, the *Journal of Scientology*. On graduating the associate airmails his name to the London HAS and a letter of award of HCA is immediately sent to the student direct or via the associate as indicated and is followed by the regular certificate (since the latter takes a little time to prepare and sign). When the letter of award is issued, a card as professional member of the HAS is also issued.

The associate sends 15% of the enrollment fee of the student to the HAS in London and remits on the first of each month. This fee is divided between the HAS for books and materials and membership and myself for the purpose of PABs and maintenance. The 15% fee includes all books and materials as above, professional membership for the student, the *Journal* et al and should, by reason of materiel, make the course more saleable by the associate.

The associate could have on hand a few sets in a neat package for his prospective students and could order replacement sets rather than direct sets for the student in the interest of cutting down the time it would take for the student to receive the course booklets which, presumably, would be immediately necessary for the student's training.

The HAS would, in view of this support, cease to try to make money or exploit Scientology for its own maintenance and would exist as a general promotional organization for the various associates, publishing the *Journal* and books in order to net a wide interest level from which the associate could profit. The *Journal* would carry associate ads without charge, would keep auditors interested via the PAB, would place book and subject ads in various national publications on a very professionally high level and would, in short, keep its nose clean.

The mailing lists of the HAS would be available to associates by area or in general, at postage and handling costs. The London HAS has automatic addressing and addresses on tapes. The HAS would then be a mail address center.

Aside from general book circulars and special issues (for promotion) of the *Journal*, nothing else would go out to the HAS mailing list. The member and subscription lists would, of course, get their publications.

Now it happens I know this will work because it is more or less working right now. All the pieces are in place on the board for things to go this way and nothing new is needed to make this work, for it is already working without much confusion. Things sort of drifted in this direction.

You have now in existence three possible methods of handling associate fees. The first is ten percent straight on all fees; the second is \$55 per certification; the third is 15% of training gross and all books furnished the student. These systems have been worked out from various suggestions by associates. I advocate the 15% of gross for all associates and doctorate schools because it means a large saving to the associate in terms of books and means more books in student hands, for I don't say there that the associate cannot charge a little more for including the books. You can choose any one of the three but it is my hope that we can standardize on the 15% and stop changing it around to agree with this associate or that one and so that my office can get back its sanity in bookkeeping.

The associate, by this system, obtains a much more saleable course and takes out of existence HAS competition which comes about when the HAS exchequer drifts too dangerously low. The HAS can exist then to interest the public for the associate and to keep the HCA happy, for an unhappy HCA can really hurt one's activities.

This would permit us to continue calmly on without much mad scramble to a point where we are the training and guiding units of psychotherapy in general for the U.S. We are trending that way with no strain. All we've got to do now is keep turning out good auditors and getting results and in two to five years, we'll be the say-so, each in his own area, of who mans the sanitariums and who runs child guidance in the schools. Medicine and psychiatry started much too late to do something about it.

Now here and there you see Mongreology, an original duplicate of what we're doing, start up and attract a lot of people. One, Conceptology in San Antonio, is the latest flash in the pan. Don't worry about these. They help us real fine. The people they attract get educated enough, eventually, to wonder what the basic science is and because, whatever you may think, I get lots of real good notices and publicity, they'll come right over to get the whole story from us for, believe me, we've got a three-year lead on any upstart and we're publicly miles above any hangdog "Dianetics is all right but Hubbard is no good" outfit. The latter attitude almost always brings me an eventual letter which says, "They kept telling me you had something awful wrong with you and they kept saying it so hard I finally decided you must be okay . . ." etc. etc. etc.

These beavers all chew and chew and chew and when they drop the tree, there it is in our pond. Been doing that now for three years. The bad press I've had is getting older and older. It takes two to three years for a reputé to alter or blow over and our various opponents shot their bolt. They shot it so hard that now very few believe them about anything. It's like the kid that cried wolf. Well, however fatuous this may sound to you, however impatient you may be about a lot of things, how do we really profit by our past? We simply saw wood. Now is the time to get calm and conservative, to be vested interest. We aren't the wild-eyed revolutionary any more because we've been around too long. We're on the verge of being the marble-fronted, soft-spoken voice of calm authority on the subject of psychotherapy. We better be what we are. All we've got to do is be what we are—an organization which has really taken a beating but which learned how in the meanwhile. And we'd better realize that our strength lies in a good friendship one for another, unit to unit, and a realization that while we'll never have the glory of hanging desperately for our Cause, we'll have the satisfaction of occupying the fort for an awful long time to come.

Do you know that your total enrollment as of now is almost five times the student enrollment at the peak of the "boom"? As an organization we have three times the membership of the foundations at their height? Do you know you are partners with schools in every quarter of the globe? That the course you are teaching is also being started so close to the Russian border that the Russ guards are visible from the window? That the pcs we used to sweat hard over are easy today? That the most ancient things we know are becoming big news to the professional world? You might be a little stuck on the time track and if so, think about these things for a minute. And think about this- they've been howling about my "reputé" for three years and for three years I've kept on working and producing toward the same goal, and year by year, in terms of processing, your reality has come closer to my cursed optimism.

Well, I ought to be optimistic. I've never known otherwise than (1) that this was a tough fight and (2) that it was going to be won.

The biggest part of the winning of this fight has to do with you. The continuous support and loyalty and hard work of most of you has more than offset the attacks upon. You've been mauled around and doubted and you've stuck your necks out and you've stayed in there with preclears and fought the same economic fight I have. I don't forget things like that and I appreciate them.

On the matter of techniques, SHORT 8A has been breaking up occluded cases rather easily even if the auditing is not very brief. I know actually and truthfully of only two processes now which break up easily the second type of occluded case. Occluded cases can be broken into two types—one type which is black and on almost any process well applied comes out of it, the incident being simply an incident in which the pc is stuck. The other type of occluded case is that one which is not only occluded, it will not let anything happen; the first method of solution I used was a sort of auditor personality approach in which I gently led the attention of the pc into a security and confidence of being able to see his facsimiles by coaxing him patiently through light locks. The other technique is recent. Results with all our techniques have been, in the hands of auditors, very spotty on the second type of occluded case. Call this second type not just a V; call it a RESISTIVE V. This case, as I knew when I released SOP-8, is not solved by SOP-8 unless one puts in many-many-many hours on alternating V and VI. That is a very tough sled to pull. Hence there is SHORT 8A, and SHORT 8A is a rote process for the resolution of the RESISTIVE V.

Thus if you have a few RESISTIVE Vs around, wait until I get SHORT 8A into your hands rather than waste much time with them, for they break an auditor's heart with their "Nothing Must Happen Or Change." This is a mechanical condition and doesn't yield to pulling postulates. The pc can't help it. I am writing up the notes on SHORT 8A for there's a lot of technology behind it even if it could be done without much training. So it will be with you soon.

Ron

P.A.B. No. 5
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via The Office of L. Ron Hubbard
30 Marlborough Place, London N.W.8

[1953, ca. mid-July]

ABOUT PABs

The response in terms of letters to the *Professional Auditor's Bulletin* is very heartening. Some have called it "the first auditor's newscast since Book I." Reports of cases which had long "hung fire" breaking under the onslaught of the data in the PABs puts a "long continuation" on the service.

The *Professional Auditor's Bulletin* was inaugurated to be timed with the simplicity of data as contained in the *Journal of Scientology* Issue "THIS IS SCIENTOLOGY, Science of Certainty." Here begins an era lacking in doubt and complexities for we gaze now at a solved problem, the human mind and human behavior. Many other problems may be solved as well but we KNOW and we are CERTAIN that change can be effected in any preclear in a reasonable length of time. And we have as well, various group techniques which are many times as effective as the individual techniques of '50-'52.

It was entirely necessary to pass through and to release data about many things which can be found in people and we are fortunate in having this data. But it is no longer necessary to answer challenges about the "authenticity" of things which have been mysterious these thousands of years. Like recent medical society releases (*Time Magazine*, June 8, 1953) demonstrate a growing alertness as to the actuality of "birth" and "prenatals" as described in Book One, someday perhaps all these other matters such as "whole track" will likewise receive widespread agreement.

This is beside the point. The point is that the engram can be solved in quantity lots irrespective of content and a man can be made free to his desired limits of freedom. This is all we have tried to do, make Man happier and better in a sometimes unkind universe. Perhaps the basic difference between "investigation" and "research" is that the investigator should seek truth, and "research" all too often seeks only agreement from the crowd. I find what I do and do what I do either because it is, to my way of thinking, the best thing to do or is the only thing I can do at the moment when confronted by many difficult obstacles; I have been too long in the "professions of applause" to care much for applause; my goal is the simplicity of getting a job done. And the job of making Man well is the job I have had the temerity to assume, not because I thought it would enrich anyone and certainly not for that odious thing called fame—for it is rather amusing that my name is not Hubbard and the fame, if it ever came, would go only to a legal trademark, a thing without body or spirit. Little men with great fears have often made the task hard; but it is being done and its results are being reported in the *Professional Auditor's Bulletin*.

L. RON HUBBARD

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ASSOCIATE NEWSLETTER NO. 7

[1953, ca. late July]

Strategy and Tactics:

Just as a preclear sometimes must be approached with a very quietly deft campaign, so the U.S. has had to be approached organizationally with Scientology. It may seem to you sometimes that there is confoundingly little reason behind all this organizational set-up but the truth of the matter is, organizational patterns for what we are doing did not exist in 1950. The campaign had to be cut from whole cloth. The original planning was completely overridden by one fact—an instant popularity; the staggering effect of this upon the first Foundation was enough to wreck it and wreck as well, in the reaction, the second Foundation. There was a very basic flaw in the entire Foundation type operation: It did not permit individuals to act on their own initiative and it robbed the science of that skill which should evolve in the field of management and it hung the science with poor managers selected politically, one might say; these managers uniformly had the drawback of knowing business but not Scientology; the two don't mix well. By the way, I got to a point finally where I would almost scream when somebody suggested that what we needed was a "good business man": these were death and ruin to us primarily because what we do requires a good heart and a desire to help, things remarkably absent in the buffoonery of modern business. There was another flaw in Foundations: they set up a single target of attack. Any time one sets up a single target for the enemy to fire at, trouble will happen and it did happen. The shafts and arrows that come my way are an almost inevitable result of being a single target: Chaucer's "Ballade of Ye Goode Counsel" was never so true, never so true. Well, what do we have today and why?

We have an organization of sufficient plasticity that it does not require extraordinary methods of financing and which is sufficiently dispersed to immunize it against attacks; its lack of need for finance before it can function makes a future "angel" unnecessary; its lack of corporate interconnection makes a would-be attacker such as the AMA stay its hand in the face of an impossible task, for in order to "stop" Scientology such an attacker would have to sue at least twenty different places and companies in that many different locations and that would cost in legal fees alone a fortune. So the attack never develops and if it starts it vanishes before anything very wide happens, as in Detroit where all is getting quieter and quieter and the interest in Scientology higher and higher. By remaining interconnected in name and purpose and style of training and level of result, our many-faced organization yet presents to some upstart a vested interest of considerable power and our vested interest grows and grows strongly for a change. It is difficult to educate an entire public, for it is actually pretty crazy but, by keeping our general name and style and by staying connected under a goal as well agreed upon as ours, we can and only then can educate the public. We have the benefit now of many skilled managers whose skill would have been and indeed was lost under the Foundation system. We have defense in depth, a broad reach and a future which, by these things, grows stronger and stronger.

We are, in truth, as individuals, getting on our feet, as individual companies and clinics and schools just now getting into the swing of things. Mail by mail one, then another, shows more strongly across the world. Here a new building has just been bought, there an instructor has just decided to retrain a whole class as "unfit by

current standards”, another is well advanced into a campaign to reach industries, and so it goes. I would that you could see yourselves as an entire picture as I see it through these many communication lines. It is getting to be a very, very good view indeed.

Some day those amongst us who worry will see in a very successful fellow associate a distinct asset, not a rival. A good show in Phoenix is worth much to San Francisco. A good clinic in the Middle East will help bring prosperity to one in New Zealand.

We have the cream amongst us of all the auditors trained to date. Those who aren’t “with us” were never with their preclears or their own cases either, so no loss. The best have survived what has been in truth a very bad battle and the best are numbered, every one, amongst our associates and loyal supporters. They are not the best because they are with us, they are the best because they know their Dianetics and Scientology and can solve cases. Bluntly, the “auditors” who aren’t with us can’t solve cases and they can’t because they don’t know their business—I know because I get the kicks from the preclears processed by auditors who also are intensely critical of us and of me.

We have several very strong organizations and they daily grow stronger. Amongst these are the Hubbard Foundation in Camden, Lamoreaux’s in Phoenix, and London and Los Angeles. Any one of these is strong enough in itself to carry the whole burden but, in the absence of help, would be enturbulated on the single-target basis. And naming just these does not mean that there are no others as strong.

Organizationally speaking we have first the HAS itself. What is it actually? It is several companies in different places, each one autonomous. It would be almost impossible legally to penetrate these concerns by suing one to obtain the rights of others. Each one of these companies has in itself certain rights and copyrights. One and another have different membership responsibilities. The function of the HAS is very simple: it is—they are—publishing and dissemination firms for data for one thing. The Pennsylvania HAS is solely a publishing company. It publishes the *Journal of Scientology* and several other books. The Arizona HAS has certain rights. It has as well in itself the founding members. The British HAS has its own charter, professional and founding members and again, does publishing on its own.

Each associate has a contract with me personally which calls for a percentage of the gross training income of that associate in return for service, good will, support and advertising. These contracts are assigned to one or another of the various HAS companies. They are, however, not cancelable by anyone but myself for I have contracts with the HAS to that effect. The income sent to me is devoted to the various functions in Scientology. The associate sees that income again in terms of books in people’s hands, disseminates material and solved cases.

Each and every part of each HAS company is solvent and, in view of the small overheads and apportionment of work, is not likely to be otherwise from here on out. They have small staffs, small overheads and a good financial history. Every HAS company pays its bills.

Amongst the various operations the one I have just been in most continuous contact with, London, is one of the finest we have. It is managed by Reg Gould. Its chief instructor is one of the best in Scientology—Denis O’Connell. This organization has increased its number of groups from seven to forty-two in about three months. George Wichelow, an outstanding auditor and public performer, is now going about the country pulling in people by their ears with extremely well-organized enterprise.

Another major operation is the HUBBARD FOUNDATION in Camden where Helen O’Brien keeps the lions very precisely lined up, if sometimes snarling, and where Dr. John Noyga, with a deftly convincing but offhand way is getting upper level Scientology across. Helen is also the “big wheel” in the Philadelphia HAS, although the Hubbard Foundation and the Philly HAS are not in any way connected.

Probably the most succumb-proof personality we have, Dr. Ross Lamoreaux, who is also one of Scientology’s most skilled auditors and instructors is bringing the Phoenix Scientology Institute into higher and higher levels of beingness. This organization, under Ross, has the skill of making itself heard in very far places and, lately in

particular, has been taking scalps from the HAS-nots, as one might call those who oppose the HAS.

In Los Angeles Hardin and Joanna Walsh do a very excellent job of matching the area with the argument. You might not suspect it, but it takes REAL genius to do anything at all in Los Angeles—imagine every student you get being an ex-authority on Slinkism, imagine every technique of Scientology you release tonight turning up tomorrow in the hands of some crackpot as Scoism. To have a good operation in Los Angeles is incredible and yet the Walshes have achieved it. They have with them my good friend Richard de Mille, the world's greatest 1.5 in addition to his abilities in Scientology. As Los Angeles has always more or less handled groups since Remi Stone's time, Joanna of course handles groups for the U.S. They also dabble a bit into Latin America.

In Detroit the Catastrophe is getting to be history as I suspected it would when the cops got next to what they really had by the tail. The cops got bit in the form of an increased interest in Michigan like you never saw before. So Refa Postel and Earl Cunard are surviving and doing well again and will soon do better. It ought to be a moral to us all that all a court can do is wave sheets of paper around and deprive a body of locomotion for a while.

In San Francisco, George Seidler, assisted by my friend John Farrell, has been running a very good organization. It's getting sounder and sounder. George got a note the other day "cancelling his associateship" which gave him a bad shock as it should have since he's doing fine. I don't know who sent it to him but I didn't. I haven't cancelled any associateships and don't intend to. If you want to know how well George is doing you need only know how bad that area was before he put his lariat on it: it even had a company in it called, I think, Sickness and Sadness and the streets were thick all over with stuff from Cherry Papdelaine. A sad bunch of auditors, trained (God help them) in the first days of L.A., were trying to act in some direction or other. So George has done quite a job.

Doris Colbury Graffam in Houston, Texas, is doing a good job on Texas. She keeps right on coming along and I'm real proud of her.

Chicago is held down by the Mazureks and I hear quite a bit from their clientele. Spokane and a lot of country around there is in the hands of Walter Hanan. Ray van Wyck up across the border has just completed an entire year of training on one group of students and infers that their quality is pretty high above the standard trainee as of course it should be—if these people know they know. Hubbard Associates of Puget Sound are settling down after the usual shifts and tumults.

Ernest (Jester) Kish has just taken on, for a fight to the finish, the State of Ohio. I am expecting Washington, D.C., to be taken over one of these days—it's always been a rough spot.

And all the others are doing well.

There is some interesting data about the above organizations which I give you on a sort of I-told-you-so basis. The most stable and prosperous of them haven't deviated from techniques as handed out one milli-inch. The least stable get snarled up on technique maybes and perhaps this has something to do with their financial upsets. The public is buying increasingly and ever increasingly exactly what the HAS is selling and isn't buying dilutions. I have some almost frantic appeals for help here from nonauthorized "foundations" who started for glory on "converted procedure" and wound up in the strange state of mind that I should now bail them out.

As for publications, the fifty Course Books remain standard. The axioms haven't changed and won't—but will be added to with several pre-logics and axioms which simplify the rest but don't change them. And with "THIS IS SCIENTOLOGY" you are into a stretch of simplicity we can all use. What a heck of a time we had with data—but how much richer we are that that data isn't a Big Mystery when we encounter it now.

The *Journal* is getting an increasing number of subscribers every week, is getting out wider and wider.

And what of the “opposition”? I guess under that heading you could group the whole of prior vested interest in keeping things scarce. But there is no real opposition. It’s dwindled down to a pathetic campaign over “communication networks.” I’ve tapped several and honest, they must make friends for us like mad. “They” have gone down so low now that they condemn us for being “only data sources.” That’s like saying the sun’s no good because it gives light. A fellow from Los Angeles wrote the other day that what I take to mean the usual source of entheta was about to invest “over a quarter of a million dollars in litigation in the next few years” and that I ought to make some kind of offer. He doesn’t know that I have made, to date, about a dozen offers, all very reasonable and that every one has been turned down without an invitation to any discussion; a few people still think that certain people really want to get Dianetics going even though those same people have yet to do anything, so far as I can see, but harm it and make things tough for me. The fact that a suit was served on me EVERY time I gave a lecture series finally convinced a lot of people that the entire effort there was to stop me from teaching people Dianetics. For the suits came to nothing and coincided every time with a lecture series and so did not seem very coincidental. So by August first, so far as I can predict, there won’t be any real opposition within the science that I can place.

And what of techniques? Well, I up and solved it as I told you a little while back. I’ve been rationing it now against digestion. Don’t want to shock people too hard. You see, what I solved was exactly how pictures are made, by what and why. So the rest was simplicity itself. A person starts resisting the MEST Universe with “flutter” and, of course, starts taking pictures by sheer mechanical fact of wave vs. wave. His resistance distance is the distance away from him that he is taking the picture. When that is close, you get the “wide-open” case. When he won’t take pictures, you get the occluded case. It’s totally a problem in flutter (that gold stuff the thetan puts out) and a conflict between the body taking pictures and the thetan taking pictures and the amount of MEST Universe action present which causes one to resist (and so take pictures). The basic circuit for the GE is “There is (is not) something behind it, under the surface, below it, above it” for the picture is of the surface only but gravity demonstrates an unseen but felt greater mass. For the thetan the basic circuit is “There must be something to start it” when, of course, there is NOTHING at the start, the start being boundaries for nothingness. So circuits, so pictures.

Old Survive comes in strong again with “Life cannot (can) persist,” “Life is important (not important),” “Life is scarce (abundant),” “Life is worth (not worth) living,” etc. etc. This is run very workably with an incredibly summated summarized process: White terminals of people, matched, in brackets, with the effort to reach, not reach, withdraw, not withdraw, with hordes of people below admiring all this. In other words, if you can do it, you can shoot the works with everything from effort processing forwarded all in one chunk. This is done on MEST objects, not people. When one fails, he gets the ambition to be the valence that won, whether it is a tooth, a fist, a piece of paper. Ambition is trying to become what has whipped one. And that’s evolution. One runs a process like this on the lines of Short 8 and we get Short 8A wherein we use the above and steps like it in between each of the unlimited steps of Short 8.

I’m just giving you advance notice of this. You can play the organ with all the stops open if you want. Effort to reach, not reach, withdraw, not withdraw, in matched terminals, in brackets, admired by mobs from below. Wow! It isn’t the easiest technique to work.

Another technique is “transferring.” One swaps matched terminalized people into himself, himself into them, back and forth, back and forth, and then a matched terminalized self (in brackets) into objects and objects into self (particularly working tools). And we get the mechanisms of sympathy. Giving sympathy is turning one’s self into others (letting them eat one) and obtaining sympathy is turning others into self (eating them). This runs out the mechanism of the winning valence. And then we change matched nothingness into matched somethingness and vice versa.

Beingness processing is a process, like the last paragraph, but done straight wire. One discovers what the pc is trying to be in terms of names, MEST objects. The goal of the pc will be to become a person or a MEST object. As the thetan can only approximate conditions of beingness and cannot himself be, the pc is, of course, pretty well shifted out of himself. Find the first time he failed in this life and “transfer” him into what made him fail and back again if you like. Or by straight wire. And there you have it. Of course, by the brackets you get as well all the overt acts.

If you don’t catch all the above rapidly, it’s because so much of it is old stuff packaged up to work like fury.

Wasting things, by the way, is a very superior technique but on a lot of cases you have to run admiration or they just don’t move.

The whole cycle of wasting is as follows: Get the pc to waste, get him to get others to waste, get him to keep others from having the item, get him to get others to keep him from having the item, get him enforcing the item on others, others enforcing the item on him, get him desiring, others desiring, being curious about, others being curious about the item, get it in GITA in abundance and it is really RUN. BUT it is not necessary to do all this or work any one item long. I give it about ten minutes or less per item and simply get the pc to skim along, thus getting him to some hot buttons faster and not getting him bogged. Run expanded GITA like a swallow flies and you’ve got it. Labor it too hard and it tends to get the pc.

The button “You are self-determined” “not self-determined” is fascinating when run in matched terminal brackets.

You see, all this sort of thing boils down to MECHANICAL interchange between “flutter” and the actions of the MEST Universe which include gravity, vacuums, and various kinds of energy. Theta “flutter” can react against MEST. The first fatal step of the thetan is to RESIST. The moment he uses “flutter” to resist incoming MEST waves, he first gets pictures of the SURFACE of the MEST, then (because these pictures contain all aspects of MEST) all the energy actions of MEST such as gravity. He is “pulled down” and “condensed” by MEST. Gravity will not let him withdraw. And so he is in a terrible state at last. The contest is between FORCE and ADMIRATION (sensation). Admiration dissolves force, force cancels admiration. Forbid the use of force, restrict the use of admiration and a thetan becomes powerless. A collapsed track is gravity working on masses of theta energy which has actual mass. The remedy is either breaking the mass up with admiration (a long but effective process) or restraining the thetan to use his force not to resist MEST waves but to make new objects of his own design (STEP VI, SOP-8). Agreeing with MEST, using flows, lots of other things simply pin him deeper into this problem. Automaticity is this fact of taking pictures automatically simply by putting out “flutter.” A confusion about time is this condensation of old energy by gravity. Time is also the basic on LOSS. Every moment is LOST. A major loss then keys in this continuous loss, energy condenses, gravity acts on the thetan’s facsimiles and the thetan refuses to take any more pictures (mechanically, he can’t) and so finds himself in the “past” and entirely lost.

The above with rapidity, but there so you won’t be caught off guard when it appears much later in PABs. It actually needs a lot of explanation.

THE FACSIMILE, ITS ORIGIN, BEHAVIOR AND SOLUTION will be the next big *Journal* Book Issue.

THE LOGS AND AXIOMS will be the next big issue after that.

In between there will be a lot of filler issues, good dope, comments, etc.

SOP-8A I am going to release slightly differently than forecast, as already mentioned above. It uses every trick I know about to get a low-step case and includes much of the above, interlarding the process with material which rebalances the case.

I am also writing up a book on the subject of Freudian Self-analysis. It will be published in the *Journal*. The reason for this is very plain. The Freudians and psychoanalysts all agree more or less on a lot of hogwash about the second dynamic (utterly missing the brutal sixth). Sure enough, solving the second dynamic is fairly important in a case. This lean towards Freud is to show that those things on which people in

psychiatry etc. have agreed are solved with sudden finality by Scientology. That makes up the agreement continuation of all psychotherapy and gives us legal standing. It also gives us the impact of all Freudian lay following which isn't slight. So bear with me on this Freud excursion. We're not okaying Freud and saying Sex is all. We simply say we solve Freud too.

ITEM: At the Hubbard Foundation we are issuing a small gold key to the ace graduates with the word "SCIO" on it.

BECAUSE IT IS GOING TO TAKE TWO YEARS AND MORE to make competent doctors under the present planning, we are bridging the gap as we can in order to designate our very best auditors. At the doctorate schools a very few of these gold keys will suffice. In the field in general we are going to issue, on recommendation, the certificate of H.G.A. which says, "HUBBARD GRADUATE AUDITOR—we know this auditor is honest and trustworthy and can solve your case." Only a few will be issued. WOULD YOU PLEASE SEND ME THE NAMES AND ADDRESSES OF AUDITORS YOU FEEL REALLY DESERVE THIS. We are not now going to charge for it (changing the last bulletin) in any way except, of course, if the auditor doesn't happen to be a member of the HAS and decides to become one, a thing which is incidental. Some auditors are astonishingly better than others and we ought to recognize the fact.

My wider reaction to the 15% is very good. I think it is a good idea as it gives the associate all the books for the student, gets material around better and makes bookkeeping much simpler in my office. It does not change any contract I have with you. It simply permits, by the payment of an extra 5% when the 10% is paid to secure the books the student should have. I hope all associates decide to standardize on this at this time. It is 155'o of all training fees, the HAS then providing the associate with a prepackaged set of books for each student enrolled in an HCA Course.

Went to a bullfight yesterday. It's all stacked against the poor bull. He comes snorting and pawing into the arena, looks around for something to take revenge upon for all his indignity. He never gets a chance to see the fences. People start waving capes and off goes this mountain of strength to get his man. But he doesn't see the man, he is distracted by the cape and charges it. Of course, there's nothing behind the cape so he keeps charging into nothingness. Every time he gets himself all set to ruin a toreador, the cape is there to distract. After running himself weary after capes, he is suddenly encouraged to find a picador confronting him. The picador is mounted on a horse and the bull for once can get his strength and horns into this horse and he proceeds to do so, BUT, the picador leans in with a long pike and every time the bull gets a good thrust at the horse, spikes go into his back inches deep with plenty of force behind them. This cures the bull of butting very hard—a nice, big engram. Then men start sailing at him at fast speed on foot to plant bandilleros (spiked sticks!) in his back. He's got the engram now so he doesn't try hard to get them even though they are right in front of him.

The bull now knows. He knows he is going to die. That is the first time this has occurred to him and the shock is severe. He stands there sick at his stomach, guts heaving, covered with his own blood, getting weaker and weaker. And then comes the matador and makes him dip and lunge a few more times at a red cape. It's all over. The bull knows it. But he still reacts enough to make his lunges. And the matador, with a pretty dance, slides a long rapier from in front and into the hump and down into the heart. The bull still tries to make it but there are the capes again to make him turn around and around and so make him pump enough blood to kill himself. And down he goes and they sink an axe in his skull and he's dead. And the pretty little horses come out and hook to his horns and sail away dragging him to the tune of jingling bells. And they sweep it all up and sprinkle new sand and let in another bull.

MEST Universe, what would happen if the bull ever charged the fence?

Best regards,

Ron

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Off the Time Track:

L. RON HUBBARD lecturing, June 1952

“Free theta is attention units free enough to be directed of your own volition An unreduced facsimile is one that still has the capability of absorbing your attention unit output At 1.8 you will find real pain A human being behaves like an attention unit. This is factual The concept of aloneness was installed as a control mechanism The aesthetic band is practically a disintegrating band. For instance, you can generate music and practically own people You become to some extent that with which you agree.... Somebody thought this universe up—literally—that’s why you can disintegrate engrams You can place on your future track facsimiles of future high level beingness.... Unawareness of your present time body is good health.... The more heavy facsimiles you pick up, the less active you are—for example, an athlete.... Bring two free energies together and you get matter.... Invalidation occurs at cancellation of any thought, emotion or effort by any thought, emotion or effort Regret is trying to make time run backwards The only way you can control people is to lie to them.... Decision is sanity. The degree he’s capable of decision determines his sanity.... Sex is a harmonic of aesthetics and pain.... Theoretically, if you were high enough on the tone scale, you could run matter as an engram and disintegrate it MEST is motion in super apathy Give a psychotic time and space Care of the body is the worst obsession we have. It’s like taking care of a baby by painting his toys Only the very aberrated love their eccentricities The preclear will tell you everything wrong with his case in the first session, but he’ll usually give you the wrong side of it Moses was so good he could probably enter into a cave and cause it to bite people The degradation of Man is primarily on the fourth dynamic. Every time a man does something dishonorable or unethical he has the feeling that the whole race is degraded.... On the seventh dynamic, look for overt acts against aesthetics.... If you could look at a man’s facsimiles, it would look like an alarm clock some kid had taken apart.... This business of requiring photons for sight is a major aberration Run all the times a preclear tried to keep someone from knowing.... The mind is very good at approximating, at setting up symbols.... Data which is socially unacceptable is almost always aberrative.... You can probably process the main body of theta with technique 80 You don’t need a MEST body to run engrams You identify people as their MEST body and they identify you as your MEST body. Straight wire back to the first time you identified somebody by their MEST body As you go up tone scale, you reach new levels of ARC with your own kind At the level where you don’t feel the need to arm-yourself-against, where you trust, that is the level of true brotherhood....”

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P.A.B. No. 6
PROFESSIONAL AUDITOR'S BULLETIN

The Only Unbiased and Accurate Professional
Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
4 Marylebone High Street, London W.1

[1953, ca. end July]

CASE OPENING

Here begins the first of the series of *Professional Auditor's Bulletins* which deal with the auditor's own case and which can be "self-audited." Later the auditor may care to use the steps of this series on difficult preclears.

I am assuming throughout this series that the auditor is a difficult case *but* to get to the top and *stay* at the top the auditor, whatever he believes his case to be, should follow through on these steps.

We are going to pursue the following course here: the body, the analytical mind, the reactive mind, the rehabilitation of force and perception. We are going to take, at one session every two weeks, quite a little time at this. You've been ruining yourself for a score or two of years so you can expect a score or two of weeks to get unruined.

Now, to begin, I have often offered a point to you which is nearly always missed—the mind and the body are part of a gradient scale of creation. The mind is at a high point on this scale, the body at a low point. The mind has all the capabilities of the body, but the body has lost many of the capabilities of the mind. Thus the mind can function independently of the body *so long as it does not have its attention continually on the body*.

When the mind fixates *wholly* upon the body we have that extreme degree of introversion visible in psychotics or neurotics. No exterior world remains—there is only the body. The dwindling spiral toward oblivion is this road of greater and greater fixation upon the body.

You can observe that the child is *very* exteriorized in interest, sympathy, projects and you can trace the curve of his growing unhappiness through a life which at last is most concerned with eating or the inability to eat.

The downward curve of any case is this curve.

How does the mind become fixated upon the body? If you know your engrams you can see the sudden introversion caused by a blow. Kick somebody and observe his attention turn to the point of contact and only then turn out again to resent the kick. If you keep on kicking him and if he cannot use the motion to kick you he will turn all the way inwards about kicks and be in apathy. He is now a body willing to accept the exterior directions of your mind.

The compounded poundings of a lifetime bring about, in the natural course of events, this fixation upon the body. To get well, you must reverse this course, not by

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going into the past where there were no kicks (the effort of the neurotic) but by reducing or erasing the impacts (as per Dianetics) or by extroverting the attention (as in Scientology). These two methodologies have been developed by myself in order to make people well. There are many ways in Dianetics and Scientology to achieve this. None of these ways include shocks and impacts upon the body, as these, of course, reverse the process and parallel the dwindling spiral of the MEST Universe.

If you have studied Issue 1 6-G of the *Journal of Scientology*, you will understand the simplicities with which we are dealing. While there is much more to Scientology than will be found in 1 6-G, none of it exceeds these basics.

Some are so extremely dense or so spun in that such simplicity of background is subject to grave suspicion and some are so far gone on voodoo that this separation of high level mental awareness (the analytical mind) and low level awareness (the reactive mind) must, of course, be witchcraft or charlatanism. When we separate the analytical mind from the body we discover most often that it very unclearly perceives this universe. It knows it is *not* in the body but it can't see walls. It can't even move mountains. The *body* is convinced about walls; the analytical mind, more highly aware, *isn't* convinced about walls for it hasn't been hit by that many walls. Very much more aware of truth, the analytical mind, wonderfully serene, sees or doesn't see walls at choice. The point is, the conviction of the existence of a universe depends upon the chronic restimulation of impacts. A fabulously interesting, utterly unbelievable communication system, complete with its own time, comes about through these impacts. The reactive mind (the body) believes it utterly. It isn't sane to be MEST or to be a body. Watch the skidding psychotic and observe his greater and greater conviction that thought *is* MEST, that words *are* objects, and watch first his growing anxiety about the body and then his frantic efforts to retain sensation and then his loss of all. This cure is worth studying, for it is the cure of illness, aberration and difficulty on any dynamic.

The primary difference between the analytical mind and the body is the ability of the analytical mind to have nothing and the inability of the reactive mind, the body, to have nothing. The body *knows* things exist and *knows* there are things it must have and things it must not have. By *things* we mean things with molecules in them.

Thus in this first session, we are going to ask the preclear, namely you, to put some attention on your body—medically and dietetically.

You won't find in any of my lectures or writings any discounting of the physical ills of the body. They comprise 30% of the 100% of Man's ills. On the contrary, you will find me asking time after time to be aware of, to observe, that your preclear may be physically sick. Physical illness is predisposed by, precipitated by and prolonged by mental aspects and difficulties. But you don't run engrams on a preclear with a curable physical ailment. Cure the ailment or alleviate it and *then* run engrams.

All right. Now observe the mental curve of a physically ill person. It approximates, in the various stages of the sickness, the various depths of the tone scale. A physically ill person is a mentally ill person. In the sanitariums *if* they had anybody there to observe it, some percentage of their "insane" are only ill physically, but this chronic physical illness is bad enough to make them act insane. One notable case comes to mind of a psychiatrist electrically shocking an inmate many times to discover finally (without any embarrassment, being professionally beyond shame) that the patient was in continual agony from cancer. An operation arrested the cancer. The electric shock was not so easily repaired.

Very well, not to infer anybody is insane, be aware that a chronic low tone, anxiety and insecurity *can* stem from a prolonged but not entirely suspected physical illness which in this day of Aureomycin may be cured.

Being particular about my practice, unlike some people I won't name, I always send a preclear to a medico before I audit whenever I suspect some chronic illness for maybe the medico can cure it quickly. If he can, then I can audit with speed. Auditing a physically sick preclear is *slow* work. In many instances where Dianetics failed in auditors' hands, the auditor didn't look at his preclear. He audited a preclear who secretly took drugs, who was ridden by some disease, who didn't eat properly—in other words the failure was a failure to observe the simple rule that when a man is thirsty, while auditing might help a bit, it's easier to give him a drink of water.

All right. In this session, I am going to ask you to see if you aren't thirsty or hungry or sick before we go into your engrams.

How about dropping in on the local insurance examiner for a fast three-dollar checkover, asking him in particular to look for any possible chronic illness.

Now, it is 70% possible that whatever worries you or (if it is) makes your case hard to run, is psychosomatic. Let's wipe out the 30% chance that any trouble you're having is a physical stick on the tone scale, not a mental one.

Of course, you may be having no trouble with your own case. Fine. But if you are holding on to your bank and your body like mad, remember that it may be because your body is holding on to you.

In those around you and in preclears, you will find it very sound advice to observe for physical ills as well as mental. It may be true that *all* ills are mental BUT it may be possible to cure something fast with a simple diet change.

As for food—I can tell you at once, without even looking you over that you are deficient across the boards. I'm no food faddist and I would use Gaylord Hauser for you know what, but I've fed men on three expeditions and during an entire war and modern rations are so deficient in vitamins and minerals that it's a wonder you stagger around at all. Get this—the B1 normal of the average being comes about only through administering in tablet form about 250 mg. per day. By knocking B1 out of the body I can reproduce any and every kind of restimulation. It is a bumper between the restimulable engram and the preclear.

As for the body itself, it was made to be used—worked. Not used, it goes to the devil quickly. The favorite whine of America is "I don't want to work." You might as well say "I want to be sick." The American Banker has sold America and a lot of Great Britain on the glories of getting enough saved so one can retire. Death and retirement, if you care to look at the statistics, are damned close together. Retiring or "going away for a rest" are usually followed by illness. The only ambition of a sane body is to be permitted to work in harness until it drops dead in harness.

Now you happen to be using a body. Before we worry about your mind let's clean up the primary communication relay point, the body. And for two weeks, let's do these things:

1. Clean up your MEST, get done the various odd jobs you've "been meaning to do."
2. Bring yourself up to date socially and give a letter or a ring or a personal call on people you've neglected.
3. Take a one-hour walk *every* day, simply starting away from home *very early* (dawn is best) for half an hour and then walk back, a different direction every day. (If you can't walk, get out in the yard and throw things for half an hour. If you can't throw, spit at something for half an hour—and I mean throw and spit literally.)

4. Get a physical examination and if anything is chronic get it cured.
5. Take twice a day 100 mg. of B1 (200 mg. total) and supplement it with 250 mg. of vitamin C.

If you will do these things, you will be ready in a couple of weeks for some auditing. And if you feel you're in such top condition you need no auditing, I dare you to do the above and feel the change.

This is good advice. But it is better than advice. It's an invitation to start living.

If you won't take it, then you want auditing to supplant living and you think processing will furnish you with an easy regimen or a painless suicide.

How about it?

L. RON HUBBARD

P.A.B. No. 7
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
4 Marylebone High Street, London W.1

[1953, ca. mid-August]

Come on and bear a hand with your professional or special membership. Send your \$28 or £10, if you haven't already sent it, to London—4 Marylebone High Street, London W.1, or to the HAS in Philadelphia—237 North 16th Street. I need your fee to help bear the freight on investigation, PABs and the *Journal*. *You* need this data, this service.

Occasionally you may not like what I say but remember that small fault can be found with silence. You may not like what people say I do—remember that *all you* know for *sure* about what I do is that I do my job—it being my simple-minded belief that that is the only way for anybody to get anywhere. I want you as a member. There are darned few of us to get this show on the road as it is. So send in your membership fee if you haven't already. I need it. If you have a better “reason,” charge it up to \$28 worth of auditing from Hubbard.

The International Congress of Dianeticists and Scientologists is scheduled September 30, 1953 (Tuesday to Saturday inclusive) in Philadelphia, Pennsylvania. Write to HAS, 237 N. 16th Street, Philadelphia for more data—or just be there if it is in easy reach. The entrance fee will be minor. I'm going to give ten hours of rundown on SOP 8L and auditing and demonstrations. And there will be lots of case reporting. Professional organizations will get under way in earnest for the first time. You may not be aware of it but with 16-G and other material, we are toeing the mark to take over psychotherapy in the U.S. That's not ambitious, there not being any besides ours. Hope you can make it. If you can't, a few months later there will be a Western conference in Phoenix.

Somebody may be interested in a personal project of clinical and research training. We have too few top-notch boys and girls in auditing and almost none in investigation. For the six weeks following the Congress I am going to groom a handful personally, picking out the most promising I can. There will be an \$800 fee, a guaranteed clearing, and an award of HGA to the successful ones. Needless to say, I only want experienced auditors for material. Also, I will listen if somebody is impatient to have his case cracked by me. I'm cracking occluded ones, even in Spanish and French these days—and I speak darned little of that!

As a personal note, I'm homeward bound by freighter, being shepherd to a couple of racing vehicles. Susie, who knew no Spanish at all but *pronto* (and *all* Texans know that), now holds long and involved conversations with the baby's Spanish nurse, shopkeepers, professors and officials. Confidentially, her accent is very Texan-Spanish with a southern drawl. The baby, of course, isn't speaking anything even though she understands what I tell or ask her. She's a real cute kid. All grin and giggle.

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About Scientology, the universities in America would be ashamed of themselves if they could see and hear the high repute in which the work is held in Europe. Over here they *know* something happened in 1950.

Well—to business.

SIX STEPS TO BETTER BEINGNESS

Easy to Learn, Quick to Act

With regard to your own case or any case, be advised that as of this writing of August, 1953, six short easily learned processes exist which, separately or in combination, markedly and simply alter and improve a case. They solve those problems encountered in Dianetics as well as in Scientology. These processes are unlimited. They are not difficult to do. They work fast and they require no more time to learn than it would take to instruct a preclear.

When I step back and look at them I am a little shocked at myself for not developing them 25 years ago instead of this year, and I am more than a little shocked that Man, in 3,500 or 4,500 years of written history, could have remained ignorant of them.

Of course Man, in many cults and systems, borders on these. But make no mistake—if you think you know one of these because you saw it in Mysticism or Capitalism or some other cult, read it again here, for you have missed it. “Taking nothing” is not *denial*, for denial implies a shunning of something, and “taking nothing” doesn’t even imply a something exists. This, for example, is an *all* technique. It is a certainty of nothing-in-existence. Hard to do at first, perhaps, but productive. And so it is with other processes. Read well, for the thing may be so simple you will miss it.

Now what are these six wonder-workers? SOP 8? No, but they appear there. Formula H? Takes skill to use that. SOP 8L? No, we aren’t even covering these here. Our six processes have been around for a while and they are given to you as tested, for many auditors have worked with them. And they are given to you as self-processing techniques, for a trained auditor can use them on himself. Any one of these, used alone, would probably effect a theta clear. But that isn’t our goal just now. Many of you have no reality in that. Instead, let us use, one after the other, these six just to become better beings.

In subsequent PABs we will do processes which bring you to know about Life through your own certainty. In this one we will aim toward the goal of getting you to know that you are alive. Oh, you do already? Not, I am afraid, to as great a degree as you could. In this PAB we are going to cover the certainty that something can happen.

Now those of you who exteriorize easily need alter these processes here only to the extent of doing them while exteriorized. These apply to any case, mock-ups, black or what-room.

The processes are, by proper name:

- (1) Ten Minutes of Nothing.
- (2) Duplication (Step E, Short 8).
- (3) Spacation (Step III, SOP 8).
- (4) Contact (Step VII, SOP 8).
- (5) *Self Analysis* (Step VI, SOP 8).
- (6) The Opposite Pole.

They rank approximately in the above importance and they can be run in the above order.

Certainty Processing, Formula H, and SOP 8L are to be the subjects of later PABs. The above six serve our purpose here. They serve our purpose so well, these six—that an auditor cannot use them on a preclear without changing markedly the state of the case. In fact, it is my belief that an auditor, after testing these on himself and a preclear, could not honestly go back to using off-brand psychotherapy *unless* he had something else besides psychotherapy in mind, such as, shall we say, sadism or coercion. For these six by themselves or with Certainty, SOP 8, Short 8, SOP 8L and Formula H, produce any beneficial mental result possible according to my experiments, data and reports. Remember, all these are Scientology, they are not Dianetics. They go on a 180° vector to Dianetics. I developed these in 1953. I carefully point this out in order to unstick a few people on the time track. The phenomena in Dianetics are still there but Dianetics requires too much skill *and* leaves too wide a margin for unscrupulous auditing. Dianetics isn't better—it's just too difficult, and takes too long.

These six are a backbone of Scientology, Science of Certainty. And they give you and your preclears all the certainty of recovery you could desire. They undo travail. They do their job easily without auditor restimulation. And you can self-audit them.

(Read ALL the PAB before Self-Processing.)

To begin the session, if you were here in person I would ask you to double terminal with **certainty** **“I can't make people well” “I can make people well”** in brackets, for it might be standing in your road. You can try it if you like but you don't need to. We'll pick up all that when we learn about LIFE in SOP 8L. Or I might have you run **“Must reach” “Can't reach,” “Must withdraw” “Can't withdraw”** on your favorite somatic first. But again, that isn't necessary.

Let's go straight to (1) of these processes:

(1) **Take Ten Minutes of Nothing.** This technique means Oh so literally what it says. It isn't ten minutes of “relaxation” or “relief” or “rest.” It isn't ten minutes of you, a body. It isn't ten minutes of somatics. It means ten minutes of no body, no engrams, no walls, no MEST Universe, no sound, no thought, really nothing. All one's life he is trying to get, to work, to be, to perceive *SOMETHING*. Now for Ten Minutes let us have utterly *NOTHING*. The gettingness of something makes a one-way flow. Also the dwindling spiral. Also, the one thing the analytical mind cannot be, it thinks, yet all it is is nothing, is in MEST terms: Nothing. Mind you, fear of NOTHING is enough to make one's stomach curl for Nothing is death itself. This is unlimited in running time. It *always* improves a case in the long run if not instantly, as it often does. The preclear discovers sooner or later he CAN be nothing, that he doesn't have to strive to be. What a relief! Lao-tse was *so* right about striving.

The MEST Universe itself is mainly nothing even in the science of physics. In sound, concentrate on the silences between the beats, not the beats, for instance.

You can use NOTHING in Matched Terminal Brackets, you can have Nothing of particular somethings such as dead kinfolk. But the basic technique and the one used here is simply “Ten Minutes of Nothing.”

If you or the preclear get too ill the first time (the illness would abate if the process were kept up and always abates in subsequent periods) use the next-to-the-last list of *Self Analysis* (something real, etc.).

Now to (2). This is **Duplication**. This process appears in Short 8 as Step E. But it appears so briefly that its use and variation has not been understood.

The analytical mind has come to depend entirely for perception upon the body while, it can be demonstrated easily, it is itself capable of vision.

Further, the body has a nasty and uncontrollable trick of duplicating everything it sees. This makes engrams. The body perceives continuously as we learned in Dianetics. Duplication is the action of making mental pictures. Duplication processing brings the mechanism of taking pictures under the aware control of the analytical mind. The body “makes pictures” of everything. It is *certain* of MEST because it has apparently been punished into agreeing with the solidity of MEST.

The analytical mind is not so “sold” on MEST. Thus, remember this, it doesn’t make clear pictures or “see” well at first. It dubs in a thing of no consequence in theta clearing. The process begins by having the preclear (or yourself) look with the body’s eyes at MEST objects and, one by one, put *beside* each object selected a mock-up or duplicate of it. This is done rapidly with far more attention to quantity than quality. This is done for a couple of minutes. The second, longer step consists of advising the preclear or yourself to “look” with eyes shut at MEST objects and, eyes still shut, put a duplicate or mock-up beside each object selected, and perceived. One does not at first select the preclear’s body. One selects objects in the room, then outside the house. The last necessitates “seeing through walls.” At no time lead the preclear, if doubtful, to do more than “pretend to see.” But don’t tell him he must only pretend either, for this is invalidation. The certainty comes in on the duplicate. The preclear knows he is duplicating even if he is only pretending to see the actual object. Tell him to see the house next door and duplicate it with a mock-up beside it. Tell him to see a bush and duplicate that. Keep this up for *many many* objects. The preclear may or may not tell you he feels he is away from his body. If he is, good. Don’t tell him to get back in. Just keep up the process regardless. You are not interested at this stage or with these processes in theta clearing, but it happens anyway.

Finally have the preclear view and mock up beside it his own body and parts of his body from various angles. This process resolves scarcity of engrams and viewpoints and is intensely useful and valuable.

(3) **Spacation** is Step III of SOP 8. This is a specialized version of nothingness. It is very murderous to aberration. Its first phase is to have the preclear, with his eyes closed, “reach” up and find the two corners of the room behind him and get interested in them and NOT THINK. You can do this for hours. No matter how bad you feel or from what, you can always improve with this one. This puts the preclear in present time. And as circuits are never in present time, they key out. This process resolves all your out-of-present-time Dianetic problems.

The preclear is holding on to both sides of the engram bank, taking responsibility for one side only—thus he is an effect. This is “Spacation with MEST.” Your preclear, I am sorry to say, will eventually exteriorize whether he knows about it or not.

A total spacation is completed by having the preclear put eight anchor points of his own out, ignoring MEST, to make and use his own space. There are many uses for this process. All ills are basically lack of one’s own space. This Step III is basically a nothingness process. People who are afraid of nothingness can’t make space.

(4) Contact is Step VII of SOP 8. More data is needed here. Auditors have been writing me frantically telling me that their “sane” preclears get big tone rises on this and that this is *not* limited to psychotics. The process consists of having the preclear see, feel or otherwise sense objects in the room, reach for them with hands and then withdraw from them. It can be repeated theta-wise.

(5) Self Analysis (Step VI of SOP 8) is, of course, the total of *Self Analysis in Scientology*, published by the HAS in Philadelphia. It is mock-up processing. It (a)

creates space, (b) takes attention off engrams, (c) recovers the use of energy, (d) improves aesthetics, and several other things. The next-to-the-last list in the book is still excellent-Recall a time when something was real to you, when you were in good communication, when you knew some affinity was present. This can be supplemented by having the preclear mock up an entirely fictitious series of past and future incidents-for TRUTH when it means MEST Universe is Total Agreement with the past; and that is death, that is MEST.

(6) **Opposite Pole** processing is new to you but it is a logical follow-through on three universes. We have here more than adequate to make one sure of his own universe, enough to make one sure of the MEST Universe, but not enough to make the preclear certain of the “other fellow’s universe.” (See Issue 16-G of the *Journal of Scientology*, “This is Scientology,” [page 378].) Certainty on three universes is necessary.

The Opposite Pole is, as I will cover in later PABs, quite important. Here I will give the rudimentary process:

There are two phases. The first is allied to Certainty Processing. The second is a resolution of valences. Its name is “Wearing Heads.”

In the first, one puts an imaginary point before, behind, above, below, to each side of him, one place at a time, and has this point *think* “**I am going to destroy you**”; also have the points saying “**I will betray you**” and “**I won’t reply**” and then the preclear thinks at the point “**Nothing there.**” This is a simple form. The point can think all sorts of threatening or cowardly things, and also “**Nothing there**” meaning all manner of things at the point. But the primary phase of having the point think “**I am going to destroy you,**” “**I will betray you**” and “**I won’t reply**” and having the preclear think “**Nothing there**” and varying the position of the point will suffice when Opposite Pole is used with the remaining five processes.

“Wearing Heads” is the second phase of Opposite Pole. One has the preclear, or himself, make a list of early allies, pets, enemies, current associates, the wife or husband and objects and then, one after another, put on the head (mocked up over his own head or around him if exteriorized) of the other person or thing. One does this rapidly. The preclear gets some insight into the 3rd Universe. “Wearing Heads” is quite effective. If there are some heads he *won’t* wear or if he gets one “stuck on” and “can’t get it off,” recall that this process is the last on the list and one goes from it to “Take Ten Minutes of Nothing” and around we go again.

Now if you really are serious about your own case or about getting results on your preclear, you will sit down or lie down for half an hour or an hour or so a day for the next two weeks and go through each one of these six, giving each a few minutes and then going on to the next. I won’t tell you you’ll be a clear in two weeks. You will have to have an insight of some depth into life to be a stable clear and you get that by getting audited on or auditing yourself on Certainty, Formula H and SOP 8L on the routine to be given in future PABs. But if you use these six steps as given here and don’t wander and don’t let your circuits get you into “mazes of philosophy” and don’t get fascinated by engrams, you’ll be a passable release after a while. You may even find out you’re alive! Breathing and everything!

Here’s the routine:

SIX STEPS FOR SELF-AUDITING (SSSA):

- (1) Ten Minutes of Nothing.
- (2) Duplication.
- (3) Spacation.

- (4) Contact.
- (5) *Self Analysis*.
- (6) Opposite Pole.

Do each not longer than ten minutes at a time. Do all in one session.

Use for any case, for auditing or self-auditing.

Send in for your membership so I can see you next fortnight.

L. RON HUBBARD

ASSOCIATE NEWSLETTER NO. 8

[1953, ca. late August]

The big news is the International Congress of Dianeticists and Scientologists scheduled for October 1, 1953 by the HAS, 237 North 16th Street in Philadelphia, Pennsylvania. The Congress will last five days, beginning Wednesday and closing Sunday night. The new material will be given and demonstrated by myself. Professional organization will be stressed business-wise. Case reports on current data will be given. Group Processing will be undertaken and demonstrated by myself and others.

I am, by present plan, homeward bound in September after an absence from the U.S. of one year. During that year I believe I have achieved a great deal—a strong and successful operation in England and internationally. And I have brought the science to a point of simplicity which works excellently even in poorly taught hands and upon groups.

I have one more process which I am saving for the Congress, a process which makes the preclear, no matter how unhappy, quickly satisfied that something is happening for the better and which strikes down even the extreme cases of “I don’t want to get well.” This is 8L and is a final answer to engrams and what life is about. It has not been detailed in any paper. It is pro-auditor and self-processing.

We have now university backing of magnitude in Europe and also university arrangements in the U.S. And I think the amount of trouble I can expect is slight, although I am informed that some fellow in the Middle West urged in Denver a “police force to keep auditors from using Hubbard’s techniques.” I have booby-trapped the line on this guy. He will, of course, as he has in any series of lectures I have given, launch some petty suit at me to annoy me. This lets me sue back in the East. I think he will be very unhappy, I hope. I’m not looking for trouble but today I have the funds, the science and the time to get real nasty on these squirrels. Always before I had first to think of investigation, second to think of business. The boys took ample advantage of my preoccupation with trying to get to where we could really help people easily. I am ashamed for them but that won’t stay action from me.

Now following the Congress in Philly, I am going to take on personally for training some few top crust HDAs or HCAs. This is the start of the doctorate routine. It looks like the pattern will go this way:

The Road to Doctorate:

1. HCA from an associate or doctorate school.
2. B.Scen. from a doctorate school.
3. Correspondence Courses on various subjects such as philosophy, psychology.
4. Special training by myself.

Three and four above may be changed at times so that they finish with my prepping before they finish their correspondence courses.

The people I will undertake to train immediately after October 5 will be advanced people. The course will be clinical in nature and will last six weeks. Its fee is \$500. If you can see your way clear, send me somebody real good so we can have some carefully coached auditors around.

According to plans we will have, I believe (but not for certain), a Western Congress in late December at Phoenix.

In Philly I hope to get the HAS a bit more active and solvent, a thing I always work on anyway, so don't be concerned for the moment on the non-receipt of books.

There will be conference tapes, about 10 hours at \$10 per hour. Order through HAS, Philly.

The *Journal* will now be catching up on its issues. The big drawback here has been its lack of copy from me. I have been pretty busy and for some time without a dictaphone. Its earlier punctuality was due in some part to my having good facilities and getting the copy there on time. Also to Hart's heavy newspaper indoctrination. Poor ole Green Eyeshade will have to get unoccluded now on 8L.

Hardin and Sequoia have received a go-ahead on a four-year training program which includes some "residence training." We are now seeking to work out a schedule whereby he can use the Sequoia Correspondence Courses in various subjects to supplement associate training *through* the associate. These are apparently good courses Sequoia has. I have asked Ross to look into using the purely correspondence material on philosophy, etc. in a general program for associates. This doesn't, by the way, put anybody under Sequoia. The reason for this study in old subjects lies in my observation that most auditors lack knowledge of Man's struggle with knowledge. They cannot, with this lack, recognize first the value of their own work, second, cope with cultured if incompetent academic psychologists, and third, they appear ignorant to preclears who, if their trouble is severe, are quite often extreme experts on psychology and philosophy. This is part of raising the cultural level of auditors as a whole.

As a side comment, isn't that Ghost of Scientology raising hell with people! Delightful.

As another comment, people process and act in Spanish according to the rules and tone scale.

Still another, my God is it hot in Seville!

NOTE: Run Certainty on "Can (Cannot) make people (self) well." Be surprised how this changes an auditor.

Best,

Ron

P.A.B. No. 8
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
4 Marylebone High Street, London W.1

[1953, ca. late August]

VIEWPOINT PROCESSING

A few weeks ago I was able to tell the various schools of the HAS in an Associate Newsletter not to bother with or work with their extremely tough cases for a little while since I had to hand a process which easily remedied their difficulties. I discovered Viewpoint Processing about the same time as The Factors, but wished to make completely certain of the results to be obtained by Viewpoint Processing and to go on for a few months investigating the possibilities that there might be another even more easily workable process by which the difficult case or any case could be resolved.

To give you an entire list of the processes developed and examined and applied for the purposes of test would be a lengthy and at this time unprofitable task. I should, however, for the use of future investigators, give you some outline of the processes developed and investigated. In addition to the developments which you see in the various books and articles I have written on the subjects of Dianetics and Scientology, and which delineate many processes, and in addition to lectures I have made on my investigations and applications in the field of the human mind, I have tested in excess at this date of ten thousand mental combinations of computations, various types of nothingness, facsimiles, postulates, force, perception and other factors designed to alter, enhance or nullify mental conditions. In addition to this purely thought investigation a great many mechanical aids, biochemical combinations of substances, various diets and regimens have either been tested or developed and tested in an effort to resolve endocrine and purely structural problems attendant upon mental and physical deficiencies in an effort to locate in structure a sweepingly simple answer. All of these efforts pointed toward and assisted in the development of the technology and methodology of SOP 8, Short 8, Six Steps for Self-Auditing (SSSA) and techniques evolved directly from the data given as The Factors, the five Pre-Logics and the Axioms and Logics as given in the *Handbook for Preclears*.

Investigation forced one toward the conclusions which follow: The problems of structure and bacteria are best resolved first by a direct address to the mind; second (but first in the case of emergency surgery) mechanical rearrangement of structure; and third, diet and regimen within the tolerances of the body; fourth, the administration of biochemical substances of a preventive, supplementary or curative nature, but only in the presence of obvious and well established acute or chronic illnesses or deficiencies. From the standpoint of technique, it could be said that those techniques which most apply creation and observation produce the best and most rapid effects. Those techniques which employ nullification or eradication are substantially less effective, and those techniques which employ evaluation for the patient or which cause him to combat or shun one phenomenon or another are directly harmful. Techniques which stress viewpoint creativeness, space and action are far superior to techniques which stress ideas or objects. Techniques which bring about anaten in any form or which stress somatics are not in the long run workable above a very low level. Any

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technique which introverts is inferior to a technique which extroverts the attention. The goal of processing could be said to be the restoration of the highest possible level of freedom of attention for the purposes of creation and observation. Emergency mental conditions alone excuse the running of engrams, the use of concepts, matched and double terminals; but such a practice should be altered to unlimited techniques after no more than half an hour. Certainty Processing is apparently the only exception to this rule, but here the ingredient of certainty alone on past, present and future excuses the use of nullification. Some hundreds of tests applying viewpoint attention and other matters to Certainty Processing demonstrate it to be an emergency technique to be employed only to that level where observational creative techniques can be used. The remedying of scarcity and abundance in terms of Creative Processing as represented by SOP 8 (Step IV) is senior to, by far, Double Terminaling, Matched Terminaling and running concepts or Postulate Processing in any form. Restoration of the patient's ability to evaluate and an eradication of invalidation by restoring his confidence through direct observation are excellent techniques.

Auditing failure evidently comes about by the unwillingness on the part of the auditor to have other people "look." Auditing difficulties are found to lie more generally with the auditor than with the preclear. It could be said generally that an auditor is not in a position to audit unless he can comfortably out of a clear conscience permit other people to observe. The auditor's own fear of discovery of data in his own life is found to impede the progress of preclears markedly and is the basic reason for auditor fixation upon nullification techniques rather than observational techniques.

There are in the process of test four mechanical aids for the treatment of the psychotic which may or may not obviate auditing. Nevertheless such mechanical aids would have to be applied by an auditor. Pending the final testing of these mechanical aids, the auditor is invited to let alone for the time the problem of the psychotic and psychotic patients. But if he does feel called upon to treat the psychotic, his attention is invited to Step VII of SOP 8. It is highly probable that this step, succeeded by as much of the remainder of SOP 8 as can be assimilated, is the only mental treatment in existence for the remedy of psychosis or severe neurosis which will deliver good results without danger of worsening the psychosis. A long investigation of shock treatment by an unbiased investigator financed by myself has resulted in the incontrovertible conclusion that shock treatment of any kind, whether by use of noise, gas, electricity or physical blows, not only worsens but confirms mental derangement and is used in this civilization at this time solely because the level of acceptance of the psychiatrist is a psychotic person, which level of acceptance will not permit a raising of that person into the level of sanity. The use of surgery and shock upon the mentally deranged is bluntly criminal.

The recommended battery of techniques for the betterment of the preclear as of this date is as follows:

Viewpoint Processing
SSSA
Certainty Processing
SOP 8
Short 8
Formula H
SOP 8L

Viewpoint Processing is contained in this issue of the PAB. SSSA has been covered in PAB No. 7. Certainty Processing is contained in Appendix 2 for SOP 8 [PAB No. 3]. SOP8 and Short8 are contained in Issue 16-G of the *Journal of Scientology*. Formula H [PAB No. 9] and SOP 8L will be covered in later PABs.

Although viewpoints may be handled in many ways and are best handled purely from observation, there is that case which is intensely occluded which cannot at the beginning of auditing observe well as a body if at all as a thetan. This is either the occluded or the delusory case. If the case is delusive, its entrance is via Step VII of SOP 8. If the case is merely occluded the obvious and immediate entrance to the case is Viewpoint Processing.

The blackness on the case is indicative of a scarcity of viewpoints, a necessity for safeguarding and protective “screens,” a defensive and propitiative attitude towards existence, too much loss of allies and goods, too much loss of space, and finally and most importantly, loss of those who have evaluated for the preclear. The sudden departure of the person who has evaluated for the preclear results in loss of that viewpoint which the preclear unwittingly had assumed. That one person evaluates for another solely in the most common concourse of communication is not aberrative, but where evaluation has taken on an extreme aspect as in the case of a mother, father, husband or wife, then the preclear has come to assume that if the person evaluates for him, the person is looking and listening and feeling for him as well. The loss, by any cause, of the evaluating personality causes the preclear to believe that he has lost his source of perception. There is no radical difference, and only a gradient scale, between “observing for” and “thinking for.” “Thinking for” is much lower than “looking for” the preclear.

Direct observation is infinitely superior to thought which seeks to know before looking. Thought could be said to be the manifestation of evolving a low-level certainty of observation from a number of past observations. The combination of past observations to derive a future observation could be said to be the process of thinking itself.

Thus we find the occluded case very often very brilliant, very sane and very reasonable but inhibited in observation. The brilliant occluded case has achieved the almost impossible level of being able to know through past experience without looking at all. This could be said to be the generation of a theory: the combining of past experience to predict future experience, the role and function of a theory. Where the ability to think is combined with the ability to observe directly, one has a genius. The case which can observe but thinks poorly or shallowly is known to us as the wide-open case. The case which cannot observe but thinks obsessively is known to us as the psychotic. This does not mean that there are not combinations of wide-open and occluded cases, and it does not mean that all wide-open cases cannot think, nor does it mean that all occluded cases cannot observe. I have here presented only the two extreme aspects of “all observation without thinking” and “all thinking without observation.”

All manifestations of thought break down into relative positions in space. A person is happy when contra-survival things are far from him and pro-survival things are near to him and unhappy when contra-survival things are close to him and pro-survival things are far from him. In other words, all manifestations of thought and all difficulties of thought find as their basic the five Pre-Logics, the substance of which is that theta locates things in time and space and creates time and space in which to locate things and creates things to be located in time and space.

It will be found that the spatial concepts and observations of the difficult occluded case are at fault: things are too near to him or too far from him; things are in improper relation one to another. The use of Step VII of SOP 8 upon an occluded case, even where the case is not even vaguely “insane,” all can produce this startling result, for this step remedies relative position in space of various objects. This is mentioned in passing because the occluded case who comes to the auditor is usually merely worried or wants to be better and the auditor overlooks the fact that here is a very powerful mind holding well in check and compensating for lack of reality on spatial position. It

will be found immediately that this case has been from early childhood extremely concerned one way or another by spatial position. This denotes a former dependency upon one person or another for the MEST universe itself to keep objects located relative to one another in space, and dependence upon the judgment of another as to whether things are near or far. It will be found immediately that somewhere in the current lifetime background of this preclear there was a person who was extremely concerned about the nearness or farness of things and who was obsessed on the subject of distances. A quick relief of this condition is the discovery with an E-Meter of the identity of this person and then the application of Viewpoint Processing, using that person as the one who has most evaluated for the preclear. The E-Meter, not the preclear, will be able to locate this person.

Although the occluded case will always inform one with great rapidity that he cannot get mock-ups, his statement is quite relative and is based upon his desire to defeat the auditor. It will be found that the case can get some vague impression in one fashion or another sufficient to work the case.

The occluded case is afraid of sight. He will be found to recoil from a momentary bright mock-up or a facsimile. These frighten him. In Para-Scientology it has been discovered that a cycle of Can't-See, Can-See, has taken place somewhere in this occluded case's past. It has been offered that a person was blind in a lifetime and on death, of course, recovered suddenly his state of vision. So long as he was blind he was alive, the moment he could see he was also dead, so to see means to die. This has solved some of the blindness cases in Scientology. It will also be noted that the occluded case, when asked to exteriorize or when he exteriorizes for the first time, will feel a considerable amount of grief. In Para-Scientology this has been traced to past lives and the death (for exteriorization is an approximation of death).

It does not particularly matter whether the sadness of the occluded case, on the thought of exteriorizing, is occasioned by "past deaths" or whether his fear of perceiving is traceable to sudden visions of a body, now dead, to the end of believing that seeing makes him dead. These are matters for Para-Scientology and they only feed the occluded case's circuit which compels him to look always for a prior cause, a reason.

Indeed, his search for a reason is what marries him so thoroughly to a body, for a body always has reasons, reasons for everything. How far can you get from observations? A reason. The occluded case has to *know* before he can go, has to compute what he will see before he looks. He is the best customer for the map-maker.

The dear old Royal Auto Club with its wonderful fund of knowledge about touring, its beautiful travel directions, yet is an example of having to know before we can go. The RAC can tell you the number of pebbles on any road in Tibet, much less France. It is the best and most efficient club of its kind in the world. Just so, we do not object to this trait of the occluded case—to have to study books and maps before he can move—but the occluded case himself at length concludes that he isn't too happy even when he gets there. His longing for adventure is thwarted by his thirst for knowing before he is. He has to know, for example, all about the conditions of being a clear before he is audited. Then he approximates in auditing what he has now computed a clear should do. And his case stands still. Why? Because it isn't being audited—his circuits (calculators) are. On concepts and nullification techniques in general his improvement is very, very slow, for he is processing something while the auditor is processing him—and the auditor is not processing the preclear, but, via the preclear, a circuit. The answer to this is blunt: "Look! Don't think! Look!"

It will be found that the occluded case never looks at a thing. He looks at something besides a thing. He is "steered off" that which he would observe by charge. Ask

him for an observation—you will get an indirect reply, a reason, an explanation, a description—and if he is in “bad shape” you will get an answer, not to your question, but to something else. By this alone you can tell an occluded case. A case pretending to be wide-open is actually occluded if it behaves thus. Many a “wide-open” case with “clear recalls” actually can’t see anything or is seeing nothing but delusion. The positive key is, how direct is the communication with this person?

Another characteristic of the occluded case is that he “has been betrayed.” Any case that talks much about betrayal is an occluded case, even if he represents himself otherwise.

The occluded case is sometimes a criminal, sometimes intensely honest. In a search for truth, he has interpreted truth as “agreement exactly with the past.” This is honesty. It is also being MEST itself. So if you cannot get a case to lie to you, know that it is occluded. If you cannot get a case to act without a reason, it is occluded. If a case claims to be doing one thing and is actually doing another, if its actions are hidden behind a mask of TRUTH (if it is really a liar) you have a spun occluded case that has entered delusion. This person is crazy. And dangerous to the auditor and his reputation.

The *only* safe way to audit is with an E-Meter. Only *then* can an auditor know the preclear is doing what the auditor says. Spend twenty hours of auditing an occluded case if you will, without an E-Meter, come to the end of the period, as you will, without any marked benefit to the case, assume then that the technique didn’t work (and you will), but don’t expect any sympathy from me if you don’t *always* use an E-Meter. If the preclear is running as you direct there is always a needle response, particularly on the new Mathison 54—no occluded case can get by one—but they can get by an auditor for the whole being if the occluded case is geared to defend and defeat other motion while yet emanating motion.

There is a type of occluded case, very low in reasoning ability, which may have given rise to the “vampire” idea—the personality which absorbs the life and lives on the life of others. This case, of course, is near-psychotic (you must understand that occlusion and psychosis are *not* synonymous). It has a peculiar trick which identifies it—it ignites and extinguishes matches. I remark on this type because it typifies in a peculiar way what the occluded case is doing: **THE OCCLUDED CASE IS DOING ALL POSSIBLE TO STOP OR ABSORB MOTION.**

Here we have the gradient scale of cases:

- Clear viewpoint (Cleared On)
- Viewpoint of facsimiles
- Viewpoint partially occluded (the average case)
- Viewpoint entirely occluded
- Viewpoint partially occluded, partially delusive
- Viewpoint of delusive facsimiles (the dub-in case)

It is a shock to the occluded preclear to find out what he is doing—for he is using every facsimile or ridge he can muster to *absorb* around him light, sound, feeling, motion, distance, and viewpoints. He is rigging himself up as a sponge for all motion that is forbidden or destructive. When you start to process this man, you will be astonished to find he is holding to him (with no responsibility) waterfalls to deaden sound, stove lids to stop fire, mats to deaden impacts. He is a walking soft-armor tank. In a light stage he is heavily built. When he is thin, he has begun to retreat from his armor plate.

He has followed this scale downward:

- 40.0 Cause (Emanating)
- 30.0 Mainly Cause, sometimes Effect
- 20.0 Half Cause, half Effect
- 4.0 More Effect than Cause (High Toned Man)
- 2.0 Mainly Effect, destructive Cause down
- 0.0 All Effect

Note: 4.0 was and is the goal of Dianetics. 30.0 to 40.0 is the goal of Scientology. This goal of Dianetics was so difficult or impossible to attain by my early auditors that I returned entirely to investigation in October of 1950. I had considerably overestimated the capabilities of auditors and seriously underestimated the difficulty of some cases.

Whatever process you use on an occluded case, you will find the above holds true. And of course it continues to hold true down into delusion. To make this case recover by wiping out engrams or postulates is bluntly impossible, for the case has mimicry of gravity and is grasping to it every incoming impact.

It is remarkable that the delusive or dub-in case is best told by its pretending to have facsimiles (a complete corruption of an intolerable past) and yet manifesting the other manifestations of a completely occluded case. There aren't many of these delusive cases around; auditors in the old days commonly mistook these cases for near-clears, and thought to bring them up to a state of clear by auditing out engrams. Of course, the preclear could manufacture and believe (automaticity of engram manufacture) more engrams than could ever be eradicated by auditing and the case would simply stay on the same level or would even get worse. The auditor had failed to apply the small tests offered in Book One to distinguish a dub-in case. The wide-open case (delusive but clear recalls of non-factual material) is distinguished, then, by having the same manifestations in life as the occluded case, which is to say, a fear of and protest against sound, a general protest against life, a defensive and defeating attitude. But this case is in far worse condition than the occluded case and this condition is most easily noticed by endocrine disorders. This is denoted by sterility, untimely fat on the back of the ankles (startlingly common in the current civilization) and perceptic difficulties. In auditing this delusive case, it will be found that sonic and visio go off and the case becomes an occluded case before it rises far enough up the tone scale to have (and not need) proper facsimiles, or a good memory of past events. If the auditor thinks the occluded case is difficult, he should realize that this wide-open case is death and destruction to all around it, for the case is capable actually of nothing but destructive action and desires no other mental state in those around it than a complete apathy. The occluded case quite commonly supposes himself to be badly off; the delusive case rarely, if ever, believes there is anything wrong with him or her. The occluded case is high toned for homo sapiens and is therefore far more common amongst the leaders of society than even auditors suppose.

In Viewpoint Processing we are looking for the person in the preclear's past who did not enjoy certain positions on the tone scale. You must know that love, hate, enjoyment and admiration are not positions on the tone scale. You will not find them on any tone scale that has been released by me for they are attitudes toward emotion or characteristics of energy rather than emotion. Emotions are a set band of reactions. Any person who can be freely emotional and enjoy a "good cry," or even enjoy being apathetic, also can hate "having a good cry," and so it is as well with love and admiration. In what the Russians laughingly call a civilization (and you would be shocked at how far that is from anything Europe or America thinks is civilized) practically the only enjoyed emotions are apathy, grief and fear. The remaining emotions in that culture are all but unknown. This holds true on the tone scale, in spite of the fact that these emotions are actually enjoyed.

In the old days the Russians thought nothing was more fun than for everybody to go into the barn and burn it down. They have not much changed. In Germany the most enjoyed emotion is hate amongst the Junkers class. They hate up and down the entire emotional band with an abandon which brings out the sporadic excursions they take down into France. Love, if you have ever noticed, does not much care where it sits on the tone scale, as we find a young man deeply in love starving himself to death (a characteristic of apathy) and a young girl in love in a dreamy enthusiasm which makes her bloom. We find love used in Christianity about twelve feet below 0.0 and in New York precisely at 2.5 on the tone scale. Admiration is a particle which unites and resolves like the universal solvent all types of energy, particularly force. Hate coheses and hardens energy. Love is the human manifestation of admiration. All this so you will know why it is that an occluded case sticks at being an occluded case while another case does not. The reason is in the people who have evaluated for the preclear. One of these has taught the preclear arduously to dislike (hate) all manner of things, has taught the preclear that many things are bad (it's so bad over there you'll have to look back at me). Another has taught the preclear that he must love everything. The predominant teaching is "Do not enjoy," "Do not be happy" (happiness being a state of admiration of things).

The cycle, then, of the preclear who has been taught to hate things is that he begins to resist them and eventually piles up energy against them to such a degree that he makes an actual deposit, which is an occlusion and which has on his side of it complete blackness and on the reverse side of it the piled-up facsimiles of that thing which he is resisting. This screen, then, has a hunger for the thing which it was resisting, and if this screen is fed whatever it was set up to resist, it will dissolve. This accounts, in part, for the step of Expanded Gita. As a test, I fed the screen of one preclear the loathsome item which it had been set up to resist for thirteen hours before the screen resolved.

In processing it is far better to pick up the evaluation which began the screens than it is to set out on the adventure of trying to dissolve the screens.

However, if you want to see a cleared MEST body it is probable that you will have to feed these screens on Expanded Gita, wasting and accepting in brackets for, perhaps, a hundred hours. This solves the actual hunger which depresses the acceptance level of the preclear down to the things which he is resisting.

The best trick the MEST universe has is to teach somebody he must not enjoy something, that that thing is bad and therefore he must resist it. Once this cycle of resistance is started, the preclear edges down toward the bottom.

In auditing Viewpoint Processing, then, with the preclear on the E-Meter, one should take an assessment of all the people with whom he has been surrounded to discover which one of those people enjoyed things the least and hated things the most, and which one of those people insisted that the preclear love everything. It will be found that both of these will probably wind up with a stuck needle when discovered, for the preclear winds up hating the individual who insisted upon love for everything. The sudden loss of a sexual partner runs the cycle from love to hate with rapidity and leaves the preclear hung at that portion of the track where he lost the person. By resisting the loss he resists the person, and if the person has done anything to engender hate, we will find the preclear in a strange state of hating love. If he has to resist all love and affection, then, the chances of his getting enough particles of admiration to make life enjoyable to him are nil. This person is probably earlier in the preclear's life than marriage.

What we are trying to do here, then, is not to run out all the engrams in the bank, but to release and free the viewpoints which are being resisted. This is somewhat like opening a safe. It was difficult to learn the proper combination; the proper combination

consists of breaking down the resistance of the preclear to that viewpoint which loved everything and which evaluated for the preclear and tried to get him to love everything. It will be found that this person has departed from the life of the preclear and the preclear will probably tell you with a sudden realization, yes, his emotions shut off just about that time.

The screen which has been set up to resist this person may be based on an earlier screen, so one should take a second look and find out if there was somebody else who loved everything who is resisted by the preclear. It will generally be found that there are one or more earlier screens than the first one the auditor will discover.

Having found this screen, it is necessary then to have the preclear, whether he can see his mock-ups clearly or not, mock up in abundance the person being resisted in the attitudes of “looking for the preclear” and of “pointing things out to the preclear to be loved.”*

Another variation of this process employs a principle which is very old to us—Cause and Effect. The actual computational difficulty with this case is that the case is seeking to be an Effect rather than to be a Cause. The case will tell you that it has been betrayed. This is, in essence, saying “I have been the effect of a bad action”; it is an apology for failure. It will tell you during one session that such-and-such was cause, during the next session that so-and-so was cause, during the session following that that somebody else was cause, during the session following that the engrams so-and-so were the cause, and will actually, when it is very badly off, write you very long notes concerning computations as to what was cause. All of these computations break down into the category of “Something else is cause other than myself.” This is what the auditor is trying to remedy, for unless this cause can assume the role of causation, the case cannot emanate energy sufficient to remove the bank or to move around the spaces in which his engrams are contained—for his problem in being unable to move his engrams around is the problem of being unable to handle space. If he could handle engrams and could handle space, it would be a very simple matter for him to pick up all these black screens and hang them on some building and forget about them. But so long as he is saying that something else is cause other than himself, he will not handle space, he will not handle energy and, truth told, he backs away from objects. And this level of case tends to accept very poor and out-of-repair objects, energies and spaces. This case and cases below this level will dramatize the poor man’s outlook and will accept enMEST rather than MEST.

Thus it is very simple to get this case to run anything which will place the cause somewhere in his environment rather than in himself. The case actually wants to be an effect so as to receive sensation. This accounts in part for the absorption screens which are found in its vicinity. The desire-enforcement-inhibition curve runs down from wanting to be an effect through having to be an effect to trying to inhibit being an effect. When it gets down to inhibiting being an effect, it begins to fight the entire environment.

*This preclear can give the auditor a rough “go,” for the auditor is trying, by the evaluation of the preclear, to point out the fact that the preclear should be in contact with other human beings, should get better, should like the world and should enjoy life. The auditor, in other words, whether he says so or not, represents to the preclear the road toward love and happiness. Thus the preclear puts up his first and most immediate screen straight at the auditor. This makes it very difficult for the auditor to audit, but it makes it very easy to discover the person involved on the E-Meter when the engram is immediately presented to hand to be run. On a much broader scale, amusingly, the state of my own reputation at the hands of some people suffers from the same cycle. I am pointing out that life can be better. The full flood of unreasoning hate, then, can be and is poured out by many persons in my direction. It would be upsetting to me if I had not been experiencing savageness from neurotics for many, many years, and if I did not understand the principles on which this was operating. When I did not understand the principles on which it was operating and had not seen it in basic operation and had not resolved cases by it, it was very upsetting to me to have my reputation so kicked around.

—LRH

In more than one occluded case I have found the assumption to be the basic cause. Although this is part of Para-Scientology it is interesting that the auditor encounters it so often. The occluded case has stolen the baby. Papa, mama, no one else, must realize this. And at length the case itself will not realize it. The occluded case quite often is found stuck in birth. But it is stuck at the assumption point, where the thetan has taken over the baby, rather than the obstetrical end. Now and then some auditor starts to run a birth and finds a black hand reaching in for the baby. This is not the doctor's hand: the doctors do not reach in very often: this is the assumption. It will be found that the preclear will immediately steer away from this and, indeed, some preclears will fight it so hard that it cannot be run. Those preclears who fight this very hard are those preclears who have had families who did not appreciate them. The family was thought by the preclear to be saying continually, "See what you have done; we do not want you," and so on. This makes the preclear try to disavow his responsibility in having taken over the child. Wasting babies has a marked effect upon such a case.

Using the motive of cause and effect in Viewpoint Processing, one runs the preclear in vast quantities saying to the environment **"You are cause,"** saying to people **"You are cause,"** saying to his engram bank **"You are cause,"** and runs vast quantities of people saying to the preclear **"You are cause"** and people saying to other people **"You are cause"**; then large numbers of the preclear saying **"I am an effect,"** large numbers of people saying to the preclear **"I am an effect"** and large numbers of people saying to large numbers of people **"I am an effect."** The wording of the thought can be varied in the last: **"You have betrayed me—an informer—it is your fault" or "You are to blame."** One preclear on whom this was run after a couple of minutes sat up on the couch with a startled look on his face and said, "You know, it isn't saying that to me." When I asked him what he meant he informed me that although he had not before realized it, he considered that every wall and every tree was saying to him, "You are to blame for this." His case took an immediate upsurge.

Assigning cause and declaring effect is very high echelon processing and is a primary variation of Viewpoint Processing.

It should be realized that all the foregoing material consists of variations of Viewpoint Processing which is in itself susceptible to many combinations and uses.

VIEWPOINT PROCESSING

This process seeks to resolve the problems set up by the evaluation of one being for another. It resolves in particular dependence upon people, objects, bodies and special systems of communication.

Expanded Gita resolves scarcities. Viewpoint Processing resolves dependencies.

A being tends to close terminals with anything on which he depends, and attempts to widen terminals on things on which he dare not depend.

Upset and disillusionment about life becomes an obsessive desire for independence which in a body is, of course, impossible. The concept "I must be the only one" demonstrates the terrible urge not to be dependent upon anything. However, life works in two directions. A person who is trying to be "the only one" at the same time will be trying to make other beings dependent upon him. Thus the dependency of other beings upon him will eventually bring him downscale no matter how hard he tries to be the only one. "The only one" is a resistive computation and in a body is impossible to carry out and so results in a dwindling spiral.

To be "the only one," in other words to be entirely independent, in the lower tones the individual resists all evaluation for himself and evaluates for others. This in

the higher tones is a native characteristic of life, but, just as any other characteristic of life can be debased and exaggerated, so it is in the lower tones. All life seeks to be independent; it is only when it becomes obsessively independent that difficulty results. In a democracy, for instance, the general feeling that all must be equal is fought against so that one finds in a democracy an excessively large number of people maintaining “computational” independence.

A body is grossly dependent upon other life forms and other MEST combinations for its existence. It is quite impossible for a body eating every day to be independent. The analytical mind in close position to this body and believing itself dependent upon the body eventually, of course, begins to believe that it itself is the body and thus we get the buried and mysterious loss of identity on the part of the thetan, who is, in essence, the analytical mind to the body.

One runs Viewpoint Processing on all dynamics. In particular the 5th, 6th, 7th and 8th dynamics must not be neglected.

In sanitariums the briefest observation demonstrates that the 8th dynamic is most prominently the aberrative dynamic, for here we have the idea that God inhabits all space, thus making it impossible for the preclear to have any space of his own. The preclear must either have no space or must be himself God. To solve the God problem, one simply rigs up large spaces in abundance “full of God” and more large spaces “full of preclear” until the preclear can have large spaces of both. It is interesting that in preclears whose families were connected with the Church, the problem of space is most acute.

This process is done by mock-ups of a very large order and of no particular distinctness.

Although any computation can be run, the following computations will prove effective: Cause, Effect, enjoy things, hate things, look, don’t look, motion, no motion, sound, sight, feeling, work, pain, no-sound, no-sight, no-feeling, no-work, no pain, babies, no-babies, spirits, no-spirits, Christ, no-Christ, God, no-God.

The technique is run in this fashion: Brackets are used. One has the preclear put up a number of people or objects as himself putting them up, then has him put up people or objects as though somebody else were putting them up; then has others putting them up for others, all in quantity.

One should use those things of which the preclear is certain. In other words, where you have a case which has a great deal of black silence on it and constricted space, you should run cubes of blackness which is silent, the preclear putting them up for others, another putting them up for the preclear, and others putting them up for others.

The object here is a great many items put up rather than one set put up and held. One should put up many sets and should not hold them. If all he can put up are black cubes or patches of blackness, then he should put these up with the thought in each one such as “Cause.”

It must be kept in mind that what one is doing with this process is resolving some of the evaluations which have been done for the preclear to the end of resolving a scarcity of viewpoints. The reason one keeps putting up very large numbers of points which are evidently thinking toward a direction is, in essence, the remedying of a scarcity of viewpoints. One takes it at the level of accepting less desirable viewpoints, and it will be found that more desirable viewpoints are much more easily wasted by the preclear, so that the process can be varied by having these viewpoints, as mocked up,

waste large amounts of desirable things, such as babies. These viewpoints as mocked up will waste things that are desirable in torrents. We at once remedy the scarcity of viewpoints and the evaluation which those viewpoints have done. Thus one mocks up hundreds of thousands of grandfathers, pointing this way or that, or saying things are too distant, or saying simply, "You are the cause"; and one mocks up thousands of the preclear having him evaluating for others.

Don't-depend-on-me and depend-on-me is a key button, but all the buttons included in Step IV of SOP 8 can be used in this process.

The primary requisite of the viewpoint is that it has position relative to points. A change of viewpoint necessitates on the actual level a change of positions rather than a change of idea. The change of position is primary; the change of idea is secondary. Evaluation is the shifting of viewpoints or the effort to do so. On an actual rather than a thought level, this would necessitate transplantation from one spatial position to another spatial position. Shifting a baby from one side of the room to another side of the room is, in essence, evaluating for him, for it demonstrates to him a new point of view and new points to view. Dropping a curtain before one would be, in essence, evaluating for him. Locking a person in a closet or forcing a child to stay or sleep in a dark room would be forcefully evaluating for him.

A child best accepts his mother's viewpoint if his mother has been that person who most changed his position in space and who furnished for him locomotion. Not in quite the same order, an automobile or an aeroplane evaluates for one by shifting his spatial position from one point to another. Fixation upon vehicles of transportation is very noticeable in people and the loss of a vehicle is bound to be damaging to perception, for the vehicle furnished not only a point from which to view but changed that point. Thus distance is definitely involved, both in viewpoints and in evaluation. You will find preclears "stuck on the track" in places where their position in space was forcefully changed or interrupted. This could be said to be a forceful evaluation. All problems of thought reduce to spatial relationships, quantity, velocity or characteristics of energy, and these interacting bring about time.

Gaps in time such as in unconsciousness are a loss of viewpoint and are dependent upon others to view during the period, thus all evaluation for an individual brings about a restimulation of unconsciousness—those periods when a person lay unconscious, not knowing where he was, completely dependent for the safeguarding of his possessions upon others about him or completely at the mercy of those others. The first being safeguarded is restimulated by protective evaluation such as "If you do so-and-so you will get hurt," and the latter is restimulated by betrayal; because periods of unconsciousness contain within them pain and discomfort, protective evaluation and betrayal restimulate alike somatics, and could be said to bring about psychosomatic illness.

Where the preclear has had about him someone who told him what he did while he was asleep, he is likely to get that person confused with a doctor or nurse according to sex, in some operation, thus bringing the operation into constant restimulation. This is resolved simply by mocking up in brackets this evaluating person evaluating to the preclear and being evaluated to by the preclear.

Mocking up hordes of doctors and nurses will restimulate the somatics of operations. This is best resolved, if it becomes very acute, by simply feeding the preclear a great many operations much worse than the one he has and placing these in future; for he is running in the case of any operation which restimulates "It must not happen again."

The entire sub-zero tone scale is of great use in Viewpoint Processing. Ownership could be said to be that area being covered and protected by the preclear. As he goes

on in life, this area will narrow down to just his own body and then to just a portion of his own body. This is because he has been driven back, step by step, conviction by conviction, to the point where he does not believe he can protect anything. He gets to the point where he apparently does not want a viewpoint but wants instead battlements, ramparts, caves, and any other place in which he might be able to hide. He tries to make his engram bank into such a fortress. In this case it is very good to give him tremendous numbers of protective viewpoints; stone walls, doors, caves, and thus satisfy his “hunger” for a place in which he himself cannot be viewed. He will gradually come up on this to a point where he is cautiously willing to view something. I have had a preclear give tremendous sighs of relief at being permitted for an hour to insert in the darkness about him barricades of various sorts.

A preclear who is very occluded does not think himself strong enough or does not sufficiently trust himself to offer very much protection to anything. Thus he cannot take responsibility for items around him and will be found not to be taking responsibility for several areas of the body.

The preclear will be found to have, if occluded, an enormous desire to view the future and will be found to have had in his past association which pretended to evaluate the future for him. Spirits are the commonest; thus one must not neglect the 7th and 8th dynamics.

The time factor of the viewpoint is tremendously interesting. The occluded preclear does not view the present. From the present he started viewing the future, and from the future started viewing the past. What he calls knowledge is the certainty of impact which has happened to him in the past and which he is certain is going to happen to him in the future. He *knows* that this is going to happen again. He knows in ratio to the violence of the impact. Thus seeking knowledge, he finds impact. If you ask him to run simply **“It is in the present”** he will rapidly discover that much of the blackness he is looking at is believed by himself to be in the future. In this case a special point of Viewpoint Processing is used wherein quantities of horrible and terrible events are placed in the future. As this is done, it will be found quite ordinarily that he begins to move on the time track and may quite suddenly get with these future mock-ups brilliantly clear forms and adequate space. In other words, we give him a viewpoint of the future in its most terrible and drastic form (he is, remember, not actually interested in the past: he is interested in the future and knows that such horrible things have happened and will happen again that he cannot adventure further in time).

It will be found additionally that he is expecting a great many people to appear in the future. The preclear is quite startled when Certainty Processing is used to find out that he actually believes certain people are present. This knowledge is suppressed, and Certainty Processing brings it to light. In Viewpoint Processing one gives numbers of people to the preclear coming to him from the future, particularly enemies he has known in the past.

It is peculiar to the occluded case that he believes himself, quite often, under arrest; therefore one should give him a great many police and uniformed people calling him here and taking him there; and one should also give him large quantities of schoolrooms and jails—there being very little difference between them in the preclear’s mind. He will become quite upset in this process unless he is also permitted to waste motion in wide spaces. The school and the courtroom have much in common in that they dispose of spatial positions with no recourse on the part of the preclear, and evaluate for him also on a thought level.

Books can, say, “do the looking” for one. This is one of the best reasons why science stagnated and why science becomes increasingly complex instead of increasingly

simple. All the scientists are very busy looking in the books of other scientists instead of at the material universe and their own universes. To remedy this one can have the preclear get enormous stacks of books with the idea that they are looking for him. In the case of fiction, the books also feel and hear for the preclear; and more than one preclear's sonic is lost in the silence of the written word.

In that a viewpoint does not only look but also perceives along other channels, it will be found that the preclear who has very little perception is actually expecting a totality of non-perception in the future. He believes that death is such a totality. He is holding on to incidents in the past which tell him that he will lose all perception in the future and this, in itself, shuts off his own perception. To remedy this, one should get in the future being deaf, being blind, being solidly stuck in coffins, and in general, having no viewpoint.

Invalidation is basically non-attention. Attention itself is quite important, for attention is necessary before an effect can be created. Thus the attention of the preclear will be found to be fixed or dispersed and not entirely under his control, which would account for the phenomenon of occlusion. The preclear cannot unfix his attention from things which he expects to happen. The auditor actually shifts his attention by having these things happen in the future in mock-up form and in tremendous quantities. One need not be too particular to discover what the preclear is afraid will happen; one only need take various possible disasters, all of them summing to a loss of viewpoint.

That thing which is most feared is that thing with which the preclear will close terminals. He actually creates those things which he fears.

Viewpoint Processing can be combined, of course, with Certainty Processing.

It will be found that Viewpoint Processing is very effective but that it does not even vaguely supplant observation. Certainty Processing and Viewpoint Processing should be used in conjunction with such a process as SSSA, using it between the six steps. It is, like all concept, postulate, matched or double terminal processing, a propitiation of the circuits.

Now I have given you this rather expansive look at Viewpoint Processing so that you would understand what we are trying to do to run the computation amongst all computations, the center central of all thinking, which can be run on an occluded case. It is one thing to have, you must realize, the center of all thinkingness and quite another thing to have it in a form which can be run. I am giving you here following the form in which it can be run. The technique with which it is run is Viewpoint Processing.

In other words, we have here three things in conjunction. We have the center centerness of all thinking; we have the form in which it can be run, which is to say, the words which express the thought which will run on the case, no matter how occluded that case is; and we have the technique with which it is run. These are three separate items.

The center centralness of all thinking is, of course, change of position in space. If you recall your Axioms you will understand that this is known to us as time, it is also known to us as motion. A particle moves from one position to another position and this change requires a certain amount of what we arbitrarily call time. The change cannot take place instantaneously, otherwise the particle would be in both positions at the same time.

At the International Congress of Dianeticists and Scientologists [September 30—October 4, 1953, Philadelphia, Pennsylvania], this matter of spatial position will be given at length and probably as you receive this will already have been given, in which event the tapes most likely will be in the possession of your nearest Associate.

The change of position of spaces is an operation in which the preclear must be able; if he is not able to change the position of his own spaces, then he cannot change the position of his facsimiles. The inability to change these spaces means an inability to “keep up with time” and sticks the individual in the engram.

The two most prevalent viewpoints to impress one with how bad something is are that one must change his position in space and that one must not change his position in space. Indeed, a communications system is dependent upon not changing one’s position in space. Thus attention tends to fix one in space.

The dwindling spiral of the MEST universe is the desire to remain fixed in space. This eventually immobilizes a person. Perception, action, doingness, sensation, sonic, hearing and even happiness depend upon an ability to change in space. Money, security and communications systems themselves tend to fix a person in space.

All this twist to thinkingness comes about from motion itself. An explosion is not enjoyable to the person in the center of it. Thus one attempts not to disperse, which is to say, change position all over space. An impact seeks to fix a person in space. People dramatize the dispersal by insisting that everyone move around in space, as in the case of an enthusiasm dramatization (which, by the way, most people bent on security do not like) or that, in the case of the impact, people stay where they are and not move. Because impacts are more common than explosions it could be said that the engrams dictate a dwindling spiral with greater and greater fixation upon being “well fixed,” to use the colloquial term which best fits the master engram of them all.

In the Axioms you saw where thought is preceded by motion. This is quite true. Obsessive thoughts are preceded by too much motion in too little time. This, indeed, produces the sensation of pain.

Along with this we have, of course, the insistence that one must not change spaces. Here in the MEST universe we have only one space actually, but to have a time track one must continually make space. One confuses MEST universe space with his own ability to make and put space into the past and so becomes extremely tangled the moment he decides not to have a great deal of mobility. This is seen in the young man who gets married and has to “settle down.” The 1.5 is obsessed with the idea of people staying in one place, remaining fixed, not moving. This, of course, is death.

You have also noted the franticness which comes over some people when they have lost some material object. It has disappeared into space, which is to say, it cannot be located or it cannot be fixed in space, much less changed in its spatial position. It is then, without observation, evidently changing its spatial position. This is the action of a hidden influence and is quite frightening to the individual. All religion uses this fear in order to evaluate for people.

With Viewpoint Processing, one mocks up hordes of spirits, gods, people declaring first that everything is lost in space, then that everything must be fixed in space, then that everything must be changed in space, then that the spaces must be changed and then that spaces must be fixed. One does this and intersperses it with minutes of nothingness; the last is necessary to run out the suppression the preclear has put on these viewpoints. One runs it as well in brackets. One has hordes of the preclear in various forms and aspects declaring that nothing can be found in space, that everything must be fixed in space, that everything must be changed in space, that spaces must be changed, that spaces must be fixed.

One does not bother with the reasons why the spaces must be changed; the body has lots of reasons for everything. They are entirely unimportant. The biggest bugaboo your preclear has is that he has to have a reason to do something. If he has enough reasons, he'll be good and dead.

One does not, when he is running this process, permit the preclear to go wandering off and running people with other ideas than this simple one, change in space. Once in a while he will want to re-phrase the same idea and that is, of course, quite permissible.

Getting two spots out in front of the occluded case which are saying, **“Do not change in space”** is quite effective and will quite likely produce considerable somatics of tiredness, for that is the main excuse for not changing in space: one is too tired to go.

Your occluded case, then, breaks down to one of two kinds: one will get mockups which will persist and not go away, the other will get mock-ups which vanish instantly. The former is stuck in an impact engram, the latter is stuck in an explosion engram.

The phenomenon of seeking to know is actually a search for a certainty. The greatest certainty is the certainty of impact. Thus, when one goes toward a great certainty without this knowledge and these techniques one tends to go downhill toward engrams which contain an impact and which, of course, remain more and more fixed in space. Thus you have the scholar who becomes more and more immobile and, indeed, you have that operation of the State known as “education” wherein the State delivers into the mind of the child in sixteen years of sitting still in classrooms knowledge which could be delivered in a compact form in two or three years at the most. It is, in short, a control operation.

In running this, one will find the phenomenon of black and white turning up. If he is running lots of people with “must not change in space” and the field of vision remains black, then he should be running “must change in space,” at which moment it will be seen that the field lights up. Sometimes “must change in space” and “must not change in space” alike do not light up the dark field; at this, one should run “lost in space” or “lost in the darkness,” at which time the field will probably light up. This can be watched on the E-Meter. Whenever the field goes entirely dark the E-Meter sticks; in addition, the energy involved in the material is not running out when the needle is stuck. So long as the needle is gradually rising, the auditor can be sure that the field is fairly white before the preclear. When somatics flick on the needle, when it gives small jumps or sticks, it is time to reverse the concept. When all concepts tend to make the needle stick, simply give the preclear in brackets a moment or two of nothingness until the needle is again free.

We will call this Triple Process of the right button with the right phrasing with the right mechanical process “Change Processing” for further reference.

If you cannot now finish off your occluded cases with a few hours of auditing, I disown all of you.

This is the third of the series of the *Professional Auditor's Bulletins* which delineate techniques to assist the auditor's own case and to give him data he may use upon his preclears.

Viewpoint Processing may be self-audited within reason if the individual thoroughly makes up his mind to use it as an intermediate step between the steps of

Process SSSA as delineated in PAB No. 7. Otherwise it will leave him wallowing in his circuits, not that this, for many an occluded auditor, would be anything new.

Author's Note: This paper was written in Seville, Spain, in what the Spaniards laughingly call a civilization. They have electricity of varying voltages which is off for many hours of the day, water which only comes out of the faucets between eleven and one, a mailman who, surprisingly enough, delivers packets. Of course the castanets and beautiful nights make up for all this and nobody worries about anything and it all somehow gets done manana, but it doesn't particularly add to the quality of technical papers which get dictated, when there happens to be electricity, from notes which the maid overlooked destroying in her clean-up. Understand, then, that this paper is very informal. It is sent through to you now as it is because the information is three years overdue already.

LRH

LRH TAPE LECTURES

3-23 September 1953

5309C03	LECTURE	Training Auditors
5309C23	LECTURE	G.E. Track, Exteriorization

P.A.B. No. 9
PROFESSIONAL AUDITOR'S BULLETIN

The Only Unbiased and Accurate Professional
Publication in Dianetics and Scientology

From L. RON HUBBARD

Via Hubbard Communications Office
4 Marylebone High Street, London W.1

[1953, ca. early September]

FORMULA H

In early 1953 I developed Formula H as a basic resolution in terms of emotion and effort of insane impulses, neuroses, obsessions and compulsions. It is a limited technique. Formula H is the end development of Effort Processing, and is run with all the technology learned in Effort Processing itself.

FORMULA H: THE EFFORT TO REACH AND WITHDRAW,
TO GRASP AND LET GO OF ONESELF, OF
OTHERS FOR THEMSELVES, OF ONESELF
FOR OTHERS AND OTHERS FOR ONESELF
AND OTHERS FOR OTHERS: FOR FORCE,
PERCEPTION AND ADMIRATION WHEN RUN
RESOLVE THE TENACITY OF ENGRAMS.

The first example of the use of Formula H would be applied to present time. One would ask the preclear to run the effort to reach and to withdraw *into* and *from* *present time* in terms of force, in terms of admiration and in terms of perception. He would run as well for force, admiration and perception the effort to grasp and the effort to let go. He would then run present time as an entity, reaching and withdrawing, grasping and letting go the preclear. He would find that there is a duplicity of effort wherein the preclear can run withdrawing while something else withdraws, reaching while something else withdraws, withdrawing while something else reaches, and reaching while something else reaches, grasping while something else grasps, grasping while something else lets go, letting go while something else grasps, letting go while something else lets go. This can be run in brackets, which is to say with the preclear doing it as though others were doing it and the preclear doing it for others doing it in regard to others.

One could run this generally, which is to say without any specific object in contest with the preclear, and one could run it on pictures alone or on engrams alone if the preclear knows what an engram is.

Of course, this is a limited technique. It can be run only until such time as the preclear's case is moving more easily.

The technique can be run slowly or rapidly, which is to say, one can run the cycle and withdraw as fast as the preclear can think it or slowly. This would depend in large measure on the use of an E-Meter. The needle should keep rising while the preclear is reaching and withdrawing, but when it reaches a stop then the effort should be changed or reversed.

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The use of Formula H is entirely an emergency measure. Formula H is not intended to clear anyone. It is intended to put a case in shape to run more easily. Immediately after Formula H is applied, Acceptance Level and SOP 8 can be applied. In other words, Formula H should not be continued indefinitely. The reason this technique should not be used indefinitely lies in the fact that after it has shaken the case loose, its continued use will bog the preclear down in some other part of the time track, for the use of the technique primarily is to shake the preclear loose from the time track. The emotion of insanity—and indeed, there is an emotion of insanity—is discovered in the preclear by having him run something withdrawing while he is reaching or something reaching while he is withdrawing. This is an actual emotion; such a case has insane impulses. This technique should find, bring to view and run out these impulses, for it is an intensely uncomfortable emotion.

Reaching and withdrawing, grasping and letting go are the actions of theta itself. It does this with beams, particles and forms. Thus the formula exactly parallels theta operation, thus its effectiveness. But its continued use on the individual, the analytical mind or the thetan, the production energy unit, or whatever else you want to call it, in the body produces sufficient energy to shake loose engrams which might be better left untouched. Thus the limitation of its use.

It will be found while using it that the emotion of insanity can be turned on or a manic state can be turned on in a case. These emotions will run out simply if the auditing session is continued a little longer. If these become very acute, however, turn to Step III of SOP 8 and have the preclear hold the two upper corners of the room. This will clear away these impulses.

Commonly a preclear runs with this formula into a situation where, if he is a man, the sensation of a woman trying to eat him and a woman being white and himself black, in reversing the reaching and withdrawing, he finds himself trying to eat a woman, himself white and the woman black. This situation, when encountered, can simply be run one way and then the other way until all these impulses cease. Considerable sexual sensation will turn on during the running of this and they should not be left in restimulation. Formula H is called Formula H because the “H” stands for Hope. It can be used on a very difficult case if it does not immediately respond to auditing. Something can happen with sufficient drama and he can know he can get better. This gives to the auditor a tool which will produce relatively fast effects. It also gives the reassurance that the auditor can do something with this person which has not been done to this person before.

Formula H can be self-audited because, of course, Formula H applies mostly to the body. But if so used, it should not be used very long and it should be used with Six Steps to Better Beingness [SSSA] .

RESOLUTION OF GEOGRAPHICAL AREAS

It is quite important for the auditor to understand the nature of geographical areas in their role in aberration. As an example of this, let me tell you a story about a little dog on a ranch I once had which, indeed, is responsible for calling my attention to the fact that it is the *location* not the personnel that is at fault.

This little dog was running down a quarter-of-a-mile-long road when a careless driver hit him with a front bumper. At the moment of impact the driver reacted with sufficient speed to keep the wheel from going over the dog. The driver did not see the dog had not gone under the car, and when he got out the dog was gone. Evidently it had run immediately after being struck into the brush beside the road. He was gone for three days and could not be found in the entire area although looked for. At the end of the three days he came back, running up the same road. When he came within 30 feet

of the spot where he had been hit, although no car was now standing there, he lit out into the brush and scouted the area, coming back on the road again well beyond the spot, thus avoiding the place in the road.

On subsequent days the little dog, coming down this road came closer and closer to the area where he had been struck, each time noted it and avoided it. He had at the same time no fear of the car which had struck him and no fear of the motor of the car and no fear of the people who had been in the car.

After about two weeks, he would walk all the way down the road without going into the brush. Each time he passed the geographical spot where he had been hit he lowered his head and looked frightened when he passed. There is no difference between this dog's reaction and the reaction of a man. In Book One you will find the mechanism of avoiding a restimulator. The person will not look at (as discovered in a hypnotic test) the thing which is motivating his action. If the signal he is being given in a post-hypnotic command is the hypnotist touching his tie, he will find fault with the room, with the hypnotist, with the hypnotist's clothes, but very rarely with the hypnotist's tie, the actual signal. This tells you, then, that man avoids geographical areas and will not look at them, and at the same time will say that he is not in that area because of people, because of incidents, because of many things. He has been injured in some geographical area. Pain and unconsciousness have taken place at some point on the globe, some city, some ocean, some altitude, some depth. Afterwards, he avoids such a point.

In Para-Scientology, it has been established without any great certainty that man has been here in this universe for some time and that men have a great many recorded experiences much earlier in existence. It does not matter whether this is true or not; it does matter that men have geographical antipathies. They are avoiding many spots in their own home, around their own towns, around their own state, their own country, their own continent—all over the world. This comes to a pass, finally, where a person is avoiding the entire world. Also in Para-Scientology we have turned up in many cases what the preclear claims is "space opera." The only thing that is very certain in each one of these cases is that the preclear so claiming actually avoids space. He avoids space just as the little dog avoided the point on the road. In other words, this person has been injured in space and because space is so difficult to locate and points in space are so difficult to establish, he begins to avoid all space and so we get the case which is hard packed all around with engrams. He is trying to be solid so as not to have any space. If we work this case on the Formula H given above as we discuss in a moment, we will discover that there are many points specific and exact in space in the vicinity of the solar system which the person is particularly antipathetic towards. He may or may not have an explanation for this but the point is he does avoid space and points in space.

In view of the fact that the person who wants no space is avoiding the entire MEST universe and because any point in or the entire MEST universe can be a geographical area, we get what is this tremendous antipathy for the MEST universe on the part of preclears. This resolves by processing geographically all of the areas of which the auditor can think or read about from an atlas.

Geographical processing is quite surprising in its results. It is done with Formula H. One gets the preclear's efforts to reach and withdraw from, to grasp and let go, various geographical areas; and gets the preclear getting others trying to reach and withdraw from, grasp and let go, the same geographical areas; and gets the geographical areas trying to withdraw from and reach, grasp and let go, the preclear; and gets the areas reaching and withdrawing from, grasping and letting go, others.

The peculiar nostalgia generated by reason of a person's being raised in a certain area (which in its acute state is homesickness) is resolved by the use of Formula H on

the area of the childhood home. If one were to be processing children in a summer camp, he would find that many of these were suffering acutely from homesickness and could not enjoy themselves. If he would simply take a group of them and get them to reach and withdraw from home, he would possibly, through a bath of tears, restore the vitality of many who were ailing.

Particularly for the case who is having difficulty with space, this is a recommended process. An example of its running follows:

Auditor: Get the effort to reach the place you lived when you were five.
Preclear: Tries to recall place and cannot.
Auditor: What part of the United States was it in?
Preclear: Somewhere in the Midwest.
Auditor: Try to reach the Midwest.
Preclear: Does so.
Auditor: Get trying to withdraw from some place in the Midwest.
Preclear: Does so.
Auditor: Now try to see (reach) some place in the Midwest.
Preclear: Does so.
Auditor: Now try not to see some place in the Midwest.
Preclear: Does so.
Auditor: Now try not to admire (withdraw from) a place in the Midwest.
Preclear: Does so.
Auditor: Now try getting to admire a place in the Midwest.
Preclear: Does, remembers that it is Sioux Falls and achieves a visio on the area and develops at the same time a considerable body warmth which is uncomfortable.
Auditor: Now gives the preclear the same as above, as though Sioux Falls were trying to reach and withdraw from the preclear. Then the auditor runs:
Auditor: Get the effort to let go of Sioux Falls.
Preclear: Does so.
Auditor: Get the effort of Sioux Falls to let go of you.
Preclear: Does so.
Auditor: Get the effort of Sioux Falls not to look at you.
Preclear: Does so.

Auditor: Get the effort of Sioux Falls to grasp you.

Preclear: Does so, and suddenly finds himself engram wise in a room having the measles.

This is the hold on the track about Sioux Falls. Somatics become acute, warmth excessive. The preclear keeps saying that the sickroom alternates with the county jail. It suddenly develops that he was in quarantine during his illness and felt like a prisoner and has felt degraded ever since.

The auditor now uses Acceptance Level Processing or Expanded Gita. As the former has not been covered, the latter will be illustrated.

Auditor: Start mocking up lots of rooms full of measles.

Preclear: Does so, and is astonished that they keep falling in on him. He does this and suddenly remembers how nice his mother was to him during the measles.

Auditor: Gets the preclear to throw away rooms full of measles until the preclear can do so easily.

Preclear: Fever has abated, engram has been run out.

Auditor: Gives the preclear the effort to reach and withdraw from present time, and the effort of present time to reach and withdraw from the preclear until the preclear is very alert.

End of Session.

You will find that Formula H used in any combination is productive. If used in conjunction with geographical areas, it is extremely productive.

It is recommended for all cases early in processing; it is not recommended for cases late in processing which are progressing satisfactorily. It is not recommended that Formula H be run longer than for two or three hours on a case except where the auditor has set out to process geographically the entire MEST universe. Processing the entire MEST universe and points in its space would be identical with the above illustration except that points in the MEST universe would be substituted for first the Midwest and then Sioux Falls as the "Sioux Falls" particular points showed up with the preclear.

It cannot be too forcefully stated that the emotion called insanity is an actual emotion and is turned on and is run out by Formula H. It may or may not be good processing for an auditor to attempt to discover and locate this emotion of insanity on preclears who aren't neurotic or insane and so discharge it. This would depend entirely on the skill of the auditor. When the emotion of insanity is turned on in a preclear who is otherwise sane, it should simply be run out by Formula H.

L. RON HUBBARD

From: L. RON HUBBARD

Through: Hubbard Communications Office
4 Marylebone High St.
London W.1, England

ASSOCIATE NEWSLETTER NO. 9

4 September 1953

Requested Report

All Associates of the Hubbard Association of Scientologists are requested to submit the following data to the HAS.

The period covered for this data is from the time of beginning operation or from January 1, 1953, whichever is the earlier, to September 1, 1953. All data should be inclusive of January 1, 1953 and September 1, 1953 for all business. Those Associates who began business later than January 1, 1953 should report on their actual beginning of operations to September 1, 1953.

NAME OF ASSOCIATE:

CORRECT OPERATING ADDRESS:

TOTAL NUMBER OF STUDENTS ENROLLED FOR ANY COURSE OF ANY KIND:

TOTAL NUMBER OF STUDENTS GRADUATED TO HCA OR B.SCN:

GROSS INCOME FROM TRAINING:

TOTAL SUM (CALCULATED ON BASIC CONTRACT PERCENTAGE IN FORCE) OWING TO HAS:

WHAT PART OF SUM ALREADY PAID (LIST ALL PAYMENTS AND AGENCIES TO WHICH PAID):

SUM NOW DUE AND OWING TO HAS AND ENCLOSED HEREWITH:

ATTACH A COMPLETE LIST OF ALL STUDENTS ENROLLED WITH THEIR HOME ADDRESSES SO THAT THEY CAN BE PUT ON PAB AND JOURNAL LIST.

Signature: _____
(Director)

RETURN THIS REPORT AND SUM OWING TO DATE IF ANY TO THE HUBBARD ASSOCIATION OF SCIENTOLOGISTS, 4 MARYLEBONE HIGH STREET, LONDON W. 1, ENGLAND. DO NOT PAY TO ANY OTHER ADDRESS OR AGENCY.

As of this date, Associate Schools of the Hubbard Association of Scientologists will cease to receive gratis the *Professional Auditor's Bulletin*; Associate Schools and members of the staff of Associate Schools are requested to submit with a payment of \$28—and \$10 extra if airmail delivery is desired—their application for professional membership as an organization or as individuals. Business done by some Associates is too slight to warrant further expense from this office, and free PAB service cannot be continued to such agencies.

L. Ron Hubbard

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P.A.B. No. 10
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

[1953, ca. late September]

CHANGE PROCESSING

In *Professional Auditor's Bulletin* No. 8 we have a variation of Change Processing which utilizes the factors given in that PAB to excellent advantage.

We find as a law that a person takes the opinion viewpoint of that person or thing which has most changed him in space.

It will become apparent immediately that the reason soldiers will obey a sergeant's command to go forward into battle lies in their training in close order drill. This sergeant has placed them here and there on the drill field, has posted them on sentry duty—in other words, fixed them in space—and in general has altered their positions in space to such a degree that now the opinion of the sergeant that they should go forward even to certain death has much higher validity than the soldier's own opinion.

We see as well that the mother, having carried the child in the womb, having carried the infant here and there, and the father, having carried the infant about and having changed the mother in space during gestation, both, then, have enormous opinion value for the individual. This is basic on the reason why the preclear is so anxious about his personal relations with his parents. This is also why he has obeyed his parents so implicitly or has had to fight so hard not to obey them. Because his parents have changed him in space, his parents evaluate for him.

It will also be seen in a motor-happy society that machinery very soon begins to evaluate for the individual, for a car changes the person in space. Machine tools and large stationary engines fix a person in place. It is as much evaluation to fix a person in space as to change him in space, for, indeed, fixing a person is actually to make him do otherwise than he himself would do, so is, in effect, a change in space against the person's own self-determinism.

As soon as we examine fixation in space, we are examining fixations on subjects. We have here, in a breath (but with a rather dirty trick beneath it which will be covered in a later PAB), the entire secret of education. They fix the student in space and thus can evaluate for him. This is doubly vicious as it also reduces the space of the individual. If you wish to see your preclear upset and dumbfounded, simply have him fit the corners of his kindergarten and early grade to the corners of the room in which he is being processed and keep duplicating these rooms, which is to say, fixing the old space in this new space, until he gets a good facsimile of his early school. Incidents where he was punished or degraded will immediately turn up. This is an investigatory rather than a therapeutic process, for it takes much too long.

Of course there are two sides to moving things in space. It is a question whether the child moves the mother in space more than the mother moves the child in space. Of course, the child, being smaller, is apt to take the view that the mother is moving him

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in space; yet the mother's actions are being monitored continually by the necessities of the child. In such a way there are two evaluations of an automobile. One is that an automobile is moving the person in space and the other is that the person is moving the automobile in space. The difference between these two viewpoints is self-competence. We are looking here at above 2.0 on the tone scale and below 2.0 on the tone scale. Above 2.0 the individual feels that he is moving the automobile in space; below 2.0 the individual is certain that the automobile is moving him in space. This is also the difference between happiness and unhappiness. A person is happy as long as he feels that he is the causative mover and is unhappy to the degree that he feels that he is the effect of something which moves him.

Illustrative of this point is an airline pilot, one of the best on the Company payroll, who, as long as he flew the airplane, was an excellent pilot. This individual at the end of his run would quite often "deadhead" to the city where he had his home. He would ride as a passenger, and it was a source of amusement over the entire airline that this crack pilot in the smoothest air would be airsick every time he was a passenger. In the first case, he was moving the airplane in space; in the second case, as a passenger, the airplane was moving him in space. Being moved in space by an airplane occasioned terror; moving the airplane in space occasioned happiness.

During the constructive or active moments, the thetan is moving the body, but there are times when the body's necessities—as in the case of urination and bowel movements—move the thetan. Thus we find that the latter are quite aberrative in the individual.

In the Pre-Logics we found that the prime function of theta was to locate or alter objects in space and time, and also to create space and time and objects to locate in them. So here we have viewpoints and the prime purpose of theta interlocking-and discover that we have come on two roads to the same point.

A method of running evaluation, particularly aberrative evaluation where the preclear has been surrounded by somewhat neurotic parents or marital partners, is a very simple one consisting of mocking up the parent and then, in mock-up, having the parent shift a mock-up of the preclear up in the air, down low, to the right, to the left, before and behind. One then repeats the process of having the mock-up of the preclear move the mock-up of the parent before and behind, to the right, to the left, above and below. One can even have the preclear simply mock up the parent and start moving the parent until he is certain that the parent can be moved. One has the preclear move the mock-up of the parent from before him to behind him, to his right, to his left, above him and below him. One does this with the parents, marital partners and working machinery, and also with vehicles.

As soon as one starts Creative Processing to the end of convincing the preclear that he can change things in space, he begins to find quite ordinarily that the preclear will get visios of roads. The road, of course, is the one thing which constructively changes the preclear in space. There is, of course, a scarcity of roads, and one remedies this with Viewpoint Processing by having the preclear mock up a great many roads for himself, somebody else with roads for themselves, and others mocking up roads for others, until the scarcity of roads is remedied. The road is also aberrative because it threatens momentary impacts to those persons who have been in accidents. Automobile accidents are, then, excessively aberrative since they are a hold-motion and a fixation on something which is intended as a continuance of motion. One of the simplest ways to handle this latter situation is simply to run the engram of the accident or to mock up accidents until the preclear is surfeited with them (by this last, of course, I mean that one has the preclear mock up the accidents).

One can also repeat this by having the preclear mock up the thetan moving the body as above and having the body moving the thetan. This last process is very

productive. One does it in brackets. One has the preclear mock up something which he calls the thetan and then has this move the body as in the case of the parents above. Then he has others being moved around by their thetans and thetans moving others around, and then others doing this for others.

L. RON HUBBARD

ASSOCIATE NEWSLETTER NO. 10

[1953, ca. late September]

TECHNIQUE BULLETIN

Cases which bog down in the process of auditing normally come up against the computation of the workability of techniques.

People have consistently believed and disbelieved in a cycle that something would solve everything and, regardless of the workability of a technique, people continue to follow this cycle. The interruption of this cycle in any case—and, I repeat, *any case*—is extremely desirable.

The cycle is interrupted by running on the preclear in brackets “The remedy is unworkable,” “The technique is ineffective,” “The solution will not apply,” and so on, so as to cover techniques, cures, medicines, computations and *systems of communication*. The workability of any of these is under question, for the preclear has been often disappointed and betrayed. Thus, his case has a tendency to hang up.

It will be discovered that the belief that something is workable is the beginning of the cycle with considerable space, and the belief that something is unworkable is the end of the cycle and is the equivalent of death. Death itself is a solution of sorts, but it is an unworkable solution and the preclear recognizes its unworkability. When unworkability is run in terms of brackets, as in Viewpoint Processing, it will be found that the space of the preclear narrows down to nothing.

Running this in brackets is done by mocking up the people with the concept—as many people as possible, each one with the same thought. The preclear mocks them up for himself, has another mock them up in thousands for himself, and has others mock them up in thousands; each one with the idea that the remedy is workable, and again with the idea that the remedy is unworkable.

This can be specifically applied to Dianetics but is effective only when the person has long been in contact with Dianetics. We have, in Dianetics, a consistent change of technique, not because each one has proved unworkable, but because new techniques have shown up which were faster. However, to many dull people, this has given the appearance of change of technique because the last technique which was once considered so workable, is now considered unworkable. Thus we have consistently and continually run the cycle on these people and worn them out. If these people are to be renovated, running the change of technique as workable and unworkable on them in brackets as above, will remedy the condition.

This is the center of the whole idea of hope, dreams, illusions and plans.

What one is trying to do and what one is trying to solve is to get through time; in other words, to survive as long as possible.

Modern medicine has begun to run this cycle with greater and greater rapidity. In Dianetics and Scientology, the continuing field of discovery has a different pattern. Techniques have gone through from entirely introspective techniques to conceptual techniques through direct energy handling techniques up to purely observational techniques. This is because Man does not want to look *at* something. Man always looks beside something. I refer your attention to Book I and the dissertation on the subject of the restimulator in the environment: people will not look at the restimulator but look, instead, at associative restimulators. We are actually finding how we can bring people up to a point where they will look at things. It is discovered that if they will

look at things directly, the threat of those things disappears. Actually, energy, directly observed, will dissolve. The only way the universe keeps going, really, is because nobody theta-wise looks directly at it. Thus we have gone from looking at the thing furthest from actuality that was still real—the engram containing pain and unconsciousness—up to staring straight in the teeth of the actual thing. Methods have been discovered by which this can be done, as you found in Six Steps of Self-Auditing.

The concept in large masses “There must be no other cause” falls into the general category of the above and resolves as well the “I must be the only one” computation which inhibits so many people. The idea that there must be no other cause but himself comes about because any person can trace immediately back to the fact that his own decision started the concatenation of events which led to disaster. Going out for an automobile ride which concludes with an accident was done on the free decision of the individual; thus he traces his own decision to go for a ride as the prior cause which led to the accident. Thus he begins to conceive that only those things which he himself has desired or caused can at length affect him. He believes he can only be attacked by those monsters which he himself has created. He gets this idea from his early work in his own universe.

This does not apply in the MEST universe. The accident has, if the preclear desires to trace it, thousands of other causes. His fixation on being the only one is, of course, a self-protective measure, and is a defensive measure in the extreme. People who have the idea that they are the only ones who can be cause have actually been punished so hard and so much that they are extremely defensive. Their assumption of cause is assumption of self-responsibility for many things for which they have no reason whatsoever to assume responsibility. This is remedied by clarifying the scarcity of causes.

The invention of God as represented for the MEST universe is an effort to fill all space with cause so that one will not then become the only one, for becoming the only one is an extremely fatal operation which goes down a fast dwindling spiral.

One has to recognize that there are three universes. Thus, all things, including wasting, Acceptance Level processing and concepts, have to be run in brackets. Otherwise, one leaves out the idea of other causes. If one omits this from the processing of a preclear, he drives the preclear further and further and further into being the only one. Thus Dianetics, after 500 or 600 hours of auditing, reversed itself and began to do harm. For one reason, it had driven people into being the only one, and for the other reason, it had made engrams scarce by erasing them.

FIRST INTERNATIONAL CONGRESS OF DIANETICISTS AND SCIENTOLOGISTS LECTURES

Philadelphia, Pennsylvania
30 September—4 October 1953

Nearly 300 delegates attended the First International Congress of Dianeticists and Scientologists September 30 through October 4, 1953, at the Broadwood Hotel in Philadelphia. L. Ron Hubbard had returned to the United States to resume his active role in this country as the Founder of Dianetics and Scientology.

"Beginning on September 30 with the continuous playing of eight hours of Doctorate lecture tapes at the Hubbard Foundation, followed by an evening lecture by L. Ron Hubbard, the Congress progressed through the 1st, 2nd, 3rd and 4th of October, with mornings and evenings spent in group processing and seminars, and afternoons devoted to lectures by L. Ron Hubbard on new material and the expansion of SOP-8.

"Twelve formal hours of lectures were given, and the same material was put into practice in the group processing sessions. During these lectures, L. Ron Hubbard offered a summation of his work of the past year, which culminated in SOP-8, SOP-8L, and Six Steps to Better Beingness. These are the processes he has intended for general use.

"It was the theme of Mr. Hubbard's lectures that we had to have a science before we could have organizations, and he stated that the last three years were, in effect, a social study wherein the material he chose to release at that time was used to determine the best means of giving Earth a psychotherapy. He commented that while this may seem a brutal method of going about the introduction of a science, there was no other method available at the time. He further commented that his own work was the natural activity of Life which, having entered deeply into the physical universe, as described in the Axioms, perforce must withdraw in order to achieve a more orderly conquest. He said that if he had not carried forward this program and advanced these techniques (and the science itself) that life in some other way would have done so, in the long run. He was very insistent upon the fact that smooth organization and management depended entirely, in Dianetics and Scientological organizations, upon the existence of a completed science. He said that with the completion of the science there must now take place high level function in organization and dissemination. He announced, in effect, D-Day for action!

"The Congress terminated with a lively business session. It was clearly established that the will of the membership of the HAS was the establishment of a Professional Auditors Chapter (PAC) which would in itself act as a certifying body for Dianetics and Scientology. As an immediate result of Congress action, the PAC is now in a state of formation."

—*Journal of Scientology* 21-G

* 5309C30A	ICDS-1	History and Development of Dianetics
* 5309C30B	ICDS-2	The Problem to Be Solved
** 5310C01A	ICDS-3	Processing and Its Goals
* 5310C01 B	ICDS-4	The Most Favorable Processes
* 5310C01C	ICDS-5	SOP-8
* 5310C01D	ICDS-6	SOP-8
* 5310C02A	ICDS-7	SOP-8, Additional material
* 5310C02B	ICDS-8	SOP-8, Step 1, 2, 3

* 5310C02C	ICDS-9	SOP-8
* 5310C03A	ICDS-10	Six Steps to Better Beingness
* 5310C03B	ICDS-11	Uses and Future of Scientology
* 5310C03C	ICDS-12	Processes for Rough Cases
* 5310C04A	ICDS-13	Wasting
* 5310C04B	ICDS-14	Effort

1ST AMERICAN ADVANCED CLINICAL INDOCTRINATION COURSE LECTURES

Camden, New Jersey
5 October—14 November 1953

“Before L. Ron Hubbard returned from Spain, he announced he would train a handful of the better auditors in the latest techniques. The announcement was met by an immediate landslide of applications. He accepted ten, and later, after the course had started, two more. In addition, he was forced to schedule, for the sixteenth of November, a second clinical graduate course under his personal instruction.”

—*Journal of Scientology* 21-G

* 5310C06	AICL-1A	Looking, Definition of Static (1ACC-1)
* 5310C07A	AICL-1B	Q & A, Step V (1ACC-2)
* 5310C07B	AICL-2A	Exteriorization (1ACC-3)
* 5310C08A	AICL-2B	Thetan Control, Handling Occlusion (1ACC-4)
* 5310C08B	AICL-3A	Occlusion, Resolve of (1 ACC-5)
* 5310C09A	AICL-3B	Psychotics, Classification of Cases (1ACC-6)
* 5310C09B	AICL-4A	Occluded Case (1ACC-7)
* 5310C12A	AICL-4B	Exteriorization, Difficult Cases (1ACC-8)
* 5310C12B	AICL-5A	SOP: Step 11 (1ACC-9)
* 5310C12C	AICL-5B	SOP: Step 11 (cont.) (1ACC-10)
* 5310C13A	AICL-6A	Anesthesia in Bodies (1ACC-11)
* 5310C13B	AICL-6B	Anesthesia in Bodies (cont.) (1ACC-12)
* * 5310C14A	AICL-7A	Randomity, Control and Prediction, Part I (1ACC-13)
* * 5310C14B	AICL-7B	Randomity, Control and Prediction, Part 11 (1ACC-14)
* * 5310C14C	AICL-8A	Inverted Dynamics (1ACC-15)
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* 5310C16B	AICL-9B	Subjective Processes (cont.) (1ACC-18)
* 5310C16C	AICL-10A	Subjective Processes (cont.) (1 ACC-19)
* 5310C17A	AICL-10B	Thinking Processes (1 ACC-20)
* 5310C17B	AICL-11A	Forget and Remember, Good and Evil (1ACC-21)
* 5310C19A	AICL-11B	Forget and Remember, Good and Evil (cont.) (1ACC-22)
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* 5310C27A	AICL-18B	Fixed Attention, Duplication, How To Audit Children (1 ACC-36)
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* 5311C03A	AICL-25B	The Logics—Their Relation to Aberration and Space (1 ACC-50)
* 5311C03B	AICL-26A	AnchorPointsandSpace(cont.) (1ACC-51)
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* 5311C04B	AICL-27B	Process to Resolve Randomity and Automaticity (cont.) (1 ACC-54)
* 5311C04C	AICL-28A	Process to Resolve Randomity and Automaticity (cont) (1 ACC-55)
* 5311C05A	AICL-28B	Certainty (1ACC-56)
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P.A.B. No. 11
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
4 Marylebone High Street, London W.1

[1953, ca. early October]

During these last many PABs, I trust that something has been happening to your own case. I am trying to bring it along on a self-auditing basis. All techniques I have been giving you since we started in these sessions can be self-audited.

You will find, however, as you self-audit things, that a very basic law is at work. This law consists of THE ENTIRE PROCESS OF THOUGHT IS AN EFFORT TO OBSERVE SOMETHING WITHOUT LOOKING AT IT. You will find yourself, if you self-audit, dramatizing this by preferring those techniques which deal with thoughts and concepts rather than those techniques which specialize in looking. Thus, I dare say, you will have avoided doing the Six Steps to Better Beingness and will probably have done Viewpoint Processing in preference. Let me assure you, however, that the Six Steps to Better Beingness are on a higher level than any process which merely processes thoughts.

There is another law involved which explains this matter of not wanting to look which we will take up in PAB No. 12. In this present PAB we will set forth what the thetan is trying to do.

WHAT THE THETAN IS TRYING TO DO

With all the books of philosophers before you, with all the religions of the world to consult, with all the closest scrutiny of Man and his involved behavior, it would still be difficult to guess what the thetan is actually trying to do. Indeed, one would be more prone to believe that the thetan is entirely idle and is not trying to do anything; for, such is the complexity of behavior resulting from the extreme simplicity of the original effort that the entire activity is lost in a maze of complexity.

The thetan is trying to do something very simple: he is trying to put up mock-ups of his own; that is really all he is trying to do. But in order to do this, he comes in conflict with other thetans and he finds that his effort is complicated to the degree that these thetans, putting mock-ups in front of him, seek to obstruct him, even when they only want these mock-ups admired. Thus the thetan's activity enters its second step, which is to nullify or divert mock-ups placed before him, which is to say his viewpoint, by other thetans.

As soon as he enters this activity of trying to destroy or divert mock-ups placed before him, he runs into the first levels of subterfuge. These consist of the various emotions by which people seek to convince him that his activities in shunting their mock-ups aside are very bad. Of course he himself has begun this subterfuge in trying to put up mock-ups of his own. He is trying to convince others that when they destroy his mock-ups, they are doing something very vicious and wicked to him.

After a few failures in getting mock-ups of his own which persist and failures in destroying or diverting mock-ups which are thrust in front of his face, he conceives the idea of being multiple. He becomes more than one viewpoint or he teams up with other

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thetans and these, together then, seek to put up mock-ups which persist. These are fought back against by other groups of thetans and so on up the dynamics. This, in effect, is the basic game all of us are playing. This is adequately proven out by processing.

The field of least certainty is the observation of what others are trying to do to others. This, then, becomes aberrative. One doesn't quite know what the rest of the world is doing or thinking. And this becomes complicated because others pretend to be the friend of the thetan, only to betray him. As soon as this occurs he begins to watch very closely the behavior of other thetans' mock-ups in order to gauge what is happening to them so as to prevent things from happening to himself.

With these three things—the thetan trying to put up mock-ups of his own which persist, trying to divert the mock-ups of others, and trying to observe what others are doing to others—we have what we call a “bracket” in Scientology.

The processing of this activity is of the simplest kind. You will find, even on an occluded case, that there is a zone beyond the occlusion where the preclear can put up a mock-up. The worst cases will not be able to see it, but they will know that they have put a mock-up out there. In view of the fact that the basic impulse of the thetan is simply to put a mock-up out there which will move and which will persist, we have as our most certain—if by far not our shortest process—that one given in *Self Analysis in Scientology*. One simply has the preclear go on putting mock-ups out there until the preclear at length can put them up in excellent order and condition.

One can enter this in a little more complex vein and have the preclear receiving before him mock-ups which “others” have put up and destroying these mock-ups. It will be found at first that the preclear has a very hard time destroying mock-ups which so appear before him, even though he himself is putting them there for others. After a while he will be able to divert and destroy these mock-ups at will and his tone will improve as a result.

No matter how much complexity may enter into this, no matter how many lines of thought, how many values of knowledge or evaluations occur, at any given instant the basic impulse of the individual is to create something and maintain it while preventing the mock-ups or creations of others from interfering with his activity. The best test of this process is its workability and it is found that the process is extremely workable.

Very few auditors have the patience to sit through a couple of hundred hours of *Self Analysis in Scientology*. They are prone to assign it as homework or to avoid it. However, remember it is the very best process which we have, for it exactly parallels what the thetan is trying to do.

As the auditor processes this on the preclear, the preclear will begin to notice various things, which is to say he will put up three mock-ups, one after the other, and will find that the third mock-up is much weaker than the first one he put up. This is because he believes that the first two have been destroyed and thus his impulse to put up a mock-up is lessening. One alters this simply by having him put up more mock-ups.

Additionally, this process feeds energy into an energy-starved bank.

By using this process in company with the other five steps of Six Steps to Better Beingness and with SOP 8, results are enormously speeded. But remember, whatever else you know, you would be able to make clears simply if you persisted with the process given herein and which is detailed at some length in *Self Analysis in Scientology*. Perhaps with this understanding and evaluation of what the thetan is trying to do, you may care to go more deeply into this, even on your own case, to using *Self Analysis* half an hour a day.

IMPORTANT ADVANCE

Change Step 6 (Opposite Poles) of SSSA to be done as follows:

Get a point before, above, etc. the preclear to say **“You will be ridiculed”** and have the preclear say **“Nothing there.”** Then have the preclear say to a point as before **“You will be ridiculed”** and have the point say **“Nothing there.”**

In “Wearing Heads” have the preclear put on various heads and have others take them off and hold them away. Then have the preclear take various heads off (mock-up) people and have him hold them away.

The reason for this change is my observation that everyone suffers from contracted space. This inferred that they were most afraid of expanded space. Expanded space (held out anchor points by others) gives the emotion of ridicule and this change when I tested it on preclears brought the highest tone rise observed for a single quick process. People are afraid of ridicule—they prefer the serious attitude of betrayal. Ridicule includes scorn.

This technique can be employed using brackets and all pronouns.

L. RON HUBBARD

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* 5311C06D	AICL-30BB	Demonstration: Havingness, Energy, etc. (1ACC-60A)
* 5311C09A	AICL-31A	Randomity, AnchorPoints, etc. (1ACC-61)
* 5311C09B	AICL-31B	Randomity, Anchor Points (cont.) (1ACC-62)
* 5311C09C	AICL-31BB	Exteriorization by Feeling (1ACC-62A)
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* * 5311C13A	AICL-38A	Final Talk on First Course (1ACC-75)
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* 5311C13C	AICL-38C	Group Processing After Afternoon Lecture

THE JOURNAL OF SCIENTOLOGY

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The Theory of Communication

L. Ron Hubbard

As we have gone forward in Dianetics and Scientology, we have come into possession of more and more significant evaluations of the interrelated factors of life. One of the simplest and yet one of the most significant emergences has been the factor of communications as the most important single factor in the triangle of Affinity Reality-Communication.

This ARC triangle, when I formulated it in Elizabeth in the early summer of 1950, resolved a great many things for auditors, but for the following three years much discussion ensued on the nature of the triangle itself. Generally, though, acceptance of it was swift and glad, for with its use came an understanding of human behavior, and with that triangle the tone scale itself, as it appeared in *Science of Survival*, was born. The earliest tone scale is in Book One, and is the first chart in that book.

Communication did not certainly emerge as a more important factor than either Affinity or Reality until the inclusion in the science of new data concerning the physical universe. It then became apparent that communication was, in essence, the shift of a particle from one part of space to another part of space. In its crudest definition, this is communication. It does not matter whether the communication particle is a bullet, a word, a thought or a light particle. It is still communication if it travels from one part of space to another. Not even terminals are necessary in order to establish the existence of a communication, but in the accepted sense of the word, communication is something which emanates from one terminal and travels through space to arrive at another terminal.

To achieve a full understanding of how communication is important, one need only do a very simple exercise to discover that almost any process involving itself with communication is powerfully effective on the mind.

If one seats himself in one of two chairs which are set facing each other, and looks at the other empty chair, and then gets up and sits down in the other empty chair, then rises and sits in the first empty chair, then goes and sits in the second empty chair, he will realize that something can happen with this technique, even though no words are spoken and no thoughts thought.

In the most accepted sense of the word, communication expects a return. In other words, a particle going from Point A in space to Point B in space is expected, if Life has anything to do with it, to then of itself, or with an approximation of it, go from Point B back to A again. A complete communication cycle is from Point A in space to Point B, and Point B back to Point A. In order to demonstrate the degree to which this affects human behavior, one need only perform another simple technique.

One takes two chairs, sitting some few feet apart, facing each other. He sits down in one of the chairs and looks at the empty chair and says, "Why don't you answer?" He says this aloud to the empty chair. He then gets up and sits down in the empty chair and faces the chair he just vacated and refuses to answer. He gets up again and returns to the first chair, sits down, and says, "You must answer me." He then removes

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himself to the second chair, then actually looks at the first chair, then says, "All right. What do you want to know?" He then gets up out of the second chair and goes to the first chair and says, "Are you all right?" He then removes himself to the second chair and says, "Yes, I am all right." He will experience full relief if he does this.

Almost any computation of this chair act can be worked out, but the one having to do with answering is the most effective. This explains to you why a communication lag on the part of another person can be transferred as an aberration.

We discover, then, that the most basic communication is one which does not have any reason connected with it. It is simply the interchange of a particle from one space to another space, and, preferably, the return of that particle, or a particle like it, to the first position in space.

Any communication is an anchor point. In order to understand the significance of an anchor point, one only has to realize the actual definition of space. For many centuries, in fact, during all of written history, man has not had an accurate, workable, definition of space. This omission is extremely peculiar, because he lives and exists continually in space. Of course, he really avoids space. He would much rather look at a person who is occupying a space, than the space surrounding the person. He is avoiding space to such a degree that he is always trying to work toward something, and is never trying to work toward the gain of nothing, except during some low-toned activity like war.

You can readily establish for yourself the correctness of this definition of space. *Space is the viewpoint of dimension.*

In the earlier editions of the Encyclopaedia Britannica, one discovers under the heading of "Time and Space" a long article which says bluntly that time and space are matters of psychology, not matters of physics. They must be resolved in the field of the human mind before they can be resolved by the physicists. This proves to be true, for with the introduction of space as a viewpoint of dimension, not only human behavior, but many intricate and complex problems in physics fall apart. Like all things worth knowing, this definition is idiotically simple, but tremendously workable. It is workable to the degree that its direct application in processing can produce, with no other aid, a clear.

The first application of this definition in the theory of processing is to have the preclear sit in a chair and from "inside himself" reach out to the two upper corners of the room behind him and simply hold on to those corners, without thinking. If he does this for a long period of time, he will simply become better and better. He may have some bad periods while he does this, but nevertheless the technique inevitably results in a better condition. If just this technique and no other technique were used this person, at the end of perhaps fifty or eighty hours, would be in good physical and mental condition, if not a Theta clear.

In this technique we are putting theory directly into practice. More and more, we are beginning to use these two things as identities. Theory is practice, and that auditor or that instructor who is trying to separate theory from practice is missing a great deal in the science, and is not getting too good results in his practicing.

In essence, holding on to two corners of the room is making space, but again, this is maintaining a condition of communication. One has an anchor point of his own up in each of the two back corners of the room. One can just as well hold all eight corners of the room with an anchor point of his own and his eyes closed. However, this technique is often too vigorous for a preclear. He can also do a total spacation, which is to say, perform Step III of SOP-8.

When we understand that communication is a fundamental, and is a first action of space, as well as the first action which takes place in space, we can advance our processing markedly. In the first place, we have an immediate index as to how aberrated our preclear may be. Preclears are aberrated if they have a communication lag. They have a communication lag as long as they have no space. In other words, communication lag is inverse to the amount of space a person has. This may sound very technical, but it is only as technical as you care to make it. There is nothing simpler than sitting down and making with eight points a cube of space, and then moving a

particle, which you have created, from one point to another point inside the space you have created. In this way, it is possible to understand both space and communication.

Affinity and Reality have taken secondary roles because they are dealing with nothing more than the particle pattern or the number of viewpoints which agree upon the particle pattern. The pattern or velocity of the particle creates the degree of affinity, whether emotion or effort, and the reality depends upon the number of viewpoints which are in agreement upon the pattern of the particle. In both affinity and reality it can be traced that these are secondary to the condition of the existence of a particle and its change in space.

In working Standard Operating Procedure 8 (as given in Issue 16-G of the *Journal*) one does not have in the seven steps an immediate index of the sanity of the individual. These are steps relating to techniques used at various levels of difficulty with techniques. These are not necessarily an indication of the sanity of a person, even though Number VII is marked "Psychotic" and Number VI "Neurotic." VII and VI are so marked only to direct the auditor's attention to the fact that these two techniques are so good that they can be used on any level of case and that he should not use other techniques on psychotic or neurotic people. These definitions of the steps are not to be construed by a preclear, if they are used upon him, to mean that he is psychotic. In order to have a theory of evaluation of cases which matches with the seven steps of SOP-8, it is necessary to move the preclear out of the seven steps and into a step gradient we could call A, B, C, D, E, F, G.

This step gradient would be the gradient scale of the communication lag of the preclear. This is a direct index of sanity. A, which compares to Step I, would be an almost instantaneous response, and G, at the other end of the gradient scale, would be a lag so long that it did not return. In other words, this is a communication-return index.

In using SOP-8, if one exteriorizes an individual by using Step III, he often finds that the individual's communication speeds up markedly or slows down. If he is to continue the practice on the preclear while the preclear is exteriorized, then it is necessary for him to re-evaluate the preclear. If the preclear remains at the same communication speed as before being exteriorized, the auditor simply goes on using the same step level which exteriorized the preclear. However, if the communication level of the preclear speeded up markedly, then the auditor shifts from the step which he used to exteriorize the preclear to a higher, faster motion step. If the preclear's communication lag became greater when exteriorized, then the auditor moves over into the ABCDEFG scale, locates his communication lag, and moves back into SOP-8, using a lower level step such as VI or VII on the preclear, after the preclear has been exteriorized. As communication is the single most important factor today in processing itself, the auditor will do well to regard it as such.

P.A.B. No. 12
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

[1953, ca. late October]

THE CYCLE OF ACTION OF AN EXPLOSION

The role which an explosion plays in Scientology processing is as spectacular as the explosion itself.

To experience the impact of an atomic bomb, it is not necessary to know the mechanics of nuclear fission. Just so, a preclear need not know the Scientology mechanics of the explosion and its role in experience to benefit from the process. An auditor, however, should understand the mechanics underlying explosions in order to use the process to its fullest extent.

That thing which most closely approximates life itself in the material universe is the explosion. It changes things in space; it disorganizes MEST; it puts out particles from an apparent viewpoint; it alters compounds; and it has closely following its beginning a mirror effect, which is to say, that if one could stop an explosion in its flight, he would find that its center was sufficiently smooth to act as a mirror. It is, then, extremely simple for theta to identify itself with an explosion; and theta has done this to such an extent that science itself, at least at this writing, subscribes widely to the theory that life originates solely from the interactivity of chemical compounds. It could be said that the explosion itself is the basis for this mis-identification.

The cycle of action of life in the MEST universe is the cycle of action of an explosion. In the first book on Dianetics you will find repeated the ancient Vedic formula that things are born, grow, decay and die. I have expanded this to include the end action. First there is nothing; then there is a something; the something increases, then decreases; and again there is nothing. Thus you have a complete basic cycle of action.

There is a process known as Cycle of Action Processing wherein the preclear with creative mock-ups completes the cycles which he has begun and which he has not ended. It will be found that the preclear is trying to complete cycles of action begun often at some long forgotten time, and this accounts for some of the goals which he is rationally or irrationally attempting.

The basic cycle of action of life itself in this universe is the cycle of action of an explosion. While this is not true of all universes, it applies very firmly to the MEST universe. Life has attempted since its inception to approximate things in this universe so as to effect a conquest of the MEST universe. That thing in the universe most like life is the explosion, and life, therefore, in this universe follows the cycle of the explosion. This will become adequately apparent in processing and upon further examination.

An explosion begins with nothing, grows, recedes and at its end there is again nothing. Here we have the desire-enforcement-inhibition cycle and here, indeed, we

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have the pattern of all the cycles mentioned in the doctorate lectures and the book *Scientology 8-8008*.

It should be remarked that an explosion here is meant to include all varieties of impact including implosions and impacts themselves.

Cellular life runs on a motor basis and very tiny explosions provide the heat necessary to run the cellular motors. In other words, life has used the explosion as the pattern of the motors which it builds both in the body and in engines such as those used in vehicles. Thus we have the interesting fact that an inability on the part of the individual to tolerate explosions or their symbols, such as noise, is reflected in a repression of the actual operation of the carbon-oxygen low-heat engine which the human body is.

The overall life cycle of an individual in one lifetime approximates the explosion very closely. There is an apparent nothing; then there is something, and the something brightly expands up to its limit of expansion; then darkens, recedes and vanishes. Here we have pre-conception, birth, youth and, at the end of youth, the darkening period which continues on until death, at which time nothing is again present.

It should be closely noted that an explosion follows this cycle. There is nothing; then there is a point of intense light which, expanding, becomes larger but less brilliant; and at the limit of expansion, ceases to be bright, turns dark and dwindles. The particles which make up the explosion, even in its moments of intense brightness, turn black after the recession point is entered. You as an auditor should be intensely interested in this, for this is occlusion. The preclear is fixed in an engram—of what age we care not—where he is confronting the dark particles which have been formerly bright. Just as one is not hurt ordinarily by the immediate glare and blast of an explosion so one is not hurt by the energy of youth. But this receding, as in the case of an explosion, seems to leave one in the midst of the particles which have been crushed against him by the blast and which particles are painful. In any effort to run the blackness which surrounds a thoroughly occluded preclear, both the E-Meter and the preclear remark the pain which attends any shifting of that blackness. Similarly an individual who had been caught in an explosive blast would be caked with dark particles which, when disturbed, would give him intense pain.

The explosion is apparently a very definite basis in all engrams and, for our purposes here, can be considered to be basic-basic. And it could be remarked with this PAB that basic-basic for all cases has been discovered and is being delivered into your hands to be run.

How does one run basic-basic? The process is intensely effective but is extremely simple and is even apt to be slightly monotonous. Thus the running of basic-basic is accompanied by inserting this process as a between-step in each of the Six Steps to Self-Auditing. One would run Step I of SSSA; would then run the cycle of the explosion as given here; would then run Step II of SSSA; would then run the cycle of explosion as given here; would then run Step III of SSSA; and so on. At each address to the problem of running the explosion, about five minutes would be devoted to auditing it, before one went on to the next step of SSSA. He would do that step of SSSA and would then devote another five minutes to the running of the cycle of the explosion. By doing this he would maintain the interest of the preclear and would markedly advance the case. There is no reason why the cycle of the explosion cannot be self-audited by one trained in Scientology.

The cycle of the explosion is audited in brackets. This is to say that one has the preclear run the cycle as happening to himself several times, then run it as though someone else were running it and run the cycle that way several times, and then run

the cycle for others confronting others. There is a mirror effect running the cycle of the explosion which gives some therapeutic value to having the bracket repeated as though the preclear were sitting about twenty yards in front of himself and doing it there, which is to say the preclear would be far in front of himself, putting it up for himself, having others put it up for others, and then others putting it up for himself; and then the preclear, where he is, would put it up for himself, would have another put it up for himself, and have others put the cycle up for themselves.

What exactly is the cycle of the explosion? One gets the preclear to get nothingness, then a growing expansive whiteness, then turn the whiteness black, have the black dwindle and get nothingness again. You will readily see the similarity of this to Black-and-White Processing and, indeed, this is the furthest extension of Black-and-White Processing, but is many times more effective and useful.

In a case which has a direction reversal (confuses left and right) one should run the cycle backwards, having the preclear get first nothingness then blackness, then whiteness, then nothingness. This runs out regret.

When a case has a weak heart or is chronically ill, one should be careful to run this cycle lightly and on such things as the chronic somatic only, or on words coming from the preclear's mouth (in brackets), getting the words absent, then black, then white, then absent. At any event, be careful of a case that is very ill. On such a case perhaps SSSA or SOP 8 (omitting Step IV) would be best.

This cycle, forward or backwards, used in brackets, betters chronic somatics well enough to prevent their return—an important gain, for chronic somatics sometimes return when audited with older techniques.

In PAB No. 8 you saw that masses of mock-ups could be run in brackets, and that the most important of these were changes in space. The explosion is the most forceful change in space. Thus from the high echelon mechanic of theta's purpose in changing things in space, one can go immediately into the first pattern theta uses in the MEST universe, which is the explosion, and he can run this in brackets.

Remember to do the cycle of the explosion exactly as given. Nothingness, then growing whiteness, then the whiteness turning black, the black receding and nothingness again. *It does not matter how poorly the preclear runs this. It does not matter if his nearest approach to whiteness is simply the idea that something might be white if he could see it.*

The cycle is run without effort, which is to say one does not permit the preclear to strain and use effort while running the cycle of the explosion.

One can expect an occasional electrical discharge, but if the cycle of the explosion is run in brackets and in masses, this discharge will be minimal. It should be remembered that you are not trying to *run out* basic-basic, you are trying to feed an enormous hunger. In other words, you are trying to feed enough explosions into the bank to satiate the scarcity of explosions.

Any and all thinkingness, reasoningness, moralness and ethicalness is derived from the cycle of the explosion. This becomes immediately apparent for, while running the cycle of the explosion on circuit cases, it will be found that they tend to philosophize considerably. This should be ignored. But, for the interest of the auditor, it should be noted that all moralness and ethicalness are directed towards minimization of the wild uses of explosions. Things are right or wrong connected with explosions depending upon whether or not the explosion favors or disfavors oneself or one's group.

Certainty is knowledge. Knowledge is basically an impact. After a sharp impact, it will be found that a person believes himself to be possessed of knowledge. When this is coupled with anaesthesia—which is to say, when a patient is anaesthetized and given a sharp and terrible explosion such as that occasioned by the stab of a surgical knife or the yank at a tooth—he will awake from the operation in the confusion of something nothingness and be certain that there is knowledge for him to discover.

After the brightness of an explosive blast, people wonder about the significance of the blast. The most uninformative thing there is is darkness. Darkness is greatly intensified in its blackness after a bright explosion has appeared. Thus, all the times one has looked into darkness and wondered whether or not something was there are, so to speak, collected together into this great wonder about the significance. The blackness is a concern about “What is the significance of it?” As an investigatory process but not for the purposes of therapeutic processing, one can have an occluded preclear simply run in brackets **“What is the significance of it?”** and he will find the preclear quite taken with the process, for the preclear is trying to do just this: he is trying to discover the significance of the blackness.

This simplicity brings upon us a very grim jest. Soldiers, after an explosive war, are deeply concerned with the significance of it all. Men, after operations or bad accidents, are quite often concerned with the significance of things. But, much more important than this, the entire field of learning is today dramatizing the significance of blackness.

The jest is terrible, when one realizes how he has been betrayed by education. Print is in black, the page is white. In order to read, one has to put forth an effort to suppress the whiteness of the page. This keys in gradually the suppression of the brightness of an explosion, a thing which is automatic, and which is succeeded by darkness. The black letters apparently contain knowledge—and actually often do—but they lead the poor student deeper and deeper into “What is the significance?” And the more he studies, the less he knows, until he is left at length in a complete mystery of darkness. You can run this just to see how it is, not for therapeutic value, and find that Effort Processing on reading will bring out letters on pages. One lets the blackness come through, one suppresses the whiteness of the page. Further, in that the scholar is seeking more knowledge, and in that the knowledge is written in blackness, the scholar is led to suppress the whiteness of the page consistently until he is suppressing all whitenesses. This makes him suppress the whiteness on the cycle of an explosion and thus moves him on the time track past the peak of youth long before his time. The continuous suppression of whiteness retards the metabolism of the body and reduces energy. Educators uniformly dramatize the cycle of the explosion, of course, for their field is thought, and the first thought consists of energy particles not of concepts. Thus the processing of concepts on an occluded case does not resolve occlusion. Processes which utilize and multiply energy are far superior to and infinitely more effective than processes which look for postulates or concepts.

And, mentioning education brings one to the most terrible thing which can happen to the thetan. This is to have a guarantee of no explosions. Once the thetan cannot have, either by manufacture or acquirement, explosions or facsimiles of explosions, he is finished. Prison is so terrible merely because it denies the thetan explosions. The interim after death is terrible to the thetan because it is without explosions. Education as done on the public school system guarantees long periods in cubicles which contain no explosions; and education free from the printed page for long years in cube space is easily the most destructive and effective method of destroying the vitality of a race and the initiative and energy of those who should be its leaders and is, to say the least, rather typical of the MEST universe.

This is the seventh of the series on self-auditing the auditor’s own case. These steps, of course, apply equally to the auditing of preclears. Our task at the moment,

however, is to bring about as high a state of case as we can in all of our auditors. Not long ago an auditor in an area where many early auditors had practiced told me that the certificate was degraded in that area. This is not surprising if these auditors have not followed through with processes and have not given their own cases attention; but it is surprising that the auditor who wrote me has not taken over the responsibility of remedying this situation, for this auditor is quite well trained in Scientology. It would be extremely simple to discover the HDAs and HCAs in one's own area and bring them together for the purposes of mutual betterment and use on them Short 8, Six Steps to Self-Auditing on a group level and, on those cases which are particularly occluded, cycles of explosions with SSSA. This would at once establish a better reality on the part of any auditor who has slipped away and would give him some of the benefit for which he hoped when he studied Dianetics. In fact, I cannot conceive a man being interested in Dianetics and Scientology and knowing these techniques and knowing as well that in his area there are people who have not utilized their training and yet who would not gather these people together—with a blackjack if necessary—and see that they receive group auditing. If one does not like to have himself compared unfavorably with an inexpert auditor who is yet practicing, then the thing to do is to bring up the case level of the inexpert auditor and to give him at least the rote procedure to use on preclears of SSSA.

Auditors have been quite confused here and there in the past because they got their techniques and news of new techniques by rumor and because they did not possess the insight to see that all of this work is of a piece and that the goals we are now attempting are simply higher goals than those we first attempted and yet, though higher, more easily attained. But it would be very difficult for an auditor to fail to understand all the uses involved in Six Steps to Better Beingness (PAB No. 7) and to use these steps with success. He would only have to know this much and he would have well cases. There is no slightest excuse today for an auditor not to get rapid results with Scientology. Because I continue to put out techniques is no reason that old techniques do not work. These new techniques are developed and codified out of experience in auditing by myself. They do the work faster. I am even getting complaints from auditors that some of these processes work so rapidly that after a one or two-hour session the preclears are so well they never come back for a second session. I cannot see how this would be hard on an auditor's pocketbook unless the auditor had not applied the techniques to himself and was unable to go out and dig up preclears. There are today on earth in excess of two billion human beings. In that active auditors number about a thousand, this would seem to give one auditor a fairly good-sized practice. I myself doubt that I could audit more than two or three million people a year and still keep up with my hobbies. So I feel very sorry about these techniques working so fast and ruining people's practices. (The auditor who wrote me the above should receive all this as humor, not criticism.)

L. RON HUBBARD

October 28, 1953

STEP III AUDITING COMMANDS

The preclear is not supposed to think of anything while he is doing this process. If he thinks of something do not stop him from thinking of it in such a way as to cut communications with him as a preclear, but let him know that this is part of the process.

1. Put eight anchor points around yourself, for yourself (if case is occluded have him put eight black anchor points around himself).
2. Have somebody else put eight anchor points around himself.
3. Have other people put up eight anchor points for other people, with you in the space.
4. Have other people put up eight anchor points for other people, with somebody else in the space.
5. Have somebody else put up eight anchor points for you.
6. You put up eight anchor points for somebody else.
7. From where you are hold on to the eight comers of the room.
8. Have somebody else hold on to the eight comers of the room.
9. Have other people hold on to the eight comers of the room for other people.
10. Have somebody hold on to the eight corners of the room for you.
11. You hold on to the eight comers of the room for somebody else.

L. RON HUBBARD

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P.A.B. No. 13
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

[1953, ca. mid-November]

ON HUMAN BEHAVIOR

It greatly facilitates the work of the auditor to know the most aberrated and most aberrative types of personality.

Kraepelin in Germany a long time ago made a long and varied psychotic classification. This has been refined and made, if anything, even more unwieldy in modern times. It is valueless since it does not lead to the immediate remedy of the situation. Further, we are not very interested in types. There is really no such thing as a special type of psychosis or neurosis, beyond those types which are quite aberrative around the preclear.

If we could isolate a particular set of traits as being the most aberrative traits, we could more quickly process the preclear by using Acceptance Level Processing or Viewpoint Processing on such people.

Probably the truly aberrative personalities in our society do not number more than five or ten percent. They have very special traits. Where you find in the preclear's bank a person with one or more of these characteristics, you will have the person who most thoroughly tried the preclear's sanity.

What we will call the aberrative personality does the following things:

1. Everything bad that happened to the preclear was (a) ridiculous, (b) unimportant, (c) deserved.
2. Everything the preclear and others did to the aberrative person was (a) very important, (b) very bad, (c) irremediable.
3. Those things which the preclear could do (a) were without real value, (b) were done better by the aberrative personality or by others.
4. Sexual restraint or perversion.
5. Inhibition of eating.

Such people would be better understood if I called them the "merchants of fear." The most degraded control operation of which the GE is capable is utilized by these people for their sole method of getting on in the world. They have lost all ability themselves to create, they cannot work themselves, they must either amass money which is never to be spent or must prevent others from amassing money. They produce nothing, they must steal one way or another, and then devalue whatever they obtain. They speak very sternly of honesty or ethics and put on a formidable front of complete

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legality. They are impartial, which is to say they are incapable of decision but ride continually a maybe. They close terminals easily with courts, for courts are, sad to say, more or less of this disposition themselves. They feel called upon at no pretext to become adjudicative on subjects where their opinion has not been invited.

Probably a society could be cleared and allowed to bloom if these people were simply rounded up and removed from contagion with the remaining populace, for they are not numerous. Yet they are in sufficient number that it is doubtful if your preclears who are more seriously badly off have not had at least one in their past. It is particularly true of the occluded case that he has been victimized by one of these “merchants of fear.”

Although there are many characteristics which are undesirable in such aberrative people, it is remarkable that only those listed above are aberrative. These wind sinuously as a threatening thread through all of their conversations. Such people are a mixture of paradoxes to the observer who does not understand the basic ingredients of human character.

Such people are themselves a continuous maybe, and therefore will be found very easily in the bank, for they appear most often. Where you find one, two or three people appearing almost continuously in the preclear’s bank, or his lamenting conversation, you will find that these people answer the above-numbered characteristics.

The method of processing these people is to have the preclear mock them up in large masses with the certainty that they are there, and then, with them unmocked, with the certainty they are not there. Then, mocked up again, with the certainty that they will be in the future, and, unmocked, with the certainty they will not be in the future. One also runs the above concepts in masses and in brackets.

A case cannot be said to be well so long as these aberrative personalities continue to reappear in his thoughts and processing. Therefore the auditor will find it extremely profitable to use all available means to process these people out of the preclear’s bank. When the auditor has succeeded in doing this, he will find that the preclear now believes himself to be very much better than before and, indeed, he will be.

It should be remembered that such people have invited many overt acts. The “merchants of fear” specialize in being offended themselves and, even though the overt acts against them are slight, these have become magnified in the preclear’s bank until such people, on the overt act phenomenon alone, occupy a major role in the preclear’s thinking.

It will often be discovered by the auditor that the preclear has “swapped terminals” with these aberrative persons. The weight of aberration is such that the preclear has been swung into the valence of such people, for they have obviously won.

The truth of the matter is: such people never win. If one traces out these people, as I have done occasionally after processing a preclear, he will discover that the aberrative personality is very close to the brink of a crack-up, has a very low survival level, and quite commonly goes insane.

It should be understood that anyone going down tone scale in moments of anger is apt to use the above-numbered steps one way or another. But this is a momentary thing; the above steps belong, of course, on the tone scale and are significant of a level on the tone scale. Thus, one going down tone scale into anger or into apathy, is inclined to use these operations momentarily. This is quite different from the aberrative personality. The aberrative personality is at work with this operation 24 hours a day. Ceaselessly, relentlessly, calculatingly, with full knowingness, the aberrative personality continues this onslaught against those around him.

The entire computation of this aberrative personality is that he is worthless, he himself knows himself to be completely worthless. One might feel a little pity if the harm were not so great, for there is nothing more terrible than this knowledge. The aberrative personality feels he cannot succeed unless he drives others away from him with fear, preferably with terror. He assumes aspects of ugliness in matters of clothing; he is quite prone to ugliness. Very often this personality does not bathe, his breath is very often foul, his feet become odorous, the endocrine system has failed one way or another, the person has considerable bowel trouble. Other people than the aberrative personality occasionally manifest these difficulties; unfortunately, it all stems from the same idea—to drive other people away.

The communication lag of the aberrative personality is his easiest clue. These people are slow to respond, they are very thoughtful about what they say. They “think twice before speaking once,” if they speak at all. When they do speak it is very often not on the subject. Their favorite phrase is “You do not understand.” They preface their statements with, “Well, I don’t know but....” There is no decision in such people; they do not know whether to go up the street or down the street. Put into a certain routine and forced into that routine they will carry on, but they do not themselves produce anything, they are entirely parasitic. This parasiticism is gained either by the inheritance or other accumulation of money or by a direct and forthright nullification of those around them into the status of slaves. For this person knows above all other things that he cannot produce an honest day’s work.

Now in case you err and try to apply this classification too widely, there is one definite characteristic you must not overlook. This characteristic makes the difference between the aberrative personality and run-of-the-mill human beings. The secrecy computation is the clue. The best index to a secrecy computation is a refusal to be audited. Because of this factor of the secrecy computation, and for no other factor, it chances to follow that the aberrative personality can be known by his refusal to have any auditing of any kind, or, if he has any auditing, accepts it very covertly and will not permit it to have any effect upon him. He will not have a second session. He has all manner of excuses for this such as “altitude,” but in any way, shape or form he escapes auditing. If your preclear’s unwilling to be audited, he himself may fall into this classification.

Because justice in this society prides itself upon impartiality, these impartial people—the aberrative personalities—are quite often listened to by those around them. The pose of being impartial is an effort to escape decision. People who get things done or who are worth anything to the society make decisions. The impartial people make no decisions if they can possibly avoid them, and at the very best put off decisions as long as possible, as in the case of a court of law. These people, being well downscale, are very close to MEST and have a very solid agreement with MEST.

Very often you will find aberrative personalities addicted to religion, but the addiction will not be accompanied by any belief in the human spirit. Just how this paradox is accomplished a professed avowal of Christianity and a complete unwillingness to accept any effort to heal or help the human spirit as opposed to the body—is just another one of this bundle of paradoxes which mark the aberrative personality. For, you see, the person is such a complete maybe that anything about him is indecisive, and people trying to make up their minds about this person, of course, fall into the state of maybe, because that is the clue to the personality. Impartial personality—the maybe personality—and the “merchant of fear” are more or less of the same order and are alike aberrative.

Men in the field of the arts are very often victimized by these aberrative personalities. The “merchant of fear” closes terminals rapidly with any area which contains a great deal of admiration. Since the person is actually incapable of decision, this is a mechanical closure. The presence of admiration around anyone else begins to dissolve

some of the completely stultified bank of the “merchant of fear” and this finds him very close to the source. Orchestra leaders, painters, writers are always having the terrible misfortune of closing terminals with such personalities. There is hardly a man of art or letters who does not bear on him the scar of having associated with a “merchant of fear,” for these are vampire personalities. They are themselves so starved of admiration and of sensation that they drink out of others around them any possible drop of admiration in any form. Where a woman becomes a “merchant of fear,” sexual starvation is continually attempting satiation and all the while the “merchant of fear” will protest and, to all visible signs, follow a life of complete celibacy.

While it is not my purpose here to revile, I wish to impress upon the auditor that the “merchant of fear” is extremely dangerous, both to creative impulses and to sanity. One could say airily, “Why don’t we just audit these people upscale, since they are so few,” but these people will never present themselves for auditing and will discourage anyone else from having any auditing. A solution to the “merchant of fear” probably does not lie in the field of auditing.

The society at large is so accustomed to association with MEST and the “merchant of fear” so closely approximates some of the characteristics of MEST—the maybe, for instance—that the public quite commonly misassigns strength to such aberrative personalities and thinks of them as strong people or as wise people. They are neither strong nor wise, and before an even indifferently forceful attack quickly capitulate. They live their whole lives in terror of attack.

One often finds these characteristics in company with paresis or hears the aberrative personality has actually contracted a dreadful disease to add to his repulsiveness.

The auditor should not err in thinking that these people always present a repulsive appearance; repulsive conduct precedes a repulsive appearance. At first they operate only mentally in trying to make everyone afraid. Then this begins to show up more and more in their own MEST and finally will demonstrate itself in their personal appearance. Thus one can mark the state of decay of these aberrative personalities.

Now and then some violent man in one country or another has undertaken programs to rid a society of these points of contagion. Kings in olden times handled the problem by decapitating people who continually brought them bad news—this was a very wise measure. In more recent times it has been said that Gomez, late dictator of Venezuela, discovered that the contagion point of leprosy in the country was the beggar. He found that the beggars of Venezuela were using leprosy in order to beg. People would pay in order to have the ugly thing taken away from them (the basic philosophy of the beggar is to be paid to go away). Gomez had the beggars told that they were going to be taken to a very fruitful part of Venezuela and given a colony of their own; he had them collected on a river bank and loaded aboard two large river boats. The river boats proceeded into midstream, their crews left them in skiffs and the boats blew up with a resounding explosion. This was the end of leprosy in Venezuela. I am not telling you this to advocate the immediate slaughter of the “merchants of fear”; I am merely giving you an historical note. The extreme impatience of people trying to get something done in a society will eventually center upon those who will not work and, in the case of kings or tyrants, such people have very often been done away with. Thus the precedent is very old of a society cleansing itself by removing from its ranks the non-workers.

Revolutions very often have this as an objective. The French Revolution recognized in the existing aristocracy a state of will-not-work, and saw in these people the character of the “merchant of fear,” and for several years there in France, shortly after America became free, the tumbrils formed an assembly line to the guillotine. People in societies are extremely punitive about those who will not work and about those who

depend on fear for their sustenance. But society going downscale can become more and more apathetic toward the “merchant of fear” until the “merchant of fear” predominates as a class.

Just as the king or the society revolted against the “merchant of fear,” so has your preclear tried to get the “merchant of fear” to work and to contribute something besides bad news. This effort, of course, was bent toward an organism which was already rotten at the core. Whether the “merchant of fear” used money or beauty to excuse his own lack of labor, only added to the maybe. The law forbade the preclear to use the measure of the tyrant or the Gomez, for the law is utterly infatuated with such people and defends them at every turn just as such people use almost exclusively the law. As your preclear was balked in his natural impulse to clear the way he was brought into staring recognition of the fact that the necessary act—murder—was halted by the existence of police and courts. This brought the preclear to the point where he conceived himself to be put upon by the society and the law. Many of your preclears, as a result of this, are startled to find, when it is run on them, that they believe themselves under arrest, even though any arrest they have been subjected to was as minor as a traffic pick-up. I am not advocating, again, violence; I am merely trying to explain to you the state of mind of the preclear and the most aberrative person he has confronted. He wanted to, and didn’t, kill these people. If your preclear is of the kind who produces or creates or who works and makes his way in the world in general, you can find the aberrative personality in his bank immediately by asking him—with an E-Meter, of course, because he probably won’t tell you direct—if he wanted to kill anyone. The E-Meter will say that he did, and on discovery of this identity the auditor will find the aberrative personality. This even follows through with women, although women go more quickly into apathy when confronted with an aberrative personality than do men.

You should understand that the aberrative personality has not become an aberrative personality by being confronted by another aberrative personality. You are not getting here the pattern of stimulus-response, you are getting the decay of a human spirit to complete inactivity so that the entire modus operandi becomes that of the body itself, and a body, in the case of the aberrative personality, which itself is too deteriorated or exhausted to work. Not all bodies becoming so exhausted and unable to work turn into aberrative personalities, but the aberrative personality is born entirely out of the decline of the ability of the individual to produce. When the individual really recognizes his utter worthlessness to the society, he becomes an aberrative personality. Many people who cannot work physically turn to other lines of progress. They are getting on one way or another. The aberrative personality is so badly off that he can lead only a parasitic existence. You will understand, then, that people going down tone scale do not immediately and automatically become aberrative personalities, in our definition as here used. People become aberrative personalities out of a malevolence which insists on a high level of survival without the production of anything.

2ND AMERICAN ADVANCED CLINICAL COURSE LECTURES

Camden, New Jersey
17 November—22 December 1953

Twenty-one auditors attended the 2nd American ACC at Camden, New Jersey starting November 16, 1953. L. Ron Hubbard, developing SOP-8 Clinical, gave the following lectures:

* 5311C17A	2ACC-1A	Opening Lecture: Emotional Tone Scale
* 5311C17B	2ACC-1B	SOP-8C First Lecture
* * 5311C17C	2ACC-2A	Getting Up Speed—Part I
* * 5311C17D	2ACC-2B	Getting Up Speed—Part 11
* 5311C18A	2ACC-3A	Step I of 8-C, Beingness
* 5311C18B	2ACC-3B	Black Mock-ups, Persistence, MEST
* 5311C18C	2ACC-4A	Step 11, Automaticities
* 5311C18D	2ACC-4B	Waste a Machine
* 5311C19A	2ACC-5A	Effects, Reaching End of Cycle
* 5311C19B	2ACC-5B	More on Machines
* 5311C20A	2ACC-6A	Resistance to Effect
* 5311C20B	2ACC-6B	Plan of Auditing
* 5311C23A	2ACC-7A	Formula "Phi", Creation of MEST
* 5311C23B	2ACC-7B	Summary of Steps 1,11,111 of SOP-8C
* 5311C24A	2ACC-8A	AnchorPoints, Knowingness of Location
* 5311C24B	2ACC-8B	Steps 5, 6, 7; Duplication, Unconsciousness
* 5311C24C	2ACC-8BX	Additional Remarks
5311C24	2ACC-8B	The Death Wish (could be same tape as above)
* 5311C25A	2ACC-9A	Steps 5, 6, 7; Time
* 5311C25B	2ACC-9B	SOP-8C, Summary of
* 5311C25	2ACC-9	Machines, Attention (could be same tape as above)
* 5311C26A	2ACC-10A	Electronic Theory, Anchor Points
* 5311C26B	2ACC-10B	Exteriorization
* 5311C26C	2ACC-10BX	Additional Remarks
* 5311C27A	2ACC-11A	Anchor Points, Justice
* 5311C27B	2ACC-11B	Symbols
* 5311C28A	2ACC-12A	Wasting Machines
* 5311C28	2ACC-12B	Machine Duplication
* 5311C28B	2ACC-12	Demonstration: Group Processing
* 5311C28C	2ACC-12	Special Session—Experimental Process
* 5311C28D	2ACC-12	2nd Demonstration: Group Processing
* 5311C30A	2ACC-12BX	Additional remarks
* 5311C30B	2ACC-13A	Space, Perception, Knowingness
* 5312C01	2ACC-13B	Space, Lack of, Resistance
* 5312C02A	2ACC-14A	Ron Junior Remarks on 2ACC-13 A & B
* 5312C02B	2ACC-14B	Blackness
* 5312C03A	2ACC-15A	Time as a Barrier
* * 5312C03B	2ACC-15B	Time, Cause and Effect
* 5312C04A	2ACC-16A	Plan of SOP-8C
* 5312C04B	2ACC-16B	LRH Questions the Class on Exteriorization

* 5312C07A	2ACC-17A	Barriers, Occlusion
* 5312C07B	2ACC-17B	Outline of SOP-8C
* 5312C08A	2ACC-18A	Essence of SOP-8C
* * 5312C08B	2ACC-18B	Problems of Auditing
* 5312C09A	2ACC-19A	Summary: The Dynamics
* * 5312C09B	2ACC-19B	Bodies
* 5312C10A	2ACC-20A	Knowingness
* 5312C10B	2ACC-20B	SOP-8C: General Discussion
* 5312C11A	2ACC-21A	SOP-8C: Patter
* 5312C13A	2ACC-21B	Force—Part I
* 5312C13B	2ACC-22A	Force—Part 11
* 5312C14A	2ACC-22B	SOP-8C: Step 8, Definitions
* * 5312C14B	2ACC-23A	Cause and Effect, Assignment of Cause, G.E.
* 5312C15A	2ACC-23B	SOP-8C: Step 5
* 5312C15B	2ACC-24A	Energy Problems
* * 5312C16A	2ACC-24B	Techniques Which Do or Do Not Assign Cause
* * 5312C16B	2ACC-25A	Comm Line: OvertAct-MotivatorSequence
* * 5312C17A	2ACC-25B	SOP-8C: Formulas
* 5312C17B	2ACC-26A	Space Opera
* 5312C18A	2ACC-26B	The Only One
* 5312C18B	2ACC-27A	Beingness
* 5312C18C	2ACC-27B	SOP-8C: General
5312C18	LECTURE	Philadelphia 1953 last hour
* * 5312C19	2ACC-28A	Mass
5312C	LECTURE	Mocking Up Mass, Putting It on Head (could be same tape as above)
* * 5312C20A	2ACC-28B	Communication
* * 5312C20B	2ACC-29A	Auditing by SOP-8C, Formula H
* 5312C20C	2ACC-29B	Reach/Withdraw
* 5312C21A	2ACC-30A	Ability to Accept Direction
* 5312C21 B	2ACC-30B	Knowingness and Certainty
* 5312C22A	2ACC-31 A	Remedy of Havingness
* 5312C22B	2ACC-31B	Postulates
* 5312C23	LECTURE	Problem of Auditing Handled

A special series of 6 hours of lectures given by L. Ron Hubbard summarizing Clinical Procedures (SOP-8C), as part of the 2nd Advanced Clinical Course, were reproduced for release as a tape package. Per *Journal of Scientology* 22-G, "These lectures, designated 'SOP-8C(G)' when combined with the Philadelphia Congress Lecture Tapes, as a package, make a comprehensive course in Standard Operating Procedures of Scientology."

LRH TAPE LECTURES

December 1953

5312C ..	LECTURE	Chart of Attitudes
5312C ..	LECTURE	Exteriorizing—Group Auditing
5312C ..	LECTURE	Group Auditing—Tone Scale

ASSOCIATE NEWSLETTER

19 November 1953

Dear Associates:

Since coming back, I have gotten a conference through, and have trained the first group of auditors in the processes we now have. This has been a very busy time and I have not had sufficient opportunity to communicate with you and give you some kind of idea of what is taking place and what I think should be on the time track in the near future.

The first class here served as a good sounding board for training these techniques. The cases of all present have changed remarkably, and are continuing to change for the better, as most of these people are near enough so as to be here weekends where they meet as a club. The best news in all this is that we are now handling the processing of occlusion or blackness or inability to see while being exteriorized with such ease that it is being done to the second group on a group basis. Of course, the second group inherits all of the "know-how" which was established about training while the first group was here. The second group is therefore slightly larger than the first group. But in spite of this, and in spite of the fact that this is only their second day here, their cases have done almost as much shift upwards as the first group did in their first two weeks. This is all very good news for all of us.

I have found that we should have had one called "American procedure" all this time. America runs to some degree the "only one" computation, and is afraid of an effect. This fear of being an effect is so marked that any process which is found to work on the individual is immediately braced against by the individual. This is almost a national phobia. Thus, the processes which were actually the cause and reason for such things as occlusion and no mock-ups had to, of themselves, be exposed and techniques perfected to remedy them before much effect could be achieved upon the more difficult American cases. Although these techniques have been in existence for over eight months, the combination of them now being used is new; and the methods being used to communicate them are equally original, and responsible for the results which are being obtained.

I am going on training groups for the excellent reason that we have all too few top-notch auditors. It would make me very happy if, like the Washington, D.C. associate, other associates were able to go through this six-week course, see the material at work first hand, and become cleared. This is not a recruiting gesture for this unit. It is the best solution, if not the most easily obtainable solution. Group by group these processes refine; but the day is here when I can break an occluded case which has resisted all previous auditing in one hour's auditing of a scattered step-level group of which that occluded case is a member. This has happened to two such cases in the past two days. Three cases, of which I am sure you know as being famous resistive cases, have been smoothly brought to full perception in the past two weeks. A case of muscular dystrophy in a child, where the mother had had twenty-four electric shocks and where the father was deaf, and the child beyond all medical help and in constant agony, has not only been resolved itself, but the auditor, working for short periods for about five days, has resolved the deafness of the father, the sanity of the mother as well.

As though this was not enough in the way of miracles, we are hitting levels of theta clearing which we dared not think about in the past.

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All this is good news; but it means very specifically that we must work fast and thoroughly to achieve the best possible organization we can for the dissemination of this information and its utilization in the resolution of individual and social problems in America. We will simply have to get out of the narrow confine of trying to keep something vaguely moving along, trying to fight back those amongst us who have tried to hold us up, and will have to go out on the level where we belong. Our organization gestures of the past have been aimed toward keeping an organization going while a science was being developed. A science has been developed. It is time it got the organization going.

I hope to see many of you at Phoenix between the twenty-eighth and thirty-first of December of this year, where I will give clinical procedure as the subject of a twelve lecture series—the first lecture being in the afternoon of the twenty-eighth—and where I will do group processing on those present, and where there will be seminars. The fee for the Congress is \$50.00 per person, without rebate or discounts, except in the case of a husband and wife where the couple will be admitted for \$75.00. Burke Belknap will be in Phoenix sometime before, and is in charge of the Congress as it will be held there. His address will be c/o Phoenix Scientology Institute, 4248 North 32nd Street, Phoenix, Arizona. Reservations should be placed with him at that address. Everything possible is being done to minimize the cost of housing and to solve the problem of temporary housing in Phoenix during that period. The reason the Congress is not being given at Los Angeles is my conviction that that city is the most aberrated city in America—without any real doubt the most aberrated city in the world. Further, we are planning a broad clinical establishment in Arizona—and Arizona, after all, is our home ground, and is the home state of the HAS.

All books and orders of whatever kind should be sent here to 726 Cooper Street, Camden 2, New Jersey.

SPECIAL ANNOUNCEMENT! We are preparing a special series of tapes, professionally recorded, on clinical processing (SOP-8-C), which tapes are the result of the present training program here in Camden using and developing clinical procedure. There will be about twelve hours of lectures available only to our associates. Write or wire for quotation on the price.

The Hubbard Foundation, and what the Hubbard Foundation was trying to call the HASP, are no longer in existence, and the personnel of those organizations are no longer connected with Scientology in any way. The reason for this is their failure to provide *Journals*, book orders and adequate responsibility for what they were supposed to do.

I will be writing you later concerning material which is specifically available, discounts, new course materials, and certification arrangements. In the meanwhile, let me hear from you.

Best regards,

L. Ron Hubbard

P.A.B. No. 14
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.1

[1953, ca. late November]

Why has Man chosen to degrade himself below the level of the beasts which serve him?

In the past a knowledge of his own character was an unpalatable fact to Man since people sought to force him to achieve that knowledge solely through condemnation. He resisted what he was and he became what he resisted and ever with a dwindling spiral he reached lower dregs. If ever once a man were to realize with accuracy what he was, if he were to realize what other people sought to make him, if he could attain this knowledge with great certainty, there are no chains strong enough to prevent his escaping, for such would be his astonishment that he would brave beasts, gods and Lucifer himself, even governments and churches, to become something better than what he had beheld in his own heart.

The only tragedy of all this is that Man has lacked any method of estimating himself with certainty so as to know what it was he was trying to improve. In this PAB you will find such a method and, in applying it, you will also find improvement; if you also find vileness and rottenness beyond the most base ravings of Dostoevsky or Sigmund Freud, you have the comfort of knowing that you already possess in 16-G and in these PABs the means of bettering that condition and of rising once more toward the sun rather than sinking further into the sewer.

ON HUMAN CHARACTER

As you will find in The Factors, and as the actual application of processing will rapidly prove, the basic impulse is to produce an effect.

In relatively high-toned beings, the very upper range of Man and above, the impulse is to produce something out of nothing: one can only cause a creative effect by causing nothingnesses to become something.

Lower on the tone scale, the effect most desired is to make nothing out of something. The general range of Man occupies this area of the scale.

Man on the lower ranges is entirely dedicated to the goals of the body itself. The body, to exist, must make nothing out of something. This, as the simplest illustration, is the goal of eating. It may or may not be necessary to life to eat; it may not even be necessary for the body to eat. In Para-Scientology there is some evidence that the stomach once produced sufficient life energy to motivate the body without any further "food," but the body of man and beasts in general is not equipped so today, and of that we are very certain.

The body's single effort to make something out of nothing is resident in sex, and in this culture at our time sex is a degraded and nasty thing which must be hidden at best, and babies are something not to have but to be prevented. Thus even sex has been made to parallel the something-into-nothing impulse.

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Exactly as the body by eating seeks to make nothing out of something, so does the general run of Man in his conversation and interpersonal relationship seek to make a nothingness out of friendship, acquaintances, himself, art and all other things. He much more readily accepts a statement or a news story which reduces something further toward nothing than he accepts a story which raises from a relative nothing to a higher something. Thus we find out that scientific achievements for the good of Man occupy a very late place in the newspapers and stories of murders and love nests, wars and plagues gain first place.

Man in his present debased form is held on the road to survival by his culture alone. This culture has been policed into action by brute force. The bulk of men are surviving against their own will. They are working against their own desires, and they seek wherever possible and ever so covertly to succumb.

This could be called, this MEST universe, a Love-Hate universe, for these two are the most prominently displayed features, and neither one has any great altitude, although many claim that love is all and that love is high on the tone scale, which it is not.

To live, Man must eat. Every time a Man eats, no matter the kindness of his heart or disposition, something must have died or must die, even though it is only cells. To eat, then, in this MEST body culture, one must be able to bring about death. If eating is motivated by death, then digestion would be as good as one is permitted to kill. Digestions are bad in this society. Killing is shunned in a degraded and covert fashion, and man eats only those things which not only have been killed elsewhere and out of his sight, but have as well been certified as dead through scalding cookery. Killing even food is today far above the ability of the majority of our culture.

The characteristics of love could be said to be No-Kill, stomach trouble, hunger but can't eat, work, flows, heavy emphasis on ARC, inhibited sex. Hate as a personality could be said to characterize, at least on a thought level, kill, bowel trouble, hungry but eats covertly, no work, hold, pretended ARC, enforced sex. These are two personality classes. Many people are compounded of both.

There is another scale which one should have if he is to understand human character.

Thought as Man thinks it, is not the highest level of the scale but the lowest level. High on the scale above 20.0 we have fully creative thought—by which is meant the ability to create actual energy—free emotion and a wide knowingness as opposed to understanding, which is low on the scale. At 20.0 we have force; below that as we go down we find force restrained, then overt gesture, overt gesture restrained, overt emotion, overt emotion restrained, and overt thought and overt thought restrained. The last few are ranging down to and around 0.0. The scale is constructed in the given order.

Thought in Man is largely born out of impact and is not free. It is an effort to know before he knows, which is to say, to prevent a future. The phenomenon of going into the past is simply the phenomenon of trying to take the knowledge which one acquired through force and impact and held after the event, and place it before the event so as to prevent that thing which has already happened. "If I had only known," is a common phrase. This gets bad enough to cause Man to want to know before he looks at anything, for in his debased state it is dangerous not only to use force, not only to use emotion, not only to think, but also to perceive things which do. Thus the prevalence of glasses in this society.

The body—and that means, of course, Man in this culture—must have a reason for everything. That which has the most reason is the body. A reason is an explanation, the

way Man interprets it, and he feels he has to explain himself away and to explain every action which he makes. Man believes he must have force but receives force, that he must not perceive or be perceived, that he must kill but must not be killed, that he must not have emotion, that he must be able to wreak destruction without receiving it. He can have no pain, he must shun work and pretend that all work he does has a definite goal. Everything he sees he feels must have been created by something else and that he himself must not create. Everything has a prior creation to his own. All things must be based on earlier things. Thus he shuns responsibility for whatever he makes and whatever destruction he may create.

This animal has equipped himself with weapons of destruction far superior to his weapons for healing and in this low-toned mockery whines and pleads that he is duplicating saintliness and godliness; yet he knows no meaning of ethics and can follow only morals. He is a meat animal, a thing in the straitjacket of a police force, made to survive, made to stay in check, made to do his duty and performing most of it without joy and without, poor thing, even actual suffering. He is a meat animal, he is something to be eaten. If he is to be helped, he must either learn where he is and find better, or be duped or forced into helping himself.

In our current age, cowardice is an accepted social pose, self-abnegation a proper mode of address, hidden indecency a proper method of survival.

It may be that my statement of this does not carry through with an entire conviction. Fortunately, although these data are based on a wide experience with Man, particularly in the last few years as well as during a terrible and cataclysmic war, my statement of the case does not have to stand, for there exists a process which, by its astonishing workability, signifies the accuracy of this observation on human character. This process will be given in the next PAB.

L. RON HUBBARD

P.A.B. No. 15
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.1

[1953, ca. mid-December]

ACCEPTANCE LEVEL PROCESSING

Man is a duplicity. He is at once a body and a spirit. The personality which we know as the individual is a spirit by its contagion with the body. The body, as a very small amount of processing will demonstrate, is not the personality or the being, but a used thing.

The body is a very craven and degraded thing in an unprocessed state and rather rapidly debases its spirit, so that when one first begins this process of Acceptance Level, it would seem to him that he, as the spirit, is actually at the level where he finds himself. True enough, he conducts his affairs at the level of the body, not at the level of the spirit. But the spirit can be freed, decontaminated, and the body itself, by this process, can be healed of its depraved thirsts and hungers so that it becomes almost fit company for a spirit.

Acceptance Level Processing is that process which discovers the lowest level of acceptance of the individual and discovers there the prevailing hunger and feeds that hunger by means of mock-ups until it is satiated. The process is not a separate process itself, but is actually a version of Expanded Gita. It is, however, Expanded Gita used in a very particular way, and because one has successfully applied Expanded Gita, he should not think as well that he has a command of Acceptance Level Processing.

The process is done in brackets. A bracket is very simply done. The pattern of the bracket is for the preclear, via the preclear for others, and via the preclear others for others. One has the preclear mock up, no matter how blackly or how crudely, items for himself to accept, then have others in his mock-ups mock up things for them to accept, and others to mock up things for others to accept. In Acceptance Level Processing this bracket, which is the technical name of this pattern, extends to having the preclear also mock up things for others to accept and others to mock up things for him to accept. Thus there are five stages in the bracket.

Acceptance Level is what the preclear himself accepts, what the people around him in mock-up form accept, and what others will accept from others, and included as well what others have wanted him to accept and what he has wanted others to accept. Be very alert to this difference and to this particular phase of Acceptance Level: that people have wanted him to accept something does not mean that he accepted it, but it does mean that he will gain an insight into their motives.

Acceptance Level is a voyage of discovery. It is the method of making a MEST clear. It is the method of clearing the genetic entity. There is no other method of which I know which will accomplish this. The running of concepts, the running of engrams, straight Creative Processing, will not any of them accomplish this clearing of a thoroughly degraded MEST body; and, so long as the body remains

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thoroughly degraded, the task of rehabilitating the spirit connected with it is difficult at best.

The process of Acceptance Level can be combined with Expanded Gita, in which case wasting good things in brackets in the five steps (which is: what did people waste, what do people waste, what did the preclear want others to waste and what did others want him to waste) resolves the occasional stalls which occur; for it often happens that the preclear must waste something good for a short time to discharge an accumulated charge in the bank brought about by a continuance of “feeding by mock-ups.”

Nowhere in Acceptance Level Processing, except in the form of wasting, does one seek to eradicate an engram, a thought, an emotion or a circuit.

The entire process is built upon feeding the apparent cravings of the body. These have come about because of the mechanism of resistance. The MEST universe is built upon the theory that one must resist. When one starts resisting something, he engages upon it until it finally breaks down his resistance and he then goes into the cycle of actually craving it. A hunger is therefore created for various things which would not be suspected in the absence of this process. It is the object of this process to feed these hungers until they are satiated and until they depart.

A very thorough and strong warning must be injected here by calling your attention to this apparent law. ACTION IN THE MEST UNIVERSE DOES NOT RUN OUT ACTIONS WHICH HAVE OCCURRED IN THE MEST UNIVERSE. THE ONLY THERAPEUTIC FACTOR POSSESSED BY MAN IS HIS OWN SPIRIT. ACTIONS WHICH HAVE OCCURRED IN THE MEST UNIVERSE ARE ALTERED OR ERADICATED ONLY BY ADDRESSING THE MATTER IN ONE'S OWN UNIVERSE IN THE FORM OF MOCK-UPS DONE BY THE PRECLEAR. By living a life of debauchery, in other words, one does not heal the debaucheries he has committed. By feeding his hungers in terms of the MEST universe, whether these be liquor or much baser things, one accomplishes only a further degradation and a further thirst. Such things are healed by the only process of healing which we have, which is the spirit itself. The spirit accomplishes this by direct address of energy as in the case of a Step I reaching in and patching up parts of the body or by mock-ups which themselves alter the condition of the body. More whisky can only make a worse drunkard out of a drunkard. A constant and continuous stream of mock-ups of bad whisky can satiate the craving and restore to him his ability to drink when he wants to drink or not at all.

Basically this process is a learning process. It brings to the individual an understanding of the motives of himself and others who have been around him. These enter as sudden flashes of insight as the process is continued. They are not given to the preclear as evaluation.

This matter of Acceptance Level is of far more use in understanding one's past than one would immediately suspect, for one sees immediately that if something is being healed by the process, the hunger must have existed.

Acceptance Level is also extremely useful in the MEST universe in evaluating and understanding the why of the actions of those around him. One can understand at last why cheap and dirty hotels are patronized, why in some cities garbage is not collected, why a person dresses as he does and acts as he does; and, indeed, an understanding of Acceptance Level gives one an enormous command of his fellow beings.

There is one thing you should know about ARC. The most ARC there can be is a complete identification: the person is the person with whom he has the ARC. One sees this in valence shifting. This goes down a dwindling spiral until the most complete ARC there is exists in the form of eight anchor points enclosing no space: in other words, a

particle. Thus, trying to understand, purely as such, from data offered is in itself a perilous undertaking, for the end of the road is zero space, and that in itself is the opposite end of the tone scale. That is the end where MEST is. "Trying to understand" run as a concept—even that is quite startling. Knowingness has to do with certainty, and understanding which advances along the lines of certainty creates more space, not less space. Thus there is the low funnel end of ARC as well as an upper end of ARC. Trying to understand by reason of data before one looks brings about the vanishing point of existence. The psychotic often confuses his terrific stress on circuit-prompted thought as telepathy and thinking itself. Thus in running this process we are not trying to understand anything, but simply going through with the process to satiate hungers. One can very easily go off and plot the entire evolution of everything by running this process, but one should move along rapidly, gaining only his insights as they seem to apply to him. Only the preclear knows when these insights have taken place.

The process is best run on an E-Meter, for as long as the E-Meter rises slowly and gradually, further mock-ups are necessary; when the E-Meter sticks or stutters, a change in bracket is necessary or, in some cases, something good on the same subject has to be wasted before the process can continue.

The process works best on severely occluded cases—the case we have called a Resistive V. It works least on a Step I, and is, indeed, not needed in the running of a Step I save only to clear up his MEST body, in which case it is run while he is exteriorized.

One can take the list in Issue 16-G of the *Journal of Scientology* of Step IV, Expanded Gita—that being the most complete list published—and pick out the most revolting items as they occur or the most dangerous items as they occur and have the preclear accept them, have him have others accept them, and others have others accept them until the subject does not have charge. One can take any of the good items of this list and, by prefacing them with *no*, attain an additional source of acceptable objects.

As soon as one starts to run this process (and it can be self-audited) he will wonder at first when he starts to mock the thing up for others what other person than himself could possibly have had such a hunger for the thing. After it has been fed into the space before him as destined for others, the personnel will come to view who had the acceptance level of the object; and when others run for others these mockups (via the preclear, of course), various groups and ideas will display themselves.

In various instances, as in the matter of running blame, the process may stop moving, at which moment it is up to the auditor, or, if the process is being self-audited, to oneself, to begin to waste praise. One will occasionally be astonished when praise is wasted in the form of brackets how violent the wasting can be.

In Expanded Gita, by the way, all the wasting and forcing upon and desiring, giving and taking, is done in brackets.

The reason you had Viewpoint Processing in an earlier PAB was so that you could understand the source of evaluation and why evaluation was important and so that, even more, you would get the idea of mocking things up in masses. Just, then, as in the practice you got in Viewpoint Processing, you mock up in Acceptance Level vast hordes of things: for oneself, for others, and others for others. Large masses of others for large masses of others mocking up large masses of the desired thing is very good processing.

L. RON HUBBARD

THE JOURNAL OF SCIENTOLOGY

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What an Auditor Should Know

L. Ron Hubbard

In the hectic days while research and investigation were in full swing, it would not have been possible for me to have stated with accuracy what an auditor should know to be a good auditor with any expectancy of the answer remaining valid for more than a few months.

Running Engrams, Black and White processing, Beauty and Ugliness, technique followed technique, each one more workable than the last, each one issued solely on the valid excuse that it was better than anything we had before it.

I can greatly sympathize with anyone attempting to follow what must have appeared to some, scraps of knowledge and disrelated material, and who yet expected to know a whole subject.

After this year's work in Europe and some six months after the current techniques were last polished, it can at last be stated with security what an auditor is expected to know of Dianetics and Scientology to consider himself adequate to his task, and in order to assure himself of excellent results upon his preclears.

Probably even more important organizationally, certification boards of experienced auditors can be set up who can have before them unchanging standards of examination, to the end that when auditors are at last certified the organization can feel secure that they have "the latest information" securely at work in their hands. It is highly possible that America, with its craving for change, may not find this very acceptable, but it is certain that auditors putting out hard money for training and preclears putting out their dollars for processing will be assured of knowledge and results which are standard and predictable.

Many things have changed, but many things remain the same. To those who stayed with me for three years—and these number the majority—the shifting panorama and emphasis have at last begun to make sense. These people, in effect, have been studying a gradient scale of technology. They have been studying life, human behavior, and psychotherapy. It is astonishing to many of them now on reviewing *Dianetics: The Modern Science of Mental Health*, to find most of what they know stated in the first place in the first book.

This graduated scale enters with the most basic knowledge man has, as represented by the Asclepian Priests of Greece, continues through the work of Freud and is continually back-shadowed by the knowledge of the wise men of the East. It goes then into what we now call facsimiles (which is to say mental pictures) and all techniques which address the past, and into processes which directly adjust the future.

The marriage of the deepest knowledge of India with the latest technologies of nuclear physics could not help but result in a swift climb upwards into the understanding of the behavior of life in the physical universe, and could not help but deliver into our hands technologies with which to resolve the immediate problems of Mankind.

In a recent book *On Auditing* by Martha Courtis, the gradient scale of Dianetics and Scientology is made extremely apparent, and it is shown there quite expertly how

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each advance only extended knowledge already held, and the inevitable consequence of Standard Operating Procedure in Scientology.

It could be said that those auditors who entered early have spent those three years studying the same thing, and they now can look back upon an integrated picture. Indeed, it is a necessity for auditors contacting Scientology now for the first time, without any background knowledge of Dianetics, to review the entire process of the evolution of the science. Just as an auditor would be foolish indeed to know nothing more than the running of engrams now that far faster techniques such as those contained in SOP exist, so would it be foolish for an auditor to study SOP only, and with no knowledge of earlier processes find himself adrift, alone and incapable some dark night with a preclear who is stuck in and is looking straight at an engram. Just because phenomena have been more adequately handled in these later months is no reason why phenomena discovered earlier have ceased to exist, and auditors in training are confronted by each and every phenomenon observed in the last three years. While this makes, apparently, a complex picture, the simplicity lies in knowing the entire story of the preclear, and then in applying techniques so simple that they could be used by a child upon children, and indeed often are.

What should an auditor know? He should know how to run engrams and secondaries, he should know effort processing, he should know how to apply, in its entirety, *Advanced Procedure and Axioms*, *Handbook for Preclears*, and *Self Analysis*, old and revised editions. He should know the 50 Course Books. He should have a good understanding of the axioms as they appear in the *Handbook for Preclears*. He should know *Scientology 8-8008*, and he should have a command of all the SOP's from 1 to 8L. He should know Formula H, Acceptance Level Processing, Change of Space Processing, he should know the theories of randomness, and automaticity and the processes by which these are remedied.

If that is an appalling lot of knowledge, be assured that the auditor who knows it-knows it well—and who is himself cleared will have excellent results, and that an auditor who knows only fragments of it will continue to run into cases which he cannot solve, even though he may solve by rote procedures over 50% of the cases he addresses. The question of training is the question of how many cases is the auditor going to resolve out of the hundred cases presented, and the length of time the preclear must spend in processing.

What the auditor should know is answered by what the auditor wants to expect in terms of results on himself and preclears.

An auditor who knows and knows well SOP-8, Short 8, and Six Steps to Better Beingness, and yet does not know other phenomena as it may appear in a case, may find some 30% of his cases unsolvable. What might happen to render a case unsolvable? A preclear in 1953 can be expected to be stuck in at least one place on a time track just as in 1950. The preclears haven't changed, the techniques have. Generally, the preclear is in a "secondary engram." While there exist techniques in advance of SOP-8 which run secondaries rapidly, the auditor is poorly equipped if he cannot discharge a "grief charge" which is lying there waiting for him, the discharge of which will in itself entirely alter the attitude of the preclear toward the world. The auditor may have before him someone who actually does not have sufficient randomness to interest himself in further living, and who is yet incapable of creating more, the auditor may come up against in this what is termed "the speed factor" a subject discussed and covered in late 1951. Only by "increasing the speed potential" of the preclear can the auditor place the preclear in a situation to engage in sufficient action to discard his boredom. There are fifty reasons why a case can hang fire. The auditor who doesn't know at least ten of them will often find himself staring into an enigma past his understanding. Further, he may be astonished by the material if he does not know the strange adventures of preclears as they rise on the tone scale.

All too often an auditor is so set on enforcing his own concept of existence upon the world at large that he insists that a science agree with him, and lays down the boundaries that the science must not exceed what he himself, before he studied the science, believed to be true. The auditor who is not trained through all the data is

prone to make errors which will cost him the resolution, not only of his own case, but case after case if, in ignorance of earlier data, he is seeking to warp theta clearing into some tract of mysticism where it does not and cannot belong.

I recently resolved the case of an old man whose trouble was that he desired no more of life. Observedly, his body could no longer serve him, and his hope in being audited was that he would die. I have recently seen several such cases. The auditor who is not sufficiently wise to establish the actual goal of his preclear will continue to try to make this person physically well, while the entire attention of this preclear is absorbed in using auditing to assist his dying. The only thing one can do for such a person is to bring him into a situation where he is no longer entirely dependent upon his body, but does not need to destroy it in order to be interested in life.

What does an auditor need to know? What he could know is formidable. What he must know is easier to face.

Abstracts of all past data have been prepared at this time, and the courses available from the HAS are now highlighted by the necessary knowledge.

The difference amongst auditors is the difference of what percentage of cases is the auditor capable of solving. It can be observed that any psychotherapy in the past could have reached, and did reach and remedy a certain level of case (Step 1). This case continues to be resolved with great ease and in a few minutes with Scientology today, no matter what is wrong with it. The same case was resolved, within two years, by psychoanalysis. Earlier the same level of case was solved with great ease by Asclepian Priests. Analytical Procedure will solve such a case. Lock scanning will solve such a case, as can any elementary and shallow process, including a changed environment which promises a good present time. And so an auditor who has little command of the subject, obeying most of the rules of the Auditor's Code, can solve it.

But immediately adjacent to that is the one which doesn't quite solve, which improves a little, but not a lot. This one (a Step 2) also improved after many years of psychoanalysis. This one was solved also by the first techniques of Dianetics, even when they were crudely used.

The third level of case (a Step 3) was the one which psychoanalysis hoped about, but never improved, which Dianetics kept from deteriorating, but seldom (in the hands of average auditors) stabilized, and with this level of case we have departed completely from the past abilities of man, and the abilities of Dianetics as used in the field.

We have reached at this point some 50% of the populace. We have 50% remaining. The intriguing thing about this is that these first three grades (or 50%) number amongst them sane, insane and neurotic alike, for these step levels are not established by sanity, but by the ease with which they recovered.

The remaining 50% were never touched by the Asclepians, the psychoanalysts or auditors using Dianetics in the field. These 50% numbered amongst them some of the most able people, but not necessarily all the able people in the society. They were sane, neurotic and psychotic, just as the first three types of cases I have mentioned, but the workability of the case exceeded the ability of all.

The three cases mentioned above are referred to in Scientology as Step 1, Step 2 and Step 3. The remaining four steps, as represented in Standard Operating Procedure 8, are resistive to any betterment regardless of the sanity or ability of the case.

What we are gazing upon here is, distasteful as it may seem, the ratio of the potential of the individual being met by the environment. The last four cases are not necessarily more able, but they have met more resistance than their reality potential could accommodate, and although they continue to function, their certainty is insufficient to their environment. Their native ability permits them to continue their performance, to exceed former skills. We are now handling these cases in Scientology. All but a few of them, in the hands of an able auditor, resolve with the use of SOP-8. The few require even more advanced techniques, such as those being given to the Clinical students in the East.

What should an auditor know? He should know enough to resolve those cases which come to him and to retain and increase his own stability. Now at last we can write down in specific detail the exact data which he must command in order to do his job well.

P.A.B. No. 16
PROFESSIONAL AUDITOR'S BULLETIN

From L. RON HUBBARD

Via Hubbard Communications Office
163 Holland Park Avenue, London W.11

[1953, ca. late December]

ACCEPTANCE LEVEL PROCESSING

Some people who have exteriorized and have not gone any higher in processing are held down because the genetic entity in other words, the body itself—must be processed. A good process for the body itself is this process of Acceptance Level. The motto of the body is that it has to be acceptable, that other bodies have to be acceptable to other bodies, that other bodies have to be acceptable to it and that it must stay in a general state of agreement with the MEST universe. This tells you, by the way, that a country where equality was stressed would start out the bottom all in a mass and in a hurry once it began to go, for everyone being equal to everything and everybody obsessed with the idea of equality, as soon as the society discovered the existence of one psychotic, it would have to moderate itself to that degree in order to remain equal. This is a very hideous sort of an outlook, but is the end product of equality. There is a political creed known as Equalitarianism; a society adopting it would find itself caving in rapidly and all at once. Equality is a characteristic of cells, not of free beings. But you will see all this as you use Acceptance Level Processing.

Quite aside from the list of Expanded Gita, which is actually a list of buttons rather than a list of things, there is a list of the Acceptance Level run on a Resistive V by myself some time ago. I have kept this list against the time when I would release this technique, and I give it here. These items were run in this order on this case. The data was arrived at through E-Meter testing. I have no reason to believe that this Resistive V was really any worse than many who pass for higher on the tone scale. I have tested the list twice since without adding anything, although in the following two cases after the origin of the list, I had to put some of the things in worse form and had to change the order slightly. In the remaining cases where I have used Acceptance Level, I have worked straight from the Expanded Gita list as contained in 16-G. All the preclears on whom I have used this have been fascinated with the process and their interest in the world it opened to them has, so far as I know, not declined.

Instead of Acceptance Level Processing, I might as well have labeled this short essay for the PAB “How to Make a MEST Clear.” This is the best method I know of to make a MEST Clear, and people who have an antipathy to discovering they are a spirit and people who are hanging grimly to earlier work or to P-therapy will not, I can guarantee, accept any faster route than Acceptance Level Processing in order to achieve the state of clear.

Self-audited—and I give you this purely as a guess—a very rough case would probably need a couple of hundred hours of this, but after only an hour or two of it, the case would have advanced remarkably, and it would be a continuing surprise from there on how high one can go, for there are very few people who have any concept at all of the higher range of sanity than those they have seen around them, and those they have seen around them during their lifetime have been, at best, meat animals, meat

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animals who wore clothes and who pretended they were not trying to make nothing out of every human contact and person.

When using Acceptance Level Processing, please realize that it is a technique which cannot be audited indefinitely without interspersing it with direct perception technique such as the first five of the Six Steps of Beingness as given in an earlier PAB [No. 7], or at least Spacation as contained in SOP 8 as Step III. Any time the going gets too rough, if one is self-auditing this, or too rough for the preclear if one is auditing one, a shift into holding the two upper corners of the room behind the preclear for a little while will nullify the effect. Formula H applied to present time will also nullify the effect, but not as well as holding the two upper corners of the room with the eyes closed. You understand that the preclear closes his eyes and “finds” the two upper corners of the room behind him and holds these without thinking. There is no more to that process than just that. It will re-stabilize a case which has been thrown out of stability by this process.

You must realize that this process is strong meat and the things which are fed to the preclear to mock up and accept in vast multitudes must be stronger meat than you would occasionally encounter in polite social conversation. One of my associates—and I will not mention any names—published the Expanded Gita list from an early issue of SOP 8 and carefully omitted from it the most vital factors in it, because, I suppose, he considered these too strong for the American stomach. From what I know now in processing, I would consider them, if anything, too weak, for they are not in a depraved form as bad as they are themselves.

One need not expect that the preclear will immediately rush off and engage in strange liaisons because of this process. His morality level will come up to a point where he can be moral. Most of these people who worry about morality, particularly in others, are themselves so low morally that they could not find satisfaction in a society of cannibals.

Here is the specialized list that was first evolved for Acceptance Level Processing. These items were fed in brackets. Large numbers of them were mocked up to the best ability of the preclear, even though he could not see his mock-ups for some time. They were mocked up for himself, others mocking them up for themselves, and others mocking them up for others, and others trying to get him to accept them, himself trying to get others to accept them, and, a few times, others trying to get others to accept them, and, occasionally, good items similar to these being wasted in the same bracket. Because this list worked uniformly on this Resistive V, it would be said immediately that the Acceptance Level of his body was this list. Running this list resolved hungers and cravings, blackness and somatics which he had long combated.

Most of these items had to be put into a depraved, diseased or decayed form in order to run them at all.

Now we have the list:

A TERRIBLE PAST, A DANGEROUS ENVIRONMENT, A TERRIBLE FUTURE, A MISSING PRESENT, NO HELP, INDEPENDENCE, INABILITY TO ACCEPT PRESENTS, DEATH, KILLING, EATING, SLEEPING, ANAESTHETICS, AGREEMENT, DISAGREEMENT, LOW REALITY, LOW AFFINITY, LOW UNDERSTANDING, NO COMMUNICATION, CAUTION, LOW SPEED, SUPPORT, NO FALLING, NO LOOKING, REASONS, EXPLANATIONS, THINKING, NOT THINKING, TALKING, NOT LISTENING, SERVICE, CONVICTION, KNOWING, PRECISE COMMUNICATIONS SYSTEM, DESIRE FOR EXPLANATIONS, ANSWERS, REPLIES, TRUTH, NO LIES, SOLID MEST, NO SPACE, NO GEOGRAPHY, CRITICISM, NO CRITICISM, ABERRATIONS, SANITY, PERFECTION, HIDDEN ENGRAMS,

HIDDEN BETRAYALS, HIDDEN RIDICULE, DEFAMATIONS, THINGS BEING STOPPED, CHANGE, HELP, CONSEQUENCES, FEAR OF CONDITIONS, AN ACCEPTABLE LEVEL OF BEING ILL, AN ACCEPTABLE LEVEL OF BEING CRAZY, THREATS, ARRESTS, COURTS, HONORS, MEDALS, IDENTITIES, FACES, POLICE, TORTURE, BACTERIA, SYPHILIS, GONORRHEA, BLACK PEOPLE, THINGS TOO HORRIBLE TO PERCEIVE, EFFORTS TO GET COMMUNICATIONS OUT, EFFORTS TO GET COMMUNICATIONS IN, FORGETFULNESS OF MEN, FORGETFULNESS OF WOMEN, FORGETFULNESS OF PAST, ACCEPTANCE OF WRONGNESS, THE GOAL TO GET BIG, THE NECESSITY TO UNDERSTAND, FATHERS (IN THE WORST FORM), MOTHERS (IN THE WORST FORM), ALLIES (IN THE WORST FORM), GRANDPARENTS (IN THE WORST FORM), FRIENDS (IN THE ACT OF BETRAYAL), BUSINESS ASSOCIATES (IN THEIR WORST FORM), BEING BABIES, BEING BODIES, TEACHERS IN FRONT OF ONE, LEARNED BOOKS, ACCEPTANCE OF AN IN-BETWEEN LIVES AREA, DEATH, FAILURE, BEING VARIOUS PROFESSIONS, BEING VARIOUS PARTS OF THE BODY, NERVOUSNESS, SERIOUSNESS, A GOOD JOB, WANTING THINGS GONE, HAS-TO-BE-TOLDNESS, TIREDNESS, ANXIETY, WANTING PEOPLE TO WORRY, LONG DAYS, FAST TIME PASSES, SLOW TIME PASSES, CLOCKS, SCHOOLS, FACES, LEARNING, MINDS, POOR MORNINGS, BAD NIGHTS, NO-TIME, ARRIVALS, COMPLETIONS, NO AFFECTION, LOVE, NO KILL, STOMACH TROUBLE, HUNGER, INABILITY TO EAT, WORK, FLOWS, INHIBITED SEX, CLOSED COMMUNICATION LINES, HATE, KILL, BOWEL TROUBLE, COVERT EATING, NO WORK, HOLDS, PRETENSE, ENFORCED SEX, LONELINESS, WOMBS, HOT WOMBS, BIRTH, KIDNAPPING OF BABIES, STERILITY, EMPTY WOMBS, BLACK WOMBS, ABSENT GENITALIA, FIGHTING SOMETHING, NEVER FIGHTING NOTHING, FIGHTING WORDS, FIGHTING DIRECTION, ACCEPTING DIRECTION, HATRED OF MUSIC, HATRED OF SIGHT, HATRED OF SOUND, ACCEPTABLE LEVEL OF PAIN, NO PETS, BEING GOD, ASSOCIATING EVERYTHING WITH EVERYTHING, HATING TO BE REMINDED, SEMEN, EXCRETA, NOTHINGNESS, POVERTY, NO MONEY, NO FOOD, NO HOME, EXPECTING SOMETHING BAD TO HAPPEN, KNOWING IT IS WRONG, BEGRUDGED FOOD, THE WEIGHT OF OBLIGATION, NO RESPONSIBILITY, REFUSAL TO BE CAUSE, DESIRE TO BE AN EFFECT, GUIDING SPIRITS, STRANGE SCIENCES, FORTUNE-TELLING, CRYSTAL BALLS, DEMONS, STRANGE SEXUAL PRACTICES, SELF-DENIAL, WRONGNESS, LOSING, ACCIDENTS, AND BEING A HUMAN BEING .

The case was then run on the Expanded Gita list in addition to the above.

Much of the auditing done on Acceptance Level Processing is done by the preclear following the procedure by himself in a room near the auditor, or simply by self-auditing. However, a very low-toned preclear is incapable of the persistence necessary to follow through the process and needs auditor supervision.

The ingenuity of the auditor lies in discovering just what the acceptance level of his preclear is. Persistence of the auditor and the preclear is vital to carry through the process item by item until each and every item is itself entirely surfeited.

It will be found that some preclears will rise so rapidly in tone at the lower levels offered, that they do not find any area to “feed.” In this case, higher-toned objects must be fed to the preclear just as these low-toned objects are fed.

What we are doing here is “remedying the scarcity in all things.”

The main thing the preclear will discover is that he has been carefully taught that certain things are bad and therefore not enjoyable and that he has set up resistances to these things and that they at length—these resistances—have become a sponge for the

things they were set up to counteract and the resistance caving in has created a hunger for the object which was at first resisted. This is the MEST universe at work in its very best operation: make one fight something, then so arrange it that one winds up craving for what one was fighting. You can use this formula in general on any aberration which the preclear has. If he is fighting something, feed it to him in mock-up form, done, of course, by the preclear. And then finish off the bracket by feeding it through the preclear to others, and others to others, and then going on getting the preclear to get others to accept this thing to fight, and then others getting the preclear to accept this thing to fight, and thus the item is discharged.

This is Acceptance Level Processing. You can, if you look about you, see acceptance level dramatized in every activity of life. You can understand now why so-and-so will not clean up a living room: a living room is not acceptable except in a cluttered fashion to this person. You can understand also why this fellow leaves a beautiful and helpful girl and runs off with a maid or a prostitute: his acceptance level was too far below the beautiful girl. You can understand, too, some of you, why you were not acceptable in your own homes when you were young: you were too bright and too cheerful and this was too high above those around you. You can understand, as well, why the newspapers print the stories they do, and most and foremost you can understand that everybody in a body is being subjected to the body's craving to be acceptable, a thing which in itself will end one up at the bottom of the tone scale.

You might think that running Matched Terminals or Matched Terminal Brackets on being acceptable will remedy this; unfortunately, this is above the body's level of acceptance. It is raw meat; it wants raw meat. Trying to run something out of the body which it craves is a difficult thing indeed.

On lower-toned cases the reason Dianetics often worked was because instead of running through the engram, the case was permitted to go over and over some unsavory incident which it actually considered extremely savory, and so was able, by these repeated "returns" to this muck, to feed the bank to some degree and adjust and surfeit its craving for such incidents even when they had not occurred. Thus one was actually feeding the body numbers of mock-ups rather than running out engrams, even though at that time it was supposed that an engram was being run out.

Where engrams were exhausted from the body with a betterment of the case, it was because the body did not have an extensive hunger. Where running an engram out did not remedy the condition it was because a hunger existed for that engram and it was being offered. Thus we have the case which insatiably ran engrams but which would not get well. That case had a level of acceptance of not-too-sick and not-too-well, the level of acceptance of the general society today.

Remember that evaluation depends upon the preclear having been actually moved or directed from one space to another by something. Change in space is the basic on all evaluation and thinking as it is known to Man. Remember that change in space in geographical area is like an evaluation of those areas. Thus you will find the most aberrative people in the bank, those people who have most changed the preclear in space. In running Acceptance Level Processing, be sure to stress accepting exterior direction, and be sure to stress acceptance in various forms of those people who have greatly directed the preclear and who then created a scarcity of direction either by not being there or by stopping direction.

You must also be aware of the fact that this technique, this process, is to a large degree an informative process and is addressed to the MEST body; it does not dispense with or displace other processes we now have.

The bracket method of accepting is also the method of wasting which could be run in Expanded Gita. In other words, in running wasting in Expanded Gita one should waste in brackets and have material forced upon in brackets. Acceptance Level Processing is a variation of Expanded Gita.

As a note which may be of interest: Expanded Gita was developed from phenomena discovered after I developed Creative Processing. It was originally plain Give-and-Take Processing, hence the Gita. Acceptance Level was developed by observing Expanded Gita in action. Expanded Gita and Acceptance Level are in effect the same process and so we are not dealing here with anything new.

There are a great many of these levels and one could easily compose a chart—and, indeed, I have composed a chart—called Character Processing—which is as yet of no enormous value, which lists the following levels: Acceptance (Grasp), Determent (Withdraw), Deprivation (Let Go), Interest (Reach), Intention, Enthusiasm, Spiritual, Applause, Death, Sonic, Visio, Tactile, Friendship, Enmity, Physical Strength, Emotional Strength, MEST Aid, Obedience, No Sympathy, Fear, Propitiation, Grief, Apathy, Agreement, Communication, Affinity, and Responsibility levels, by which a character could easily be read. An auditor who knows his Scientology could without much trouble draw up this chart using as a guide the chart in *Science of Survival* or *Self Analysis*. As the use of these things comes to view or takes on sudden value, they may be included in later PABs. For instance, only somebody interested in control would be interested in specified levels; in processing we are only trying to raise the Acceptance Level of the individual high enough so that he can finally accept himself on all eight dynamics.

The apathy case resolves with this Acceptance Level, and much to many a preclear's surprise he finds apathy on the road up rather than below his operating level.

L. RON HUBBARD

INTERNATIONAL CONGRESS OF DIANETICISTS AND SCIENTOLOGISTS LECTURES

Phoenix, Arizona
28—31 December 1953

“The delegates to the International Congress of Dianeticists and Scientologists at Phoenix, Arizona, were greeted by warm and clear weather in the Valley of the Sun as they arrived at the new, modernistic quarters of the Little Theatre, supported and operated by the City of Phoenix.

“These new quarters were the setting for a new experience in the history of Dianetics and Scientology. This new experience consisted of presentation of the latest techniques and methods of Scientology, as worked out and perfected in the courses in Clinical Procedures presented at Camden during October, November and December of 1953 in the form of actual processes administered upon the group of assembled delegates by L. Ron Hubbard, founder and developer of Dianetics and Scientology.”

—*Journal of Scientology* 24-G

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* 5312C28	PHC-5	Group Processing
* 5312C28	PHC-6	Group Processing
* 5312C28	PHC-7	How to Be a Group Auditor
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* * 5312C29	PHC-19	Design of SOP-8C: Processes for Groups, Percentages of Successes and Failures
* 5312C29	PHC-20	SOP-8C (cont.)
* 5312C29	PHC-21	Group Process
* 5312C29	PHC-22	Group Process
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* 5312C31	PHC-34	Emotions in MEST (Group Processing)
* 5312C31	PHC-35	Group Processing, Short Lecture
* 5312C31	PHC-36	Group Processing
* 5312C31	PHC-37	Group Processing, Step 1, SOP-8C
* 5312C31	PHC-38	Through Barriers to Nothingness
* 5312C	PHC	Group Processing—Reach and Withdraw Across the Dynamics

LRH TAPE LECTURES

1953 (specific dates unknown)

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* 53 .. C ..	GR/PROC	Group Processing
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